THE

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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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EVERY man has a latent power within himself capable not only of directing his own actions, but of influencing more or less effectively the actions of all he comes in contact with up to the level of his own psychological plane. This is the spiritual principle of which *will* is the executive. The power is illustrated and made manifest in mesmeric and hypnotic experiments, but the effects produced are assumed to be exceptional and entirely due to the abnormal condition of the subject. This, however, is not the case: there is a perfect analogy between the psychological influence of one mind on another in the mesmeric and normal state, the only difference being that in the former the subject having been rendered negative to the operator, is more susceptible and capable of being dominated by his mind. The most successful mesmerists or biologists are those who are conscious of their powers, their consciousness enabling them to focalise and direct the force with much greater effect, but every self-poised individual unconsciously exercises the same power, though with less effect, whilst with gentler natures it flows out in love impregnated streams towards those whose distress attracts their sympathy. When once man realizes that he *is* a spirit and that his body is subordinate, the will, directed by the spirit, becomes a powerful factor in the elimination of diseased conditions and the maintenance of physical equilibrium; we are so accustomed to direct the energies of the body into the limbs for the purposes of locomotion or mechanical action only, that we omit to realise the fact that the same force can be directed from the brain to any weak or diseased centre in the viscera, any part of the muscular system, or any nervous ganglion, and by exercise in this process, made potent to restore healthy circulation and dispel congestion; this is what Andrew Jackson Davis calls the pneuma-gastric remedy, having practised it ourselves we know its efficacy. The use of the power in this direction is of primary importance, for a healthy body is an essential to the harmonious action of the spirit in the normal condition of their association. This equilibrum of the body and spirit being attained, the individual is equipped to transmit in a modified degree similar conditions to others; more especially of course to those whom he comes into mutual relationship with for the purpose, but measurably to those whom he desires to help unconsciously to them, and yet again to many whose sphere he incidentally comes in contact with without any thought or consciousness of helping them. In this latter way many whose physical or moral atmosphere is healthy are unconsciously helping their fellows, they carry with them a sanative aura which has some effect on all the needy who come within its range, but the influence for good of those who realise the possession of this power is immensely increased, especially when benevolence prompts, and environment facilitates, the liberal exercise of it, for one has not to search for opportunities, the poor in health, like the poor in purse, are "always with us." It is not, however, limited in its influence to the physical; the moral atmosphere or aura of an harmonious individual is as potent in its effect on the mind of the more discordant or less developed; numerous well authenticated cases of the efficacy of a moral impulse by suggestion have been recorded, and Professor Elmer Gates has experimentally demonstrated the creation of moral cells in the brain by appropriate impulse.

The high cultivation of this power is inconsistent with the press and whirl of business life, but even in that sphere some progress may be made towards it, especially by those whose transactions are guided by rectitude and not by the selfishness and somewhat lax morality which unfortunately prevails in many avenues of trade and commerce. All who aspire to spiritual progress should endeavour to discover and make manifest this internal gem, the insignia of "The Kingdom of Heaven" within them; it is there, and only needs effort to bring it to the surface.

OUR FOREIGN EXCHANGES.

The Perispirit.

Our valued contemporary, *Le Phare de Normandie* (Rouen), publishes a condensed report of an excellent lecture read before the "Federation Spirite Universelle," by M. G. Delanne entitled "The Day after Death." Speaking of the perispirit or aura, the lecturer said:—"It is in this incorruptible perispirit, which is inseparable from the soul, which it circumscribes and accompanies into the other life, that all the events of our actual existence store themselves up, and it is that souvenir which will determine our situation in space. But how does this perispirit preserve the trace of all our acquisitions, of all our recollections? Science establishes in an irrefutable manner that, in nature, no energy is lost. All force, even when acting upon an inert object, will undergo transformation perhaps, but it will persist in a state of force. If, for example, we take the polished blade of a razor, and place a wafer upon it, and then remove it, after having breathed upon the metal, no trace of any figure will be visible upon it; but if—even a long time afterwards—we breathe again upon the razor, the spectral image of the wafer will reappear; and it will continue to do so as often as we repeat the experiment. This proves peremptorily that the action of a force upon any body whatsoever, always modifies that body in a certain sense. As a consequence of this principle, every sensation leaves an imprint upon the perispirit; the soul transforms these sensations into perceptions, and thus everything which reaches the soul, through the intermediation of the senses, leaves upon it an indestructible trace." In fact all the events of our life—the minutest as well as the most important—are indelibly registered there; and thus a hypnotist can cause a subject who is sufficiently sensitive, to go back to different periods of his or her life; to live them over again, as it were; and to revive with the utmost distinctness, not merely the occurrences of each epoch, but the feelings, the personal consciousness, and the precise stage of moral and intellectual development, peculiar to that epoch, and to no other. And this retrospect, embracing our whole career, from the cradle to the grave, each of us is compelled to make, soon after entering the other world; our conscience being the reviewer and justiciary. This is the true and only "day of judgment."

The Queen's Favourite Gillie.

The *Revista Espiritista* (Havannah) states that the "late John Brown, the faithful Scottish servant of Queen Victoria was the medium through whom the late Prince Consort used to communicate with his wife. Everybody used to ask the reason of the singular affection which the Queen exhibited towards her celebrated attendant. Here is the explanation of an enigma which has been equally commented upon in England, France and Italy. John Brown was, for Queen Victoria, the minister of her spiritual relations with the defunct Prince Albert."

We are enabled to corroborate this statement. Speaking to the present writer through Mrs. Harris, on the 4th of August, 1892, John Brown said, in reference to the Prince Consort, "He will never suffer me to address him as the Prince, now. And yet, while I was in the flesh, I was his medium. I hope the time will come when Her Majesty will be served by one as useful in that capacity as myself. The daughter of the Prince of Wales is a good medium, if they only knew it."

Again, on the 26th of June, 1897, in the course of a long communication received through Mr. J. W. Sutton, John Brown, speaking of his old master, said:—"It is a privilege to be with him; and I am improving very much under his guidance. I was, as I told you once before, a medium, and the Prince used to speak through me to the Queen; and because of my attachment to her consort, she was very partial to me." After speaking of the Prince's goodness to all subordinates, the speaker concluded thus:—"I would say to all masters, 'Treat your servants as your fellow men; and you will find, when you come over here, that that service will be continued.' This is the lesson of John Brown."

It is interesting to find communications received in Melbourne through two different mediums, each personally unknown to the other, verified and confirmed through a Spanish medium, in the island of Cuba.

Interplanetary Communications.

According to an American exchange, *The World's Advanced Thought*, Professor Graham Bell has succeeded in establishing telephonic communications by availing himself of a ray of light instead of a wire. He is of opinion, like other savants, that this new discovery is a step in advance towards opening up communication with the other planets, as, for example, with Mars. For that purpose, it would be sufficient for the Martians to have a telephone and a vast reflector constructed upon the principles laid down by the Professor; when it would be just as easy to converse with them as with persons only a mile off. [But where should we find a language or a code of signals intelligible at both ends?] Thus science is approaching nearer and nearer to a demonstration of the fact that it is possible to establish communications with all parts of the Universe. The X rays (continues the paper we are quoting from), prove that matter opposes no obstacle to the vision of spirits; while the telephone shows that space offers no impediment to the transmission of the written word."

The Abuse of Great Names.

M. Daniel Metzger justly complains, in *Le Progrès Spirite*, of the way in which communications of the most trivial, common-place, and even nonsensical character are often put forward as emanating from the spirits of men and women who were conspicuous for their rare intellectual attainments while they were in the earth-life; and whose mental degeneration since they quitted it, is impossible, because it would be inconsistent with the law of progress. Such names, in cases of this kind, are given by false, fraudulent, or merely mischievous spirits, for the purpose of deceiving; just as, during the life time of George Eliot, an impostor named Liggins, claimed to be the author of "Adam Bede;" and found people who believed in his assertions, until the real writer relinquished her anonymity and exposed and abashed the impudent pretender. What more natural than for a man of this stamp, after entering the spirit world to frequent circles, and pass himself off to credulous sitters as Walter Scott, or Charles Dickens, or Alexander Dumas? On the other hand, we have been assured by men of letters who have passed into the higher life, and of whose identity we have received the clearest proofs, that it is no unusual circumstance for them to speak through illiterate mediums, where these occupy a high spiritual plane, as is often the case; for the purer their lives, the higher their controls. But supposing Milton to speak through such an one, his message would be most inadequately interpreted, on account of the poverty of the medium's vocabulary, and of his or her inaptitude for literary expression. In judging all such communications, it must never be forgotten, that controls impress *ideas* on the brains of their mediums, and that these have to clothe them with *words*. The process may be compared to the dictation of a theme to his pupils by a schoolmaster. The bright, clever, youth will probably expand the theme into a charming essay; the dull, heavy boy, destitute of any literary tact, will perhaps produce a composition beneath contempt. Yet the original theme may have been masterly. Substitute a great control for the schoolmaster, and two mediums of widely different capacities, for the two pupils, and you have a rational explanation of the extraordinary disparities observable in communications purporting—and, it may be truly purporting—to emanate from the same source. Nevertheless a high intelligence may prefer the illiterate, to the literate medium, on account of his or her moral and spiritual superiority. Therefore let us not hastily conclude that all messages professedly derived from spirits of a high order, are necessarily the work of personating spirits, because they happen to be very imperfectly and even ungrammatically expressed. One of Beethoven's

symphonies performed on the organ of the Melbourne Town Hall, by a master of that instrument, would be unrecognisable, if executed on a cheap harmonium by a mechanical player. Yet you would not venture to impugn the authorship of the work, after listening to its very imperfect translation by an inferior musician, on an inferior "box of whistles." Mediums are merely instruments for their controls to play upon; and therefore an immense deal must and does depend upon the individual quality of the human instrument.

The Temple of the Future.

The latest number of the *Revista Spirita*, the organ of the "Centre of Religion and Science," at Bahia, publishes a communication purporting to come from the spirit of Vincent de Paul, through the mediumship of Durval V. de Aguiar. The following are the more important portions of it:—

"Behold a reproductive picture of your present and future labours. See! . . . a Temple representing the edifice of the future, and the ministers and priests of the time to come. The apostles encompass the Divine Master and he will be the true and only chief. . . We shall present the design of this Temple and describe it to a clairvoyant. We will cause it to be reproduced on canvas, in such a way as that ye may behold, with your own eyes the fruits of your labours.

"Now that we are laying the foundations of the Temple of the Universal Religion; now that the apostles stand ready at their posts for the good work; now that the Master shows you in spirit the guidance and direction to be found in his moral law,—now is the time for reading, re-reading, practising and propagating his pure doctrines as they are laid down in the Holy Scriptures.

"Remember that he teaches you to love and adore God. Render Him therefore your simple and sincere worship. Put away from you all pomp, idolatry and egoism. Let Faith, Hope, Charity and Love vivify your spirits;—Charity unlimited and unconditioned; but not that which is restricted to alms-giving in the market place, and is preceded by much blowing of trumpets. . .

"Find out and develop mediums for various purposes; and when you meet with such, encourage them and dedicate them to the good cause."

The coincidence between the foregoing references to a Temple and the Universal Religion of the future, and the communications embodied in the paper published under the title of "The Church of the Future," in the December number of the *Harbinger*, is, to say the least of it, very curious. It was impossible that a Brazilian medium, who was being spoken through in Portuguese on the 17th of August last, could know anything of communications which were being received at the very same time in Melbourne.

A Spiritual Telegraph.

The *Revue Spirite* quotes from the *Sunday World* of New York, an account of a new apparatus invented, it is said, by Dr. Simonds of Washington, for which he is taking out a patent. The inventor is stated to be a medical practitioner of sixty years of age, and unconnected with any spiritual medium. He calls his machine an odic telegraph, and claims that it is operated upon by a psychic power from the world of spirits; the idea having been communicated to him, he says, by the late Professor Faraday. From the description of it, it appears to be a double planchette, with an electric pile inside of it. Two persons impose each of them a hand upon it, and it moves automatically along a board upon which the letters of the alphabet and numerals are traced; a needle or index, placed in the front of it, stopping at each letter or figure that is intended to form part of the communication. The *Sunday World* publishes examples of the messages received; one of them from President Lincoln and the other from John Brown, of Harper's Ferry. We must confess that we should attach more importance to the alleged discovery, if it had reached us through a less suspicious channel than a thoroughly unscrupulous New York newspaper, which endeavours to fill its Sunday issue with sensational news and articles, in which, it frequently happens, there is not one iota of truth to be found.

OUTSPOKEN THOUGHTS AND COMMENTS.

By A.M.

"Fin de Siecle" Reviews.

Whether the sketches I have drawn of the present generation are in their main features true to life or mere caricatures, the outcome of a mind given to paint in the darkest possible colours, every reader must decide according to his own mental proclivities. My observations apply or at least are intended to apply to the bulk, the majority of men and women now living on the earth plane and giving tone and character to this age. Those, whose mental development has carried them in advance of their contemporaries, the truly thinking portion of humanity, to which I presume most of the readers of this journal may be counted, are of course exempted from these sketches and at the same time are the best judges of their truthfulness.

Criticising the dear human family in its present somewhat demoralised condition is not a very enjoyable task and I would fain abandon it for the more congenial one of casting a glimpse or two into the coming century and venturing on a forecast as to what it has in store for us. But unfortunately my unpleasant, though self-imposed task with the present is not quite finished yet, and it is only by fully understanding the latter, that we can hope to predict the future, unless of course we possess the gift of prophecy to which I cannot lay any claim.

I must therefore solicit the reader's kind indulgence for a short "resumé" of what I have written in the two previous articles as to our present deplorable social, moral and spiritual condition, a disorder which spread as it is over the whole civilised world may well be regarded in the light of a huge mental pandemic, a monomania, causing its victims to see and follow but one aim and object in life, namely self-aggrandisement by the acquisition of wealth, for the mere sake of possession without enjoyment, or as a means of self-indulgence and the gratification of the senses, and in any case without regard to the welfare of others, but worst of all, without the slightest notion on the part of those who succeed in the scramble, or have superfluous wealth thrown at them by birth or luck, that the possession of it confers moral obligations, the non-fulfilment of which, though not punishable by law, is none the less criminal.

