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Harbinger of Light.

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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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Two of the most prominent obstacles to the progress of Spiritualism are the unphilosophical procedure of the majority of investigators of its phenomena, and the publication or coming into prominence of imperfect or imperfectly developed mediums.

Spiritualism as a science is yet in an embryo state, but sufficient has been done by scientific men in the investigation of its physical and psychic phenomena to give data and material for the investigation of the subject on scientific principles. Exhaustive series of experiments have been made and tabulated of all its principal phases, some of them by men of acknowledged eminence in the scientific world, and books containing the results of their experiments, and detailing their methods of procedure, are readily procurable; yet it is no uncommon thing to find intelligent men commencing an investigation without having read a single practical work on the subject. What would be thought of one commencing an investigation of chemistry in any of its branches and making experiments from what he had gathered in a sciolistic way; or another, announcing his intention to investigate electricity without having studied a single work, or attended a class on the subject? He would be an object for derision. Not so, however, in Spiritualism, which will eventually be the science of sciences. A man may approach this important investigation, if he has sufficient brass in his composition and professes to be a scientific investigator, with confidence that the general public will give him credit for abilities he may be lamentably deficient in. This ignorance, however, does not pertain to the quasi-scientific investigator alone, though his attitude is the most reprehensible, as professing to be scientific, he is not so. It is very common among ordinary investigators of the facts of Spiritualism, and though a scientific training is non-essential to this, common sense should suggest the acquisition of some knowledge of the subject and the difficulties that may intervene in the attainment of the object sought. We are not unfrequently interviewed by would-be investigators, and interrogated on the most rudimentary matters connected with the investigation; and when we call attention to the fact that the information sought—and much more—can be found in some comparatively inexpensive books, and suggest the propriety of their availing themselves of the experiences of others who have traversed the road they are desirous of travelling, they in most instances decline our advice and start on their so-called investigation utterly ignorant of the difficulties they have to encounter, and at the mercy of mediums (and spirits) often no wiser than themselves.

To this faulty method of investigation is partly due the premature efflorescence of mediums, who, bursting into bloom before there is any substance in the bud, exhibit very little that is attractive to the cultivated mind, and as often repel as encourage investigation. The mediums are not so much to be blamed (save where their objects are purely selfish) starting without knowledge of the subject, they gain but little as they go along, and surrendering themselves to the control, whose plane they are unable to discriminate, they are like the biologized subject of a hypnotizer. Spirits near the earth-plane usually flatter their media, and magnify their powers; and there is always a percentage of gullible people prepared to take everything a "spirit" says for gospel, their credulity being as repellant to the thoughtful inquirer as the weak and faulty manifestations of the medium.

The only way to meet these two serious obstacles to the progress of rational Spiritualism is by a combination of effort on the part of press, platform, and private individuals who have the elevation of Spiritualism at heart, to impress upon all who are approaching the subject to defer the experimental phase of it until they have acquired some grasp of the philosophy, conditions, and modes of procedure which experience has shown to be most conducive to successful results. By the adoption

of this method, not only is the way pleasanter and freed from many obstacles, but if the object is to obtain intellectual conviction it is by far the shortest road. There are of course exceptions, as for instance where a person newly impressed with the subject may be taken in hand by an experienced friend, introduced into a good circle, and sail on smoothly under guidance to conviction; but even then, reading the experience of others whose opportunities have been greater, and fields of observation wider, will give a more comprehensive grasp of the subject, and serve to clear away difficulties which present themselves sometimes in the most advanced circles.

OUR FOREIGN EXCHANGES.

La Revue Spirite (Paris) is publishing a series of admirable articles on the "Philosophy of Spiritualism," eloquent in form and exellent in substance, demonstrating its solidity, its grandeur, and its certainty. As to its pure morality, that is admitted even by its religious opponents, who, by a curious perversity of reasoning, attribute it to the devil, himself a creature of their own invention; the only legitimate inference being that this grotesque personage has been converted and is trying to atone for the many evils attributed to him in bygone ages.

An extract from the article which appears in the April number of this publication, will exhibit the spirit in which it is written —

"The communications of the higher spirits are magnificent developments of the Decalogue of the Gospel. There are not, even among the humblest teachings given to the smallest circles, according to the capacity of the hearers, any that do not contain, likewise, lessons of wisdom, homely in character, it is true, but quite irreproachable. The duties inculcated towards God, towards our neighbours, towards ourselves, are identically the same as those preached by the Christ; only adapted to modern circumstances, to the usages of society, and to the exigencies of the times in which we live. They are fortified by an invincible faith in immortality, and an unshaken belief in the imminent justice of Atma. These exhortations are rendered living by the invisible and assured presence of our relations and friends, who surround and assist us."

Under the title of "A Danger," M. A. la Beaucie calls attention in *Le Phare de Normandie* (Rouen), to the discussion which has arisen as to whether the affirmation of the existence of God should be inscribed upon the programme of the forthcoming Congress of Spiritualists at Liège. We should have thought that, to omit it, would be equivalent to an agreement between a congress of astronomers not to mention the existence of the sun in their dissertations on the solar system.

We learn from *Le Messager* (Liège), that Mr. Jesse Shepard has been making a tour through Holland and Belgium, and has visited Apeldoorn, Arnheim, Utrecht, the Hague, Amsterdam, and Brussels, where his wonderful gift of musical mediumship has astonished and bewildered all who have been privileged to witness it. At Arnheim, he was the guest of the Marquis Ciccolini, and beneath his roof the conditions seem to have been especially favourable, and the results proportionately good. At one of the séances, M. Van Straaten, editor of the *Spiritualistisch Weekblad*, was present, and heard the famous duet between Malibran and Lablache, in which the lovely soprano voice of the first, and the deep bass notes of the second, were simply marvellous. So, too, with respect to the performances on the piano. In the now famous "Egyptian March," the floods of sound produced are represented as resembling nothing so much as the volume of music poured from a large orchestra, while in certain passages, the auditors seemed to be listening to the tones of a guitar or a harp. None of the scientists have succeeded in inventing a plausible theory to account for the phenomena.

The *Annali dello Spiritismo* (Turin), for March, contains among other interesting matter a letter on Animism and Spiritualism, by Signor Vincenzo Cavalli, of Naples, with a running commentary by the editor, Signor Nicoforo Filatete. The discussion is carried on with great ability on both sides; the main point in controversy being, as it seems to us, whether there is, under certain circumstances, a duplication of the human personality.

Il Vessillo Spiritista (Vercelli) quotes from the *Journat des Débats* the condensed version of a Buddhist gospel found in a monastery in Thibet, by a Russian traveller, Nicola Notowich by name, who is the editor of an important journal in St. Petersburg. The manuscript describes the life of Christ between the dispute in the Temple and his baptism by John; an interval which is alleged to have been filled up by a journey into India. But is the document genuine, and what is its date?

The April number of *Le Spiritisme* (Paris) has reached us. So long a time has elapsed since we last received a number of this journal, that we began to be apprehensive that our contemporary had ceased to appear. We are glad to find, however, that it is still in existence and as vigorous as ever.

The more important articles in the current number of *La Revista di Estudios Psicologicos* (Barcelona) are on the outbreak of Spiritualistic phenomena in the Middle Ages; on a redemption by Spiritualism; and the first part of a *compte-rendu*, by Viscount de Torres-Solano, of some investigations of psychic phenomena, which are being carried on by the Marietta circle. A section of this publication is now devoted to magnetism exclusively.

La Irradiacion (Madrid) is rendering a valuable service to Spiritualism, not merely by its own fortnightly issue, every number of which contains the portrait and a memoir of some prominent standard bearer in our ranks, but by the publication of a monthly *brochure* of 32 pages. That which accompanies the April number is entitled *La Vida y la Muerte* (Life and Death), by B. N. Mendoza; and takes the form of a dialogue between a mother and her daughter, setting forth with much lucidity and simplicity the fundamental truths of Spiritualism. Our contemporary has also published an excellent version in Spanish of Allan Kardec's "What is Spiritualism?"

The March number of *La Haute Science* (Paris), commences a translation of the *Rig-Veda*, from the pen of that distinguished Orientalist, M. E. Burnouf; which is followed by a curious essay on the Trinity, by M. P. F. G. Lascuria. Then comes a continuation of the life of that remarkable medium, Apollonius, of Tyana; succeeded by an extract from the "Zodiac of Human Life," written by Marcel Palingène, in 1731. In the editor's "Gleanings," he mentions that Professor Wagner, of St. Petersburg, has communicated to the Photographic Branch of the Imperial Technical Society in that city, a most inexplicable circumstance. M. Kourdioumoff, by the aid of the magnesian light took two instantaneous photographs of a person who had been thrown into a hypnotic trance. Everything in the room was faithfully reproduced, *except the patient*. One plate showed the foot, and the other a hand; but the rest of his body was only indicated by white spots in concentric layers.

A committee of specialists has been appointed to investigate this extraordinary phenomenon; an account of which appears in the *Novoe Vrèmia* of the 5th of March last.

The March and April numbers of *Op de Grenzen van Twee Werelden* (The Hague) which are issued under one cover, contain a translation of the second lecture, and of a great portion of the third, of Mr. Hugh Junor Brown's "The Grand Reality." This is followed by a striking paper, entitled "A Mystic Artist," giving an account of the wonderful musical phenomena produced through the mediumship of Jesse Shepard, whose visit to Holland was being eagerly looked forward to at the date upon

which Mme. Elise von Calcar was writing. Among those who heard his astonishing performances in Austria, was Professor J. F. Krauss, the great Oriental scholar, who is also a good musician; and he was not only amazed at the volume and variety of sound elicited from so limited an instrument as the piano-forte, but declared that the compositions with which Mr. Shepard was inspired, were a resuscitation of the most ancient forms of music known in Egypt, Arabia, Persia, Palestine, Assyria, and India. The concluding paper in the current number is an essay on the hindrances which meet us on the road to truth.

In the series of illustrated biographies of prominent Spiritualists now being published is the *Revista Espiritista de la Habana*, there are few more interesting than the memoir of Mrs. Maggie Waite, a clairaudient and clairvoyant medium residing in California. Born in New York, her mediumship began to develop itself when she was only fourteen. She married a Roman Catholic gentleman, at the age of twenty, and was received into his church. Both her husband and herself began to see spirits, and to recognise them; for they were mostly those of departed friends and relations; and although she had never exercised her remarkable gifts, as a professional medium, until a few years ago, yet the consolations she was enabled to impart to many hundreds of persons privately, and the proofs they received of spirit return, and of the truth of the declaration that "there is no death," overcame her objections to appearances in public, and since the year 1892, her séances have been repeatedly taken advantage of, with great benefit to the cause, in Washington and other important cities.

In a memoir of Señor Nicolas Garcia, a curious anecdote is related of the way in wh ch he became a Spiritualist. Entering the cathedral in Havana one day, when it was gorgeously decorated for a festival, with his friend Don Pedro Diaz, the latter remarked to him, "The disciples of Jesus do not copy the humility of their Divine Master;" and the sacristan overhearing him remarked with a scowl, "You are a Spiritualist." It was the first time either of them had heard the word, and it puzzled them. Meeting with a friend, they asked him for an explanation; and his exposition of Spiritualism led them both to embrace it.

La Lumière (Paris-Auteuil), quotes from the writings of Tertullian, St. Bazil, St. Hilary, and St. Cyril, of Alexandria, some striking testimony to the truth of materialisation. The words of the first-named are very clear and explicit on the subject; for, after stating that spiritual beings have bodies of their own, he goes on to say "that they can transfigure themselves in human form, and can for a time cause themselves to be seen by men, and can communicate visibly with them." Tertullian, it need scarcely be added, was one of the great lights of the Church of Rome.

SKETCHES OF THE HISTORY OF RELIGION.

By Dr. A. Mueller.

The Reformation.

(Continued.)

Calvin, Luther's fellow reformer, was anything but an improvement on him, for he committed all his mistakes, and crowned them with some truly repulsive ones of his own manufacture. Extremely zealous for his own special doxy, extremely pious as he conceived true piety to be, of high erudition and rare eloquence, and the principal founder of the so-called reformed churches, he nevertheless casts a dark shadow across the Reformation and the blood of the victims he slaughtered, merely because they differed from him in their religious convictions, has affixed an indelible stigma to his name, which history can never erase, but which, on the contrary, will will grow larger and more hideous with every advance of religious culture.

Calvin was a true fanatic; his presence would have graced a bench of inquisitors, for his was exactly the stuff they were made of. Repulsively austere and melancholy, ever on sombre thoughts intent, atrabilious lean, and parchment skinned in outward appearance—a true type of those unfortunates whose sole *raison d'être* apparently is, to show us how miserable our earth-life can be made, this model reformer, a Frenchman by birth, took up Zwingli's reformatory work in Switzerland. He was not worthy to unloose Zwingli's bootlaces, and initiated his reign of terror at Geneva by dubbing all Zwingli's followers as libertines, and bitterly persecuting them as actual criminals. Berthelier and five more Zwinglians were beheaded in one fell swoop by Calvin and his presbyters; then came the radical Jacob Gruet; but the most horrible of these murders for Christ's sake was that of the noble Spaniard, Dr. Michael Servet, generally known as Servetus. He was an advanced liberal, opposed to the doctrine of the trinity, and made open propaganda for his enlightened views, being an author as well as a public teacher; but at Geneva he was merely a visitor, and Calvin could have driven him away by a simple edict. This, however, did not suit his fanaticism, which aimed at silencing the heretic for ever. But beheading was considered too easy a death for so bold an innovator. He had him arrested, tried by a tribunal of which he was the leading spirit, found guilty of heresy, and when he refused to recant a single word, burnt alive in good old inquisitor's fashion, in the Geneva market-place, as a warning to other free-thinkers.

Of Calvin's doctrines the less said the better. He allowed Zwingli's interpretation of the Lord's supper to stand, because it had taken too firm a hold on the Swiss mind; but in exchange for this concession to liberalism he saddled the reformed church with the frightful dogma of election by grace and predestination.

