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ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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In the present issue we reprint from *The Banner of Light* an article by a veteran spiritualist (Mr. E. Giles, of Boston) on Andrew Jackson Davis, with special reference to his original work "Nature's Divine Revelations," which we have several times referred to as the basis of the Harmonial or Spiritual Philosophy. When referring to it last December, we gave a series of its affirmations, and showed that they presented a sound and philosophical basis on which to erect a substantial and harmonious system; involving as there suggested, one continuous round of evolution, from the monad to the highest celestial spirit. In previous articles we had referred to the evolution of suns and planets, and we now purpose to present what the seer discloses in reference to the spirit-world and the state of man after the change called Death. First, he asserts that a man begins to die from the time he reaches physical maturity; the spirit is continually developing and extending its faculties and putting them forward as *feelers* into the higher spheres. As the body gradually becomes incapable of performing the offices required by the spirit, the hold of the latter is loosened, and when the moment of dissolution occurs the sensation, or clothing medium of the spirit, becomes its form, corresponding with the physical tenement it has just vacated but free from its infirmities. Any struggle or contortion in death is not necessarily an indication of pain but rather of the effort of disengagement; the placid smile so often observed at the last is the result of the pleasant impression produced by the realisation of the improved conditions manifest to the opening spiritual perception. He describes the spirit spheres as containing all the beauties of the natural sphere combined and perfected, increasing in refinement and beauty in each ascending plane. There are gardens in which he says:—"All flowers, and even their leaves, are observed as so many voices proclaiming the beauty of interior perfection, and the infinite source from which they sprang. Every plant, flower, bird and tree is perceived and appreciated as the express creation of Divine love and Divine action." That is to say that the love of God is more clearly and distinctly visible in his works than in the mundane condition. Everything teaches a lesson, instruction and admonition are not derived from speech, but from action and representation. He observes that spirits were engaged in exploring the fields of Thought, and searching deeply into the *causes* of things; and thus they learn of love and accumulate wisdom: all is activity and industry. In the higher spheres there is more of contemplation; spirits often find it difficult at first to realize that they are what is called "dead," all about them appearing so real and natural; it seems to them that they are only transferred to a country they knew not. The harmony of nature appears like music though it is sensed through the eyes rather than the ears, and conversation is carried on by thought rather than speech. Here is a sentence which when realised should bring comfort to many:—"One more important truth it is well to relate; and that is, that those who form a mutual attachment while on earth, which is pure and true, continue to preserve an affection for one another throughout the spiritual spheres." And if one has progressed further than the other, the one possessing wisdom will pervade and cultivate the love of the other, until their natures become assimilated and they are fully suited to associate with each other. Parents who love their children on earth continue to love them hereafter.

It was also perceived by the seer that the *former experience* of every person, both male and female, is treasured up in memory, from which they can extract representations of what they previously knew or experienced. Everything is indelibly impressed on the memory, and is mirrored forth with a vividness proportionate to the strength of the impression; disagreeable reminiscences are depicted in the depths and con

cealed from the view of any other being by the prevalence of the more pleasant experiences which are frequently recalled, but it is only as this preponderance exists that they can be kept from intruding themselves. The pictures of spirit life which are graphically described by the seer are exceedingly beautiful and consistent; they comprehend the unfoldment of the many faculties of the interior man that spiritual investigation and psychic science have during the past three or four decades been making manifest to mankind, but which were unknown at the time the revelation was given. Furthermore that the modern spiritual dispensation was distinctly foreseen by him as shown in the following extract:—"It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres, and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration, and the world will hail with delight the ushering in of that era when the interior of men will be opened, and the spiritual communion will be established."

Since the advent of modern Spiritualism a vast amount of evidence has accumulated corroborative of what was revealed by or through Andrew Jackson Davis, and tending to demonstrate the continuity of individuality, memory, affection, and sympathy with those left behind; and that psychometric impressions adhere to the soul as well as to the physical organism, the latter being proven by the fact that automatic writing received from an individual spirit when submitted, without any clue to its source, to psychometers in the body elicits the character of the spirit who instigated it, and in some instances the name. Instances of the latter are given by Hudson Tuttle, Professor Buchanan, and other reliable authorities. We shall in some future issues give a synopsis of the revelations given through Hudson Tuttle and other prominent modern seers, showing their general harmony with those of Davis.

OUR FOREIGN EXCHANGES.

French and German readers of the *Harbinger*, wishing to obtain books upon Spiritualism and cognate subjects may be interested to learn that M. F. Bodin, of No. 43 Quai des Grands-Augustins, Paris, and Herr Franz Teubner, of Düsseldorf, in Germany, devote themselves especially to this class of literature, and issue catalogues of new and second-hand books, which they would no doubt forward, on application, to intending purchasers.

The Argentine Magnetological Society, which has its head-quarters at Buenos Aires, issues a monthly review, somewhat on the model of the *Journal du Magnétisme* of Paris, under the title of the *Revista Magnetelogica*, edited by the President of the Society, Señor Ovidio Rebaudi. A recent number contains an excellent lecture by that gentleman on the curative action of Magnetism, with instances of its successful employment by various practitioners.

Fatality.

Writing on this subject, in the *Revue de la France Moderne*, "Ismaila" mentions that it was being discussed in a circle of spiritualists, at which he was present, when the hand of the mistress of the house was controlled, and the following message was received:—"When you are in communication with your spirit-guides, and you listen to them in all things, they will very often warn you of the dangers to which you may be exposed. For a veritable spiritualist, Fatality does not exist, because he is always protected, if he follows the inspirations of those inner voices which are, to his soul, the language of his protecting spirit. The spirits who have received the particular mission to watch over each of you, always endeavour to impel you towards good, to lift up your soul, to ennoble your thoughts; and they will instruct you in so far as they are permitted to do so. If you lay aside your haughty free-will, and look upon your guides as children look upon their earthly parents, then, like your parents, they will guide your tottering steps, they will open your blind eyes, and they will avert from you the dangers of the invisible. Many troubles, many anxieties may be avoided, your earthly life will be made smoother, and for you, Fatality will no longer exist. How many times, light and careless children, do you refuse to listen. You do not feel the appeal, the simple fluidic impression of your guides. You are rebellious to every warning, because it would cause you a little delay, making you miss a ball, or a walk, or a fashionable party, where, very often, Fatality lies in wait for you. The human soul frequently finds itself placed between two currents. Fatality often draws it forward like a powerful magnet, and internal warnings keep it back. The spirits interpose obstacles if they are not listened to, and thus endeavour to retard the accomplishment of a fatal act, or to keep you away from a dangerous spot. Those who have the true faith, and who have listened to the heavenly warning, have not been the victims of that destructive fatality;" *i.e.*, the fire at the charity bazaar in Paris. Commenting on the foregoing, Ismaila remarks that it teaches us that all is co-ordinated; and that events may be foreseen by millions of invisible eyes, which are those of the spirits who people space, free inhabitants of the World of Causes. "Nevertheless," he adds, "we must not confound Fatality, which it is allowable to avoid, with the Destiny whose leading lines are traced before our birth. The spirits teach us that each soul has several existences, and that it returns to the earth under a new form after a considerable lapse of time. Before its re-birth, the soul knows that it has to come to the earth, for the sake of its progression. Therefore it has accepted the position it will occupy; and it is thus that important details are regulated beforehand; and it is this which constitutes Destiny, although two paths are always open before it,—those of good or evil according to its impulses. If the soul follows the path of evil, its destiny is arrested, and all has to be commenced over again; so that it is so much time lost in the evolution of the soul. For it is an inevitable law that all the evil which has been done on earth must be undone, and that a fresh beginning must be made in another existence."

Calamities and their Causes.

Probably no heavier blow has been dealt to Roman Catholicism of late years than by the abominable discourse delivered in the Cathedral of Notre Dame, Paris, by Father Ollivier, immediately after the terrible fire at the charity bazaar. We have already given one extract from it, here is another:—"The holocaust of all those innocents has been willed, imposed by God, to ransom the incredulity and the failings of the age. In 1870, the Divinity had imposed upon France, that is to say the eldest daughter of the Church, an invasion by the Prussian armies. That chastisement not having arrested unbelief, God in His fury, turned towards these women who were the Providence of the poor, and decided that they should die in the most atrocious sufferings." In a masterly lecture on the Problem of the Future Life, delivered before an immense audience in Paris, by M. Léon Denis, and fully reported in *La Paix Universelle*, of Lyons, the eloquent lecturer, animadverting on the horrible language made use of by the above-named preacher, makes a very strong point in the following remark:—"If God be a punitive deity, and if it is He who sends scourges upon the earth, then Jesus, who enjoined us to forgive even our enemies, must be better than God Himself! "But why, it is sometimes asked, does not the Most High prevent such terrible calamities as that of the Rue-Jean Goujon? Because, as M. Denis

well replies, "the Almighty has created man a free agent; and has wished him to be responsible for his own acts. God, by His Messiahs, and by the germ of His own nature, which He has implanted in our consciences, never ceases to show us the path of goodness and the path of justice. It is free to us to follow it." Whatsoever evil, crime, calamity, disease, misery, insanity, and moral disorder there may be in the world, is entirely of our own procuring. Not only was man made free, but he was intended to be healthy and happy. If the great bulk of the human family, in all civilised countries, are neither the one nor the other, we must look for the cause within, and not outside of ourselves. Evil and suffering are no part of the Divine scheme of things.

Il Vessillo Spiritista (Vercelli) quotes from the *Eglise Libre* of the 1st of May, a secular newspaper, published at Montpellier, in France, the following striking incident:—"In the afternoon of the day upon which the terrible disaster of the Charity Bazaar occurred in Paris, Mme. X. was seated by herself in her apartment and was quietly reading when, as she relates, she had a clear and distinct perception of the voice of her daughter, saying to her, "Mamma, you will watch over my dear little M. won't you?" And this voice was so clearly understood at the time, that Mme. X. immediately replied, "Certainly; you may be sure I will." At the same time, her astonishment was so great, that she believed she must be dreaming, or that it was some hallucination. An hour later, M. X. returned, and anxiously asked where his daughter was. Wondering at the question, his wife replied "She has gone to the Charity Bazaar." She was then told of the frightful catastrophe which had taken place, where her poor daughter had perished in the flames, and she remembered the strange words she had heard, the recollection of which remains to-day as a supreme consolation while she looks upon the face of the little girl so mysteriously confided to her care." And what more natural than that the first thought of the enfranchised spirit should be for her motherless child, and for its future guardianship by one who had watched over her own earliest years?

We learn from our esteemed contemporary that the Pope has bestowed a triple benediction upon the jesuit who edits the *Campana del Mattino*, who is avowedly anti-spiritualistic. This is as it should be; and is perfectly consistent with the fact that the Church in bygone times, ordered to be burnt many thousands of copies of the Bible, one of the oldest spiritualistic books in the world. And yet successive Popes have utterly failed to suppress that record; just as the decrepid old gentleman, who is now master of the Vatican, will fail miserably in his attempts to check the spread of Spiritualism.

BIBLIOGRAPHY.

A Rosicrucian Library.*

When the history of the close of the nineteenth century comes to be written, we believe that the one event connected with it, which will stand out more prominently than any other—just as the French Revolution does at the end of the last century—will be the Revolt against Materialism. This will be regarded as its greatest achievement and its highest glory. Occultism in all its forms, and under every name which it assumes, is the victorious enemy of Materialism precisely in the same way as the principles of '89, were the triumphant opponents of Privilege and Priestcraft.

Spiritualism, Theosophy, and Rosicrucianism are all allies in the great battle which is being fought against the pig-philosophy and the mammon-worship of the generation and the epoch that are passing away; and it is interesting to observe what a flood of literature is being poured upon the world, in relation to Occultism, by writers of equal ability and enthusiasm; seconded by publishers who appear to be actuated by much loftier motives than mere commercial enterprise. Here, for example, is M. Chamuel, the well-known Paris *editeur*, who has just issued the first volume of a series to be entitled "The Rosicrucian Library;" the work selected being "The Treatise on Secondary Causes" of Johannes Trithemus, Abbot of Spanheim, in Germany, who was evidently a powerful materialising medium, through whom, Marie of Burgundy, the beloved wife of the Emperor Maximilian revealed herself to her inconsolable husband, and advised him with whom to contract a second marriage. This seems to have occurred in the year 1482; and the Emperor became so much attached to the Abbot that the latter wrote several works at his request. By many of his brother ecclesiastics, Trithemus was regarded as a magician, and the monks of his own convent were especially incensed against him, because he actually insisted upon the necessity of their knowing how to read and write! He was one of the greatest adepts of the Middle Age; and in the present volume we find a kind of profession of faith, in which if we substitute the word "spiritual magnetism" for "fire," we may discern that he was master, 500 years ago, of all that is at present known concerning the underlying and animating principle of all things.

Among his pupils were the Emperor Maximilian, and Cornelius Agrippa, the famous author of the four books of "Occult Philosophy." To these, Trithemus gave a piece of advice which is well worth repeating at the present hour to all who have been initiated into the higher truths of Spiritualism. "To the vulgar," said he, "speak only of vulgar things; reserve for thy particular friends secrets of a more elevated order."

Trithemus wrote as many as fifty-four distinct works; the whole of them in the Latin tongue; and one of these *De Septem Secondeis*, is now translated into French. Its full title is as follows:—"Treatise of the Seven Secondary Causes, that is to say, of the Intelligences or Spirits; a small book of the very secret science or knowledge of the secondary causes or intelligences, governing the world under God. Dedicated to the pious and august Maximilian the First, by the grace of God, Emperor and Cœsar."