If we search for the nature and cause of this all but universal disease of civilised humanity we find that it is a sort of atavism, a reasserting of the animal instinct, that seeks but self and self alone. The history of the human mind presents us with more than one of these relapses into animalism, both individually and collectively. They invariably occur where the religious sentiments are dead or blunted, where the aspirations drawing men's minds upwards and inspiring them with noble ideals of soul-culture are given up as useless, where the words "soul and spirit" have lost their meaning and are taken to be but evanescent productions of physical life and where even the existence of a Supreme All-ruling Intelligence is doubted. As the revelation of these Divine truths by the spirit world to man whilst yet on the animal plane raised him above this plane and started him on his career as an immortal spirit, so his disregarding and ignoring them will very quickly send him on a downward course and for ages retard his development. An individual guided by self-interest only and making the noble art of money-grabbing his chief aim of life, to all intents and purposes stands yet on the animal plane, and however clever and intelligent he may be in his special business, and even richly stored with general knowledge, he is spiritually but little removed from his noble ancestor, the savage, when he issued from his crude hut or cavern to slay whatever came within the reach of his spear or arrow, even if it be a hostile individual of his own species encroaching on his hunting grounds. The savage and the money grabber have one aim in common;

they move within the narrowest possible circle, the centre of which is their own little self and at best a few friends and blood relations, the community and the race not engrossing their attention and sympathy. This attitude of mind is a perfectly natural and legitimate one on the part of the savage, but in a civilised community and among nations who have had the sublime altruism of Christ presented to them for many centnries, however clouded by church dogma and error, the present relapse into animalism and primitive selfishness is a collective atavism, that has now culminated in conditions throughought the civilised world, which, if allowed to take their course unhindered, would render all further evolution impossible, and carry us back into savagery. Fortunately it is only a passing disorder against which there exists but one remedy, and this remedy is now being applied. If our foolish and wilful abandonment and disregard of certain fundamental truths is the cause of our present disorder, a forcible representment of these truths to the human mind in a manner not to be resisted like pulpit teaching, coupled with a little chastisement flowing from the very act of our disregarding them, will be the means of helping humanity over the present crisis. But of this more hereafter.

That evolution is wisely guided and directed by Divine Providence, was never more plainly demonstrated than it is at present. One of the never failing decrees of this Providence ordains Truth to live for ever, to arise phoenix-like from its ashes, from the rubbish heaps of error under which it may have been buried, and to shine all the brighter for its temporary oblivion, whilst error, however old and deeply rooted it may be, even in the very constitution of human nature, is doomed to perish slowly of inanition, as evolution proceeds on its assigned course, though this process it may take centuries to accomplish. Now the error, old as the human race, which seems at last to have lived itself out after bringing us to the very verge of anarchy and chaos, and which appears likely to perish ere long in the swamps and quicksands of its own creation, is the deadly error of selfishness. We are about to be taught by painful lessons, of which but the initial ones have as yet been administered to us, that, though the individual may temporarily prosper in worldly pursuits under the sole sway of selfishness, the aggregate, the community and the nation, are sure to become demoralised and take a downward course, if they ignore the Divine Law of Love in their social relations and allow selfishness to reign supreme with its invariable concomitants, grasping greed of gain, no matter who loses, and unlimited latitude in the exercise of this master-passion short only of the criminal code being infringed on.

It requires, however, a very strong faith in Divine Providence ruling human evolution not to despair of it, when we consider, that nearly 19 centuries have elapsed since the great law reigning throughout the vast realms of the spirit world was proclaimed to man, and yet the Kingdom of God, which it was to usher in, exists only in the hearts of a few devotees, while in the world at large it is looked upon as an utterly utopian condition, never to be realised on earth. To transform the animal-man into a human being capable of the altruism of a Christ or only the understanding of it, evidently requires more time than the ardent and impatient enthusiasm of the reformer dreams of. An occasional individual may be persuaded into Christolatry, converted, as the saying is, and yet remain on the animal plane. Equally so the hard, formless moral stuff of the race in its solidarity, seems to require a long course of evolution, ere any appreciable remove from the animal takes place. At Christ's time the world was unable to understand his altruism, as it was the very antithesis of its selfish animal propensities and the great Teacher would probably have taught in vain, if his priceless truths had not been associated with human error and thus made acceptable as Historical Christianity, of which they form, however, only a subordinate part, and are therefore all but inoperative.

Still, though the religion of Christ and historical christianity are wide as the poles asunder, the latter was for all that a necessary link in the chain of evolution, for it made the acceptance of the former by a barbarous and brutalised world possible, through incorporating it with pagan and Jewish ideas and thus preventing it from being lost to humanity. In its heaven born purity it could not have been received by the world at Christ's time, and would probably never have extended beyond the limits of a small sect, if the early Roman church had not wound those garlands of fiction and fable, error and intentional deceit around Christ, which render Him all but unrecognisable to us, but made Him acceptable in the early centuries. We must give the churches credit for having kept the sacred fire of religion burning by presenting the figure of the great teacher in their own drapery to the world, but we have a right to expect of them that they will gradually remove this worn-out drapery now, when it is no longer required, and with it give up their absurd claims of infallibility and finality. They cannot exempt themselves from the great law of evolution, that draws all creation upwards and must either obey its dictates or break up and be moved out of the road of progression.

More than any period of the Christian Era the last fifty years of this century show gratifying signs that we are near the parting of the ways, that the broad road of selfishness and animalism, on which, despite all pulpit teaching, we have hitherto been travelling, is being narrowed from year to year by an ever widening deviation branching off from it, leading in an opposite and upward direction, and showing on conspicuous fingerposts the words: "Love, Altruism, and the Kingdom of God." Between the two roads we have all to make our choice, and the destiny of the individual as well as the race depends on which road is chosen.

The issues now swaying human happiness or misery are simply narrowed down to the question, whether Egoism or Altruism shall prevail in the world of man, whether the individual in his actions shall be allowed the unlimited exercise of selfishness he has hitherto enjoyed, or whether he is to subordinate his individual interests to those of the community and the race. Nothing now prevents him from amassing unlimited wealth. A specially endowed minority like the Jews for instance, may in time possess the lion's share of the earth's surface, and the law as it now stands would protect them against the claims of starving millions. Their vaults and strongrooms may contain millions upon millions of treasure, yet not a coin, however badly wanted by the commonwealth would be allowed out without ample security and interest. A horrid consummation like this is by no means impossible. It is, on the contrary, extremely probable in the end as the outcome of unrestrained selfishness.

Fortunately this monster stands in the way of evolution, and will not be allowed to obstruct it much longer. The coming century will not only make the possession of superfluous wealth impossible, but the refined moral sense of mankind will look upon such wealth, hoarded up for no purpose, as a stigma on its owner, instead of paying homage to it, as is now done almost universally.

That so radical a change can not be effected without a corresponding change, which must precede it, in the hearts of men, is self-evident. The instinct of selfishness cannot be crushed by legal enactments, and such enactments will not be passed, as long as egoism reigns supreme in the masses and wealth among the legislators. But how is the selfish and formless material of the moral world to be moulded into forms of human and spiritual beauty, how is the animal, now—alas—the master, to be made the willing servant of the spirit? All means available to poor struggling humanity have been tried in vain, or at least been only very partially successful. Pulpit teaching and preaching, with all its paraphernalia of public worship seems to fall like water on a duck's back, and it is only the general advance of knowledge and correspondent enlightenment, that has favoured humanitarian development altogether apart from religious impulse. But in any thorough regeneration, any decided moral and spiritual advance of humanity the religious element must be the moving cause. As the basis of all sound morality must be religion, so the latter must necessarily influence and guide all moral evolution.

With the inability of present religions to accomplish this task, the outlook would indeed have been dark and dismal for us, if the spirit world had not come to our rescue, once more verifying the old proverb: "When need is greatest, the help of God is nearest." We had gradually for nearly two centuries been drifting entirely into the material plane of thought, until at last the very existence of the spirit world was doubted and denied, and the downward course entered on, of which present most unsatisfactory conditions are the result.

Could anything more effective have been devised than the means by which the spirit world, in appealing to our senses and our reason alike, opened our blunted vision to its presence, and its intimate connection and constant intermingling with the human world. Take a typical 19th century specimen of humanity, a man who thinks the short earth-life to be the end all of existence, and whose only aim and object of this life is the acquirement of the means, by which it can be made as agreeable as possible. Bring him face to face with facts that prove the reality of the spirit world, that show this world to be tenanted by those he calls dead, even his own dear ones, whom he thought annihilated, but whom he can actually communicate with, and who will tell him that earth-life is but the foreschool of the higher life in the spirit world, and that our condition in the latter depends on the use we have made of our opportunities here, on the degree, in which we have conquered selfishness and devoted our time and energies to the welfare of others. Few indeed are they, and deeply they must be sunk in animalism, who, after such revelations, continue their selfish pursuit of wealth and of pleasure unchecked, and do not realise its vanity and uselessness. The effect of these stupendous disclosures is of course different in degree on different individuals. To those earnest truth-seekers, who have pondered Shakespeare's "to be or not to be" in vain, and finally retired disconsolate into the "unknowable," they open rapturous visions into a new world of beautiful realities, far exceeding all their most sanguine ideals, and they scan with eager interest every avenue to spiritual truth and knowledge, henceforth their chief aims of life. In others, with the organs of spirituality less highly developed, the enthusiasm on finding the "pearl without price" may be less, yet the reformatory effect on their outer and inner life, and the building up of a character they need not be ashamed of in the spirit world, seldom fail to become conspicuous, and it may well be said of them that by their fruits you may know them.

When we realize the undeniable fact, that this reformation, constantly vitalised by spiritual thought waves, and by inspiration from above, by a "pouring out of the spirit," unprecedented in modern times, is now going on in millions upon millions of human beings, and has drawn even press and pulpit into its beneficent sphere of action, all our fears as to the further development of humanity and its course in the next century are set at naught and an almost ideal future is foreshadowed, that will look back on our present conditions as we now do on ages of barbarism. If the present dispensation, as we are assured by our brethren of the other side, is only in its initial stages, if they will be able before long to converse with us with far greater ease and effect than they do now, actually walking the earth side by side with us, as they are alleged to have done in primeval times, there will be no more fear of the animal within us dragging us down, for human life will then be regulated by the principles that rule in the higher life and the animal will be completely dominated by the spirit. Our little dark and sorrowful planet, as the earth is called by spirits from the higher spheres, will then be dark and sorrowful no longer, but shine with a spiritual lustre of its own, as the Kingdom of God is gradually being established on it. For this great end the spiritworld is now organising its Divine mission of mercy under the special direction of Divine Providence, and on the manner in which this mission is received by the great bulk of humanity, our immediate fate will depend. Rise we must out of present conditions but whether it is done by the quiet and regular course of evolution, by wise reforms restraining the rapacious selfishness of individuals, or whether we have first to receive some painful lessons by a practical demonstration of what selfishness inevitably must lead to, by social revolutions and convulsions upsetting the very foundations of society, and by deadly combats between races and nations, by wars of unprecedented ferocity and deadliness, decimating the manhood of the combatants, until none are left to kill or be killed, all this depends mostly on ourselves; it depends on whether every individual, or a prevailing number of them, create within themselves the conditions that make these frightful calamities unnecessary and impossible, or whether for corrective purposes they have to be inflicted. As dark and threatening clouds they now, at the critical close of the century, loom on the horizon and render the atmosphere oppresssive, the outlook most sombre and ominous. Only the spiritualist can look on with a calm and unruffled mind, for he knows that the course of evolution is guided by Supreme Intelligence, that whatever happens must be for the best and could not be otherwise, and that above all obscuring error and perverseness the light of Divine Truth will shine and prevail for ever.

DEATH OF BISHOP HAVEN.

Bishop Haven was intuitively a spiritualist, and after his decease, Dr. Haussmann, of Washington, sent us a pamphlet containing lengthy communications from him after he had realised the truth of his intuitions. *The Boston Herald*, referring to his death, writes:—

"To a friend he said: 'The first Sunday in the New Year I shall spend in glory.' So real was the 'glory' to the man who was so soon to enter it, that he and his widowed sister, Mrs. Cox, spoke together of the message he was to take from her to her husband. * * 'Then referring to his own experience, he said: "It is so delightful dying—it is so pleasant—so beautiful—the angels are here—God lifts me up in His arms. I cannot see the river of death—there is no river—it is all light—I am floating away from earth into heaven—I am gliding away unto God.' * * To Professor Lindsay, when taking his leave, the bishop said:—

'Good evening, doctor. When we next meet it will be good morning.' * * When he knew he was about to die, as if overwhelmed by the weary labours and journeyings through which and over which he had dragged himself, in spite of sickness and sorrow and pain, for all these long, lonesome years, he said: "After I have seen the Lord, I shall want to rest for the first thousand years with my head on the lap of my Mary." As a comment on this, Hudson Tuttle wrote the following:—

Life's earnest day drew near its close, a day completely given
To do the work the Master gave; to fashion earth for heaven.
No martyr by the rack or flame had suffered greater pain,
Than he had borne without a moan, and counted as his gain.

And now was past the bloody sweat, the gall, the thrusting spear,
A joy divine upon him broke from the supernal sphere.
And as he trembles on the verge of life and death by turns,
His vaulting spirit gathers strength, and earthly fetters spurns.

He smiles at death bereft of sting; he scorns the narrow grave;
Soon will he taste the fruits of life, and in its waters lave.
Awed by his faith, his friends stand mute his latest words to hear,
They know who works his Master's will has naught at death to fear.

A smile lit up his pallid brow, as oft the setting sun
Breaks through the clouds and glorifies, as night comes swiftly on,
No clouds obstruct my vision clear, I feel no dread alarms;
The angels wait around my bed; God folds me in his arms.

Oh, it is pleasure—it is joy! my prisoned spirit thrills
With this new life that comes of death, which all my being fills.
No river spreads in fog obscured, oh light! all things are light!
I float from earth into the heavens entranced with keen delight.

Good evening now, when next we meet, within the crystal gate,
T'will be good morning ever more, nor have we long to wait.
Your message, sister, I will bear to him who keeps your heart,
He is with Mary—joyful thought, no more from her I part.