According to this doctrine, God, in his inscrutable prescience and wisdom, causes millions of human beings to be born into this world whose destiny is unalterably fixed in his mind before they appear on the scene, and whom he divides into the elect and the damned. Divine grace chooses the elect; Divine fiendishness only can condemn millions to everlasting torments, from mere caprice, and without any fault of theirs. Who would rather not be born at all, than be condemned before birth and live in constant terror of a possible fate which one is powerless to avert. It is thoroughly typical of Calvin, and with it he no doubt justified in his own mind the cold-blooded murders of his victims. They were damned, as he thought, and it must have appeared to him of little concern to send them prematurely to their miserable fate, when they had made themselves especially obnoxious to him.

In general doctrine Calvin was like Luther, the echo of Paul, if anything in a more exaggerated degree. In the great sacrifice of Christ on the cross, and in the grace of God accepting it as a sufficient atonement, lies—according to Calvin—man's only hope of salvation. How he reconciled his pet doctrine of predestination with this teaching of Paul, is a puzzle, which all his learned dialectics have never solved. If our fate is predetermined, Christ died in vain, for the elect do not require the sacrifice, and to the damned it is of no use.

Whilst all this teaching was in reality scholastic catholic theology, and had been uttered by the church fathers long before Calvin, in public worship anything reminding of the catholic church was scrupulously avoided. Music, though essentially Divine and in its highest forms almost compelling to devotion by its soul-stirring harmonies, was considered highly improper in the house of God, and strictly interdicted by Calvin. From his point of view this was perfectly consistent, for howling and gnashing of teeth is the only fit music in the worship of a God who creates millions of human beings for the sole purpose of torturing them eternally. Equally obnoxious to Calvin were representations of the beautiful and Divine by painter or sculptor. Pictures and statues were removed from the churches as savouring of idolatry, and only the bare white-washed walls were allowed. Black walls would have been more appropriate, with an altarpiece depicting the blazing fires of hell, and thousands of the damned writhing and wriggling about in them. Such a spectacle in fact was de-

clared to be the chief delight of the elect in heaven by more than one of the old church fathers, from whom Calvin had borrowed his abominable doctrine.

Luther was a little more tolerant; he allowed at least music and singing, but pictures, more especially of the so-called saints, he also objected to. These saints were originally distinguished members of the catholic church, who had led pure and holy lives, and in many instances had been favoured with spirit intercourse. To hold them in pious remembrance and hang pictures of them up in the churches by the side of those of Christ, the madonna, and the apostles, was perfectly legitimate, and more especially when these pictures were works of the great masters, or copies of them, could only have had beneficial effects. But unfortunately, the Vatican made the appointment of saints in heaven one of its prerogatives, and proceeded with this so-called canonisation of deceased persons at a prodigious rate, representing them at the same time as having the power to plead and intercede at the throne of God in favour of their protegés. This monstrous ecclesiastical humbug created legions of saints as numerous as the Roman demigods; every individual having a special saint. Every day in the year even had its own saint, and children born on a certain day, generally received the name of a saint of that day, and were supposed to be under his special protection.

It was but right and proper for the reformers to set their face against this prolific creation and worship of the saints, as it could in no way be justified from the Bible. But another doctrine of the church relating to them was fully borne out by the Bible and attested by the traditions of the church. It relates to the active intercourse that existed in the early centuries of the church between good spirits and good men and women—between the saints supposed to be in heaven and those still on earth, and the help and guidance which the former are ever bestowing on the latter.

This doctrine, the correctness of which is fully borne out by ancient and contemporary history, by the revelations from the spirit-world that have been vouchsafed to us, the early church impressed under the title of communion of saints and of guardian angels. It is a beautiful and consoling doctrine in which the catholic church, even in times of its greatest corruption, preserved a living link between its devotees and the spirit-world; and it is this very doctrine that constitutes its main strength, and renders Macaulay's famous prophecy as to its being destined to outlast Protestantism, not improbable of fulfilment. It gives to the worship of the devout catholic a fervency and a directness which that of the protestant, with his pale, far-distant heaven and his lurid hell, aspires to in vain. When he prays to his patron saint and his guardian angel to assist him in his good endeavours and to protect him against evil, he does not commit idolatry, but simply appeals to the denizens of that world, which is closely interwoven with our own, and from which all sincere and fervent aspiration, be it expressed in prayer or never uttered in words, has ever found a response, from which beneficent forces ever issue to draw us nearer to God.

The protestant appeals to his God and Christ direct; but can he be sure that the efficacy of his prayer is not brought about by the same instrumentality to which the catholic's direct appeal goes, seeing that in all Goe's dealings with men, the world above ours is the medium through which they are effected?

It was this world now, of the existence of which only the ignorant dullard or the blind bigot can have any doubt, which the reformer by practically discarding the doctrine of the communion of saints and of guardian spirits—completely removed from the mental horizon of their churches. It is a doctrine as old as the human race, since it knew of religion, and in some form or other can be traced throughout the history of the latter. In Protestantism, alas, it only exists in the belief in some hypothetical heaven somewhere above the clouds, but where in the vast universe nobody knows; and a terrible hell below, of equally undefined localisation. To one of these places the human soul is supposed to find its way after throwing off the mortal coil. There is alleged to be no chance of redemption for it after death, no intermediary state between these two extremes, such as is indicated in the catholic purgatory, where it may expiate for its short comings on earth, and enter in the course of progressive development, which seems to be the law of the physical as well as the spiritual universe.

To separate the hagiology of the catholic church from the traditions embodying an important and vital truth, and firmly to hold on to the latter, was too hard a nut to crack for either Luther or Calvin. It would have been well for their churches had they retained the nut instead of throwing it away altogether, and thus losing the sweet kernel, that would have given vitality and endurance to Protestantism, lacking which it is now slowly dying of inanition.

The fate of any religion is determined by the force and aptitude with which it inculcates in its devotees a firm and well-defined faith in an after-life; for its principal function is to prepare them for that life, to convince them that their earth life is only the chrysalis condition of their immortal soul, and that the latter after the death of the body passes on into the great world of spirit. But that pale, distant heaven, and the equally distant, undefined hell, are not calculated to inspire a firm, unwavering faith in an hereafter; they are, taken at their best, only symbols for two extreme conditions in the spirit-world. Speak to an enlightened protestant of this world and its denizens, the despised spirits, and he will disdainfully shrug his shoulders and marvel at any one with common sense still entertaining this ancient, worn-out superstition.

Luther, who appears to have been mediumistic and urged on by spirit influence, totally misunderstood the manifestations that were vouchsafed to him. The first one he received whilst studying law at Erfurt, though changing his whole course of life, frightened him out of his wits. Precipitately, and in spite of his friend's and his father's remonstrances, he broke up his studies and entered the Augustine convent at Erfurt, with the view of renouncing the world and becoming a monk.

What kind of apparition had influenced him so powerfully is not known. He described it as "*ein Schrecken vom Himmel*" (fright from heaven); but though it is reported to have occurred during a violent thunder-storm, it must have been more than a mere stroke of lightning, which would not have made much impression on one so courageous by nature as he proved himself to be in after life. Evidently a powerful appeal to his senses had been accompanied by an equally powerful spirit suggestion.

The next manifestation came to him whilst translating the Bible, at the Wartburg. Here, it appears, an actual materialised spirit presented himself to him; but haunted by satanic imaginings, which had troubled him greatly in the convent, and were ever predominant in his mind at the time, he mistook his friendly visitor from the spheres for the devil, and instead of giving him reverent welcome, defiantly hurled his inkstand at him.

The frequent fits of despondency and melancholy that assailed him during his reformatory work, were all put down by him to satanic agency, inimical to his mission, whilst it is more than probable that they were emanating from spirit influence, urging him on, but seeking to impress on his mind by depressing emotions that he was not going far enough in the liberating work he was intended to perform.

There can be no doubt in the mind of any unprejudiced reader who has followed up the main argument advanced in these sketches, that the great movement initiated by Luther—the object of which was to liberate the human mind from the fetters of priest rule—originated with set purpose and intent in that world of causes through which Divine Providence directs and shapes the spiritual evolution of the human race. It had been in powerful operation at the advent and the early centuries of Christianity, but during the succeeding dark ages and the ever increasing corruption in the church, its beneficent influence had been rendered all but impossible, and it had apparently been withdrawn, as it appears to be withdrawn from any individual following persistently an evil, downward course.

The adversaries had been triumphant for centuries,

but when the corruption of priest rule culminated in the demoralising sale of the indulgences, when the public mind had become sufficiently advanced to see the heinousness of this offence, and the public conscience to revolt against it, corresponding spirit forces were once more set in motion, and to use a Bible phrase, "a general outpouring of the spirit" took place, similar to what we have been favoured with during the latter half of our century. It was, however, far less clearly understood and appreciated. There had been no spiritual manifestations on a large scale for centuries, and the very existence of that great unseen realm of spirit interpenetrating the world of man, was almost unknown then, as it is even now to millions.

Though its mighty impulse sent a thrill of new aspiration through the greater part of Germany, Holland and Switzerland, and men rose in masses to assert their right of thinking for themselves on questions of the most vital interest, and of having a conscience of their own, few, if any, (and those probably the despised anabaptists), recognised the spiritual origin of the great movement, and nobody less than Luther himself. To him the spirit world surely spoke plainly enough. Yet how grievously did he misunderstand the voice from the great Unseen! Instead of taking what he called the "*Schrecken vom Himmel*" for a sign of Divine favour, he mistook it for one of Divine wrath, and straightway fled to a convent. Here all his piety and anxious study of St Paul, St. Augustine, and other church fathers, did not avail in making him more at ease with himself.

He left the convent after taking his vows, and with the consent of his superior, accepted an appointment at the Wittenberg university. Whilst holding this as a Professor and Dr. of Divinity, and also officiating in the churches, he was impelled by a power mightier than himself to make his famous protest, in open rebellion against the Pope, and thence was carried forward by events he had little anticipated and was unable to control.

In all this we cannot help seeing the working of that Special Providence which had chosen him as an unwitting instrument for carrying out its designs, and by favouring him with an actual apparition of one of its ministering angels, sought to draw him into the closer communion, which would have opened his eyes and advanced his reformatory work. The ancients mistook such messengers for gods, and worshipped them. Poor Luther, believing in the existence of a personal devil, and even in dread of him, thought the spirit appearing to him would be nobody else than his satanic majesty in person, and irreverently threw his inkstand at him.

To recapitulate, in conclusion, all the reformation accomplished was to break down the monopoly held by the catholic church as alleged sole guardian and arbiter of religious truth. Such a claim, if made at all, could only have been substantiated by an ideal church, solely devoted to the culture of the spiritual in man; but even coming from such a church, it would have been an infringement on the inalienable right of private judgment. The full use and exercise of this right the reformers recovered for humanity, not from an ideal church, however, but from one whose very claim to apostolic succession rested on the very questionable authority of an interpolated Bible text. Religious development, which for many centuries had been made impossible, was thus once more set free, and men were enabled to work out their own salvation.

It is idle to speculate what would have been the result of the great liberating movement if Luther and Calvin had followed Zwingli's plan of appealing to the spirit of the Bible and its interpretation in the light of reason instead of its dead letter—and if they had gone back to Christ instead of stopping at Paul.

To us it certainly must appear that much narrow bigotry and bitter fanaticism would have been avoided, and that Protestantism would probably have taken a very different course. Our regret, however, at this defect is somewhat tempered by the doubt as to the ability of mankind to respond to such an appeal at the time. Changes in religious thought never take place by leaps and bounds, but like the changes on the earth's surface, are always slow and gradual. A new religion may be forced on a nation by the sword, but a generation or two must pass away before it is truly adopted and enters the hearts.

The Divine truths taught by Christ had to be almost hidden by Judaism and Hellenism before they could be accepted by the world at large. The hybrid thus formed—yclept Christianity—had been administered for many centuries by an hierarchy stifling all self-thought as a deadly sin, and completely arresting religious evolution.

If after this evolution has been at work for three centuries, disintegrating error and evolving truth, the protestant world is not prepared yet to accept Christ's truths, pure and unadulterated by error, the question whether it was so at Luther's and Calvin's time can only receive a negative answer. There was nothing for them to fall back upon, as there is nothing else for us, than the Christ ideal; but even had they been able to recognise it in its pristine splendour as their only true guiding star, and to steer their course by its light, poor downtrodden humanity would probably not have been able to follow them, and the reformation might have been smothered in its very beginning. But it is one thing to accept it as the best result obtainable at the time, and be thankful for the boon it has conferred upon us; it is a very different one to acknowledge its results, the protestant churches, as finalities; for they are but transition forms, half-way houses on the road, that has been marked out for us by the spirit-world, leading out of the dark shadows and sore travails of the material and sensual to the sublime and sunny heights of the spiritual and ideal, foreshadowed by Christ as the Kingdom of Heaven on earth.

UNCONSCIOUS CEREBRATION.

The following paper was read by Mr. James Smith, at the April meeting of the Psychical Research Society:—

I am not surprised at the anxiety, or disposition, shown by men of science to seek for physical explanations of obscure, or occult psychic phenomena. I will go further and say that, as physicists, they are bound to exhaust all such methods of explaining them, before searching for, or accepting, a more recondite mode of acounting for them.

But when we are invited to believe that certain of these phenomena are attributable to unconscious cerebration, the impartial inquirer is justified in asking, "What *is* unconscious cerebration? Is it a scientific fact, or is it a mere hypothesis?" I take up Dr. William Carpenter's "Principles of Mental Physiology," and I find him asserting that "the cerebrum may act upon impressions transmitted to it, and may elaborate intellectual results, such as we might have attained by the intentional direction of our minds to the subject, without any consciousness on our own parts."

