ASSOCIATION OF SPIRITUALISTS, Registered. AUCKLAND.

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THE

# Harbinger of Light.

A

MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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THE multiplication of "Psychic Research" Societies, and the uniformity with which they obtain results to justify their existence, is steadily overcoming incredulity as to the occurrence of the phenomena usually called Spiritualistic, and paving the way for private investigation. Many of the Psychic researchers, however, whilst unable to find a physical solution of the cause of the phenomena elicited, decline to accept the spiritual hypothesis, and are ever on the look out for some theory that will cover at least the section of it which has come under their observation; others, who have followed the subject further and satisfied themselves that spirits are factors in the case, are so imbued with the materialistic tendencies of the times that they insist upon viewing Spiritualism as a science, and leaving the religious element out of it. One of these, Mr. Richard Harte, F.T.S., in an address given before the London Spiritual Alliance, and published in *Light* for January 20th, makes a very good case of it by showing that as a religion Spiritualism has no cohesion; its office, he very truly says, "is the investigation of the invisible universe;" but what we complain of is, that this investigation is confined to the purely intellectual plane, and as far as practicable in accordance with the formulas of physical science. Ethics and intuition are left out of it, whilst phenomena almost identical, varying only in details, are elicited over and over again; which are only novel or interesting because new to the recent investigator. In itself the phenomenon is comparatively worthless; its whole value lies in its significance; the force which produces it exhibits intelligence, and this intelligence, when interrogated, almost invariably professes to be a disembodied human spirit. The truth of this assertion is the most important problem to solve.

In phenomena, modern psychical researchers are merely going over the ground covered by such men as Hare, Crookes, Mapes, Zöllner, and others, a quarter of a century ago, and corroborating their carefully made observations; but they mostly pose as new discoverers. This is not the case; they are merely testing the reliability of the discoveries made long since, and should give the credit to those who preceded them in the field. In the writings of Professor Hare, Dr. Ashburner, Mrs. E. H. Britten, and W. Stainton Moses, M.A., there is sound cumulative evidence of discrete spiritual entities, who were former denizens of this world, being behind phenomena; the evidences of identity in some instances being complete. And we maintain that if one single instance can be proved beyond cavil, the question of the ages, "If a man die shall he live again?" is solved. This is where scientific acumen should come in to prove (or disprove if necessary) the fact of a continuity of existence after death, and then by philosophical methods improve the means of communication between the two conditions of being, so that our minds may be enriched by the wisdom pertaining to the higher state.

The world is cram full of knowledge, has more facts lying about than it can possibly assimilate, and knowing people are more plentiful than good ones; from the intense selfishness of humanity, labour-saving inventions, that should have been a blessing, are so inverted in their effect that they are often a curse, preventing the willing worker from getting the employment necessary to sustain his family; whilst the smart man, who turns his knowledge to his own account, revels in wealth and luxury. What are wanted are ethics and religion, and no better source for the influx of these can be found than the higher spheres of spiritual life. The Avatars, who have given a moral impetus to the world in past times, have all professed inspiration from this source, and in their lives have verified it.

A man approaching the investigation of Spiritualism in an earnest and devotional mood, and continuing on the same plane, will get more good out of it than a dozen investigating the phenomenal facts from a purely intellectual standpoint. There is no need for him to set aside his reason; the exercise of this is quite consistent

with earnestness and devotion. The experienced investigator knows that that condition, when the mind is all permeated with a desire for truth and enlightenment, is the best condition for obtaining results which commend themselves both to the reason and the intuitions. In the earlier days of the movement there was more of the religious spirit in the investigation, and the moral influence was greater; its decadence, in more recent times, is due to the insistence of the scientific (?) but not philosophical methods advocated and pursued.

## OUR FOREIGN EXCHANGES.

Among the more striking articles and communications in the February number of the *Revue Spirite* (Paris), are some letters from M. S. M. Bourkser, of Odessa, giving the particulars of certain manifestations of so astounding a character—such for example, as the transportation of M. Felix, in a few instants of time, from Karkoff to Odessa, a distance of 500 miles—that we must await further information before giving the particulars.

The experiences of M. Clémens with American mediums, are also of a remarkable kind, especially those relating to the manifestations produced by Indians; these being corroborated by clairvoyants who see the movements which ordinary sitters only feel.

Of other important contributions to the present number, we may single out those entitled "Special Advantages of Spiritualism," "Psychology before Science and the Savants," "Prayer," and "Spiritual Phenomena before Science," as worthy of particular attention.

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The *Moniteur Spirite and Magnétique* (Brussels) translates from the *Vessillc Spiritista* the description given by the Princess to the Prince Wiszniewski of her passing away from the earth, and the sensations she experienced. These were communicated in the first instance to Mme. Adouard, of Brussels; and what renders them more interesting is, that the spirit of the Princess mentioned to that lady an incident at the funeral of the Princess, known only to her husband and herself.

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The January number of the *Revista Internazionale*, (Rome) contains a further instalment of Professor Rossignoli's essay on determinism in positive sociology, in which it is shown that the hypotheses of the determinists have no solid foundation in fact; a paper by Prof. Tonioli on the functions and effects of modern capitalistic economy, the writer of which seeks to establish the iniquitous origin of the accumulations of the great financiers of Europe; a discussion of the Sabbath question, tending to uphold a day of rest on spiritual as well as on physical grounds, by N. Raffaelli; and an historical disquisition by G. de Sanctis, on the thirty years of Greek history, between 258 and 228 B. C., which is to be continued in future numbers. The literary notices, covering upwards of 80 pages, are extremely comprehensive; and the Social Chronicle for the month is a valuable feature of this Review.

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*Le Phare de Normandie* (Rouen) is doing a good work by starting a fund for the relief of the disinherited of fortune, and heading the subscription list by its own donation.

M. A. Delanne has related to our contemporary a curious incident which occurred in a circle he visited at Marseilles; where the following words were spelled out at the table:—niamednel — ud— ellec—rap—eeyate—erted — nioseb — a—elliev—al—etirev—al—euq—iot—sneivuos—ennaled—ima—ueida.

This was naturally looked upon as so much silly jargon, and the work of some mischievous spirit; but the control rapped out, "Read it backwards," and when this was done, it proved to be the following message, minus the accents:—"Adièu, ami Delanne, Souviens-toi que la verité de la veille a besoin être étayée par celle du lendemain. (Good bye, friend Delanne, remember that the truth of the evening requires to be supported by that of the morrow). Of course such a message as this completely demolishes the theory that the table merely spells out something that is in the mind of the medium, or of some other person present. But, even if this were so, the perplexing question arises, 'Who reads the mind of the medium, and how are its contents communicated to the table?'

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*La Nueva Alianza* (Cienfuegos, Cuba), prints a petition which has been addressed (recently?) to the United States Congress, praying for the appointment of a scientific commission to investigate the phenomena of Spiritualism in the interests of truth and of the real welfare of the human race.

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Besides the articles we have noticed elsewhere, *Il Vessillo Spiritista* (Vercelli) contains the first of an important series of papers setting forth the scientific proofs of the theory of reincarnation, and an essay on the social question from a spiritualistic point of view. We are glad to observe that the Kardechian Union, which has its centre in Milan, is steadily increasing in numbers, and already possesses a membership of nearly eighty. Among its recent adherents we find a physician, Dr. Laterza, of Putignano, and the Count and Countess Mainardi, of Verona.

Spiritualism in Italy, as in Spain, is making great headway among the cultivated classes of society. To the ignorant and superstitious, as to the priesthood, the chief of the *Ignorantini*, it is "foolishness."

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*La Paix Universelle* (Lyons) is becoming more distinctly spiritualistic than heretofore, and the second of the fortnightly numbers for January contains a philosophically written article on reincarnation by M. L. d'Ervieux; an account of the wonderful phenomena exhibited by the Fakirs of India; and a description by M. A. Costet of certain psychic and magnetic facts witnessed by himself at some séances in the house of our esteemed *confrère*, Horace Pelletier, at Blois; these, including the levitation of two human beings, one of them being the narrator, without personal contact with any one present.

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The Russian correspondent of the Paris *Figaro*, writes to that journal: "Eusapia Paladino, the mysterious spiritist, has quitted Warsaw, leaving her numerous auditors stupefied. In vain have prestidigitators and the most incredulous scientists attended her séances. She has caused them to see phantoms of the other world, and no one has been able to convict her of trickery."

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We have received the third number of a new publication, the *Revista Universal de Magnetismo* (Barcelona), edited by Professor M. N. Rovera, and assisted by a powerful staff of contributors, among whom we recognise some eminent Spiritualists. One of the most curious articles in the current number is by Dr. Raoux, on Zooteraphy, that is to say, the therapeutic influence of certain animals by physical contact, or otherwise, on the human organism when its health is disordered.

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An article on the beliefs of the American Indians, in *Constancia* (Buenos Aires), calls attention to the fact that the tribes known as the Matacos and the Chiriguanos, as well as all the Indians of Quebrada and Puna, hold the doctrine of reincarnation.

In the same number we find an excellent paper by Don Jesus A. Gonzalez, on the nature of the Soul; which is directed to prove that it is substantial and an organic unity; although not material in the sense in which we now use the word.

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With the January number of the *Annali dello Spiritismo in Italia* (Turin), that valuable publication enters upon the 31st year of its existence; and its zealous editor by watching the progress of events connected with Spiritualism in other countries is enabled to keep his readers *au courant* with the wonderful expansion of the greatest movement of the nineteenth century.

The *Revista de Estudios Psicologicos* (Barcelona) reviews the growth of Spiritualism and its more important developments during the last two years, and finds the survey full of encouragement. Perhaps we may be justified in regarding 1893 as an *annus mirabilis*; for it witnessed the conversion to Spiritualism of so distinguished a man of science as Dr. Porferio Parra, of Mexico; the important admissions of a sceptical materialist like Professor Lombroso; and the sincere confession of his former errors of judgment concerning psychic phenomena, by so eminent a savant as Professor Ochorowicz.

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The *Corriere Abruzzese*, a secular paper, published at Teramo, in Italy, devotes about two columns and a half of its space to a translation by our valued colleague, Signor Vicenzo Cavalli, of an article which originally appeared in the *Globe Democrat*, of St. Louis, U.S., descriptive of the phenomena produced under remarkable test conditions, in the house of Mr. Henry G. Newton, president of the first society of Spiritualists formed in New York, through the mediumship of Mrs. Roberts and Mrs. Vossart, respectively; these ladies being enclosed in cages of good strong iron wire, specially built for the purpose, and carefully locked; and from these issue the clearly visible form of materialised spirits, sometimes to the number of forty. They are of both sexes and of all ages, and they vary therefore greatly in height, bulk, weight, complexion, and personal appearance generally.

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*La Lumière* (Paris-Auteuil), publishes from a journal kept by M. P. Christian, an officer in the French army, a record of some conversations which he had with Honoré de Balzac, and illustrating the very powerful belief which that great writer entertained of the existence and nearness of the spiritual world. He was convinced of the possibility of men attaining to a knowledge of future events, and when he was asked "How?" he replied, "It is continually unveiled to him who knows how to measure the immense dome of heaven, the living Bible, of which each star is a letter, each constellation a phrase, each phenomenon a page, each solar evolution a volume."

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## SKETCHES OF THE HISTORY OF RELIGION.

By Dr. A. Mueller.

### Islam or Mohammedanism.

However small the intrinsic merits of Islam as a system of religion may be, the fact of its embracing one seventh part of the whole population of the earth, or over two hundred and fifty millions of human beings, entitles it to a place in these sketches. Its very existence is proof of design, of a mission assigned to it.

In the sixth century, when, as we have seen, Christology had already divided the young christian church into hostile factions, and the followers of the loving Jesus were cordially hating and fanatically persecuting each other for mere doctrine's and opinion's sake, a prophet arose in Arabia and founded a religion with tenets, that placed it between effete and exclusive Judaism and the scholastic subtilities of Christian theology. In so far as most of these were taken from Judaism and few only from Christianity, Mohammedanism, like historical Christianity, may be regarded as an offshoot from the former system, though not founded on it, but claiming a special revelation of its own. Whatever may be thought of this claim, there can be no doubt that, as an upholder of Monotheism, a destroyer of Polytheism, Fetishism and Idolatry among the nations of Western and Central Asia whom neither Jew nor Christian could have influenced to the same degree at the time, this system of religion did valuable service to religious culture. Its tenets were well adapted to the mental and moral peculiarities of the nations whom it was destined to reach. It appealed alike to the senses and the ever active, fiery oriental imagination. It satisfied the intuitive craving for the supernatural—that leading trait of the oriental mind—its longing for something higher and better than this fugitive and imperfect earth life, by depicting an attractive future life as being the reward of the faithful. Its catechism was simple and easy of comprehension, its moral code, though far behind that of Christ, inculcating benevolence and pious resignation to the will of God, condemning falsehood and dishonesty. Though propagated by the sword and forced on nation after nation, its ready acceptance by them all showed its adaptability and fitness to satisfy their religious wants. Even now, when within itself it has almost become a lifeless corpse, because its very constitution made evolution from the first impossible, it is spreading and doing good service among African idolators, who are incapable of understanding the cardinal principles of Christianity.

*There is but one God, and Mohammed is his prophet.* But little exception could be taken to this fundamental thesis of Mohammedanism if only two little words had not been omitted in it, if instead of the exclusive "is his prophet," it had containeed "is one of his prophets." That Mohammed really was a prophet in touch with and impelled by the spirit-world, of this a little study of his life and character must convince anyone not blinded by sectarian bigotry. In the whole course of religious history no more striking proof can be found of the watchful care of the spirit-guardians directing this course than is furnished by the appearance of the man whom the ordinary Christian historian brands as a fanatical impostor or madman.