O weeping mother, daughter dear, and you my noble son,
May love of Jesus make you His, and with Him be as one.
He paused, the damp was on his brow; he labored hard for breath;
He whispered, "Jesus, now I come"—and life gave place to death,
His body sleeps; his friends they weep; but he in heaven is blessed
A heaven so perfect in its joy, activity is rest.

MRS. BROWNING AS A SPIRITUALIST.

It has been known for many years past that ths late Mrs. Browning, like the late Mrs. Oliphant was a spiritualist. She never hesitated to avow herself as such; and, if she had not done so, her *Drama of Exile*, with all its spiritual machinery, would have sufficed to prove the fact. In the second volume of her *Letters*, which have just been published, the subject is repeatedly touched upon; and before referring to these, it may be interesting to quote a *viva voce* communication, received from her by the present writer, on the 13th of June, 1896; merely remarking that the statement made in the past two or three sentences explains her remarkable fondness for the Greek language and literature, and the ease with which she mastered the former:—

"Sappho, the lyric poetess, of whose works very few fragments survive; and although you may be unfamiliar with these, yet you are acquainted with the writings of Elizabeth Barrett Browning, the greatest poetess—I say it with all humility, because knowing the sources of my inspiration—that has appeared since the days of Sappho. But we differed greatly in character. As Sappho, I was amorous, sensual and voluptuous; and a clairvoyant, to whom I showed myself, under my earlier form, described me as a tall, voluptuous-looking woman. In my last life it was my happiness to meet with Robert Browning, who is my affinity; and never were two beings happier than he and I were. He was a great poet, but he always persisted in looking upon me as superior in this respect, to himself. He was a psychical poet; mystical and almost unintelligible to some. Perhaps the only persons who understood the poetry of Robert Browning, in its entirety, were himself and myself. They are too profound for the average reader; more philosophical than spiritual; and not even spiritual, iu the sense that Shelley's poetry is spiritual. His spirituality lies, like a golden shower, upon the surface; but, in Robert's poems, you must dig down deep to find the ore, and then you have to separate the precious metal from its matrix. My own work was more spiritual than my husband's, and easier of comprehension by the generality of readers; for its meaning was not so obscure and ambiguous as Robert's was apt to be. I worked up to my highest, just as Eliza Cook did, whom I loved. She was a medium, as I was; and we were both obedient to our impressors. If I had a wider range of vision than she had, it was no merit of my own. We both did our best. I can understand Blake, now. I did not do so, when upon the earth. Ah! if all men and women of genius worked up to their highest, as he did, they would have very little to regret when they come here. But, when a human being withholds from his fellow creatures, or suppresses, the light that is in him, how great is his remorse! For here he discerns the mistake he has made; and how very, very remiss he has been; and then, how glad he is to find a medium through whom he can come back to acknowledge his errors, rectify his wrong doings, and deliver the messages he has left unspoken. [In reply to questions]. The *Drama of Exile* was written in obedience to my guides; and not to please worldly-minded critics. Most poets obey the impressions they receive; but too many alter or suppress what is given to them, out of fear of censure. If Robert were to come to earth again, he would not write another *Sludge the Medium*; and he has made it up with poor Home. My husband now knows that he himself was a medium, and that I was one, too. He will come and speak to you; but he wished me to give you these explanations before doing so."

(It may not be superfluous to mention, that the medium had never read a line of either Mr. or Mrs. Browning's poems, and was equally unacquainted with their domestic history). The editor of the *Letters of Mrs. Browning*, introduces the subject of Spiritualism at page 92 of the second volume, where he says:—"The temperament of Mrs. Browning had in it a decidedly mystic vein, which predisposed her to believe in any communication between our world and that of the spirits. [In other words, she was a highly impressional psychic]. Hence when a number of people professed to have such communication, she was not merely ready [being open-minded], to listen to their claims, but was by temperament inclined to accept them. The immense vogue which Spiritualism had, during the fifties, tended to confirm her belief. It was easy to say that where there was so much smoke there must be fire. And what she believed, she believed strongly and with a perfect conviction that no other view could be right. . . Her belief in communications with the spirit world was proof against any exposure of fraud on the part of the mediums: [just as the editor of these *Letters* does not, we may be sure, refuse to receive the current coin of the realm because it is so often counterfeited] . . . She recognised that many of the supposed revelations of the spirits were trivial, perhaps false; [for, certainly, people do not cease to be either trivial or false, when they pass into the other world]; but to the fact that communications do exist, she adhered constantly."

Writing from Florence on the 21st of April, 1853, Mrs. Browning describes her experiences in connection with table-turning, which was being experimented upon by all classes of English and American society in that city; and adds:—"Robert, who is a sceptic—observed, of himself, the other day that we had received as much evidence of these spirits as of the existence of the town of Washington."

In June, she tells her correspondent that "from the priest to the Mazzinian, they are making circles;" and that she has just received a letter from an unbelieving friend in Athens, who says that "nothing is talked of there except moving tables and spiritual manifestations." In July, she writes:—"The tables are speaking alphabetically and intelligently in Paris; they knock with their legs on the floor (establishing what was clear enough before to *me*), the connection between the table-moving and rapping spirits."

Commenting on Faraday's "arrogant and insolent letter" upon table rapping in the *Athenæum*, Mrs. Browning observes:—"I wish to reverence men of science, but they often will not let me. If *I* knew certain facts on this subject, Faraday ought to have known them before he expressed an opinion on it. His statement does not meet the facts of the case—it is a statement which applies simply to various amateur operations, without touching on the essential phenomena, such as the moving of tables untouched by a finger."

Writing to a friend in England on the same subject, eleven days later, Mrs. Browning says:—"Oh, we are believers here, except Robert, who persists in wearing a coat of respectable scepticism—so considered—though it is much out of elbows and ragged about the skirts. If I am right, you will none of you be able to disbelieve much longer—a new law, or a new development of law, is making way everywhere. We have heard much—more than I can tell you in a letter. Imposture is absolutely out of the question, to speak generally; and unless you explain the phenomena by "a personality unconsciously projected" (which requires explanation of itself), you must admit the spirit theory."

In the following month, she speaks of Lamartine, Louis Napoleon, the Czar of Russia, and the King of Holland, as getting oracular responses from the raps, and mentions a Hebrew Professor in New York having been addressed in that language, through a medium, to his great astonishment.

In December she wonders whether Sir David Brewster has modified his precipitate conclusions on the subject, which, she urges, "should be examined with common fairness by learned persons. Only the learned won't learn—that's the worst of them. Their hands are too full to gather simples. It seems to me a new development of law in the human constitution, which has worked before in exceptional cases, but now works in general."

Writing from Rome, in the succeeding February, Mrs. Browning states that a Mrs. Brotherton, a friend of the gentleman she is writing to, has sent her some "Greek—of which she does not know a single character—written by her, or through her; mystical Greek, from a spirit-world produced by her hands, she herself not knowing what she writes. The character is beautifully written."

And speaking of what should be the mental attitude of all towards spiritual phenomena, Mrs. Browning makes these admirable remarks :—"I would have our eyes wide open, our senses all attentive, our souls lifted in reverential expectation. Every *fact* is a word of God, and I call it irreligious to say, 'I will deny this because it displeases me.' 'I will look away from that because it will do me harm.' 'Why be afraid of the *truth?* God is the truth, and He is called also Love. . . . There is certainly a reaction from the materialism of the age ; and there is something more than this, more than a mere human reaction, I believe."

We had marked several other passages for extract, but space forbids. In the meanwhile, we recommend the book to the attention of our readers.

ACTORS AND THEIR CONTROLS.

Dr. A. de Neuville has contributed to the *Revue des Revues*, from whence it has been copied into *Le Soir* and *Le Journal de Bruxelles* (both of them secular papers) and into the *Messager*, of Liège, the following interesting account of the clairvoyance of Mrs. Brenchley, a well-known and highly respected medium of Finsbury Park, London, whose faculty of clear-vision is so acute that she sees the inhabitants of the spirit-world just as palpably as she does the men and women around her. But in her case, the gift is often productive of more pain than pleasure, because, in walking along Regent Street, for example, and when passing those unfortunate women, whose avocation is such a reproach to our civilisation, and such a satire upon popular Christianity, she sees them followed by the sad and afflicted shadow of a father, a mother, a brother or a sister, bowed down with sorrow at the shame and sin of one who was perhaps, in earlier years, the darling of the household, and whose fall may have resulted from improper training, or from the absence of sound moral teaching, pure examples, and wise and tender counsel and instruction in her youth. In such a case what worse hell could there be for their parents or guardians, who have been wanting in duty and affection, than to behold, from the spirit world, the degradation and debasement of a beloved child, and to feel that they are impotent to check her in that downward career of vice and infamy which, while they were still in mortal form, they might and should have prevented her from entering upon ?

If Spiritualism were universally accepted, what an awakening to a sense of moral responsibilities would immediately follow ! And in millions of hearts, the question would arise "Am I my brother's keeper ?" to which there would come the response, trumpet-tongued, "Yes, thou art ; and woe betide thee, if thou shouldst refuse to acknowledge the obligation, and to fulfil every duty to thy family, and thy sisters and brethren generally, which that keepership implies ! "

The following is a translation of the article referred to ; which we will follow up by some collateral and independent corroborations :—

"Mrs. Brenchley visits the theatre every week. She has remarked that the moment when the piece holds the spectators breathless, is equally that in which the spirits assemble in the greatest number ; for then there arises from the floor of the stage, a sort of vapour, more tenuous and more transparent than the finest gauze, through which appear literally innumerable heads and bodies. The great actors, according to Mrs. Brenchley, are more particularly surrounded. When Sir Henry Irving played in "The Bells," he was always accompanied by a round shouldered old man, with a large nose and unkempt hair, who always kept at a short distance from the actor. When the scene arrived at the maximum of pathos, Mrs. Brenchley saw repeatedly, hands held up in token of admiration, and then suddenly disappearing before the fall of the curtain. Miss Ellen Terry has also her escort of spirits, but these are for the most part children, varying in number from three to five. Sometimes these spirits rise above the stage and form themselves into a group, with beautiful effect. The characters of traitors give rise to some very curious things. The actor sustaining the part is environed with beautiful children, behind whom presses a group of men of miserable aspect and sinister countenances. The children seem to be striving to solace their sufferings, but very soon they drive them from the stage, and Mrs. Brenchley on such occasions is so strongly moved that she cannot prevent herself from breaking into a flood of tears.

"Every time she has been present at the performances of Mr. Wilson Barrett, Mrs. Brenchley has seen the stage filled by a crowd of spirits. In the "Sign of the Cross" they shine like silver. Mr. Barrett's special control is a man of from forty to forty-five years of age, tall and tolerably stout, with a clear complexion, and side whiskers. While the actor is moving on the boards, the spirit follows him and never quits him for a moment. Sometimes, indeed, it is the spirit who seems to be speaking ; and at other times he is so distinctly visible, that you cannot tell whether it is a spirit or a personage who is really present on the boards. According to Mrs. Brenchley, the spirit friend of Mr. Barrett has certainly been an actor in his life-time, as his carriage is full of grace and ease."

Speaking to the present writer, on the 24th of June, 1896, David Garrick said :—"I visit all the theatres, in every part of the world ; and wherever I find an actor endowed with the mediumistic faculty, I try to influence him to interpret the author's meaning in such a way as will conduce to the ennobling and the elevation of humanity. As Garrick, I confess that I played for applause, as well as for the love of my art; but applause, as you know, is the breath of our nostrils. The old school is nearly extinct. Grand old Cathcart is one of the last of his race. Titheradge is cramped. He has not yet found the atmosphere in which he would feel himself perfectly at home." . . .

The same actor, speaking on the 16th of September, said :—"In Hamlet, as in other characters, I, who was a vain little man, was also a great actor ; and I can say so without any improper pride, because, apart from the fact that I felt every part that I played, I was possessed by controls who resembled, in a very great degree, the characters I sustained. Thus, when I enacted Hamlet. I ceased to be Garrick from the beginning to the end of the tragedy. I was completely under the control of a spirit kindred to his own. And so with all great actors ; they draw to themselves, by their magnetic power, spirits that are in sympathy with the characters they impersonate." Again, on the 6th of March, 1897, Garrick said :—"The 'Sign of the Cross' is a sign of the times ; and we have done our work very well with Wilson Barrett. One band of controls has been doing, through him, what another band has been doing through you, in reference to that book. But he does not know that he is being thus used, as you do. Yet he has an intuitive perception that he is being prompted. . . . It is in no light and frivolous spirit that he has undertaken this work ; but with a serious purpose to reach up to his highest ideal. Although not indifferent to either fame or money, he has been actuated by a higher motive than either in producing this play. He has been prompted to it by the religious element in his nature. Its spirituality is asserting itself. He will yet understand this great truth of Spiritualism. . . Ada Ward is a clairvoyant ; but had she understood the vision clearly, she would not have joined the Salvation Army. She would have done far more good upon the boards, by labouring for the purification of the stage. That would have been her proper work."

Rachel, speaking on the 25th of March, 1897, said :—"I am still drawn to the theatre, because I did not fulfil my work in it, when I was in your world. I did no good, and had no wish or intention of doing good. All I thought of was myself ; and so I come back and must continue to come back ; and wheresoever I can find suitable mediums in my own profession, I try to impress them to dedicate their beautiful art to the elevation of their fellow creatures. But, as it is with me, so it is with most of those whom I endeavour to influence. They are ambitious, fond of money, and

greedy of applause. I try to impress Sarah Bernhardt to do what I neglected to do; but I fail to do so; and when she comes here, she will be afflicted with the same remorse which I feel. . . I am still trying to imbue the minds of many of my brothers and sisters in the profession with high ideals. I ought to have set these before me in my own career; and because I omitted to do so, I have to come back, and strive to repair the consequences of my own neglect. I influence Eleanor Duse and Jane Hading."