The ideas put forth in this treatise are these:—That the world, created and organised by God, is governed by seven secondary spirits, each of whom rules it for a period of 354 years and four months. The order in which these angelic rulers stand is this:—Saturn, or Orifiel; Venus, or Anael; Jupiter or Zachariel; Mercury, or Raphael; Mars, or Samael; Gabriel, or the Moon; and Michael, or the Sun. He connects with the reign and recurring reigns of each of these, the peculiar events happening within the periods named above; and according to his ingenious calculations Gabriel must have entered upon a fresh term of terrestrial government in the year 1525 and terminated it in 1879; and we presume Trithemus must have expected a series of events during that epoch, bearing a general resemblance to those which happened under the previous rule of the same vice-gerent of the Supreme Ruler of the Universe. Among these were the appearance of Lycurgus, as the law-giver of Sparta; the birth of the Kingdoms of Lydia, Media and Macedonia, the extinction of the Assyrian Monarchy; the foundation of Rome, followed by the benignant reign of Numa Pompilius; the birth in Greece of its Seven Sages; the capture of Jerusalem, and the departure of the Children of Israel into their Babylonian captivity. At present, the earth may be supposed to have passed under the dominion of Michael, or the Sun; beneath whose influence, in the first instance, the sciences of mathematics, astronomy and magic were cultivated, and then the worship of the One true God was instituted. Agriculture was likewise pursued, and men's manners and political arrangements became of a more civilised character.

The book is a very curious one, whether viewed as a piece of merely speculative writing, or regarded as containing some veiled intimations of mystic truths and doctrines, communicated to its author from the Unseen. He was evidently aware that he was treading upon very dangerous ground, and ran a serious risk of incurring the wrath of the Church with which he was connected; for he wound up his treatise with the following saving

*Traité des Causes Secondes. Par Jean Trithéme; précédé ud'ne vie de l'Auteur, etc. Paris; Chamuel.

clause :—"With my hand I testify, with my mouth I confess that, in all these things, I only believe and admit what the Catholic Church has approved by the authority of its doctors; and that I reject all the rest as vain and superstitious fictions."

An Encyclopædic History of Spiritualism.†

The second volume of Count Cesare Baudi di Vesme's "History of Spiritism" more than fulfils the high promise of the first, and induces us to look forward with eager interest to the publication of the third, which will bring the narrative down to our own days; so that the work, in its complete form, will constitute a really invaluable encyclopædia of information upon a subject which, as the present leader of the House of Commons has said "is more important than any political or social question." From a private letter, with which the Count di Vesme has favoured us, we learn that he is the editor of *La Stampa*, a daily newspaper published in Turin; so that he has actually found time, in the midst of those arduous duties which engage the attention of a journalist, without intermission, to produce two solid volumes, brimfull of erudition without pedantry; and containing such an array of historical facts in relation to psychic science, as probably have never been presented before in the same compass, with the same felicity of exposition, or with the same lucidity of arrangement, or the same broad grasp of the subject. And while the writer's scholarship compels our admiration, we find quite as much to praise in his methods of treating his theme. His spiritual insight has qualified him to perceive the unity and continuity of the phenomena which are everywhere startling men's minds from the lethargy into which they have been plunged by the grossly materialistic aims, tendencies, ideals, and achievements of our epoch. They are not, as he clearly discerns, isolated, aberrant, irregular and spasmodic manifestations of the people and life "beyond the veil;" but orderly, sequential, consecutive, and correlated developments of the revelation to the human family of that higher life, in relation to which, our physical existence upon the earth is only a school, or, as many believe, so many successive schools, of experience.

In the first volume, the Count traced the history of the occult sciences back to the earliest periods of which we have any record; and showed both the universality and the persistency of the belief in a spirit world, and in spirit return;—a belief common to all the primitive races of mankind; as well as to the most civilised nations of antiquity; and thence followed it downward to the appearance of the greatest medium, and the most highly inspired teacher who ever presented himself in human form.

In the present volume, our author takes a broad survey of Spiritualism, as it was believed in by the Neo-Platonists of Alexandria; and shows how thoroughly familiar some of them were with such phenomena as those of trance mediumship, levitation, the apparition of lights, automatic writing, and the discernment, in certain cases, of a luminous aura, surrounding the body of a sensitive. Porphyry and Jamblichus, made mention, likewise, of frivolous and lying messages, such as are frequently received now a days, when they are well understood—which they do not appear to have been then—as emanating from low and earth-bound spirits, who naturally and necessarily carry into the other world the mendacious and fraudulent habits and practices in which they indulged while they were in the flesh. Rightly considered, these things, instead of being stumbling-blocks to the investigator, should really be regarded as valuable testimony to the truth of spirit return; because such messages, and such only, could be expected from the class of spirits who are attracted to the side of sitters, approaching the subject, as is too often done, from no better motives than idle curiosity, or as a mere pastime, and in a frame of mind which is the reverse of serious, much less reverential; forgetful of the wise and weighty words of the late poet-laureate :—

> How pure at heart and sound in head,
> With what divine affection bold,
> Should be the man whose thought would hold
> An hour's communion with the dead!

In a succeeding chapter, the author of this work describes the struggle between Paganism and so-called Christianity in the third and fourth centuries, and then proceeds to investigate the occult phenomena which historians have connected with the Emperor Constantine and Julian "the Apostate." The sixth and seventh books are replete with interest, and abound in curious anecdotes illustrative of witchcraft in the middle ages; of Protestant and Catholic miracles, and of white and black magic in all its phases. A chapter is devoted to that remarkable medium, Joan of Arc, and another to the numerous apparitions which are believed to haunt certain palaces and mansions in various parts of Europe; while the seventh book covers the period of the Renaissance, and the seventeenth and eighteenth centuries, and overflows with narratives of what were formerly supposed to be supernatural occurrences, but which Spiritualism now proves to have been the result of natural causes, governed by laws previously unknown or misunderstood.

Throughout, the Count writes not as an advocate, defender, or partisan of Spiritualism, but as an impartial observer, and a disinterested recorder of historical facts, leaving his readers to draw their own deductions and to form their own conclusions. In fact the phenomena described speak for themselves.

One more volume will complete the work, of which the writer is now preparing an analytical index; and we are glad to learn that a German translation of it will shortly be published by Mutze, of Leipsic; a French translation by Alcan of Paris; and that in all likelihood, an English version of it will be issued simultaneously in London, and in the United States; where it ought to meet with a very cordial welcome, not only from spiritualists, but from all who are interested in the study of psychic science.

Science and Religion of the Future.‡

Don Jesus Ceballos Dosamantes, the author of this and previous works, is a fearless and original thinker, a scientist and a philosopher. He is moreover an earnest truth-seeker, who is animated by that spirit of reverent research into the mysteries of the Universe, which has the natural effect of drawing around him those high intelligences from the other world, whose privilege and delight it is to impress upon such human minds as are passively receptive, that spiritual knowledge, for the transmission of which, to mankind, they are the appointed channels. No one can read these pages without being struck by the fact that they contain much that has evidently been written—whether consciously or unconsciously—under the influence of those wise and benevolent teachers in the Unseen, who are striving to enlighten mankind, wherever and whenever they succeed in finding an opportunity; or, in other words, whenever and wherever they can meet with mediums who can and will give them the necessary conditions. We have been more particularly struck by one of the most important conclusions arrived at by the learned author of this book; namely, that all observable phenomena are particular cases of one single general fact; and that the whole of the cosmic material resolves itself ultimately into electricity. Substitute for this its synonym, Magnetism, and the statement is a reiteration and confirmation of one repeatedly made to the present writer, for many years past, by one of the earliest Greek sages; who declares that there is but one force in Nature, and that is Magnetism; as also that matter does not exist, except as the more or less fugitive manifestation of this eternal power. Rigorously defined, indeed, it is a mode of motion.

Sr. Dosamantes investigates both the physical and psychic constitution of the universe—although the first

† Storia dello Spiritismo. Par Cesare Baudi di Vesme. Vol. 2. Turin: Roux Frassati & Co.

‡ Ciencia y Religion del Porvenir, Solucion a los grandes Problemas. Por Jesus Ceballos Dosamantes. Mexico; Eduardo Dublan.

is only the visible expression of the second, just as language is the symbol of ideas—and he demonstrates, with masterly ability that the whole of the cosmic material presents itself to us under three fundamental conditions, through which it passes in hierarchic evolution; the root elements, or ethereal matter being the first; ponderable matter, the second; and electric matter, the third and last. In the first part of his work, he deals with the physico-chemical mechanism of the universe. In the second, he proceeds to describe the biology of the vegetable world; in the third, the genesis of the animal kingdom; and in the fourth he occupies himself with matter in its transcendental state, as it is ennobled by its prodigious dynamic modalities of Love and Wisdom; and as it is seen to be psychic in its acts and attributes, and becomes eternally individualised. At this point, the present writer declines to follow Sr. Dosamantes in his theory of the evolution of the divine essence of man from some spiritual principle pre-existing in the anthropomorphic apes; but this is neither the time nor place for discussing our grounds of difference. Nor do they diminish our admiration of the succeeding chapters of the book, in which that gentleman has unfolded his broad and luminous views with respect to the future of the human race. And as an indication of these; as an example of his style; and as an illustration of the fervour with which he writes, we will translate the opening passages of the 18th chapter of the fourth part:—"The generations now living will, at no distant period, be confronted with the most radical and transcendental reform, both moral and intellectual, to which the noble desire of the sons of Life can aspire. Fortunate those who hope; happy those whose faith has not failed them; blessed are those who have exalted their love in martyrdom; privileged are they who have believed in the triumph of Life, in Love, in Wisdom and in Justice. All the heinous suggestions of death are about to terminate; all those inconceivable monstrosities of the absurd, which are now called "holy" by the hangman, and impious by the right-minded; will come to an end. The forms of arrogant ignorance, which deny the transcendental and eternal life, or reduce it to a vain shadow which loses itself in nothingness, will disappear The tyrannies of the body, and the stupefactions of the conscience will destroy themselves. That horrible egoism which permits the profligate to seat himself before the abundance of a table prepared for a festive orgy, whilst the unhappy mother is perishing of hunger and cold, and, in dying, gives from her withered breast the last drop of blood to the child of her body, shall cease. An end shall be put to the Temples of Death, at whose altars officiate those priests and pontiffs, the cunning hypocrites who make merchandise of the sacred consciences of the simple and the innocent. In that solemn moment, wherein "not one stone shall be left upon another" of that secular Temple of all the iniquities, will be fulfilled the supreme promise which the Founder of Christianity made when standing by the well of Jacob:—"The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; but in spirit and in truth."

"But, in order that Love, Truth and Justice shall be enthroned in this world, frightful cataclysms must come to pass. In the Cosmic Mechanism, all is solidarity. The psychic dynamic, uninterrupted in its operation, keeps pace and measure with the animal dynamic, the vegetable dynamic, and with the mineral dynamic, by which the forces are repressed which produce the terror inspiring earthquake."

The writer then goes on to show that the moral confusions, discords and conflicts of the world have their counterpart in and are correlated to its physical convulsions; and that all the signs of the times point to a tremendous revolution in human affairs, which will be accompanied by a correspondingly violent change in the physical constitution of the globe.

MRS. J. R. BUCHANAN writes us under date July 12th that Professor Buchanan is closely occupied in completing the second volume of PRIMITIVE CHRISTIANITY, and hopes to have it ready for publication at an early date.

OLD AND NEW SPIRITUALISM.

The following paper was read at the June Conversazione of the Victorian Association of Spiritualists by MR. JAMES SMITH.

SPIRITUALISM would be untrue to its divine origin, if it failed to exhibit its obedience to the universal law of development. It is, indeed, the product of development; because it is the crown and consummation of all science, of all art, of all literature, of all philosophy, and of all religion.

1. And first as regards science. Ever since man began to investigate the laws of nature, he has occupied himself almost exclusively with her external phenomena,—with visible things, and with their causes and effects. But Spiritualism teaches him that matter is only a manifestation of the Infinite Mind; that everything we behold is a thought of God, clothed upon with a material form; that what we suppose to be *sub*stantial is merely a fugitive appearance or symbol of the *ess*ential; that there is an invisible and eternal life in the atom of gas, in the grain of sand, in the seed of a flower. Thus, Nature is vital in every portion of her magnificent domain; and what we mistake for death, in the plant, the animal, or the human being, is simply transformation, and a sign of evolution from a lower to a higher form of life. Spiritualism further teaches us, that everything we behold in the material world has pre-existed in the spiritual world; this being the world of causes, while our own is the world of effects. Here, we are surrounded by fugitive shadows. There, we shall be in the presence of the enduring realities. So that there is a profound truth in the words of Paul, that "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made." And thus, Nature is a great lesson-book; on the ever open pages of which, we may read the descriptive forecast of the innumerable objects of beauty, grandeur, majesty and loveliness, which will move us to admiration, rapture and gratitude in the after life. These are all prefigured, although only faintly prefigured, upon earth. Everything that excites our wonder; that kindles within us the perception of beauty, and at the same time provides for its exquisite gratification, while we are sojourners here, is but the dim foreshadowing of the glorious and eternal landscapes by which we shall find ourselves surrounded in the magnificent hereafter. The ancient Greeks entertained much saner and truer conceptions of the future world, than the modern Christian. For they believed that the souls of the virtuous proceeded, after death, to the Elysian Fields; where, amidst bowers of unfailing verdure, purling streams, musical waterfalls, and flowery meadows, they passed a life of eternal happiness, enveloped in a soft, balmy and fragrant atmosphere, surrounded by those who had been most endeared to them on earth; and delighting in the society of the wisest and best men and women of all the ages. In this enchanting region, the spirits of the blessed pursue whatever innocent and beneficent occupations they had followed upon earth; and the mental activity of the lower state of being, is perpetuated, ennobled, elevated, and refined upon, in the higher. I cannot doubt that both Homer and Virgil were inspired, when they penned their descriptions of the Elysian Fields; the accuracy of which has been confirmed, in our own times, by the testimony of thousands of visitors who come to us from thence; and whose trustworthiness is established by the fact of their perfect agreement upon all essential points; differences of detail being satisfactorily explained, by the difference of the plane upon which they stand; as determined by the nature of their spiritual growth on earth.