All around him, in the very cradle of the human race, there were millions bent under the heels of priest rule, stifling all genuine aspiration; their ancient religions completely effete, polytheistic and idolatrous, or even, when originally of a higher type like the Persian, degenerated into an empty ceremonial formalism, administered by the priests. If all these nations would have had to wait until the quarrelling Christian or the exclusive Jew brought them a better and higher religion, they might have waited for many centuries and relapsed into complete barbarism. Can we presume to think that their fate was one of less concern in the councils of Divine Providence than that of those who had embraced Christianity? The very condition of the Christian world at the time of Mohammed completely unfitted it for the task accomplished by him. Even if we look on Islam as a mere scavenger to sweep away polytheism and rouse the ancient world out of its religious lethargy, we cannot but acknowledge it as a movement specially designed by Providence and must assign to its founder a higher place than that of a mere impostor.

The career of Mohammed is most significant of the powers that chose him as their instrument. He was born of poor parents at Mecca in 571, and after their early death brought up by his uncle, spending his youth and early manhood as a mere servant. In this capacity and whilst serving in her house he found favour in the eyes of the rich merchant widow, Chadidsha, and married her when 25 years of age. In affluent circumstances he then followed the avocation of a merchant, bent on making money, as most merchants usually are, and little given to religious meditations, least of all to the idea of becoming the founder of a new religion.

But at forty a strange change came over him suddenly. An apparition purporting to be that of the angel Gabriel or, at all events, of a materialised spirit, had appeared to him twice and must also have been seen by his wife, for she encouraged him to believe in its reality and was his first convert, when subsequently he entered on his mission as a prophet. Preparatory, it appears, to this evidently not very congenial task, a powerful spirit-control now took possession of him. His business became distasteful to him, and he retired into solitude, where at times he was controlled most violently. During these periods of exhaltation he is said to have frequently roared like a camel, the perspiration streaming from him, his eyes bloodshot and foam standing before his mouth. These attacks were interspersed with visions and trances and a constant influx of religious ideas which Mohammed could not help taking for revelations, as they had been foreign to his own mind, and he knew nothing of Judaism and Christianity except by hearsay. Thus his mind became stocked with the material out of which the religious

system ascribed to him was constructed. That he was but an instrument in the hands of higher intelligences than his own, and at first an unwilling one, of this there can be as little doubt as there can be of his thorough sincerity and earnestness. His controls were apparently less exalted ones than those that had inspired the Christ ideal, or if they were equally so, they wisely abstained from impressing this ideal once more on mortal mind, seeing that it had already been trampled under foot and buried for many centuries to come under the quicksands of error. They therefore presented to the natives of Asia a system less exalted but more adapted to their capacity and their needs, devoid of speculative theology, yet embracing religion's most cardinal truths.

There is not a single trait in Mohammed's character justifying the preposterous charges of imposture levelled against him by his rivals; on the contrary his life and character were most admirable, and show him to have been most worthy of the mission with which he was charged. Of his own free will he reduced himself from affluence to poverty, and in the pursuit of his new calling as prophet not unfrequently risked his life. In Bosworth Smith's "Mohammed and Mohammedanism" there is an excellent sketch of this alleged impostor, which will not be out of place here:—"He was easy of approach to all who wished to see him, even 'as the river bank to him that draweth water therefrom.' He was fond of animals and they, as is often the case, were fond of him. He seldom passed a group of children playing together without a few kind words to them, and he was never the first to withdraw his hand from the grasp of one who offered him his. If the warmth of his attachment may be measured, as indeed it may be, by the depth of his friends' devotion to him, no truer friend than Mohammed ever lived. He wept like a child over the death of his faithful servant, Zeid. He visited his mother's tomb some fifty years after her death; and he wept there because he believed that God had forbidden him to pray for her. He was naturally shy and retiring, 'as bashful,' said Ayesha, 'as a veiled virgin.' He was kind and forgiving to all. 'I served him from the time I was eight years old,' said his servant Anas, 'and he never scolded me for anything, though I spoiled much.' When asked to curse some one he replied: 'I have not been sent to curse, but 'be a mercy to mankind.' His ordinary dress was plain even to coarseness. . . His life was simple in all its details. He would kindle the fire, sweep the floor, and milk the goats himself. Ayesha tells us that he slept upon a leathern mat, and that he mended his clothes and even clouted his shoes with his own hands. The little food he had he always shared with those who dropped in to partake of it. Indeed, outside the prophet's house was a bench or gallery, on which were always to be found a number of the poor, who lived entirely on the prophet's generosity, and were hence called 'people of the bench.' His ordinary food was dates and water or barley-bread. Milk and honey were luxuries of which he was fond, but which he rarely allowed himself."

Unlike Christ, who drank wine and even told his disciples to drink it on special occasions in memory of him, Mohammed would neither touch it himself nor allow his followers to drink it or anything else intoxicating. Christ stood on a higher plane, from which external observances and rules of diet to the soul united with God appear unimportant and paltry. But the extreme simplicity and frugality of Mohammed's mode of life, its self-denial and even asceticism in view of the wealth he could at any time have commanded, if they do not prove his honesty and sincerity should, at all events, clear him of the charge of imposture. Of another charge brought against him by his Christian opponents, namely, that of cruel and fanatical persecution of all unbelievers in Allah and his prophet, the terrible motto and battle cry of his followers, the "believe, serve or die," of his later career, we cannot acquit him, but those who bring this charge are almost equally as guilty of it.

There were extenuating circumstances in Mohammed's career that almost drove him to the sword as a proselytiser. He had no sooner commenced to proclaim his doctrines and gather a small band of believers around him, when he was persecuted himself and obliged to leave Mecca with his followers. They retired to Jathrib, subsequently called al Medina, and here he collected around him the nucleus of those conquering forces who were constantly increasing in numbers and enthusiasm for the prophet and his cause, and enabled him to subdue within a few years the whole of Arabia, and who after his death, within 100 years spread the Islam over Syria, Persia, Egypt and the northern coast of Africa, even as far as Spain. It became in Mohammed's mind a settled principle, that all polytheists and idolators must be converted by force, and that Christians and Jews could only have the choice between conversion and absolute slavery. His ambition became nothing less than to make the religion, which he considered the only true one, the religion of the human race, and sovereigns far and near were called upon to accept it.

His ambitious plans were cut short by his death in 632, but his followers took them up and it required the united strength of the Christians on more than one bloody field of battle to prevent their being carried out, not in the East alone, but throughout the civilised world. For the latter, for the Indo-European nations, carrying within themselves the elements of a higher culture than ever Islam could have imparted and developed, this specifically Eastern religiôn was never intended, and even if its missionaries, the fanatical Arab warriors, had succeeded in forcing it upon Europe, it would have remained an exotic, unsuitable to their wants, and never have struck firm roots in a northern clime. That it succeeded in crushing the Christian church in the East, was mainly due to the premature decay and rottenness of the latter, split up as it was into hostile parties, who in their disputes about the trinity and person of Christ, had lost the true Christ spirit and become miserable instruments in the hands of Byzantine despotism. Perhaps its being swept away was no great loss. At all events, its succumbing almost without a struggle showed plainly that the animating spirit, that would have kept it alive, had departed from it.

The revelations of religious truth vouchsafed to Mohammed and collected in the Koran must be kept apart from the dogmas and additions of later sects. Divine Unity and pious submission to a special Providence regulating the minutest details of life were the corner stones of his religious system. His inspiration points prevailingly to a Jewish source; at least the doctrines of God and his qualities, of Satan and the last day of judgment are almost pure Hebraism, He was also strongly opposed to the doctrine of the trinity and the Christology of the Christians, though acknowledging Christ to have been a prophet only second to himself. The Jewish cast of his ideas is further illustrated by his declaring Adam, Noah, Abraham, Moses, Christ, and Mohammed to have been the chosen vessels of Divine inspiration, himself of course the greatest and the last, to whom not the power of working miracles but the sword was given to stamp out infidelity and idolatry. Whether this effective though questionable method of evangelising the heathens was really suggested to Mohammed by his spirit-controls or whether, together with his presumed superiority as a prophet, it was merely the result of auto-suggestion, we will leave an open question. The latter must always be allowed for wherever ideas from minds disincarnate are conveyed to man through a human brain. The sword was certainly the most effective proselytiser he could have chosen, and, like the rod to the child, it may have been indispensable. The reproach, that it was used at all, certainly comes with a bad grace from Christians, who have themselves spilt oceans of human blood in the alleged cause of Christ.

In Allah, the only true God, Mohammed, his prophet, and the Koran, his work, we have the three fundamental principles of Islam. Add to these a future life, to the faithful replete with rapturous sensual enjoyment, to the wicked and infidel with cruel, never ending torture, the belief in a spirit world peopled with legions of good and bad angels or spirits in all imaginable degrees of perfection or wickedness, and finally the principle of predestination or fatalism determining the fate, good or bad, of every individual, born or unborn, and we have the secret

of the unparalleled victories of Mohammed and his successors, and of the ready acceptance of Islam throughout the Eastern world. It made the Arab warrior absolutely irresistible in battle, for it caused him actually to seek death on the battle-field as a sacred martyrdom finding its immediate reward in the ineffable joys of paradise. It gave to the conquered nations a system of religion that roused their dormant spiritual energies and placed them on a higher plane of religious culture. It was certainly devoid of the spirituality of Christ's teaching, and grossly sensual in many of its conceptions, especially of the life after death, but this very quality made it attractive to the eastern mind, that had by its utter perversion of the Christ-ideal so signally proven its unfitness for a higher platform. It is utter nonsense to maintain that a system so admirably fitted for the mission it fulfilled was the mere invention of an impostor, whose previous career as a merchant had anything but qualified him for a religious reformer. Only blind sectarian exclusiveness can fail to acknowledge in Mohammedanism one of the means which it has pleased Divine Providence to employ in the religious education of the human race.

Beyond the mission assigned to it Islam can never go; it could never have become the religion of the civilised world. The theocratic character it received from the first by Mohammed being compelled by circumstances to concentrate all temporal and spiritual authority in his own person and transmit this most undesirable combination to his successors, impressed on his system the fatal seal of stagnation, which is akin to death. Evolution, political and spiritual, was rendered impossible, all reforms and innovations were crimes as fatal to the innovators as they were under the Papacy during the dark ages. Hence, after its first few centuries of glory, when the wealth of the conquered nations was poured into Arabia, and the Arabs in culture and scientific achievements became the teachers of Europe for a time, this mushroom-like civilisation speedily showed signs of internal decay. Left to itself and arrested in its conquests, Islam gradually assumed the rigidity and lifelessness of all theocratic systems.

Two malignant and hideous diseases are gnawing at its very entrails, and have from its very beginning sealed its doom. They are polygamy and slavery. Mohammed found them both established among the nations he gained over to his cause, his own Arabs included, and to abolish them along with the idolatrous cults of these nations would have been his proper and consistent course. Unfortunately it would have amounted to a complete social revolution and made his difficulties in carrying out his scheme of religious reform, which were great already, almost unsurmountable. National customs and social institutions, however damnable, that have been sanctioned by ages and thus become like second nature, no religious system can eradicate at once; but it should at least discountenance them as much as possible. Even this, however, Mohammed and his spirit-guides appear to have found inadvisable. It was simply a question of Islam plus polygamy and slavery, or no Islam at all, and in its place the old effete and idolatrous religions. Had Mohammed told his sensual and fiery Arabs: "You must adopt Allah and his prophet, but you must also content yourselves with one wife, and give up your harems and your slave girls," they would have turned away from him in disdain and the first mighty impulse, that decided the whole movement, would have been wanting.

Thus, by an unfortunate necessity, those heinous institutions were allowed to continue and were actually sanctioned by the Koran. Mohammed's own predilections, in fact, appear to have been in favour of them, for we find him at one time in his own harem with nine wives and two slave girls. He is alleged to have continued his ascetic diet and coarse garments to the last, and it evidently never occurred to him that unbridled sexual indulgence is far more pernicious to body and soul than rich food and wine.

In the perverse and vicious relation of the sexes and the debased position of woman as mere ministers of lust, in their jealous exclusion from all society except that of the nearest blood relations and the consequent withdrawal of all those refining and elevating influences they exercise on society and more especially on men; but, worse than all, in the servile concubinage exacted from them when in the unfortunate position of slaves, in all those repulsive customs of Oriental barbarism, we have the dark sides of Islam and the principal cause of its utter unfitness for a higher civilisation. They existed before its advent—could not be removed by it—and they are consequently its misfortune rather than its fault. None the less, they are the cause of its present rottenness and decay and will bring about its ultimate extinction.

Where man procreates like an animal, where the affinity of soul that draws the man to the woman of his choice and the mutual love that makes the two one being, are debased into mere animal-lust, where the best energies of manhood are frittered away in satisfying this lust without restraint, and all the tender chords of true womanhood are ruthlessly snapt asunder by having to minister to it, whether willing or not, there man must necessarily become an emasculate voluptuary and woman a wretched prostitute. There the harmony of the family circle with the genius of loved and honoured motherhood presiding, in which alone the young mind can be properly trained, is rendered impossible, and the complete degeneration of the race merely a question of time.

The present Islam, divided into numberless sects, everywhere surrounded by, and in touch with, the higher European culture, and incapable of growth and expansion from within, strongly resembles a slowly decaying tree, on which only here and there a few green shoots and leaves give evidence of lingering vitality. In Europe, more especially, it is so glaring an anachronism, that but for the jealousy of the great powers and the "balance of power," it would have been swept away long ago from the fair lands over which it is still allowed to hold its blighting sway. Its days in Europe, however, are numbered, and it only depends on the issue of the next European war—ever more ominously impending—whether the great colossus of the North or the greater and worthier Queen of the Seas takes possession of the Dardanelles and the beautiful but sadly neglected and trampled down garden of Europe.

