THE

Harbinger of Light

A

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DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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THE last report of the Society for Psychical Research is a voluminous one containing nearly four hundred pages, the largest portion of which are devoted to a record of observations on certain phenomena of Trance, by Richard Hodgson, LL.D., a prominent member of both the London Association and American branch. Dr. Hodgson, it will be remembered, was deputed by the Society to investigate the alleged occult phenomena in connection with the shrine at Adyar, Madras, the Head-quarters of the Theosophical Society, and reported unfavourably thereon. He was imbued with the dominant idea of the Psychical Research Society that all mundane theories to account for occult phenomena, whether physical or mental, should be exhausted before a spiritual hypothesis could be entertained, and up to the period of his meeting with Mrs. Piper (a somewhat celebrated American medium) who visited England by invitation of the Society in 1890, considered the theories of telepathy and subliminal consciousness adequate to cover the whole of the mental phenomena attributed to Spiritualism. What occurred then and in subsequent sittings with her during 1890 and 1891, reports of which were published in the proceedings of the Society for 1892, somewhat staggered him, and compelled him and some other prominent researchers, including Professor Oliver Lodge, to admit that she had some supernormal power not covered by the up to date theories. Dr. Walter Leaf however, was ready to meet the emergency, his theory being that "Dr. Phinuit," who professed to speak through the organism of Mrs. Piper, was "only a name for Mrs. Piper's second personality, assuming the name and acting the part with the aptitude and consistency which is shown by secondary personalities in other known cases." Dr. Hodgson coincided with this at first, but his 1891 seances shook his reliance in its sufficiency, and he was for a time "all at sea," for a substantial hypothesis, not being ready to accept the spiritualistic one. He took up his quarters in Boston, U.S.A., and persistently continued his investigations with the same medium at every available opportunity, but with the view of detecting fraud or collusion if it existed, had that lady for a considerable time shadowed by detectives. Up to the beginning of 1892 "Dr. Phinuit" had been Mrs. Piper's sole control, but early in that year a new control appeared and divided the honours with Phinuit under the name of George Pelham, a young lawyer who had met his death by accident about a month previous, and with whom Dr. Hodgson had been personally acquainted; his views had been materialistic, but after a long discussion with Dr. H. some months previous to his decease, G. P. admitted that the idea of a future life was "conceivable," but did not accept its credibility. He vowed in conclusion that if he should die first and found it a fact, he would come back and make things lively in his efforts to reveal the fact for Dr. Hodgson. This he apparently endeavoured to do, his first efforts at communication being through the hand of Mrs Piper, which he controlled to write. By this means he told Dr. Hodgson of events occurring in his, "G.P.'s," late home and elsewhere, many of which statements were verified to the letter, though some were faulty and others incorrect. Moreover, in his words and manner he displayed peculiarities that were characteristic of him when in the body. He would frequently use the hand of the medium for writing, whilst "Phinuit" was speaking through her on a totally different subject, and sometimes the left hand would be controlled by a third personality.

A lady friend of Dr. Hodgson's, whom he speaks of as a really good witness, thus alludes to the "accumulation of little touches of personality which made the sittings so *real* to her, but which it was impossible to convey in print." She speaks of "the wonderfully dramatic hand of Mrs. Piper (which anyone who has had a good sitting with her would understand), one feels that the hand is alive with a distinct personality very different from 'Phinuit' (who has controlled the voice in all my sittings). The behaviour of the hand when it is con-

trolled by my husband or my brother is as distinct and as characteristic of the two men as anything of the kind could possibly be." Phinuit, however, does not appear to have impressed Dr. Hodgson with a feeling of confidence in his integrity, so that he was disinclined to accept his assertion that "he was a spirit, and giving communications from spirits," "but (he says) we must, I think, allow some weight to such statements, when they are made persistently by a continually increasing number of coherent personalities, manifesting directly through Mrs. Piper's trance, and characterized by a high moral tone, a pervading sincerity, and of deep earnestness of purpose, who individually insist that they are the persons we knew in bodies incarnate."

In the course of the numerous sittings reported there are many instances where tests of spirit identity were given, some of a very striking character. The cumulative evidences eventually became too strong for Dr. Hodgson to retain the old hypothesis of telepathy or subliminal consciousness, having strained them to their utmost tension, and found them insufficient to cover the facts in his experience, he says (p. 396), "having tried the hypothesis of telepathy from the living for several years, and the Spirit hypothesis also for several years, I have no hesitation in affirming with the most absolute assurance that the 'spirit' hypothesis is justified by its fruits, and the other hypothesis is not;" and further on he continues, "it may be that further experiments in the lines of investigation may lead me to change my view; but at the present time I cannot profess to have any doubt but that the chief 'communicators' to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us we call living, through Mrs. Piper's entranced organism." This is plain language; what the effect will be upon the mass of the society time will show. We cannot hope for a wholesale conversion, many of the members like the late Sir David Brewster will "never give in to Spiritualism," but a few, perhaps, will be impressed by Dr. Hodgson's report to accept at least tentatively the Spiritual hypothesis and continue their investigations on that line. Dr. Hodgson is one of their oldest members, and they have on previous occasions affirmed their confidence in his perspicuity; he is in the prime of life and in good health, and therefore cannot be suspected of senile inanity, hence his testimony must have weight with the truly philosophic, only the dogmatists and hard shell materialists will ignore it; these "would not believe though one rose from the dead."

It is interesting to note that Mrs. Piper is passing into higher conditions of trance under the control of the band of spirits who communicated through the late Wm. Stainton Moses, so that if her health is maintained some interesting and valuable results may be anticipated.

Colonel Olcott's interesting "Old Diary Leaves" are still continued in *The Theosophist*, and the April number contains Mrs. Besant's recent London lecture on Theosophy and Spiritualism, the object of which was to bring the two parties into closer accord. In the same number we observe our leading article of February on the Therapeutic Possibilities of the Will is reproduced with commendatory notice.

OUR FOREIGN EXCHANGES.

A Seance in 1674.

We are indebted to *La Lumière* (Paris) for the following interesting facts:—

"At the Congress of Orientalists, M. H. Froidevaux quoted from the *Memoirs of Bellanger de Lespinay* the subjoined account of a spiritual seance held at Pondicherry, in the province of Madras in 1674; which was then a French possession. Bellanger was desirous of obtaining some news from France, and consulted some Hindu diviners. The scene took place inside a ruined pagoda. A burnished copper basin was placed upon a table, before which stood a little girl who looked at it fixedly. Behind her were the two diviners, who watched and waited. Not far off stood an old man muttering something in a low voice, and now and then throwing handsfull of rice in the air and on the floor, and then burning incense. Suddenly M. Bellanger saw unrolled before him a scene upon the bottom of the basin. "I beheld," he writes, "one of our vessels sail past, upon which was the Director General, M. Baron, who, coming from Surat, had reached the coast of Malabar. In another instant I saw the same vessel anchoring off Bombay; and the English waiting for the French sloop to disembark. What was most surprising of all, I recognised our people on board the vessel." Bellanger was shown, in addition, the town of St. Thomé undergoing a siege, with the viceroy on the bastion which was being attacked, and the greater part of the garrison, whom he knew and identified. These visions were subsequently verified and confirmed. On relating what he had seen to M. Baron, that functionary reprimanded him for having dealings with the devil!

An Extraordinary Dream.

The *Leitschrift fur Spiritismus* publishes the following circumstantial narrative:—"On the 27th June, 1897, at Kolimea, in Gallicia, owing to some heavy rains that had swollen the river, a railway train was precipitated into it, owing to the collapse of a bridge. M. Korkus, a commercial traveller, being a passenger was saved because he was in a carriage at the end of the train. The accident occurred two hours and five minutes after midnight. Now on that same night Madame Korkus had a dream:—She found herself upon an extensive plain, traversed by a river in flood, crossed by a railway bridge. Suddenly a frightful storm burst forth, and at the same time she saw a train approaching the bridge. Shaken by the tempest, this began to sway to and fro, and when the train reached it, it gave way, carrying the carriages with it. She heard the cries of distress, but at the same time she saw, standing on the bank, the deceased mother of M. Korkus, with a torch in her hand, which lit up the scene of the disaster. The apparition said to her "Don't be uneasy. Nothing serious has happened to him." On awakening, Mme. Korkus was greatly troubled in her mind on her husband's account, notwithstanding the message in her dream. A few hours afterwards, she received a telegram from her husband at Kolimea to this effect, "Quite well: journey interrupted." On the same evening a second despatch reached her from Lemberg "Arrived in good health at Lemberg." Mme. Korkus felt reassured and next morning she read with a feeling of stupefaction the details of the accident, which tallied in all respects with what she had seen in her dream.

The Mystic Element in Shakespeare.

In the March number of that excellent publication, Die Uebersinnliche *Welt*, (Berlin) edited by our able and indefatigable *confrére*, Herr Max Rahn, we find the first instalment of an essay on the mystieal element in Shakespeare's later dramas, read before the Society for the scientific study of Psychology, in Munich, by Dr. Walter Bormann. The subject is a deeply interesting one, and receives that depth and comprehensiveness of treatment, which is so characteristic of German scholarship: although it offers more scope for spiritual insight than for critical enquiry and exposition.

Shakespeare was probably the finest medium that has

appeared in the world during the last thousand years; this being a quite sufficient explanation of his almost superhuman genius; and when it comes to be generally recognised that genius and mediumship are convertible terms, literary and artistic criticism will be revolutionised and a multitude of perplexing problems will disappear in presence of the new light which will be thrown upon the manifestations of the human intellect, by a more familiar acquaintance with the laws and operations of mediumship. Anyone who has enjoyed the pleasure and privilege of listening to Shakespeare explaining the precise circumstances under which his dramas were written, and of hearing his statements confirmed by Francis Bacon, Ben Jonson, and others of his contemporaries, will freely acknowledge the simplicity, the reasonableness, and the obvious accuracy of his own version of the methods of their composition, or, more properly speaking, of their spiritual inspiration.

We must not omit to add that the *Uebersinliche Welt* appears in an enlarged and improved form, and contains forty pages of letter press; comprising articles by Dr. Carl du Prel, Professor Maier of Tübingen, and translations of Sir William Crookes' address to the Psychical Research Society, last year, and of the review of Madame d'Esperance's remarkable book, which appeared in *Light*

We notice with pleasure among the references to new publications, that the German cantons of Switzerland are to be provided with a spiritual organ, which is to be issued fortnightly at Zurich, and edited by M. A. Heise, under the title of the *Schweizer Blätter fur Spiritismus.* The appearance of this periodical ought to stimulate our friends at Geneva to give practical effect to their long cherished project of publishing a similar serial in that city, as the organ of the spiritualists in the French-speaking cantons.

The Higher Teachings.

Professor Moutonnier presents the readers of the *Revue Spirite* (Paris) with an abridged translation of some of the writings of the Rev. F. L H. Willis, an American theologian, who embraced the truths of Spiritualism some years ago, and evidently stands upon an elevated plane of spiritual thought, from which he may well invite those who are still wandering in the lowlands to "come up higher." As an example of his style and spirit we will quote the following passage:—"It is not in the mere affirmation that there is no death, and that voices beyond the grave have revealed to us the continuity of existence in another life, that Spiritualism professes to establish its superiority over other beliefs, however beautiful and however holy this supreme consolation may be for hearts lacerated by the dread of an eternal separation. No: its views are larger, its aspirations more noble. Spiritualism is the purest, the most ethereal emanation from the Divine Love. It brings us into direct communication with God Himself, from Whom we derive our very substance. Of all the truths which enlighten the world, this is that which dominates all the others; for it was from all eternity, and is to be met with in every religion; and among all nations known to us, it is that which proclaims the immortality of the soul. God has animated our being with a spark of His own life, which is eternal; and that life, once individualised and become conscious, can never lose that conscious individuality. Therefore man is destined to live eternally. Such is the destiny of man; not as certain religions profess, in inertia, in a motionless beatitude; but to live in order to evolve, to progress from sphere to sphere, and to see, expanding before him, horizons illimitable and ever new; to be initiated in the infinite mysteries and marvels of creation, and to co-operate in the work of God Himself. Each pure uplifting of the thought, each aspiration of the soul is a promise that will find its realisation in a future world. Such, O man! is thy end; such is the recompense which is reserved to thee for thy sufferings and thy miseries here below."

Mr. James Smith's admirable paper on "The Littleness and Greatness of Man," read at the May Meeting of the V.A.S., will appear in our next.

OUTSPOKEN THOUGHTS AND COMMENTS.

By A. M.

"Fin de Siecle" Reviews.

When we apply the definition of Love or the principles of experimental psychology as given in last month's issue of this journal to the present social relations of the sexes, the terrible curse of ill-assorted marriages becomes apparent at a glance.

We cannot fail to understand, that true marriage can only be, where the aura of the man blends harmoniously with that of the woman of his choice, and where the souls, that created these auras, stand on the same plane of spiritual unfoldment, be it high or comparatively low. Whether dwelling in the palaces of kings or the humble abodes of the sons of toil, whether joined together by the pomp and glitter of a solemn church-ceremony or only by the silent vows of their hearts, such and such only God has united and man cannot put asunder. Under all the vicissitudes of life, in sunshine and in dark they enjoy the greatest felicity, because founded on altruism, which is attainable in this mundane sphere.

The very reverse is the case where the auras of two persons, mated for life, do not blend and have no affinity, repelling instead of attracting each other, where the dark thick aura, let us say, of a coarse sensualist and voluptuary, seeking in marriage but the unlimited gratification of carnal lust or the equally coarse one of the selfish money-hunter, who is actuated by worldly motives of self-aggrandisement, are in vain sought to be amalgamated with the pure and radiant aura of an innocent girl, who has been carefully nurtured and kept uncontaminated from the wiles of a licentious world, but unfortunately through her very innocence has been beguiled into marriage with one of those wolves in sheep's clothing, these men of the world, as they style themselves, hiding under a faultless attire and polished manners a soul, if they have one at all, black with egoism and surrounded by an aura of pure animalism, of the earth earthy. It is impossible for such auras to blend, for such godless union, all jars and discords, to produce anything but an imperfect offspring, badly balanced both in body and mind.