2. Secondly as regards art. Its spiritual development in modern times, cannot be said to have commenced until the beginning of the fifteenth century, in Italy, and to have reached its culmination, for a time, about 200 years later, when a whole cluster of beautiful spirits were incarnated almost simultaneously; and the works of Michael Angelo, Raffaelle, Da Vinci, Andrea del Sarto, Titian, Tintoretto, Donatello, Sansovino, and

fifty others, became the wonder of Europe and the despair of posterity. These are all coming to the earth again, I have reason to believe, in the early years of the next century; when art will be spiritualised to a degree hitherto unattainable; and the morning twilight of this splendid Renaissance, is already discernible in Gustave Doré's "Christ leaving the Pretorium;" in many of the paintings of Holman Hunt, G. F. Watts, and Burne-Jones; but more especially in those remarkable illustrations of the Life of Christ, which were painted in the Holy Land, under impression, by James Tissot, the French artist; and have created such a feeling of religious fervour wherever they have been exhibited.

3. Thirdly, we find Spiritualism crowning the development of literature. In poetry it makes its inspiration felt in the writings of Victor Hugo Alfred Tennyson, Mrs. Browning, William Howitt, Byron, Shelley, Longfellow, Gerald Massey, and a host of minor versifiers, whom it would be tedious to enumerate. It is taking possession of the literature of fiction, and the late Lord Lytton, the late George du Maurier, Mrs. Oliphant, Elizabeth Phelps, and Marie Corelli are dropping, or have dropped, the seeds of spiritual belief into hundreds of thousands of minds, which they would never otherwise have reached.

4. Spiritualism is, fourthly, the crown and consummation of all philosophy. For what is philosophy? It is the science of causes and principles. "It is the exercise of reason to solve the most elevated problems which the human mind can conceive." It inquires, How do we know? And what do we know? And therefore it has been called "the science of sciences." But when the student applies himself to its investigation, he finds that he is bewildered by the multiplicity of systems; the oriental, the Greek and the mediæval; the Baconian, the Cartesian, the modern French, German, English and Scottish, the positivist and the materialistic. He may perceive some element of truth in each; and he is certain to find contradictions in all; but from no one of them, will he obtain an authentic and authoritative answer to the three great questions which confront every human being who has arrived at years of maturity:—"What am I? From whence did I come? and whither am I going?" Spiritualism—by which I mean the knowledge imparted to us by our teachers in the Unseen—and Spiritualism alone, supplies us with a simple solution of these pressing problems; tearing away the veil of mystery which has hitherto enveloped our nature, our origin and our destiny; and pouring a flood of light into the darkest corners of the human mind. "What am I?" we ask; and the answer comes, "An immortal spirit, clothed upon, for a time, with the perishable garments of mortality; and placed upon the earth for a season, as in a school of discipline, wherein we may so exercise and develop our faculties as to qualify us for entering upon a life of continual progress and ascension hereafter." "Whence came I?" From the world of spirits,—is the reply—in which each of us has existed from all time, either as an idea in the Infinite Mind, or as embodied in an individual form, by the power of His creative thought. "Whither am I going?" To the home from whence we came; where our places will be determined by the life we have led on earth; and where we shall recommence our spiritual progress at the very point at which it was suspended, when we were called upon to quit the body; or rather when we terminated our own existence. For very few of us die from natural causes; but mostly from mental and physical diseases, induced by the unnatural lives we lead. Therefore are we all suicides.

5. Spiritualism is the highest conceivable development of religion; simply because it reiterates and reaffirms the sublime teachings of Jesus of Nazareth, divested of all the extraneous doctrines engrafted upon them by many of his immediate followers; and stripped of the dogmas, traditions, superstitions, the foolish rites and pagan ceremonies, with which Christianity has been defiled, degraded and corrupted, by the various Churches, which have hated and persecuted one another, with a malignity and ferocity, that make one's blood run cold, only to think of them. What does Spiritualism teach, as a religion?

(*a*) That the service of our fellow creatures is the only acceptable service we can render unto God; the sole worship we can offer Him.

(*b*) That Jesus of Nazareth was sent upon the earth to afford us the example of a pure and perfect life; an example capable of imitation, for the simple and sufficing reason that he was a human being like ourselves; and not an impeccable god; upon whom, temptation could have no power, and sin no influence.

(*c*) That every one of us must bear the responsibility of our own thoughts, words and actions; that we shall each be judged, and absolved, or condemned, by our own conscience, on reaching the other world; that there is no vicarious atonement for sin; no escape from the penalty which follows all wrong-doing, all evil speaking, and all impurity of idea; and no evading the inflexible operations of that Absolute Justice which is associated with Infinite wisdom in the government of the Universes.

Such is Spiritualism in its fourfold aspect; and if we study the rise and progress of the latest manifestation of it, since the middle of the present century, we cannot fail to be struck by its progressive development. You will all be familiar with the rappings on the walls and ceilings of the house occupied by the Fox family, at Hydesville, in the United States; although these were not altogether new; for some of the inhabitants of the spirit world, had endeavoured to open up a similar communication with people in our own country at Tedworth, in Wiltshire, where, from the month of April, 1661, until April, 1662, the beating of drums in the air over the house of a country gentleman named Mompesson, the shaking of doors and windows, and knockings on the wall were heard, and the removal from place to place of chairs, tables and bedsteads, occurred, and no natural cause was ever discovered for the phenomena. Again, in the years 1716 and 1717 there were precisely similar and equally inexplicable disturbances in the parsonage at Epworth in Lincolnshire, where John Wesley was brought up; and the noises were so violent all over the house during the night that it was impossible for the inmates to obtain any sleep, so long as they lasted; but it never seems to have occurred to any one, to invent a code of signals for the purpose of communicating with the authors of these mysterious sounds; and thus, for a period of nearly 200 years, Spiritualism may be said to have slumbered in England; although it was observed by Mr. Mompesson, at Tedworth, that "the drumming," as it was called, "would exactly answer anything that was beaten or called for."

Fortunately, Mrs. Fox was a bright intelligent woman, who concluded that the knockings in her own house must originate with some sentient being, and a mode of communication was established, which resulted in questions being asked on this side and answered on the other; and in the acquisition of innumerable proofs that discrete intelligences were at work to bring the two worlds into close and familiar contact; for the purpose of convincing mankind that there is no break in the continuity of human existence and that "life shall live for evermore."

I will not weary you by enumerating the various channels of communication which have since been opened up, and the great variety of manifestations which have taken place simultaneously all over the world; culminating in the materialisation of spirits, under conditions which have rendered fraud, imposture or delusion impossible. But this has been the work of the spiritual pioneers of the movement, operating through material agencies, under the control and direction of higher intelligences, who were to appear later upon the scene. The purpose of such manifestations was to arouse people from the death-like stupor of materialism, and from the spiritual paralysis which had been induced by indulging in religious narcotics. Curiosity was awakened in all directions; and while some millions of human beings have received convincing proofs that those whom they have mourned as dead, are much more alive than they themselves are; there has

been awakened in people's minds, a craving for those higher truths, and for that deeper knowledge of man's place and progress in the hereafter, which Spiritualism can best supply.

This is the phase of development, upon which this sublime science and philosophy have been entering during the last few years. We are putting away the childish things of the past; the toys which used to amuse us when we sat down at a table, and felt our faces caressed by invisible fingers; and heard musical instruments played in the air by impalpable hands; and saw flowers and other objects brought into the room by undiscernible agencies; and witnessed the levitation of mediums and of sitters. These have done good service; but they have pretty well had their day. No man or woman, who has ever seriously investigated the phenomena of Spiritualism with an unbiassed mind, has failed to recognise that it is a great fact—a stupendous fact—and that it has come to stay. But, for what object? For nothing less than the social, intellectual, moral and spiritual regeneration of the human race.

Such is the unanimous declaration of the highest intelligences who are directing this momentous work, by Divine Command, from the Unseen; and who are enlisting in their service, every man, woman, and child whom they can influence, upon earth. There is no part of the civilised world, indeed, in which communications are not being received of precisely the same purport, as the statement I am now making to you.

The regeneration will not be effected, they declare, by any miraculous methods, or by any sudden and startling process. God, the Father of Spirits, does not work in this way. Nature moves slowly; first the seed, then the tender shoot, the leaf, the bud, the blossom and the fruit. And so will it be with the reformation of mankind. It will commence with the individual, and will radiate outwards. Every spiritualist who leads a life of purity, self-surrender, self-effacement, and self-sacrifice; who lives for others and not for him or herself; and to whom the presence and guardianship of angels is one of the greatest of realities, will be a centre of influence acting upon all those who surround him. The beautiful example of his daily life and conduct, will constitute a more eloquent and impressive exhortation to right-thinking, right-speaking, and right-doing, than all the sermons ever preached; and the contagion of goodness, of disinterestedness, of the loving service of humanity—because to serve, is better than to command—will spread like an epidemic of virtue.

This is the new Spiritualism, which is being promulgated in all parts of the world by those who have been recognised as the saviours of the race, in the ages of the past; and this is what must be *lived* by everyone of us, if we are sincere and honest in our professions of an earnest desire to extricate humanity from the pit of materialism and mammon-worship, into which it has now fallen, in its abject degradation and debasement.

Spiritualism is no longer a pastime but a principle of conduct and a rule of life; no longer a theme for controversy, but the most solemn, certain and momentous fact of the nineteenth century. It is the crown and consummation of all the revelations hitherto vouchsafed to man; and, in due time, it is bound to overthrow, or else to annex and absorb every Church in Christendom: and possibly the great religious organisations of Asia. In fact, I have no more doubt that it is destined to be the universal religion of the future, than I have of the rise of to-morrow's sun. And let me remind you, in conclusion, of the great and awful responsibility which rests upon every one of us who know it to be an eternal truth; because, if its influence does not manifest itself in our daily lives; if, knowing that the light has come into the world, we refuse to walk in that light, we shall be preparing for ourselves ages of remorse in the other world; in consequence of our having gone on living for the things of time and sense, in wilful disregard of our deepest convictions, our highest knowledge and our sublimest hopes; and shall stand self-convicted as recreants to the God above us, and traitors to the divinity within us.

THE DUTIES AND RESPONSIBILITIES OF SPIRITUALISTS.

Lecture given by Mrs. Harris in Psychological Hall, Wellington, N.Z., on Sunday, July 4th, 1897.

There is an error common alike to the orthodox believer in the substitution of another's merit, and to the student of spiritual science, which is fatal to true progress in the spiritual life.

It is that of forgetting one's own duty and responsibility, and somehow expecting some outside agency, be it angel or saviour, to do the great work of redemption without the personal aid of each individual. We must remember that our Father God and our Mother Nature intends us all to be angels, each to be a Saviour. And it is to this point that as spiritual students I would direct your attention to-night. The spirit friends have done, and are doing, a great deal for humanity. The love they bear their kindred, the brotherhood of man on earth, knows no limit in patient unselfish effort to promote their happiness.

They desire to come into the 'midst' as the Master did, and dwell with you, even until the "end," not of the world, or its time of existence, but of the end of your term of existence here; desiring to help you by impression, or inspiration, by vision or correspondence, to realise that Heaven is not a place, but a state of being, "within" each soul, which it is quite possible for each life to attain and possess, even to share with and pour out upon others. They have striven in every possible way, among all people, in all times, to prove the immortality of the soul by bridging with their loving thoughts the gulf which men have called "death," thereby seeking to remove the hopelessness of sorrow, the fear of translation to an unknown life; and establish blessed intercourse between angels and mortals. What more can the spirit friends do? the rest remains as the duty of mankind in general, but especially of those who form the advance guard of Truth, the spiritual reformer and adherents to spiritual philosophy to-day.

Spiritualism has been largely questioned, deeply criticised by the students of science; it has also been mercilessly reviled and scoffed at, alike by the professors of religion and materialists, or stern rationalists who have lost their faith in immortality or divinity from various reasons.

Now without the aid and earnest co-operation of mortals the spirit friends cannot answer these questions, or overcome this opposition. It becomes, therefore, the sacred duty of every spiritualist so to uphold spiritual truth by precept and practice, that no "fault may possibly be found in this spiritual, Christ-like life," by the Pilates of to-day who continually ask the question "What is truth?" No slur or reproach could rest upon our beautiful philosophy if it made man better, nobler, purer in every relationship of life, better citizens as well as purer Christians; if it proved its power to overcome selfish greed, monoply and oppression, and established in every life, home, and city a true spiritual basis of morality and truth.

It is the first duty then of the spiritualist to live his faith before world and church, to shew its principles in his intercourse with all sorts and conditions of men, that of us it may be said, "see how these people love one another." Truth in the inner life, purity in the inner thought, charity in all thought, word, or deed. Looking into the "spirit" of every action, every motive, seeing that only good is desired, not for love of recompense, or fear of censure, but for the sake of humanity and for love of God.

It is the duty of the spiritualist also to indicate and inculcate a reverence for all divine thought, as evidenced by angel, saviour, prophet, or Nature, to seek to fulfil the law, "thou shalt have no God but me," by finding God in all things, all beings good, beautiful, or true; and cultivating with a reverent love all the divine attributes in himself or others.

If Spiritualism became the living faith of every soul, then only good could survive, all evil, or ugly protuberances upon the life, would be removed, whatever the pain of such removal, for the spiritual artist could not suffer such disfigurement of the divine image, but must model

his life after the likeness of Christ. Wisdom is light, as love is life, therefore the spiritual man or woman requires both, desiring above all things to know truth, and produce happiness. Again, 'tis the sacred duty of spiritualists to foster this desire in each other, to kindle such a flame of love in each other's lives by mutual sympathy, that the cold, weary, and suffering souls around them may feel the warm healing blessedness of their influence, and be drawn into its light and love, its beauty and truth. These "altar fires," kept ever burning by the devotees of love, truth and faith, are the emblems of a greater love, even God, in the midst of His universe, the soul and life thereof.

Therefore it is necessary that there should be centres, or "sacred altars" into which the people who are searching for truth may come. These altars are consecrated lives, the faithful mediums through whose instrumentality comes the communion with angels. These need to be kept supplied, the "fire never must go out," the inspiration must never burn low; for hungering thousands need their ministry, pressing closer and closer up the very steps of the altar, that perchance they may get divine warmth, comfort, magnetic healing; their portions of the living sacrifice laid upon the altar.