To me a statement of this kind appears to be as much opposed to reason as would be the analogous one that an ordinary piano-forte is capable of elaborating the performance of a musical composition without the intervention of human fingers. For the brain stands in precisely the same relation to the mind which the piano stands in to the player. It is its instrument; and to talk of the automatic action of the brain, is to talk of an effect without a cause—or, in other words, of something quite unthinkable. For what is automatic action? It is, in mechanics, the result of a certain amount of force stored up in a toy, let us say, by human agency. I wind up the clockwork of a miniature model of a steam engine and set it in motion. It travels for a certain distance along the floor of a room, until the mainspring runs down, and then it stops. My energy transferred to the mechanism has been exhausted; but the movement of that mechanism was not really automatic, it was derived from myself. And so with the operations of the brain, automatism cannot be predicated of them. The mind is their motive power—the invisible performer on the organ who sits in the upper chamber of the human habitation, and sends and receives those messages which are continually passing to and fro over the electric wires of the nervous system.

If, by some act of unconscious cerebration, the brain is capable of controlling the hand and of causing it to write whatever it directs, we may as well bid a long farewell to moral responsibility. Unconscious cerebration may dictate a forgery, may indite a gross and scandalous libel, may compose an obscene poem, may write a letter instigating an outrage, or suborning an assassination.

To me the theory of unconscious cerebration appears to be illogical, unnatural, unphilosophical, and nonsensical in the extreme. It is illogical, because it is based on erroneous deductions from admissible premises. It is irrational, because it dethrones the reason, by assuming that the brain is a self-acting machine which can function of its own volition, independently of the mind, which is its motor, director, and controller, or, in other words, that it is an engine which requires no driver. The theory is unphilosophical, because it is opposed to the universal experience, intuitions, and belief of civilised mankind. And it is nonsensical, because it is illogical, irrational, and unphilosophical.

The experience, intuitions, and belief, I have just spoken of, translate themselves into terms of common speech, such as are to be found, I believe, in most modern languages. Men say "it occurred to me;" "the idea struck me;" "I felt impressed to say this or to do that;" "the thought flashed upon me;" "it was borne in upon me;" "the thought passed through my mind," etc., etc.; all of which indicate an instinctive or intuitional perception of the external source or sources of our ideas, and imply that they reach us by impression from without, or—as it is called, when the origin of works of genius is in question—by inspiration.

We find this supramundane *fons et orīgo* of ideas enunciated in the Hebrew Scriptures, where it is written "There is a spirit in man, and the inspiration of the Almighty giveth him understanding;" and again in the words, "Now a thing was secretly brought to me, and mine ear received a little thereof; in thoughts from the visions of the night, when deep sleep falleth upon man." Surely this is a much more rational and credible explanation of some of the phenomena related by Dr. Carpenter, in support of the theory of unconscious cerebration than that preposterous figment of a brain befogged by materialism. Take, for example, the following, which he gives on page 536 of his "Mental Physiology: "When at school," writes one of his correspondents, "I was fond of trying my hand at geometrical problems. One baffled me. I often returned to it, in fact kept before me an elaborate figure. Some years after, and when the problem had not been touched by me for some time, I had been sitting up till the small hours deciphering a cryptograph for one of my pupils. Exulting in its successful solution, I turned into bed; and suddenly there *flashed across my mind* (note the phrase), "the secret of the solution of the problem I had so long vaguely dealt with, this secret being a slight addition to my elaborate figure." (You will observe that his brain was consciously active). "The effect on me was strange. *I trembled as in the presence of another being who had communicated the secret to me.*" As I have very little doubt he was; or that this being was as real as the being to whom Socrates owed his noblest inspirations.

For my own part, I look upon Sir Thomas Browne, the grand old Norwich physician, to whom we owe the immortal "Religio Medici," as a much better authority upon all such questions than the Bristol physiologist; and these are the words of that deep-thinking philosopher and metaphysician, who was not less remarkable for the breadth than for the profundity of his mind:—"We do surely owe the discovery of many secrets to good and bad angels. . . . . I do think that many mysteries ascribed to our own inventions have been the courteous revelations of spirits; for these noble essences in heaven bear a friendly regard unto their fellow nature on earth. . . . Therefore, for spirits, I am so far from denying their existence, that I could easily believe that not only whole countries, but particular persons, have tutelary and guardian angels. It is not a new opinion of the Church of Rome, but an old one of Pythagoras and Plato. There is no heresy in it; and if not manifestly defined in Scripture" (in which he was mistaken), "yet it is an opinion of a good and wholesome use in the course and actions of a man's life; and would serve as an hypothesis to solve many doubts, whereof common philosophy affordeth no solution."

And when Raphael was asked from whence he drew the inspiration of one of his loveliest works, he replied: "*C'era una certa idea che mi venne in pensiero*"—it was a certain idea that came into my mind."

What do we really mean when we call the author of the finest allegory in the English language, "the inspired thinker?" And does any sane man imagine that the illiterate German cobbler, whom we know as Jacob Boehme, the mystic, excogitated out of his own brain—whether by "unconscious cerebration," or otherwise—those ten volumes in which he has developed such a wealth of original ideas that Hegel, who may be regarded as his disciple to some extent, declared that he was the only man, since the days of Plato and Aristotle, who had made any serious advance in philosophy?

Again, Vasari tells us that it was the invariable custom of Fra Angelico da Fiesole, before commencing any painting, to offer up a prayer for spiritual assistance; and who can look upon his "Coronation of the Virgin," in the Gallery at Florence, where every figure is radiant with the light of another world, without feeling that his prayer was answered.

Ibsen, the Norwegian dramatist, observed to an English priest: "Poetry has *come to me as a flash* in my best hours, as being great and beautiful, and has served me with living power."

Sir Edwin Arnold says: "Many of my best lyrics seem suddenly *to come to me.* I have scarcely ever sat down to make verses; the verse makes itself, and has its own ways and times, and its own music."

Byron also believed in the external origin of our own ideas, declaring with Socrates, that "we are never less alone than when alone;" and hinting at the inspiration which "strikes the electric chain with which we are darkly bound;" while confessing the difficulty which must be experienced in tracing "home to its cloud this lightning of the mind." And his belief in the "mysterious agencies" by which man is influenced and impressed, finds still more definite expression in "Manfred."

Pope hints at the same thing, where he says:

> "So man, who here seems principal alone,
> Perhaps acts second to some sphere unknown."

The ancient Greeks had no doubt whatever as to the origin of the ideas which "flash upon the mind." Their solution of the difficulty was much the same as Sir Thos. Browne's.

They believed that there were nine spirits, or goddesses, who inspired the human intellect, in as many departments of its activity; and no poet, as you are well aware, ever sat down to compose a poem without solemnly invoking the assistance of the muse of verse. How did John Milton approach the composition of "Paradise Lost?" He himself has told us in these eloquently impressive words: "By devout prayer to that eternal Spirit who can enrich with all utterance and knowledge, and sends out His seraphim with the hallowed fire of His altar to touch and purify the lips of whom he pleases."

Dr. Oliver Wendell Holmes lends his powerful support, I know, to the theory of unconscious *mental* action; but—unconsciously, I suppose—he demolishes his own theory in the following passage; quite as much so as if a higher intelligence had seized his pen and compelled him to stultify himself:—"Our definite ideas," he writes, "are stepping-stones; how we get from one to the other we do not know; something *carries* us; *we* do not take the step;" (clearly implying an external agency). "*A creating and informing spirit which is with us and not of us*, is recognised everywhere in real and storied life. It is the Zeus that kindled the rage of Achilles; it is the Muse of Homer; it is the Daimon of Socrates; it is the inspiration of the Seer; it is the mocking Devil that whispers to Margaret as she kneels at the altar; and the hobgoblin that cried 'Sell him, Sell him!' in the ear of John Bunyan; it shaped the forms that filled the soul of Michael Angelo when he saw the figure of the great Lawgiver in the yet unhewn marble, and the dome of

the world's yet unbuilt basilica against the black horizon; it *comes to* the best of us as a voice that *will* be heard; it tells us what we must believe; it frames our sentences; it lends a sudden gleam of sense or eloquence to the dullest of us all, so that . . . we wonder at ourselves, or rather *not at ourselves*, but *at this divine visitor*, who chooses our brain as his dwelling-place, and invests our naked thought with the purple of the kings of speech or song.'

Incredible as it may appear, Dr. Carpenter actually quotes this passage, which distinctly and unequivocally asserts the external origin of our definite ideas, in support of what I cannot help designating as the preposterous fiction of unconscious cerebration.

One word in conclusion, with respect to the phenomenon of automatic writing, as it is called. I have seen two ladies in this city—one of them is still living—each of whom has placed one hand upon a planchette, with a pencil at its point. This has moved rapidly over large sheets of paper, for several days in succession, without any conscious volition on their part; and what was written proved upon examination to be a coherent and consecutive manuscript, containing a copious exposition, clause by clause, of the Lord's Prayer. Was this the product of unconscious cerebration? And if so, did the two brains co-operate like one and thus produce a certain unity of result? Failing this explanation, what other is available?

Here is another phenomenon. It is a book published in Paris, under the title of "The Origins and the Ends," and containing a complete Cosmogony. The whole of it was written mechanically by *three* ladies belonging to the middle class, in the city of Lyons, one of whom held the pen while the other two superimposed their hands on that of the writer; all three of them, at the same time, engaging in conversation wholly foreign to the subject matter of the book; which is edited by Eugène Nus, a well known man of letters, who says in the preface:—"The manuscript reached me through the intermediation of a mutual friend. My opinion upon these dictations was timidly asked, and I began reading them with a suspicion, justified by the frequently commonplace character of these communications from beyond the tomb. The present publication, confided to my care, denotes my reply. The reader will judge whether I was right or no. I have had it printed without altering a word."

The book contains 140 pages of letter-press, and professes to describe the creation and the physical and moral organisation of our planet. I offer no opinion of its scientific merits or demerits. I am content to ask whether there was a congruous, concurrent, and concordant "unconscious cerebration" of the brains of these ladies, who had not the slightest idea of what was being written through the hand of one, grasped by the hands of the two others?

ON THE WING.—NOTES OF TRAVEL.

By W. H. Terry.

(*Continued.*)

I left Boston on the evening of Nov. 22nd, Dr. Wicksell accompanying me to the Depôt. The train left at 7.5 p.m., and understanding that the trip to New York only occupied about six hours, I expected to reach my destination about 1 a.m. In this I was "figuratively" at sea, as before that time I found myself "literally" at sea. It appears that the line I took passage by connects with a steamer at New London, and when I got out there, to change cars, I found the car a "water" one in the shape of a large ungainly looking craft, called "The City of New York;" the floating city though not a very lively place, had some comfortable state rooms, in one of which I slept peacefully till daylight, and getting breakfast on board arrived at the Astor House, New York, about 10 a.m. Spent the day in visiting; saw Milton Rathbun, and Dr. Eugene Crowell. The latter is declining in health and vitality, says he cannot read or concentrate his mind upon anything, talked of mutual experiences with Slade, also of our mutual friends Tuttle and Peebles, both of whom he highly esteems. He expressed his pleasure at meeting me, and regretted the state of his health prevented his showing me the attentions he would desire.

Intended to call upon Mr. Henry J. Newton on the morrow, but starting out to view the city by electric light, a strong impression came upon me to go right off there and then to his house. Found it readily, but the family were having a private sitting, from which Mr. Newton came to speak to me; he said he would ask if I could join; the control immediately accepted me, described a number of spirits who accompanied me, and welcomed me to "the Circle of Harmony," which their little meeting was called. The medium (Mrs. Hill) is a private one, and a personal friend of Mr. and Mrs. Newton. At the time I entered, she was controlled by a Mexican Indian, called "Lightfoot," who had been one of her helpers for many years; he was giving some information and instructions for development to a Mr. Sawin, who I subsequently found was a remarkable medium himself. Turning to me she said there was a spirit named William White with me. This I found was the former publisher of the *Banner of Light*, with whom I had corresponded many years ago. My recent frequent visits to the office and conversations with Luther Colby, had attracted him to me.

Next, she said, the Indian "Skiwaukie" was standing beside me, and almost immediately he controlled her, and gave me a hearty greeting. I was much pleased to come *en rapport* with this good Indian friend, whom I had not spoken to since the time of Mr. Spriggs' circles in Melbourne, some ten years ago. The medium's control said that I was not only gathering physical strength, but spiritual power in my travels, and good results would accrue. One of the sitters who had come late was skeptical, but several tests were given him which produced an impression and awakened a somewhat lively interest in the subject.

Musical spirits having been seen about Mr. Sawin, he was requested to sit at the piano, and was controlled to play; the music was fine, and both style and touch were those of an accomplished player, though Mr. S. assured the company he had had no musical instruction, and had no technical knowledge of music. Subsequently he played under other controls, exhibiting different styles of music. At a later period it was stated through him that he would repeat or recite any chapter or book of Dickens's or Shakespeare's works. Mr. M——, the skeptical gentleman, spoke a sentence at random from Shakespeare,; the medium promptly took up the response which he recited in dramatic style. There was no volume of Shakespeare handy, but Mr. M. said the response was correct. Several other interesting matters followed.

Mr. H. J. Newton is a gentleman who has devoted much time and money to the investigation of spiritual phenomena, and the separation of the wheat of it from the tares with which it abounds. He has a special séance room for test séances, and invited me the following day to come and inspect it. It is on the third floor of the house, and about 14 ft. by 22 in size. On the broad side of the chamber (the walls of which are solid) there are two cabinets or cages. One of these is made entirely of galvanized iron, the framework being of $\frac{3}{8}$ths rods, on which is linked by solid rings thick galvanized netting with diamond-shaped spaces of 1 inch angles. The floor, roof, back, sides and front are uniform, but the front is only attached on one side so as to open as a door. When the medium is introduced, it is fastened with a U. S. "mail lock," and, usually, seals are put on the lock and on bands looping the door. The size of the cabinet is, height, 6 ft. 6 in., depth, 4 ft. 6 in., width, 3 ft. 6 in.

Cabinet No 2 is made of similar framework and ordinary galvanized iron netting, 1 in. mesh. It is very well made, the edges of the netting after tacking are covered with a moulding which, in addition to the ordinary centre nail put in by the carpenter, has at short intervals two nails put in at reverse angles, which effectually prevent its removal and readjustment without tools, noise, and injury to the wood-work.