The position of a high-souled woman in such a plight is truly pitiable, when she realises the full measure of her degradation in having to minister night after night to the loathsome embraces of a man, whom in her soul she despises, and abhors, when, to use the words of a gifted Australian poetess, she becomes more conscious from night to night, that though "wife by the law, she is prostitute indeed, in whose gross wedlock womanhood is slain." Well may she say with the same authoress: I lay me down upon my bed, a prisoner on the rack, and suffer dumbly as I must, till the kind day comes back, listening from hour to hour, to hear the church clock toll, a guiltless prostitute in flesh, a murderess in soul," well may she join in the fervent, passionate wish: "O to possess myself once more, myself so maimed and stained, O, to make pure those shuddering limbs, that loveless lust has shamed."

The law that compels a weak, defenceless wife to submit her body to this vile disgrace, or run the risk of being dragged into the Divorce Court, is barbarous in the extreme, and its continuance, in spite of all the misery it causes, shows how very low we stand yet in our vaunted civilisation. One shudders at the terrible import of the words in the antiquated marriage service: "With this body I thee worship." It is truly a devil's worship, the devil's of unnatural carnal lust, of a gluttonous, insatiable Moloch, on whose blood-stained altars thousands upon thousands of Eve's fairest daughters have been ruthlessly sacrificed.

If the laws of nature, the laws that govern the sexual intercourse of animals were not wantonly set aside and brutally violated in matrimony, there would at least be some respite for poor suffering women, during which their torture would cease and they might once more call their bodies their own. As soon as an ovum has been fertilised, sexual intercourse has lost its legitimate object and by the force of an instinct, which is never violated, it ceases entirely among the respective animals, every

attempt at it on the part of a male being violently resisted and resented by the female.

In man, the highest of the animals, whom superior intelligence has made the very lord of creation, many centuries of total disregard of nature's laws by an unbridled sexual indulgence have totally perverted the sexual instinct, that guides his humbler fellow creatures. With mankind matrimony is but another name for an almost continuous violation of the laws of nature, fraught with disastrous consequences to the individual as well as the race. The pregnant woman does not shrink from intercourse with her lord and master, but submits to it as a willing slave, or if she loves him, may even invite it. The law compels her to minister to his desires at all times and she must please him, if she wants to live in peace, even at the sacrifice of self-respect and true womanhood. Both commit their matrimonial immoralities without the least pangs of conscience, because their heniousness is never as much as hinted at by the "custodians of faith and morals," the churches. Their marriage-license covers a multitude of sins, for which they are indirectly responsible, for it is their duty to point them out, and it would be to a great extent in their power, if not to prevent, at least to check and mitigate them.

But there is a power, greater than all the churches, never allows a single one of its laws to be broken with impunity. A gradual decline and ultimate loss of that vigour of mind and body, which is the indispensable condition of the true enjoyment of life, diseases engendered by the absence of this vigour, and an all-round shortening of the natural duration of life are nature's punishments of unnatural sexual indulgence.

The most grevious of its consequences, however, and one we all more or less suffer from, falls unavoidably on the innocent offspring from these unholy unions. As a cursed heritage the children receive a morbid and inordinate sensuality, that shows itself long before the age of puberty in secret vice and after its advent leads to the same excesses that gave it birth.

During its uterine life the child is an integral part of the mother and participates in all her feelings, and even in her ailments. A constant and unnatural stimulation of the sexual organs must necessarily cause the nerve centres in the foetus, that are connected with these organs and govern their function, to grow much larger than they would if no impressions were made on them in the womb. The larger these centres are from which the sexual impulse proceeds, the greater must be that impulse when called into action, the more uncontrollable the passions it calls into play, until at last it sweeps through the life of the individual like a tornado, destroying every noble impulse, even the very soul itself, and leaving behind it but a wreck of brute-selfishness, thirsting for ever fresh gratification of its morbid, unnatural passions. These remarks apply unfortunately more or less to all married life. Even with those who have been drawn together by mutual affinity and have only each other's welfare and happiness at heart, the prevailing ignorance of sexual physiology causes unnatural and immoral excesses to be committed, which, were their dire consequences fully known and understood, love itself would make impossible.

It is a strange and melancholy fact, that, though the fair sex is beyond question the greatest sufferer in these loveless and purely selfish matches, it is indefatigable in bringing them about. Poor girls, without any other possessions than their charms, if they have any, more especially when belonging to the ranks of the so-called better classes, are made to look upon matrimony as the "Ultima Thule," for which they must strive and in the pursuit of which romantic notions of love must not be allowed to interfere with the prime object of procuring through the coveted husband a comfortable home and all the luxuries he can afford to give; he himself being but an object of secondary consideration. The designing mamas, aunts and other respectable matrons, who are everlastingly dinning such pernicious and damnable doctrines into the ears of innocent girls do not appear to have sufficient moral sense to understand that a girl who deliberately and in cold blood sells her body in matrimony to any man she does not really and truly love, differs from the prostitute in the street only in that society condones her offence and approves of it, whilst it abhors that of her despised sister; yet if the truth were known, the married prostitute does infinitely more harm to her race, than the public one, and prepares for herself a more melancholy fate. The latter is at least at liberty to dispense her favours as she likes, whilst the respectable lady has made herself the slave of one man, and is apt and often even wishful to die from the torturing monotony of his embraces. The harm she does to the race is the worst of all. Loveless concubinage produces imperfect and dwarfed beings, and a loveless family circle is not calculated to counteract congenital deficiencies, but rather to intensify them. The child at an early age feels instinctively the discord between the parents. Parental authority is weakened, and its emotional life remains dormant in the loveless atmosphere of its home, the final result being a character, in the composition of which the worst of all vices—selfishness—is the most conspicuous feature. Imagine a nation, which is but an aggregate of individuals, composed of such stuff, and you need no gift of prophecy to foretell its fate.

One needs not seek far among the European nations to find the truth of these remarks exemplified. In France for instance, noted for the laxity of sexual morals, marriages are as a rule looked upon as pure business transactions, and Love has become synonymous with brute-passion, such proverbs as "*Vive l'amour après la souper*" being in everybody's mouth. The number of children in any given case is pre-determined on the parties entering on their "connubial bliss," and rarely exceeds three, for French ingenuity is inexhaustible in the invention of all kinds of "preventive" implements, apparently used by High and Low. This is demoralising in the highest degree, and can only end with the death of the nation. Already the deaths exceed the births in number, and wars, both at home and abroad, which are inevitable under the regime of universal selfishness, such as obtains now in France, are sure to accelerate the fatal consummation. Symptoms of moral rottenness and decay become apparent at every critical occasion, such as the late trial of Zola, but the most conspicuous, and most ominous of them all is the dishonouring alliance of a foremost republic with a nation of slaves, and the most tyrannical government under the sun. It is sickening in the extreme, to see a free and polished Frenchman embrace a semi-barbarian Russian Tar, and almost prostrate himself before him in the streets of Paris, because though he is one of a nation, that has always been the hereditary enemy of France, but is now supposed to assist in the longed for "*revanche.*" Would such things be possible, if the average Frenchman were not, what loveless marriages and a loveless family circle have made him, a being without a faith, and without ideals, a debauched enervated voluptuary, only bent on animal enjoyments, and the gratification of the senses.

It would almost appear as if the other Latin nations were entering on a downward course from the same causes, as if they had lost the power of loving truly, and of the altruism it implies, but were in an overwhelming majority of cases marrying from selfish, worldly motives. In Italy, the ladies of the wealthy classes hardly see their children, before they are taken away from them and handed over to healthy wetnurses in the country, who have to keep them, until they are fit to be weaned, and do not interfere in any way with the ladies comfort and pleasures. Similar conditions obtain in Spain, and the South American republics, from similar causes. Everywhere among the Latins there are ominous signs of decadence and decreasing vitality, foreboding impending extinction of the race.

(To be continued.)

Mrs. Catherine Alice Tingley, who claimed to be the head of the Theosophical Society in America, and whose followers have formed a new society called The Society of Universal Brotherhood, is, according to the *San Diego Vidette*, being deserted by her party, and there is every prospect of the society being broken up.

MATERIALIZATION.

An address delivered by Mr. R. C. T. Morgan, Vice-President of the V.A.S., at the March and April meetings of the Association, and also at the Hibernian Hall, on Sunday evening, 24th April, 1898.

(*Continued.*)

This lady was a seer from early childhood, and the inhabitants of the other world were her constant companions and playmates, who cheered her in a lonely childhood in a rambling old house on the outskirts of London, and were as real to her as they were visionary and unreal to the other members of her family. She would watch them for hours, and her peculiar ways gained her the reputation of being "a little vixen" and "decidedly queer." But to her the other people were queer, and she could not understand how it was they could not see what to her was so plain. To her the rooms of the old house were never empty—strangers were constantly passing to and fro, and nodded and smiled at her as she held up her doll for inspection. Strange to say she was terrified at the ghost stories told by the nurse girl, but never for a moment associated the shadow people with ghosts. This faculty of clairvoyance brought the youthful medium into trouble with her mother, who had no sympathy with her, and attributed her statements to lying and romancing and punished her accordingly; in short the faculty seems to have been a very unfortunate one for her to possess, for on one occasion, confiding in the family doctor, he told her that he believed her—that she saw these visions, but added that people who saw them were mad and that they were hallucinations; and all the horrors of a mad-house haunted her imagination for a long time, and when the shadow forms flitted by her or met her on the stairs caused her to feel a sinking feeling of desolation and despair. The curse of madness was by her attributed to Satan whom God could overpower, and therefore after seeing a shadow form, she would retire to her room and pray to God. Owing to ill-health, she was taken by her father for a trip in the Mediterranean, and caused a sensation on board by her excitement on observing a vessel come right across their track in such a position that a collision was inevitable. This turned out to be a shadow-ship, and they passed right through it, and of course without harm to either. At school a curious incident happened. An essay was required on the subject "What is Nature?" but this seems to have been altogether beyond the capacity of the seeress and troubled her greatly. Over and over again she began the essay "Nature is the mother of us all"——but could get no further try as she would, and sheet after sheet was destroyed, and began again without better success. As the time for delivering the essays got nearer, she prayed for assistance, but praying seemed to do no good. All the other girls had sent in their work, and the last night came and she retired provided with candle, paper and pencils, determined to accomplish something, but the other occupants of the room insisted upon the light being put out, and obedience was enforced, and all she could do was to turn her face to the wall and cry herself to sleep. On awakening in the morning most of the sheets of paper were to her surprise found covered with writing, comprising a very excellent essay upon the desired subject. The two pencils had the lead used down to the wood. The writing was hers, but she had no recollection of having done it, and the matter was altogether beyond her capacity. The fact came to the knowledge of the school-mistress, and the Rector was consulted, and after examining the pupil, he decided that her account of the occurrence was correct, but that owing to the peculiar method in which it was received or written, it should be read at the Speech-day, but should not be allowed to compete with the productions of the other girls. It was not until some short time after her marriage that an interval of some years elapsing, the shadow-people again appeared, and that for the first time the term "Spiritualism" came under her notice through an attempt to prove to a friend that his assertions as to table turning were errors, but Mrs. d'Esperance found to her surprise that the table not only moved but exhibited a considerable amount of intelligence, though most of the answers were incorrect, but on the other hand correct answers were occasionally given of matters altogether outside the knowledge of any member of the circle. The sittings were continued, and the phenomenon of matter passing through matter was obtained. One evening a pair of gold links was suddenly removed from the table and ultimately found in the soil of a pot plant, although the surface of the soil was evidently undisturbed, and again they were found in a locked Japanese box or a high shelf.

Mrs. d'Esperance became acquainted in Leipzic with Professor Zollner, the author of "Transcendental Physics" and other works, and having occasion to go to Breslau, the Professor wrote to Dr. Friese, a Professor of the University in that city, and an old friend of his, but between whom a cloud had arisen owing to Prof. Zollner's adherence to Spiritualism. Dr. Friese called upon Mrs. d'Esperance, and the introduction resulted in her becoming the guest of the Doctor, who was a most precise man, an accomplished painter, and enthusiastic musician, regulating his house with military precision and discipline. However, he soon became interested in the automatic writing, and after deliberation so convinced was he of the truth of Spiritualism, that he resigned his position as Professor in the University of Breslau, and publicly declared himself a spiritualist. After going through various phases of mediumship, as in fact seems generally the case, and is the experience of most mediums, Mrs. d'Esperance was surprised to find that materialisation was obtainable through her mediumship, the first form to materialise being that of an old control known as "Walter," who alleged that he was drowned through the overlisting of a lake steamer when he was 22 years of age. After this initial success, a carefully selected circle was formed and arrangements made to meet twice a week, and a special cabinet, constructed 3ft. in depth, nearly 9ft. long and over 6ft. high, and divided into three compartments by gauze partitions, but the only means of entering the separate partition was by the front, it not being possible for the medium to pass from one compartment to the other without destroying the gauze partition or coming out into the room. Success immediately followed, and the feature of the seances was the appearance of "Yolande," a young Arab girl, 15 or 16 years of age, olive-skinned and slender, whose naïvete and gracefulness made her the wonder and admiration of the circle. Her conduct and demeanour in the room is a curious study; for she exhibited many of the characteristics of a child of nature, untutored and unsophisticated, and leads one to the conclusion that if progression on the other side is at all rapid, this result has little effect upon the spirit when the earth conditions are again taken on; for she exhibited curiosity and inquisitiveness beyond bounds. Everything she saw deeply interested her, from the dresses of the company to the furniture of the room, the organ being her special delight, and one of the sitters greatly delighted her by bringing a cornet, on which he would play to her, and she would seat herself on the floor and listen in wonder, and would examine the instrument with great care, but utterly failed in attempts to play on it. Childish things amused her; for example, a string of bells she would place on her feet or arms, and keep good time, tune and company with the music of the cornet. A scarf of brilliantly coloured Persian silk was brought into the room, with which "Yolande," with great delight, draped herself, and could not be induced to part with, and after a careful search in the room at the close of the seance, it could not be found; but the next time, being asked what she had done with it, "Yolande" seemed a little nonplussed, but in an instant made a few movements with her hands in the air, and the scarf was there. She would never trust it out of her hands, and when she was gradually dissolving into mist, and the shawl was left lying on the floor, someone would say "At last she has forgotten it," but no, it would gradually vanish and leave no trace. She could make any article in the room invisible, and bring in flowers by her will power.