Therefore, spiritualists have a sacred duty devolving upon them in relation to those who are the mediums of the spirit friends, of which this ancient symbol is but an illustration. They need to protect their altars or mediums from desecration or contact with unworthy, unholy things of the world; they need to consecrate these altars to the service of the "living good" within every soul, the divine germ of immortality—and they need to keep the fire always burning. Alas! how many neglected altars are found in the temples of Spiritualism! how many consecrated lives have been allowed to languish, because the fire of love and sympathy, help and protection has burned low, and too few are the hands willing to replenish them. It is a duty which presses hard upon all spiritualists, for the "harvest is great, but the labourers are few," and mediums, born with certain powers which can be used by the spirit friends as means to bless humanity are all too scarce. Many are like the altar fires, they have burned low for want of feeding with spiritual and even temporal food; for in the old days, our mediums, or prophets and seers, were set apart from the people, and were not brought into contact with the evil that is without. Spiritualism has been branded with fraud in many instances through the lack of protection and care given to its mediums, and false spirits with evil intent have taken possession of the exhausted organizations of sensitives who if guarded had been the mouth-pieces of angels.

Cherish your mediums when they are fully and faithfully developed, and protect your delicate sensitives by every possible means while they are developing. Upon you also, dear brother and sister mediums, devolves a sacred duty in relation to Spiritualism; for you must not entirely rely upon the spirit friends or upon mortals to keep your fires burning clear and bright. There must be absolute truth and purity of purpose combined with large humanitarian love in your own lives if the message is to come like the fire of old "from heaven." Altars of purest marble, swept free from old ashes, or superstitions; and garnished with fairest flowers, woven into garlands for the sacrifice, white roses of purity, crimson of love, together with lilies of truth and golden grain of service.

Blessed altars, upon which lie the offerings of consecrated lives, over which sweeps the divine breath of God; while a great company whom no man can number chant the song of thanksgiving to the Father for the gift of immortality and love.

Your responsibilities indeed are great, for upon your pure, true services depend the people's greatest good, the sweeping away of fear and terror, the establishment of a church in which all shall be as priests and saviours, the comforting of souls, the blending of two worlds in one, the peace-offering between man and man, the reunion of angels with the daughters of God, the result of which shall be the birth of saviours.

Spiritualists, you are responsible for the influence you exert over every soul, as well as for the deeds of your own lives; the world looks to you for redemption, 'tis you who are to be the parents of such mediums as the world has never seen, save once; and 'tis you who are to bequeath to ages yet to come such a legacy of truth discovered and error vanquished, that you may be known by the angels as the pioneers of progress, the reformers of a new era, the inspired prophets of a fulfilled law, love one another.

TRUTH? WHAT IS TRUTH?

"Truth—what is Truth?" I cried one midnight drear,
"Deception's worshipping dupes on either hand
Cling to the Lie; and, blind with passions fanned,
Strike at the true Truth-seeker with a sneer.
Hell's rebel-banner floats without a fear.
Well-paid accomplices together stand
Presumptuously—a loud voiced, cruel band,
Disquieting, paining those who hold Truth dear.
Truth—what is Truth? My head is bent with shame
To see the Enemy boldly marching by
With secret treacheries, insults, and the worst
Of persecutions, till a glowing flame
Doth fire my soul. Rise, Lord! O slay the Lie
And Liars too, with all their brood accurst!"

I wept—I waited—Joy! There burst a light
Upon my spiritual vision then unsealed;
A sheathless, two-edged sword shone clear revealed,
The blade engraven thus '*Triumphant Right.*'
"O thou of little faith!" Sounded with might,
"Think'st thou that God and all His Spheres have reeled
Before the base earth-lie? All they who wield
Their arms 'gainst Truth *must* perish in the fight.
To such Death brings impenetrable gloom,
The worm which dieth not, the fires which burn—
Consuming not. The curse of Cain is great,
But greater theirs. A charnel-house of doom
Prisons their souls. A Hand of judgment stern
Points with a sword from heaven and guards the gate."

"Truth—what is Truth? 'Tis neither bought nor sold.
The Lie may be; but, on Hell's very brink,
The Liar stands and, toppling o'er doth sink
Down, down, and down, to those dark Depths which hold
Soul-cleansing punishments. Silver nor gold
God asks of poor parched lives, who crave to drink
Of Truth's life-cup. Blest they who do not shrink
From ministering *free* like the sweet Christ of old.
'The laborer (true!) is worthy of his hire';
And he, who liberal-handed scatters *free*
The seed of Truth which God to him hath given,
Mirrors reflections of a glory-sphere,
Wherein the harvest of his life shall be
Reaped golden-bright amid the songs of Heaven."

DEVOTION.

Sydney, N.S.W.,
August, 1897.

PASSED OVER.

On Saturday, 14th August, at Carey Street, Leichhardt, Sydney, the spirit of Mrs. Sarah Sykes passed to the higher life. On Sunday, 15th inst., her remains, which were interred in the Rookwood cemetery, were followed by a large number of friends. An exceedingly impressive service was read at the grave by Mr. William Elliott, who supplemented it by a short, well-chosen, address. The hymn "Sweet Rest in Heaven," was feelingly sung by all around the grave.

Our deceased sister's kindness of heart was proverbial, and of her it can truthfully be said "those who knew her best loved her most."

"Faith and the Angel" is the title of a beautiful allegory by Mrs. Anna W. Mills, illustrating the progress of a soul from doubt, through faith, to love and understanding. An appendix gives a very lucid description of Practical Metaphysics. The pamphlet, which is one of The Starry Crown Series, is elegantly got up, and contains over forty pages.

ANDREW JACKSON DAVIS.

In the last of a series of articles from the pen of a veteran spiritualist, Mr. Alfred E. Giles, of Boston, U.S.A., appears the following interesting summary of the work of that gifted seer, whose works are too little known to present day spiritualists. Pressure of space has necessitated our excising some of the least important portions of it.

Spiritualism an Outgrowth; Davis's "Divine Revelations;" How Received by Scholars, College Professors, D.D.'s, and M.D.'s; Development, i.e. Evolution Proclaimed, by A. J. Davis, prior to the English Scientists; The Spiritual Congress, Its Mission; The Harmonial Philosophy.

Spiritualism, whether ancient or modern, is an outgrowth of human nature. It is as various and comprehensive in its phases, as are the individuals, tribes and empires of mankind; like Proteus, it bears many forms, and is intended in different names. Idolatry, superstition, animism, religion, theosophy, holiness, etc., are developments, outward or inward, of the spiritual principle—each as different from the other, as are the diverse tastes, prejudices and emotional natures of its recipients and opposers. Its manifestations and doctrines are considered as human, demoniac or divine, only so far as they disagree or are harmonious with the inherited or instilled sentiments and opinions of the individual. In all ages and among all people Spiritualism is received or opposed, according as it comes from the Shechinah, the Urim and Thummim, from oracles and divinations, from holy books and arcana, or from "Nature's Divine Revelations;" yet, beyond all else, more or less readily accepted, according as the individual is more or less unfolded in his perceptive powers and spiritual development.

The present year is the fiftieth anniversary of the publication of the "Principles of Nature, Her Divine Revelations," by and through Andrew Jackson Davis, the Poughkeepsie seer and clairvoyant. To many American and European scholars, scientists and thinkers, in 1847, it was the wonder of the age. Pamphlets, reviews and articles—some candid, others scurrilous—were published upon it. Parke Goodwin, son-in-law of William C. Bryant, in a letter to a London journal, spoke of it as written with coherency and profundity, unfolding a true method of reasoning, containing the most rigid and unflinching logic, of the highest interest, an extraordinary work in every light, and displaying astonishing, almost prodigious, powers of generalization. George Bush, an eminent Biblical Commentator (apparent in his "Notes on the Levitical Books," in six volumes), and afterward Professor of Hebrew and Oriental Literature in the New York City University, attended Davis's lectures, and wrote in the *New York Tribune*, Nov. 15, 1846.

"I solemnly affirm that I have heard him correctly quote the Hebrew language in his lectures, and display a knowledge of geology which would have been astonishing in a person of his age, even if he had devoted years to the study. . . In these lectures he has discoursed with the most signal ability, on the profoundest questions of historical and biblical archæology and mythology, of the origin and affinity of language, of the progress of civilization among the different nations of the globe, beside an immense variety of related topics, on all which, the results announced would do honour to any scholar of the age, even if in reaching them, he had had the advantage of access to all the libraries of Christendom. . . I do not perceive that there is any definable limitation to his powers of imparting light on any theme of human inquiry. He apparently discourses on all subjects with equal facility and correctness. The range of his intuitions appears to be well-nigh boundless. Indeed, I am satisfied that were his mind directed to it, he could solve *any* problem in *any* science. . . Urgent solicitations have been made to him, to aid individuals in the accomplishment of schemes of private interest, but all in vain. He refuses, because he says it would not be *right*, and because it would endanger the continuance of his clairvoyant power for higher and holier purposes."

Taylor Lewis, Professor of Greek in the New York University, a religionist of a narrower type of mind, in the *New York Tribune* of August, 1847, said there could be only three possible suppositions in respect to Davis's "Revelations: (1) The book is true, and all the wonders in relation to it; or (2) Davis is obsessed by evil spirits, etc.; or (3) it is from beginning to end a shameless and wicked imposition."

About eight years afterward, in 1855, Rev. A. Mahan, first President of Cleveland University, in a volume of nearly five hundred pages, entitled "Modern Mysteries Explained and Exposed," presented his view of Bible manifestations and the respective "Revelations" of Davis and Swedenborg.

Count Gasparin also wrote a treatise of two volumes, each of nearly five hundred pages, on "Turning Tables, the Supernatural and Spirits" It was translated into English in 1856. Rev. Robert Baird, D.D., in his introduction to it, mentions its author as "one of the most distinguished French Protestants of our times," and published it under the title of "Science *v.* Modern Spiritualism." Yet not a word of scientific proof against, but many pages confirming Modern Spiritualism, may the reader find therein.

Robert Hare, M.D., Professor of Chemistry in the University of Pennsylvania, and member of various learned societies, and especially eminent among chemists for his invention of the compound blow-pipe, in the year 1855, published a volume of four hundred and sixty pages entitled, "Experimental Investigation of the Spirit Manifestations, Demonstrating the Existence of Spirits and their Communion with Mortals. Doctrine of the Spirit World Respecting Heaven, Hell, Mortality and God. Also the Influence of Scripture on the Morals of Christians." In it he showed that the morality of Christians, being irreconcilable with the New Testament, cannot be its legitimate offspring (p 206), and that the world has been least moral when the Christian Church had most sway (p. 270).

In June, 1857, a committee from the professors of Harvard College, after making such experiments of Spiritualism as they thought proper, published as their opinion that every connection with spiritualistic circles corrupts the morals and degrades the intellect, and promised to publish a report of their proceedings—a report which up to the present time has *not* been published.

The conflict between spiritualists and their opponents still continues. In Christendom it is a tendency or growth or development to or from one or the other of the two *Rs*—that is, Rome or Reason. In childhood (men are but children of a larger growth) parents, teachers, public opinion, control the individual. In maturer years as reason and the superior consciousness awake, he hears and accepts the inward monitor, the *Arabula*, as superior to all tribunals. When the energies of his spirit (in this or any sphere of existence) become harmonised, each with all the others, and all in harmony with the Universal Spirit (that pervades the Principles of Nature), then he is at one with the Divine Being. Then he does justice, loves mercy, and walks humbly with his God.

Many and great, and all for the better, are the changes and outgrowths in religious opinions, and in spheres of industry and labour, which have occurred in Christendom within the last fifty years. Broader intercommunication of commerce, enlarged acquaintance with the Vedas, and the other sacred literature of the Orient, freer discussion in matters of politics and economics, have all intermingled, and begat new spheres of thought and action.

Spencer, Darwin, Huxley, and other scientists have eloquently promulgated and lucidly illustrated the doctrine of Evolution, as a substitute in place of the theological doctrine of Creation. As such it is now more or less accepted by not a few of the superior grade of theologians; but inasmuch as Involution is the antithesis of Evolution, the inquiry arises, not yet answered by scientists, whence, where and how the Involution that necessarily preceded the existing order of Evolution? Let it now be borne distinctly in mind, that both the theory of Evolution, and also whence, where and how its necessarily antecedent conditions—were printed and published by Andrew Jackson Davis, some twenty or more years prior to the evolutionary writings of Spencer, Darwin and Huxley.

In July, 1848, Davis published his wonderfully comprehensive, and yet no less wonderfully minute and correct "Chart of the Progressive History and Approaching Destiny of the Race." It is republished in Chap. xlvi. of his Autobiography, under the title of

"Vision of Prophetic Peace." Therein the reader may observe

I. "Father God." *i.e.*, "Love, Will, Wisdom," mentioned as the cause.

II. "Mother Nature," *i.e.*, "Substance, Aggregation, Universe," as the effect.

III. "Nuptial Law," *i.e.*, "Association, Progression, Development," as the end.

Therein is apparent that what the scientists named Evolution, A. J. Davis, equally comprehensive, has yet more exactly designated as Development. Evolution may be on the same plane as Involution; but Development implies an improvement, a rise into a higher plane of existence, as by a discrete degree. Under certain conditions, monkeys might evolute monkeys *ad infinitum;* under more favourable conditions, out from monkeys, through æons of time, might develop or come forth humanity.

That Chap. xlvi., ("Vision of Perpetual Peace,") its past and future revelations of the development of the human race, and of its past and future career in philosophy, theology, government, literature, arts, sciences, etc., is especially interesting and instructive, as yielding intimations of the light and joy that accompany true knowledge, as it rises into consciousness in a divine mind. It is inspiration or inbreathing of truth, independent of any god, or other revelator. When Kepler became absolutely certain of the third of his laws of planetary motion, he said, "what I prophesied two and twenty years ago, I have brought to light. Nothing holds me, I will indulge in my sacred fury, I rejoice, ; the book is written, to be read, either now or by posterity. It may well wait a century for a reader, as God has waited six thousand years for an observer." That wonderful and instructive "Vision of Perpetual Peace" came to Davis's consciousness within the space of twenty minutes, as he was in an Episcopal church, one pleasant Sunday morning, in Channingville, Dutchess County. It resulted from the systematic action of his own intuition and clairvoyant discernment. The grandeur of the view made him shiver with delight, and he published it as one of the triumphs of the "superior" (*i.e.* spiritual) "condition."