## SOME ASPECTS OF IDENTITY BETWEEN OCCULTISM AND SPIRITUALISM.

It would be of great advantage to unbiassed seekers for truth, if some authority could be got to classify together the points where the different schools of philosophy, of occultism, of theosophy, and of spiritualism agree. The present tendency of human nature leads students of the several schools to give their attention rather to the questions with regard to which they mutually diverge, and that with the intent of persistently asserting their own views preferably to seeking for at-one-ment.

There is an important point into which modern thought is now confirming the position maintained by the ancients, namely, that man is a unit of v, in Universal Being, an epitome of the universe. This was the teaching of the ancient Egyptian and Chaldaic schools, as represented by the Kabbala, in which man is defined as a microcosm in the Macrocosm, and which terms Swedenborg subsequently selected in his confirmatory teaching. Under different terms the Easterns taught a similar conception. Modern philosophy now defines man as a self-determined unit of manifestation in, and of, Universal Consciousness.

The implication of this position is that man necessarily contains within himself, as a unit of Universal Being, modes (called principles) which relate him to every aspect of Universal Being, by which inherent principles he will find himself related to the respective planes of the universe as these aspects of consciousness unfold progressively and successively within him.

Another important influence of this position is, that while man is a differentiated unit of this universal conscious life, he continues inseparably connected with this principle in its aspect as universal; or, in other words, though differentiated, he *is* that universal principle itself.

The ancients thought that all Being originated in one all-pervading essence. Modern philosophy has come to the same position, but calls this basic principle Uni-

versal Consciousness. As universal or homogeneous, it cannot know, because knowing implies contrasts, therefore, parts to be compared. It therefore divides itself into units in order to realise itself. It communicates itself to men, and thus gives them existence. The same principle manifests objectively also, as matter, worlds, animals, plants, etc. It lends itself thus in endless variety of forms, and re-identifies, re-organises, itself through man, in whom it is present as his knowing principle. It thus provides itself with an endless and illimitable field of experience by its own inter-relations in itself.

This principle in man is the ultimate reality of his and all being. It is what the churches call God. As it is present in all men, and as at the same time man lives in and is dependent on universal life, so may it be said that God exists in man, while man exists in God.

While philosophy makes consciousness into its basic principle, occultism teaches that consciousness is an aspect of and inseparable from life; and that self-consciousness is the result of the inter-action of the differentiated units of life among themselves in the universal life.

Occultism further affirms that consciousness is inseparably accompanied by light (spiritual), which varies in intensity, or colour, or vibration, with the degree of consciousness in action. It is this light, or luminous vibration, that has been called "aura," and it has been recognised that all bodies have an aura.—See Sinnet's Human Aura; Denton's Soul of Things. It is this aura that constitutes the basis of psychometry and of telepathy. Psychometrists can read a person's character, viz., thoughts, from the impress made by his auric vibrations upon things with which he has come in contact. This confirms the teaching of occultism, that these vibrations vary in accordance with the degree or mode of consciousness in action.

It is of interest to note in this respect before passing on, that the esoteric meaning of the dual supernal Deity of the Egyptians—Isis-Osiris—really is life—light. Swedenborg makes use of the same terms for the basis of Being. Light with him is equivalent to spiritual intelligence, or Divine Wisdom; a masculine quality, and which necessarily is a manifestation dependent on life; which, again, he interprets as equivalent to celestial love—a feminine quality and manifesting in heat. The Egyptian Isis, while being Life in itself, was the goddess of love, and also the moon. Osiris, as the sun, was the god of light and wisdom, consequently masculine. Swedenborg's interpretation is, therefore, in complete accord. Alchemists will recognise further parallels in the moon and the sun, alchemical, as in spirit and in soul.

It is now well known that a body will only respond to vibrations of the same pitch or intensity as its own. Thus, if a note is sounded in a room where there is a piano, the string belonging to the same note will vibrate in the piano. The other strings will remain silent. This law is the basic principle on which telephones are constructed. A new multiplex telephone has recently been made by which twelve messages can be sent along the same wire, severally, on currents of different pitch or intensity. Each will be responded to only by that telephone which can vibrate at that particular pitch. Each telephone remains silent to the other eleven messages, which pass through them without any record or response being awakened.

Now, it is this law also which is the basis of spiritual communion. A disembodied spirit wishing to commune with a medium, will be limited by the range of thought vibrations which may be made to respond in the medium's aura, and the vibrations of the medium's aura are limited by the principle or degree of consciousness (light) unfolded and acting in the medium.

A spirit whose consciousness had evolved into higher modes than those awakened in the medium, could not communicate on such a higher range. The medium could not respond. Such a spirit would have to use his lower mode or principle of consciousness, to get into communication with the medium. Under these circumstances it becomes important to find in what plane of development the consciousness of the average man now functions.

Philosophy only recognises two modes of the one consciousness, viz., the Universal and the particularised or self-consciousness. Metaphysics jumps at a leap from the universal to the particular; nor can it deal with the process by which the universal particularises itself.

Occultism does profess to know something about this process. The ancient Kabbalists taught that life emanates into and through four planes of unfoldment, carrying inherently a subjective and an objective aspect; or, in other words, a mode of consciousness and a mode of nature, related thereto. In man, life thus constitutes states of consciousness, with a form of nature related to the mode of consciousness in activity. In the universe, this emanation (River of Life, going forth from Eden) constitutes planes of Being.

The lowest of these modes is the physical, which we know in the universe as worlds, and in man as his body; the mode of consciousness related thereto is sense-sensation. Animals, children, savage races, live mainly in this principle.

The next mode has developed in civilised races. It is called the astral. Its outer nature-mode is air, or ethereal. Its related degree of consciousness is feeling, emotion, and ratiocinative mind. In man it constitutes the personality. In the universe it constitutes the astral plane. As this principle is now developed, more or less, in man, it brings such so-called sensitives into relation with the astral plane and entities.

The next stage of development assumed by life is the soul-mode. Its objective nature is light (spiritual); its subjective mode is intuition, or spiritual consciousness. This principle constitutes the individuality of the man. There is a soul-plane in the universe; but as this principle is not yet unfolded in man, he is not yet in relation therewith. This principle is now unfolding, however, in some few. This plane is called the angelic and creative in the Kabbala. It is probably associated with the sun. Theosophy calls it Devachan; it is not purely a dream state, however, as that system teaches. It is real; and has its related objectivity.

The next mode which life unfolds from within itself is the spirit mode. The consciousness is that of identity, or sharing in the whole of the experiences of that state.

The objective nature is that of spiritual light. In man this principle is the ground of Being; the subjective identity. The related plane in the universe is unknown to man in his present state of evolution. It is called the Divine archetypal, or arch-angelic, in the Kabbala. It is the Nirvana of the Easterns; but is more real than anything man can conceive of.

Thus is man related to every plane in the universe, and thus does he have successive existence in each, as the respective principles unfold within him, and thereby entail his progressive Being in each. It is these successive existences, in progressive modes and planes V in forms or bodies of substance related thereto, that probably is the true basis of the reincarnation theory.

It will be seen from the above that the only spirits that can at present commune with man (with solitary exceptions) are those of the astral plane, as it is that principle which is active in his aura. But these are not necessarily all bad spirits, as is erroneously taught in some schools.

Good men go to the astral plane when they die, and gradually learn more than they knew when here, being taught by soular angels till they are ready to pass into the soul plane, the door to which is through a second death. Bad men, however, also go to the astral plane, and remain bad for a long time before they progress. These may seek to exert evil influences. But if a medium be pure and good, he need suffer no evil. Only if he is impure will he attract such influences. Children and unprogressed spirits may be allowed, under higher direction, to come to mediums in order to gather up the lost recollections of their last lives, as a first necessary step towards subsequent progress. But even if unpleasant, such experiences contribute service towards general evolution; and any of us may be thankful to co-operate in what it may be in our power for us to offer in such service.

QUAESTOR LUCIS.

## ON THE WING.—NOTES OF TRAVEL.

By W. H. Terry.

I have often seen the picture of The Landing of the Pilgrim Fathers (and mothers) at Plymouth, Massachussetts, and read the account of their early struggles with the Indians, of the bravery and love-making (by proxy) of their captain, stalwart Miles Standish, and many other events that impressed the youthful mind. In the times when I read these things I had no expectation of ever seeing their locale, but finding myself within forty miles of it, I determined to visit a spot of such historical interest, and about 8 a.m. on November 13th, wended my way to the Old Colony railway station, and took a ticket for Plymouth. There was nothing striking in the scenery *en route*, and I arrived at Plymouth Depot shortly after 10. Following the mass of passengers, I found myself in Main St., and in the vicinity of "Pilgrim Hall," where the relics of the early settlement are kept. The office is in charge of an elderly lady, who furnished me with a catalogue and introduced me to the rooms, where I could wander without let or hindrance. In the main hall the pictures of the departure and landing of the Pilgrims, by Weir and Sargent, and Charles Lucy's fine picture of The Embarkation, are the most prominent objects, but the walls are covered with portraits of the early leaders, civil, military and ecclesiastical, including Edward Winslow, "Governor, 1630." Manuscripts with the autographs of John Alden, Miles Standish, and indeed all who could write of the original pilgrim party, are preserved in glass cases. Chairs, a cradle, and other articles of furniture that came out in "The May Flower" are exhibited; the swords of Miles Standish and other military leaders, the needlework of Rose and Lorea Standish, and many other interesting relics are preserved. One thing that interested me much was the farewell sermon of good John Robinson, the leader of the Pilgrims. He was evidently a progressive man, and it would have been well had his followers taken to heart and practiced what he taught. He says, in a part of his sermon: "I am very confident that the Lord hath more truth yet to break forth out of his Holy Word. For my part I cannot sufficiently bewail the condition of the reformed Church, who are come to a period in religion, and will at present go no further than the instrument of their reformation; the Lutherans cannot be drawn to go beyond what Luther saw, . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented, for though they were burning and shining lights in their time yet they penetrated not into the whole counsel of God."

Leaving Pilgrim Hall I wended my way to the shore, and there enclosed under a portico found the "Plymouth Rock," which there is good evidence to show is the original stone upon which the pilgrims stepped when landing from their boats in 1620. I placed my foot upon the stone, and endeavoured to recall the picture. To the left a few miles out was the island upon which the boat was nearly wrecked, to the right the brook, in the front a long line of sandy beach stretching for miles into the harbor, and beyond, the coast hills, whilst round about were doubtless trees and shrubs which have long since disappeared. The pilgrims, elated at reaching the promised land, yet apprehensive of danger from the Indians; the sturdy men who formed the nucleus of the party, gave a character to the race that were to people that part of America; it is pleasant to think that their memories are cherished by their descendants, and that recently a grand memorial has been erected to them. Making my way towards the cemetery hill I pass first a slab where lie the remains of some of the pilgrims who perished during the first winter of their sojourn, then the site of the first house erected by them, on which now stands a plain two-storey wooden edifice which may have been erected in the early part of the present century. On cemetery hill the stones are thickly planted, but there are few pretentious monuments. I failed to find among the inscriptions any of the 17th century; there is one, "Sturtevant," 1709 and another 1703. Here also is marked the spot where the pilgrims erected their fort. There is a pleasant view of the harbour with its long sandy ridge and high coast hills in the background, and Cape Cod in the distance. From this I went to seek the brook, but here a disappointment awaited me; coming to where the bridge should be none was visible, it was a mystery where the river had gone to. On the right of the street a compact row of rather mean shops, on the left I noticed a little gap, and looking over discovered the water coming through a culvert, and below the shop that fronted the road two storeys of wood supported by piles of stones in the middle of the stream, whilst lower down it ugly factory walls bulged into its bed, and its outlet was obliterated by them. I am not abnormally æsthetic, but my nature revolted at such brutal utilitarianism. There are a few good houses and public buildings in the town and a large hotel called the "Samoset" (after an Indian chief of the early times), but as a whole it is not handsome or picturesque, though nature intended it to be the latter. Time, prevented me from visiting the outskirts, which might have been more pleasing in this respect. Despite this, however, the prevailing impressions on my mind of my visit are pleasing and profitable.

## MAN'S FREEDOM OF WILL.

The following communication, received and written impressionally in sixty-five minutes, purported to be given by George Herbert, of Bemerton, the author of the "Temple," and the "Priest to the Temple," whose life was not less beautiful than his character. He was born in 1593, and died in 1633:—

"Peradventure the world had never known its greatest benefactors, if its own malefactions had been less; for man's sinfulness is God's opportunity; and in the midst of the darkness with which the race has enveloped itself, the light pours in upon it with redoubled refulgence and power. So doth the Infinite Father transform evil into good, and erect a fair and beautiful fabric upon what appears to be the least promising and most insecure of foundations, making His very enemies to praise Him. For what are His enemies? Are they not falsehood, error, sin, and whatsoever is contrary to His pure and perfect will, which designeth all His creatures to be happy; and He grieveth over their self-inflicted miseries as a human father bewails those of a prodigal son.

"You will ask, perhaps, why could not these evils have been averted? The answer is an exceedingly plain and simple one. Man is a free agent—free to obey, or to disobey. His service is not that of the bondman and the slave, but is one of perfect freedom; and, it being such, he deliberately chooses the road in which he will walk. Only this has been so ordered that, no matter how devious, tortuous, and aberrant it may be; no matter how widely it may wander from the straight and narrow path of obedience, it eventually conducts the poor, erring, self-willed wanderer back to his Father's house. On the way, he will have encountered many trials, and will have undergone much suffering—all of these being of his own procuring—but they will nevertheless turn to ultimate good. The severest trial will prove to have been the most precious discipline; and the remorse and repentance which must eventually follow every departure from the path of obedience, will be productive of future joy, based upon atonement and reconciliation.