The medium has been securely locked in both of these

cages, and in the presence of sometimes a dozen or more persons, Mr. Newton assures me that not only numerous male and female forms (often two at once) emerged and talked with the friends present, but the body of the medium has passed into the open recess and sometimes through the front of the cage without any fracture of the wires or apparent injury to the medium. This took place regularly for a long period; the cage was only unlocked to put the medium in, and remained closed till the next séance. The medium was searched and divested of all clothing save a silk undergarment and stockings, and then covered with a robe provided by Mrs. Newton, before entering the cage, and on some occasions when, to protect her from the cold an extra covering was provided, and she has emerged leaving this behind, it has, at the request of Mr. Newton, been passed through the walls of the cabinet without injury.

Some of the forms who came were apparently eastern spirits, and were dressed in appropriate costumes; one, who called herself "Luna," and exhibited great power over matter, was dressed in a magnificent robe, ornamented with figures of the moon and astrological signs. On one occasion, five forms were present at a time; on another, a handkerchief was taken from one of the visitors, and manipulated by one of the forms until it appeared as large as a sheet; it was then spread on the carpet, began to bulge up, and became the clothing of two forms, apparently mother and child—the latter spoke.

The cabinet with wooden frame was first used. When the solid iron one was introduced, there were six sittings held without results, the spirits saying that it had to be magnetised before they could act upon the substance of it. After this, the manifestations were as good with this as with the other.

An interesting letter from Mr. Newton in reference to Mrs. Ross's mediumship, and on the morality of mediums; in which he refers to the sittings with Mrs. Roberts, was published in the *Banner of Light*, of Sept. 6th, 1893.

THE NATURE OF GOD.

THE following, being a spirit's conception of God, and professedly by James Nathaniel Newman, was read at the Lyceum by Mr Jas. McBlain on Sunday April 22nd.

High above all things cognised by man there is a world of the infinitely little and the infinitely great, and, as we approach the centre of the spiritual entity of all, and ascend the radii toward the circumference of the eternal, we come in touch with vaster creations, wider mysteries. But they may impress us very faintly, like a breath from the distant hurricane, or a whisper from a spirit-friend.

Enthroned in a region higher than the highest stars, a King amid the mighty hills of eternity, encompassed about by the clouds of ages agone and to come, filled with the ineffable spirit of infinite conquest, great with the majesty of infinite power, bright with the halo thrown upon him by the overhanging glories, sits the Highest of the Highest.

Wider than the world in thought, grander than the greatest in sympathy, this Being is at once the Child of Nature and the Lord of All—Being did I say? Yes, Being—Man if you will—but who will search the unsearchable, or probe the unfathomable? For, while to us He is a Man, to all nature He is God. And yet He is not a man, for does He not touch every shining star with one of His delicate fingers? His arms are over all, His feet are planted on the rungs of the ladder of eternity; his stride over reaches duration; and his heart, big with the cares of the everlasting ages, is a ready resting-place for all our weary heads.

INVOCATION

Great and loving Father, who will seek Thee and not find Thee. When hast thou refused to answer the call of thy simplest creature? We love Thee, bowing before the beauty and the grandeur of thy love. We know Thee that Thou art good, and we know that we know Thee not; we feel that we have but a faint conception of the greatness of thy goodness. We beseech Thee, we *ask* Thee to lift us nearer to Thy lovely face; let our ears come nearer to the sweet words that flow from thy lips like murmuring waters; touch us with the hand of blessing; let us climb, O God our God, nearer and nearer to thy heart, that we may pulse with its infinite beating, and be enlarged with the infinity of thy soul!

God! Oh, wonderful name! To some it is the name of infinite wickedness, to some of common-place mediocrity; to us it is the name of all that is noble and true.

As we wend our way down the dim aisles of eternal cognisance we ever behold new beauties, and, still further on, still further wonders.

In the beginning of material things, when a deep darkness held all nature in immobility, God was at once the latent Force that slumbered in every atom and the encircling white light that moved upon the surface of this great deep. His soul then throbbed with the energy of countless ages to come; His mind was enlarged with the wisdom of countless ages past. His large heart became still larger with the thought of the progressive cycles of eternity. And, Lo! From out the darkness of apparent chaos there sprang a flower—a beautiful flower, lily like—whose fragrance filled the infinite reaches, carrying to the uttermost ends of the existing the promise of a new life. It grew from a black spot in one of the darkest parts of the great darkness. It grew slowly, its pulsations musical with the rythm and beauty of time. Slowly it grew—and then there sprang up beside it other flowers—all beautiful. This was the beginning of what we call Nature—the Flower of Time, growing out of that darkness that holds the mystery of eternity. Time! Time! Mysterious word! In which are bound at once our highest aspirations, all our thoughts and our basest desires; beyond which we cannot reach the sensing hand of conception; outside whose iron boundaries the divining rod of imagery alone may wave and touch and strike upon the otherwise unthinkable glories of the infinite, verities, verities, all of them. in an unceasingly surging sea, sparkling with the white sails of innumerable craft, reflecting the ever present, ever past, and ever future brightness of the beautiful and the good—verities whose harmony chimes with the everlasting roll of all the ages—verities whose symphonies as from a thousand harps, with sweetest cadence, swell with the heart-throbs of God—a vast illimitable ocean with islands and continents reaching to the citadel of the Most High. Overhead, a starry firmanent—an azure vault—bright with blazing jewels; into the profound depths of whose wondrous glory the mind of God alone may plunge. And away beyond, and still further on, other grandeurs greater still, vast beauties of still more wondrous grace, beyond and on beyond the reach of the wildest dreams of all save God himself. God! God! Who speaks to man unutterable things in the infinitely little sounds that pass unheeded in our daily life, who moves in every motion of the animalculæ as he does in the whirl of the biggest star and most brightly flashing comet—He, *He* is here—everywhere; his hand is over all; all moves with the majesty of his conception. His—the one, the only law regulates the rule of infinity—one law for mind and matter, time and eternity; one Law for God and man, for all animate and inanimate creation; one helm for the mighty ship of all matter and spirit; one balance wheel and boiler power for all the machinery of the existing; one Law of thought for the myriad minds that ever inhabit the mountain peaks of the nonbeginning and the unending; one centre for the infinite cyclone heart of God.

The Book of Nature is the Book of God. In it we may learn of Him—in it alone. The nature of the all is the nature of God. We may read of Him in the fall of every meteor, in the growth of every flower, in the fall of the forest oak, in the flashing sunbeam, in the deep monotonous boom of the deserted ocean, in the silvery showers of the leaping surf, in the whipser of every rustling leaf, in the twinkling star, in the cathedral notes of the cyclone, in the fierce rush of the hurricane, in all man's intuitions, inspirations, conceptions, enthusiams, all his noblest desires—these all teach us eternal truth. The supernatural is merely the super-material. The unnatural is only an uncommon form of the natural.

All this, with everything that is, is natural, and the nature of the natural is the nature of God.

He is one, a Unity, a Being, an Intelligence, a single Conception, a harmonious Force, an ever-active Energy. His is the Hand that guides the wheel of eternity. One touch of His Finger moves the vast machinery of the ages; one stamp of His Foot shakes the firmament of infinity. He is the Soul of all; all things are but manifestations of his power; all that is, is merely the out-breathing of his divinity. If we could know all, we could know God. He Himself is a part of the all; His laws embrace himself; He is within His own boundaries, circumscribed by the unlimited only.

God is the sum of all things—the sum of truth—the result, the conclusion—the beginning and end of all knowledge, the heart of all sentiment, the root of all that grows, the strength of the strong, the will of all wills. The history of the ages is the history of God. His biography is written in the annals of eternity. As we can have exact knowledge of time only, we can have exact knowledge of God in part only; but, as we may have conceptions and inspirations that show forth brightly if vaguely the things beyond time, so we may have conceptions and inspirations of God in his whole nature. As we learn of all things so we learn of Him. As we learn of one thing so we may be said to learn of all, for one law pervades all—but, for a complete knowledge of the innumerable operations of this law everlasting time will be necessary—also an infinite mind is necessary. Only God may comprehend Himself.

But his unity we may know, his one great purpose we may divine. In all things we see a progressive march, a rising scale, a constant growth. In all things there is one great element which we call the central one—the element usually termed love—attraction, material, mental and spiritual. So God is called Love. This is the all-embracing element of His nature. It pervades Him; it is his greatest force, his greatest strength, his noblest and most winning power, his most attractive grace. Therefore we may say that the nature of God is love. The word love, however, as *we* take it, embraces justice and integrity as well as mercy, and is, indeed, an all-embracing word for all true religion, all true life, and all true nobility.

Thus, after circling the universe to discover the nature of God, we must come back to the definition given by the simple disciple—God is Love.

The law of love is the law of God. The work of love is the work of God. All that He does is full of love; love and love only is the origin of His work. Love is the throbbing sentiment that drives the universe. Love is the heart of God. Love is the one law that is the one law of God. In love all things are conceived; in love all things are brought to life; in love all things are raised from the dead. Love is the breath of God, that warms the face of eternity. Love is the smile of God, that dimples the cheek of eternity. Love is the caressing hand of God, that smoothes the wrinkles of time. Love is the opera of God, that we hear in the music of the spheres. Love is the voice of God, speaking lowly in all ears. Love is the spirit of God, ever animating our hearts with hope. Love is the one great moving principle of the divine mind—it is the heart of God, the life of God, the strength of God, the majesty of God, the greatness of God. Love evolves in his every thought, word and deed. Figuratively speaking He is Love. Prosaically speaking, He is of the nature of Love. Or, the nature of love is the nature of God.

Love will not die. God will not die. We all have Love within us. We all have God within us. We are all sons of God; we are of his nature. It has been said that we are made in his image; the fact is, that insomuch as we are possesssed of love are we divine. In proportion to our love do we live; and, because that we have love—because that we have *God* within us—we are immortal.

Let us, in every way, increase our love. If we seek love only, all other things in the Heavens and in the Earth will be added unto us forever.

On the finger-post that points to every past and future drunkard's grave is written the word Moderation.

CALIFORNIA NOTES.

The California mid-winter fair has stirred up matters spiritual. The various societies are making their meetings as attractive as possible, and succeed in interesting the many visiting strangers who are now in San Francisco.

Perhaps it would interest some of my Australian friends to know that in San Francisco alone, we have eighteen to twenty spiritual meetings every Sunday evening; and the attendance in each of these meetings ranges from one hundred to fifteen hundred respectively.

There are five distinct chartered societies. The leading societies are — the Humanitarian Spiritualists, of which Fred. Bell is the President and lecturer. This society meets at the Temple, one of the best halls in the city. The Temple seats 2,300, and is nearly always filled, with an appreciative audience. The Progressive Spiritualists' society comes next in importance; it is the oldest spiritual society existing in California; but through misunderstandings between its members it has lost a great deal of its usefulness and attendance.

And yet the Progressive Spiritualists' Society is the only society on the coast that is endowed. The Sleeper Trust has been a source of revenue for this society for several years, and gives it about two hundred dollars (£40) per month, to carry on its spiritual work; but for some reason or other, the attendance varies from twelve to one hundred each week, instead of from four to six hundred, as a few years ago.

But I hear that negotiations are under way to consolidate the two societies—the Progressive and Humanitarian. This reunion of wealth and ability is bound to make a great society, and show by good results that in union there is strength.

The other societies come in the following order:—The First Spiritual Church, the Circle of Harmony, and the Mediums' Society. Each is doing a good work in various ways, but I hardly think that the same harmony can prevail in so many scattered societies as it could in consolidating their forces and working together. Petty jealousies are bound to exist, and sometimes we are apt to forget the fraternal feeling in our eagerness for the supremacy.

There is going to be a congress of religions at our mid-winter fair; and I see that steps have already been taken to have our cause properly represented. I know that Fred. Bell has already placed his application for that purpose, and feel that we are safe in leaving the argument of our cause in such vigorous and able hands.

I cannot but notice in my career as a medium, the wonderful change that has taken place in the *personel* of investigators, and in the estimate they hold of our philosophy. I can remember, several years ago, when the majority of investigators were of the lowest order of intelligence, whose whole plaint was to be advised by their spirit-friends what number would win in the lottery?—what stocks would rise or fall in value?—what horse would win the race, etc. But now the great change has come, the investigators are socially and intellectually from the highest society that our country affords; and the greatest desire is to have Job's question affirmatively answered, "If a man die shall he live again?" There is no question but that the cause of Spiritualism is growing in numbers, and is commanding the respect of all thinking progressive minds throughout the world. But many changes must be made by Spiritualists themselves before they or their philosophy can expect the respect they deserve. What is the matter? I will tell you.

They allow the proof and facts of their philosophy to be sold for cash to those who can afford to buy. The investigation of Spiritualism to-day is a luxury that only well-to-do persons can enjoy; and the poor unfortunate sufferers, who most need the comfort and encouragement of their spirit-friends, are debarred for want of money wherewith to pay the medium. Why is this? There are wealthy Spiritualists the writer knows who, when they belonged to the church, subscribed liberally for its maintenance; gave a large salary to their

minister for writing and delivering one sermon per week, but who, when the fear of "hell and damnation" were removed from their minds, closed their pocket-books.

I remember, in the earlier part of my career as a public medium, that I was so elated with my gift of slate-writing, and made so many hearts happy with the knowledge that their loved ones still lived, that I determined to give my services free to the world, and spread the glad tidings of spirit communion. I had about 500 dollars (£100) stowed away, and commenced my labour of love with a light heart; but rents, food, and advertising are very expensive in San Francisco, and my money soon melted away. I was well patronised, well praised; but that would not pay my board or room rent. I became sick, and one poor but grateful old gentleman, whom I had given many sittings to, found out that I was penniless, and unknown to me he attended a spiritual meeting, and tried to raise a subscription to pay my room rent. He succeeded in raising about three dollars, and brought it to me, confessing what he had done. I refused to accept it, and ordered him to take it back, and state that I had not authorised him to make the appeal. So much for the charity of the Spiritualists.