G. V. Brooke, conversing with the present writer on the 19th of September, 1896, said:—"Wherever we can find an actor who is susceptible to good impressions, we endeavour to control him, and make of him an agent for the purification of the stage; which wants it very badly. For should not the theatre be the hand-maid of religion and morality? . . . I have been around Wilson Barrett a great deal lately. That "Sign of the Cross" is, as Garrick has said, an impressive sign of the times; and so is "Joseph of Canaan." . Barrett's play is the herald of a new and glorious reformation of the stage; and I give him credit for the best of motives, for he was not actuated either by vanity or the love of gain."

On the 12th of September, 1897, the same speaker said:—"Betterton, Garrick, the Kembles, Mrs. Siddons, the two Keans, Phelps, Creswick, and a host of others are coming back again as prompters to the actors and actresses of the near future. Just fancy that! we who were stars! But then we shall breathe into the players the breath of life, and kindle within them the fires of inspiration. We are returning to the earth to aid in the great dramatic revival of the coming century. "The Sign of the Cross" is one of its preludes; but it is only the first step towards it. . . This revival will be brought about by the great actors of the past; and I shall be permitted to play a small part in lifting up a noble profession and a dignified art out of the mire into which it has fallen."

The foregoing which are extracts from lengthy communications received at the different periods named, and carefully recorded at the time, furnish an interesting confirmation of Mrs. Brenchley's statements; and what she says with respect to the kind of spirits attracted to an actor who is playing the part of a traitor on the stage is curiously corroborated by a remark once made to the writer by the spirit of a departed player, that the character of Mephistopheles is a dangerous one to enact, because it brings around the man who sustains it, controls as evil minded and malignant as that sinister creation of Goethe's.

THE ANTI-SPIRITUAL CRUSADE.

This goes on bravely, we are glad to say; and every spiritualist must rejoice at the movement; partly because the outcry of the priests will have the natural effect of inducing tens of thousands of people to inquire into the phenomena of Spiritualism, who might, otherwise, never have heard of them; partly because ecclesiastical censure and abuse are always helpful to the cause that is vilified and calumniated; and partly because we obtain from the *Morning Bell* much interesting information with respect to the spread of spiritualism in other countries, which would not reach us through ordinary channels. Thus, for example, a missionary father writing from Broussa, in Turkey, apprises us that, in that city of 600,000 inhabitants, Mahommedans as well as Christians frequent circles, and that these wicked people actually expect to meet together in the other life! From Alexandria in Egypt, comes the distressing news that "many spiritual circles are to be found here, founded by Europeans, especially the French, and are frequented (who would believe it?) even by Moslem saints. Not only so but there is shortly to be published a periodical in Arabic for the advocacy and defence of Spiritualism." A correspondent in Cuba groans over the fact that there are 37 circles and four spiritual journals, engaged in the work of "butchering human souls!" At Mendoza, in the Argentine Republic, Spiritualism and freemasonry walk hand in hand. Throughout Chili, writes an orthodox resident, "Spiritualism is making terrible havoc with souls." At Bilboa, in Spain, a correspondent of the *Morning Bell* grows quite hysterical over the state of things. "Write, cry aloud, agitate against this diabolical Spiritualism," he exclaims, "which has invaded our Catholic city!" From Manresa, in the same country, arises a wail of anguish, for spiritual weddings and spiritual baptisms have actually been celebrated; and still, strange to relate, no comet has shattered the world to atoms! At Charleroi in Belgium "a fortnightly periodical, *The Life beyond the Tomb*, vomits forth in every number, a mass of impiety, and of heresies against our holy religion." And there is no rack, no stake and no dungeon for the offenders! How very sad! and how different to the good old times when a noble medium, like Joan of Arc, was burnt alive, with the approval of great dignitaries of the Church! A reverend gentleman, writing from Koethen, in Western Prussia, communicates the terrible intelligence that "Spiritualism is secretly finding favour with Lutheran clergymen." How dreadful! From Teramo, in the Abruzzi, comes a solemn adjuration to the *Morning Bell* to ring its loudest in the ears of the local spiritualists who "hold a brave circle, make adepts daily, and pretend that the spirits of the dead are present at their sittings." And a priest, writing from Maglie, complains that his parish is flooded with Spiritualism and that a good part of the families there hold circles which are honoured with the presence of Satan himself!

In fact the Church is everywhere lifting up its voice—a little cracked and tremulous, it is true—in denunciation of Spiritualism. And what more natural? Spiritualism inculcates the Fatherhood of God, and the brotherhood of man; declares love to be the foundation of all religion; reiterates the divine evangel "Peace on earth, good will to men;" assures us of the immortality of the soul, and the reality of the after life; declares the "communion of saints" to be a demonstrable fact; and points to the life of Jesus of Nazareth, as the perfect example for humanity to follow. What possible sympathy can the Church of Rome have with sentiments so pure, so elevated and so ennobling as these? Its condemnation of Spiritualism is the emphatic attestation of its divine truth.

A NEW SPIRITUALISTIC PAPER

A new spiritualistic monthly entitled *The Messenger* commenced publication in Melbourne on January 15th It is edited by Mrs. M. A. Redfern, a lady well-known in this city as a private trance medium, but who has during the past two years frequently given her services in this capacity to the Lyceum as speaker at their morning and evening meetings; she has also assisted the V.A.S. by seances, and an address at the conversazione, and was recently elected a vice-president of that body. The paper is intended to fill a want which *The Harbinger* from its cosmopolitan tendencies and wide range of contributing sources cannot adequately supply, viz.: local news and reports of what is transpiring in connection with the Spiritualistic and Lyceum movement in Victoria The present number also contains an interesting article on "Music," by Mr. Jas. McBlain, and two original papers on Spiritualism by "Steadfast." The publishing office is at 108 Blyth-st., Brunswick, and copies may be obtained at the office of this paper (price 3d.)

We are glad to see the announcement that the great work, "Arcana of Spiritualism," by Hudson Tuttle (under inspiration), is to be published by the *Two Worlds* publishing House, Manchester, England. It is a manual of Spiritual Science and Philosophy, and probably there is not a question asked in the domain of spiritualism that it does not answer. It is not a hastily written book, but contains the best inspirations of twenty five years, for it has been that time in being prepared. We also learn that Mr. Tuttle is the first spiritual author whose writings have been translated into Japanese, his "What is Spiritualism," having received that honor.

A MATERIALIZING SEANCE.

From the Mediumistic Aspect.

In our last issue appeared a review of "Shadow Land," a biography of Mrs. E. de Esperance. It is a pecularity of that lady's mediumship that she is always more or less conscious during materialization seances, the sense of sight and hearing being often quite acute, and the reasoning powers active, though the muscular system appeared paralysed. At a certain stage of her experiences she had determined never to sit within a cabinet again. As a result of this improved position for observation, we have the following highly interesting account of a seance held at Christiana in Norway.—Ed.

Shall I be "Anna" or "Anna" be I?

Now that I became, as it were, one of the circle instead of occupying the isolated position within the cabinet as I had previously done, I had a point of double observation, inasmuch as I could see from the standpoint of an ordinary sitter in the circle, and at the same time watch my own sensations and observe from the standpoint of the medium. The facts learned under these circumstances were to me very valuable.

On one occasion, the last seance before I proceeded on my sketching tour, I was able to record in my diary the whole of my thoughts, impressions and feelings, and as it is a fairly good illustration of what a medium feels during a materialization seance, if he or she is conscious of anything, I give it exactly as I then recorded it in my journal :—

"We reach Christiania in good time and go to get a cup of tea before proceeding to the seance room.

"My spirits go down to zero and my nervousness increases as the time draws near.

'You don't look very happy,' remarks Janey.

'Neither do I feel so,' I reply, though I reproach myself instantly, when I remember how much trouble they have all taken to insure my comfort, and the success of the forthcoming seance, and I try to look a little less like a martyr, as I drink my tea and listen to the remarks as to the arrangements for the evening.

"When we reach the seance room I am met by several old acquaintances and I see the two little children are there again, with another little boy, son of Mrs. Petterson, the medium.

"I feel a good deal comforted by the sight of the children. They are dear little things. They bring their stools and sit down on either side of me as a matter of course, chatting to each other and to me like a small pair of magpies.

"The gas is turned down leaving sufficient light to see every object in the room, and I can see the time by the not very clear clock at the far end. I think it is too light, but there is no need to suggest a change till it is necessary. Somebody gives me two parcels of confectionary, but, as usual during a seance, I cannot bear to have to take charge of anything ; even the care of these two parcels is too much, so I hand them to my nearest neighbour together with my gloves.

"Little Jonte gets one parcel with instructions to give some of its contents to his little brother, Gustav, should he come.

"Getting rid of my encumbrances, I settle down quietly, taking hold of each child's hand. It occurs to me, though, that perhaps by doing so I may in some way use up the children's strength, so I loosen my hold on them, for the little creatures need all the strength they possess.

"We sat sometime without anything occurring, though it was evident that something was moving inside the cabinet behind me. We could value the good singing, which served to distract attention from the cabinet and interest one during the interval of waiting.

"The light was lowered, and instantly a figure came from behind the curtains with such suddenness as to startle everyone.

"This was followed by a smaller one who walked round me and came to little Jonte, who at once handed it the parcel of sweets saying :—'This is for you, dear little Gustav.'

"The little white figure came back, holding the parcel and with quick eager fingers opened the paper, and reached it out to little Maja, who took some of the contents ; then it poured some on to my knee and pushed them towards Jonte, who was watching anxiously for his share.

'Is it your brother, Jonte? Is it Gustav ? cried a voice from a little distance. 'Tell me, is it Gustav ?'

'Yes, it's Gustav,' replied Jonte with his mouth full of chocolate creams.

'Go, little Gustav,' he continued, 'and see your Mamma, and give her some also,' continued he. 'Come I'll take you. You need not be afraid. I'll take care of you.'

"But Gustav went without help and poured the remainder of the contents of the parcel on his mother's knee, stroked her face with his tiny hands and drew himself back to his former place beside his brother and sister.

'Go and see Papa, little Gustav. Go my little one, he wants you," pleaded the mother who seemed to be much agitated. But Gustav did not heed her ; he remained a few minutes longer with the children, then slowly melted into air, and was gone.

"During this time another figure at my left had made its appearance several times without succeeding in coming fairly out, a tall, fully developed figure who walked with quick steps out into the middle of the circle and was there met by Mr. Lund, who rose up from his place to meet it.

"I do not know who it was nor did I remember to ask afterwards.

"This figure causes some surprise in the circle, for up to now the forms have had a muffled-up sort of appearance, and a shy shrinking manner, but this one walks as though doing us a favour by coming in our midst. It brushes past me as if I did not exist and I fancy I feel a little crushed. A minute before, I was apparently the most important personage in the room ; now I am nobody. I feel rather curious about the looks of this stately personage, but her back is to me, and I can only judge by the figure which seems very tall, and I notice that, as she stands beside Mr. Lund, she is not much shorter than he is. She walks back in the same dignified manner as before. I feel very much like reminding her that she ought to feel obliged to me, and take some notice of me sitting there, instead of sweeping past in so unceremonious a fashion ; but now she is gone and I have not had courage to assert myself. I feel curiously weak and powerless and can only feel without having the strength to act.

"Now comes another figure, shorter, slenderer, and with outstretched arms. Somebody rises up at the far end of the circle and comes forward and the two are clasped in each others arms. Then inarticulate cries of Anna ! Oh, Anna ! My child ! My loved one !

"Then somebody else gets up and puts her arms round the figure ; then sobs, cries and blessings get mixed up. I feel my body sway to and fro and all gets dark before my eyes. I feel somebody's arms round me although I sit on my chair alone. I feel somebody's heart beating against my breast. I feel that something is happening. No one is near me except the two children. No one is taking any notice of me. All eyes and thoughts seem concentrated on the white slender figure standing there with the arms of the two black-robed women around it.

"It must be my own heart I feel beating so distinctly. Yet those arms round me ? Surely never did I feel a touch so plainly. I begin to wonder which is I. Am I the white figure or am I the one on the chair ? Are they my hands round the old lady's neck, or are these mine that are lying on the knees of me, or on the knees of the figure if it be not I, on the chair ?

"Certainly they are my lips that are being kissed. It is my face that is wet with the tears which these good women are shedding so plentifully. Yet how can it be ? It is a horrible feeling, thus losing hold of one's identity. I long to put out one of these hands that are lying so helplessly, and touch some one just to know if I am myself or only a dream—if 'Anna' be I, and I am lost as it were, in her identity.

"I feel the old lady's trembling arms, the kisses, the

tears, the blessings and caresses of the sister, and I wonder in an agony of suspense and bewilderment, how long can it last? How long will there be two of us? Which will it be in the end? Shall I be 'Anna' or 'Anna' be I?

"Then I feel two little hands slip themselves into my nerveless ones and they give me a fresh hold of myself as it were, and with a feeling of exultation I find *I am* myself, and that little Jonte, tired of being hidden behind the three figures, feels lonely and grasps my hands for company and comfort.

"How glad I am of a touch, even from the hand of a child. My doubts as to who I am and where I am, are gone. While I am feeling thus the white figure of 'Anna' disappears in the cabinet, and the two ladies return to their seats, excited and tearful but overcome with happiness."

There was a great deal more to happen that night, but somehow I felt weak and indifferent to all around me, and not inclined to be interested in what occurred. Strange and remarkable incidents took place, but for the moment my life seemed dragged out of me and I longed for solitude and rest. I ardently wished for repose far away from any city, and once the seance was over my thoughts were on the long wished for holiday. I soon recuperated and in a couple of days left for the mountains.

The remembrance of the strange sensations which overwhelmed me during the interview of "Anna" and her friends tormented me cruelly. In vain I tried to escape my own thoughts, and turn my attention to the magnificent landscapes by which I was surrounded. They pursued me, forced themselves upon me, till in self-defence I was obliged to make a stand and examine them as they presented themselves. Thoughts of incomprehensible occurrences, which have been put aside long ago, now raised themselves afresh and demanded explanation. The memory of Yolande's seizure, of many incidents which had perhaps escaped the notice of any other than myself, stood ranged before me in formidable line, and I felt that till these things were explained I could go no further.

