

THE Harbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM,
AND THE HARMONIAL PHILOSOPHY.

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

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ABOUT eighteen years since, a series of letters on the "Philosophy of Rain, and the practicability of producing and controlling it," were written by Andrew Jackson Davis, then known as the "Poughkeepsie Seer." The idea was, as is usual in such cases, considered Utopian, and being ridiculed by the Press, and ignored by the scientific world, was soon forgotten. There is, however, a probability that the subject will again come upon the surface, and receive a scientific endorsement. In a recent number of the *Australasian* we observe that the coincidence of rain with the firing of artillery and small arms, during the recent battles on the French frontier, has attracted the attention of the Press, and of scientific men. The German Press are almost unanimous in attributing the unusual storms to meteorological disturbances caused by the firing of large numbers of cannon and small arms. The scientific men who are investigating the subject have not yet completed their observations, but the discussion of the subject has brought out a mass of evidence of the occurrence of storms and rain immediately succeeding the battles in the American and other recent wars. A. J. Davis's theory of the cause of rain is, a disturbance of the magnetic or electrical currents which form the upper strata of the earth's atmosphere. He says: "The upper air is composed of electricity in different degrees of refinement and states of activity, and, in order to provide for its more complete accumulation and development, the lowest stratum of air—that which we inhale—is generally rectified from humidity (or moisture), and so constitutes a kind of *non-conducting pedestal* for the rest of the air to repose upon. This lower stratum is what electricians term an "insulator." This, in clear and dry weather, detaches

the electricity of the upper regions from the earth, and cuts off all communication between them. Hence, we may sometimes look up, on this continent, day after day, and see the clouds floating over our heads, but receive none of their contents on the earth. Chemical experiments have shown that when the surface of water is cooled, the particles composing it are negative, while the vapour of water is always positive. If vapour be reduced in temperature, and condensed, then positive electricity (*i.e.*, magnetism) is liberated, and so *vice versa*; the *negative* force remains behind when water is permitted to evaporate into the formation of clouds. The lower portions or surface of clouds are "magnetic" in their action upon the ocean and upon all wet places. They perpetually draw certain invisible vapours from the earth, still these clouds are in positive and negative *unison* with their own contents and surfaces, and remain suspended until that *isolated* union is broken up by some point of earth or volume of electricity arising from it. The upper surfaces of clouds are cold and electrical; the lower being warm and magnetic, *attract* by their positive influence aqueous vapours from the earth, and *contract* them into a more compact union with the nebulous elements. But this attraction of the atoms of the water cannot occur, unless the insulator in a measure becomes saturated with moisture, and hence no longer a barrier and support, but has become an excellent *conducting* medium between the earth and clouds. On the other hand, if the insulating or non-conducting stratification of air (which we breathe) be not disturbed by a near approach to the earth of the upper stratum, or by the moisture from the ground ascending into it; then it would be impossible to obtain rain from the heavens, even though the clouds be surcharged with vapour, and weigh many millions of tons more than the crystalline barrier beneath."

Now, Mr. Davis's assertion was, that the disturbance of the insulation between the earth and the upper strata of the earth's atmosphere must inevitably produce storms or rain; that such disturbances might be produced artificially, and controlled artificially, with great advantage to dry and arid countries, the fact of storms and rain being induced by the electrical disturbances caused by the discharge of artillery, is a proof of the soundness of

the seer's premises, and a corroboration of his assertion of the feasibility of producing rain artificially, and gives a reasonable prospect of the practicability of his theory of controlling and dispersing it. We have not space to explain Mr. Davis's plan for the production and control of rain, but on the assumption of the correctness of his theory of the phenomena or philosophy of rain; the plan is clear and comprehensible. It will still be looked upon by the vast majority as Utopian, as many of the actualities of the present day were by previous generations; but we have every confidence that the art of man will yet so control the elements, as to make them subservient to his use and development.