When I recovered from my sickness, I waited upon two wealthy Spiritualists who had often expressed much satisfaction at my séances. I asked them if they would support me and mine if I devoted myself to the free exercise of my gifts to the world. These gentlemen were worth from three to five million dollars. Their answer was "Make the people pay for what they get, and they will appreciate it all the more." I then explained that many poor people could not pay, and others refused to investigate, believing that the fact of charging them was a sufficient motive for fraud; but to all my arguments they turned a deaf ear. I showed them that by societies paying their mediums as churches did their ministers, they would exterminate frauds, and Spiritualism would command the respect of all.

After many trials I was forced to charge for the exercise of my gifts, and realised that I owed it to my family to provide them with the comforts of life before giving my attention elsewhere.

I still maintain that until spiritual societies can support their mediums and lecturers, so that their services can be rendered free to the public, Spiritualism will be viewed with suspicion and distrust.

FRED. P. EVANS.

San Francisco, California.
March 1894.

LUTHER COLBY.

THE *Banner of Light*, for March 24th, contains an illustration of the birthplace of its veteran editor (an old fashioned "New England" house at Amesbury, Mass.) with a biographical sketch of Mr. Colby by John W. Day, who has been associated with him for many years past. It appears that Luther Colby was born as above on 12th October, 1814, so that he is now completing his 80th year of sojourn on this rudimentary plane:—"His parents were Capt. William (a respected shipmaster of that historic town) and Mrs. Mary Colby (who survived her husband many years, and lived to the extraordinary age of 87, during which time she leaned trustfully on the loving arm and generous support of her devoted son).

"Mr. Colby's early days were devoted to much the same pursuits as characterised the youth of New England at that period. He received the foundation of his education in the common schools of his native town, to which much reading, deep reflection and extensive experience were added in after-days.

"At the age of fifteen years he went to Exeter, N.H., to learn the printing trade, his first work in that direction being performed—singularly enough in the light of his subsequent experiences—on an edition of Scott's Family Bible, as well as the New Testament.

"Soon after attaining his majority he removed to Boston (1836), and was attached to *The Post*, one of the leading daily papers there, as a journeyman printer, where he remained for some twenty years, passing, during that period, through every grade, from the composing to the editorial room. He then left *The Post*, and after a short season of rest, embarked, in 1857, on the publication of the *Banner of Light*, with William Berry as partner, under the firm name of Luther Colby & Co.

"Before entering upon this new enterprise, Mr. Colby had become deeply interested in the subject of Spiritualism. He attended séances at the house of Mr. Berry in Cambridge, Mass.—had practical evidence given him through Mrs. J. H. Conant and others—and, after receiving what to him appeared to be indubitable testimony to its truthfulness, he fearlessly entered upon its public advocacy—a duty which he has since continuously and faithfully discharged.

"As above stated, the *Banner of Light*, a weekly journal devoted to the advocacy of the Spiritual Philosophy and Phenomena, was inaugurated in Boston in the spring of 1857 by Luther Colby & Co. The object of its establishment was thus (and clearly) set forth in its Prospectus:

"'The spiritual manifestations now being developed demand a vehicle of communication which all will respect: and the faster good organs are multiplied, the better will it be for man and truth. While the world has sheets innumerable wherein are advocated the perishing interests of Time, it is important, nay, indispensable, that Truth should have its journals also—equal in point of mental and typographical merit to any—which plead and set forth the demands and developments of Eternity. . . . The *Banner of Light* has not been started without careful thought and preparation. It is in obedience to voices, nay, commands from on high, that its publication has been determined upon, and every confidence is felt that great support will be extended, from regions of Light, to render it an instrument of good to man. *We know that this must be the case, for the evidence presented admits of no doubt or question.* In obedience, therefore, to a company on high, the *Banner of Light* is to be unfurled.'

"The first issue of the *Banner* was brought out at No. 17, Washington-street (old numbers), April 11th, 1857. It will be seen that the promises made to the original publishers by their invisible prompters have been fully kept to date—for a period of nearly thirty-seven years! During all this time Mr. Colby, who was the head of the *Banner's* publishing firm at its foundation, has continued as its editor.

"The *Banner's* keynote—given, as also was its name at its inauguration, by invisible intelligences speaking through Mrs. J. H. Conant, its first medium—has always been to the effect that the mission of Modern Spiritualism was *not* the organization of a new sect, nor the special separation of its believers from the rest of the world by party lines, but, rather, to furnish a spiritual solvent, in which the existing forms of eschatological thought are to be saturated, illumination taking the place of gloom by the process. To the harmonious outworking of this early ideal Mr. Colby has ever directed his energies.

"The history of the *Banner of Light* as a bold, honest and unselfish advocate of spirit-return and communion is before the world, and can speak always for itself.

"Since its inauguration the *Banner* has found its way all over the globe, wherever the English language is known. It has experienced the usual vicissitudes incident to business life. Its original firm of publishers changed in time to Berry, Colby & Co.; at the period of the civil war the financial condition of the nation, generally, found its counterpart in that of this paper. The *Banner* was then issued at 3½ Brattle-street, but business straits drove its publishers into a failure, which necessitated going through bankruptcy. Mr. Berry entered the army as a lieutenant, and was killed at the battle of Antietam. The paper was at once revived as to publication by the late William White (then State printer of Massachusetts), and under the firm name of William White & Co.—Messrs. Isaac B. Rich, Luther Colby and Charles H. Crowell being co-partners—was continued at 158 Washington-street (old numbers).

"The great and historic fire of 1872, which wrought such widespread destruction in Boston, burned the Parker Building (158 Washington-street), where the *Banner* was located, and nothing was left to its publishers out of the ruin save a depleted insurance, the *name* of the paper, and their established mercantile reputation. Aided by generous friends and subscribers, they at once set themselves at work to re-issue the paper, and took

temporary headquarters at No. 14 Hanover-street. On the 28th of April, 1873, Mr. William White suddenly passed to spirit-life, at the age of sixty years (from heart-failure), and the paper has since been brought out under the style of Colby & Rich.

"In the autumn of 1873 the publication office of the *Banner* was removed to No. 9 Bosworth-street (then Montgomery Place)—a location which had been purchased and specially fitted up for the purpose by its business manager, Isaac B. Rich. From this place it still continues to make its appearance regularly.

"No effort at display in diction, no special citation of contemporaneous authorities—(though applauding encomiums without number could easily be culled from the *Banner's* files, over the signatures of the most prominent men and women who have given their lives to the advancement of Modern Spiritualism)—no minute reproduction of details, are attempted in this simple sketch—which merely aims to give a plain statement of some of the salient points in an active and useful career: The *people* generally, who have read the *Banner* in the past, will feel to endorse the views of Mr. Ed. S. Varney, of Lowell, who said, some time since, in an article in remembrance of Mr. Colby's birthday:—

"'Mr. Colby: In the realm of spiritual unfoldment you have been both friend and teacher to me through the blessed and inspiring instrumentality of the *Banner*. I feel that whatever moral, intellectual and spiritual acquirements I may possess I owe mainly to two sources: the training of a noble mother, and the precious soul gleams that for years I have garnered from the teeming columns of the, to me, incomparable *Banner of Light*. May the angels continue to bless their worthy mouthpiece, and mortals continue to stand by it.'"

The following poem, by Mrs. Emma Rood Tuttle, was sent to him on a similar occasion:—

THE BANNER BEARER OF SPIRITUALISM.

To Luther Colby, Esq., on his Birthday.

His hair is white, his soul is white,
Truth lights his earnest face;
Halt! crowding infantry; fall back,
And give the veteran place.

Straight as a forest pine he stands,
Meeting unflinchingly
The storms of winds of human minds,
Rushing in madness by.

His ears are catching high commands,
Outspoken from the skies;
His *Banner* gives them to the world
To read, and thus grow wise.

Long may our veteran worker live,
Our growing ranks to lead;
Long may our heads and hearts incline
His strong commands to heed.

In *The Banner's* leader, (March 10th, 1894), announcing the commencement of Volume Seventy-Five, its sturdy senior editor may be said to renewedly express the abiding force of his devotion to the Cause which has wrought so much for humanity: "*The years hasten to the century's close. It matters little where or how we work, but work we assuredly shall, in this world or another, as a living inheritor of the great Kingdom of Truth, that is without end!*"

We have received No. 1 of the *Searchlight*, a twelve-page quarto weekly paper, published in San Francisco, by Wm. Burgess, who is also the editor. It is to succeed the *Pacific Coast Spiritualist*, and has taken over its subscribers. The prospectus intimates that "it will be devoted to the investigation of all branches of science, truth, and progress, but primarily to the philosophy and phenomena of Spiritualism." In the first page of it is a valedictory address by Mrs. and Dr. Schlesarger, the former of whom, for many years, edited the *Carrier Dove*, and subsequently the *Pacific Coast Spiritualist*, till failing health has compelled her to relinquish the arduous duties. In thanking the many friends who have given her practical aid and sympathy in the past, she bespeaks their support for the new paper and its editor. The present number contains amongst other interesting matter a short article by Hudson Tuttle.

EUSAPIA PALADINO AT WARSAW.

The *Psychische Studien*, for March, translates from one of the Warsaw papers the essence of twelve articles which have appeared between the 25th of November, 1893, and the 15th of January, 1894, describing the various sittings which have been held with Eusapia Paladino, the celebrated medium from Naples:—

There were on the whole 40 sittings, with 25 sitters, held at the house of Dr. Ochorowicz, but reference is actually made to only eight collective sittings. It is stated, nevertheless, that the best results were really got in a small circle. Even at the longer sittings, all members were not present, and the report consequently had in the main a "subjective" character. From the onset the remark is made, that it should not be regarded as a scientific commission, but only as an unconstrained and occasional gathering.

The chief results are thrown into a kind of tabular form, the figures giving the number of persons present when the phenomena were observed.

I. Raising of the table in the air, with all four feet; or the so-called complete levitation.
  (*a*) While the medium did not touch the table with either hands or feet. (12.)
  (*b*) Under control conditions, which excluded any mechanical support to the table. (14.)

II. Moving of objects without contact by the medium.
  (*a*) Of the slate. (5.) (*b*) Of a little bell on a curved wire, in the light. (14.) (*c*) Of the same bell under a cage of fine wire net. (3.) (*d*) Of the curtain in a half light. (15.) (*e*) Of a small table behind the curtain. (13.) (*f*) Of a tambourine and a bell over the heads of those present, in the dark. (9.) (*g*) By a large table, in the light. (8.) (*h*) Lifting of chairs and other articles on the table and off again, in the dark. (10.) (*i*) Removal of the spectacles of persons present, in the dark. (8.) (*j*) Movement of a small table, in the light. (*k*) Moving of a bell behind the curtain. (14.)

III. Experiments as to change of weight of the table attached to a dynamometer.

IV. Touchings, when there was sufficient control of the medium's hands and feet.
  (*a*) In the dark. (15).) (*b*) In the light. (9.)

V. Sounds produced under conditions which precluded mechanical influence, (4 to 10.)

VI. Lifting of the medium on the table. (5.)

VII. Light phenomena. (13.)

VIII. Marks (or drawings) produced in an unusual way.
  (*a*) On paper. (*b*) On a board, or on sealed slates. (7.) (*c*) On the cuffs of persons present. (7.)

IX. A cool breath or draught, under conditions which excluded any mechanical production of a current of air. (10.)

The remarks made by observers were very varied. Dr. Ochorowicz was enthusiastic; some could not understand. One, a Dr. Hegier, could see in Eusapia only a hysterical person, who, in accordance with her nature, had an unconscious tendency to lead astray those who were about her. The majority of the sitters, 14 in number, signed a statement to the effect:—

1. "That the hypothesis which explains all the phenomena by hallucination must be rejected,

2. "The assumption of jugglery does not explain a considerable number of the facts.

3. "That these phenomena should be subjected to more exact scientific tests, without regard to current prejudices."

Far better results were reported as got at 32 private sittings, and short notices are given of Ochorowicz's experiences. The most remarkable was the carrying out of a suggestion, crowned with success, and described as epoch-making. He says: "I may remark that at the same sitting (on 9th January) Eusapia, in a trance and under the influence of a suggestion, demonstrated to me plainly the process of division of her hand (handspalting). I held her left hand from the fingers to the elbow, and felt how this left hand duplicated itself (*sich ver-*

doppelte) materialised under expressions of pain, and applied itself from the other side round my hand. Herr Swiencicki held Eusapia's right hand at a considerable distance."

It is explained as an ethereal hand separating from the material.

The *Berliner* Börsen Courier, of the 16th of Feb. last, publishes the following important certificate, dated Warsaw, the 12th of February, and signed by the thirteen persons whose names appear below:—

At the instance of my friend, Professor Ochorowicz, and a member of the committee of investigation, I have the pleasure to announce that a detailed report is in preparation and will be published in a few days in the *Courier of Warsaw*, with respect to the Spiritist sittings with Eusapia Paladino. In the meantime I can only make known the general conclusions of the committee; these being of the greatest importance. They are these:—

"1. The hypothesis of hallucination is entirely groundless.

"2. Even supposing trickery on the part of Eusapia, it is impossible to explain the greater part of the phenomena.

"3. It is the most ardent desire of all the members of the committee that, in spite of existing prejudices, science should continue to occupy itself very greatly with the phenomena of mediumship.

Signed—

JULIAN OCHOROWICZ, Professor of Philosophy, Naturalist, Inventor of the Thermomicrofone, and Author of "Mental Suggestion."
M. GAWALEWITCH, man of letters.
A. GLOWACKI, do.
F. HARUSEWITCH, doctor of medicine.
G. HIGIER, do.
A. KRAUSCHER, historian.
H. LOTH, private gentleman.
F. K. POTOCKI, editor of the *Glos*.
A. RASHMEN, editor of the *Echo*.
F. A. SWIECSKI, historian and poet.
GENERAL SOWETE STARYKIEWITCH.
H. SIEMIRADSKI, artist.
W. WIECKORSCKI, doctor of medicine."