"Men are continually perplexing themselves with what they call the great problem of evil. Its origin is to be sought for in man's perfect freedom; and when this is understood, all the difficulties connected with that problem will disappear. Man is what he is, in virtue of the great bounty of the Creator of all things. Had he been other than he is, he would have been little better than an automatic machine, with certain well-defined functions and capacities, and with a necessarily restricted range and power of action.

"To be a free man, is surely to be invested with god-like attributes. 'I have set before you the choice of good and evil,' saith the Father, 'elect which ye will follow. If good, I shall rejoice; if evil, I shall have

compassion. But in no wise will I punish. This cometh of, and by, and through yourself. It is inflicted by you and not by Me.' And out of that very punishment and its consequences, ariseth a desire for better things, a yearning to return to the home of the Father, who ever standeth with outstretched arms to welcome the prodigal son, even if he shall have wasted his substance in riotous living, and shall have been herding among swine.

"And, in many lives, have human beings many opportunities of learning the natural and necessary penalties of disobedience, and of discovering how beautiful and glorious a thing is unlimited faith in the wisdom, the love, the guidance, and the overshadowing Providence of the Most High. Manifold and multifarious are the experiences of the race in passing through that which they themselves have made 'a vale of tears.' In one life they may be exalted, in order that every one of their hearts' desires may be gratified, and that they may rejoice in the possession of great wealth, great eminence, great worldly power, and great social distinction. Nothing is withheld from them, and with what result? Does not wealth debase, does not eminence demoralise, does not greatness intoxicate them? Read the lives of all the so-called illustrious ones of the earth, of all who have sat in high places, exercised supreme dominion, and wielded enormous power; and is not the result invariably the same? '*Vanitas Vanitatum*' saith the Preacher. '*Vanitas Vanitatum*' exclaims every child of Adam, who has quaffed the 'cup of pleasure' to the dregs, and has exhausted the sum of human 'enjoyments.' And so, perchance, in his next existence, after a lapse of many centuries spent in interspheral life, the all-powerful monarch, the imperial Sybarite, the crowned and sceptered sensualist, is reincarnated beneath the roof of some poor cottager, where he will be familiar with poverty and privation, with toil and physical hardships from his cradle to his grave. And there he will learn a lesson which he could never have acquired beneath the gilded ceilings of a palace, and in the perfumed atmosphere of its splendid chambers. His proud spirit will be brought down to the very dust; his luxurious appetites will find nothing whatever to satisfy them, and he will have made an almost incalculable advance in the education of his soul.

"O, man, thank and praise the infinite goodness and divine foresight of the Father in bestowing upon thee a succession of existences; each of which is a school and a preparation for the higher life which awaits thee when thou art finally emancipated from the thraldom of mortality. And hence the supreme importance of having a deep regard concerning the final stage of terrestrial life—the last of the seven ages of man. Well might one of old exclaim, 'May I die the death of the righteous, and may my *last end* be like his.' Such an aspiration should rise to the lips of all who stand upon the threshold of a purely spiritual existence.

"There should be a complete detachment from the things of time and sense; a looking upward; a sincere, earnest, and incessant prayer that the Will of God may be done in earthly as in heavenly places. For the hour has struck in which man must sacrifice his selfhood, must live for others, must think and speak, and act in utter self-forgetfulness. 'Blessed are the pure in heart, for they shall see God.' And how can any human being be pure in heart so long as there is a taint of selfishness remaining in his nature? This it is which has to be completely extirpated; because it is of the earth, earthy. Among the angels it is entirely unknown. By them, indeed, it would be altogether inconceivable, bnt for the appalling spectacle of self-deification, self-worship, self-indulgence, and self-glorification presented to their amazed and afflicted vision in this sorrowful star of yours. In heaven, no thought of self intrudes. Heaven is that beatified condition of the spirit in which glorified beings live and labour eternally to promote the happiness of others, to instruct those who are less well-informed, to lift up the lowly, and to exalt those who are abased. In myriads of worlds, moving in harmony through the infinitude of space, are there countless multitudes of sentient beings in every conceivable stage of growth and development; and among these lies the work of the angels, a work full of beauty and abounding in result. The task, say rather the delight, of inspiration, knows no intermission; and it reaches a grandeur of which you earth children can form no adequate conception.

"Imagine all that human genius has accomplished since the divine ideas of art, science, music, poetry, literature, and philosophy, were first bestowed on man by his angelic guides; multiply this a hundred, nay a thousand-fold, and the sum would only express an insignificant fraction of the glorious treasures of thought contained within the Infinite Mind, and which are being continually poured forth through the intermediation of His messengers to the beings who people His boundless universe; in which He alone is perfect, He alone is all-wise, He alone is all-loving, He alone is supremely good and great, and He alone is the creative, sustaining, animating Force by which all things exist, subsist, and persist for ever and for ever."

## SPIRITUALISM INVESTIGATED.

HAVING seen and heard many things that proved to me what comfort Spiritualism could give, I determined to investigate it thoroughly in all its phases. After twelve months' patient investigation, I can in truth and sincerity say in the words of Robert Dale Owen, "in strictness there is no death. Life continues from the life which now is into that which is to come, even as it continues from one day to another; the sleep which goes by the name of death being but a brief transition—slumber from which, for the good, the awakening is immeasurably more glorious than is the dawn of earthly morning, the brightest that ever shone. In all cases in which life is well spent, the change which men are wont to call death is God's last and best gift to His creatures here."

I have proved beyond doubt that the earth-phase of life is an essential preparation for the life which is to come. Its appropriate duties cannot be neglected without injury to human welfare and development, both in this world and in the next. Our state here determines our initial state there. The habitual promptings, the pervading impulses, the life-long yearnings, in a word, moving spirit, or what Swedenborg calls the "ruling loves" of man—these decide his condition on entering the next world, not the written articles of his creed. The sufferings there, natural sequents of evil-doing and evil-thinking here, are as various in character and in degree as the enjoyments; but they are mental, not bodily. There is no escape from them except only as on earth, by the door of repentance. There as here, sorrow for sin committed and desire for an amended life, are the indispensable conditions precedent of an advancement to a better state of being.

For more than eight months I have held twice weekly a séance in my own house; the members consist of my wife and self, a son and daughter, and a lady and her husband. The lady, Mrs. P——, is a highly gifted medium, and as the members of my own family are sensitives, the results have been very satisfactory. For the present, strangers have not been admitted, for we found that it interfered with the harmony of the circle. Very often spirits have come and implored us to send messages to their friends, sometimes on business matters, at other times a loving message, or a request or entreaty to a friend or relative, to give up some sin or doubtful pleasure that will wreck their soul's happiness.

In all cases, where I have thought advisable, I have taken the message, or written it, and but with one exception, have been warmly thanked, and had the truth of the communication confirmed.

A most remarkable case occurred at our circle on Monday, the 19th February. After sitting for about ten minutes, Mrs. P. said she felt a strange influence, that it was the spirit of a man who seemed in trouble about some relative on earth. We invited the spirit to come near, assuring him of our sympathy and desire to help him. After a short time, Mrs. P. exclaimed "I know the spirit; he used to come to me when I sat with Mrs. N. (mentioning a well-known and highly respected medium, residing in Carlton), and once he gave me a

long message for a brother in Tasmania. He is accompanied by a young girl just entering womanhood; she is a very bright spirit, and seems to have helped the male spirit to rise."

Mrs. P. then became entranced, and the spirit spoke:—"Yes, I am Charles F——, and have come to speak about my unfortunate brother, who will soon leave earth. He received my former message, but it has not softened his heart; his grasping love of money is influencing him to act in a cruel, dishonourable, untruthful manner. His money will not ease the pain in his crippled back and limbs, but some of it put to a good use would ease his conscience. The woman who should have been his first care, he has left penniless, and unable to fight life's battle. When he passes over here he will have to suffer doubly and trebly for all the trials and misery that the poor woman he ruined has had to bear through his selfishness. I am accompanied by their daughter, who has brought me into light out of the great darkness by which I was surrounded. I would save my brother, if possible, from the long years of misery borne by me as punishment for a misspent life on earth. Will you tell him to provide for E— L——; to do what his conscience tells him is right, before it is too late; his time on earth is short; I implore him not to leave with this duty unfulfilled.

The spirit left, but Mrs. P. remained entranced; the lamp was turned low, so that the room was almost in darkness; a luminous mist appeared between Mrs. P. and my son, who we found was also entranced. This grew larger and brighter until within two yards of where we were sitting, two distinct figures came out of this luminous mist.

I cannot state how long the materialisation took, for we were spell-bound, fearing almost to draw our breath. One was the figure of a man in the prime of life, very tall and big—I should think over six feet—fairish hair, the expression of his face was very sad, but not unhappy. The other was a young girl, about nineteen, her face and figure were dazzlingly bright; she held the man by the hand, and seemed to throw a protecting power over him. For more than a minute—as far as we could judge—they stood there, and then vanished. It was a beautiful vision. As they faded from our view, a soft and lovely voice seemed to breathe the words, "Help my dear mother."

Mrs. P. and my son awoke from their trance in a state of great exhaustion, but before breaking up the circle, we knelt and prayed fervently to God, beseeching Him to open up a way to enable us to help this poor woman and the erring man who will so soon have to bear the punishment of his selfishness and wrong-doing, if he leaves the earth without making reparation. G.

## EUSAPIA PALADINO AT WARSAW.

We mentioned in our last the frank and unreserved expression of regret by Dr. Julian Ochorowicz, Professor in the University of Limberg, in Poland, of his former ridicule of spiritualistic phenomena, and his manly and honourable acknowledgment of the wrong he had done Mr. Crookes when depreciating him, because he had had the courage to recognise and proclaim the truth of mediumistic phenomena.

The Professor is a gentleman of the highest scientific eminence, and author of a work on Mental Suggestion, which has been translated into French and English, and has become quite a text book on the subject.

The investigations of the scientific committee which met in Milan, last year, to test the mediumship of Eusapia Paladino, interested him greatly; and accepting an invitation from his friend and compatriot Semeradski, the celebrated artist, who has settled in Rome, he visited that city, and took part with others in some private sittings with Eusapia Paladino.

These were convincing and conclusive, and resulted in his publishing the handsome recantation above referred to. Before leaving Rome, he made arrangements with the medium to visit Warsaw, which she did in December last; and *La Revue Spirite*, of Paris, contains a brief narrative of what took place, which is to be followed next month by a detailed and certified report.

The séances were organised by the Professor and M. Semiradski, and writes the *Revue*, "the circle for experiment was composed of scientists and men of letters, the medical faculty of the city being strongly represented. The commission of inquiry was divided into two distinct groups, each of which experimentalised separately."

At the first séance some extraordinary phenomena were produced, such as the levitation of objects as well in the dark as in the full light of the gas, the appearance of bluish flames, the lifting up of chairs from beneath those who were seated in them, the touching of invisible hands, etc. The measures of control applied to the medium were most rigorous. To assure her non-intervention (personally) every possible precaution was taken, including such apparatus as the electric current registers of all kinds, ligatures, and so forth. In order to control the authenticity of the uplifting of the table, the hands of all those seated around it were bound together by the same cord which secured those of the medium, leaving them very little freedom of action, so that the experimentalists might reciprocally keep watch over each other. At one of the later séances it occurred to them to invite the presence of Ryska, the famous prestidigitator, and he was placed by the side of the medium so as to observe her very closely. He signed a certificate declaring that he could not discover the slightest trace of trickery of any kind; and concluding thus:—"*I declare that I have been a witness of striking phenomena; I consider them as being mediumistic manifestations.*"

Such testimony, coming as it does from a skilled investigator, bent upon discovering fraud or illusion, if such there were, is worth a hundred counter-declarations, coming from professional mountebanks like Messrs. Cook and Maskelyne, who speak and write only from hearsay evidence, and are obviously ignorant of such manifestations as those obtained under the strictest test conditions, through the mediumship of a simple and unsophisticated peasant woman like Eusapia Paladino. Pressing invitations have been addressed to her to visit St. Petersburg, London, Vienna, Munich. and other cities; but have been declined, as she is one who shrinks from, instead of courting, notoriety, and is much attached to her husband and to her unpretending home near Naples.

## THOUGHTS ON ART.

By James Nathaniel Newman.

*(Given through "Phren.")*

Art is a part of nature. Anything good that man produces must be the production of God, since God makes all good. Artists are creators. Pictures are things of life. They are as much inspired as the things they reproduce. They are permanent ideas, and yet subject to life and death with every breath of air, like roses, rocks, and man himself. A picture is a part of the artist's soul. In it lives one of his conceptions. If it is lost or destroyed, he feels that a part of him is gone; absent from it, he feels a chain uniting him to it. Standing before it he looks forth from the altitude of his puissant consciousness on this child of his creation with a holy love. It lives with his love. Every line is a stroke drawn from his infinite aspiration; every delicate bit of shading has been to him a dream of love. Every light seems to quiver with the glory of his own immortality. It is instinct with his individuality. Strive how he may man cannot make anything that is not a portrait of himself. He is in all that he does, filling it with his divine presence. No two pictures can be alike, not even pictures of the same thing by the same person. As everything in nature changes momentarily, so the artist changes; his feelings change, his character changes, his work changes; and he cannot make a perfect copy; but, in all, he reproduces himself; the deeds of his whole life manifest the man; just as everything that is declares the Infinite. Everything, though complete in itself, is part of a grander whole. Every picture represents one or more phases in the artist's soul. It is an out-breathing of a short series of his states of consciousness; it bears

deeply an impression of one complete evolution in his development. Like himself it is eternal, because it is an individual, although a part of himself. Pictures, really, never fade; the colour they give off expands and fills infinity and eternity. The farthest stars grow brighter with every gleam of sunshine on a scrap of canvas, and they send the ray of light still farther on. This is one of the ways in which is preserved for ever every act of man.