THE letter signed W.B.H., which appears in another column, was shown us by the gentleman to whom it was addressed shortly after its reception by him. We requested permission to publish it as embodying what has been frequently expressed verbally by others who had, like the writer, been accidentally, as it were, introduced to a knowledge of the Spiritual philosophy. We feel convinced that there are thousands in this colony who, had they an idea of the scope of Spiritualism, would enter into the investigation of the subject with the sincere and religious feeling which it demands. The difficulty of doctrine held by the investigator is often a stumbling-block in the earlier stages of the enquiry, but this is inevitable in a religion that professes to be universal in its application. A religion to meet the requirements of the whole human family must be absolutely free from creed or dogma—simple and comprehensive to all minds, from the highest to the lowest, and demonstrable by nature. Spiritualism embodies the teachings of Christ and acknowledges the position which he claimed for himself, but not that which the priesthood have foisted upon him. Spiritualism acknowledges and reveres the truths of the Bible, but rejects its errors. It acknowledges and appropriates the truths of all religions; it recognises God as the universal Father, and all mankind as brothers, irrespective of nation or color. W.B.H.'s ideas of sin come very near the Spiritual definition. We would refer him to the essay on "Sin and Forgiveness" in the present issue.

COMMUNICATION.

ON THE SABBATH.

THE true way of keeping the Sabbath is to keep it in spirit and in truth. It does not matter what work you are engaged in, if your hearts are right in the sight of God—and your souls in harmony with God's laws, and ye are anxious to do God's will, whatever it may be, and deny yourselves all selfish pleasures and amusements if required so to do—But for the mere doing of anything on the Sabbath, it makes no difference what ye do—if your heart is not right with God—ye may sit all day in a church praying, or saying prayers, or reading the Bible, or listening to sermons, and yet be breaking the Sabbath.

The real Sabbath is the Sabbath of the soul, wherein is peace and holy calm, so calm that ye are ever hearing God's voice in your soul, and responding to that voice with all your heart and soul, and loving God's laws and seeking to fulfil them in everything in word and deed—fulfilling the law, not in form, Form is nothing. Oh! never have the form of Godliness without the true spirit; the form is dead but the spirit life—Be in the spirit, not only on the Sabbath, but every day of the week. Every day ought to be a Sabbath to the true Worshipper of God; and, as men call themselves Christians, to the true Christian, for that was my faith. Every day in the week was a Sabbath to me; I was living in the presence of God every hour of my life, and realized the fullness of His love and tenderness, and beauty and holiness. Oh! the perfect peace of those whose minds are stayed on God. Their's is an eternal Sabbath, begun on earth, to be continued in the skies, and perfected there, onwards and upwards to all eternity, becoming more and

more peaceful and glorious, as the soul advances in its heavenly career. Oh! you mortals have no conception of the delights of that Sabbath, a Sabbath which will never end. But so different from the supposed Sabbath of your religious teachers; so different, so entirely different, it hath not even the shadow of a resemblance to the real Sabbath of God's making. Men's minds have got so warped with their wrong training it is impossible for them almost to conceive or even dimly guess at the glorious reality of God's holy-day. Oh! to call the Sabbath you keep on earth God's holy-day is truly a BLASPHEMY.—I SAY A BLASPHEMY—It doth not honor God at all, it dishonors him altogether; for *God is Love* and loves to see his creatures happy and rejoicing on that day. It should be a day of mirth rather than gloom, when men bring their minds to remember their loving Father, it should be real joy and ecstasy and innocent delight, pure and harmless should be the joy; and if the heart be right, in harmony with God, it will be so always. A soul in harmony with its Maker, must always have pure joy and pure pleasures; ye may feel sure that ye are not in the right path if ye feel not in harmony with God's laws, disclosed to you in your study of nature and the inner consciousness of your own souls; attend to the prompting of your inner nature, feed your souls with heavenly bread and not with husks, which are only fit for the swinish multitude who go after the form of things without the heart, or soul, or spirit. Feed ye your souls on the bread which will make you grow in grace and in the knowledge of God, your Father, who is in heaven, and ye shall grow and flourish like the "Green Bay Tree," which is ever green and pleasant to the eye, and its leaf never withers nor falls to decay. Oh! be not as the hypocrites who love to go in long clothing and to be seen of men, to make long prayers and to give alms, and to be seen doing things which will make their names renowned among men. *Be ye not as they are*—For they make clean the outside of the platter, when within is all uncleanness. They have their desires fulfilled in this world, but in the next their lamentations and mourning are the loudest of any creature. Oh! how fully do they realize their mistake when it is too late to mend it; their remorse is agonizing—agonizing in the extreme—be warned sister; so loved, that I would warn you often to be sure to feed on the true manna that is ever coming down from heaven, the promptings of your secret soul which is directly from God; listen to the still small voice within you and follow its teachings. Trusting fully in your Father who is ever seeking to make his voice heard in your soul. Turn not from that gentle voice, but follow, follow its leadings and it will land you safely on the external shore of happiness and lasting peace. Peace, oh! such ineffable peace and glory; words fail me to express the peace that passeth all understanding of man in his present stage of existence.