A TRUE GHOST STORY.

IN the "Letters of Harriet, Countess Granville," just published in two volumes by Longmans and Co., we find the following, addressed by the writer to her sister, Lady Morpeth, under date the 13th of December, 1823:—

"Lady Morley asked Lady Georgiana Grey about the story in the papers of "the head." Lady Georgiana told her it was perfectly true, attended with the following extraordinary circumstances: She was in bed, saw a head come into the room, terrified she flew into Lady Grey's room, locked the door, and remained with her all night.

"The scene took place in Hanover Square. The next morning Lady Georgiana told her story, Lady Grey said she saw how strong was the impression made upon her mind. 'You are convinced of what you say you have seen, but you cannot convince anybody else; so promise me to repeat this to no human being, not even your father. You will be thought a fool.' They complied and obeyed with regard to Lord Grey.

"A fortnight after this occurred, Lady Georgiana and her sister were sitting up late with their mother. Lord Grey came into the room, put down a candle, sat down, and said 'I have just seen the most extraordinary thing. As I came through the dining-room; I heard something move, and on turning round to look, I saw a head coming along the room to me.' This was in May. . . Lady Georgiana's account tallies perfectly with Lord Grey's, and though he dislikes it, he has told the story repeatedly."—Vol. 1, p. 237.

Evidently, the spirit wishing to materialise itself, only succeeded, as is often the case, in doing so, as regards the head. Lord Grey, it may be added, was the eminent statesman whose ministry passed the Reform Act of 1832, and was one of the ablest and most clear-headed of men.

OCCASIONAL NOTES.

WELL-WISHERS of the Unitarian movement in Melbourne will be pleased to learn that our friends on Eastern Hill have already secured a pastor for their pretty little church, in succession to Mr. McDowell, who lately resigned. The "coming man" is Rev. Alexander Henderson, B.D., who was trained for the Presbyterian Church and for a period had the care of an orthodox congregation, but latterly has ministered as assistant to Rev. David Macrae of Gilfillan Memorial Church, Dundee—a gentleman who may be regarded as the "Charles Strong" of Scotland. Mr. Henderson comes with excellent credentials, and is reported to be a thoughtful preacher, as well as an able lecturer on physical science. He is expected in Melbourne next month.

SPEAKING of David Macrae reminds one that the rev. gentleman has published some very readable books, such as "The Americans at Home," "A Leap-year Wooing," "Faggots," "Diogenes among the D.D.'s," "Book of Blunders," &c. The last two contain some decidedly clever squibs and jokes, many of them at the expense of his brethren of the cloth. Absurd mistakes, says Mr. Macrae, are sometimes made even in the pulpit when the minister runs his comments into collateral sciences with which he is less acquainted than with theology. It is told of one good old minister that when he came, in the course of exposition, to the verse about the voice of the turtle being heard in the land (*Song of Solomon*, ii. 12) he, knowing only of one kind of turtle, proceeded to comment on the passage as follows:—"The turtle, my brethren, does not often sing—I have never heard it sing myself—but I have no doubt that when it does sing, it sings most melawdiously!" This puts me in mind (adds the rev. joker) of a farmer in a part of the country where "a hind" always means a farm-laborer, confiding to his minister the difficulty he had always felt over the verse where it says that "the voice of the Lord maketh the hinds to calve" (*Psalms*, xxix. 9). He said if it hadn't been in the Bible he wouldn't have believed it possible; "and even as it is," said he, "I canna understand hoo the thing could be done!"

IN the April number of "The Astrologer's Magazine," a London monthly journal devoted to the study of astrology, appears the "horoscope" of Annie Besant, who will probably visit these colonies in August, and deliver a course of lectures on Theosophy. The following short extract may interest many readers:—From the present time till the close of the century, a series of evil primary directions are formed in the horoscope, and it is to be hoped that the effects signified thereby—severe illness, loss of friends, changes in life, severed links, home troubles and losses—will lose some of their keen edge when working out their destined purpose in a life already charged with so much sorrow and hardship. Annie Besant will live to her sixtieth year, but will not reach her sixtieth birthday. . . The lungs and the abdominal viscera will both be affected. The voice, which has been uplifted in the cause of so many suffering fellow creatures, will not have the power to plead its own—even if it would. The Annie Besant of our sketch will pass away, but the memory of a noble soul will remain in the hearts of the people, and her name will endure." Mrs. Besant was born on 1st October, 1847, and the *terminus vitæ*, according to this astrologer, will come in 1907—about the month of March.

Various rumours about Mrs. Besant have gone the rounds of the newspapers, one being that she has been converted to Hindûism, and a religious editor, whilst chronicling the report, has gone out of his way to remark that no true Hindû could accept that lady as one of the faithful, owing to her views and position in relation to marriage. The only interesting thing about the rumour is that it's a *fib*—only that, and nothing more!

Mirabile dictu! Here's the "Australian Herald," a monthly religious-social magazine, edited by Rev. Charles Strong, D.D., actually announcing that it has been

enabled to increase in size owing to "the large number of subscribers who have, in response to our appeals, remitted their arrears of subscriptions, and so enabled us to make this improvement." When we remember that the "Australian Herald" has for some time been in very low water and carried on at a loss, and, moreover, that it is an exponent of reverent free-thought, religious liberalism, and social reform, we may well express surprise at such a pleasing state of affairs in these piping times of impecuniosity.

Re subscribers in arrears, Dr. Lynch, the Roman Catholic Archbishop of Toronto, says—"I have often been pained and astonished at the frequent appeals of editors and proprietors of newspapers to their subscribers, urging them to pay their just debts. Catholics, at least, cannot be unaware of their obligations in this matter, and that absolution to a penitent heartily sorry for his sins does not free him from the obligation of paying his debts. The atonement for oblivion of justice in this world will certainly be exacted in the next. The editors and proprietors of newspapers, on their part, give their time, the product of high education and experience, together with their money for stationery, printing, and wages for employés, and they expect and should have, in common justice, a return. A man who will not pay for a paper he subscribed for, and read, and whose contents he enjoyed, is a retainer of another man's goods." Upon this the "Bulletin" approvingly observes—"Quite right! Hell is the place where defaulting subscribers go; also people who borrow newspapers instead of buying them." Query: Does the *Harbinger* editor ever regret that he doesn't believe in Hell?

Mr. Ernest Hart, editor of the *British Medical Journal*, has issued a little volume on the subject of Vaccination. Dr. Hart, according to the London *Star*, is very indignant with the anti-vaccinists, and proposes that Parliament shall decree that those who argue against Vaccination be treated as "criminals" and sent to prison, and that all parents neglecting to have their children vaccinated be adjudged guilty of manslaughter should those children die of smallpox.

Rev. T. De Witt Talmage, is to be amongst us presently, proclaiming his old platitudes and propagating the ancient, fish-like fictions of Theology. When, some dozen years ago, Joseph Cook, the Boston pounder, came here on a similar mission, William Denton was in our midst to preach the gospel of Common Sense. When Talmage, the Brooklyn bounder, comes along, shall there be none to uphold the flag of Freethought? Why not Ingersoll, or Momerie, or Peebles?—ah, Pilgrim of the Ages, come over into Macedonia, and help us!

X.

SPIRITUALISM IN ITALY.

Cavaliere G. Bertuccio Scammacca, the Portuguese consul at Catania, in Sicily, writes to *Lux*, in Rome, that in the month of July last, three members of his household dreamt of the death of his daughter, Graziella, then seven years and six months old, and in perfect health.

On the morning of the 21st of August, as he was going to his bath, he distinctly heard a voice saying, "Nothing now remains but to scatter flowers upon her tomb." On the morrow, Graziella was suddenly attacked by typhoid fever, and on the 30th of that month she died. Naturally enough, so sad and sudden a bereavement stunned him. Religion could offer him no consolations, and having read some of the works of Allan Kardec, he turned to Spiritualism for solace. He wrote to M. Leymarie, the editor of *La Revue Spirite*, in Paris, who sent him a letter of introduction to Signor Hoffmann, President of the Academy of Psychological Sciences, and editor of *Lux*, in Rome. Thither proceeded the Consul, at the invitation of our esteemed *confrère*, and after a few sittings, at which ten other persons, including a priest, were present, Graziella succeeded in partially materialising herself. Then she signified her wish to speak, and in the midst of the most profound silence, a spirit voice was heard, exclaiming "I am happy and I pray." Her father, greatly moved, said "Graziella, my daughter, give me a proof of thy personality—only a single proof!" And presently she passed her hand caressingly over his face, and head, and shoulders, and allowed it to rest between his own. Signor Hoffmann then besought the spirit to write some word upon one of her father's wristbands; and there appeared upon it the words, "*Sii felice*" (be thou happy).

At a subsequent sitting, the spirit playfully unbuttoned her father's shirt front, and sought out a small locket which he wore next his heart. "It contains thy hair, Graziella. I cut off one of thy beautiful tresses when thou didst forsake me, and I preserve it as a sacred relic, with which I will never part. Tell me, Graziella, did I not hurt thee when I cut off this superb tress? Did I harm thee?" The spirit of the child immediately replied that it gave her pleasure that her father should have taken it and preserved it in memory of herself. Then the father entreated her to throw her arms around his neck, and embrace him, as she used to do in life; and in addition to these manifestations, she wrote upon a piece of paper, "O, I do wish thee so much good," and on his shirt front the words "Be happy." This time her father recognised the handwriting as being precisely that of his daughter.

On another occasion she identified herself in a somewhat remarkable manner. In this life Graziella had been of a very playful disposition, and often sprang upon her father's knees, and closing his eyelids with her forefingers, used to say, "Papa, I am blinding thee." Two or three times in the course of the evening, she repeated this childish freak. Three of the gentlemen present were mediums—Signor Cecchini, Signor Boella, and Signor Dr. Giacomo. The other sitters included Signor Mammoli, editor of the *Ateneo Italiano*; Signor Caragnaro; Signor Zumpano. a medical student; Father N., and Signori Lombardi; Camilli, Magni, Alegiani, and Pararelli; so that there were plenty to attest the good faith of the whole proceedings.

TEMPLES MADE WITH HANDS.

In the midst of the prevailing distress, Archbishop Carr appeals to his coreligionists for £30,000 to finish St. Patrick's cathedral, erected for the worship of God, who "dwelleth not in temples made with hands; neither is worshipped by men's hands." In so far as the expenditure of such a sum would furnish work for the unemployed, it is not so much to be deprecated; but how much more religiously this large amount might be applied either in pulling down and rebuilding the slums of Melbourne—places in which people cannot lead decent, cleanly, healthy, and moral lives, if they were ever so much minded to; or in founding agricultural communities under conditions favourable to industry, health, morality, and prosperity!

At the lowest calculation, between two and three millions sterling must have been expended on the erection of cathedrals, churches, and chapels in Melbourne; which, according to the theory of the various denominations, ought to be one of the most religious cities in the world, But is it so? Can any place of its size show more vice, more practical unbelief, more selfishness, or greater devotion to material aims, than the metropolis of Victoria does? Now supposing that that enormous sum had been spent in permanently alleviating the lot of the poor, in diminishing poverty, disease, drunkenness, lunacy and crime, and in raising the entire intellectual, social moral, and spiritual level of the masses, what might not have been accomplished with the money? But the people are famishing for bread, for material, mental, and spiritual food, and now as of old, they are offered a stone—many stones, indeed, compacted together in a huge building constructed in honour of Him who is recorded as having exclaimed, "Incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot; away with it. It is iniquity, even the solemn meeting."

To Correspondents.

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

A THEOSOPHIC CHALLENGE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR, — The President of the Melbourne Theosophical League writes to you, in your last issue: "Does Plotinus contend that the facts of levitation of table and sitters mentioned by him prove that the departed return to earth? If not, does he contend that the great men mentioned by him have demonstrated this as a fact? If so, then I—in my personal capacity and not as President of a society of true free-thinkers—join issue with him and say, that admitting all the proved facts, I think the Theosophical explanation the more reasonable one."

Permit me to tell your correspondent that *explanations* or *opinions* are of no value without *stating* the *evidence* on which they are founded. A. R. Wallace reminded Mrs. Besant of this axiom when desirous to discuss with him the very identical questions asked by Mr. H. W. Hunt.—*Vide Lucifer*, April, /92.

As their answering—an easy task—would serve no useful purpose, I can only recommend to the President of the true Free-thinkers—no other genuine—to study Spiritualism with the same earnestness as the great men whose names I have mentioned; it will modify his theories on "spooks," "elementals," and "the astral body," to which H. P. B. attributes all its phenomena.

Why waste time in controversy upon a subject which is distinctly of experimental significance? The sceptic worth convincing is never the one who fears not to abide the issue of the experiment, and who will earn his right to an opinion by engaging in honest investigation.

"We Spiritualists," says Stainton Moses, "have no grounds on which to dogmatise. We have certain facts that are most surely believed among us. When we look for facts in Theosophy, we find theories. This is our difficulty. It is easy to spin cobwebs, and perhaps they may look very pretty, and no doubt they have their use—to the spider, and are inconvenient to the fly."

I have followed with care the statements put forward in *Lucifer* by Mrs. Besant. They are models of lucid exposition; but they are mere exposition of theories, and rest on no possible basis. It is better to say that they are an attempt to explain from another point of view what Theosophists and Spiritualists *now*—but not once—agree to believe. If there be one thing more wholly proven to my mind than another, it is that those who have been incarnated on this earth are able at times to return to it. Of the beliefs that differentiate the Theosophist from me, I have no evidence at all that carries to my mind conviction."—(*Light*, April 23, /92.)

I am, etc.,

May 3rd, 1894. PLOTINUS.

THE LATE WILLIAM JOHNSTON.

(*From the President of the Sydney Association of Spiritualists.*)

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—It is with deep regret I have to announce the passing from earth-life of our late President and most earnest worker in the cause, William Johnston, who departed suddenly on Sunday, April 22nd.