Camille Flammarion contributes to the *Arena*, for December, an account of a seance held at Montfort, Lamouray, France, in July last, Eusapia Paladino being the medium. The hands and feet of the medium were held by himself and M. de Fontenoy during the whole of the seance, and M. Flammarion is satisfied that it was impossible for her to contribute to the phenomena by any physical means. He enumerates fifteen distinct phenomena that occurred. Ten of these manifestations he considers incontestable. Four more "seemed to be certain, but should like to see them repeated." Of the fifteenth, he says, "having been produced towards the end of the seance, when the attention was necessarily relaxed, and being more extraordinary than any of the others, I confess I do not venture to accept with certainty, although I am quite unable to conjecture how it could have been produced by fraud" (this was the imprints of a hand and face on separate layers of putty). As usual the intelligence exhibiting the force insisted on being a spirit. M. Flammarion notes this and says: "several times in the course of the seance, and at the levitation of the table, I said: 'this is evidently a physical force without spirituality; there is no spirit here. On each such occasion two extremely violent protesting raps were struck on the table."

He has evidently not the slightest doubt of the manifestations being phenomenal, and in enumerating the theories put forward to account for them, he says:—

"Placing myself solely at the point of view of a physicist who observes, I say, no matter what explanatory hypothesis you might adopt, there exists an invisible force drawn from the medium's organism, which can leave her and act outside of her."

The article is illustrated by two flashlight photos, one showing the table suspended in the air.

PRE-EXISTENCE.

The following interesting answer to an oft repeated question was given by the celebrated American inspirational speaker, Mrs. Helen T. Brigham, when in England, and is published in the *Two Worlds*:—

We can only give you an opinion on this matter. The soul or spirit of man is not a thing instantly created out of nothing, born into this world and obtaining its individuality with the first breath of atmosphere. Human beings are not, as they are sometimes supposed to be, the fathers and mothers of the souls of their children. Through law and mystery, the soul springs into life and has its identity; that law we can see in operation, and we wonder at it, but we never can comprehend it. While we know that human life is endless, we believe it is growing more pure and elevated, and that it is constantly gathering wisdom. You can find no beginning, you can find no end. We can only say it is a cord held in the hand of God, and we find no break in its continuity. Some may ask, "Do you believe in pre-existence?" Surely. We do not believe there is any going back in the journey of life. We believe in the divine soul, in the soul that involves and evolves, for involution must precede evolution. There is an entity; you may call it soul, the nature of a human being. It is like this world, we might say, for there was a time when this world did not exist in its present shape, when it was like a mist. This earth was not solid, not fluid; it was the embryo of a planet, and so your souls existed once in the far-off time that we cannot measure.

You are not fathers and mothers of soul; you only give the unfolding conditions, the environment; you give that which clothes this spiritual element; you are not creators, you are only agents in this work of evolution. We answer that the soul of man did pre-exist, but the soul was not conscious of its existence. The life as a human being may be for many years, or it may be only for a few seconds, and yet in the formation of the germ the spirit is clothed upon with external conditions, and we say when death lays its finger upon life it transplants this soul germ into the other world, where it is cared for and developed, but it must first have its embodiment in some earthly form before it can grow into consciousness. This is our idea of human life. Do you not know that the doctrine of reincarnation is one of the most conflicting the world has ever known? There is one involution, and evolution through death, and then there is the eternal unfoldment in the life beyond. Do you think human affections, these ties that bind you one to another, can be erased by time? They cannot be. The laws of life are everlasting. All friendship that is worthy the name is an eternal friendship. It may be misunderstood, but sometime the right will come uppermost, and you will then know the eternal nature of those glorious principles and truths.

THE ASSISTANT GENIES.*

Not having perused the previous parts of this extraordinary book, places us somewhat at a disadvantage in reviewing it, as the connection of it with the Compte de Gabalis does not appear, further than that he is spoken of with reverence by the narrator of the incidents in the present volume, whom we infer was one of his pupils or disciples in occultism. The narrator, whose name does not transpire, was a friend and companion of the Marshal de Schomberg, who accompanied the Prince of Orange to England, and subsequently took part in the forcible pacification of Ireland. The relator having been of considerable service to an Irish gentleman residing in county Donegal remains after peace is restored as his guest, and hearing from him of a hermit or philosopher (named Macnamara) of great repute, residing at no great distance, makes a pilgrimage to his abode. The hermit anticipates his arrival and welcomes him before he reaches the door, telling him that his Génie had apprised him of the intended visit. Macnamara,

*The Assistant Genies, and Irreconciliable Gnomes, or continuation to the Compte de Gabalis, translated by John Yarker Esq. Robert Fryer, Bath, England, 1897.

in an easy and unostentatious manner, replies very philosophically to his various questions, and soon convinces the visitor that he has perception and powers transcending the ordinary run of humanity. He deprecates the tendency of the times to ascribe to the Devil or demons the manifestations of supramundane powers which he says are from spirits or Génie, who are beneficent and work in accordance with Divine laws. "Do not deceive yourself, my son," he says, "it is with the Génies as with the ordinary graces, which operate on souls according to the dispositions which they encounter, stirring the easy hearts, shaking hard the hardened, quickening in some sort the disposition of those in whom the weight of their iniquities has stifled the voice of remorse." In fact the qualities he gives them correspond with those of guardian angels or spirits. He quotes from history, from the Greek philosophers to the immediate time, well-authenticated instances of the intervention of spirits or Genie in various ways by dreams, clairvoyance, impression, prevision, &c, and finally places his visitor *en rapport* with his Genie. Some mystical matter about Adam and Eve seems to imply that the philosopher had not detached himself from a belief in the Mosaic cosmogony. A discussion between a Gnome and the narrator, which forms a supplement, is a very clever piece of argument on the immortality of the soul, but the conversations with Macnamara, supposed to have taken place some two centuries since are particularly interesting from a spiritualistic aspect, by reason of the close approximation of most of his teachings to the modern spiritual philosophy. The matter of the book is translated from the French by John Yarker, Esq., of West Didsbury, an occultist of considerable repute, who contributes an interesting preface. There are only one hundred copies of the book printed, so that those desiring to secure one will need to make early application.

DEALINGS WITH THE DEAD.*

The Bretons are what would be generally called a superstitious people, they religiously believe in omens and premonitions, and have a firm faith that the souls of the departed linger about their earthly habitations for a considerable time after they have left the physical body. Under these circumstances most families have some traditional ghost story belonging to them, many of them doubtless founded on some genuine spiritual manifestation, but coloured by the imagination or unconsciously added to by second parties who are in the habit of relating them. A French gentleman, Monsieur A. LeBraz, travelled through Brittainy a few years since collecting narratives where practicable from those who had been participants in the events recorded. A selection of these (made by Monsieur Mariller), translated into English by Mr. A. E. Whitehead form the bulk of the volume. They are quaint and very readable, but, whilst there is evidently an undercurrent of truth in them, they lack the evidental stamina of the English narratives of similar occurrences such as those sent into the Psychical Research Society. This is probably largely due to the lack of education and facilities for recording of the simple peasantry, the only record in most cases being in the memory of the relator. The narratives, however, are so numerous and so much akin in essence to some of the spontaneous phenomena recorded of late years in connection with spiritualism that those familiar with the latter will have no doubt that most of them are founded on facts. Mr. Lillie's interesting preface on the customs and beliefs of the Bretons, is followed by a shorter one on similar lines by the translator, and some selections from M. Mariller's introduction to the original work, from this it seems that many of the priesthood share the popular belief and exhibit mediumistic powers.

The Christmas number of the *Two Worlds* contains 24 pages full of interesting matter, including much which is evidential, amongst which we notice a reproduction of our article on the late Professor Robt. Hare.

*Dealings with the Dead: narratives from "La Légende De La Mort en Basse Bretange," translated from the French: with preface, by Arthur Lillie. Geo. Redway, London, 1898.

THE PROBLEM OF EVIL.

Paper read at the January meeting of the Victorian Association of Spiritualists,

By John Ross.

In the *Arena* periodical for September, 1897, the editor briefly discusses the subject of Evil under the capitation "A Knotty Problem." He commences by remarking that "The hard thing about evolution is that it must account for everything. If the good has been evolved, why, then, so has the bad. Whatever is must come under the one common law. *All* of the aspects of Nature and life must be explained and justified as well as *some*; but the attempt to justify all revolts us." He finds, not only war between man and his surroundings, but, man in a state of internal war with himself, and, frequently, the evil element conquering. "How can these things be?" the writer exclaims. "If one law be over all, why should the results of it be heterogeneous and irreconcilable? It is impossible for us to agree that everything is good. It is absurd to aver that everything is beautiful and true. What, therefore, can evolution signify in the production of the abhorrent and the vile—at the same time producing in us a sense to be revolted with evil and uncleanness? There must be some meaning or none to this deep-down paradox of the Universe."

Finally, it is suggested, "It may be that the explanation of the universal paradox is that Nature is not a moral fact. Man is a moral fact, but not the natural world. The spiritual evolution has thus brought forth a sense in man that runs counter to the natural machine. . . . . On the whole we must allow that the principle of morality does not exist, or at least does not display itself, in the material word, but only in the soul of man. Ethics in *us*, and nowhere else."

The key to a philosophic solution of the "Knotty Problem," I think, may be found in the monistic conception of the universe, summarized as follows in the paper on "The Limitations to Thought and Belief," which I had the honour of reading before the Association in June last:—"The conceptions of the indestructibility of matter, and correlation and conservation of the physical forces, lie at the root of all scientific reasoning, and develop a cosmic philosophy which conceives of the universe as one existence, never beginning, never ending; not progressing as a whole, nor producing anything essentially new, but infinite changes of ever varying forms possessing eternal similarities; maintaining an even balance between construction of forms, on the one hand, and their decomposition on the other, between life and death; worlds themselves ageing, and, in obedience to the organic laws, doomed to yield up their structural existences to supply materials for the birth of new worlds."

As life and death, like action and reaction, are equal and opposite in nature, so are good and evil as the moral aspects of the life and death struggle for existence. What goes to support life are the same elements turned over and over again without any addition to the total quantity. Nor is this struggle for a share of a common fund external to the lives which have to exist upon it. Organic life has to exist upon organic life, and vegetables and animals are devoured that those who conquer in the ruthless strife may live. The good of one animal is the evil of another. The animal of prey finds its good in what is evil to its victim. The powerful and savage lion strikes down the timid doe, and, whilst yet throbbing with life, gives the palpitating and sensitive body to its young, joyously to sport with before devouring it; whilst the young of the victim are left to pine away and die for want of the sustenance which was wont to be supplied by the mother that never more returns to them. And thus "He doth the little lions feed," a providential arrangement not so admirable from the point of view of the animals marked for slaughter. Moral law does not enter here to justify or condemn. It is the cruel and unscrupulous law of nature whereby progress is effected, and the survival of the fittest, and, finally, of the fittest to survive, may be arrived at. Physical and mental qualities are thus acquired which give to their possessors advantages in the life and death struggle. M. Letourneau,

in his work on "Property; its origin and development," remarks :—

"The banquet of nature is very irregular and sometimes niggardly ; the guests are numerous, hungry and often brutal. Yet, under pain of death, a place must be gained there, defended, and, as far as possible, retained, for continually recurring needs must constantly be satisfied. The severity of the struggle for existence may be greater or less, but it goes on without a truce ; therefore the more intelligent the organized being, whether man or animal, the more he takes thought for the future, the more he tries, by securing some sort of property, to reduce the elements of chance in his life."

The struggle, then, does not only develop physical qualities of strength and fleetness, and acute perceptions, to increase the fitness of animals for attack, or defence, or escape, as the case may be, but mental attributes of a higher and more commanding order, by which intelligence comes to exercise the controlling influence in animate nature, and over the physical world. Ages of experiences teach brutes and even insects to mitigate the rigours of life by making more or less provision for the future, developing what M. Letourneau calls "the instinct of property." Savage animals, like the lion and tiger, manifest this instinct in what seems to be its lower degree. A solitary animal, or, at most, a temporary family, monopolizes a territory stocked with game, and defends it to the death against all aggression. Bird families and mammals form societies occupying distinct territories, the boundaries of which are respected by kindred groups, excepting under pressure of hunger. This respect does not imply a moral sense. Possession, no doubt, gives the advantages usually claimed for it, but there does not seem to be anything which can be construed into an acknowledgment of rights. The explanation seems to be that it is easier for societies of this kind to supply their wants, provided that food be at all plentiful, by each confining itself to an uncontested province, than have to fight for a share of its neighbour's supply. But, in case of famine, the conditions are altered ; neighbouring territories are raided, and the food supply contended for. Insects, such as the ant and bee, develop high conditions of associative life and discipline, exacting services from every member for the benefit of the community, and so long as these services are rendered, each may consume of the common fund according to its needs. Here seems to be the dawn of moral principles unconsciously manifested in conduct, acting according to the moral maxim "each for all and all for each." But there are limitations which contradict this notion of a moral law based upon a pertect adjustment of individual with communal rights. Incapacity of any kind to serve the community is visited with extinction, and, when the food fund is scarce, tragic means are adopted to reduce the numbers which have to live upon it. Although the members of each community are obliged to act faithfully to its own association, they may thieve from, and rob, all others without scruple, and do so when opportunity is given. Early human societies are constituted on exactly similar lines. To mitigate the pressure of numbers upon the means of subsistence and the better to enable a tribe to hold its own in the struggle for existence with nature and hostile tribes, superfluous female infants and weaklings of any sex, are destroyed as useless and burdensome to the community, and the aged and infirm have unresistingly to submit to similar treatment as part of the philosophy of their social existence. At this stage human conduct is not much, if any, above the brute level, and the attribution of sinfulness cannot apply to man more than to any other animal. What administers to his individual wants his only good, what denies him this satisfaction, or makes him the object of attack, his only evil. More revolting in his appearance and habits than many of the lower animals, he was endowed with the capacity to utilize the lessons from experience to an extent which was to elevate him physically and mentally far above all other creatures. Whilst only on a level with other associative animals in making tribal selection of territories supplying him with fish and game for food, with wild berries, grains and herbs to fall back upon, a wide gap was placed between man and the rest of animate nature when his necessities taught him the arts of cattle-breeding and tillage. Thenceforward, physical nature undergoes transformation to satisfy his growing needs, and the arts and sciences receive development. Conquering lower nature man is still at war with his fellows. In primitive societies all individuals co-operate on terms of more natural equality for the welfare of the whole. As ability takes the lead of physical force in inter-tribal and international conflicts, and, later on, in industrial pursuits, the masses become dependent upon the few who possess the powers of leadership and control. Under this influence, whatever solidarity primitive societies may have possessed has been broken up into a mass of struggling and "warring atoms," a new and more bitter phase of the struggle for existence. The powerful few make private property of the lands of the people, and the foundations are laid of castes of wealthy and privileged classes, and of the dependence and poverty of the mass of the people. The instinct of property as a means of mitigating the violence of the struggle for existence develops into a love of wealth and power. This passion, in its avariciousness and unscrupulousness, has produced more meannesses, and frauds, and cruel suffering than all other motives to human conduct put together. Under its influence millions of human beings—men, women, and children—have endured, and are enduring, sufferings for which a mere savage condition can find no parallel, and rulers of European nations, without moral right or reason, or pretence thereto, are at this moment throwing off all disguise, and laying robber hands on the possessions of weaker nations in other parts of the world.