Poetry.

THE following, purporting to be given by Inspiration from Pollok, is from the Lyric of the Golden Age, by Thos. L. Harris:—

"The simplest truths are mightiest in their force;
The nearer to the practical men keep;
The less they deal in vague and abstract things,
The less they deal in huge, mysterious words,
The mightier is their power. God writes his thoughts
In facts, in solid orbs, in living souls;
His revelation is the concrete world;
He sows the earth with flowers, and shines on man
Through vital spiritual heat and light.
The metaphysics wordy men exalt
As arbiters of fate, ne'er found a place
In the conceptions of the prophet-seers
Or Christ's great Epic. O had Jesus taught
In windy tropes, or veiled his burning thought
In unintelligible abstract phrase,
He had not been the Saviour of mankind.
He spake as never man spake, clear, direct;
His speech was logic set on fire with love;
Men heard him as the voice of their own souls.
So every man should speak who loves mankind;

So every man should write, whose written page,
Streaming a flaming scroll through heaven should light
The dreary darkness of the present age,
Napoleon spake with battles in his words
And armed millions stormed the steep of death,
And burst the massive gates of victory;
While the mere rhetoricians of his time
By great occasions tried, proved imbecile,
Wanting in power to energeise the soul.
Therefore, Isaiah-like, with kindling eye
Fixed on the summit of the age to be,
And with a tongue love-quickened from the heart,
And with a brain transparent as the light,
The thinker should address his fellow-men.
His theories, that scale Empyrean heights,
Should rest on granite ledges, solid truths
Touched, seen, felt, comprehended by the race.
Who builds a pyramid on winter ice?
Who sprang an arch from buttresses of sand?
The obelisk that cleaves the lofty clouds
Rises from bases massive as the world.
Bacon lives on, while Aristotle dies.
The simplest peasant who observes a truth,
And from a fact deduces principle,
Adds solid treasure to the public wealth.
The theorist, who dreams a rainbow dream
And calls hypothesis philosophy,
At best is but a paper financier,
Who palms his specious promises for gold.
Facts are the basis of philosophy."

To Correspondents.

In reply to Y, whose letter we have not space for, we can inform him and others that the Sunday meeting is open to all who are interested in Spiritualism; but we think it only fair and reasonable that the management and conduct of it should be in the hands of subscribers to the expenses. We may incidentally remark that the misunderstanding hinted at by our correspondent "Harmony" no longer exists.

"ONWARD."—Your letter and accompanying communications in type, but unavoidably held over till next issue.

"WHAT IS IT?"

TO THE EDITOR OF THE HARBINGER OF LIGHT.

"I can call spirits from the vasty deep."

DEAR SIR,—Having been led to take an interest in what is called Spiritism, from the fact that so many eminent persons, of scientific and literary attainments, have vouched for its effect upon their lives and hopes, and also for the physical and visualized manifestations which have been attributed to its influence; I am induced to send you my experiences, in order that I may derive information from the replies or criticisms the recital of them may evoke in your columns, and also with a view to strengthening, (if it is a good influence, and I have come to the conclusion that it cannot be a bad one), the impressions, and aiding the researches of those who, like myself, are anxious to investigate it, and to take the fullest advantage of the Spiritists' repeated statements, that "no one is expected or called upon to believe in anything that he conceives to be incompatible with reason." I opine, however, that one of the conditions must be, that previous to condemnation, the subject must be argued out in a rational manner and that the greatest care must be taken that neither prejudice, the operation of preconceived ideas, nor the attachment to old systems and beliefs are mistaken for that, the high-faculty with which man is endowed.

I shall not stop to describe the mechanical and planchette writings, the sketching and other marvels which I have witnessed; because, although they were the commencement of my spiritual education, I conceive that I did not commence at the beginning, and therefore, as I wish to do so now, I trust you will at some future time permit me to refer to them in their regular order.