In the meantime there have arisen many other workers, saints, apostles, and promulgators of modern Spiritualism, in all the more enlightened parts of the world Such workers have all been endowed with one or another, or more of the spiritual gifts spoken of by the Apostle Paul, in the twelfth and thirteenth chapters of his First Epistle to the Corinthians.

Spiritualists have not been backward in these onward and upward movements. As in the great convulsions of religion eighteen centuries ago, when the apostles and disciples of Jesus looked not at things which are seen, but at the things which are not seen, and were assisted and strengthened in their beliefs and labours by miracles and higher powers—so modern mediums, in season and out of season—many of them without gold, silver, or nickel in their purses, without scrip for their journey, have lectured, and published the gospel of Spiritualism—some from platforms in spacious halls, others through books, pamphlets and weekly journals, and others by startling phenomena not unlike Bible miracles. Many of these mediums have worked where they listed; audiences saw and heard them, but often could not tell whence they came, nor whither they went. "So is every one that is born of the spirit."

Yet not uncommissioned and unassisted, have been the apostles and promulgators of Modern Spiritualism. In 1852, the American seer, then in his twenty-fifth year, had visions of *The Spiritual Congress.* No more authentic and instructive relation of an assembly of Supernal Beings exists in sacred history. In no convocations have appeared a greater number of spirits of a high degree, or for wiser or more benevolent purposes, than in the Spiritual Congress described in A. J. Davis's volume entitled, "Spiritual Mysteries Explained" (pp, 110-171).

The seer is in High Rock Cottage, Lynn, Mass.; the time is August 7-9, in the year 1852. His spiritual eyes are opened. He sees a company of men from the spirit-land. They seem very natural. They move and talk and smile and gesticulate as ordinary men, yet with far more grace, ease and spontaneousness. Their features emit a sudden radiance, as it were, from minds highly endowed with wisdom. Far beyond, he beholds a great multitude, many thousands of spirits and angels, both male and female, coming toward the company. They arrange themselves, they gaze upon the different towns, villages and cities on this side of the earthly surface. *They seem to be looking into the mind and reading the heart of every human being.* The seer's spiritual ears are now opened; he is both clairvoyant and clairaudient. Four spirits approach whom he recognises as his most dear friends in the spirit-land.

"There are days," says Emerson, "when the great are near us; when there is no frown on their brow, no condescension even when they take us by the hand, and we share their thoughts. These are the days which are the carnival of the year." Such must have been those summer days to A. J. Davis, when his guardians in the spirit-world came near; when the illustrious Galen, one of his guardians, made known to him the mission he was to enter upon, and promised assistance to him in his labours.

"What," inquired Davis, "is the *object* of yon vast multitude of spirits, who have been in session so many hours?

"They have convened," replied Galen, "for the purpose of weighing kings, emperors, tyrants, teachers and theologians in the balance of Justice and Truth. Men have commented on the contents of the Bible with a gaudy show of skilled erudition. But the true commentary is now being written; when completed it will be found to be a New Dispensation."

"When will this investigation terminate?" inquired Davis.

"When there shall have been discovered *twelve teachers of philosophy,* and enough media to awaken the advocates of sacred superstition from the delusive sleep which has befallen them," answered Galen.

"Can you inform me by what names some of those spirits in your innumerable host are known on the earth.

". . . I will transfer to you for the present," he replied, "a few names of the spirit-brothers who are now this very moment, urging forward the essential principles of Justice and Wisdom and Truth—interior philanthrophists, the lovers of their terrestrial brethren: Zoroaster, Moses, Solomon, Paul, Lycurgus, Plato, Christ, Hippocrates, Socrates, Galileo, Fénelon, Mozart, Raphael, Fourier, Spinoza, Byron, Goethe, Spurzheim, Washington, Franklin—these, together with many thousands of no less advanced minds, though less known to the world's superficial history, have places assigned to them in yon legislature."

Most of the generation that first read of this wonderful Congress of Spirits, half a century ago, have passed on to the higher life. Many now believe that the seer who witnessed and described it has also gone. About twenty years ago, returning from a trip in the White Hills, he stopped over night at the hotel at Gorham, N.H. While there, the Hon. P. W. Chandler, formerly City Solicitor of Boston (an attendant at, and perhaps a member of the Swedenborgian Church), learning that A. J. Davis was one of the hotel guests, desired to be introduced to him. As Mr. Chandler approached with extended hand, he started back, evidently much surprised, saying:

"Are you Andrew Jackson Davis?"

"Yes."

"The author of 'Nature's Divine Revelations?'"

"Yes."

"Of the 'Great Harmonia?'"

"Yes," smilingly answered Mr. Davis.

"Well, I am astonished," Mr. Chandler said. "I expected to see an aged man, spare, with bent form, and long, white beard; but here you are, young, erect, alert, and in good health!"

"Yes," said Mr. Davis, "but I was quite young when I published those works."

Since then Mr. Davis has been assiduous in his labors. For the past twelve years, his home has been in, or near Boston. Beside writing and publishing the second

volume of his Autobiography, extending it to Feb. 10, 1885, entitled "Beyond the Valley: Sequel to 'The Magic Staff,'" he has devoted largely of his time to medical practice.

During this time, in Boston, he has treated from forty to fifty patients per week—say about one hundred and fifty per month, or eighteen hundred each year—forty per cent or more of whom he has cured of a great variety of (mostly chronic) diseases; sixty per cent or less he has relieved of their infirmities Beside his office practice he has an extended correspondence, three days in the week answering letters from foreign countries. During such days, if pleasant ones, there may often be observed a group of two, four or more bicyclists, ladies and gentlemen, speeding along some one of the many parks or highways in or around Boston. One of the party, not always in the lead, may be a medium-sized man, sitting erect, holding firmly to the cross-bars, his gray hair struggling out from the well-fitting cap Not strange is it that his white-silk neckerchief, belted jacket and bloomer pants, secured by anklets, should have become well dusted by his long-distance ride. Perhaps that rider—under all circumstances keeping an even mind, even when his cycle wabbles, vexed by ruts or stones in the road—may be recognised as the American Seer, Dr. Andrew Jackson Davis, for he often takes such rides.

Fifty years have passed since the publication of "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind, by and through Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant." Forty or fifty thousand copies of the work have been circulated. It is the belief of many, that as the mission of Jesus on earth was one of love, so that of A. J. Davis has been and is a manifestation of wisdom. Have we any reliable knowledge of the purpose which the visible or invisible persons or agencies had in view in the delivery and publication of the lectures contained in that "most remarkable work of all the ages," as some people believe it to be?

Professor Bush attended the delivery of many of the lectures, and received certain very remarkable tests of the personal influence of Swedenborg in connection with them. In his MESMER AND SWEDENBORG, published in 1847, p. 210, he writes of young Davis, then about twenty years of age, and of the great purpose of the lectures, as follows:

"The manner in which Mr. Davis's remarkable gift is, so to speak, *managed and overruled*, is no less extraordinary than the gift itself. It is uniformly held in entire subordination to some *important use*. He submits to no experiments prompted by mere curiosity. He makes no revelations, offers no advice, expresses no opinion which would in any way give one person an undue advantage over another. Though evidently possessing in his abnormal state a supernatural knowledge, no worldly inducement has the least effect toward persuading him to exercise it for any purpose which would not conduce to the *good of the whole*.

As to the lectures in which he is engaged, he maintains that in their grand scope they aim directly at the regeneration of society: that a great moral crisis is impending in this world's history; and that he is selected as a humble instrument to aid, in a particular sphere, in its accomplishment."

What his life, words and actions have since been to the present time, now in his seventieth year, are open to the whole world. No person can reveal them more fully than he has unfolded them in the two volumes of his autobiography already published, and incidentally in other parts of his many volumes. Socrates regarded himself as holding a mission from Apollo. A. J. Davis, in that wonderful spiritual experience of his, March 6, 1844, recorded in the "Magic Staff," pp. 227-245, says, "Presently I beheld a man approaching deliberately, . . he was a person of diminutive stature, his fine symmetry, beauty and elegance of deportment captivated my attention; . his moral and intellectual developments were prominent, he was a spiritual being. In his hand I perceived a clean, white scroll; . . he elevated the scroll to his lips, affectionately imprinted upon it a pure and holy kiss, then handed it to me to open and read. . . it contained *writing* in characters which I had never before seen; but I could translate them without hesitation. . . It read thus:

"'As they were, so they are;
As they are, so they will be!'

Beneath was the following interrogatory: '*Now do you believe it?*' . . . I signified my conviction, and signed my name.

"This being done, he received the scroll with a bow, rolled it together, presented it to his lips, then turned and departed.

"'How unaccountable,' exclaimed I, 'that a stranger should come, obtain my signature, and depart, without uttering one word vocally, and yet so eloquent! Mighty truths now gushed up from the depths of my spirit, and I was impressed with the following correspondence: The scroll-bearer represented a reformer who (while on earth) had shed light upon life and immortality." Mr. Davis does not mention his name. When interrogated whether or not it was he of Nazareth, he never assents nor denies—makes no answer, or pleasantly changes the matter of conversation.

As being the most prominent Spiritualist and Clairvoyant of the age; as an unwearied Reformer, writing volumes, editing and contributing to reform journals; as a Lecturer, speaking from platforms in many of the cities and large towns, from the ocean to the great rivers of the West, Mr Davis has performed great, beneficent and varied labours, and it is proper at the present time to vivify in memory, as has herein been somewhat attempted, the name, the marvellous revelations and visions of the American Seer, inasmuch as he was the pioneer of Modern Spiritualism, and has within the last year passed the Psalmist's "three-score years and ten," and also because the present year is the fiftieth year since his first volume, "Principles of Nature and her Divine Revelations," etc, was entered for copyright. The entry was made in 1847, not in his own name, not for his personal profit, but in the name, and for the pecuniary benefit of Silas S. Lyon and William Fishbough—the one his magnetiser, and the other his faithful scribe.

The American Seer, clairvoyant, clairaudient, and clairsentient, is also known as the promulgator and exponent of the Harmonial Philosophy. Its principle is simple, its sweep universal! it permeates and pervades the heavens and the earth and all things therein. It operates to promote their harmony and unity. It includes and coördinates all philosophies and departments of knowledge—natural, spiritual and celestial. Says Pope:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the Soul."

But the Harmonial Philosophy is Spiritualism philosophically applied in investigating the constitution, energies and divine principles of nature. Nature includes all that is born and ceaseless evolution. It is a word of exhaustless meaning. It includes the entire system of all existence, whose centre is everywhere, whose circumference is nowhere, the Eternal Cause and the Eternal Effect, and is the great fountain of truth. There are those who have given, as it were, their lives to apostolic writings, Bibles and traditions of the ancients; they have "reasoned high

Of Providence, Fore-knowledge, Will and Fate,
Fixed fate, free will, fore-knowledge absolute,
And found no end, in wandering mazes lost."

"But he," says Davis, "who searches Nature, searches the Gospel of God. It is the fountain of all authority in science, morals and religion."

ALFRED E. GILES.

Hyde Park, Mass.

The June number of *The Palmist* contains an illustration of the hands of Her Majesty Queen Victoria, accompanied by a study of her character as indicated by them. In addition there is a fine likeness of the late Lord Leighton (President of the Royal Academy), and four vignettes of other notable men with Physiognomic-Graphologic sketches. This periodical, which is the journal of the Cheirological Society of England, regards palmistry as a science; the tone of its articles is excellent, and many of them interesting reading even to novices. It is admirably got up and moderate in price. The publishers are The Roxburghe Press, Westminster.

DR. J. M. PEEBLES.

FROM a letter received from Dr. Peebles dated London July 9th, we learn that whilst in Egypt he received letters from home that necessited his abandoning his intention to visit Palestine and Persia, and return speedily to America. He arrived in London in time to witness the last of the Jubilee celebrations, and referring to the event he says :—"It was a grand success, and so wisely planned and skilfully executed that there occurred not a single accident. London is the city of the world, and most admirably governed." He was stopping at Mr. and Mrs. Morse's Florence House private Hotel, Regents Park, and speaks in the highest terms of House and hosts, strongly recommending Spiritualists who may be visiting London to put up there. Calls came to him to lecture at Manchester and Glasgow, but he was unable to respond to them ; he, however, gave one lecture to a large and enthusiastic audience at the Cavendish Rooms, London. Prior to his departure a reception was given him by Mr. Morse at Florence House attended by a large number of Spiritualists, and letters of goodwill and good cheer were received from Sir William Crookes and others who were unable to be present.

An interview with the doctor, illustrated with his portrait, is published in *Light* for July 10th. The first portion of it includes what has already appeared in the *Harbinger*; the following is mostly new to our readers :—

The friction between Theosphists and Spiritualists is lamentable, inasmuch as both, warring against materialism and sectarianism, seek to demonstrate a future conscious existence. The left hand should not war against the right. Modesty is a very commendable virtue.'

'Are you a Theosophist, then, doctor?'