By the education and enlightenment of the people new forms of force are created calculated to counteract these evils. Sentiments of discontentment and revolt are sown and growing in the minds of the subjective masses of all nations against the privations which have to be endured that inordinate wealth may be accumulated in private hands, and that privilege and the lust of power may be gratified. The burdens of armies and navies are becoming intolerable, plunging nationalities, every day, more and more deeply into debt, at the expense of the overtaxed multitude. The revolt of labour against capital, as now wielded, is also becoming international in sympathy, and likely to become so in organisation. There are features of co-operative trading pointing also to international extension. Principles seem to be in active operation calculated to democraticize capital and labour, and to exclude an unnecessary middle class from being a burden upon the profits of industry ; and to restore to all people the use of the land they have to live upon, without being taxed to support a privileged class in idleness and extravagance. The forces of evolution seem finally to be at work regulating the affairs of life so as to bring about the maximum of good to the total number, drawing peoples together, through utilitarian motives, into brotherly unions, and individualism is being transformed into altruism ; a natural evolution from that selfishness which is rooted deep down in the biologic necessities of the smallest organism which had to struggle for its individual existence at the beginning of the world's organic life. Moral laws are no more heaven-born and earthward descending than are the physical laws. They arise from economic and social conditions in accordance with which human conduct has, perforce, to conform itself, and, like the sanatory laws, or any other law in nature, have to be empirically discovered, and scientifically formulated and explained. In accordance with this principle society makes laws to which obedience is taught as a duty, and breaches of them punished as crimes. Consciousness of guilt, arising from the fear of punishment, tends to moralize human nature as well as human conduct, and to develop a conscience by the habit of having to avoid what is conceived to be wrong-doing, and to yield obedience to social laws. It is for mutual protection that families first hold together and develop into tribes and nations, and there could be no formation of society without some respect for life, property and veracity, however faint at social beginnings. Murder, theft, unveracity, or bearing false-witness, are anti-social in their nature, and as society makes progress, moral maxims, dictated by experience, are aphoristically taught, and dogmatically

urged, until such time as social principles are discovered and formulated into a science of ethics. To the extent that man is able to perceive the inseparable connection between individual and social interests the practice of altruistic conduct will be adopted as an intelligent policy of selfishness, and the practice of true conduct, although rooted in selfishness, is calculated to develop the moral nature and altruistic feelings, as physical and intellectual activities develop physical and intellectual qualities. If we follow up man from the first rude condition when the social instinct was of the faintest, and place under review the various lines of progress—language, literature, social institutions, and the arts and sciences, we may see the purely natural development of each, and, by generalization, we may be able to perceive how man, physically, intellectually, and morally, and all the wonders of advancing civilization, are the products of a natural evolution. As already mentioned, at his lowest condition it would be absurd to characterize man as sinful; he is simply brutal and utterly ignorant, and although, in the course of an ever increasing progress on the devious road to civilization, moral complexities make their appearance, which give rise to the common conceptions of good and evil, they may be found to represent the opposite poles of one principle, the positive pointing upwards and onwards to man's highest destiny, the negative pointing in the other direction to man's brutal origin. Between these extremes he ever seems to fluctuate as if the good and the evil were contending for him, but, as degeneration must lead to extinction, the prevailing movement must be onward, until through ages of experiences and sufferings man is made to reach whatever height of perfection is possible for him.

But with the elimination of every other evil, and the full development of purely harmonious conditions, organic death still remains unconquered and unconquerable. This would be no calamity, considered as a process whereby the human soul may pass from a lower to a higher life, but it has a gruesome significance as symbolic of the death of the race. Human possibilities are limited by mundane conditions, as well as by the inherent capacity of man to progress, and when the time comes, as come it must, when mundane conditions are on the wane, human degeneration must also set in, causing the evils attendant upon a renewed struggle for existence to re-appear, and in their worst form. At the outset of man's career the struggle was inexorable and indescribably cruel, but it was marked by increasing vitality, finally reaching the intellectual stage, with aspiration, and hope, and developing prospects, and courage, and the many joys of physical and intellectual achievements. With the setting in of the constitutional break-up all this must be reversed. In course of ages of degeneration, "with a step steady as time" the last traces of intellect and form characteristic of man must wear out, reducing humanity, in the final stages of the racial death struggle, to an idiotic and soulless condition, more revolting in its conception than that of the brutal animality to which evolution traces human origin.

The pessimistic and materialistic author of *Ecclesiastes* seems to have had a clear conception of the monistic theory of the universe when he wrote:—

"All rivers run into the sea, yet the sea is not full; into the place whence they came, thither they return again. . . The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything of which it may be said, see, this is new? it hath been already of old time, which was before us."

The simile of the rivers returning to the sea, whence they came, fitly illustrates the conception of the cosmic process. Evaporation imperceptibly draws water from the sea and stores it in the clouds, until such time as, under climatic conditions, it falls in rains upon the earth beneath, and runs back again in rivers to the sea. In this ever-recurring course water performs its functions in the economy of nature without increase or decrease of its general volume. Without evaporation there could be no rainfall, and unless condensation and rainfall succeeded evaporation the waters of the sea would be used up, and the earth reduced to a state of premature sterility unfitting it for organic life. So with every other element in nature. As, by means of evaporation and condensation, the same volume of water circulates, and re-circulates and fertilizes organic nature, so the same volume of life-sustaining materials circulates from organism to organism by means of the nutritive changes which take place when structures take on new life-matter and the used-up material is thrown off, until the decaying process exceeds the recuperative in activity, and the entire organism has to surrender itself to death and dissolution. From the air and the earth the vegetable kingdom collects the elements of dissolved organisms, and again and again prepares them to nourish successive generations of organic lives; death being as necessary to the continuation of organic being as life itself. With the birth and death of successive generations the racial body takes on new living matter and casts off the old and used up. Every generation of civilized man bounds forward with hope and aspiration, and ambitions, vastly in excess of the needs of its own life-time. It is charged with the impulses of racial life, but in a short time it must loose hold and fall back amongst the shadows where extinction awaits it. The race continues its course of larger life, favoured by time and opportunity, until it reaches its meridian; that passed, time turns destroyer, and the racial life, like every generation which composed it, suffers decay and extinction.

When projected from its parent, the sun, the earth is conceived to have commenced its planetary career in an incandescent state. Heat is the life of the world, the excess or insufficiency of which is inimical to organic life upon it. By the radiation and dissipation of this energy the earth in time cools down so as to admit of the appearance of a low form of organic life, developing into higher and still higher forms as the cooling process goes on. But that development is not forever: that stage of existence must be arrived at when the planet passes the climacteric of its existence, and enters upon its period of decline and old age. Its life leaks out, and the time must come, although it may take many millions of years to bring it about, when the last faint throb of internal heat leaves its body, and it rolls in space a dead world, the tomb, as Flammarion puts it, of all the life that had ever existed upon its surface.

At the same time the centrifugal motion communicated to the earth at the time of its birth is continuously exhausting itself; first arresting the forward movement, then gradually yielding the control of the planet to the unchecked influence of the force of graviation. In obedience to this power the inevitable destiny of the planet is to be drawn into the sun, and, by the impact, to become again incandescent, forming an addition to the prepared material out of which new worlds are created to replace the old and dead.

And so on, for ever and for ever; planetary life and death; organic life and death; progress and degeneration; good and evil; each the complement of the other, and all in ceaseless and ever varying activities throughout universal nature. "The thing that hath been is that which shall be; and that which is done is that which shall be done; and there is no new thing. . . Is there anything whereof it may be said, see, this is new? it hath been already of old time, which was before us."

We are advised that Mr. Ernest S. Green, of San Francisco, a well-known contributor to the Spiritualistic press, is about to publish a monthly magazine, entitled "The Psychological Review—a Herald of the New Dawn." It is intended to conduct it on the plan of "Borderland" including Spiritualism, Theosophy, and all Occult subjects, and is to consist of 64 pages, the publishing price being 25 cents per copy, the office, 2096 Market-st., San Francisco.

The man who looks upon the phenomena as all there is in spiritualism, knows very little about the true mission of spiritualism. Phenomena are very valuable in their place, but it takes something more than the cellar-wall to make a habitable dwelling.—Rev. T. E. Allen.

DR. BERILLON ON SUGGESTION.

With Notes on the Subconscious Self.

By Quæstor Vitæ.

Dr. Berillon, who directs a clinical hospital in Paris for the treatment of nervous disorders, on the lines of the Nancy school, has given a series of lectures recently at the Paris School of Medicine, on psycho-therapeutic treatment by hypnotism, which have already been referred to in part in a previous account. Dr. Berillon is also secretary of the Societé d'Hypnologie et Psychologie and editor of the *Revue de l'Hypnotisme.*

This question constitutes a most important branch in the psychical domain. The consideration of its phenomena, as carefully studied by modern psychologists, cannot fail to suggest important elucidations with regard to similar phenomena appearing in the mediumistic field of psychology.

Emotional people, said the lecturer, are very susceptible to suggestion, as is seen from the fact that they are carried away by the contagion of feeling in a public audience, as in a revival meeting, or theatre, etc. People become sometimes almost drunk with excitement, especially among the Latin races. Some individuals, such as lovers of the drama and artists are more susceptible to visual suggestion; others such as musicians to auditive suggestion; others such as sportsmen and primitive peoples to motor suggestion. The senses react on each other in different combinations in different people, according to the development of the several senses in them. Impressions thus produce compound reactions. Movement excites movement, as ideas excite ideas, by psychical induction.

Emotion implies association of the memories of past sensations. Its intensity is correlative with the development of sensibility; therefore people with poor sensibility are unemotional, lethargic, dull. Professor William James has said that where there is no sensation there can be no emotion. The strong emotional reactions induced in sensitive people is shown by the effect in them of shocks or fright, which have been known in such people to cause their hair to turn white suddenly, or induce paralysis, etc.

The presence of regions of insensibility is always symptomatic of neuropathic disorders. Hysterical patients always present patches or zones of insensibility; their sensibility also transfers itself from one side to the other of their organisms. It is therefore probable that some of the witches whom our ancestors tortured to death were hysterical patients. The same would apply with regard to many nuns and mystic visionaries; subject to stigmata, etc. But it has been discovered by experimental research in the army, public schools, etc., that large numbers of strong men present insensible spots, where they do not feel when pricked with a pin. Cramp is another neuropathic symptom, resembling hysterical or hypnotically induced contracture. Cutaneous insensibility is always produced in the first stages of hypnotic sleep; therefore, to prick the subject with a pin is the recognised test of discovering whether the subject is asleep. As it exists spontaneously in hysterical patients, and as all the subjects experimented on there are hysterical, the Salpetriere school, *i.e.*, Charcot Janet, etc., claim that hysterical subjects make the best hypnotic subjects, and only they present complete experimental suggestion. The Nancy school, *i.e.*, Bernheim, Liebeault Ligeoes, etc., on the contrary claim that the fact that hypnotism can induce, artificially, symptoms which are similar to those appearing spontaneously in hysteria, shows that hypnotism presents the most natural indication for hysteria, as it can banish as well as produce these symptoms.

The Aissowiaks, Dervishes and Fakirs produce a similar state of insensibility by vivid auto-suggestion, assisted by exciting rythmical music, singing, rotary movements which may induce similar effects to the revolving mirror of Lhuys. They can then cut and burn their bodies, as similarly surgical operations have been accomplished in deeply induced hypnotic states, with complete painlessness. The Fakirs suspend hunger, etc., by internal auto-suggestion, as occurs similarly among hysterical patients, whose stomachs lose all sensation and who have to be stimulated to eat by suggestion. To hysterical subjects sensibility is dissociated, suppressed or transferred to other parts of the body. The Fakirs similarly produce local insensibility. The same phenomena may be hypnotically induced. The Fakirs self-induce sleep, accompanied by insensibility, by incantations or monotonous sounds. Their sleep is the same as that of the secondary state induced by hypnotism. The phenomena they produce could consequently no doubt be reproduced by experimental suggestion.

Ideas are presented to perception by sense impressions, from the external world, which react in the sensorium of the brain and entail realisation in action. An idea is therefore a principle of movement, and while an idea entails action, so will action induce an idea.*

Ideas are revealed by unconscious movements. This occurs also in sleep and in the secondary and somnambulic state (whether spontaneous or induced), in automatism, as also in the alcoholic state. The non-realisation of an accepted suggestion, *i.e.*, its non-expression into act or movement, entail obsession or automatism. The subject is bound by the idea till it is exteriorised in his action.

Movement or voluntary action is thus the realisation of an idea, *i.e*, of a reaction set up by a sense impression. Consequently in modern psychology, will is considered as the result of a series of reflex reactions, of which the senses constitute the door of entrance. Nothing is lost in the Universe; what is received is reacted and given off again. Will is an effect consequently, and not a cause, as is generally supposed.

But will, or volitional effort is dependent on physical strength and nourishment for its dynamic intensity. Otherwise it will be deficient. Professor Ribot says that the absence of will power is caused by disease, mental or physical, or by hereditary malformation. Thus idiots have no will. Melancholia is always accompanied by incapacity of will; it is a state of constriction; while excitement and joy produce dilatation, expansion, or augmentation of will power. The influence and dominion of strong people over weaker ones is therefore a sort of bewitchment, a natural sorcery.