But there is also an in-breathing from every work of art. Conceptions multiply; they reproduce themselves in the mind of him who conceived them. They throw back upon him still grander impressions, and so, in every way, he may be ennobled by his work. All creation is perpetual. From the light and shade drawn on a piece of paper by a youthful hand more wondrous lights and shades are drawn on and make more beautiful the heart. This sympathy expands and elevates the mind; and so the artist is not merely a worker with pen, paper and ink, but with those finer elements that constitute his soul. Every touch of the pen makes a mark upon his spirit. This is an evidence of his divinity—in that he can, working in conjunction with the whole spiritual universe, manufacture out of the crudest ideas a radiant and perfect entity. He does not begin the work, but he carries it on. He does not do it all of himself, for he is ever receiving power from all spheres, just as someone else makes his pen and paper for him; but he is the principal human artificer of these plans of the Infinite; and so he does a great work of art, of varied hue and incomprehensible sublimity, a new and ever-improving soul.

This is but a picture *d'apres* one in the mind of God, but it is always growing in greater likeness to that complete and only perfect One. In its growth it carries upward with it the material with which it is clothed. Every beautiful thought beautifies the face and form. Beautiful children are some of the beautiful inspirations of their ancestors at last made manifest; beautiful men and women have been moulded inwardly by beautiful souls, perhaps not their own, but certainly some souls. We make our own physical beauty, not merely by attention to the physical, but much more so by attention to the spiritual. Every thought has an appropriate material expression, not only momentary, but permanent and evolutionary. So we paint on flesh. In this way all human-kind are artists. All are continually engaged in making with flesh and blood. pictures that in turn shall make others to the end of time. In view of this grand yet sternly real truth, let us paint only the true, the beautiful and the good; so we shall be instruments in the hand of the Master of master artists, every touch of of whose wonderful brush brings forth a star.

## ARE WE NOT ALREADY BROTHERS?

By Hudson Tuttle.

Prince Wolkousky, when invited to attend a meeting where it was proposed to adopt measures for a universal brotherhood, replied that he did not attend because mankind were already brothers, and the troubles and trials were because they knew it not.

Among all the grand thoughts uttered in the multitudinous "congresses" of the Great Fair, none approach in profoundness this simple utterance. The strength and power of truth is in every word. For eighteen hundred years we have been repeating the Fatherhood of God and Brotherhood of Man; and it has been the mockery of a parrot repeating phrases it has heard, while we have treated surrounding nations as though they had no human rights. The heathen were destined for hell; and so far as civilised Christian notions were concerned, a hell on earth was made for these unbelievers. And Christian nations have treated each other as though the significance of that word of scorn, "Foreigner," could never be forgotten, and must be interpreted as enemy. The plains of Europe have been enriched with the noblest blood, and the highway to Asia paved with the bones of countless thousands in kingly wars, and, more awful, conflicts wherein religion fanned the fierce flames of superstition and hatred.

The greater half of inventive skill and scientific art has been employed in devising engines of destruction and bulwarks of defence. From the poisoned-tipped fleet arrow to the Krupp gun; from the war club to the Gatling battery; from the war-canoe to the terraced ironclad, lie ages of labour directed to the purposes of destruction. The heart was constantly astir, and if man had an angelic nature, at long intervals, and with favoured individuals, was it apparent.

Eighteen hundred years of the doctrine of Divine Brotherhood, and behold the nations—the civilised, refined, educated nations, stand massed along their borders, armed to the last and complete requirement of science, with the most awful means of compassing the destruction of each other; of blowing, tearing, rending the human body; stand there waiting the order of king, emperor or potentate, to spring at each other's throats, and murder or be murdered. Yes, murder, for is it anything more or less?

Whatever poetry and glamour of valour there once was when the hero strode before opposing hosts ready to decide the combat with his own good sword—its day has past, and the soldier who now goes to the battle-field, insensible to the fact that he is a target for machines that literally pour forth a storm of balls with the precision that no human effort can withstand, shows more ignorance than courage. The cynic may well laugh derisively at the idea of a national brotherhood! Love at the muzzle of rifled cannon! peace with the bayonet thrust! fraternity with the rattle of Gatling guns!

Narrowing our horizon to national life to our fellow-citizens, are we fraternal, loving our neighbours as ourselves, or is the truth yet triumphant, and the angel unseen?

Are our criminal laws for reform, or for punishment and vengeance? Have we charity for the erring, or hatred. We have but to look into one of the prisons of the Empire State of the Western world, and we shall witness a spectacle which causes every fibre of our system to thrill with horror. Not enough the old way of hanging, to send out of the world the unfortunate and undeveloped criminal; science in her latest discoveries is called on to contribute the lightnings she has just grasped from the skies. The poor quaking prisoner, helpless as a tethered animal, is taken from his cell, and bound in a chair. Learned professors stand by to superintend, and at a signal the electric current, like a prolonged lightning stroke, rends every cell and fibre with fierce agony asunder. This unspeakably dreadful murder is reported in the leading journals as being unqualifiedly successful! And yet, it is said, the trembling victim between the electrodes is a brother!

To-day, laws have been and are so unjust that while the few waste in wanton luxury, the many starve. To-night, in America and England, two million souls, at least, will go to their cold beds with unsatisfied hunger! With warehouses bursting with food, the famished mother shall weep at the appeal of her child for food. Under the shadow of the Church, famished virtue will sell its soul to infamy for a crust to prolong life for a continued torture.

Oh Spiritualism, divinely fair and clear of sight, can you not solve the mystery and give answer? Mankind has repeated the word "Brotherhood," but it has been a brotherhood to be created by common belief, and not a fact of human nature. No less a brother is the Moslem, for his Koran; the Persian, for his Zend avesta; the Hindu for his Veda; the Chinese for his book of Kings. There has been more than one Christ, more than one Saviour; each race has a Saviour of its own, a light beam from its God. Zeus, Jupiter, Ormudz, Allah, God; what is it but the vague striving for the imprint in man? The brotherhood of mankind, what but the common heritage, the heirship to immortal life? We are all spiritual beings here in these terrestrial bodies, already have we begun our never-ending journey of advancement. We are in the courts of heaven to-day, as much as we ever shall be in the ages of the future. Spiritual beings now; and our purpose is not to live for the glory

of the next life, but for the perfection of this; not to die well, but live well, for the best preparation of life hereafter is right living here.

If the new philosophy of life, Spiritualism, has one truth of more importance than all the rest, it is this—the heirship of a realm where all are immortal spirits with the same infinite possibilities. That makes us all kindred, and this world an inn, where we tarry for a day in our onward march.

Ours, as spiritual beings, is to eradicate the brutal, selfish propensities. Ours is to initiate charity and love for hate. The things of the world are good for the world, but a pure and noble spirit is worth all this world can bestow; and such a spirit will not rest as long as there is a soul a-hungered or a-thirst, a child in rags, a heart despairing, a mind oppressed. Until all are free, all basking in the beams of happiness coming from just laws, justly administered, such a spirit finds work to do, and in doing it, most supreme joy.

When I see the callous criminal cringing before the rude and unfeeling justice of the law, I picture the angel from the spheres of light bending low, and taking him by the hand, leading him even from the scaffold to a brighter life, where, under the guidance of those who know nothiug of vengeance, or puishment for punishment's sake, eliminate the grossness of ignorance by knowledge—the darkness by light, And I think again, perhaps ages hence—in the years, some time in the vast unfathomable future—we shall meet, and perhaps I shall gladly acknowledge his superior purity and wisdom!

Berlin Heights, Ohio., U.S.A.

## LYCEUM NOTES.

By Fitzroy.

A bright, cheerful looking place is the building in Victoria Parade, known as the Lyceum, where believers in Spiritualism assemble Sunday after Sunday. A fine platform, surrounded by appointments which are attractive to the eye—pot plants, the Lyceum banner, appropriate hangings, and a neat little table, and a couple of chairs—the latter for the accommodation of the chairman and the gentleman who occupies the position of lecturer morning or evening.

The Lyceum which meets in the morning, and the Spiritualistic gathering in the evening, are both attended by one and the same company, so that it is a difficult matter to disassociate one from the other.

The Lyceum leaders are evidently doing their best to inculcate the principles of Spiritualism into the minds of the young people, and although I have not attended a morning session for some years, I am told that the gatherings are as instructive and pleasant as ever. A homely, sociable lot these Lyceumites, if such they may be called; and the Spiritualists, surrounded by an air of *esprit de corps*, which shows itself plainly to the visitor.

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The evenings are passed in a manner which cannot fail to give pleasure as well as satisfaction to all. Take, for instance, a recent Sunday evening, when the audience were treated to "The Lost Chord" by the ever popular young singer, Miss Samuels. She held her hearers spell-bound; and the manipulation of the organ by Mr. Naunton, and Mrs. Friedman's pianoforte accompaniment, left nothing to be desired. Then Mr. George Thomson's rendering of "Queen of the Earth," added to the success of the evening; while the well-known and ever-acceptable "Little Hero," received full justice at the hands, or rather voice, of Mr. Henshaw. The crowning point were certainly the remarks which fell from the lips of Mr. Terry, who, by the way, looks as fresh and bright as a daisy at early morn. He knows how to address an audience, and younger men might, with advantage to themselves and pleasure to their hearers, take a leaf out of this gentleman's book, in so far as manner of address is concerned. No lounging or lolling against a chair—his arguments need no such support—little, if any, hesitancy of speech, and above all, what the majority of hearers like best, a well modulated and regulated voice. Not one moment the voice raised to a high pitch, and the next lowered to a tone which is scarcely discernible, but nice and even throughout; very little action, and just sufficient to emphasise when necessary. While not what might be called an orator, Mr. Terry pursues the even tenour of his way, giving to the old, information which is highly prized, and to the young, a great deal that might with advantage be learned, marked, and inwardly digested.

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The utterances of this veteran devotee in the cause of Spiritualism, on a recent Sunday evening, convinced the hearer that Mr. Terry has devoted long years of study to the belief which he has so much at heart, and as a non-spiritualist I cannot help paying a tribute to him for the lucid manner in which he explains matters, gives facts, and produces the evidence of some of the first men in the world of science, and their opinions on Spiritualism.. To one who has not made a study of the subject, the phenomena described by Mr. Terry is remarkable, and is food for reflection. The idea of people seeing two spirits upon a floor which gradually merge into three, the disappearance of a dark cloud, leaving one spirit figure enveloped in raiment of pure white, the taking of a photo. from spirit-land, and the presence of a white rose on the breast of one photographed, strike the outsider as more than passing strange, particularly when taken in conjunction with the fact that the one most interested is too intelligent and possessed of too much intellect to be hoodwinked. Verily these are strange things indeed, in which the general run of mankind is ignorant.

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The system of question and answer, as observed at the Lyceum, is very good indeed, and will tend to the enlightenment of the multitude generally. It is a matter of surprise to the average person how Mr. Luke is so ready with answers to questions, no matter how difficult they might appear, He deals with them in a rapid manner, and yet gives all the necessary information. There is nothing like the diffusion of knowledge to clear away doubts and dispel illusions; and there is nothing like placing the dispelling power in the hands of a capable man—and that Mr. Luke assuredly is.

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Lyceum Notes would be incomplete if reference was not made to the Thermopylæ Club. Its orchestra deserves a word of praise; so does the leader thereof, Mr. Naunton, who, by his recent lecture, shows that he is *au fait* with the subject of music. Cheapness is the consideration now-a-days, and the subscription monthly is such as to bring the benefits and the pleasure connected with the club within the reach of all. Why, the use of the well-stocked library is worth all the money! A happy, joyous crowd was that which assembled to do honour to Mr. George Spriggs, the worthy President of the Club, and with song, dance, and joke the hours passed all too swiftly for the many guests in attendance. The combining of pleasure and instruction at the ordinary meetings of the club, is an admirable feature; and the Thermopylæ, Spiritualists, and Lyceum going hand in hand, and working steadily and unitedly, gives erery promise of the organisation becoming a powerful one, having for its main object the enlightenment of the people.

## SLATE-WRITING EXTRAORDINARY.

### A Wonderful Seance at the Metropolitan Temple.

The Metropolitan Temple of San Francisco was crowded with fully two thousand five hundred curious people, last Sunday night, who had been attracted by the announcement that Prof. Fred. Evans would give some public experiments, under test conditions, of a phase of Spiritualism known as Psychography, or independent slate-writing.

Prof. Evans has a world-wide reputation, and is said to excel all others in this form of manifestation; and, therefore, at an early hour the Temple was filled with a well-dressed, intelligent audience, and shortly after eight o'clock, standing room was at a premium.

Promptly at 8 p.m., Prof. Eckman, the well-known organist, took his seat at the grand organ, and rendered

some excellent music; he was soon followed by Fred. Bell, the talented speaker for the Humanitarian Society of Spiritualists—who, by the way, is also a very fair baritone—and after singing in good voice "The Lifeboat," which was generously applauded, Mr. Bell gave a very able lecture on the phenomena of Spiritualism, which was very well received.

The audience now became a little impatient for the event of the evening, and after another selection on the organ by Prof. Eckman, Professor Evans appeared upon the platform, and was greeted with loud manifestations of welcome by the audience. The Professor gracefully responded, and in a few well-chosen words, gave a brief explanation of his development and of the law governing the presentation of the phenomena. He explained that whilst he asked for the sympathy and good wishes of his auditors, yet he desired that they should keep their eyes wide open, and use their intelligence to satisfy themselves of the genuineness of the phenomena that might be presented to them. He also stated that the success of the séance depended as much upon the audience as upon himself, since they through sympathy and desire must attract their spirit friends before they in turn could use the medium to communicate between the slates.

Prof. Evans then requested that a committee of three well-known gentlemen should come upon the platform and conduct the séance under test conditions. After some little delay, a committee, consisting of the following well-known gentlemen, was secured:—James B. Chase, Esq., 17 Stuart-street, San Francisco; A. B. Ruggles, Esq., 313 Montgomery-street, do.; Dr. Verona, Market-street, do.