The first thing in properly investigating the truth or otherwise of Physical manifestations is to satisfy ourselves on the actual existence of a force which is generated in an inanimate body by its contact with animate bodies, and which force, although proceeding from the animate, is totally involuntary on its part, and is produced not by it simply, but by the contact of the two bodies and in the inanimate.

The Dialectical Society of London has decided that "there is a force," but as the facts I am about to mention have occurred in our midst, and can be easily verified by those present, they may possibly be more convincing.

I must premise that I consider the circle, of which I form a part is admirably suited for impartial investigation. I do not think that either of the members are likely to be led away by any fancied appearances; but, on the contrary, are more inclined to be sceptical than too easily convinced. We have amongst us, a medical gentleman, a shrewd business man, whom I shall call Mr. F. A lady medium; another lady who is engaged in business; Mrs. W., and myself. The table is a very large and heavy one of mahogany, well-seasoned, which does not creak when moved, and which the members of the circle were unable to move intentionally with their fingers, when all were endeavouring to do so in a previously arranged direction. The first evening physical manifestations were experienced; the circle sat with their hands lightly resting on the table, for about half-an-hour, when it was suggested to form the chain by the hands of each member touching his neighbour's. In about a quarter of an hour after this rapping commenced, which continued during the whole evening with but little intermission. These rappings occurred at different parts of the table, and in various parts of the room, on the backs of chairs, and on the window cornice. They were of five distinct sounds, as though each member of the circle was accompanied by their attendant spirit. A sonorous metallic ring, a dull hollow thud, a sharp quick tap, an ordinary rap on a wooden surface, and a little rapid click, are the best descriptions of the sounds I can give. The next sensation was that of a cold breeze blowing over the back of our hands, which was felt simultaneously by all; the surface of the table then appeared to pulsate rapidly in a series of thrills with a short interval between each series. Then lumps were felt, as if quickly formed on the table-top beneath our hands and as rapidly subsiding; after which the first distinct movement of the whole structure was experienced. This movement gradually increased in distance and rapidity, the table turning, as if using one leg for a pivot, in a segment of a circle and then back again to its original position. When the table appeared to have sufficient force to make considerable movements, our medical friend suggested the Dialectic Society's experiment of kneeling on our chairs with their backs to the table and the tips of our fingers very lightly touching it. It was in this position that the most marked manifestations were witnessed; the table moving rapidly and powerfully—generally from east to west—from a foot to a yard in distance on each occasion, the movements following each other with great rapidity. The Dr. then asked if the spirit desired to communicate with any member of the circle if the table would move in his direction? and immediately it advanced towards our friend, T., upon it being asked to repeat the movement, for greater satisfaction, it did so in the same direction, with increased force. In answer to questions as to what relationship it bore to our friend, a rap and movement were observable on the word "Brother" being mentioned; no one, but myself, being aware that T. had recently lost a brother. When asked to lift itself from the floor, in answer to questions, it moved in a circular direction, as on an axis, and left the impression that it was "screwing" itself up from the floor, but no actual levitation was noticed on this occasion; and the circle broke up with a firm conviction that there is a very powerful force generated by the contact of inanimate and animate bodies.

The second question demanding consideration and investigation, in reasoning on the connection of this force with spirit influence, is its possession of intelligence; and at the next meeting the circle hoped to be

able to satisfy itself on this point as conclusively as it had done on the preceding one; but, at present, our desire has not been satisfied. The whole of the experiences already described were satisfactorily repeated, the proofs of the absolute existence of "a force" was strengthened and confirmed; for with the tips of our fingers lightly touching its surface the table exhibited a disposition to answer every question, by *lifting itself up from the floor at one end*, which it successfully accomplished repeatedly during the evening; the height varying from one to two inches. Questions were answered, it is true, but as another meeting or two must elapse before their correctness can be ascertained, I propose to postpone the further discussion of this part of the subject until your next number. It is worthy of remark that neither of the ladies could raise the table, and the gentlemen could only just accomplish it, by reason of its great weight; and that every precaution was taken to guard against self-deception by watching the table-legs, and surface, at each movement.

My already lengthy communication must be brought to a close, that an abundant supply of light may be vouchsafed to us and all earnest enquirers, on this important subject, is the anxious wish of

Yours truly,
LUX.