'If Theosophy means the brotherhood of humanity, developing the psychic powers, and studying Aryan literature, I am. But if it means precipitations and infallible Mahatma communications, a portion of which leading Theosophists have pronounced "fraudulent ;" if it means chains of planets visible and invisible, our earth being the fourth ; if it means the weaving of Hindu mythology into the web of Western science, loaded down with dead Sanskrit verbiage ; if it means that the third race of imaginary Lemuria had a third eye ; if it means that the "divine ego, the higher self, is not in the man but above him"; if it means pledges to secrecy with grips and passwords ; if it means that the inmost soul is enwrapped in forty-nine sheathings as Mr. Judge taught ; if it means sneering at séance rooms, vilifying Spiritualist mediums, twitting them of being "controlled by spooks and shells"; and if it means that Madame Blavatsky has been thus quickly reincarnated into and is now meandering about in a nineteen-year-old Hindu boy's body, I am not a Theosophist. I met the Theosophical seceding "crusaders" in Australia; and, listening to them both in private and public, said to myself, if these are exponents and practical exemplifications of universal brotherhood, God spare us any further epidemic of Theosophic brotherhood! Colonel Olcott and Mrs. Besant were referred to only with supercilious sneers! The bitterest enemies of Spiritualist mediums in America are American Theosophists ; and yet they preach brotherhood!'

'Did you meet any Yogis and Fakirs in India?'

'Travelling largely for this purpose I met during my different visits to India a number of them, and only one did I see that had any genuine psychic powers ; nearly all of them are hypnotists, frauds, or tricksters. Colonel Olcott, who has now been in India seventeen years, publicly described them as "painted impostors who masquerade as *Sidhus* to cheat the charitable, and secretly give reign to their baser natures"

'It is reported that Swami Vivekananda, a Brahman, produced considerable excitement in America, when there lecturing and teaching Hinduism?'

'Swami Vivehananda is not a Brahman, but a lower caste Sudra. His real name is Narendra Nath Dutt. His relatives reside in Calcutta. He was educated in "the Church of Scotland Institution." He was for a time an actor on the stage in religious dramas, and he "discoursed at first," says that unassuming, yet cultured Hindu, Babu P. O. Mozoomdar, "in a sort of half delirious state, becoming now and then quite unconscious." Later he professed to become a *Sannyasi*, that is a sort of an ascetic who abandon all worldly concerns, dressing scantily, living on vegetarian diet, wandering from shrine to shrine, and depending upon alms for support. But Mr. N. N. Dutt, *alias* the Swami, a supposed Brahmin, alias *Sannyasi*, advocating a sort of new and revised Hinduism. That able Calcutta journal, the *Indian Nation*, said, "Swami Vivekananda is, we take it, the holy disguise of a name that is Bengali, but we are not given to understand by what authority it was, whose the 'breath' that caused the elevation to a peerage of sanctity." Mr. Dutt is still a good actor. In America he was decked and turbaned in gorgeous Oriental attire, and showed no aversion to beef and ham, wines and cigars and first-class hotel living. This was just the man for my countrymen to gush over, and just the man to snarl and cry out against the "injustice of English rule in India." Hindu caste is a frightful social scourge ; child marriage is another ; an idolatrous superstition is another ; and an uneducated womanhood is still another. What a missionary field for the Swami Dutt's eloquence! I am an admirer of the genuine Hindu character ; they are our Ayran brothers, and a grand future lies before them.

'And when do you start on your journey home again'!

'I expect to leave London on July 10th ; and I need hardly say, in parting, what pleasure it has given me to meet you once more, and thus renew a friendship of nearly thirty years' standing.'

'But you will come to our International Congress in June next, notwithstanding the distance of San Diego from London? After all the travelling you have done, such a journey will be small affair.'

'Oh, certainly, that is my intention. My only present regret is that you are leaving town just as I arrive, or that I arrive just as you are leaving—whichever way you prefer to put it.'

Dr. Peebles left London for Southampton, July 10th, to take the steamer for new York and will ere this have reached his home in San Diego, whence we expect shortly to hear from him.

OCCULT PHOTOGRAPHY.

Some most interesting experiments in what the writer calls "Occult Photography," by W. Ingles Rogers, are published in *Photography* for May 27th. At the suggestion of a friend, Mr. Rogers drew a diagram of a circle one inch in diameter, with a cross in the centre, looked at it fixedly for 30 minutes, and three days after substituting a sensitive plate for the diagram, he gazed fixedly at it for a length of time, developed the plate and obtained nothing. Having an idea that perhaps a vacuum was essential, and not being daunted by the failure of his first experiment, he drew and gazed at another diagram in the form of an X., and on the following day repeated the former operation with the sensitive plate using a vacuum to bridge the space between the eyes and the plate. On developing the plate he was astonished to find not only the X diagram which he had in his mind, but the former one blended or overlapping each other. Later, his wife having the image of a friend (whom she had seen a few days previously) strongly in mind, he induced her to sit and look through the vacuum case at a plate in the same manner as he had, and on developing the plate the figure of the friend appeared upon it. His theory is that the impression on the brain is thrown back on the eye and reflected therefrom onto the plate. The two illustrations (copies of the plates) are very distinct.

We regret to find from reports in the English papers that Mrs. E. H. Britten is seriously ill and quite incapacitated from public duties. Mrs. Britten has been a prominent and effective worker in the spiritualistic field both as an orator and writer for over thirty years, and has a world-wide reputation. Though in a low state her sister, with whom she is residing at Manchester, England, is hopeful of her recovery. We trust this hope may be realised, and that she may be spared to continue the work here awhile longer.

CURIOUS PHENOMENA IN FRANCE.*

By Quæstor Vitæ.

A summary was given in these columns recently of the pseudo-mystical phenomena, appearing spontaneously in France at present. A series of hauntings and knockings have also appeared in different places which are ascribed to demoniacal sources by the ecclesiastics of the Société des Etudes Psychiques, and which various authorities on occultism and psychism are puzzling themselves to explain.

Last June an independent voice began threatening the inhabitants of a cottage at Valence-en-Brie. It first spoke in the cellar to the children of the occupier. It then expressed threatening language to their mother, an invalid confined to bed in her room. Then the windows and a mirror were smashed by the invisible power; furniture was knocked about, etc.

M. Gaston Mery who has constituted himself into a public inquisitor in such matters, went down. The village priest interrogated by him did not think that there was any diabolic influence at work. The Mayor could give no explanation. The doctor was equally prudent. The Abbé Schneibelin had found that the stones thrown were magnetic; they deviated the needle of a galvano-metre. He considered that the phenomena were produced by some man by the use of the black art.

The well-known occultist, Papus, then went down and directed a magical attack against the influence. When the spot from whence the voice issued was pierced with a pointed steel weapon, a shower of sparks issued from it. A rag which the spook had used to frighten the children with, and was inspired with the magnetism of the unseen influence, was then burned, when the voice shouted with pain (from repercussion?) and asked for forgiveness. The son of the occupier had previously discharged a gun at the place whence the voice issued. Twice a cry of pain had followed the shot, from an invisible source. The hauntings ceased after this vigorous onslaught till September when they began again.

M. Stanislas de Guaita, another occultist, compares the circumstances with a case of sorcery which occurred at Cideville in 1851, where the hauntings and persecution of a priest were supposed to have been traced to the black craft of a shepherd. Thorel, who was found afterwards to have been wounded physically by the repercussion of the magical exorcism practised against his shade, though bodily he was not present.

It is true that Dowd, the well-known authority on Rosicrusianism, says that vampires (incubi and succubi) are projections from living people, and it is well-known that the doubles of many people travel while their bodies are asleep or entranced. It is claimed by some people that they are conscious of the experiences attained through their doubles. There is no doubt that many strange and uncanny things occur by these means. The writer has been told of extraordinary circumstances so resulting (especially in America). It is indeed probable that some of the hells which Swedenborg described were so constituted, and that such experiences were the only reality in the witches' sabbaths. There is also no doubt that some occult schools claim to teach the power of volitional projection and conscious action through the double, and that while the method is the same the only difference between the black art and the white, consists in the motive and purpose, as to whether selfish gratification or unselfish knowledge is sought.

But in the special circumstances described as occurring at Valence-en-Brie, it must be noticed that when the invalid woman was removed to another house, *the independent voice accompanied her.* Consequently it is to be inferred that unconsciously to herself, she is the medium or battery providing the force used as nexus or connecting link between the physical and psychical worlds. It is now becoming recognised that mediumistic phenomena imply action through the vehicle of exteriorised human magnetism (called also sensibility, vitality, od, astral, principle, etc.) Papus noticed that a prolonged continuation of the phenomena was accompanied by the enfeebling of the invalid. It is therefore probable that the operator is some unprogressed discarnate human being, still so little removed from matter as to be able to use the astral effluvia of the invalid woman as connecting link through which to act. It is further evident that the woman's astral radiation must be of a consonant quality which permits of such approach. M. G. Mery, however, prefers to infer that the action is that of a human sorcerer and even expresses the expectation of tracing him. If he succeeds it will constitute valuable evidence for future guidance. But the fact of the phenomenon of the independent voice shows that it is of mediumistic origin. Occultists, or black magicians, may project their doubles, but they cannot produce an audible voice thereby. It is to be regretted that he did not obtain the assistance of a clairvoyant, or "lucid" somnambule, when he went down to investigate the position.

A case is reported in the *Theosophist* of haunting at Nimes, in which a woman has been cut, as if by invisible knives. Colonel Olcott attributes this action to fire elementals. Another authority in the same school, Mr. Leadbeater, has informed us that elementals are thoughts. Of course he cannot mean thereby the ideas or reactions in man's mind, generated by sense impressions; nor can he mean the representation of such past experiences which constitute imagination. He must mean units of being; of vital consciousness, evolving into form (the thoughts of dual-being and not of divided being). But such units are *not* self-conscious, and consequently cannot act as determining operators. Therefore, without intending any disrespect, it is evident that Colonel Olcott's theory is untenable as only self-conscious beings, *i.e.*, selves can act as determining operators. As to whether the action in this case would come within the implication of human sorcery as suggested by Papus and Stanislas de Guaita, or not, it is impossible to estimate from the meagre details given.

A series of knockings and scratchings have occurred at the house of Mr. F. Place Pelleten, at Agen, always in the presence of his two young nieces. The Mayor, Mr. Thomas, is a spiritualist. He requested the influence to reply to questions by the means of raps, and learned in this way that the influence professed to emanate from the father of the children.

Similar phenomena have appeared at Yzeures, also in the presence of a young girl Renée Sabourault, and when the girl removed to Poitiers, the rappings followed her, showing that she is a medium. Quite a number of scientific amateurs have investigated the phenomena, lawyers, doctors, reporters, etc., without being able to trace the source of, or to account for the noises. During the last investigations made, the girl and the chair in which she was sitting, were levitated about a foot above the floor during fifteen seconds, and that about a dozen times while entranced (as reported in the *Matin*). The family were at a loss to account for the occurrences, and much desire their cessation. They have therefore sent the girl to live at their doctor's house, hoping that he may cure her of her strange affliction.

It is evident that these noises and levitations are of a similar character to those which occurred in the presence of Eusapia Paladino, where the astral operator was seen and described by a clairvoyant, and where the astral operator stated that he acted through the vehicle of the medium's exteriorised vitality. The magnetiser, Lafontaine, produced several cases of levitation by the use of this radiation. Charpignon also. M. de Rochas has reported other cases. Professor Boirac has recently produced similar phenomena.

The raps are also produced by the use of this fluid, as was illustrated in the presence of Eusapia. A disturbance in the static polarisation of the objects acted upon is apparently entailed by the human magnetic radiation, which in itself carries polarity, as has been experimentally demonstrated. One of the leading electricians on the continent states that noises could be produced in a bar of iron by the disturbance of its polarity by means of an electric current. Reiss tried to construct a system of musical telegraphy on this principle, about 1860.

* Maisons Hantées. G. Mery. Dentu, Paris. La maison Hantée de Valance. Papus Chamnel, Paris. L'Echo du Merveilleux. Paris.

The mystical apparitions of the Virgin continue to occur at Tilly, and are complicated now by a rain of luminous, silvery sparks, which appear around the vision, but which dissolve ere touching the ground. Gustave Mery went down to the anniversary service, held on March 18, under the patronage of the Bishop of Bayent. The Vatican has requested the Bishop to supply full particulars of the occurrences. Unfortunately it will be the Cardinal Parocchi who will have charge of this matter at Rome, apparently. This is the leading authority who supported Leo Taxil in his self-confessed imposture with regard to Diana Vaughan and Devil worship. To judge from that precedent we cannot expect much light from that quarter.

The Turkish consul in Paris, Rachid Moutran, went to Tilly and saw the vision. The Virgin caused Louise Poliniere to turn three times towards the consul, in reply to his mental prayer. He also saw the rain of silver sparks. The consul gave an account of his experience to the Paris Societe des Etudes Psychiques.

Marie Martel and Louise Polinière continue to see the vision of the Virgin, with four angels kneeling at her feet. They have also had a vision of a church which will be erected there at some future time. Other people have also had this vision. Mery publishes a sketch made from the descriptions of the several lucides who have seen it.

With regard to these strange phenomena, it must be remembered that Reichenbach and Dr. Bué affirmed that the earth radiates magnetic effluvia of a character similar to those radiated by man. Denton has described this fact in his "Soul of Things." Keely confirms it again in his "magnetic outreach." It may be that at the place where these apparitions occur, near the elm tree, these magnetic radiations are exceptionally strong, from some subterrene cause, and that the discarnate operators are enabled to use their magnetic or astral effluvia, as the vehicle or background, or nexus, in which to reflect the images they wish to present to the clairvoyants, as similarly they use the human astral or physical effluvia, for the production of mediumistic phenomena. It is this physical radiation which constitutes the connecting link between the physical (sense related) and psychical worlds. The earth has a magnetic soul (world-soul), the radiation or "outreach" of which has been experimentally demonstrated by Keely, and "sensed" by Denton and by Reichenbach's sensitives. The same process of the Universal applies in the macrocosm as in the microcosm.

OCCASIONAL NOTES.