The committee was accepted by the audience, and went to work. They first examined the table to be used, and reported it to be an ordinary table belonging to the hall, and free from any device of any kind. Prof. Evans then handed to the committee six 5 x 7 school slates, which were to be used in the experiments. These the committee reported to be free from writing or any mark whatever. The slates were then fastened together in pairs, with a grain of slate pencil between, and a pair held by each of the committee-men, who explained to the audience that they were satisfied that the slates they held in their hands were entirely free from writing or marks.

The Professor then passed from one to the other, laying his hand for a moment on the frame of each slate. For several minutes the silence of that large gathering was intense; had a pin dropped it could have been heard nearly all over the building. Suddenly, Mr. Ruggles reported that he could distinctly hear the scratching and movements of the pencils between his slates; and when the other committeemen corroborated this statement, the silence was broken, and the audience applauded. A few minutes later the committee were directed to open their slates and report the results to the audience. This was done, and for a few minutes nothing but Ohs! and Ahs! and other exclamations of surprise could be gotten from the committee, who had found the slates to be completely filled with writing. The committee hastened to inform the audience that each of them had found, on opening their slates, that they were filled with writing in slate-pencil, and also in different colours, showing different styles of chirography. On further inspection, the committee reported that on the three slates were written fifty messages, each bearing the signature in full of some correspondent. The number of words written exceeded two thousand seven hundred, and the séance had only occupied a half hour.

The committee then read the messages to the audience, and in all cases the messages and the signatures attached were immediately recognised by some member of the audience. One message alone spoke of twelve spirits, (giving the names in full) who were with the writer thereof. This message contained eighty-six words, and was recognised and received by J. P. Bogardus, editor of the San Francisco "Figaro." As each message was read and acknowledged, the applause was given both by Spiritualists and skeptics—the latter being unanimous in agreeing that the exhibition was a wonderful and mystical one, that gave much food for thought.

But the surprise of the evening was yet to come. After the slates had been read, the writing was carefully tested by the committee, who reported that the writing had been produced by the attrition of ordinary slate-pencil, and that no chemical or other device had been used. They confessed that they could not account for the appearance of the writing, and stated that the audience had seen as much as they of the *modus operandi*. The slates were passed round to various members of the audience, who took great interest in the examination.

Mr. J. B. Chase (a member of the committee), who is well and favourably known, then stated to the audience that he had brought with him a pair of slates that he had cleaned, tied, and sealed himself, and requested the medium to try and procure some writing between his slates.

Prof. Evans said, that whilst he could guarantee nothing, yet he was willing to try, and hoped that in the event of failure, that such failure should not be construed as fraud. He then directed Mr. Chase to tie his sealed slates to the gas chandellier in front of the platform, where it could be seen by the entire audience. This was done, and for five minutes Evans walked the platform in a nervous manner. Suddenly he took a pencil in his hand and rapidly scribbled—"Open the slates." Mr. Chase took his slates from the chandelier, and he had secured them so well that it took him several minutes to remove the seals and strings. On opening the slates, Mr. Chase reported that both slates were filled with writing, containing in all eight messages, one message addressed to Mr. Chase, and the others to members of the audience present.

This was the crowning test, and the audience were loud in their applause.

After the meeting was declared at an end, many hundreds forced their way to the platform and examined the messages on the slates; and it was a late hour when the Hall was closed. And thus ended the most successful séance given in this city.

## LEICHARDT.

On the evening of the 24th of February, a very pleasing ceremony was performed in Leichardt Spiritual Hall, Marlborough-street, by the Rev. George Walters, Unitarian minister, who kindly came from Sydney to unite in marriage two of our young people, Mr. William Dixon and Miss Clara Meredith, a young lady medium, much respected in our Society. The Hall was tastefully decorated with flowers and evergreens, while the soft light of Chinese lanterns added a charm to the scene.

A large crowd gathered in and around the Hall, and when the wedding party arrived, they were greeted with hearty good wishes. Some spiritual hymns were sung, and the guide "Alcestes,' scattering white rose leaves over and on the party of the bride, made some very tender allusions to the spring life of the young couple, speaking of the angels' desire for the happiness of their young medium.

A very pleasant evening party, at the residence of the bride's parents ended the proceedings, which were marked with singularly calm and hallowed happiness; and as we bade our dear sister and her husband "God-speed," we felt that such marriages were indeed made in heaven.

White roses crown thee, fair young bride,
While angel-guardians by thy side
Press near to hear thy vow;
May heaven seal thy promise clear,
And sweetest blessings send to cheer
Thy life and his to thee so dear,
Standing beside thee now.

Go forth together, hand in hand,
Dear messengers from love's own land;
Our Father bless you both.
One life, one thought, one holy love,
The angels' ministries to prove,
Leading each soul to heaven above.
Where angels seal your troth.

JENNY WREN.

## AUTOMATIC WRITING.

THE automatic messages received through the hand of Mrs. Sara A. Underwood, to which we have referred and quoted from in previous issues, are not only interesting from the circumstances of their reception, but from the inherent quality of the matter communicated by the unseen intelligence which is evidently of a high order. The following specimen is from the *Religio-Philosophical Journal*, of January 6th :—

A COMMUNICATION FROM BOEHME.

One evening when the usual signal that communications would be given—the interrogative "Eh?" we asked who would write.

A.—"Boehme."

Q.—"Can you tell us something characteristic of your own individuality, so that we may recognise whether your claim to be Boehme the mystic philosopher, is true?"

A.—"The man called Boehme, like thousands of so-called Monons was but the expression man's knowledge could take shape in, of the great All of Being—gods, ye call yourselves—ye are but the faint reflections of the thought of gods who dared make your Atoms in their images, distorted at that, but before you lies the path to greatness equal to your glorious paternity."

Q.—"Do you mean to imply that we are creations, and so have no eternal existence?"

A.—"What is your idea of what is meant by the word eternal?"

Q.—"That which is without beginning and without end?"

A.—"Yes; but ye know not that which is without beginning or end—language with you hath not words to express eternal unities. You are but babes. Why ask us to give you knowledge before you have taken lessons in science of thoughts and spiritual knowledge?"

Q.—"That is hardly a fair answer. Although we may not be able to grasp in its entirety the idea of eternity, yet we do know what the word 'eternal' means in a general way."

A.—"Eternal from your atomistic point of view does not mean anything whatever. You are not able to definitely define or explain it. We admire your courage in seeking to do battle with us on a point you think perfectly clear, but we cannot explain to you points of the question utterly inexplicable from your primary school of knowledge."

Q.—"Can you tell us, at least, whether spirit as a whole, or in its individual atoms exists eternally?"

A.—"Yes. Spirit as a whole is eternal—exists, did exist—will exist, by force of Powers you cannot understand. But you as individual, self conscious atomistic particulars of spirit wholeness, are not eternal and must return to the Primal Source. There is happiness, however, almost undreamable,—possible before your atoms are submerged—returned to that Primal Source, which makes your existence all good."

Q.—"Could you not give us an idea through what processes such happiness is to be obtained?"

A.—"Souls of those born of our spiritual travail, can you not understand how deep our interest in you may be though we are debarred by law beyond your ken, of giving you hints of your kinship to higher phases of life."

Q.—"Well we are grateful at least for your kind expressions of interest in us—that is pleasing to know?"

A.—"Your happiness works towards ours—man's nature we know."

## MUSICAL MEDIUMSHIP.

M. WALDEMAR TONNER, the honorary secretary of the spiritual circle in Paris, of which Prince Adam Wiszniewski is a prominent member, contributes to *Il Vessillo Spiritista* for January last, the following account of another musical séance given by Mr. Jesse Shepard, in Paris :—

"Mr. Shepard gave a concert at the house of the celebrated preacher and orator, Father Hyacinthe Loyson, and all present were perfectly astonished at the vocal and instrumental music produced. The attraction presented by these musical sittings goes on increasing. The famous artiste, Christina Nilson, having asked permission to attend, it was readily granted; and after listening to the music she expressed her gratitude in terms of enthusiasm. The eminent composer, David, was also present, and signified his gratification by presenting M. Shepard with his latest work, suitably inscribed. Among those who took part in the sitting were the Duchess della Torre, the widow of Marshal Serrano, the Baroness Wendelstadt, Prince Wiszniewski, M. and Mme. de la Hausse, the Countess Casa-Miranda, and Mmes. Dampt and Noeggerat.

"The sitting was held on the day of All Souls, and was consecrated to hymns of thanksgiving. Palestrina came and performed his Dead March—a composition severe, profound, and grandiose. He brought with him an Egyptian who had been master of the ceremonies in the Court of King Rameses the Second, who also played a Funeral March; such as was executed in the functions connected with interment in Egypt—a sweet and plaintive composition, with solemn and deep harmonies in the bass, more beautiful than any work of the kind known to us.

"Then Rameses himself repeated some of the proverbs inscribed upon papyrus 6000 years ago, and hidden in the tombs which contain the mysteries of life and death. These were spoken in the Egyptian language through the lips of M. Shepard, and were translated into French and English by some of the other spirits present. One of these proverbs was to the effect that 'Illusion is resuscitated by words and hope by the spirits.'

The following were stated to be the meanings of some of the hieroglyphics on the Pyramids: —'There are many stars and many suns in the two worlds. You must close your eyes in order to see the city of God. We have eyes to behold the holy angels; ears to listen to their secrets, and hearts to comprehend their virtues. The warrior should be prudent, the philosopher patient, the believer courageous.' That which is written on the Pyramids, and which no one has ever read, is this :—Pleasures are shadows that pass; truth is the substance that remains. There are three symbols in the Pyramids: prophecy, intuition, and clairvoyance; the power of the brotherhood, of the poets, of the seers.'

"After this conversation, Palestrina played his *Motette Peccantem me quotidie*, in order that Rameses might hear some modern music, and went on to say that he wished to compose a choral for the choir of Milan Cathedral, because, he said, these choristers are superior to those of St. Peter's in Rome; for the latter have not the same rich voices. But it would be necessary to employ a musical stenographer to take down the notes and the tune while he played them."

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We learn from our Italian contemporary that the spirit of the Earl of Rochester has dictated through his medium, the Princess Wera Krijanowsky, of St. Petersburg, an eighth historical romance; the scene of which is laid in Rome, during the persecution of the Christians by the Emperor Diocletian; the story opening on the 17th of April, 304. Its title is *In hoc Signo Vinces*.

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AMONG the answers to questions given through the mediumship of W. J. Colville, which are published weekly in *The Banner of Light*, we find the following :—

QUES.—[By S. W. J.] *Can spirits in this earth's surrounding atmosphere, or above it, read the characters of earth's individual inhabitants from the auras emanating from their brain? and do these aureolas appear in various colors?*

ANS.—Not only can excarnate spiritual beings read the auric atmospheres surrounding individuals, but all who are yet incarnate can do the same, according to their measure of spiritual growth and psychic perception. Those who are *above* earth-bound affections and interests can read to perfection the status of those in lower conditions; but those who are confined to the earth's atmosphere by reason of the sensualism of their thoughts cannot interpret the thoughts of those whose advancement is far greater than their own.

Auric emanations of all colors are good, provided the

color is bright and clear; if it is of a hazy or dusky hue, it denotes the reverse of integrity. The most perfect aura is of pure, dazzling whiteness, throwing out scintillating beams of all conceivable hues. No more scientific statement is to be found anywhere than that in the New Testament, where the author, in describing the Transfiguration, says: "His raiment was white as the light." Exactly so; white *as* the light; *i. e.*, of perfect whiteness, which is the character of the perfect light-ray, but radiating, as does the light-ray, refulgent beams of multi-colored splendor in every direction.

As we can express the white light in three primaries —red, yellow and blue—and also in seven prismatics, as does the rainbow, we can understand, perhaps, the meaning of the beautiful apocalyptic expression. "The angels, whose societies are corresponded to by a throne or place whence power emanates, give off rays of seven hued light; their aura is rainbow-like in appearance and intensity; but those who have not yet reached anything like so glorious a spiritual and intellectual elevation have beautiful auras if they are in harmonious states of single or combined colors, all expressive of their special distinctive attainments.

Red always denotes love, and all connected with it, viz., will, desire, force, determination, energy, etc., etc. According to the clearness of the red light may we determine the *quality*, and by means of its strength or intensity, the *quantity*, or vigor of the affection. Strong, pure affections show forth in brilliant, fiery radiance of dazzling purity, while illict affections cause the aura to appear in murky and repellant guise.

Wisdom and all connected with it, viz., understanding, knowledge, intellect, etc., etc., is golden in its hue; but when knowledge is misapplied or demanded for unworthy ends, the auric emanation appears a dull repulsive yellow.

A blue aura denotes constancy. Whenever it is clear and bright, it is a sure indicator of truthfulness, fidelity in friendship, and other excellent stable qualities; but if dark and murky, then it signifies the hypocritical assumption of virtues not actually possessed.

A green aura denotes, when clear and clean, a natural youthful delight in externals, prior to a waking up to the more serious and important concerns of life. It may also suggest that the one from whom it emanates is interested in initial steps, and calculated to commence new things, start fresh enterprises, but not carry them forward by his own efforts to a more advanced stage of flower and fruitage.

A brown aura denotes an undeveloped condition of mind and spirit, but if clear and bright, signifies an honest desire and capacity to learn and unfold.

A gray aura is not desirable, as it clearly evinces mixed motives, or a dweller in shadows rather than in light; still, if the gray color is growing lighter, it denotes convalescence or growth to higher states.

A black aura would be distinctly infernal or diabolical as it would represent all shadow and ignorance, without a gleam of inner light to penetrate its darkness.

All upward-tending auras are good, but downward-tending auric emanations show forth inverted desires, and are consequently abnormal.