He was a native of Montrose, Scotland; his parents brought him to this colony when only eight years old; he was brought up in the Presbyterian faith and educated under Dr. Lang; he lived between 30 and 40 years at Clarence-town, where he kept a store; he became a justice of the peace, took an active part in political life, and represented the Williams district in Parliament from Feb. 12th, 1877, to Nov. 9th, 1880; he also contested the Durham district, under the new division of districts, but was defeated.

He married at 25 Miss Mary Little, of Balmain; they had but one child, who grew up a very promising young man, but died just as he had finished his education, to the great grief of his parents.

Mr. Johnston had at this time already gained a knowledge of Spiritualism through reading a copy of the *Harbinger of Light*. He followed this up by reading A. J. Davis's works, and others, and became an enthusiastic Spiritualist. He was President for the Leichhardt Association of Spiritualists for the year /91, and always continued to take the greatest interest in the work of that Society. He became a member of the Society for Psychic Culture early in /93, and was elected Vice-president in April, also Trustee of the Society; the next half-year he was elected President, which office he held till within a few days of his demise. His death was caused from neglected cold, pneumonia intervening; he passed peacefully away after a few hours' illness, at his residence, Sunnyside, Audley-road, Petersham, Sydney, N.S.W.

He leaves a widow to mourn his loss, and his many spiritualistic friends to feel that though in the mortal form they have lost a dear friend, they will in the spirit have gained an earnest worker.

His remains were interred in the Rookwood Cemetery, but as there was no opportunity given for the spiritualistic service at the grave, memorial services were held on the succeeding Sunday evening at Sydney and Leichhardt respectively; Mesdames Gellatly and Harris giving under control beautiful and touching addresses at each society's meeting.

Trusting, dear Mr. Editor, you may find space for this slight tribute to the memory of a good man,

I am yours in loving friendship,

C. A. EDWARDS,

May 12th, 1894. President of the S.A.S.

DISCOVERY OF A "GOSPEL ACCORDING TO ST. PETER."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—We are not absolutely out of the pale of civilisation here, but almost the only true and unbroken light that penetrates our primeval darkness is your monthly journal, which readily finds its welcome way to these parts, and is a veritable Harbinger to lighten our darkness.

As a diligent reader of your paper, and of such other instructive literature as chance sends this way, and limited leisure gives me a chance to read, I have heard with other inquiring minds here of the discovery of a "Gospel according to St. Peter." Would you be so kind as to let us know something about this in your next issue? Is it a genuine discovery, and an authentic gospel? Does it confirm the other four gospels? Is there anything in it throwing light on the relation of primitive Christianity to Spiritualism?

Any information you can afford to give us in your columns on these matters will be most acceptable. Is any good book published on the newly-found gospel?

I remain, dear sir,

Yours much obliged,

Wedderburn, May 10th. E. C.

Outside of German literature, one of the latest and best works on this subject is "The Gospel according to Peter: A Study;" by the author of "Supernatural Religion," sold in Melbourne at six shillings. A us ful "Popular Account of the Gospel According to Peter," has also been written by Professor Rendel Harris (price half-a-crown); and in the *Nineteenth Century*, for June and September last, appear brilliant articles from the pen of Dr. Martineau. The present "Gospel" is a mere fragment, beginning and ending abruptly. The manuscript was discovered during the winter of 1886-87, in the necropolis of Akhmim, the ancient Panopolis, in Upper Egypt, but was not published to the world till 1893. The date of the manuscript is rather uncertain, but it apparently cannot be prior to the 8th century, nor later than the 12th. The original, of which this MS. is only a transcript perhaps many degrees removed, is also necessarily of uncertain date, though experts are fairly unanimous in assigning it to about the middle of the second century. It claims to be written by Simon Peter, but may be a forgery. This work is not unlikely anterior to the "Canonical" gospels, and probably not a compilation from them; it presents signs of being an independent composition, and consequently a "most interesting representation of Christian thought during the period when our Synoptic Gospels were likewise giving definite shape to the same traditions." This newly-discovered fragment, however, cannot be said to throw any distinct light upon the dogmas of Christian theology, and so far as it goes it seems neither more nor less "spiritualistic" than are corresponding portions of the commonly-received gospels. In it Jesus is called "the Lord," "the Saviour," and "Son of God." A full and careful translation of the fragment is given in the treatise by the author of "Supernatural Religion," above mentioned.—ED. *H. of Lt.*

FROM HERE AND THERE.

By C. N. R.

A Presbyterian clergyman recently told me of a peculiar experience he sometimes has when preaching. He said that his notes suddenly seem to lose their meaning to such an extent as to be useless to him. This, however, causes him no inconvenience, as his thoughts go on to some other subject upon which he finds himself preaching with unusual fervency and energy, but, although his mind remains in its normal state, soon after the delivery of the sermon every word of it leaves his memory. He added that for a day or two after each of these experiences he has a strange feeling, or influence as he expressed it, about his head, shoulders and chest. I think there can be very little doubt but that the rev. gentleman is on these occasions under spirit-control, but it is the first instance I have met with where a person who is not entranced totally forgets the subjects of the addresses spoken through him.

Prof. Charles A. Briggs of the Union Theological Seminary, writes :—

"The future of Christianity is clouded, but lighted up by a few bright streaks. There are irresistible tendencies in the direction of church unity. The several hundred denominations will be swallowed up by a few institutional churches which have established historic rights. These churches will more and more extend their arms with maternal love, and welcome home the children they have driven forth in the olden times. The children will return gladly to their mothers so soon as the essential barriers have been removed. The mother churches will shake off their conservatism and appropriate all that is wholesome and practical from the experience of their children. A reunited Christendom will become more evangelistic, more efficient, and more Christlike. The great questions of the future are ethical and social questions. Great minds will concentrate their intention upon the evils which afflict society and invent their cures. Great hearts will pour forth the sacrifice of their love in the redemption of the fallen and the lost.

Gigantic efforts will be put forth by the vast Christian organisations of the next century for the reformation of mankind. Woman will take a higher and more glorious part in the work of the church in the future and that will revive it, reconstruct it and reform it in all its parts."

The *Australian Herald*, which for two months past has been published as an 8 page, has expanded with the May issue to 12 pages. Amongst other interesting matter, it contains an address on Village Settlement, entitled "Landward," recently delivered by Dr. Strong before the Collingwood branch of the Australian Natives' Association, which is pertinent to the times. We are pleased to note from its columns that the Rev. J. S. Neill, who was expelled from the Presbyterian church at the Thames, New Zealand, for declining to withdraw from the membership of the Theosophical Society, has commenced independent services at St. George's Hall, there, after the style of the Australian church. Mr. Neill has been a liberal thinker and investigator of Spiritualism and Theosophy for many years.

MUSICAL MEDIUMSHIP.

M. L. d'Ervieux, of Paris, who formed one of the circle of eight auditors of the utterly astounding performances of Mr. Jesse Shepard in that city, contributes to the *Paix Universelle* of Lyons, the following graphic narrative of what he heard on the occasion :—

"Mr. Shepard, who has no methodical knowledge of music, and has never learned it—in this life, at least—caused us to experience the strangest, the most unheard-of sensations in the world.

"I will not speak here of a morceau, entitled "Arab Rhythm," hitherto inedited, because my musical knowledge does not qualify me to judge of it. The cadence and character of the composition unquestionably bore the Moorish stamp; but how can one prove that such a theme has never been written, or that it was not improvised on the instant?

"No; that which struck me most, and the other seven persons present, with whom I compared notes, was what Mr. Shepard calls "The Passage of the Red Sea;" and then a number for four voices with an almost orchestral accompaniment.

"Upon a poor piano, by a forgotten maker, to have produced the effects obtained by Mr. Shepard, of an imitative harmony surpassing the instrumentation of our grandest concerts, one must have mastered all the difficulties of mechanism, all the mysteries of composition, all the resources of sound, in its most powerful vibrations and in its most delicate shades of expression.

"Just picture to yourself a real shaking of the soil beneath the gallop of a regiment of dragoons, cries of distress, perfectly distinct, rising above the general tumult, as if a multitude of people too slow to open out a passage for that heavy cavalry, found itself trampled under foot, shattered and crushed; the roar of the waves breaking against those human beings whom the earth swallowed up; and after that Titanic conflict, the sea becoming gradually calm, until nothing was heard but the soft lapping of the tranquil waters as on our Mediterranean shores.

"Every key of the piano vibrated in a sympathetic ensemble, no longer under the fingering of two hands, but under that of four, or six; so as to render it impossible—by our actual means of musical analysis—to note down those gigantic phrases, as satisfying to the ear, in their most powerful, as in their most exquisitely soft, passages. As to the quartette, after a few minutes of repose, Mr. Shepard began by a majestic prelude. Then with a splendid bass voice he pealed forth a melody rather religious than profane. All of a sudden, passing from an exceedingly rich masculine voice to the most magnificent of sopranos, he literally thrilled us. Then, O marvel! to the voice of the soprano, succeeded a moving contralto, which mingled its tones, for a while, with those of the soprano; to which, a few minutes later, a third voice responded—that of a mezzo-soprano. All these vocal personalities were perfectly distinct as to *timbre*, register, and specific quality.

"Such are the facts. Who will undertake to offer a rational explanation of them?"

BIBLIOGRAPHY.

We have received from some unknown friend at Christiania, the capital of Norway, a volume of nearly 400 pages, entitled *I Rette Tid, en Række Aandemeddelelser til Belysning af vor Tid og Premtiden, af I (Orion);* or, "In due Time, a Series of Spirit Communications for our Time and for those that are to come by 'I.'"

These communications cover a period of time, beginning on the 3rd of January 1891, and ending on the 5th of November, 1893. The controls seem to have generally withheld their names; and our very limited knowledge of the language spoken in Scandinavia only enables us to say that the messages are of an unusually elevated character, dealing not only with man's relations with the Father of Spirits, but also with some of the deepest problems of science.

In one instance, a spirit describes the evolution of our globe as having occupied seven stupendous periods of time; stating that twenty-four millions of years have elapsed since the cometary materials of which it was composed resolved themselves into an ellipsoid; while it did not become globular in form until another interval of thirteen millions of years; so that the date at which the earth was thrown off from the centre of our system, as a mass of incandescent gas, must be put back to a period of time 37 millions of years distant.

These communications are quite encyclopœdic in the range of subjects they cover; amd they contain so much that is new, and in many instances startling, that it is greatly to be hoped they will shortly be translated into English.

THE PSYCHICAL REVIEW.

THERE was no publication of "The Psychical Review" in November last, but a double number, published in February, has reached us, and its contents are particularly interesting:—

"Ten Years' experience in Psychical Phenomena" by J. R. Cocke, M.D.—a paper read before the American Psychical Society, embodies the results of an earnest and philosophical investigation. He has practically studied psychometry, hypnotism, suggestion, and trance, and attended many séances where varied phenomena occurred, and has been necessitated to conclude that souls from the Beyond "can cause dead matter to resound with life and make it a medium of communication, and indeed, a true bridge between time and eternity."

One or two instances of experiences which compelled him to accept the spiritual hypothesis are very striking.

"The Relation of Physical and Psychical Phenomena," by Prof. Dolbear (read before the Psychical Congress at Chicago), is an attempt to indicate the possibility of explaining acknowledged psychic phenomena from physical aspects.

"Psychical Diagnosis of Disease, and its Scientific Value," by a Physician, gives the results of three tests carried out by himself and two friends, which on the whole proved the fact of psychical diagnosis.

A translation of the Psychical Experiments at Milan, refers to the mediumship of Eusapia Paladino, and includes the narrations we have given from time to time in this journal.

"Psychometry the Divinity in Man, by Professor J. R. Buchanan, tends to show that psychometry is the solvent af all mysteries, physical and spiritual.

"Psychics and Physics," by C. W. Parsons, is an able, scientific paper. This is supplemented by "Some Illustrations of Psychometry and Mediumship," by O. K. Crosby.

"A Report of a Series of Dark Séances, with a professional psychic, for voices, and the movement of objects without control," by a sub-committee of the American Psychical Society, occupies twenty-five pages. The results were generally satisfactory.

"Principles which should govern Investigators," by T. E. Allen, is a valuable paper, and worthy of separate publication.

"Three Psychical Experiences," by Mattie Evarts Holden, illustrate some good tests of spirit action; whilst a Reply to Professor Dolbear, entitled "Implications of Psychical Phenomena" by Lyman Howe, is most destructive to the materialistic thesis.

The concluding "Editorial," entitled "Fair Play to Spiritualism," we cannot do justice to in this notice, and shall refer to it in our next issue. This number of the *Psychical Review* contains 144 pages, is a valuable contribution to psychical knowledge, and well worthy the attention of thoughtful people. It is illustrated with a finely executed portrait of the editor.