Exploration and excavation in Egypt, etc.—or, to express it broadly, in "the East"—are year by year bringing to light ancient papyri and other memorials of the buried past. One of the latest treasures thus unearthed has just been issued to the reading world, and can now be purchased for the modest sum of sixpence. This is "The Sayings of Our Lord," recorded in an early Greek papyrus, and translated into English by Messrs. Grenfell and Hunt. Experts have not yet determined its date, but there seems a consensus of opinion that it belongs, at latest, to the first part of the third century, A.D. Dogs delight to bark and bite, and theologians will of course wrangle over this document, reading into it supports for their phantasies; but we may regard the words of the London *Inquirer*, when reviewing "The Sayings," as wisely temperate and containing the "right ring." Mr. H. Junor Browne, of Melbourne, author of "Roman Catholicism before the Birth of Jesus," and Dr. J. R. Buchanan, of California, whose remarkable book "Primitive Christianity" is now before the public, alike would doubtless concur with the *Inquirer's* judgment, namely:—"This tiny witness from the remote past should suffice to recall Christian people to the actual growth of Christian institutions and literature. Instead of the whole system springing full-panoplied into being in some miraculous apostolic age, it grew amid human conditions and did not manifest the forms we know—the priesthood, the creeds, a scripture of canonical authority—till after a varied experience, not exempt from adverse and corrupting influences."

In *The Far East*, a monthly journal which is an English translation from the vernacular of the *Kokuminno-tomo* (or "Nation's Friend"), appears an interesting article on the religious crisis in Japan, by Mr. Clay MacCauley, M.A. According to this writer, a noteworthy use of the word "Unitarian" is coming about among the Japanese, for whenever anything pointing to "liberal" ideas is said or done, no matter to what sect the speaker or doer nominally belongs, the people say "He is a Unitarian." In fact, remarks Mr. MacCauley, the name is fast becoming a Japanese word that points out for every man and thing with which it is associated, "reason in religion." The same writer reports a strong reaction in Japan against the Christianity preached by orthodox missionaries.

Missionaries are notoriously modest mortals who despise wealth and the "good things" of life, and revel in self-sacrifice. Sir George Dibbs has just returned to Sydney, from a visit to the Fiji islands, and he relates *more suo* this little story:—"Levuka was to have been the capital of Fiji. Some missionaries, knowing this, bought up all the land beforehand, in expectation of a handsome profit. When the Imperial Government wanted it for the city they wouldn't sell except at an exorbitant figure. Then Sir Arthur Gordon proclaimed the capital at Suva, and euchred them. Levuka would have been the better place, but the Imperial authorities could not stand that sort of thing. Now the missionaries are sorry they were so infernally greedy."

Mr. Justin McCarthy, in his graphic "History of Our Own Times from 1880 to the Diamond Jubilee," pays a deserved tribute to the late Charles Bradlaugh. "In the end," says this historian, "the public in general came to appreciate the sincerity and the manhood of his character. Everyone admitted that he was sincere and self-sacrificing, that there was nothing sordid in his nature, and that those were mistaken who at one time regarded him as the mere bravo of a religious controversy. He was borne to earth, if we may quote the words of Macaulay concerning a greater Englishman, in peace after so much strife, in honour after so much obloquy."

Spiritualists, as such, are probably not much concerned with two subjects that are just now agitating the sects and perturbing the clerical mind, *viz.*, the introduction of "Scriptural" instruction in the State Schools, and the recognition of "God" in the Australian Constitution. The former topic is not one for discussion in these "Notes"; nor would the latter be adverted to but to give publicity to a paragraph lately written by a "preacher and teacher" in a neighbouring colony, a member, by the way, of the Baptist denomination, one of the "straitest" and least progressive of the Christian sects. He says, "It grieves me exceedingly, as I am sure it must shock every ardent lover of religious liberty, to find eminent theologians striving to impose a dogma on the members of the Federal Convention by insisting upon a clause recognising 'God' as supreme head or ruler of the universe. This is nothing less than a calamity to truth and an infringement of liberty of conscience, for such a clause would debar such men as Huxley, Herbert Spencer, Tyndall, Mill, Bradlaugh, and the best of our highest scientists, from admission to the council, while it would render it obligatory on all atheists, agnostics, and free-thinkers, to become positive propagandists of their views."

X.

"The great features of the Spiritual Religion are, as I understand them, as follows:—Its foundation is laid in the belief of an all-good Deity, whose power is manifested to us by the immensity, profundity, sublimity, ingenuity, and adaptation of the means to the ends in the creation ascribed to the co-operation, if not origination, of his mind. The Bible of the Spiritualist is the book of Nature—the only one which by inward and outward evidence can be ascribed to divine authorship."—PROFESSOR ROBT. HARE.

WHAT ARE DREAMS?

By A.M.

THERE are dreams and dreams. Those that usually occupy our slumbers seem but a series of hallucinations, incoherent, objectless and at times very foolish. They repeat in a confused manner some of the thoughts and impressions that have passed through the mind during the previous day. Not unfrequently their origin may be traced to bodily conditions, a heavy supper followed by libations, a cramped position, etc, or to sensations received at the time from surrounding objects, but interpreted wrongly by the "subliminal" consciousness of the dreamer. Generally they pass before us like a fleeting panorama and are rarely remembered in the waking state

But a very different class of dreams are those to which Shakespeare refers in the words, "We are such stuff as dreams are made of," or Byron, when he relates a dream, "That was not all a dream" Whilst the former are more or less subjective in their origin, in the latter this is manifestly objective. They come from without and frequently, more especially when relating to future events, appear to have been impressed on the mind of the sleeper by supernal, spiritual powers. This impression is made with some force, often causing the dreamer to awake and to remember them in all their details. They are not objectless, but their objects are manifold. Often when our conduct has been questionable, they convey to us wholesome admonition. At other times they are imparting advice on puzzling questions of daily life, which probably were the subjects of anxious thought before we fell asleep, failing to decide in the waking condition which of two courses of action before us we are to take. Next morning our choice is made without further reflection. With some persons this occurs not once, but frequently. Hence the wise habit "of sleeping over it," which many adopt on doubtful and difficult subjects, if they cannot easily come to a decision. I am intimately acquainted with a physician, who invariably follows this rule in any anxious case he has to treat where both diagnosis and treatment are doubtful. He assures me that the most valuable suggestions have come to him by following this rule, not only in special cases, but also with regard to the treatment of certain diseases in general. Another instance of this kind is that of a miner (now a wealthy landowner), a man of undoubted honor and probity, who has assured me more than once that he owes all his wealth to a dream. He landed at Sydney from Lancashire in the early times of the goldfields with his family, and at once proceeded to one of the N.S.W. fields. But fortune did not favor him, his funds were getting low and he was irresolute what to do. With dull care in his heart he went to sleep one night and had a lively dream of a pretty valley, surrounded by hills on all sides and a small, low one in the middle, where he was impressed gold in abundance would be found by him. Smiling and strangely hopeful, he related his dream to his wife at breakfast next morning, and gave her a description of the locality shown to him. A few weeks after this he was induced to join a party of miners going to the newly discovered Ovens gold-fields. There were no roads in those times and they travelled through the bush, guided by compass and an occasional inquiry at a station. The first diggings they reached after crossing the Murray river was the present Allan's Flat. They arrived there at night, and imagine my friend's amazement, when on emerging from his tent next morning, he at once recognised the locality he had seen in his dream. All the available ground was pegged out already, only the hill pointed out to him was yet unclaimed and at once secured by him. Being a man of keen insight and resources, he at once looked out for water to unearth the golden treasure with, and did not even prospect the ground for fear of arousing the cupidity of others working all around him but not dreaming of looking for gold in a hill. He found an ample supply of water in a little mountain stream close by, and diverted some of it to his claim, which in the meantime had been duly registered. Derisive cheers greeted the new chum when he commenced sluicing operations, but they soon changed to envy, when the results of his labours became known. They proved highly remunerative, and he soon had a substantial deposit in the bank, which he wisely invested in land, his present property.

Now on what other theory than that of spirit-aid to a worthy man can we explain this dream? My friend up to this day takes it to have been a special act of Divine Providence in his favor, and smiles incredulously when I assure him that the instrument, through which this act was accomplished, could only have been a friendly spirit, who took an interest in his welfare. Being a strictly orthodox churchman he will or cannot see that occurrences, with which his Bible teems, take place now, and that Protestantism by teaching the old dispensation closed with Christ and the spirit-world removed to some unreachable distance from this earth, has excluded from its tenets the very elements, that alone can give them fervour and life.

Sleep no doubt renders us more impressionable to spirit influence, because more passive. Thought-waves from without we would probably not feel in the waking state are rendered more powerful in sleep, because they are not crossed and weakened by others constantly flowing out. Mesmerism, or to use the more fashionable term, hypnotism, proves beyond doubt that in sleep both natural and induced, thoughts, trains of thought and even thought-pictures can be transferred from mind to mind, from operator to subject. When the former mesmerises a person in the natural sleep and wills that person to dream a special dream and to remember it, when awakened, the dream takes place and is related at once on the individual being asked what he or she dreamt of. This is still more the case in somnambulism. If the human soul, whilst yet in the body, has this power, is it likely to lose it after its removal to a higher sphere, where its vast potentialities are so greatly increased? And is it not wise to pay some attention to all dreams that are forcibly impressed on us, more especially if we dream them repeatedly?

Our literature and the records of the S.P.R. are giving numerous well authenticated instances of this kind. Here is a specially striking one, which I translate from the *Zeitschrift für Spiritismus* of May the first.

Otto Milrad relates it graphically:—"I was vehemently aroused from sleep in the middle of the night, a feeling of intense anguish and terror almost suffocating me. What could it be? As I passed my hand over my forehead, bathed in cold perspiration, a most vivid and terrifying dream flashed back to my mind with all its horrid details:

I was in a strange town and entered a certain building. All seemed dark and gloomy within. Only the dim light shed by two candles enabled me to see the walls of the corridor draped in black. Below the candles I recognised an open coffin, and by its side I saw a young man, dressed in sailor-like costume. He approached me smiling and bowing politely, and at the same time doffing his cap; he pointed to the coffin and invited me to take a seat in it. Against my will I approached the coffin, a mysterious power lifted me into it, and with a cry of terror finding the lid closing upon me I awoke.

This was my dream. My heart was still beating most violently; I could only breathe with difficulty, and almost hear the throbbing of the pulses in my temples. Presently, however, I smiled at myself for being thus frightened by a dream. What nonsense and weakness of mind, I said to myself, closed my eyes and attempted to sleep on. But for a long time I found it in vain, for strange phantastic and shadow-like figures were passing before me, now smiling, then frowning in horrid grimaces and actually threatening. At last I must have fallen asleep, but it was only to be once more awakened by the same identical dream, more vivid, if anything, than before. I now felt thoroughly nervous and unmanned and my limbs almost paralysed with fear. Surely I thought this is an announcement of your own impending death, and to a young man in the prime of life the prospect was anything but cheering. Whilst yet pondering over it I heard the door-bell ring, and presently a telegram was

brought to my bedside, marked urgent. An intimate friend living in a neighbouring town wired for me to come to him at once on business of great importance to himself. Without hesitation I resolved on going. But what about this dream, so closely preceding the call from my dearest friend. Could it be possible that the open coffin was waiting for me where I was in love and duty bound to go. But perhaps the dream was only intended to warn me of danger. Perhaps it was a mere accidental coincidence. At all risks and hazards go I would, and consulting my watch found that I had a full hour left me to catch the first train. I got up and dressed, but whilst doing so I again hesitated. If this dream—if. But perish this cowardly fear, excusable in a superstitious old woman, but unworthy of a man and a soldier. I started in due time but all the way was ill at ease, unable to shake off a vague presentiment that something was sure to happen to me. I arrived safely, however, and taking a cab drove at once to the Hotel Bristol, where my friend was staying. The porter having directed me to No. 126, third floor, I approached the lift and was in the act of stepping into it, when looking at the young man in charge, I recognised him at once as the exact fac-simile of him, who had so politely asked me in my dream to get into the coffin. Here were the same sailor clothes, the same face and smile, the same doffing of cap, the same polite invitation to be seated. Once more I looked at him, and then with a hasty "No, no, thank you," staggered towards the stairs, which I slowly ascended, the lift with a lady seated in it, passing me, who felt very much like a coward and fool for having allowed an evidently groundless fear to master him, for where I said to myself can danger come from here, where evidently all is safe. But whilst these thoughts were passing through my mind, what was that penetrating almost unearthly scream I heard, that whizzing, grinding noise? It came from the lift, passing me with lightning rapidity and presently crushing down on the stone floor below with a force that shook the foundations of the building. A momentary silence followed, then all doors were thrown open and people were asking each other what had happened. The answer was quickly forthcoming. The rope of the lift had given way and was broken in two, whilst the lift itself was lying below smashed to pieces with both its occupants dead.

I lent back against the railing of the stairs unable to speak or to move. This then was the meaning of my dream, a providential warning, without which I would also lie below now, lifeless and smashed. This is the true account of the dream that not only saved my life but also gave a complete turn to my views on many things, which I previously sneered at.

The translator vouches for the truth of this narrative in so far as he knows the lift accident to have actually occurred, and O. Milrad declined to use the lift on the occasion.

PREDICTIONS.

A contributor in Queensland sends us the following, received from his guides through a trustworthy medium, and asks us to publish them, for future verification. We do so, with the usual reservations :—

"In the time that is coming, a fluid will be generated and so controlled as will enable a pianoforte to be played without manual contact."

"There is a lad now upon the earth who, in fifteen years' time, will invent a machine capable of soaring higher than any balloon has done. It will automatically seize upon and imprison a cubic foot of the air at a great elevation, which will be found, upon analysis, to contain the elements of certain minerals not now known upon the earth."

Mrs. Harris's Lectures given in The Opera House, Wellington, N.Z., have been published in pamphlet form. The copy to hand contains four of them, viz., The Unveiling of the The Divine Image, The Trees of the Garden, Am I My Brother's Keeper? The Closing Epoch, and an abridgement of "The Woman who will." The whole in one pamphlet for sixpence.

To Correspondents

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

MR. J. C. HART.—You have omitted to send your address. It is not necessary to cover two pages of MS. in disparaging on psychic as an introduction to a page of eulogy to another. Send us any interesting facts in your experience with the lady you refer to, accompanied with your name and address (not necessarily for publication) and we shall be happy to insert it.