SPIRITUAL PHENOMENA, & THE AFTER LIFE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The external phenomena of Spiritualism are certainly very bewildering to study, and the most we can say at present is that very little is known of their mysteries. American writers on the subject have laid it down that mediums attract spirits of congenial tastes, such as have, when in the body, been engaged by similar faculties in like pursuits. As, for instance, Mr. T. L. Harris and Miss Doten gathering round them the spirits of Shelley, Pollock, Poe, and others. Miss Doten says in her new volume before me, "For the very reason that I have natural poetic tendencies I attract influences of a kindred nature, and they cast their characteristic inspirations upon me. Now, on the other hand, there is remarkable evidence of persons of highly developed and long experienced mediumistic power being subject to communications from Spirits as widely opposite in character to them as can be easily conceived. Miss Doten speaks of "a psychological influence similar to that whereby mind acts upon mind in the body." The spirit of Dr. Elliotson, when speaking through a lady medium not long ago, impressed me much by the remark, delivered with great emphasis and energy—"mind acting upon mind! how sick I am of this empty phrase." In reading unuttered thoughts there appears a curious uncertainty in the success of the controlling spirit at times, and what is more strange, a want of apparent knowledge how far, or whether at all, success has been attained. I suppose these matters will get to be better understood as we progress in Spiritualistic knowledge.

With regard to the volume of poetry published by Lizzie Doten, I cannot but view it as conclusive evidence of the inspirational power of the disembodied poets. Some of the poems are fully equal to any ever produced by Edgar Poe while in this world, and one or two others of the collection have very similar merit. But some versified compositions of Miss Doten's own, which she describes as "wrought out of my brain by slow processes of thought," appear so incomparably inferior to the inspired poems as to utterly preclude the idea of her having produced the latter. A piece of rhyming, headed "Love and Latin," is in the namby-pamby style of a schoolgirl's album, while most of the verses put forward as of Spirit origin exhibit an order of merit totally beyond the reach of the medium—a fact which in her honest innocence she seems to fail to perceive.

In the Life of Charlotte Brontë there is a statement that a critical friend of hers declared that "Jane Eyre" had one serious flaw. Jane should never have imagined the voice of Mr. Rochester calling "Jane, Jane," in her ear, when no living creature was near her—it was so unnatural. But, replied Miss Brontë, "that particular incident happens to be a true one." And I often think that the

phases of Spiritual manifestation are as yet very imperfectly understood in respect of their variety of exhibition. Of course the main value of the external and physical phenomena is seen in their being evidence of the great truths of the soul's immortality and the nature of the after life.

It is among the doctrines of spiritualism that what have been commonly termed Heaven and Hell are states or conditions, rather than places; and that the punishment which follows sin and transgression is that which naturally arises from an enforced retrospection of every act of life on earth, and which we are informed it will be impossible to escape. This is, to my view, the only intelligible theory that has ever been put forward on the subject, and appears so entirely reconcilable to the laws of Nature and the quality of the great Creator of all things that it removes a vast difficulty from anxious contemplation. Everybody will have heard more or less of the peculiar sensation experienced by persons who have far progressed in the act of drowning, which experiences all bear a striking resemblance in the sudden resuscitation, with inconceivable velocity, of long-buried memories. Thirty years ago Admiral Beaufort, then Captain, wrote an account, of what occurred to his consciousness on such an occasion; and as it concludes with a speculation as to the nature of the after life, and was written so long since it may be found interesting:—

"Many years ago, when a youngster on board a ship of war in Portsmouth harbor, I fell into the water, and not being able to swim, was rapidly carried away. I was soon exhausted with my struggles, and had sunk below the surface, all hope had fled, all exertion ceased, and I felt that I was drowning. From this moment a feeling of the most perfect tranquility superseded the grievous tumultuous sensation—it might be called apathy—certainly not resignation, for drowning no longer appeared an evil. I no longer thought of rescue, nor was I in bodily pain. My sensations were rather of a pleasurable cast, like the contented sort of feeling which precedes sleep induced by fatigue."