A most interesting seance was held, at which Mr.

Oxley, of Manchester, was present, he having been told that an object he had in view would be attained if he could gain admittance to Mrs. d'Esperance's seance, but the object he kept severely to himself. At this seance "Yolande" crossed the room and beckoned Mr. Reimers to come and watch some preparations she was making. Clean white sand and water were always in the room for contingencies, and she signified her wish for these, and making Mr. Reimers kneel down on the floor beside her, directed him to pour sand into the water bottle until it was about half full. Then water was poured in and the whole shaken up well and handed back to her. I cannot do better now than quote the words of the narrative of this very interesting occurrence.

"'Yolande,' after scrutinizing it carefully, placed it on the floor, covering it lightly with the drapery she took from her shoulders. She then retired to the cabinet, from which she returned once or twice at short intervals, as though to see how it was getting on. In the meantime, Mr. Armstrong had carried away the superfluous water and sand, leaving the carafe standing on the middle of the floor, covered by the thin veil, which, however, did not in the least conceal the shape, the ring or top edge being especially visible. We were directed by raps on the floor to sing in order to harmonise our thoughts and to take off the edge, as it were, of the curiosity we were all more or less feeling.

"While we were singing we observed the drapery to be rising from the rim of the carafe. This was perfectly patent to every one of the 20 witnesses watching it closely; 'Yolande' came out again from the cabinet and regarded it anxiously. She appeared to examine it carefully and partially supported the drapery as though afraid of its crushing some tender object underneath. Finally she raised it altogether, exposing to our astonished gaze a perfect plant of what appeared to be a kind of laurel. 'Yolande' raised the carafe in which the plant seemed to have firmly grown, its roots visible through the glass, being closely packed in the sand. She regarded it with evident pride and pleasure, and carrying it in both her hands, crossed the room, and presented it to Mr. Oxley, one of the strangers who was present (the Mr. Oxley who is so well known by his philosophical writings on spiritual subjects and the pyramids of Egypt). He received the carafe with the plant, and 'Yolande' retired as though she had completed her task. After examining the plant, Mr. Oxley, for convenience sake, placed it on the floor beside him, there being no table near at hand. Many questions were asked and curiosity ran high. The plant resembled a large-leafed laurel with dark glossy leaves but without any blossom. No one present recognised the plant or could assign it to any known species.

"We were called to order by raps and were told not to discuss the matter, but to sing something and then be quiet. We obeyed the command, and after singing, more raps told us to examine the plant anew, which we were only too delighted to do. To our great surprise we then observed that a large circular head of bloom, forming a flower fully five inches in diameter, had opened itself while standing on the floor at Mr. Oxley's feet. The flower was of a beautiful orange pink color, or perhaps I might say that salmon colour would be a nearer description, for I have never seen the same tints, and it is difficult to describe shades of colours in words. The head was composed of some 150 of 4 star corollas projecting considerably from the stem. The plant was 22 inches in height, having a thick woody stem, which filled the neck of the water carafe. It had 29 leaves averaging from 2½ inches in breadth to 7½ inches at its greatest length. Each leaf was smooth and glossy, resembling at the first glance the laurel which we had at first supposed it to be. The fibrous roots appeared to be growing naturally in the sand. We afterwards photographed the plant in the water bottle, from which, by the way, it was found impossible to remove it, the neck being much too small to allow the roots to pass; indeed, the comparatively slender stem entirely filled the orifice. The name we learned was Ixora Crocata, and the plant a native of India. The roots were wound round the inner surface of the glass; all the fibres perfect and unbroken as though they had germinated on the spot and had apparently never been disturbed."

Mr. Oxley had the plant photographed next morning and placed in his conservatory under the gardener's care. It lived for three months, when it shrivelled up. Previous to this Yolande had given Mr. Oxley a rose with a short stem not more than an inch long which he put in his bosom. Feeling something was transpiring he drew it out and found there were two roses, and on replacing them and withdrawing them at the close of the seance, he found the stem had elongated to 7 inches, with three full blown roses and a bud upon it, with several thorns. Mr. Oxley states that the plant in the bottle was what had been promised to him to complete a collection.

Mrs. d'Esperance informs us that the forms depended upon her for their existence, and that during the time they manifested, her strength and power of exertion were gone, and the very act of thinking and conjecturing upon causes weakened the form and compelled it to return to the cabinet, thus illustrating the necessity of being absolutely passive, this applying in a *perhaps* minor degree to the circle, for it would be almost impossible to get the whole of say 20 people passive; if it were the results would be correspondingly encouraging. The medium was also during this time brought into close affinity with the circle. Were anyone worried or in pain she felt it, joy and sorrow being equally capable of being communicated to her, and if anyone broke the circle by leaving his seat, the fact caused her a jarring sensation.

An interesting incident is told by Mrs. d'Esperance as throwing further light upon the strange connection between medium and form. During the day the medium accidentally burnt her arm, and that evening Yolande carried the corresponding arm as though it pained her, and flinched when it was accidentally touched, a fact to the casual observer and inquirer which would be considered highly suspicious, but at this very moment Mr. Aksakof was holding the hand of the medium while "Yolande" was walking about the room, and at this seance, held June 1890, "Yolande" materialized a large plant known as the Golden Lily, 7 ft. in height with 11 large blossoms, all without spot or blemish and damp with dew. Both the plant and Yolande were photographed together twice by the aid of the magnesium flashlight. Yolande on this occosion could not, although she tried until nearly midnight, dematerialize the plant, and directed that it should be left in darkness until it could be taken away; but this injunction was broken and it was taken out of the dark closet and photographed four times. "Yolande" made three attempts at subsequent seances to take it away, and not until the 4th or 8 days after its existence did it mysteriously disappear. A curious lesson is taught by this incident. Yolande gets this plant from someone or somewhere and promises to return it, and is distressed at not being able to keep her promise, and "Walter" is consulted, and it is suggested that it should be paid for, and he acquiesces, but states that Yolande herself does not know from whence it came, implying that she had been assisted, and evidently without knowing where her assistance came from, for had she known she could have inquired, and "Walter" explains her insistence by adding that she had been told not to take things that do not belong to her, and that it is no use reasoning with one of her sex, to use his own words "She says its got to go and I suppose it will have to." If this remark was not jocular, woman will rule there as she undoubtedly in the majority of cases does here. Walter assures us that the lily was in the room ready to be put together an hour before the seance commenced.

The modus operandi of these manifestations would be of great interest, and Mrs. d'Esperance devotes a chapter to the subject, and admits that though she always retains consciousness, it is as great a mystery to her as to others, although in later years she has insisted upon sitting outside the cabinet, thus using her eyes as well as ears. In Christiana a sitter abstracted (that is stole) a

piece of the drapery which clothed one of the forms, and Mrs. d'Esperance afterwards discovered that a large square piece of material was missing from her skirt, partly cut and partly torn out. Her dress was of a dark heavy woollen material. The abstracted piece of drapery was found to be of the same shape as that missing from the skirt, but several times larger and white in colour, the texture fine and thin as gossamer. When a spirit has spontaneously given a piece of material or consented to it being cut off, the medium's dress has been found to escape mutilation. Mrs. d'Esperance describes her feelings at a seance as follows:—"Her spirits go down to zero and nervousness increases as the time draws near, and she feels very unhappy and like a martyr, but feels comforted a little when she sees what trouble has been taken and how anxious the circle is. She cannot bear to have anything to take charge of. She feels curiously weak and powerless, and can only feel, without having strength to act. A girl comes out and is clasped in a mother's arms with a cry of Anna! Oh Anna! My child! Then someone gets up and puts her arms around the figure and sobs and cries, and the medium feels her body swayed to and fro and all gets dark, and she feels someone's arms around her, though she is seated on her chair alone, and someone's heart is beating against her breast. Yet no one is near her and all eyes are on the pair in the centre of the room. Then she wonders am I the white figure or am I the one on the chair? Are they my hands that are round the old lady's neck or are these mine on my knees. Certainly they are my lips that are being kissed and my face that is wet with tears, and she adds that it is a horrible feeling thus losing hold of one's identity. She wonders how long will there be two of us? Shall I be Anna or Anna be I? With this feeling in her mind she states that she can understand mediums recanting and confessing that spiritualistic manifestations are only a fraud and deception, and then she describes how she emerged from this mental darkness into light, and acted and took precautions as though she suspected herself, but light came in a very different way—by a vision during which the soul left the body, and the spiritual senses discerned in this allegorical vision the truth, which can only be grasped by the spiritual faculties and not by the physical.

The instances in which materialization has occurred under what could be correctly termed strict test conditions are necessarily rare, and the phenomenon is, as we know, of such a nature, that if tests were judged from the ordinary standpoint and reasoning, such reasoning being founded upon ignorance, the verdict would probably be against the honesty of the medium. It appears from the close investigation and attention given to the phenomenon by M. Aksakoff, a man of science, a philosopher and a literateur, and also a practical man, as evidenced by his having been Prime Minister of Russia, that the medium is either in two places, that is part of the medium behind the curtain, and part manifesting as the form after manipulation by the intelligences or altogether dematerialised, and the mere astral body left behind the curtain, in which case a seizure would certainly result in what most people would call or consider a case of deception and exposure, and in the case of a partial dematerialization of the medium the seizure might or might not result in that manner. It would all depend upon where the preponderance of force lay, or in other words, the extent of the dematerialization, and these deductions are founded upon observations of a most remarkable seance given under the mediumship of Mrs. d'Esperance at Helsingfors, Finland, in December, 1893, but the author also refers to a seance held at Sir Wm. Crookes' home on the 22nd October, 1873, which is worth referring to, as the conditions and precautions appear to have been desirable in every respect. The medium was located in a nook formed by the chimney and one side of the room, behind the curtain. First of all a strong band was attached to the medium's hands, secured by knots, then the hands were joined behind her back and the ends of the same bands tied and secured with other knots, then they were tied to a long cord which was passed outside the curtain through a sliding copper ring and carried to a table beside which the observer sat, and finally made fast to the table, and the arrangement ensured the result that the medium could not rise without pulling the cord. In a few minutes the curtain was drawn aside and a human form was seen standing inside clothed *in white* and face bare, but the hair was covered with a white veil, and hands and arms were bare. It was Katie King, and during the whole of the seance Katie talked with the members of the circle. M. Aksakoff asked Katie whether she could shew him her medium, and she answered "Come quick and look," and in an instant he had taken the one step necessary to bring him to the curtain, but the white figure had vanished; but in the dark corner was the shadowy form of the medium seated in her chair, dressed in *black*, and as soon as he had returned to his place Katie's white figure re-appeared at the curtain, and she said "Did you see her plainly?" and he replied "not very well, for it is quite dark behind the curtain." "Then bring the light and look quick," she said sharply. In a second M. Aksakoff was behind the curtain with the lamp in his hand, but all trace of Katie was gone. There was nothing there but the medium, deeply entranced, seated as before with her hands tied behind her back, and an interesting conversation then took place between the awakened medium and Katie, who tried to put her to sleep again. The cords knots and seals were carefully examined and found intact, and the scissors could hardly be inserted beneath the hands, they were tied so tightly. Now this could not have been the medium who personated Katie, for apart altogether from the difference in dress, how could she escape from her bonds and re-tie herself in an instant, and also rise up without moving the cord attached to the table. The form is in most cases a close *fac similie* of the medium, at least as far as the features are concerned, and in this case, if no precautions had been taken to secure the medium, would not this similarity have been disastrous to the reputation of the medium? Would it not, according to the general prevailing ideas as to materialization, even among spiritualists, have been considered very strong evidence of fraud, bearing in mind the similarity of form and features, &c., and the only object visible being the medium; but as the locality of the medium was fixed and circumscribed, her appearance at or outside the curtain in a standing position was impossible. Had the investigator looked behind the curtain at the time Katie was outside, he would possibly have seen nothing, or perhaps only clothes, the theory being that the material body of the medium is utilized by the intelligences, and sometimes only an astral body remains on the seat, and in further proof of this assertion a seance related by Col. Olcott as occurring in 1874, under the mediumship of Mrs. Compton, is strong evidence. There the door of the cabinet opened and the form of an Indian appeared and greeted the Colonel cordially, but did not come out, stating that the medium was too weak and infirm to furnish the necessary power. Next evening a spirit known as Katie Brink came out and went round the circle, touching several persons and patting their hands. She was robed in the usual flowing white drapery. Passing the other members of the circle she came to where the Colonel sat a little to one side, with one hand resting against the partition of the cabinet, and passing her hand softly across his forehead, seated herself upon his knee and placed an arm around his neck and kissed his left cheek. Her hands were only as large as those of a little child, and he felt the firm flesh upon her arm and shoulder, and the lips that kissed him were as natural as those of any human being. After chatting to the form, Col. Olcott entered the cabinet while the form remained outside, but there was no medium there, though he made a thorough search and it was either a case of transfiguration or the medium was the spirit, and yet how account for the difference of the physical bodies of the two? but the Colonel decided to endeavour to solve the mystery, and accordingly the following evening, the medium having consented to the experiment, her earrings were taken off and she was seated in a chair in the cabinet and secured by passing a thread through the holes pierced in the ears, and sealing the ends of the thread tightly to the chair with sealing wax and a private seal. After a few minutes a pair of

hands swept across the opening from right to left and disappeared ; and then came a larger pair of hands, and then a voice spoke to him and gave directions and instructions interspersed with cautions in the mode and conduct of the investigation. He was instructed that upon entering the cabinet while the spirit was outside, he might tap and feel all round to convince himself the medium was not there, but must be careful not actually to touch the chair ; that he might put his hands as close as he desired, but gave particular directions to avoid contact with the frame of the chair, and that a cover was to be put over the plate of the scales so that the spirit would not come in contact with either wood or metal. The spirit giving these instructions purported to be that of Daniel Webster. Compliance was promised, and immediately a little girl in white was seen at the open door. She came forward and passed around the circle, touched several persons and went close up to others. Her weight was taken as soon as she mounted the scales. She only weighed 77 pounds (5 st. 7 lbs.), though her form did not look childish. The spirit came out again and Col. Olcott entered the cabinet and examined everything with the greatest care, but as before, found no trace of the medium. The chair was there, but *there was no body seated in it.* The Colonel then asked the spirit to make herself lighter if possible and remount the scales. She did so, and her weight registered 59 lbs., and at a later stage of the seance gave a last test weighing but 52 lbs. After the seance was over the cabinet was entered with a light and the medium found exactly as she had been left at the beginning of the seance, and every thread and seal intact. She sat with her head resting against the wall, her flesh pale and cold as marble, the pupils rolled up beneath the eyelids, her forehead covered with a kind of death-like moisture, without breath or pulse, and she remained in this state for about 18 minutes, having meanwhile been carrred into the open air, when life returned little by little. She was then weighed upon the scales and found to be 121 pounds. There are 44 lbs to account for, and what became of this substance is a mystery. It may have been in the chair, for possibly the Colonel was so careful to follow its directions that he was afraid to too closely investigate the immediate vicinity of the chair, but it is the speaker's opinion that though a complete dematerialization of the medium may occur in the case of particular mediums ; this is by no means usual or common, and that as a rule it is only a partial dematerialization, and that in the case of a sympathetic circle a great part of the matter necessary for the construction of the form is taken from the circle, and he has further observed that the manifestations are better and more spontaneous if other mediums are present, and that in this case the medium or instrument behind the curtain is less fatigued and distressed.