EXTRAORDINARY PHYSICAL MANIFESTATIONS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR.—As you are aware, I have for a long time been the possessor of a psychograph. It would not work for me nor any one of my family alone, as we are not physical media. A Miss M——, with myself or my youngest daughter, could get a few simple communications by using it; but on the 11th of July, a well-developed medium, Mrs. R——, with her husband, paid us a visit, and in the evening I brought out Hudson Tuttle's invention. In a few minutes I was favoured with satisfactory intelligence regarding an affair in which I had, so to speak, "cast my bread upon the waters." Then our visitors utilised it for their own benefit, with marked results. Answers to questions proved that the medium's husband had been defrauded when a child, by a most unprincipled guardian who had passed over, but was still as wicked as when in the body. Now comes the singular part of the informal sitting. The spirit of this unjust steward tried his utmost to prevent well disposed spirits giving the facts of the base transaction. He commenced by paralysing the hand of Mr. R—— (his betrayed ward), wrenching it with violence from the tell-tale instrument, and making him feel sick—this on previous occasions, was a symptom of his presence. His next move was to shoot out the ball-bearings to the number of eleven, one at a time; some of them having sufficient impetus to go beyond the edge of the round table to the wall. Then the ex-guardian exerted great force to prevent the pointer travelling to "YES," but was defeated by the good spirits every time. It was a veritable tug-of-war between dark and bright intelligences, but the circle being harmonious, the undeveloped one was conquered; before leaving, he mischeviously bestowed his malediction on each member of the circle, by giving us pains in the region corresponding to the situation of the cancer which hastened his departure to the spirit world. We could afford a pitying smile at his parting shot, considering that he may have learnt the important lesson—the *good* must overcome the *evil* all along the line. After the sitting, I tilted and shook the dial-planchette, but not a single ball fell out of the grove—a proof that it was sufficiently screwed down. The next day, when Mr. R—— offered to show me that he could sometimes obtain automatic writing, "Guardy" controlled his hand, and wrote "I am sorry and so sad." So, having repented, we hope he will be quite as energetic in making restitution, and be helped by our sincere wishes for his speedy progress to a happier condition. Not having heard or read of this particular kind of phenomea, it occurred to me that it might be acceptable to your readers, from

Yours, &c.,
VOX SPIRITUS.

Ballarat, Victoria.
July 15th, 1897.

COL. OLCOTT and Miss Lilian Edger gave their last lecture at the Masonic Hall, on Monday, August 2nd, before a much larger audience, no charge being made for admission. The subjects, "Modern Hypnotism and Magnetic Healing," and "Self-control and Purification," were well handled and duly appreciated by the audience. The Colonel and Miss Edger left for New Zealand on the following Saturday, by the S.S. *Monowai*. A number of friends, both Theosophists and Spiritualists, were on the wharf to bid them adieu.

A STRIKING APPARITION.

Translated from the Russian by Dr. Richter.

Mr. N. E. Fleintze relates that about the middle of April, 1884, he experienced the following event:—

I was engaged at the Moscow Courthouse, and lived in Mochamaja Street, not far from the Kremlin; having rented a large furnished room (in the Skwarzaw) which was abbreviated by the Moscow Students into "Skwarzi." I returned home at 4 o'clock p.m. as usual, and after taking a meal, lay down on the sofa to read. There was nothing uncommon in the room, it was so large that I had it divided into 3 sections by screens. The sofa was so placed that I could see the entrance door from it; as I mentioned before it was 4 o'clock on a bright sunny afternoon. Happening to look up from my book to the door, my eye was attracted by a small brilliant spot of light, similar to the reflection from a looking-glass on which the sun was shining. My room was on the third storey, I got up, looked out of the window to ascertain if some one was using a small mirror to throw a ray of light on the door, but no one was visible at the opposite windows. I resumed my former position on the sofa, but looked again towards the door, where I perceived that the light was increasing more and more in volume. Gazing at the phenomena, I perceived that the light rapidly covered the whole surface of the door. Then I saw a figure emerge from it; and at last it seemed to disengage itself from the door and move towards where I was seated. I heard a gentle noise occasioned by the feet of the figure, and I was so startled that I scarcely dared to breathe. I recognised my father who had passed away in 1880. He was dressed in a black frock coat; and I noticed that his moustache was a greyish brown and that his beard was short and silvery. He went round the table and seated himself beside me on the sofa. I could neither speak nor cry out. It was as if my organs of speech were paralysed. He gave me his hand in which I placed my own, but quite mechanically; it was no cold hand that touched mine; quite the reverse, and the sensation I felt at the time was that of his having brought with him such as one feels when someone enters a room after a brisk walk. My father then began to speak. His voice was hollow, but it was undoubtedly his, as I heard it in his life. I will not relate our conversation as it was of a private nature; only I must mention that he also spoke of events which had happened long after his death. He likewise referred to a person who had passed away before his own decease; and mentioned one lady in particular named Sophie, who wished to be my guide in spiritual matters. She was 18 years of age at her death, which occurred through inflammation of the lungs. Her death had been my first grief, and it had left a deep sorrow in my heart. How happy it made me to think that her feelings had in no way altered towards me! The last words of my father were these, "Seek to attain spiritual harmony, and as soon as you have reached it, you may rise higher and higher," then he vanished. I could scarcely recover from the emotion occasioned by this interview, and asked myself "was it all a dream?" No, it certainly had not been so; for I had not felt the slightest inclination to sleep; but on the contrary I felt fresh and bright.

And now I will show how remarkable this event in my life was verified.

My father, Edward Ferdinandowitsch Heintze had been a pianist by profession, in Moscow. After three months' illness he died, I could not attend the funeral as I was far away; he was buried in the Lutheran Cemetery in Moscow, named "Wredenski-Bergen." On returning home I found my mother Eudokia Alexandrana Heintze, completely crushed by the loss of my father, and in order to spare her feelings I never spoke of the great loss we had both sustained. On this evening, however, after the seeing and speaking to my father, I went to my mother, who then lived in the Ekatherina Stifhe, to inquire about the death of my father, and I asked, "In what clothes was my father buried?" she said in a black frock coat! "Did he have any beard before he died?" Only during the the last three months when he was ill, and then his beard was white silvery. "Had he not been shaved before he was buried?" "I know it is the fashion to do so" she replied, "but I would not allow it to be done, and so it was left. But why do you ask all these questions my son?" Thus I ascertained that my father had shown himself to me just as he was when he died. These facts were published by N. E. Heintze in 1892, in a brockure entitled "My Experience of the Spiritual World."

SPIRIT PHOTOGRAPHY.

In the early part of the year we published a letter from a friend in New York, who was experimenting in spirit photography together with a copy of one of the photos he had obtained. Several others which he kindly sent us were shown at two of the meetings of the The Victorian Association of Spiritualists, and created considerable interest. In course of correspondence with our New York friend, whom we shall call Mr. J., we forwarded some specimens of results obtained in Melbourne by an old friend of ours (a retired photographer) who had been privately working in the same field. One of these was sent on by Mr. J. to a gentleman whose criticism he desired, and elicited the following interesting letter:—

Brooklyn, N.Y., March 27th, 1897.

My Dear Friend,

In answer to yours of recent date, will say of course you have perfect liberty to make such use of my correspondence as you desire.

I have been much interested in all your experimentations, for I know you are untiring in your efforts to arrive at the truth of the phenomena, and your reputation for integrity and honor needs no endorsement from me. You have given much able study and investigation of that interesting phase, spirit photography. What results I have seen are certainly remarkable. I find the subject difficult to understand, but believe the occult methods of operation from the spirit side are varied.

Of the photos sent you by our co-worker, Mr. Terry, of Melbourne, I would say they are very unique and worthy of consideration, especially those showing transparency of the human body. I can best convey my thoughts in reference to that, by quoting the words of the eminent scientist, Sir Robt. Ball, in his work, entitled "The Story of the Sun," written before the recent discovery of the Roentgen (X) rays, which are remarkable in their prophesy. Time has substantiated the truth of what was then but hypothetical. His words run as follows:—"The ether which fills space transmits to us from the great luminary a volume of vibrations of the most varied description. Such is the wondrous subtility of the ethereal fluid that it can tremble with waves one ten-millionth part of an inch in length while propagating similar vibrations which are feet or yards or miles from crest to crest. . . . Photographic plates have the power of disclosing shorter vibrations than those appealing to our nerves of vision. . . . Experiments have disclosed methods of examining undulations of the long type. If our eyes were provided with nerves which would respond to such vibrations, *we should be able to see through* STONE WALLS *with the same facility as we can now see through* GLASS. Transparency is a purely relative idea."

The seemingly impossible, then, is shown to be a verity and governed by the laws of the universe. Viewed in that light the fact that a portion of the body of the sitter is transparent in the photograph, showing the chair through the subject's leg, seems reasonable if we recognise the power, under favorable conditions, of the spirit chemist to change or lengthen the etheric waves. It is a beautiful illustration of one of the great variety of phases in this department of manifestations alone. Hoping you will continue your investigations in this field, I must hasten to close this somewhat long dissertation.

Yours fraternally,
CHAS. P. COCKS.

We regret that our Melbourne friend has through some impediment been necessitated to discontinue his experiments, and trust that ere long he will see his way to resume them.

HARBINGER DISTRIBUTION FUND.

The following subscriptions have been received towards the fund for supplying Reading Rooms with *The Harbinger*.

Mr. Jensen, 10/-; R. Stewart, 20/-; Mrs. P., 2/6; Mr. Layley, 10/-. We have 30/- more promised.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

LAST Sunday concluded the half-yearly session under the able conductorship of Mr. George Spriggs. We all feel proud of the flourishing condition of the Lyceum and also of the work that has been done at all the services, to bring the plain truths of Spiritualism before the inquiring minds of both children and adults. We have had quite a variety of speakers with subjects embracing many phases of Life and its Problems on both morning and evening platforms, and also in the group discussions, so we may fairly lay claim to our title "Progressive." The afternoon mediums' meetings proved interesting to many, as is evidenced by their regular attendance on those occasions.

The following is the list of office-bearers for the Summer Session, commencing September 5th, 1897:—Conductor, Mr. Elliott; Vice-Conductor, Mr. G. Spriggs; Treasurer, Mr. O. Waschatz; Secretary, Mr. A. C. Fletcher; Leaders of Groups—Summer, Mrs. Knight; Liberty, Mrs. Freedman; Excelsior, Mr. Spriggs; Star, Mrs. Woods; Banner, Mr. Isaacs; Shore, Mrs. Yates; Ocean, Mr. Burns; Sea, Mrs. Campbell; Lake, Mr. Taylor; River, Mrs. Mellon; Stream, Mrs. Bond; Fountain, Mr. Alf. Stewart. Guardians of Circles—Mountain, Mr. Warne; Sunbeam, Mrs. Johnson; Aurora, Mr. Waschatz. Watchman, Mr. A. Lane. Guards—Messrs. F. Stewart, P. Robertson, Driver, Charge and Berger. Librarian, Mr. Warne; Recorder, Miss Stewart; Musical Director, Mrs. Freedman; Welcomers, Miss Lane and Mr. W. Harris; Auditors, Messrs. Jennings and Redfern.

A. C. F., Hon. Sec.

Under the heading of "A psychic production, which is the result of angelic culture," the *Progressive Thinker* for June 26th gives a lengthy account of a Chicago boy of six years old who appears to eclipse all the "infant prodigies" heretofore recorded. This boy, whose name is Florizel Reuter, is not only an expert violinist (playing with facility Concertos and Fantasias, also violin obligatos), but composes and improvises. He delights in physiology and mechanics, is well up in geography and history; is fond of reading (a long list of his choice books is given, which includes Scott, Byron, Tennyson. Shakespere, Livingstone and Stanley's travels and the leading monthly magazines), he has a preference for Wagner's music, and is devout in his religion; indeed he is a minature "admirable Crichton," and something more. If the circumstantial account given of his attainments is not overdrawn, he must be the most remarkable child in existence; in this case we shall doubtless hear more about him.

Two old spiritualists have recently passed away from this city to the spirit-world. One, Mr. R. D. Bannister, who was one of the promoters of the Ballarat Juvenile Exhibition. Mr. Bannister, who took a lively interest in Spiritualism, used frequently to speak in the Lyceum some years since, and although about 80 years old when he passed away, has given one or two addresses to the children within the past two years. He spent the last of his days in the Old Colonists' Home.

The other was Mrs. Ann Hall, mother of Mr. A. J. Hall (our friend and co-worker in Lyceum and spiritualistic matters for many years past). Mrs. Hall, senr., was an ardent spiritualist, the possessor of some mediumistic powers which she used at every opportunity to further the cause she had at heart. She passed away peacefully in her sleep.

Cosmos for July contains a poem by "Devotion" (Mr. Geo. Evatt, of Sydney), whose inspirational compositions frequently appear in our columns. The poem which is entitled "My Voyage Home" exhibits the versatility of his genius, as, though equal in quality to those we are familiar with, it is different in style and metre. The "Home" referred to is not "England" but the home of the spirit. Here is a specimen verse:—

> "Be it storm or calm, I ring out my psalm
> And I cheer with my struggling breath,
> Mates! steer your course with a faith-strong arm,
> And your Captain love to the death,
> And with Faith's search-light flash left and right,
> And all shall be well in the wildest night."

We have received two little papers called "The Silver Chain Messenger," published at Springfield, Mo., U.S.A. The special object of the paper appears to be the formation of circles and the harmonious development of mediumship, the sub-circles being guided and aided by the central circle which is conducted by Mr. and Mrs. Allen. The circles meet at the same hour and by the cultivation of thought transference are brought into sympathetic relation.

The Philosophical Journal, for July 15, contains a portrait and condensed account of the mediumship of Mr. C. V. Miller, now resident in San Francisco. He appears to possess remarkable power especially in materialisation, as it is stated that at one sitting upwards of fifty forms appeared. Several notable people are believers in the phenomena which occur in his presence; one a Professor of Chemistry. He has also a testimonial from the late Marquis de Beauharnais," who had many sittings with him.

The Arena for July devotes ten pages to the Psychic or Super-mundane Experiences of Cora L. V. Richmond; it is very interesting reading.

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