Many sensitives can feel auras who cannot see them; but those who are highly developed in perception can detect them in various ways, and every aura is characteristic of the state from which it proceeds. Very powerful individualities, who exert great influence upon their surroundings, can project their thought-vibrations to great distances at will. Persons who have but little influence over others, and are of a negative, shrinking temperament, have very light, flickering auras about them and have no appreciable control over them.

The aura always emanates from the brain, but in well developed organisms it streams brightly from the entire form.

Pathological conditions are often indicated by a lack of auric radiation from those sections of the body which are imperfectly vitalized. In a spiritual sense, lack of strong character or moral backbone is indicated in precisely similar manner. Aura is generated by decided mental activity.

## THE "QUARTERLY REVIEW" ON MYSTICISM.

VERY cautiously, and with a certain amount of craft, arising out of a desire not to appear to be eating their own words, and to be confessing that they have made egregious mistakes, are some of the leaders of public opinion in the other hemisphere, making approaches towards a wary admission that Spiritualism is neither a system of fraud nor delusion; and that the unseen world and its intimate relations with our own, are sober and indisputable realities.

Thus in the current number of the *Quarterly Review*, the first, and therefore in the estimation of the editor, the most important article is on "Anarchist Literature;" and in it the writer does not hesitate to declare that "man is so made that he must believe in the Invisible, and adore the Supreme;" and then he goes on to make this startling acknowledgment, "The mystic who once, in clear dreams and solemn vision beheld the highest truths, is avenging himself on a science which was largely scepticism, by compelling it to admit the marvels of faith-healing, and *to look down into the abysses of the trance-life, in which its old psychology is shattered to pieces.*"

Modern science, it is observed, has conducted men to materialism, and materialism has resulted in the degeneration of the civilised races—in their moral and intellectual decadence—in the degradation of art and letters, and the extinction of the spiritual light in man.

What then is to save the race from being overwhelmed by the rising tide of anarchy? What did save it in a corresponding crisis in human history, namely, that which preceded the break-up of the Roman world? At the crucial moment, then, a child was born of poor parents, in a miserable little village, in an obscure corner of that Empire, and his teachings changed the face of the civilised globe.

And now? Well now, there is the same influx from the unseen; but with far greater power, and with far more tremendous and wide-reaching results. And even a great Conservative organ like the *Quarterly Review*, the representative of all that is most rigid and venerable in Church and State, has sagacity enough to perceive, and courage enough to declare—although tentatively and guardedly—that Spiritualism is the great fact of the hour that is, and the great factor of the times that are to be; and that a religion of forms and ceremonies must be replaced by one of spiritual thought, and word, and deed.

The writer does not say so in express language. This would be too much to expect from him; for few men have the candour of Professor Ochorowicz; but it may be read between the lines of the following passage:— "Symbols we cannot dispense with; the necessary thing is, then, that we do not confound them with the realities which shine through them. *And it is vain to cast out mysticism;* for when it does not find entrance from the gates of heaven into our thoughts, it will rise up out of the nether deeps and darken them, until the *living dream at noon day, and the dead walk.*"

These words might have been written by the late Stainton Moses, or by Mr. Hudson Tuttle; for they clearly set forth a momentous truth, inasmuch as if we do not, by striving after purity of thought and life, attract to our side angels "from the gates of heaven," we may, on the other hand, bring about us those darker spirits whose occupation and delight it is to tempt human beings to all manner of evil.

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A PLEASANT Social Entertainment was given by the Melbourne Theosophical Society, at the Hibernian Hall, on Wednesday evening, March 14th. The proceedings were opened at 8 p.m., by a short address from the President, wherein he briefly summarised the objects of the Society (which he claimed "represented the matured thought of the centuries"). Its tendency, he said, was to "spiritualise thought." Mr. L. Hart then gave an interesting exhibition of Photo-Micro views, illustrating the marvels of nature as revealed by the microscope. Refreshments and a concert followed. There was a large and attentive audience.

## VICTORIAN ASSOCIATION OF SPIRITUALISTS' LECTURES.

### THE BETTER LAND.

THE following is a *prècis* of a lecture delivered before the Victorian Association of Spiritualists by Mr. E. P. Luke, in "The Lyceum," on Sunday evening, March 4th, 1894. The lecturer said :—

Friends, it has always been and is still one of the greatest aspirations of the human heart, to look forward to "The Better Land," and when we look back over the roll of the old philosphers teachings we find that they were all striving to bring the idea of a Better Land within the comprehension of all, and some of them held that there must be a Better Land in order to compensate humanity for the ills of this life ; in fact it was put forward as a law of compensation that to be a poor man in this plane would ensure one being happy and rich in the life of the world to come.

In the Book of Revelations is a picture of the Better Land drawn upon the lines of Judaism with all its gorgeous trappings and streets and palaces of gold, for is it not one of the main principles of Judaism to appeal to the sense of the beautiful, witness the Tabernacle, then what more natural but that a Jewish idea of heaven would be drawn from such gorgeousness and love of display.

The lecturer then went on to say that Spiritualism put before men a far broader conception of a Better Land than that taught by the churches. It was not a land where its denizens were ever singing Halleluias and hosannas for no purpose, but the pleasure of the "lamb that was worthy to be slain." No, let such ideas perish, and let the new dispensation arise, let us teach men that the "Better Land" is one in which we all shall have our work to do, that it is a brighter plane in which we will continue our progression.

This is no shadowy myth, but it has been proved by clairvoyance that such planes do exist. It has been presumed that the location of the Better Land is beyond what is commonly known as the "milky way," where on a clear night can be seen a nebulous atmosphere, such atmosphere arising from the brighter spheres of the universe.

Well, if the location of the better land has been fixed, it is very easy for the human mind to conceive the idea that with given laws of attraction and cohesion, which are very little understood, the essence of matter which has served its part in the economy of this or other spheres, should pass on to higher phases of existence, and if this is so in the material world, why not in the spiritual aspects of nature's great and marvellous economy?

It must not be presumed that all the beauties of the better land are revealed to our spirits when they wend their rapid flight to that celestial plane of existence ; far from it, for "in my father's house are many mansions," and as our life here has been ill or well spent, so shall our abode be there.

Who of you would for one moment hold to the theory that there is no remorse, no agonising cry of repentance, when a mirror of our misdeeds is held up to our tear-stained eyes and we are shown our misused opportunities and what our lives might have been had we not listened to that animal instinct within us? Yes, here in the first sphere of the better land do we find that life held something more than the gratification of self, and it is here that we learn to take the first steps onward and upward to a brighter and a glorious unfoldment of the divine essence of humanity, that divine spark which is implanted within us all, and Spiritualism teaches that no matter how base and vile a human soul may become it shall beam forth at some future time in all its splendour as an offshoot from the great and all-wise cause of all being throned afar.

The speaker gave a brief description of the higher spheres as given by clairvoyance, terminating with the sphere of affinity, concluding as follows :—Here all is harmony and peace, from whence come many of those pure and noble thoughts which stir our minds and call us all to take up our spheres of life with nobler impulses and better thoughts of others, and this, friends, is the end and aim of Spiritualism to teach men the principle that their better land will be of their own making.

### LECTURE BY MR. TERRY.

ON Sunday evening, Feb. 11th, Mr. Terry lectured at the Lyceum, Victoria Parade, on "Some recent Experiences in Spiritualistic Phenomena, with scientific corroboration."

In opening his address the lecturer acknowledged the advantage the speaker had over the writer in relating his experiences, by coming into more direct magnetic rapport with his audience ; and said when travellers in lands that were little known told of strange scenes and experiences there, if they had a reputation for truthfulness, their testimony was accepted as fact. When, however, a man related experiences of phenomena which were not only extraordinary but opposed to general experience and belief, it was difficult for his hearers to give credence to his unsupported testimony.

There were many present who, having had experience on somewhat similar lines, and having confidence in his truthfulness, would be prepared to receive his testimony as reliable ; but he presumed and hoped that amongst the large audience present, there were a number who were comparative strangers to the subject, and he therefore intended to bring forward some eminent scientific men to give substance to his relation.

It would be sufficient for him to take from a number whose names he could mention, one representative man from three of the foremost nations of the world—America, England, and Germany. The first of these was Dr. Robert Hare, Emeritas Professor of Chemistry in the University of Pensylvania, a member of the Smithsonian Institute, and discoverer of the oxy-hydrogen blowpipe. Dr. Hare was induced by a friend to investigate the phenomena on public grounds. He had doubts of its genuineness as such, and disbelieved entirely in Spiritualism. He met with some rather startling results at his first séance, and immediately set to work to construct apparatus which would disable the medium from assisting by muscular action or mechanical means ; but the phenomena still occurred. He taxed his ingenuity to the utmost, and constructed four or five different instruments, till he had entirely eliminated any possible physical basis for what occurred, and still the phenomena continued, and tests of spirit identity continued to accumulate—until, at last, he was constrained to give in and accept the only rational hypothesis. He was a man with courage commensurate with his opinions, and so soon as he had thoroughly convinced himself of the truth, he appeared before a large audience in the Melodeon, Boston, related his experience, exhibited his apparatus, and justified his conclusions. He subsequently wrote a large volume entitled "Spiritualism Scientifically Demonstrated," which was published by Partridge and Brittan, N.Y., 1856.

William Crookes, F.R.S., editor of *The Quarterly Journal of Science*, investigated the phenomena of Spiritualism, in 1870-1, from the movement of ponderable bodies to the phenomena of materialisation ; his experiments are recorded and illustrated in a volume entitled "The Phenomena of Spiritualism," which has run through many editions ; it demonstrates nearly all the most striking phenomena of Spiritualism. Mr. Crookes has recently endorsed all that is written in the book referred to.

Frederich Zöllner, Professor of Astronomy in the University of Leipsig, investigated the phenomena in 1878. He was assisted in many of his experiments by Professors Ulrich and Schrieber, and corroborated many of the experiments of Crookes ; but his most striking and conclusive experiments were in the passage of matter through matter. A permanent demonstration of this, viz., a table, upon the leg of which a solid wooden ring had been passed over a portion of the table leg, of larger diameter. Professor Zöllner's experiments are published in a volume called "Transcendental Physics," with numerous illustrations.

The speaker could enumerate a number of scientific men, from Professor de Morgan to Professor Barrett, who had investigated and become convinced of the reality of Spiritual phenomena ; but he considered the three he had particularised sufficient to give stamina to his relation.

He then proceeded to give a succinct account of experiences in Psychography, direct spirit-painting, drawing, and materialisation, most of which are recorded in his "Letters of Travel;" and concluded with a graphic description of the materialisation and dematerialisation of spirit forms witnessed by him at Boston.

## MADAME BLAVATSKY.

In the January number of the *Theosophist*, Col. Olcott quotes from the November number of the *Harbinger of Light*, our report of the way in which Madame Blavatsky manifested her quite unexpected presence in the midst of nine persons seated in a developing circle in this city; and referring to our guarantee of the accuracy and veracity of the author of the statement, the Colonel asks whether such a guarantee "covers possible self-deception?"

Does he mean to imply that every one of the nine persons was self-deceived? For all of them heard the clairvoyant's description of the unlooked for visitor; and when the clairvoyant—who is not a professional medium, and struggled against a control which was thoroughly distasteful to her—passed into trance, all of them heard the words reported. To assume that there was collective self-deception is surely irrational. And if it be contended that some spirit was impersonating Madame Blavatsky, the motive for such deception is altogether inconceivable; while the imperious language and manner of the speaker, her emphatic gestures, her genuine indignation with two ladies who were combatting the doctrine of reincarnation, were all characteristic of the remarkable personality, who, when addressed as Madame Blavatsky, peremptorily exclaimed, "Say H. P. B., and not Madame." On the other hand, the voice and demeanour were totally unlike those of the slight, delicate, and retiring little lady whose organism was being controlled for the time being.

## DEAN STANLEY ON SPIRITUALISM.

In the second volume of the "Life of Dean Stanley," which has just been published, occurs a letter written in 1858 to one of his former pupils, and containing the following passage: "Into the question of modern Spiritualists I have not entered. But it seems to me that people somewhat complicate the matter by regarding it from a religious side. It may be that particular persons—perhaps all people in some degree—are endowed with a sort of magnetic power which causes or enables them to cause these impressions, but which is no more preternatural or religious that the power of music, or scent, or poetry, or any other natural though extraordinary gift. The only point of view from which it is theologically interesting is, *that it may have been the outward, human, or natural instrument through which, in former times, revelations from a higher moral world were made.*"

Now considering that the words we have underlined were written more than five and thirty years ago, when modern Spiritualism was in its infancy, and when little or nothing was known concerning the mediumship of the prophets, seers, and scribes of the Old and New Testament, the Dean's intuitional perception or conjecture of the fact is quite remarkable, and proves him—as his whole life does—to have been very susceptible to, and greatly influenced by, impressions "from a higher moral world."

Scarcely less worthy of note is his recognition of magnetic agencies, and of the possibility that every person is more or less mediumistic or sensitive to spiritual influences. It will also be observed, that he discarded the theory that there was anything "preternatural" in the magnetic power which is associated, as we all know, with the production of Spiritualistic phenomena.

We regret to observe that Mr. W. Paice, who succeeded the late W. Stainton Moses as editor of *Light*, passed away rather unexpectedly from earth-life, on Wednesday, Feb. 24th. Mr. Paice, like his predecessor, was an "M.A.," and an earnest and faithful worker in the spiritualistic field; but being a man of retiring disposition, was not well known to the public.

## IN MEMORIAM.

On Monday, Feb. 26th, we assembled at the Necropolis, to consign the mortal casket of a beloved and long-known labourer in the cause to its resting-place beneath the flower-strewn turf—Mr. James Phelp, brother-in-law of Mr. S. Etherington. He had suffered long from the disease to which he succumbed — bronchitis — leaving behind him a loving widow and large family, who look hopefully forward to reunion with so noble a soul.