Experiments in weighing the forms, at which the speaker was present and assisted in connection with the mediumship of Mrs. Mellon in Sydney some four years ago, were referred to in detail, an account of which appeared in *The Harbinger* at the time, and to the pages of which our readers are referred for particulars. A detailed account was also given of seances held with Mrs. d'Esperance by Monsieur Aksakoff, when he satisfied himself that the partial dematerialisation of the medium was an absolute fact. In one instance nearly the whole circle assuring themselves by the positive evidence of their senses that the lower portion of the medium's body and limbs were dematerialised, but space will not permit a full report.

In this address I do not profess to have dealt exhaustively with the subject in its many aspects, for that is impossible in a single evening, and as I assumed that enquirers would be few, and the majority familiar with spiritual phenomena, elementary matter was not introduced, but to those who are enquirers I would say that if they will only take the trouble to pursue their enquiries they will discover that spirit communication is an ascertainable fact and a great and ever present consolation. Some here this evening may say—Can it be true ? Can the spirit world communicate with this ? I reply that we have the evidence of all our senses, and that it has been the belief in all ages that intercourse is possible and has been exemplified in the universal belief in bad or evil spirits. Hundreds of thousands of people have been put to death for witchcraft, some as late as the present century, and to believe that the evil spirits are potent for evil and the good spirits impotent for good is an illogical conclusion.

Some of the most learned judges that have administered the law in England ; Sir Mathew Hale, Blackstone, Bacon and others have over and over again expressed their belief in witchcraft, and surely an all-wise providence has not made it possible for us to be misled and tormented without leaving the other avenue also open ?

This evening's address has dealt with one of the avenues by which the inhabitants of the spirit world, or the disembodied, communicate with the physical world and those embodied, and though there are many difficulties in the way, yet experience has shown that the path is practicable. A homely similie will illustrate the position which is analagous to the attempt of those on the surface to communicate with the entombed miners. We here are the entombed, and both parties are trying to reach one another. We hear their picks labouring to open up communication, and often we hear the knocking upon the pipes, and though, perhaps, the sounds are sometimes muffled and indistinct, they are nevertheless cheering and encouraging.

To the orthodox who are present I would say—What proof have *you* of a hereafter, of the continuity of life beyond the grave ?

Only faith ! But we can give you facts. We can convince your senses, and satisfy your intelligence. Most of you have suffered some bereavement in life. When you have seen the loved one, still cold, lifeless, silent, and pale with the seal of death, has not your heart yearned for knowledge, has not your mind been clouded with doubt, have you not cried aloud in anguish of your soul for an answer to your misgivings from the vast beyond, have not your ears been strained for some whisper of hope, have not your eyes scanned and searched the horizon of your spiritual vision for one glimpse of the beloved one's well remembered face, and how often has the only voice that has smitten your ears been the wailing echo of your own despairing cry, calling back to you from the dark abyss of hopeless despair ? You have cried again and again in an agony of hopelessness and only the awful stillness of silence has struck your heart dumb, and frozen your love in its chilling embrace. An impenetrable wall has arisen between you and those whom you cherished, a gulf of impenetrable darkness has intervened through which no ray of light flashes to comfort you, and the only hand held out to you is that of faith. And what a cold trembling hand to the sorrowing, what a mockery of comfort ! The heart cries out for sympathy something real, something tangible, something to augment or supplant faith, and the only thing that *can* do that is knowledge.

" We gaze into unmeasured space,
And lift our tearful eyes above,
To catch the gleaming of his face,
Or one light whisper of his love.
O God ! O Angels ! hear our cry
Nor let our faith in darkness die."

But to spiritualists there is really no beyond, the two worlds mingle, the clouds have rolled by, the sun of knowledge has penetrated the dark vapours aud mists that hung over the valley of doubt and despair, the domes and minarets of the celestial Zion loom plainly in the distance, down the gale is brought snatches of heavenly music, rapturous and ravishing to the ear, and the light airy step of our angel guides echo in our homes.

" And we already hear the trees
Of Eden with their Crystal Bells
Ringing in the ambrosial breeze
That from the throne of Allah swells ;
And we can see those starry bowls
That lies around that lucid lake,
Upon whose banks admitted souls
Their first sweet draught of glory take."

'Mid all the storms, trials and vicissitudes of this life, a knowledge of the truths of spiritualism acts as a calm,

and gives that peace which the world cannot give, a peace that passeth all understanding. Wrap yourselves in these holy truths, and all the shafts of adversity will glance off this armour, leaving you serene and scathless.

'Mid all the turmoil of worldly strife and passion, high above the din of conflict can be heard the voices of the white robed throng, cheering and encouraging us, and in mutual sympathy the voices on both sides of the veil mingle in one pæan of triumph, and the burden of the song and refrain—Oh grave where is thy victory! Oh death where is thy sting! yes, this knowledge has bridged the gulf, and has given us a broader view of the love of God, a deeper compassion for suffering humanity, a greater hope of eternal progress. It has raised for us a nobler ideal to emulate, by it we behold a more magnificent Jerusalem, a holier life and a more brilliant destiny.

"I beheld a golden portal in the visions of my slumber,
And through it streamed the radiance of a never setting day;
White angels tall and beautiful and countless without number
Were giving gladsome greetings to all who came that way,
And the gate for ever swinging made no grating no harsh ringing,
Melodious as the ringing of one that we adore;
And I heard a chorus swelling, grand beyond a mortal's telling
And the burden of that chorus was Hope's glad word Evermore"!

HAS THE WORLD BEEN SAVED?

By Hudson Tuttle.

Saved by the Divine Grace say the Gospel ministry, through the atoning blood of Christ. In the words of an eminent divine: "He established the gravitation of love in the sphere of moral chaos, and immediately the virtues, the graces, the motives, desires and passions fell into their proper place in the divine order." It is not true, as this passage implies, that there was "Moral Chaos" before Christ's appearance. The moral code was well defined, and clearly expressed. Nor is it true that the "motives, desires and passions fell into their proper place," with his coming. All history shows that they did not, nor have not even to the present time.

After nineteen hundred years of effort, less than one fourth of the inhabitants of the world are under the nominal influence of Christianity. From the beginning it has fostered bigotry and superstition, out of which have sprung the most murderous wars and unmentionable crimes. Such unwarranted praise, grows from ignoring history and contemplation of the ideal morality, which is the fruitage of moral and intellectual growth, under the influences of science and what may be called for want of a better term, as combining all influences, the Spirit of the Age.

This development has been directly in the face of the opposing force of Christianity as expressed, in and by the churches. Fagots, dungeons and racks, by which honest thinkers have been tortured unto death, line the weary road along which humanity has fought its way to victory. It is not true that where Christianity and the Bible are not accepted there is crime and evils, as is repeatedly asserted. On the contrary, where they are accepted is the latter most empathically true. Constantine the Great, the atrocious murderer of his wife, son and friends, so stained with crime that the priests of the old Pagan religion refused to absolve him, saying that the gods would not pardon one so steeped in crime, forced this "doctrine of love" on the Roman world by the swords of his legions. For centuries, therefore, cunning and carnage ruled and remorslessly crushed opposition. The churches of to-day are ruled by cunning, and so far from seeing "righteousness and peace kissing each other," the lion and lamb lying down together, there is the terrible spectacle of Christian nations armed to the teeth, watching each other like trained gladiators, ready at a word to grasp each others throats. And when their armies meet in deadly struggle, and thousands dead and bleeding lie ghastly under the shroud of sulphur smoke it is heralded by Christian journals to Christian readers as something glorious, instead of a gigantic crime against man.

Far worse, all about us, forced on our attention, is selfishness, grasping avarice, greed, utter disregard of the rights of others, and the depraved passions of Christian worshippers. True, there are charity hospitals, reliefs for the poor, and a vast amount of talking of the divine power of love, but it is against a horrible background of jails, penitentaries, work-houses rum-shops, and lower depths for which there is no name. The beauties and power of Christian love may be extolled by ministers, salaried at ten thousand dollars a year, and the laity may praise their effusions, seated in luxurious ease, but the stern facts remain, that around those churches, under the very shadow of their steeples, surges a tide of selfishness, crime and depravity; abject wretchedness and squalid poverty, which this love has not reached, and over which it has no control.

Say what the preachers will, reading from perfumed notes turned with soft fingers, the world has not been "saved" or "redeemed," and is further and further removed from that event as understood by the clergy.

Nor is such "salvation" desirable. We want unselfish love, nor only as a means of gaining heaven in the next life, but to make heaven practical in this; instead of the "Majesty of God," the innate majesty of humanity; for divinity incarnate in Christ, the divinity incarnated in every human soul, and in place of baseless conjecture and superstition, the fundamental principles of the philosophy of being and of spiritual life.

The Truthseeker of New York has for the past quarter of a century been the leading American representative of Materialistic Freethought; it ridiculed all Christian religions and seemed to consider a believer in anything spiritual credulous and weak minded, force and matter being in its estimation sufficient to account for all known phenomena. We are therefore somewhat surprised to find in a recent issue an article entitled "Is immortality possible?" wherein the writer, after attributing their previous non-consideration of the subject to their contempt for the Bible and all religions founded upon it, proceeds to a philosophical examination of the constitution of man, the physical frame, the chemical forces that energize it, and then comes the query "What is that force which through the nerves directs the movement?" It seems, he says "to be superior to the others," and we cannot analyse and explain it; and so he begins to think it might after all be a personal entity that has preexisted and will persist. The writer gets warm over this idea and brings in "the so-called spirits" as witnesses, their "assertions" are "by no means convincing" to him, but they have "produced conviction in the minds of a vast number of good people," and the professed "actual knowledge" of so many capable people "should neither be omitted or recklessly cast aside." It is rather late in the day to realise this, but better late than never. If there is an after life, it will not be a place of rest he very rationally infers, but of activity, and that his reasoning has led him beyond the boundaries of materialism is clear from the conclusion of the article, which we append:—

"We are, therefore, assured of the immortality of the soul by science and its analogies, and entitled, by much evidence, to believe also in personal immortality. Who can think that the spirit is absorbed? If personal immortality be real, then are we not certain that our conduct on earth, in the matter of mental development and moral improvement, will affect our capacity and condition hereafter? In other words, does it not well appear that, though the closest logic of the situation does not indicate streets paved with gold for the good and lakes of burning brimstone for the bad, it does indicate, with considerable clearness, greater advancement and happiness for those who do the best for themselves and their brethren while here, and a lower condition of entry into life of those who fail to properly improve their opportunities in this.

Would it not be preferable, at least, to advocate immortality accompanied by the facts and considerations which certainly indicate it, rather than continue to disseminate that strange variety which practically dooms and damns the entire human race."

This is a hopeful sign of the times and we trust the lead given by the writer will be followed by many of his *confreres*.

BIBLIOGRAPHY.

Freemasons and Jesuits.*

Signor Athius, whose "True Idea of Spiritualism" we reviewed at the time of its publication, has just compiled a volume which should be very acceptable to all liberal-minded Italians; because while, upon the one hand, it vindicates Freemasonry from the atrocious calumnies which have been heaped upon it by the Church of Rome; it also reveals the secret instructions issued to the Jesuits for the regulation of their conduct, more particularly in relation to the aggrandisement of their Order.

According to those who inspire the Roman Catholic press on the continent of Europe, Freemasonry, is a diabolical institution, organised for the promotion of atheism, sorcery and Satanic practices generally; while it is also credited with revolutionary principles and tendencies in politics. Everybody who is well acquainted, as the present writer happens to be, with the arcana of Freemasonry, knows that there is not a scintilla of truth in these preposterous accusations; but for those outside the Order, Signor Athius republishes the General Statutes of the brotherhood, as authoritatively printed in Naples, A.D. 1820. And it is only necessary to quote the following "Declaration of Principles," in order to demolish the entire fabric of falsehood erected with such industrious malignity by the ecclesiastical assailants of the Order. Those principles are the following:—

"Freemasonry proclaims, as it has proclaimed from its origin, the existence of a creative principle, under the name of the Great Architect of the Universe.

"Freemasonry imposes no limits upon the free search for truth, and it is to guarantee this freedom to all, that it demands tolerance from all.

"It is, then, open to men of every nationality, of every race, of every creed.

"It interdicts in its meetings all political and religious discussions; and it has for its scope to combat ignorance in every shape; and it is a school for mutual instruction, of which the programme may be thus summed up:—to obey the laws of the country; to live honourably; to practice justice; to love your neighbour; and to labour unceasingly for the welfare of humanity, by means of its progressive and peaceful emancipation."