IN an article contributed to the New York Outlook on Elizabeth P. Peabody, her learnings towards Spiritualism are indicated in the following paragraph: Such a pile of letters as she wrote while we were taking our naps—the rain shutting us all within doors! She seemed a little weary when we gathered around her, intent upon getting her story of Brook Farm, until, someone making an allusion to Spiritualism, she turned on her faucet of reminiscences in that field of wonderful manifestations; her investigation of the subject: her conviction that Spiritualism was not a delusion, malinged as it had been by impostors; her interesting experience with the Fox girls; her interest in Katie, with whom she slept at Horace Greeley's, and saw and heard things that could only be explained as supernatural; her own communications with the unseen world; her conversation through a medium with Dr. Channing—will we ever forget her face in the firelight as she talked in that deepening twilight, the rain and the wind outside? What could she not have told us then of ghosts that we would not have believed.—*Religio-Philosophical Journal.*

SENSES BACK OF SENSES

Said R. B. Westbrook, of Philadelphia, in a recent lecture in that city: There lives among us one of the most distinguished surgeons, in the anatomy of the brain, that the world contains. I refer to Dr. James E. Garettson, Dean of the Medical-Chirurgical College, of this city, and the head of its magnificent hospital. He has published a great work on aural surgery, with two thousand illustrations, which is used as a text-book throughout the civilized world. He says:

"Analysis of brain shows a construction of wonderful likeness to a telegraph system. Dissections of hundreds of brains and of their allied relations of nerve-cords and ganglia, made by the writer, in long experience as an anatomist, resolve the complexity into simplicity as follows: What a battery and cords are to an electrician, that exactly the nervous system is to the user of it; again the nervous apparatus is to the user of it precisely what a piano is to a composer or player. The understanding to be conveyed is, that the nervous system is simply, wholly, absolutely an instrument." "A telegraph apparatus is means of expression, nothing else. A cerebral apparatus is means of expression, nothing else. Brain is minds instrument. A brain separated from its user, is little more than its bulk in water," "Man says: I see, I feel, I taste, I smell, I hear. The man expresses himself correctly. Certainly it is not the simple lens called the eye that sees. A man never thinks that it is his spectacles that look. What sees is the self, the I (personal pronoun). I (personal pronoun) is identical with self-consciousness; that is, with that which knows itself. 'I am an I!' was the impulsive and enthused exclamation of Jean Paul Richter." "I is identical with self." "User is to be appreciated as separable from instrument." "The I,' ego, self, differentiates and distinguishes itself. I is itself." "Can men see the ego? No mother has with the common eye seen her child, nor has wife in like manner ever seen her husband, nor has sister seen a brother." "Ordinary acquaintance with an ego, is alone what it exhibits itself to be in the acts of its environment. "There is, however, a something else: Men see visions when the eyes are shut; a Beethoven hears sweet music though deaf.' 'Here is the meaning of senses back of senses."—*Religio-Philosophical Journal.*

TRIUMPH.

AWAKE, ye sleepers! Hark, a song of praise
Rings with grand notes of triumph through the sky
To still the mourner's tears and hopeless sigh,
And weave celestial brightness round earth's ways.
"The gates are won! O Death, where is thy sting?
O Grave, where is thy vict'ry?"—Pilgrims; sing!

Sound, sound the trumpet-call in every ear;
For on earth's shore breaks Love's eternal wave,
And glory decks the portals of the grave.
Life's morning-star shines steadily and clear.
"The gates are won! O Death, where is thy sting?
O Grave, where is thy vict'ry?"—Pilgrims; sing!

Light to each grieving heart! Rent is the gloom
Which shrouded death! The earth, the sky, the sea
Resound with joy; for Immortality
Hath rolled away the stone from every tomb!
Loud swells the hymn:—"O Death, where is thy sting?
O Grave, where is thy vict'ry?"—Pilgrims; sing!

Sound, sound the words of triumph round the earth!
Ring out Love's chimes throughout the ways of life!
There is an end to night—to storm—to strife—
And every soul is raised to higher birth.
"Heaven's gates are won! O Death, where is thy sting?
O Grave, where is thy vict'ry?"—Pilgrims; sing!

Sydney, April, 1894. DEVOTION.

WE gather from notices in *The Two Worlds* that Florence Marryatt, the talented author of "There is no Death," is touring the Midland and Northern counties of England, lecturing on Spiritualism; and was advertised to lecture at Birmingham, Sheffield, Wolverhampton, and Shields, in some of the largest halls.

MATERIALISATION AND DEMATERIALISATION.

SEANCE WITH MRS. MELLON, 13th APRIL, 1894.

TWENTY-ONE ladies and gentlemen assembled at Mr. Spriggs' residence, Brunswick-street South, at 8 o'clock.

Mrs. Mellon entered the curtains, hung across one corner of the room; those present sang hymns for about a quarter of an hour in the dim light of a shaded lamp before anything appeared; then came something white on one side of the curtain; it was the drapery of a little black girl, "Cissy," who soon came from behind the curtain, walked about, rattled a chair, stamped with her feet, and talked. She said she had beautiful teeth, but that there was not force enough to-night from the circle to enable her to materialise them (as shown in a photograph previously taken); they are so difficult to materialise. She asked the names of some of us, remarking they were funny names; she said she had eaten a lolly given to her, and it had evaporated into its original elements.

When these spirits come again in earthly form, they seem to be in language and expressions in no advance of their earthly life, but seem to have entered for the time in bodily life, and put on bodily conditions; and that is why they can, in such a state, say nothing above mediocrity.

Cissy, marvellous be it said, stood in front of the audience, in full sight, and gradually melted away, dematerialised *outside* the curtain—a very rare thing to see.

Next, came out for an instant, a most beautiful spirit. She went back again, and being asked if it was because the circle was not sitting right, she gave one rap for "No," for she had not the power to speak; at last we learned by our questions that she wanted the lamp turned down lower, as there was a glare from one side of it. She gave three raps for "yes," and came out; her name is "Josephine;" she had on a beautiful radiant white robe, or dress, her splendid long, dark hair hanging below her waist. She took some flowers from a lady and distributed them to some of us. I asked to be allowed to touch her hand; she let me do so, it was as cold as death; others felt her lovely hair. To our astonishment and delight, she also dematerialised in front of the curtain, gradually evaporating as if sinking into the floor. When half of her head vanished, she shook her hair with her hand, to attract our attention, as it neared the ground.

I had seen spirits before materialised through Mr. Spriggs, years ago, but hardly hoped to have the privilege of seeing the most convincing fact of dematerialisation, although I had heard of it in the advanced circles of America. The impression made by this beautiful spirit is never to be forgotten.

Then there was more singing, and Cissy talked to us from behind the curtain. She seemed to be one of the medium's guides, for she said there were many spirits wanting to come to friends in the room, but they had not the power.

Next, "Geordie" came, with a black beard; he straddled across a chair, and talked with a weak, unearthly voice; he recognised me, having seen me once at Mr. Spriggs' séance, years ago. I said, "when I saw you last you were much stronger;" he replied, "then I had a strong man medium, now it is a delicate lady." He would have given a piece of his beard, but no one had scissors. He wrote his name on a sheet of notepaper, and retired behind the curtain to dematerialise. On the former occasion he shook hands with me firmly.

Cissy said there was a big boy, between 15 and 18, wanting to come to a lady. After some time and more singing, he showed himself at the opening of the curtains, but could not come out; he was recognised as her son by Mrs. Rogers; he had promised by a message to try and appear this evening.

There were two or three others, but I have said enough to show that it was a successful and very wonderful séance.

R. J. C.

MEDIUMSHIP IN POLAND.

THE *Rebus*, published in St. Petersburg, quotes from the Warsaw papers some particulars respecting two mediums, whose gifts appear to have only just now become publicly known. One of these is an inhabitant of Warsaw, and the daughter of a merchant residing there. She is twenty-four years of age, and is a member of a circle which comprises three physicians, a chemist, an apothecary, a civil engineer, and a landed proprietor.

Commencing with the phenomena of table rapping, the sittings continued until they felt the touch of spirit hands, and now a spirit named Anna, who passed away a few years ago, and was very intimate with the medium, has succeeded in materialising herself.

Hitherto the proceedings of this circle have not been made public; but as soon as Dr. Ochorowicz has issued his detailed report of the manifestations produced in connection with Eusapia Paladino, the circle referred to will follow his example.

The second medium has been discovered at Sedlitz. She is a young lady aged twenty, and the circle to which she belongs is favoured with phenomena closely resembling those associated with the Neapolitan medium. It is not at all improbable that she will proceed to St. Petersburg, whither Eusapia has declined to go.

At Souzdale, a small village in the centre of Russia, some tiptological phenomena created so much consternation that the persons concerned declared them to be the work of the devil; whereupon the table arose and described the sign of the cross in the air.

ZENIA THE VESTAL.*

BOOKS, in the form of novels, introducing Spiritualism, Theosophy, Hypnotism, or Mesmerism, are the fashion now-a-days; some written on commercial principles, others, in the interest of the cult, presenting in an attractive guise the salient features of the system they are designed to further.

The volume before us is the most cosmopolitan in this respect we have met with, as it includes not only all of the above, but psychometry, telepathy, palmistry, rosicrucianism, metempsychosis, and the doctrine of vibration.

The heroine Zenia Glendenning, an American girl, is supposed to be the reincarnation of a vestal virgin of ancient Egypt, and her existence being known to certain adepts in Chamouni, Madeira, and Egypt, they bring influence to bear to attract her from worldly pursuits and prepare her for a higher mission. The character of the "masters" who are introduced is, in all cases, very noble, and their teachings elevated and comprehensible. There is sufficient of the human side of things to lighten and diversify the reading but the whole book exhibits a high tone and refining tendency. The authoress professes to have been assisted in her work by some of the "Brotherhood," Egyptian and others. It is a large 8vo. volume, of nearly 400 pages.

"BORDERLAND," for April, is a good number. No. 3 of "Our Gallery of Borderlanders" is a biographical sketch of the late W. Stainton Moses, and includes many striking instances of his mediumship. It is illustrated with portraits which appeared in *Light* at the time of his demise. Some severe criticisms on Mr. T. Barkworth's "Spiritualistic Horseplay," having reference principally to "matter passing through matter," are interesting, the contributors being Professor Oliver Lodge, Andrew Lang, John Page Hopps, and Edward Maitland. "The Other World from the New World; or Psychical Studies in America," by Mr. Stead, are pithy. We notice an error in reference to the *Religio Philosophical Journal*, the late Col. Bundy being spoken of as the "first editor and founder." Stevens S. Jones was the *first;* John L. Bundy, his son-in-law, the second. "After Twenty Years of Spiritualism,"—experiences of a colonial investigator," is an ably written paper, and contains some strong evidences of spirit phenomena, intercourse, and clairvoyance. The writer, who is spoken of as Mr. Montrose, has been a resident in New Zealand.

* Z-nia, the Vestal, or the Problem of Vibrations; by Margaret B. Peeke. 2nd Edition. Arena Pub. Co., Boston. 1893.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the Sunday evening meeting, April 29th, Mrs. Knight, who has spoken in trance in the séance room for some time past, gave her initial public address before a large audience, the subject being "Nearness to God." This, she said, should be more thoroughly realised. We made too little effort to find out what the future was, though none knew how near death was; many of those before her might very soon be passing on. Earth life was so full of selfishness and greed, that people found no time to think of the future. She exhorted her hearers to throw away selfishness, acting disinterestedly and trying to save others—this would bring them nearer to God; put the faults of others out of sight, strive for truth, and angels would help them to acquire it.

Mr. E. P. Luke lectured on the following Sunday, his lecture being "George Fox, Spiritualist and Quaker." In it he traced the career of the founder of the Quakers from his early trance; from which time he realised and commenced his mission to purify the religions of the day, through his persecutions and escapes, to his last and most powerful sermon; after which he prophesied that death was coming as a friend to remove him to other fields of labour. George Fox, he said, acted entirely on inspiration, took no pay, and agreed that the spirit within man was the source of his religion. When in prison, voices spoke to him, warning and counselling him, indeed his whole career indicated spirit-guidance.

DR. J. M. PEEBLES.

We are in receipt of a letter from our good friend and brother, Dr. Peebles, giving fuller particulars of the destruction of his Sanatarium and its contents, and are pleased to find that the calamity has not daunted him or dulled his energy.

After speaking of our parting in December last, and subsequent depressing incidents, he says:—"But this fire has not burned my soul, my memory, my scholarship, my aspirations, my medical knowledge, nor my determination to still work on and work up until I am signalled to go where such disappointments and trials are at least comparatively unknown. The buildings were just fairly insured. I shall suffer quite heavily financially, but shall by no means be bankrupt. The insurance adjusters I find very honorable men, and I shall have no difficulty in collecting the insurance money. My future is as yet unmapped. There may have been a Providence in all this. I know this much: that the continual confinement in the sanitarium, working over sick people, and especially pathetising chests of consumptives and breathing the atmosphere of their rooms, together with the anxiety I had for their recovery was shortening my days too rapidly, so, though under the cloud, the cloud itself may have a silver lining—in fact all clouds do. Seeming evils are often the seeds of the higher good and the grander success. Such is my faith—faith in God, faith in you, faith in the immortals. I will write you again before long."

We notice from a paper that has reached us that the San Antonio people are anxious to retain Dr. Peebles amongst them, and he has been offered valuable land free, in one of the best suburbs, if he will build and reside there. We rather hope, however, that he will see his way to carry out a desire expressed by him when we were with him, viz., to spend the latter part of his days preaching the gospel of Spiritualism.

The Progressive Thinker (Chicago), contains an account of a remarkable séance had by Francis J. Lippett, (formerly a General in the American army), with F. C. Algerton, at Onset, in August last. With closed slates wrapped in a cloth, and held in his own hands the whole time, General Lippett obtained a message in French, of twenty lines, a *fac simile* of which is reproduced, together with a sworn declaration that the medium does not write or understand the French language. The second slate contained five quotations, from Voltaire, De la Forte, Victor Hugo, Juvenal, and Vegetius, also in French; the whole time occupied by the writing being five minutes.

"Dawn," Sydney, with the May number now before us, commences its seventh year of issue, and has evidently established itself on a firm footing. It is a bright little magazine for the household, containing much that is useful, practical, and entertaining, and though essentially a "woman's" paper, is not without interest to the sterner sex. The tone of it is excellent; the little stories with which it is enlivened, usually point a moral without being of a "goody goody" type. Mrs. Lawson is still the editor.

BIRTH.

Igglesden.—On May 17th, the wife of Robert W. Igglesden, 329 Lygon Street, Carlton, of a son. Both are doing well.

JUST RECEIVED.

Modern Mystics, including the Life of the late W. Stainton Moses, M.A.; by Arthur Lillie. Illustrated. 7s.

The Clairvoyance of Bessie Williams (Mrs. Russell Davies), related by herself, and edited by Florence Marryatt, with Portrait. 7s.

A Copy of Wm. Howitt's History of the Supernatural. 2 vols. 27s. 6d.
This rare and valuable book has been out of print for many years, and is very scarce.

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