The highest expression of individuality among civilised people is the power to curb the spontaneous conversion of peripheric impulses into actions. Among children, primitive peoples, epileptics, hysterical patients, alcoholic patients, a sense impulse is immediately converted into an act. This faculty of putting on the brake, of checking and repressing the conversion of natural impulses into actions, should be fostered and developed in children. Hypnotism may here be used to inhibit motive power, as on other occasions, it may be used to stimulate it in undeveloped subjects. Automatic habits such as the biting of nails, tendency to pilfer, etc., may be checked by suggestion; by the artificial psychic creation of a mechanical arresting movement neutralising the primitive impulse and awakening attention, thereby facilitating the overcoming of the habit. Timidity, fib-telling, nightmare may be similarly dealt with. Pessimism, melancholia, the conception of personal bad luck, may be cured by psychic stimulation.

The personality of the subject may be temporarily altered by suggestion. A cultivated man may be made to assume the personality of a carter, when he will surprise his friends by pouring forth all the repulsive slang vocabulary peculiar to the occupation while slashing at his imaginary horses with an imaginary whip, swearing and perspiring in the efforts entailed. A man may be made to believe himself to be a doctor, a priest, an officer, an actor, a miser, etc. The attitudes, postures, expression, voice, language and even handwriting will alter in each case, expressing the peculiarities pertaining to the several occupations. If the handwritings written under such circumstances are submitted to a graphologist, he will distinguish the profession personified.

* The ideas here referred to pertain to personal, *i.e.*, divided states, reactions of man's spiritual principle. There are also ideas which pertain to dual being and are themselves dualised, including a soul as well as a spirit. Such ideas are units of spiritual being, and are mediated from within while personal ideas are mediated from without.

The description of an imaginary scene will cause the subject to image the ideas objectively in his own mind. The experience is so real to him that subsequently he cannot distinguish it from "actual" experiences. A subject may thus be induced to give testimony with regard to circumstances which were purely subjective and imaginary, as if they had pertained to reactions with the external world and without distinguishing the difference.

The evidence advanced in the above lectures shows that the subjective visions presented in trance mediums must be induced by thought transference from invisible, discarnate operators in the same way as so-called hallucinatory visions are induced in the perception of the hypnotic subjects by the "suggestions" of the operator. The mediumistic sleep or trance is evidently equivalent to the deep stage of hypnotic sleep called somnambulism (Charcot's third state), in which the subjects sense relations are re-established after being inhibited in the preliminary, superficial state of lethargy and catalepsy. The superficial hypnotic sleep, which is accompanied by cutaneous insensibility, evidently resembles that of the Fakirs and Dervishes, rather than that of so-called trance mediums, *i.e.*, mediums for subjective phenomena. Yet there are mediums in whom cutaneous insensibility is induced, and who handle fire as the Aissowiahs do; in whom consequently the superficial sleep called lethargy by the Salpetriere school, with accompanying insensibility is induced. Otherwise the state of mediumistic control, trance speaking, etc., is evidently equivalent to the third hypnotic state, called somnambulism, by Charcot, Janet, etc.

If the presence of an object in self-consciousness constitutes its reality, as is taught in modern metaphysics, then one fails to see why the visions of an hypnotic or mediumistic subject should be styled hallucinations, as has been done. In some cases such visions are more vivid and real to the subject than the perceptions of external things. Thus a subject may be made to see an imaginary hat on a real man's head. The perception of the man may then be inhibited, while the hat remains in the subject's perception. Either the metaphysician's definition of reality is wrong consequently, or such perceptions are not hallucinations.

The alteration of personality which occurs in trance mediums when under "control," is evidently similar to the personifications induced by hypnotic suggestions. It is thought-transference which is the cause of the phenomena. The spirit represented is not present *in* the medium as generally supposed, but his transmitted thought reacts in and through her, entailing the more or less imperfect reproduction in action of his expression, attitude, voice and handwriting.

The fact that somewhat similar personation may be induced by suggestion, explains why psychologists tend to consider mediumistic control as mere auto-suggestion, or as a reflection from the sub-conscious self; or as a presentation of a secondary aspect of the self (called secondary selves) such as have appeared in some well-known cases at Havre, Bordeaux, etc., when the somnambulic state is hypnotically induced. Mollie Fancher indeed presents five such sub-divisions of her normal personality every night, each of which have assumed different names. But it appears clearly from these considerations that the so-called sub-conscious or secondary self is identical with the mediumistic or astral self and that it may be made the ground for reception of suggestions (thought-transference) entailing realisation, from discarnate operators, as well as from hypnotisers. This was shown in the case of Eusapia Paladino who was mesmerised experimentally by M. de Rochas and found to be suggestible. He also exteriorised her vital sensibility, and was told that it was therewith that the phenomena were constituted by "John King," the astral operator. In fact it is evident that the somnambulic state may be induced in subjects by invisible operators as well as by hypnotisers or mesmerists. This is further confirmed by the fact that subjects in whom that state has been mesmerically induced have then been taken into control by invisible operators, as has been described by Cahagnet, Garsin, Charpignon, and De Rochas. The writer has himself seen several such instances.

The same applies with regard to automatic writing which psychologists attribute to the action of the sub-conscious self. The automatic writing produced by the secondary self, hypnotically induced, is of a similar character to suggestions which are developed, unfolded and added to, by the subject's imagination. Consequently it is a representation of the subject's previous experiences, in new combinations. But while mediumistic automatic writing is due to action exerted on the same stratum of the subject it is maintained by continual transmission of thought-transference from an invisible operator. This action from without, from invisible sources, is of course difficult to prove. Consequently psychologists prefer to attribute all such phenomena to the previous experience recorded in the subject's secondary, *i.e.*, sub-conscious stratum. In the case of the Eusapia experiments at Choisy, however, a clairvoyant who was present described the astral operator who determined the phenomena through the medium. Yet until the scientific experimenter can have their own astral, *i.e.*, secondary perception, or lucidity of vision, unfolded into functioning, they will not admit such statements as evidence.

The therapeutic healing effected by suggestion, so largely practised in the Nancy schools and now in Dr. Berillon's clinique, explains in part the healing effected by many mediums. But the latter phenomena resemble more the cures effected by mesmerists or magnetisers such as Ochorowicz, Dr. Barety, Professor Delboeuf, etc., *i.e.*, the partisans of vital radiation, rather than those effected by suggestion merely.

The obsession or haunting of the subject entailed by ideas transferred by suggestion and not exteriorised, explains the process of mediumistic obsession. All such phenomena are subjective and are evidently determined by ideas transmitted from discarnate entities, *i.e.*, thought-tranference or suggestion to the medium entailing reaction and realisation or representation through her organism.

The haunting by ghosts is also of a similar character apparently; determined by fixed ideas in the discarnate sleeping self. But the dreaming or somnambulic representation is accompanied by astral projection of a thought-form or double objectified in vitality of a similar character to those exteriorised through Eusapia and other subjects. The fixed idea in these cases does not originate in suggestion, but in a shock or fright or strong impression which effaces others and re-emerges continually.

Objective phenomena or materialised phenomena are determined by ideas in a similar manner but accompanied by a supplemental transference of vitality, and are exteriorised through the medium. The ideas or suggestions are enveloped in astral vitality, thus constituting what are equivalent to the occultists or self-styled magician's thought-forms. When exteriorised they are further densified and made visible to the senses by a process which magicians cannot effect, but which astral operators can.

The above considerations show that the secondary state, hypnotically or mesmerically induced, is identical with the sub-consciousness of the psychologists; with the subliminal consciousness of the psychical researchers, with the mediumistic state of the spiritualists and the astral principle of the occultists.

The Charcot-Janet school have shown that the secondary state includes three stages: lethargic, cataleptic and somnambulic. But Professor Delboeuf affirms that this classification is not invariably confirmed in experimentation. Professors Boirac and Dr. Brémaux have added the stage of exteriorisation of sensibility which traverses solids as obtainable in this state, while De Rochas has carried this yet further, concentrating the exteriorisation into the human, astral double.

The physiological relation of this sub-conscious or secondary self has not been dealt with by the psychologists. It is evident that our normal, waking consciousness is associated with the cerebral nervous system. Deleuze and De Potet taught that the secondary state

magnetically induced was associated with the sympathetic, nervous system and solar plexus; that lucidity or clairvoyance was the result of the mixture of the nervous currents of the latter with those of the former. It is well known that the sensor-motor functions pertain to the cerebro-spinal system, and that emotion is involuntary and reacts in the sympathetic system. It is also now known that the fixed ideas which constitute somnambulism, etc., are emotional phenomena and emerge from the sub-conscious self. Consequently we may conclude that we are not far from the time when psychologists will recognise the secondary state as pertaining to the sympathetic ganglionary system.

Subjective phenomena react in the brain, as is well known. Objective phenomena are constituted by the sympathetic, vital, system. These constitute the two poles of our system referred to by Mesmer and by the occultists under the symbols of the moon and sun alchemical. Usually they function separately, externalising thought and life respectively, because men in this state are divided, incomplete partial beings (the perfect, complete state being dual unity). But they may interact unitedly, or react in unison, the one being positive, spiritual, voluntary, masculine, electric and the other negative, psychic, involuntary, feminine, magnetic; thus unifying the externalisation of thought and life into living thoughts, thoughts objectified in astral vitality. This is the process of the magician's production of thought-forms, and of the double; it is also the process by which mediumistic phenomena are produced.

Mesmer stated that these poles are reversible. The occultists make similar statements. In our normal waking life, it is the cerebral self that is active; the spiritual lunar self as the occultists define it. In normal sleep the solar plexus indraws its vital radiation from its lunar brain which becomes eclipsed so to say, and the soul or secondary sub-conscious self or double lives an active life of its own in a secondary state, and of which the memory chain is not registered in the cerebrum.

The supplementation of sensibility effected by magnetisation or hypnotisation entails a temporary union of the voluntary with the involuntary powers; of the cerebro-spinal system with the sympathetic system. The successive stages differ according to the intensity or depth to which the union is effected. Primarily the sensor-motor currents are rendered subservient, with accompanying cutaneous insensibility and subserviency of the subjects will and motive effort to that of the operator producing lethargy and catalepsy. In the deeper somnambulic stage, however, the currents from the sympathetic system unite with those of the sensor-motor system and act through the brain. Consequently sensibility returns, as also external relations, but on an inner or higher, *i.e.*, astral level, producing lucidity, etc. Thus the action of the sympathetic currents on the brain produces subjective astral phenomena; while the action of the brain currents on the sympathetic produces objective astral phenomena, *i.e.*, the projection of the double.

The ultimate reconciliation of the Nancy school of suggestionists, with the theories of the old school of magnetisers or vital emanationists now reviving again under De Rochas, Professor Boriac, Dr. Barety, Professor Delboeuf, Dr. Moutin, Dr. Baraduc, is only possible in the recognition of the dual unity of the processus of the Universal, as embracing both consciousness (idea) and vitality. When this basic dual-unity is realised then it becomes evident that suggestion entails vitalising, while magnetising carries suggestion implicitly. Dr. Berillon indeed unconsciously approaches this position in his definition of will as an expansion or dilation which implies radiation or outreach.

The Australian Photographic journal, Sydney, Dec., was received too late for acknowledgment in our last. It is an excellent number, and has as a supplement a beautiful specimen of Husnäik and Husslers' three color process.

OCCASIONAL NOTES.

Preaching in Trinity Church, Glasgow, the Rev. Dr. Hunter took for his text the words "Fellow-citizens with the saints and of the household of God" (Ephes. II. 19), and remarked that to the primitive Christians they meant that every faithful soul was included vitally in one vast spiritual communion which death had no power to dissolve or touch. They indicated and emphasised a union too real, too profound, too spiritual, to be suspended or disturbed by the accident of physical dissolution. We knew little or nothing about the invisible countries, but we could not imagine that those who loved us on earth, our dead mothers, sisters, and friends, cared for us less, remembered us less, now that they had passed into the clearer light and purer atmosphere of the Eternal Love.

Mr. C. E. Hutchinson, whose lucubrations appear not infrequently in the *Herald* newspaper, is a gentleman holding peculiar views as to the methods of Christian controversy, and the ethics of Christ. Some months back this genial fellow attacked Spiritualism and presumed to "teach" Dr. Peebles. Latterly he has been advocating the death-penalty for housebreakers, and when challenged upon the unchristlike character of such teaching, he boldly seeks to justify it by citing alleged sayings of Jesus Christ. Here are a few specimens:—"Christ shall tread down the wicked (Micah);" "The day that is coming shall burn them up, says Christ (Micah);" "Did God, or Christ, show much mercy when they swept countless thousands away by a flood?" Fancy this from a teacher of theology who claims to know his Bible from cover to cover! Fancy ascribing the ravings of an Old Testament prophet to the gentle Nazarene, and crediting Christ with having wrought that abortive piece of vindictive violence, the deluge! Mr. Hutchinson got properly "pinked" in this *Herald* controversy, both by the editor and by some of his correspondents. Many years ago Mr. George Jacob Holyoake and the Rev. Brewin Grant held a theological debate in Glasgow. The former was conciliatory and courteous; the latter dealt largely in vehement invective. A newspaper reporter who was present described Mr. Holyoake as the Christian and his rev. opponent as the infidel! Herein a moral for C.E.H.

In her new novel "The Beth Book," Sarah Grand makes her principal character give expression to sentiments that should afford delightful reading to Mr. Hutchinson:—'This God of the Hebrews,' Beth began, looking dreamily into the fire, 'what is His history? He loves cruelty and bloodshed. The innocent animals first suffered in His service; but, not content with that, He went from bad to worse, as men do, and ended by demanding human sacrifice, the sacrifice of His own Son. And for that specially we are required to adore Him, although it must be clear to the commonest capacity today that the worship of such a deity is devil-worship. I do not say there is no God; I only say this is no God—this blood-lover, this son-slayer, this blind omniscience, this impotent omnipotence, this merciful cruelty, this meek arrogance, this peaceful combatant—this is not God, but man. . . . he projected an image of himself, and was so delighted with his own appearance from that point of view that he called it God, and fell down and worshipped it. If you would understand man, conceive God; if you would know his God, study man.'