And at the end of the Statute, we find the following explicit statement:—

"Italian Freemasonry, faithful to the principles of brotherly love which animate and inspire this humanitarian institution, solemnly proclaims that self-respect, the sentiment of duty, nobility of character, rectitude of conscience, and the cultivation of virtue should guide the Mason in every act of his life."

Such are the objects of this "atheistical, revolutionary and devilish" brotherhood! But turn to the *Secreta Monita Societatis Jesu*, of which Signor Athius publishes the original Latin on one page, and an Italian translation on the opposite one, and the impartial reader will be startled by the vulpine craft, the gross cupidity the unscrupulous audacity, and the barefaced selfishness manifested in these subtle and secret instructions. One chapter is thus entitled:—"*How to court the society of rich widows.*" And the next:—"*How to take care of widows and to dispose of the property they possess.*"

"For the first of these purposes," we are told, "the Fathers selected should be of a ripe age, a fresh complexion and pleasant conversation." And then follow the most minute instructions how to wheedle widows out of all their money, jewellery and estates. "They should be often visited," it seems, "and amused and enlivened with jocund discourses and spiritual narratives, and even with facetious stories, according to the humour and inclination of each." Presently these "secret instructions" begin to "talk business" in this matter of fact way:—"To induce a widow to bequeath all she possesses in favour of our Society, there should be set before her the perfection of the condition of holy men who, having abandoned the world and their relations, and having renounced the whole of their property have served God with great resignation and much joyfulness of mind." But some of these rich widows may have sons and daughters, to whom they may wish to bequeath their wealth. This contingency has been shrewdly foreseen and the policy to be pursued in such a case is plainly set forth. The boys must be inveigled into a Jesuits' College, where they are to be treated with every indulgence; and the girls are to be prevailed upon to take the veil.

When Paul wrote his second epistle to Timothy he must surely have had a prophetic forecast of the Jesuits and their tactics, for how could they be better described than in these words?—"For of this sort are they which creep into houses and lead captive silly women." Equally applicable is the stern denunciation of one who was greater than Paul:—"Woe unto you, scribes and Pharisees, hypocrites! for ye *devour widows' houses*, and for a pretense make long prayers; therefore ye shall receive the greater damnation.

As an appendix to these "Secret Instructions," of the authenticity of which there can be no question, Signor Athius publishes the censure pronounced upon the "Company of Jesus," by the theological faculty of Paris, on the 1st of December, 1554; an extract from a sermon condemning the Society, preached by the Bishop of Dublin in 1551; an extract from a letter of the same tenour addressed by Bishop Palafox to Pope Innocent the Tenth; and a compendious summary of the designs of the Jesuits from the year 1540 down to 1775. These include their attempts to assassinate the above-named Bishop Palafox; the numerous conspiracies to murder Queen Elizabeth of England which were instigated by them; their attempts on the life of Henry the Fourth of France, and Prince Maurice of Nassau; their expulsion from Milan by Cardinal Borromeo, after they had been convicted of some horrible crimes; the defence of regicide by Mariana, the Jesuit; their poisoning of Cardinal Tournon and of Pope Sanganelli, etc., etc.

We have to express our acknowledgments to Professor Falcomer of Alessandria, for transmitting us a copy of Signor Athius's well-timed book.

* Statuto della Società dei Massoni e Regolamento Secreta della Società dei Gesuiti. Par G. Athius. Alessandria: Tipografio Sociale.

THE GHOST OF THE GRANGE.

We are indebted to Mr. John Carson for the loan of a sumptuous volume, which has just been privately printed for the author by the Constables of Edinburgh, under the title of "The Grange of St. Giles"; written and illustrated with pen, pencil and camera by Mrs. J. Stewart Smith. It is really a history of the ancient Scottish family of Dick Lauder, and of its baronial homes from 1056 to 1848, by the accomplished lady whose sepia drawings, reproduced on process blocks, prove her to be a gifted artist, just as the letter-press shows her to possess the true literary faculty. Apart from the value of the work from an archæological, historical, and genealogical point of view, and the picturesque light it throws upon a romantic past, the chapters relating to Dr. Johnson, Sir Walter Scott, Prince Charles Edward, Hugh Miller, Dr. J. H. Burton, and the late Sir Thomas Dick Lauder—to whose memory this record is feelingly dedicated—will be perused with great interest by the general reader.

Our object in calling attention to this beautiful book, with its copious illustrations, is because it contains—as Mr. Carson has pointed out to us—a remarkable story connected with the "haunted tower" at the Grange House; where the spirit of a miser, doomed to roll a barrel of gold coins throughout the oldest part of the building, visits it at periodical intervals. And we may remark, parenthetically, that a similar retribution has been recently described to us as having overtaken Jay Gould, the American millionaire, in the spirit-world.

Speaking of the ghost at the Grange, Mrs. Smith relates the following incident as having been communicated to her by Miss Dick Lauder:—

"The house being full of visitors, a young lady connected by marriage had to sleep in Lady Lauder's boudoir, which adjoined her bedroom so closely that the slightest call might have been heard. These rooms being a whole storey above the ancient part of the building, there was no cause whatever for the play of

imagination, had she even heard of the ghost, which she had not. During the early hours of the night, just after she had fallen asleep, she awoke hearing a rumbling sound, as of something heavy being rolled along the corridor. The noise increased as it approached her room, stopping exactly opposite her door, which she expected to see suddenly opened. But there the sound ceased, and all was quiet for a while. Her fear had just begun to abate when the rumbling recommenced in the distance as before, and slowly advanced as with heavy footsteps the whole length of the long passage until it reached the boudoir again. Feeling certain that someone must have got into the house she sprang out of bed and locked the door, and then lay trembling with fear. A third time the rolling sound recommenced, increasing gradually as it came towards the young lady's room, and when the footsteps stopped at her door she almost fainted with fright, and had no power to call out. . . . .

"Shortly after this occurred, an old colonel was invited to dine at the Grange House, and in the course of conversation he happened to remark, 'Surely, Sir Thomas, an old house like this must have a ghost?' 'Undoubtedly it has,' replied his daughter, Miss Cornelia, who then related the tradition of the miser. . . . . The two sisters, being both at table, they looked at each other in astonishment, but the younger lady turned so pale that, on being asked what was the matter with her, she frankly told of the strange noises she had heard and of the effect it had had on her nerves.

"As far as we know, no other member of the family has ever been troubled by the ghost of the haunted tower, though many strangers who have slept in the house from time to time, with no previous knowledge of this tradition, have also passed through a somewhat similar experience, but to them the sound was more like heavy luggage being dragged about. In almost every case it betokened hasty removal, and on one very vivid occasion, it certainly was the precursor to the unexpected death of the head of the household, but not a member of the family."

That the young lady above referred to should have been especially susceptible to the spiritual manifestation, admits of a very simple explanation. She must have been mediumistic, or in other words, a sensitive, and was not improbably clairaudient.

WHENCE AND WHITHER.*

This little volume makes for the Unitary theory of existence, showing the impossibility of substantial moral and spiritual progress being made until man realises the folly of individualism and the inter-dependence of all things. The author sees the tendency towards this happy consummation even in the prevalence of materialism, which is a solvent of unsound religious theories, the dissolution of which are essential to the evolution of more harmonical conceptions; and just at the proper time come the evidences of man's continued sentient existence "shaping the new phase of conviction and of action towards which we are tending." Though the unity of the two states is becoming apparent, the present lack of fraternity among mankind limits the influx from the higher planes of spirit life which, when the principles of co-operation are realised and practised, will expand, and enlarge the mental horizon of humanity.

The Two Worlds for April 1st is a double Jubilee number containing a symposium of appropriate articles by such old and experienced spiritualists as Emma Hardinge Britten, Robert Cooper, T. Everett, John Lamont, J. J. Morse, Cora Richmond, and others. There is also a supplement sheet with portraits of twelve notable apostles of Spiritualism, and the title page is illustrated with fine portraits of Hudson Tuttle and Andrew Jackson Davis; it is a number worthy of the occasion.

* Whence and Whither? or Correlation between Philosophical Convictions and Social Forms, by Anna Blackwell. London, Geo. Redway, 1898.

SPIRITUALISM IN THE PULPIT.

We have received from the Society of Psychic Studies, in Geneva, a translation in pamphlet form of a sermon delivered by the Rev. H. B. Haweis, in St. James's Church, Westmoreland Street, on "The Tendencies of Modern Spiritualism." It is an able and an outspoken discourse; and we are glad to find that it is being disseminated in Switzerland at a price (two-pence) which will bring it within the reach of all classes of readers. We wish we could see it distributed broadcast in Australia, as it could not fail to dissipate a good many foolish prejudices against Spiritualism, entertained by persons who have never taken the trouble to inquire what it really means. Replying to those who object to table-rapping as trivial and absurd, the reverend gentleman asks, "Do you find it absurd that a telegraphist should be seated before the needle which makes a tick tack to right and left? Certainly it is not the needle itself which is the important thing. It is only a piece of mechanism, but all mechanism is good, provided it fulfils its object. That common place objection, then, is absolutely worthless." Another good point made by the preacher was when he asked his congregation whether they had ever really understood the meaning of that clause in the Nicene Creed which says, "I believe in the communion of saints?" "What," said he, "is the communion of saints? 'Oh!' someone will exclaim, 'it is the communion between one incarnate saint, and another incarnate saint.' Well, it signifies something more than that. It signifies the communion between spirits and spirits—between those who are occupied at this very moment in fulfilling the designs of God who is Love—who are His ministers and messengers—the "ministering spirits sent forth to minister for them who shall be heirs of salvation." Spiritualism enables us to comprehend what these "ministers of flaming fire" really are, and what is their mission. Those angelic spirits are round about us; they read our thoughts and by placing ourselves in the psychic conditions required, it is possible for us to draw them to our side. They can inspire us with courage and impart to us instruction; bnt we must help them to do so by our fervent prapers They will not assist the soul that does not invoke them. Spirits are, then, the agents of the Divinity. They place themselves at our service provided we solicit them. In this really consists the power of spiritualism. It restores to us that which gives faith all its might, by furnishing us with an explanation of those spiritual experiences which have been produced in all ages of humanity. It shows us why and how prayer is able to be our helper: for this was what Jesus implied when he said that a legion of angels would be sent to do such and such a thing—to satisfy the needs of his soul."

It is surely an impressive and encouraging sign of the times when language like this is uttered from the pulpit of a fashionable church at the west end of London, to a congregation of more than average intelligence, and generally high social position, by a minister of the Church of England.

L'Humanitè Integrale (Paris) publishes a translation of a sermon delivered in the Unitarian Church at Chattanooga, in Tenneesee, U.S., by the Rev. M. F. Ham, who replied to an attack on Spiritualism, made by an independent minister named Plummer, who deplored the fact that there are no less than twenty millions of spiritualists in the United States; whom he charitably assumed to be either impostors or dupes, or liars or hypocrites, or such imbeciles as to be incapable of discriminating between truth and falsehood. After making a passing reference to this splenetic outburst of un-Christian feeling, Mr. Ham carried the war into the enemy's camp, by reminding the vituperative Plummer, that all the other religions of the world, both Christian and Pagan, postulated immortality as a hope, whereas Spiritualism demonstrated it as a certainty. "No more doubts," exclaimed the preacher, "no more anguish or dread, with respect to the uncertainty of the life beyond. We have the reality in place of the ideal; facts instead of theories, action in lieu of dreams. If all this be true,

nothing grander has ever occurred in the history of the world. The discovery of astronomy, of gravitation, of the circulation of the blood, of electricity, etc., etc., pale before this last. Galileo and Newton, Harvey and Franklin are mere pygmies compared with the men who could prove scientifically the existence of a world beyond the grave."

And yet this is what millions of human beings are now capable of doing by the accumulated testimony of myriads of spirits who come to us from that world, and describe it with a fulness of detail and a veri-similitude of narrative which exclude doubt and compel conviction. Are they unworthy of credit because we cannot verify their concurrent and harmonious statements by visiting the spheres from which they come? When a traveller exploring the centre of Africa, returns and tells us that he has discovered a race of pygmies, and when his account of them is confirmed by three or four more recent explorers, what is the attitude towards them which most sensible people adopt? Do they say, "I don't believe your statements; they are utterly improbable; they are at variance with all one's preconceived notions of the human family and its varieties?" Or do they accept them as veracious and trustworthy, and rely upon the good faith of the informants, without demanding ocular proofs of the existence of the black dwarves? And if so, why should we not accept as honest and truthful the assurances not of mere transitory explorers of the world of spirits, but of millions of denizens of that world; numbers of whom we have known upon earth, whose veracity we can vouch for, and who furnish us with such evidences of their identity as are perfectly indisputable?

But the position taken up by sceptics and materialists upon this question of Spiritualism, is so illogical and untenable, as to be altogether unworthy of serious discussion.

A SINGULAR SPIRITUALISTIC SECT.

By Psycho.

It has long been known that amidst the so-called "orthodox" churches, there are a large number of people who either recognise or fully believe, in its truest sense, in "the communion of saints." In the Romish Church, if the communicating spirit will only assume the name of the Virgin Mary, and directly or indirectly give credence or encourage belief in Popish dogmas, then it is assumed that the medium is genuine and his or her messages are to be accepted as *bona fide*. In the many conflicting creeds of Protestant sectarianism thousands of cases of genuine manifestations have been recorded, the spirit intelligences being careful not to oppose the teachings of the denomination to which the medium belonged, and so the manifestations have been labelled "supernatural," and supposed to be a special proof of divine favor.

From the days of Swedenborg to the present time, quite a number of sects have been formed whose leaders laid claim to divine communications, but (as in the case of Swedenborg), depreciated all other attempts to secure messages from the unseen world, these leaders claiming finality.

But in Victoria there is a sect which is truly spiritualistic. It is practically unknown, never advertises, never makes the slightest efforts to proselytise, publishes no books, and circulates no tracts. It has now existed in Victoria for over thirty years, and during most of that time meetings have been regularly held two or three times every week. Its members, which are fairly numerous, claim to have direct communication with the unseen world, to possess the gift of prophecy, and to be frequently led and guided by visions.