Many friends assembled at the grave to take part in the simple service, conducted by the control of Mrs. Harris; simple and sincere, like the God and nature-loving soul who has *arisen* from our midst.

Thirty years of honoured labour, quietly, devotedly, and sincerely rendered, are now receiving their recompense; and our brother has already returned in spirit to tell us of the hearty welcome he received from his former fellow-workers and friends, with whom he will still continue his labours toward the advancement of the noble cause of Spiritualism.

Note.—Our cause in Leichardt is steadily growing; the hall well filled on Sunday nights with earnest enquirers; and good circles meet on Fridays, also on Wednesdays, in Pitt-street room, city, testifying to the growing interest which is being evinced in spiritual philosophy. We are much cheered by these evidences, and more than ever convinced that God will give us a golden harvest of souls by-and-bye, according to His promise, "I will pour out my spirit upon all people."

J. HARRIS.

# To Correspondents.

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

## THEOSOPHY AND "PLOTINUS."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—"Plotinus" asks for proof that Theosophy is not Buddhism, and complains of my inconsistency in repeating one of the foremost Buddhistic doctrines:—"That all our sensations on this plane are illusions." But surely he knows that this has been the basis of the systems put forth by various philosophers in all ages. Certainly Bishop Berkeley's philosophy is not open to the accusation of being derived from Buddhism, though it may be summed up in the words quoted above. Dr. Johnson thought he demolished Berkeley when he kicked a stone, saying "Thus I refute him."

Colebrooke's statement that the sects (?) of Buddha are confuted by the argument that "the untruth of non-existence of eternal objects is an untenable position," etc., appears to contain a misprint—I fail to conjecturally amend. But Colebrooke as an Orientalist is *archaic*.

Plotinus will learn as he proceeds that every doctrine of every religion has something in common with Theosophy. Every branch, every twig, every leaf, has something in common with the tree; so also the moss on the trunk, the nodosity, the parasitic growth.

The words in "Firstly" (where not English) were borrowed to express what would require a cumbrous phrase in most other tongues. Scientists use Greek or Latin terms for new discoveries, where practicable, to be available for French, German, Spanish, English, Scandinavian, etc. A uniform terminology is desirable till a real volapük appears. But the string of vocables does not represent a number of doctrines, as perhaps Plotinus knows. Reincarnation, or periodical re-births, is a doctrine to be found in most of the religions of the world.

The implicit error in "Secondly," is excusable, from the evident fact that Plotinus has not read much Theosophical literature.

Plotinus must not ask for evidence against the statement quoted in "Thirdly." It is part of his case, if he only knew it, to disprove the facts given in the quoted words.

I am yours,

Melbourne, 5th March, 1894. R. H. R. S.

## THE BUSINESS OF THEOSOPHY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The President of the Melbourne Theosophical Society, in the course of an address delivered at the Hibernian Hall said :—"The function of Psychological Research Societies is to gather facts, and the business of Theosophy should be to supply *theories* by which those facts could be explained." In other words, the "devil" theory must give way to the "elemental" theory. Are Theosophists so impotent as to be able only to bring forth theories to deal with the facts of Spiritualism? Have they never heard, during the last forty years, of the experiences of Crookes, Zollner, Wallace, Hare, Dr. Gracey, Loyds, Dale Owen, Sargent, &c., &c., with regard to the nature of the facts attested by Spiritualists?

But whatever weight may justly attach to the testimony of men known by their ability and attainments, any man of ordinary intelligence and power of observation is generally able to judge in an almost equal degree of plain, palpable facts under his own observation. Any man, for instance, who can "tell a hawk from a handsaw," can tell whether a table is resting on the floor or is raised above it; whether a man is sitting in his chair or is floating in the atmosphere of the room; whether sounds made by no visible agency, and which respond to his questions, mental or otherwise, are heard or not; whether a strong, heavy table is, at his request, broken in fragments, by no visible agency, or whether it remains whole. These things, and such as these, which rest on seeing, and feeling, and experimenting, are so plain and palpable that the man who could not judge of their reality, without consulting the Theosophical Society, might conscientiously say with Dogberry, "Write me down an ass!!" It is very easy to pronounce these things impossible; to say that they cannot be, and that those who believe in them are "happy souls." But that which does happen can happen; and to tell people they are "gullible," "self-hypnotized psychics," and that a theosophic or educated judgment would convince them that they did not see what they saw, and did not feel what they felt, can only furnish an illustration of that particular species of rhetoric called "bosh." I am a disciple of the Baconian philosophy, and cannot subscribe to that reasoning which denies or traverses facts when they do not square with our pre-judgment, and accommodate themselves to our favourite theories and vested interests.

I am, &c.,

March 15, 1894. PLOTINUS.

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## INTERESTING PHENOMENA AT SYDNEY.

THE following documents describe some of the phenomena referred to in the report of the local Society for Psychic Research, published in the *Argus* of Mar. 10th:

DOCUMENT No. 1.

We were present during a private séance given in Sydney, 24th January, 1894, by Mr. James Hackett, at the residence of Dr. C. W. MacCarthy, who, with some of us, is engaged in a series of tests bearing upon the purely scientific aspect of certain, as yet unexplained, psychic manifestations.

Previous to the séance, Mr. Hackett retired with us to an adjoining room, and submitted his clothes and person to a thorough search, having completely divested himself of his garments for that purpose. No apparatus, no chemical or other suspicious substance or article was found on his person or in his clothes.

We then led him to the "cabinet," which consisted of a curtain placed by a member of the household across an angle of the room, and which was examined by some of those present. We sat close to this extemporised cabinet, which contained only a hall chair, placed there by Dr. MacCarthy for the medium to sit on. Our position was such as to prevent the possibility of the medium being assisted by an accomplice, were such present.

In a few moments, in the dim light, white moving forms were seen in front of the curtains; and at the subsequent dark séance, four or five distinct entities (half formed) were seen floating about, lighting themselves up at intervals. Other lights were observed in the room, and various concussions, noises, or rappings were heard under the seats in different parts of the room.

On whatever hypothesis these phenomena may be explained, we are satisfied they were not the result of trickery, but were genuine

CHARLES L. WALLIS, Lavender Bay, Sydney, N.S.W.
THOS. PICKBURN, M.D., Sydney.
CHAS. W. MACCARTHY, M.D., F.R.C.S., Hyde Park. do.
FRANCIS BURKE, Neutral Bay, Sydney.
PATRICK J. MACCARTHY, Dental Surgeon, Sydney.
LESLIE DUNCAN, Sydney.

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DOCUMENT No. 2.

We, the undersigned, some of whom are engaged in scientific research into the nature of certain phenomena known as Psychic, having been anxious to get a further test of Mr. Hackett's manifestations, received such in the following satisfactory manner. Objection having been made to the use of a curtain or cabinet, we obtained, on Monday night, 29th January, 1894, at the residence of Dr. C. W. MacCarthy, Elizabeth-street, Hyde Park, Sydney, a table sitting from Mr. Hackett for materialisation, no curtain or other means of concealment having been used.

We simply sat with him around a small pantry table, when, very soon, we began to witness the same class of phenomena as produced on a previous occasion through his mediumship in the curtained cabinet. Moving entities were seen by all present, and felt by some who were close enough to touch them. These entities, some of which floated or glided on to the table, appeared to be guided by a certain intelligence. inasmuch as when addressed, they or any of them, flashed out light according to a recognised code, in answer to questions put.

The appearance amongst us of these forms, in the absence of the usual séance cabinet, we regarded as one of the most convincing tests that can be obtained, and as conclusive evidence of the genuineness of Mr. Hackett's mediumistic power.

CHARLES L. WALLACE, Lavender Bay, Sydney, N,S.W.
THOMAS PICKBURN, M.D., Sydney.
MRS. E. L. ROBINSON, Adelaide.
CHARLES W. MACCARTHY, M.D., F.R.C.S.I., Hyde Park, Sydney.
EDWARD RUMBLE, Vice-President Psychic Culture, do.
MISS S. BAXTER, Burwood.
MISS GRACE EVES, Brewarrina.

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TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Herewith please find copies of minutes of two séances held under critically test-conditions, at the residence of one of our foremost medical practitioners, with others of equally high standing in the profession, which I trust will be of sufficient importance and interest to warrant their publication in your ably and well conducted *Harbinger*.

I may tell you and your numerous readers, that I have sat with the medium, Mr. James Hackett, for upwards of seven years, almost continuously, in his own house, also in my own house, and latterly in public, where I have witnessed, I may say hundreds of times, such manifestations, under similar test-conditions, in addition to those mentioned and subscribed in these two documents, elongations of a marked character have taken place several times. On one occasion, which I particularly noticed and took the measurement, the medium elongated, or grew above his normal height, fully nine inches.

I must say the séances held in his own home and I may say in mine, have been of a more pronounced character than elsewhere.

Although not present at these two particular séances, I can vouch unhesitatingly for their genuineness; as from my long and intimate acquaintance with the medium, I know him to be thoroughly reliable, trustworthy, straightforward, and honest.

I am, etc.,
W. M. JOHNSTON, J. P.,
PRESIDENT SOCIETY PSYCHIC CULTURE.

Petersham, March 15th, 1894.

## SIR E. ARNOLD'S ENQUIRY ABOUT MAHATMAS.

In his pleasant volume entitled "India Re-visited" (Trubner & Co., London, 1886), the author of the "Light of Asia" has the following, in connection with attentions received by him during his visit to Ceylon :—

"It does not become me to speak at any length of the multiplied and extremely kind receptions which the Buddhist priests and people everywhere gave to me. At Panadure, where the learned Weligama Sri Sumangala presides over the College and Vihara, a large assembly "of the mild Brethren of the Yellow Robe" welcomed me to Ceylon with addresses and speeches, one of which, with much disclaimer of the laudation it contained, he proceeds to give, and continues thus :—"These kind Buddhists of Panadure had adorned their audience-room and temple with palm-branches and complimentary inscriptions wrought in flowers and coloured leaves, and provided shelter and refreshment for us in this charming sea-side village, where Cingalese scenery may be witnessed at its best.

After the far too flattering ceremonies of the morning had been concluded, I had the pleasure and advantage of a private interview with the chief priest, during two hours or more, in the library of his Vihara," , . . . while Sir Weligama . . . . was engaged with me in discussing the deepest mysteries of Buddhism." (pp. 267–9.) "He was pleased to remark that the 'Light of Asia' was constantly read in the Sangha, and that arrangements were being made to translate it into Pali and Singalese." (p. 270.)

Passing the other particulars of their conversation, and quoting so far only to show the favourable *rapport* between the parties as calculated to elicit the best information on the subject, Sir Edwin states :—

"Furthermore, I asked Sir Weligama whether, to his knowledge, there existed anywhere 'Mahatmas,' men greatly advanced in esoteric wisdom, and elevated above humanity by abstinence and purity, who possessed larger powers and more profound insight than any other living philosophers? He answered emphatically, "No! such do not exist! You would seek them vainly in the island, or in Thibet, in Siam, or in China.

It is true, O my friend! that if we had better interpretations of the Lord Buddha's teaching, we might reach to heights and depths of power and goodness now quite impossible ; but we are fallen from the old wisdom, and none of us to-day are so advanced. The reason that we wish to honour you is because you have helped to make Buddhists know how much they ought to do, and to be, to rise to the level of their own religion. But do not look for Mahatmas! you will not find them!" (p. 273.)

## CONVENTION OF SPIRITUALISTS.

The Jubilee Convention of Spiritualists will commence Saturday, soon after the publication of this paper, at the Lyceum Building, Victoria Parade, and promises to be a success.

Saturday night is "Pioneers'" night, when a number of old Spiritualists will speak.

Sunday, the usual Lyceum in the morning and a Conference of Spiritualists (in which all who are interested can take part) in the afternoon.

Monday evening is "Mediums'" night ; a number of mediums will be present.

Tuesday evening, an Exhibition Session of the Lyceum. A number of visitors from the neighbouring colonies have signified their intention to be present.

The *Progressive Thinker* gives an account of a musical prodigy in the shape of a little boy of six years old, who reads classical music by sight, interpreting it with the true idea of a master ; composes some charming little pieces, one of which is an imitation of a music box ; and can tell correctly any note he hears sounded in an adjoining room. He commenced to play without tuition when two and a half years old, but is now a pupil of Professor Wendles.

## A COLORED WRAPPER.

Subscribers receiving their papers in a Green wrapper will please understand that their subscriptions are over six months in arrear, and forward six shillings promptly. Those receiving papers in a Yellow wrapper will understand that they are over twelve months in arrear, and remit twelve shillings. It is earnestly requested that those subscribers who are in arrear will take notice and act upon the above. There is quite a large sum reprerented in arrearages, and we are not in a position to bear the burden.

## NEW BOOKS AND NEW SUPPLIES.

"Ai :" A Social Vision ; by Mrs. Daniels. 2s. 6d.
Battle Ground of the Spiritual Reformation ; by S. B. Brittan. An ably written work. 10s., ; S. H. copy, 5s.
Buchanan's Journal of Man. Vol. 2. Complete in itself. 4s. 6d.
Book of Life and Light ; Davidson. 2s.
Cambridge Free Thoughts. 2s. 6d.
Criticism of the Theological Idea of the Deity ; by M. Craven. 3s. 6d.
Communications from Another World ; by Epes Sargent. 1s. 6d.
Debate on the Divine Origin of Christianity ; Bright and Green. 1s. 6d.
Genesis and Ethics of Conjugal Love. Davis. 3s. 6d.
Earth Revisited. 2s. 6d.
English Lyceum Leader. 1s.
From Soul to Soul ; Emma R. Tuttle. 6s.
Glimpses of the Supernatural ; A. G. Lee, D.C.L.. 2 vols 10s. 6d.
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