Dr. Alfred Russel Wallace, F.R.S., the distinguished naturalist, reformer, and spiritualist is writing a new work on the vaccination question. Twelve years ago the eminent scientist wrote a pamphlet entitled "Forty-five Years of Registration Statistics, proving Vaccination to be both Useless and Dangerous." Since then a mass of evidence against the filthy practice has come to light, and Dr. Wallace's forthcoming volume is likely to prove an eye-opener. By the way, according to the *Field*, (London), someone has been vaccinating puppies against distemper! As the *Vaccination Inquirer* says, we haven't the smallest objection to vaccination "going to the dogs," except for the sake of the poor puppies.

The Rev. R. H. Lambley, M.A., the new pastor of our Unitarian friends on Eastern Hill, has arrived and entered upon the duties of his "cure." Mr. Lambley may not be an orator, but he gives evidence of being a solid thinker, and should prove an acquisition to the ranks of "liberal" teachers in our midst. It is to be hoped that under his ministration the Unitarians of Melbourne, and indeed of the whole colony, will increase and multiply, keeping alight the torch borne amid much tribulation in the past by Priestley, Lindsey, Belsham, Channing, Parker, Martineau, and many another.

An Oberon (N.S.W.) correspondent has been pleased to send to the *Harbinger*, of January, a letter in favor of astrology and in criticism of a recent "Note." The critic is respectfully assured that there is no desire to adversely review in this column any genuine manifestation of astrological lore. It is just as well, however, for all of us to be on guard against quackery and fanciful empiricism, to which occultism in every shape is peculiarly prone. We must not *squeeze* events into the mould of predictions. Zadkiel, as stated in the December "Note," had made specific reference to Melbourne, and announced "a great religious movement," "much work for lawyers," and "a great storm on the Australian coasts." Not a word about the all-superseding *fires!* As to "Gemini" ruling both London and Melbourne, it also "rules" Lower Egypt, the United States, Lombardy, Sardinia, Brabant, Belgium, Versailles, Metz, Bruges, Louvain, Cordova, and Nuremberg. Were there fires in each and all of these? However, there is no wish to disparage *astrologia sana*, or to deny that Zadkiel and others have made some remarkably "good hits," of which more anon.

Reference to predictions brings to mind the exhilarating fact that of late there has been quite a crop of prophecies as to the approaching end of the world. According to Mr. J. B. Dimbleby, an expert chronologist of England, the New Era, ushering in the "Second Advent of our Lord," begins on Easter Day of the present year. Dr. Falb, of Vienna, a very clever meteorologist, positively asserts that the world will come to an end at 3 minutes past 3 o'clock in the afternoon of November 13th, next year; whilst Professor Corrigan, director of the Carleton University, Minnesota, U.S.A., avers that the destruction of the earth is certain and imminent, "through the breaking away of a new planet from the Sun, producing a terrific explosion which will probably smash the earth and destroy all animal life on land as well as in the waters." Really, one feels inclined to say "And a jolly good job too," especially if Dimbleby, Falb, and Corrigan are to be included in the general "mill"!

EDMONDS AND DEXTER'S SPIRITUALISM.

The long looked for edition of the above rare standard work is now ready, and is described in our advertising columns. It was the book that first interested the editor of this paper in Spiritualism some thirty-eight years since and prompted him to investigate the subject. The teachings it contains are not the kind to get stale by age, but may be read and re-read with pleasure and profit, throwing much light on the nature of the after life, and the relation of this life to it. Many of the teachings are highly philosophical in tone, but all are lucid and within the comprehension of ordinary intelligence. Many questions are asked by the members of the small but select circle who were associated with Judge Edmonds, the answers to which are enlightening to present investigators; and from time to time spirits in different stages of development are introduced by the controlling intelligences to illustrate by their experiences various planes and conditions of spirit life. This work has not been published for pecuniary considerations, but in the interests of spiritualism, and although the price leaves but a small margin on the cost, a liberal reduction will be made to anyone requiring extra copies for presentation to friends or libraries.

To Correspondents.

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

PSYCHIC EXPERIENCES.

TO THE EDITOR OF THE HARBINGER OF LIGHT

SIR,—Upon some points in connection with spiritual phenomena I am inclined to be very skeptical, perhaps this can be pardoned in one who is a young investigator; but the two following cases I look upon as being remarkable to say the least.

Sitting in my own home on the night of the 26th November last, with my two daughters and a young man, we became aware of a peculiar odour pervading the room now and then, at last I ventured to remark that someone had perfumery about them, of an unusual kind, this all denied, and all handkerchiefs were at once produced to verify statements; however that was unnecessary, as I was sure my children and our young friend would not try to deceive me. The odour at first only came at intervals, by-and-bye we became alive to the fact that the room was literally saturated with a scent strongly resembling violets; once I held my hand out, and felt a cool breeze blowing on it, then placing it to my nostrils could no longer doubt that it was from some unknown source. This lasted for over a period of 20 minutes, in a fairly strong light.

The second case occurred on Monday, December the 27th, when I attended the Cycling Sports with a couple of friends: the day being rather hot, we elected to go on the grand stand, remaining there the whole day, or rather up till about half past three, when we left the grounds for home; about half past two, when a final was being run between four cyclists, I was rather surprised on looking at them, to see 8 men instead of 4. Thinking it must be an optical delusion I turned away from them, and cast my glance all over the grounds, both near and far with the idea of detecting, if possible, the same thing with other objects, but observing none, I directed my sight again to the cyclists, when I saw as before 8 instead of 4. Still believing it to be an optical delusion, I looked at the Bicycles as well as the men, but could only observe 4 machines, and as before with two men on each, so distinct were the doubles that I could even recognise the faces and the coloured caps and jumpers worn by the riders themselves, so real did it appear to me that I asked one of my friends if he could see them as I did, to which he replied in the negative. Being determined to test the matter further, I was careful to pay particular attention to the next races, but without any result. I may also state, that I saw them as distinctly when they were close to me, as I did when they reached the far side of the course.

A.

Broken Hill, 21st Jan., 1898.

THE JUBILEE OF MODERN SPIRITUALISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The idea of Mr. Robt. White to hold an Intercolonial Conference of Spiritualists in Sydney to commemorate the Jubilee of Modern Spiritualism is undoubtedly a good one, and should be entered into with zest by all Australian Spiritualists.

The ideas formulated by him for the carrying on of our future work, I think most excellent and practical, especially that relating to "The establishment of a Test Committee to issue diplomas to lecturers and mediums who pass their examinations satisfactorily."

I need not enlarge on the advantages accruing from this, they are apparent to all sincere thinkers. With regard to a suitable means of recognition amongst spiritualists, may I suggest the wearing of a small design of the sunflower, which is, I believe, the floral emblem of our cause. I regret to say we have no Spiritualistic Society in Brisbane at present, but trust the day is not far distant when we shall have one.

Brisbane, A. J. F.
Jauuary 6th, 1898.

HARMONIAL TEACHINGS.

Is it possible to render the human spirit Harmonious?

Yes—and what I say on this subject I know from experience to be true and practicable. First let me remark, that the hereditary defects of organization can not be entirely removed by education or favorable social situations. This is true, because organization is before situation or culture. But those defects of character which grow out of vitiating situations or education *can* be overcome and removed by natural and spiritual agencies, even as diseases are cured in the physical system. Happiness is the end of all human desire and endeavour, and spiritual culture is the agency by which it may be attained. To these objects, then, let us direct our whole attention. The following rules are all-important.

1. In the morning arise, resolved to do nothing against, but every thing for, the Kingdom of Heaven on Earth.
2. Happiness being the object, let every action during the day be preceded by such well conceived and well developed thoughts as tend to its attainment.
3. At night retire—at peace with yourself—at peace with all the world.

Draw these axioms into your soul—I know them to be the *first* steps toward happiness and culture. If you fail to take *these* properly, quietness and development are beyond your attainment, See well to this admonition. It is the language of no theory—it is the voice of Truth. The law and method of spiritual culture require also the following directions:

1. Be contented with the Past, and with all it has brought you.
2. Be thankful for the Present, and for all you have.
3. Be patient for the Future, and for all it promises to bring you.

These rules you should study. You should not read them and carelessly pass on. I desire you to stop here and write them down in your daily register, so that your eyes may see them; and write them down on your memory, so that your spirit may see them, and *resolve now!* It may cause many conflicts, and efforts, and struggles, but *resolve that from this moment you will live harmoniously.* Every day will strengthen your resolution. And finally, it will be more difficult to go counter to it than to obey its incessantly unfolding laws of nature. Live thus, and every morning the spirit will feel as new and as pure as an infant. It will feel just born. Live thus, and your companions will grow into your likeness, and discord will not enter your midst. If discord comes in, do not speak or act impetuously. *Be simple minded, willing to be taught, willing to forgive,* Fail not to record these rules of action in your journal and your memory. Do not fail to practice them from this moment. Pages might be written in exhorting you to be simple in spirit, gentle, and forgiving; but brief suggestions will not escape your attention; and may every good spirit assist you to follow out their every manifestion. Remember, these laws lie at the foundation of all spiritual culture—to fail to obey them is failing to obtain individual happiness, and to create Universal Harmony.

ANDREW JACKSON DAVIS.

THE *Standard* (Queensland) of Dec. 24 publishes an account of Mrs. Burbank's lectures in the Maroon district which appear to have been much appreciated. Mrs. Burbank was accompanied by the little girl Isabel Buchanan who gave two trance addresses, referring to which the writer says, "For an organism so young her remarks were simply phenomenal, and drew forth the admiration of all present." The following is extracted from a letter sent by a gentleman who had attended some of Mrs. Burbank's seances to his father who had asked for a report of them:—

"The order of the sitting this evening was changed. We were minus the two boy visitors, and had in exchange a Lands office official and his son. After a song by him and one or two by Mrs. Burbank normal, the light was shaded and slightly lowered and the inspirational music commenced. Very soon I knew we were in for a treat The first piece as ever was pacific in tone. A prettier thing I have never known, the pianoforte with its extra sustaining pedal helping in the stately organ passages wonderfully. Then a fresh control took charge (I think it was Thalberg) and we had "Home Sweet Home" played. This, too, was grand beyond compare—variations sometimes slow and stately—sometimes with those rapid marvellous runs ending (or beginning) with the deep chords that Thalberg so likes. In this piece the sustaining pedal was of great use, the chords in the bass would be strongly struck, this pedal put down, so that the chord was kept on during the whole of the run. I have never heard Mrs. B. play finer or better, and I listened with the greatest pleasure. It was too light for me to see much with my mediumistic faculties, as beyond an occasional flash as of distant sustained lightning, I was cognisant of little save the fine harmonies. I would remark that no two variations were played in the same key, which were the keys used I do not know, but each and all seemed equally easy. It was very grand. So was the lecture. Sometimes if Mrs. Burbank is tired, the music is not so good—at least it seems to me not to be so good, or if the medium is unwell or anything wrong physically, the production suffers. Mark this, for should you ever have the pleasure of listening to her playing or speaking, it is well to bear it in mind and criticise accordingly."

DR. J. M. PEEBLES' NEW BOOK OF TRAVELS.

WE have a letter from Dr. Peebles, dated Indianopolis, December 4th, 1897, in which he advises us that the above book, based on his recent tour round the world, is in the hands of the publishers (*Banner of Light* Publishiug Co.), and is probably ready for publication by this time. The Doctor is in excellent health and spirits. In response to a pressing call from the Spiritualists' Society of Philadelphia, he gave a series of Spiritualistic lectures in that city, and succeeded in awakening some enthusiasm there. He promises to send us a pamphlet on re-embodiments and re-incarnation shortly.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM (JANUARY).

At the morning services addresses have been delivered by the following:—Mr. Elliott on "The New Year," Miss Clarence on "Spiritual Fellowship," Mr. Taylor on "Hell: what is it? Heaven: where is it?" and Mr. Brown on "Life hereafter." The afternoon medium's meetings are always well attended, several mediums trying the platform for development.

Addresses at the Sunday evening lectures were given by Mesdames Redfern and Knight. Vocal solos were kindly given by various ladies and gentleman, thus materially adding to the attractiveness of these meetings.

On Sunday, January 23rd, the collections at the three services were for our burnt-out fellow colonists in the bush, and resulted in the gross sum of £7 16s.; being handed to the Mayor's Bush Fire Relief Fund.

The receipts of the Xmas Tree and Sale of Gifts amounted to something over £20 for the Building Fund.

A.C.F.

The Humanitarian for January, just received as we are going to press. It is a splendid number, contains a fine portrait of Signor Marconi, an article by Dr. Peebles, and a specimen of Lizzie Doten's poetry. Fuller notice next issue.

"Seek and ye shall find, knock and it shall be opened unto you." These words were spoken long ago, and their meaning is as real to-day as it was then. The violet in the field will not come to you, you must seek it to obtain its sweetness. God's gifts are everywhere around us, but we must stretch forth our hands and heart to obtain them. To sit idly and have all blessing showered upon us would not bring the pleasure that the effort to obtain them would bring; seek early and late, for within your reach are the golden fruit of God's life, love and wisdom.

NEW BOOKS AND NEW SUPPLIES.

Human Magnetism, or How to Hypnotise. A practical Handbook for Students of Mesmerism, by Prof. James Coates, with Ten Illustrations. 5s. 6d.

After her Death, by Lilian Whiting, being the experience of her communion with her late bosom friend, Kate Field 5s.

Immortality: Our Homes and Employments in Spirit World by J. M. Peebles, M.D., cheap edition 5s.

The Cosmic Ether: and its problems the invisible actuator of The World of Matter and Life. A scientific sketch by B. B. Lewis 5s.

Cock Lane and Commonsense; a criticism of spiritualistic phenomena, ghosts, psychical research, &c., by Andrew Lang, 3s. 6d.

A Blank Page: by Pilgrim, a novel introducing Spiritualism 5s.

Practical Astrology: being a simple method of instruction in the science of Astrology, by Allan Leo, president of the Astrological Society 5s.

Celestial Dynamics; a course of Astro-Metaphysical Study, by the author of The Light of Egypt 5s.

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