This sect, although nominally Christian differs entirely from every other denomination, and seeks no union with any other Church. It accepts the Bible, but does not consider it to be plenary inspired. In the Old Testament it recognises the Law, the Psalms and the Prophets. In the New it admits the Gospels and the Apocalypse. The remainder, together with the Apocrypha, the Book of Enoch, and the Apocryphal New Testament, these people consider more or less inspired, and use as occasion offers.

The interpretation of those parts of the Bible, which these people accept as fully inspired, is of a semi-mystical character, somewhat similar to, yet differing from that propounded by Emanuel Swedenborg, or perhaps it might be better to say that these people profess to adopt Swedenborg's *true meaning* in contra-distinction to that adopted by the New Jerusalem Church. But the main article of faith is that of Re-incarnation, and around this all the teachings of the sect revolves, and nearly everything connected with its belief begins and ends, so to speak, with Re-incarnation, but the doctrine so taught is not that of Theosophy. This sect teaches that the good and true are re-incarnated after a very short space of time, while the evil and the false have to wait for many years before re-birth. The doctrine is supported by numerous scriptural quotations, and many of the texts so used do not appear on a superficial glance to encourage the belief, but the mystical interpretation of the Bible gives an entirely new meaning to scores of obscure and isolated texts.

This sect meets for worship on Friday evenings and Sunday mornings, thus observing the Sabbath of both Jews and Christians. There is also a special meeting held every month on the day of the new moon, when divine service is held morning and afternoon (see Isaiah lxvi. 23 and Ezekiel xlvi. 1). At these meetings every member is expected to be present if within convenient distance. Meetings occasional or regular are held in Richmond, Auburn, Tunstall, and at Drouin in Gippsland. It is said that there are recognised members in other parts of Australia, in England and America.

As remarked just now these people make no efforts to add to their numbers by any systematic proselytism, and no persons are admitted as members unless their characters will bear the test of rigid scrutiny, and not even then until after a year's probation.

Like many of the spiritualists these people possess the gift of healing, and some mysterious and remarkable cures have been effected by this agency.

Perhaps one of the most commendable features of this body of people is the entire absence of bigotry or intolerance. They cheerfully recognise the good and true in all sects, in all religions and in all philosophies. and while considering that they possess the True Light, do not hesitate to accord due respect to all earnest and sincere seekers after Truth, no matter in what church or denomination they may be found.

Of the total number of members it is difficult to furnish full details. They are said to amount to some hundreds, who however, are scattered about in this and the other colonies. These people appear to be a very respectable body of religionists whose efforts to promote good deserve recognition.

*A HANDBOOK OF CARTOMANCY.

The idea that cards or any mechanical appliances should possess any inherent virtue in the revelation of human destiny is repugnant to reason, but that persons who use cards and mystical apparatus, as seers and fortune tellers often do, reveal facts connected with the past, present, and sometimes future of the individuals who visit them, there is abundant evidence. It has been clear to us that in these instances the cards are merely instrumental in the induction of conditions which bring the seer and subject into harmonious relation and enable the former to exercise intuitional or clairvoyant faculties. "Grand Orient" realizes this and asserts that latent intuitional powers are developed and brought into exercise by following the methods laid down by him in the book before us. The rules and methods are lucidly presented, they comprise the Pythagorean questions, astrology, the system of Cagliostro, how to read a person's character by means of cabalistic calculations, &c. The utility of these must be tested by the investigator, but we can readily believe that the practice of the rules and methods will conduce to the development of latent psychic powers.

*A Handbook of Cartomancy; Fortune-telling and Occult Divination, by Grand Orient. London, Geo. Redway, 3rd Edition, 1897.

NEWCASTLE SPIRITUAL RESEARCH SOCIETY.

A Prediction and its Fulfilment.

Our Society is still increasing in activity and usefulness. We have established a Lyceum in connection with it, at which about 40 children receive spiritual instruction each Sunday afternoon. The work of conductor has been done hitherto by me, but it is likely I shall be relieved from it in a week or so to permit me following up my outdoor work. By my giving open air addresses in our parks on Sunday afternoons many inquiring minds were induced to look into Spiritualism. Our Sunday night lectures were aided by increased attendance. So if possible I intend to resume this useful work.

Mr. Pike continues to give striking evidence of clairvoyant and mediumistic power. A couple of weeks ago one of the controls warned a lady who resided in this district that she was thinking of going for a trip by water, and advised her not to go. If she persisted in going she must not return *within a month*, and above all not to come back in a vessel the name of which commences with *M*. The lady and her daughter went on the trip to Sydney, and disregarded the warning of the control, and left there to return to Newcastle in the *Maitland*. As it well known from the public papers, the *Maitland* was wrecked in the late terrible storm—6th May—and six ladies and about twenty men were drowned, amongst them being the lady referred to above and her daughter.

If this lady had only obeyed the timely advice of the control, she and her daughter would have been still here with their family.

Madame Bell paid Newcastle a visit a few weeks ago for the benefit of her health. She is a lady of considerable refinement, education, and mediumistic power. She gave several semi-public séances during her two weeks stay with us, and it was quite a treat to hear her beautiful delineations of spirit forms. They were as correct as interesting. Madame Bell has a large practice in Harris St., Sydney.

ROBERT WHITE,

Teesdale Terrace, Hamilton,
Newcastle, N.S.W.

ANNIVERSARY SERVICES.

The American Spiritualistic papers for April are full of anniversary addresses; the following is extracted from one given by Dr. J. M. Peebles at Hydesville, N.Y., the birthplace of the modern manifestations as reported in *The Progressive Thinker*.

Advice to Mediums.

Concerning spiritual phenomena, I must utter these advisory and fatherly words to the mediumistic. Let your aims be high—do not sit in impromptu, promiscuous circles, as they open the way to obsessions; do not cease for a moment to be yourself, and never surrender to any intelligence your own conscious selfhood. There are many diakka spirits who assume great, flaming names, to excite the vanity and get a stronger control over the weak-minded. "Guides," so called, may guide to ruin, may play the vampire. Exercise, then, your reason, test the spirits, test and try them by your higher judgment, and your God-given intuitions. Spirits, like mortals, must be known by their fruits; if they improve your health, enlarge your moral nature, lift you up spiritually, and beautify every characteristic of your higher nature—accept them as message-bearers from the diviner life—but even then, be yourself!

Mortals are moral agents, the architects of their own heavens or hells. They reap what they had sown. "Karma" is an unnecessary (Sanskrit) word, implying cause and effect—nothing more. Every child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. He is a rational, moral being, having the power of choice. Punishment, disciplinary punishment necessarily follows sin; there is no escape. Socrates and Plato, Confucius and Christ, Theodore Parker and Phillips Brooks, are still preaching to undeveloped, imprisoned earth-bound spirits. God's mercy endureth forever. The angels call, and souls are constantly coming up through tribulation deep. God's love is infinite and unchangeable. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. Oh! blesssd gospel truth.

"Good Morning."

Spiritualism does not say "good night" in the solemn hour of death, but rather gives the glad assurance of a most welcome "good morning," just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, permitting us to hear the reponsive words of undying affection from those we love. It would see no mourning garments worn, it would see none draped in crape, but would see at funerals only opening buds and blossoms and hear only resurrection songs of music. It would see cemeteries made as beautiful as gardens and the groves of spring time, with wild briars twining around tombstones, and everything else that can remind us of the evergreen shores of inmortality.

Oh! let us rejoice then, and be glad in these Easter days of Spiritualism, for they give life a new meaning, and add millions of charms to the homes of our loved in heaven. They put new courage, new strength, new intelligence, new religious aspirations, new and sweeter devotions into our daily life.

Spiritualism, the complement of true Christianity, beautifies the bitterest cup, helps bear the heaviest burdens, lightens the darkest day, comforts the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow-men, transfigures them with its brightness, ennobles them with its moral grandeur, and tenderly, lovingly throws upon the moral hero's white forehead the circling coronet of fadeless splendors. Break, shatter the vase if you will, yet the odors of the lilies ascending as incense to heaven, remain."

In the same paper is an address by Hudson Tuttle, delivered at Cleveland, Ohio, on the platform of the "oldest Lyceum in the world." The following extract from so experienced a teacher may be of value to local Associations.

A Settled Speaker.

In this work, the settled pastor or passing lecturer are only temporary aids, and the most noteworthy and important factor is that lyceums and societies conducted on its plan, do not feel the need of employing speakers constantly. The whole plan of organized societies with settled pastors or succession of speakers, languishes because in conflict with the tendencies of the times. The press has taken the place of the preacher and public speaker, and the "common people" are too well-informed to be benefited by mediocre lectures. A poor preacher is listened to with attention, because it is a part of religion, and a sort of penance, like fasting and prayer. The churches assemble, not for the purpose of learning anything, but for worship, and one sermon is as good as another. Spiritualists assemble to learn, and if the speaker does not attract by superior wisdom, they have only the social element to sustain them.

The society which preserves its funds to make its hall attractive, secure periodicals and books for its library, and occasionally secnres a lecturer able to instruct, depending on its members to bring to its altar their best thoughts, will thrive and become strong, while the one which depends on hired speakers, and bizarre exhibitions to draw the crowd will be in financial distress, and sooner or later become weary of the constant strain of raising funds, which seems to be the one pressing object for the existence of the society.

It is not the crowd that makes success. The gathering of a few earnest souls in social union for intellectual and spiritual advancement is of more benefit than the largest crowd drawn by curiosity.

I am happy to find in the two societies which meet here to-day in union, illustrations of these conclusions. One is the oldest lyceum in the world, being one of the first organized, and for thirty-two years having held its sessions. No one not intimate with the movement can understand what this success has called for in personal sacrifice, and incessant care and labor on the part of its officers and well-wishers. You cannot have a lyceum

without work, and this one has had a constant succession of workers, so many, the names of all cannot be given.

The other lyceum is of comparatively recent date, and has been true to the principles of lyceum work, and hence has been successful. I know that some of the sessions, where the members gave essays, readings and short speeches, left an impression on the members, and set them to thinking as no lecture would have done.

In this lies their success in overcoming every obstacle. They have carried out the fundamental principle of the lyceum, which is to draw out the latent energies of the mind by stimulating its faculities, rather than bringing lessons from without. In other words, by evolution, and not cramming.

The old method was for the laity to sit under the pulpit with open mouths and closed eyes, and take whatever the preacher poured in from his little tin cup.

It must be confessed that there are many Spiritualists who have not escaped the old method, and are only happy when a medium takes the place of the preacher with a "thus saith the spirit," to a message from some antediluvian alias."

WAS IT A SPIRIT VOICE?

Last month an officer of the V.A.S. was in the course of his duty instructed to defend a client whom we will call Z. on a charge of bigamy. The facts were as follows:—"He had married a woman whose husband had made him co-respondent in a divorce suit, and some years after, believing that his wife had between her divorce and the marriage with him married another man, and that he was not her legal husband, he married another woman, having years before left the woman he had married owing to domestic disagreements. Z. was prosecuted and committed for trial, and remained in the Melbourne Gaol pending his presentment at the Supreme Court. While incarcerated there his solicitor called several times upon him to prepare the defence and on the last occasion he told his legal adviser that he was sure there was something wrong with his first marriage, for something kept whispering the fact to him and prompting him to enquire, and "that the voice could be heard by him and yet was not audible in the ordinary sense, and that the night before when he lay on the board in his cell thinking, and the voice occasionally heard and all quiet in the gaol, a loud knock came on his cell door, and he was sure it was not a human being, for only the warder could be in the corridor, and that the latter would not knock without a cause, and if he did knock he would have made some enquiry, and if it had been a warder his retreating footsteps would have been heard on the stone flagging. The solicitor went away musing over this strange communication, and it resulted in his going to the Supreme Court and making a search in the matter of the old divorce suit, and to his intense surprise discovering that the husband of Z's first wife had never properly completed the divorce, and consequently this woman was still his wife, and the marriage with Z. a nullity, and the last marriage of Z. the only valid one, with the result that bigamy had not been committed. Z's solicitor communicated with the Crown Law Department, and the prosecution was abandoned and Z. liberated from prison.

The fact of this imperfect divorce was a very unlikely one, as the injured husband of the divorced woman had long ago remarried, and Z. could not have known of the slip, for had he known he could have communicated the fact before and have been discharged at the lower court, thus saving himself considerable expense and discomfort. Z. knew nothing of Spiritualism, and is a young man of very inferior education, and follows the occupation of a hawker.

"Pearls" is the title of a beautiful little magazine just issued from the office of The Metaphysical Publishing Company, New York. It is a home journal devoted to the less abstruse phases of metaphysics easily comprehended by the intelligent reader; in addition to interesting original articles it contains some very choice selections, the get up is excellent, and the illustrations unique. It is published monthly and edited by Elizabeth Francis Stephenson.

SPIRIT TEACHINGS.

From Edmonds and Dexter's "Spiritualism."

There is something of higher interest connected with spirit-manifestation than the mere appearance of spirits, either through the raps or visions, or other methods of communication. To every living being there is innately a desire to be satisfied of the truth of the immortality of the soul. But this fact, once demonstrated to the mind, will not satisfy the desire still existent, or avail him, when he shall have entered the spheres, if with the knowledge that the soul shall live forever it is not prepared to live in purity and in the glorious garb of progressive truth. In this view, therefore, there is something more necessary for man than a mere belief in the validity of all he sees and hears from spirits.

There is something of far more importance than that he can relate to others the very wonderful things he has witnessed—that the spirits have accomplished for his sake. This something is the positive realization of the truth of what spirits teach, and the positive belief that in his action under these teachings his welfare here, and his happiness hereafter, are to be enhanced.

A mere belief in any subject is of no consequence if it does not work out within ourselves a radical change in all the acts of our lives. Thus a man may believe that a part of his fellow-creatures are suffering from famine, but of what avail, if this belief does not prompt him to assist them by every means in his power? There is nothing strange in the communication of spirits with the world. You appreciate the manifestations of mind in an individual living in Europe, and you feel the truth of principles emanating from persons of whom you have had no previous knowledge: and you admit that a grain of wheat can and will grow when placed in the ground, but why it does so you can not tell. Thus are you conscious that your spirit is impressed from other causes than those with which you come materially in contact.

How often have either of you realised thoughts when you could not trace the source from whence they emanated? Thus are you surrounded with many evidences of mystery in daily life for which you find it impossible to account. It is of no consequence how you explain the mind's action. You are not alone to judge of its action in that which is educated, but you are to take the innate promptings and yearnings of the spirit and the phenomena that come, as it were, without cause; for who has not, when sitting alone, felt positively that some one was present with him; and who has not experienced, when impressed with a sense of some evil foreboding, that the evil has fallen on him in some form or shape, and that his spirit recognised the warning as coming from the other world? These are trite and simple illustrations, but they are nevertheless pertinent evidences that the soul holds intercourse with the spirit-world without the cognizance of the senses. Then why—if this should be so—should it appear so strange that matter can mingle with matter, and the senses recognize that spirits can communicate?

But, after all, what is the whole of this revelation? It is this: that there is a necessity that the heart and the desires, the thought and the act, should be purified by what is taught you.

Oh! my friends, could you but know all that is before you; could you see the effect of a life of sin in the flesh, when the spirit leaves the form, and takes up its abode here, then would you see that sin or evil enters, as it were, into the very constituents of the soul here; that it dims the lustre of its original brightness, and that it prevents its onward aspirations. Are you to rest satisfied with believing that what is seen or heard is true? Are you Spiritualists? Spiritualists? Yes, indeed your spirit is dissatisfied with a life of matter bound to earth by ties that change its heavenly nature, and mark it as unfit for the company of those who are bright, pure and happy.

What are your thoughts? Do you love? Yes. Do you love not only on this earth, but do you send the affections in advance onward through the spheres and love what there is and will be? Are you cautious in injuring the feelings of others? Are you strong in adhering to your own opinions? For truth's sake, are you ready to

crucify all that is unholy in your natures, and trust for a recompense in life and death?

Oh! I charge you, foster the affections, but be mindful that you are at all times liable to receive a wrong direction to those feelings—the noblest of your nature—by those who are constantly on the alert to deceive you.

If you are believers in spirits, believe that what they teach of truth and righteousness, a judgment to come, is as true as the very God who created you, and that the whole object of all that is given you is to elevate your natures, purify your hearts, and fit you for an inheritance where moth nor rust shall corrupt, and where thieves can not break through and steal.

Much has been said lately about self examination, and the spirits feel that they could not do their duty without again asking you, What of your hearts? is it well with them? Is there no evil thought or purpose? God bless you all. SWEEDENBORG.

"THE WITCH OF ENDOR."

Ministers are ever talking about the case of Saul and the witch of Endor. The Bible nowhere calls this lady a witch, but what difference does that make to those who are determined to evade the force of the argument which common sense never fails to draw from this circumstance. So determined are they to have this lady a witch, that the publishers, or rather the editors of some editions of the Bible, have placed in the heading of I. Saml. 28, "Saul seeketh a witch." Another says, for the headings are not all alike, "Saul having destroyed the witches, and now, in his fear forsaken of God, seeketh a witch. The witch raiseth up Samuel."

This is only one of many illustrations which show the liberties a cunning and treacherous clergy have taken with the Bible. There is nothing in the Bible to justify such a statement; but knowing that the multitude at best seldom read more than the headings of the chapters in the Bible, they have everywhere made them to conform to the opinions they wished to force on the people. Rev. Dr. Talmadge, in his oft repeated sermon against Spiritualism, says she was a witch; then he calls her "an old hag." Then he declares every medium like her. Thus he tries, with a falsehood for his foundation, to, at one fell blow, destroy the character, or rather the reputation, of every medium in the land. I am glad to represent a religion, or rather a philosophy, which needs no such mis-representation.

Elder Covert, in his debate with the writer of this said, in his own peculiar classic, "There is no evidence that Samuel came back, unless the testimony of that lying old witch." The fact is the woman never said Samuel came back. It was Saul, "an Hebrew of the Hebrews," who perceived that it was Samuel, and it was the Bible, which said three times, without note or comment, "Samuel said unto Saul," and, as many times, "Saul said unto Samuel," and who finally said, "And Saul was sore afraid because of the words of Samuel."

MOSES HULL in *Light of Truth.*

THEORY OF SPIRIT LIFE.

In Dr. Hodgson's report of a seance with Mrs. Piper, where his deceased friend "George Pelham" is communicating with him through the vocal organs of the medium, after giving some tests, he says, "You of all others are the one I want to be absolutely certain of my identity. . . Hodgson, I mean, and, Jim, I want you both to feel that I am no secondary of the mediums." He then returns to a subject he had been interrupted in and says:—

"Now, about my theory of spirit life independent of the material substance. I live, hear, think, see, know, and feel just as clearly as when I was in the material life, but it is not so easy to explain it to you as you would naturally suppose, especially when the thoughts have to be expressed through substance materially. However, this only gives me pleasure to express to you all that I can possibly even in this peculiar way. I am not distressed, though, because I cannot do as I would like. I am very thankful and willing to do all I can (for you in this way) even though it is not all clear. . . Nevertheless, I am bound to do just all I can for you to prove to you that I (George Pelham) do absolutely exist, independently of the material body which I once inhabited. . . . Now, then, what I want to say is that I am light and free, and much clearer in thought than I was in my material body. . . . You see as I was explaining to you about thought, and had not strength materially nor time to finish, I will go on to that again and in a little more detail, which will explain to you (as well as anything) how and what I am now, *i.e.*, as a spiritual Ego. Thought is, as I said before, in no wise dependent upon body, but must necessarily, *as you see*, depend upon the body of another person or Ego in the material to express one's thought fully after the annihilation of one's own material body. . . In consequence of this you see that there must necessarily be more or less confliction between one's spiritual Ego or mind, and the material mind or Ego of the one which you are obliged to use to explain these difficult problems to you, my friends, in the material. . . . Well, then, thought is an immediate intuition or primary datum of consciousness. . . . in my present life everything is expressed by thought."

"COMING EVENTS."

The following communication received in the month of August, 1896, from a control giving the name of "Confucius" is published at the request of a regular contributor, partly because the first portions of it appear to be in process of fulfilment, and partly for purposes of future reference. Humanly speaking, some of the predictions appear to point to extremely improbable events; but, as a matter of curiosity, it may be worth while to place them on record:—

"England and the United States will be closely allied, and Congress and the British Parliament will be connected by telephone.

"Cuba will pass from Spain to the United States.

"Turkey will become a British possession.

"Japan will acquire Eastern Siberia.

"Russia will overrun Italy, Spain and Portugal.

"Germany will drive the Russians back, after devastating those countries.

"The Papacy will be extinguished.

"France will be sub-divided and will cease to exist as a nation.

England, Germany and Austria will each acquire a portion of her territory.

"The Triple Alliance will fall to pieces..

"Nicholas of Russia will escape assasination because he has a mission to fulfil.

"Monarchies will come to an end, and the greatest mediums will be the greatest rulers.

"Submarine ships will be highly effective, propelled by water

"All the old warriors in the spirit world are preparing for the great conflict, and are influencing governments and peoples.

"After the final struggle there will be no more standing armies; and wars will entirely cease, with the dying out of the military spirit among the disbanded troops restored to the peaceful pursuits of industry."

From an article by Mrs. Emma Hardinge Britten which appears in the Jubilee number of the *Two Worlds* we find that that prominent medium and author obtained her first evidences and conviction of the truth of spiritualism through Mrs. Ada Foye, whom some of our readers will remember paid a short visit to Melbourne about twelve years since. Though it is forty years since the seances referred to by Mrs. Britten, Mrs. Foye is still pursuing her work and giving satisfactory proofs of spirit identity to thousands; the work she did whilst in Melbourne was so perfect that we have made several attempts to induce her to pay these colonies another visit, but though disposed to comply with our desire, circumstances have been adverse to her doing so. Whilst in Chicago in 1893 we had the pleasure of meeting her and reviving some pleasant reminiscences of her visit here.

To Correspondents.

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

MAGNETISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Magnetism would appear to me to be a subject that is not sufficiently studied by the majority of mankind, especially by those who profess to believe in its great power. I have read a number of works upon the subject, but most of them seem to me to explain too much its various uses, and do not treat sufficiently of the *creation* of so mighty a force.

I well remember the first trial I had in what is termed automatic writing. Notwithstanding the strong belief I had in that subject, and the apparently complete passivity of mind and everything I cousidered favorable to the production of writing, it was a faliure, and continued a failure for many months. Seeing no prospect of improvement, I caused an enquiry to be made through a friendly medium why things remained so in spite of repeated trials. The reply was "*Want of Magnetism.*" I asked how is it to be obtained? Reply, "By practice." For nearly three years I continued to practice, but without improvement. Then from further inquiries from other sources I was informed I could not write, not having a control, and still later was told the reason I could get no control was that I was *deficient in Magnetism.* Again I asked how am I to obtain what is required. The reply, "*Get it introduced from some person who is charged with Magnetic Force.*"

From the foregoing it became represented to my mind that the whole subject known as Spiritualism was centred in magnetism, and the question continually arises with me what is Magnetism? Is it a something that can be created by man? Can it be retained? Can it be passed from one to another at will? or can it be gathered from another without their knowledge of the loss? Can they feel such loss? Must it in all cases be asked for? Can it be dispensed with at will? For a considerable time I debated those things over in my mind, and at last I resolved to put some of them to a test, for I had come to the conclusion and still remain so, that *Magnetism* is the *Centre Pin* on which *all spiritual Phenomena* turns.

I knew of a person who was what is termed overcharged with Magnetic Force. I sought his company and mentally asked and wished for some of this force unknown to him, but without effect. I then desired him to place his hands upon mine, whilst I held the pen. This caused them to move; placing them upon my shoulders caused the same result, but all power left the pen as soon as the hands were removed. After that I concluded it was useless unless the force could be in some way passed through the system by some other means, that is, it must be pumped into the system, and the body must be in a state to absorb it. I stated my belief, and with it a request that my Friend should take both my hands firmly in his, and hold his breath, and so try to charge my system, he did so and was successful. I could feel the *power* pass all over my body like Electricity, and it remained with me sufficiently to enable my hand to move and write a little, and that force was an intellectual one. It instructed me to get another magnetic shock, and a third also. By this time I became in a high state of magnetic power, and the intelligence informed me *they* also who had control of me could approach me at will, and assist with their magnetism. Thus the two powers, animal and spiritual in some mysterious manner seem to run hand in hand. Since that time the question has been continually in my mind what is "Magnetic Force," and what relation does it bear to Spiritualism, for to me it seems a fact, that the latter is a dead letter unless the former is present. For several weeks I had a powerful influence upon me, and was enabled to act all manner of strange things, giving many signs of intelligence outside of the range of my own mind, and I was able to impart to others what is termed a healing force, much to the benefit of one person who knew nothing of the spiritual part, although the controlling element assured me they assisted.

On another occasion during the time I was in a magnetic state, I received news of a sick child, it being very bad, nearly at death's door, the intelligence instructed me to procure a handkerchief and magnetise it with their assistance, which I did, and enclosing it in a box sent it about 100 miles away. I was also directed to give the mother instructions how to use it, and not to handle except what was necessary to place it upon the child's chest, that was done with very little faith upon the parents side, but later the father informed me that *from some cause* the child improved from that hour, and today is strong and healthy.

It is from the facts narrated and others like them, that I feel sure that if the world knew more about magnetism a great amount of good could be done; it is not the knowledge how to use it that we require so much as how to *create*, gather, and store it.

From various causes I was compelled to request my control to retire, which *she* did, (for she assumed to be a lady) and I discontinued the practice of writing and other means of communicating with the Unseen. In less than a month the whole of the created combined influences had left me, apparently for the want of practice, and I have been for the past nine months in the same helpless, hopeless, nomal condition as previously, although I have during the past three months had many trials to revive it, but no manner of coaxing will avail. *The magnetism is wanting.* As far as I can ascertain no one can be a medium for any part of spiritual phenomena, unless they are either naturally or artificially charged with magnetism, not only does it apply to individuals, but to circles, the number of persons circle for the purpose of creating magnetic power (or aura), and the greater that power the better the results. Now, Sir, if you have amongst your subscribers any enlightened scientific friends who can give us in simple language a good lesson upon magnetism, how to create and absorb it, and how to retain it, and pass it from one to another, we shall soon have plenty of spiritual mediums in the country, for, Sir, as I have before stated, upon the facts of magnetism, animal, much of the success of spiritualism depends.

A QUEENSLANDER

AN AUTHENTIC APPARITION.

IN the recently published "Autobiography of Philip Gilbert Hamerton," the artist, who was still better known as a man of letters and an art critic than as a painter, we find the following narrative at page 18:—

"There is a strange incident connected with the death of my grandfather, which may be worth something to those who take an interest in what is now called "Psychical Research." At the same hour, his married daughter was sitting in a room forty miles away with her little boy just old enough to talk, and the child stared with intense interest at an empty chair. His mother asked what attracted his attention, and the child said, "Don't you see, mamma, the old gentleman who is sitting in that chair?" I am careful not to add details, as my own imagination might unconsciously amplify them, but my impression is that the child was asked to describe the vision more minutely, and that his description exactly accorded with his grandfather's usual appearance."

This would be likely to fix itself upon the child's mind, because the old gentleman continued to adhere to the fashions of the last century, and therefore wore a pig-tail, knee-breeches and shoe-buckles. He died without any warning, while seated in his own dining room, in company with his eldest daughter; and what more natural than that his spirit, as soon as it was released from his body, should be drawn by affection, to his other daughter and her child? When the separation of the spiritual and the physical is effected without a pang, and not preceded by a painful illness, the spirit stands in no need of the restful sleep which often follows death, but enters into the invisible world with the alertness of recovered youth, and its movements are naturally as free, immediately after its departure, as those of the aged person above referred to.

DIVES IN HADES.

Mr. George N. Shattuck, of Medina, in the State of New York, who was very intimate with the late G. M. Pullman of palace-car celebrity, and formerly a resident in the same place (writes *La Revue Spirite*), has received, through an unpaid medium, a communication from the deceased millionaire which, at his request, he has sent to the New York papers. There seems to be very little doubt of the authenticity of the message; and when warnings of this kind from muckrakes become—as there is no doubt they will do—much more frequent, they may be expected to exercise a marked influence upon those who are now so eager for the acquisition and accumulation of wealth, and so forgetful of the responsibilities entailed by its possession. Such communications are much more frequently received at present than people have any idea of, but they are withheld from publication by their recipients because—as is the case with the present writer—they are unwilling to give pain to the surviving relatives of the departed. The following is Mr. Pullman's message in a condensed form:—

"The change called death is not a happy one for everybody. My friends will no doubt be surprised to learn that I am not among the blessed. They tell me here that many men who quitted the earth a long time ago, are still in an apathetic condition. For me, the book was opened immediately; and the acts of my life, inscribed upon it, do not place me in an enviable position. They have shown me my true character, and there is nothing in the sight of it that can make me joyful. Not restrained while upon the earth by any kind of creed, I am now very much restrained; and I suppose I must attribute it to my worldly prosperity. It is no great good to possess much wealth, for it prevents you making any moral progress. I understand this, and now I very much regret having committed many acts in my earthly life, which were contrary to the spirit of justice. Yes, I fancied I was just to everybody, and particularly to my workmen; but I see that I was a selfish withholder of the rights and of the products of the labour of a great number of people whose share ought to have been equal to my own, according to an equitable proportion. I have assumed a great responsibility; for I have now to make great efforts to alleviate and efface the faults of my earthly career. I thank you, my friend, for this act of involuntary kindness; you can scarcely doubt that your evocation was necessary for my future welfare, I experience a certain satisfaction in having disinherited my two sons; nor should I regret if I had acted in the same way with respect to my daughters. Pleased with this very opportune God-send of communicating with you. I beg you to believe me your greatly obliged GEORGE F. PULLMAN."

Mr. Shattuck states that those who knew Mr. Pullman in this life admit that the foregoing communication bears the impress of his style. He only left his sons £600 a year each; and like most other rich men, on reaching the other world, he perceives that the bequest of a fortune to each of his daughters, was a mistake, because it exempted them from the necessity and advantage of earning their own livelihoods, as every human being should do.

It is an impressive sign of the times that an influential newspaper like the *New York Journal* devotes a leading article to Mr. Pullman's message, in the course of which the writer remarks:—"It is a pity that the communication from the shade of Pullman cannot be verified; as a great ethical and social good might result from it. If one could, with a safe conscience and with a positive conviction, say to Rockfeller, Havemayer, Frick, the proprietors of the workshops at new Bedford, and of the mines at Lattimer, and Spring Valley, and to a great number of hard exploiters possessed with a mania for money grubbing, "Look at Pullman! when he lived upon earth, he was a hard and unfeeling master to his white slaves, a conscienceless mammon-worshipper, an adorer of the almighty dollar, an accumulater of money and hatred; and being now in a world where nothing can be hidden, he is repentant; therefore do you also repent before it is too late."

Let us hope the proprietors of the *New York Journal* are not earning high dividends by grinding the faces of its contributors, reporters, compositors, clerks and pressmen.

BREVITIES.

When Ernesto Rossi, the famous Italian tragedian, visited Lisbon in 1866, the King of Portugal, was so much delighted with his performance of Louis the Eleventh, that he presented him with a beautiful chronometer watch, which the actor always wore. One evening the watch stopped suddenly at 9.35; and next day, its owner learned that the donor had died at that very moment on the day previous.

Among the members of the Psychical Research Society who have most vigorously combated the idea that the communications received through mediums originate with spirits, Dr. Richard Hodgson was one of the most difficult to convince. But he has at length been vanquished by the force of evidence; and after a number of sittings with Mrs. Piper, he has frankly and honourably admitted that "there is not the least doubt in the world that the communications thus received emanate for the most part from the dead who return."

Since the 20th of August last, a phantom steamer has been distinctly seen about 20 minutes before midnight, and always on the 20th of the month, on the lake close to Chicago. In the moonlight it casts no shadow, and is described as perfectly transparent. People in the neighbourhood connect it with a boatman who was assassinated near the spot twelve years ago.

A hitherto unpublished letter written by Giuseppe Mazzini, has just been printed in Rome. One passage in it contains an interesting statement of his views respecting the after-life. It is the following:—"I have sought (for light on the subject), in the history of humanity, and in my own consciousness, and I am convinced—unalterably convinced—*that death does not exist;* that life cannot be otherwise than eternal; that indefinite progress is the law of life; that all knowledge, all thought, all inspiration given to us, must have its practicable development; and that we have ideas, thoughts, and aspirations which transcend the possibilities of our terrestrial life."

Under the title of *Bejtelmes Vilag*, or "The Mystic World" a weekly publication is about to be issued in Buda-Pesth, in connection with the study of the occult sciences. This appears to be the first review of the kind which has made its appearance in the Hungarian language; and is a gratifying proof of the increasing spread of the light.

In the course of an average life-time, every human being transforms between forty and fifty tons of solid and liquid aliment into blood, bone and tissue; and at the end of six months every particle of his or her body has been removed and replaced. From this well-established physiological fact, M. Gabriel Delanne deduces the logical conclusion that there must be something which causes our material framework to remain invariably true to its original mould, although our physical constituents are in a state of incessant flux; and this directive and co-ordinating power can only be sought for, as he proceeds to point out, in the perispirit, astral body or aura.

We have repeatedly had occasion to call attention to the way in which Spiritualism is permeating the periodical literature of the day. Here is another instance of it. *La Fronde*, a Parisian newspaper is publishing, under the signature of Thecla, a series of highly interesting articles on "Scientific Spiritualism" The ideas held by spiritualists are being put before the general public, we are told, "with an intelligence and a felicity of expression, which do as much honour to the talent of the writer as to the solidity of his arguments."

Spiritualism is likewise making fresh converts among men of science. One of these, M. Rouillion, Professor in the Lyceum at Limoges, has been experimenting, in company with two of his friends, for the purpose of obtaining direct writing between two closed slates. He and they have been perfectly successful; and they found, in addition, a cross about ten centimetres long and broad, traced in ink upon a glass, in a room to which no person could possibly have obtained access.

APPARITIONS.

In a series of ably written articles which Dr. Dusart is contributing to the *Revue Scientifique et Morale du Spiritisme*, (Paris) on Jesus of Nazareth and his historians we find the following apposite remarks on apparitions :—

"It is here, also, that modern psychical studies assist us to solve the problem, which has so much exercised the sagacity of thinkers.

"With the apostle Paul, we believe in the existence within us, of a body spiritual in essence ; not that which perishes at death, but that which endures. That belief we find participated in by a certain number of the fathers of the church in its first centuries. This is what we call to-day the perispirit or astral body.

"And, again, we admit with Paul that the resurrection of Jesus must be understood, not as the return to life of the body in flesh and bone, but as *the disengagement of an organism superior to the actual material body.*

"It is this body of spiritual essence, which St Irenæus says, *gives to the soul organs like those of the body, of which it is the exact image.* This is the fluidic body which Jesus rendered *visible and tangible*, in order to appear to his disciples in various places, sometimes public, sometimes perfectly closed, so as to confirm and complete the teachings given before his execution. Sometimes it appeared vapoury, at other times partially solid, or even altogether material, with all the functions of an ordinary body. After having sojourned for a greater or less length of time in the midst of his faithful disciples, conversing with them, and seating himself at their table, he would disappear to their great stupefaction, without leaving any trace of his passage."

Spiritualism, in fact, offers a rational and natural explanation—and the only scientific explanation—of all the so-called supernatural phenomena recorded in the Hebrew and Christian Scriptures, as well as in ancient and modern history.

A CLAIRVOYANT VISION.

Mrs. M. A. Foley, from Christmas Creek, was paying us a week's visit in April. One evening we were in the kitchen between 7 and 8 o'clock. Mrs. Foley was standing at the window, apparently enjoying the night outside. Suddenly she exclaimed "Be quiet for a moment girls, my house, my home is on fire and I want to see what happens. The little girl has dropped the lamp and smashed it. The oil is a mass of flames over the floor. My husband is trying to put it out—Oh ! my little girl has burned her hand—O if I could only help them—How terrible, terrible !" After a long pause she continued : "My husband is wrapping up her hand now. It is not burned very much, but she is crying so. He has put the fire out ; there is very little damage done, only the floor is burned where the lamp fell."

I have since heard from Christmas Creek and everything happened just as Mrs. Foley described, although she was over a hundred miles away.

One of the witnesses,

Charlton, Kerang. S. BATTEN.

M. J. Power also writes us in reference to Mrs. Foley's psychometric powers which have much impressed him and led him to investigate spiritualism. He is anxious to get an introduction to a circle ; he will need to seek that nearer home.—ED. H. OF LT.

The Association Circle met as usual on the last Wednesday in May, Mrs. Knight being the medium. There were a goodly number present to meet their friends who had passed beyond, and to learn something from the invisible side of life, and this the control endeavoured to make them realize, and to lift them unto, for the time being, at least, to convince them of the reality of a spiritual life here, to be lived by them while in the body, also that the spiritual side of things was the real, and not the fleeting pleasures of this world. Questions were afterwards asked and answered by the control pertaining to the spiritual surroundings, after which friends of the sitters communicated, names and proofs being given.

GREAT SPIRITUALISTIC DEMONSTRATION AT MANCHESTER.

THE Semi-centennia or Golden Jubilee to celebrate the 50th Anniversary of Modern Spiritualism dating from the Hydesville Manifestations, was held at Manchester, England, on Easter Sunday, Monday, and Tuesday, and from the accounts of it in *Light* and *The Two Worlds*, it appears to have been quite an imposing demonstration. It commenced with a procession of about five thousand, which, including a large number of Lyceums with their officers, arrived at St. James' Hall. A service was held, and addresses given by Mrs. Emma Hardinge Britten, Mr. J. J. Morse, Mr. Bibbings, and other popular speakers, Mr. E. W. Wallis editor of *The Two Worlds* presiding. The attendance at the Sunday services is estimated at 3,700, and was only limited by the capacity of the hall. A Bazaar which was held with the view of raising £2000 for The National Federation Propaganda Fund was very successful, indeed the success of everything connected with the celebration appears to have exceeded the most sanguine expectations of its promoters.

The Great International Jubilee of Spiritualists appointed to take place at Rochester, N.Y., U.S. America the birthplace of Modern Spiritualism, on May 25th, and succeeding days will be now drawing to a conclusion, June 1st being the last day. Dr. Willis writes us that "no effort is being spared to make it a grand and imposing event from which shall go forth influences that will advance the highest interests of Spiritualism, not alone in America, but throughout the world." We trust his expectations will be realized, and will report the event in due course.

A NEW ORGANISATION.

The Spiritual Band of Helpers is an organisation formed some six weeks ago for the purpose of propagating the truths of Spiritualism and assisting brothers and sisters, of all denominations, who may be in need. The donations towards this good work up to the date of the last meeting, May 19th, are :—

Mr. Terry, 5/- ; A Helper, 5/- ; F. G. Taylor, 6d. ; Mr. Jager, 10/- ; Box at Lyceum, 1/7 ; Mrs. Webster (Gippsland), 2/6 ; Mr. Burton, 2/6 ; Lady Friend, 5/- ; Mrs. Knight, 9/- ; Mrs. Oberdorf, 3/- ; Mr. Blackman, 2/6 ; Sympathiser, 1/- ; Mrs. Wood, 2/- ; per Mrs. Bennett, 11/7 ; per Mrs. Bennett, 14/4 ; per Mrs. Campbell, 1/- ; per Miss Hinge, 6/11½ ; Mr. Meyers, 2/6 ; A Friend, 2/6 ; per Mrs. Wood, 4/- ; Mrs. Stewart, 6d. ; per Mrs. Mann, 7/6 ; Friend at Hampden, 3/- ; Mr. Isaacs, 2/- ; Another Helper, 5/- ; Spmpathiser (Kerang), 5/- ; Mr. Edelsten, 1/6½. Total, £5/17/-.

Parcels of clothing have also been received from Mrs. Bennett, Mrs. Brown, Mrs. Taylor, Mrs. Campbell, Mrs. Knight, and Mrs. Tertschke.

Eleven deserving cases of distress have been deal with Friends of the movement are earnestly requested to help with money or kind as there is a wide field of action open for the Society to work in if only the means are provided.

H. TAYLOR,

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THERE are numerous ably written pamphlets on various aspects of Spiritualism, not a few of them treating the subject generally in its phenomenal or philosophical aspect, or both. One entitled Spiritualism : is it in accordance with Reason and Divine Revelation, of which three editions were published at this office several years ago, was especially adapted to first enquirers, containing much information in an attractive form. It has, however, been long out of print. There is a need for a pamphlet giving in a small compass a clear and comprehensive presentation of Spiritualism, to put in the hands of those who express a wish to know "what Spiritualism is?" The pamphlet entitled "Spiritualism analyzed as a Religion, and a Philosophy," referred to in our advertising columns, is particularly adapted for this purpose, and we commend it to the attention of all those desirous of diffusing reliable information. It is as cheap as it is good, and should be circulated freely.

NEW BOOKS AND NEW SUPPLIES.

Spirit Teachings: through the mediumship of the late William Stainton Moses, M.A. 2nd memorial edition, just published 5s.
Advanced American Thought: selections from the writings of William Denton, Mary F. Davis, Judge Edmonds, Emma Rood Tuttle, J. M. Peebles, Andrew Jackson Davis, Hudson Tuttle, Moses Hull and others. 300 pages 3s. 6d.
Old and New Psychology, by W. J. Colville, 364 pages 5s.
Stirpiculture, or The Improvement of Offspring through wiser generation, by M. L. Holbrook, M.D., Editor of "The Journal of Hygiene," Author of "Hygiene of the Brain," "How to strengthen the memory, etc., etc. 5s.
Psychometric Dictionary, a guide to self-knowledge and a comprehension of Nature's Forces, by the author of Higher Realms 1s. 6d.
The Phantom Form, experiences in Earth and Spirit Life. A true life history communicated through the trance mediumship of Mrs. N. P. Fox 5s.
The Great Secret, and its unfoldment in Occultism, by Church of England Clergyman 5s.
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