The writer then describes the extraordinary activity of mind that supervened—thought rising after thought with a rapidity totally inconceivable to any one who has not been in a similar situation. Every minute incident of his life came in clear succession to his mental view, in a manner that would have required days to describe, and yet the period of immersion "certainly could not have exceeded two minutes." He goes on to say:

"May not all this be some indication of the almost infinite power of memory with which we may awaken in another world, and thus be compelled to contemplate our past lives? Or might it not in some degree warrant the inference that death is only a change or modification of our existence, in which there is no real pause or interruption? But, however that may be, the circumstance was highly remarkable; that the innumerable ideas which flashed into my mind were all retrospective. I felt as floating on the threshold of eternity, and yet not a single thought wandered into the future—I was wrapt entirely in the past."

Experiences such as these enable us to understand somewhat more of the mysterious constitution of the human mind, if not something further respecting the change that awaits us in the after life.

In conclusion, to return to the subject of physical spiritualistic phenomena, I can no where meet with any explanation of the reason why the spirits make darkness an essential condition of their manifestations, I am told they prefer it—but why? The *London Daily Telegraph* reporter, who went to a dark seance in a confessedly unbelieving mood, deprecates this habit or whim of the spiritual visitors. He says: "Dark seances are certainly not satisfactory. It is difficult to assign limits to what might be done, given perfect darkness and utter silence. There were one or two instances of what looked remarkably like thought-reading, and which would require considerable adaptation to reduce them within the limits of clever guessing or coincidence. Taking the matter on the lowest ground of clever ventriloquism and shrewd thought-reading, there is something that will persistently refuse to be explained by either of these solutions." The

reporter adds that he was addressed individually—"Well Mr. —, how about the *Daily Telegraph*," although he had carefully avoided hinting at his office or intention in being present. I remain, &c.,

COLONUS.

PROGRESS AT CASTLEMAINE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Thinking a few jottings to shew the progress of Spiritual Philosophy in Castlemaine, would be interesting to your readers. I respectfully submit them for perusal.

I am happy to say that at no previous period has the cause of Spiritualism been so healthy and active, in this district. To my own knowledge we have amongst us advanced private circles sitting every night; and, on every Tuesday night, we have a public free circle, at which all who choose can attend free of expense. It is held at Mr. Bamford's office, Barker Street; and, on Friday, another public circle is held in the same place, the difference from the Tuesday one being, that strangers are not allowed to sit at the tables, but be merely spectators, on the Tuesday any are allowed to sit in the circle who choose. The results from these arrangements are most satisfactory, as a number have developed in various phases of mediumship within the last month who would possibly have had no opportunity or inclination for so doing. Last night, Tuesday, we had the pleasure of beholding the development of a young man into trance speaking, one who has only been attending the seances or having a knowledge of the philosophy a few weeks. The results from the two circles, though so short a time established, is really astonishing, and should encourage others to adopt the same course for assisting in the spread of Truth. I may here remark that Mr. and Mrs. Bamford would be most happy to see and welcome any strangers visiting Castlemaine, who are desirous of witnessing and investigating the Phenomena at either of the Two Circles; or would be happy to give any information respecting the arrangements in connection therewith, amongst our many circles. We have several very advanced Mediums for Trance, Impressional Speaking, and Writing, the former seems to be with the ladies entirely, the writing is about equally divided. We are sadly in want of a good Test and Motive Medium, for a certain class of minds those particular developments are most useful; however, I hope we shall not go long without one or the other.

Last Sunday was started a Lyceum or Sunday-school on the principles and teachings of Spirit Philosophy. The prospects of success are most encouraging; I suppose it is the first in this part of the world. May it be the forerunner of numbers, for then we may expect the seed to take root and grow with the people.

Our talented and respected Lecturer, G. C. Leech, Esq., is doing much good by the series of lectures he is now giving on the Bible, explaining that book in accordance with the Universalist and Spiritualist ideas by which, as you must be aware, many passages can only be reasonably explained. I have much pleasure in informing you of the presentation to that gentleman (last week) of a handsome testimonial in the shape of a purse of sovereigns, the Committee thinking Mr. Leech would be the best judge of what he would value as a souvenir, and so left it with him to choose, and purchase. The testimonial would have been more substantial if the subscription lists had been publicly advertised, but being confined to a few friends, it certainly represents but a small tithe of the respect and admiration in which Mr. Leech is held by the many, for his able, manly and disinterested advocacy of the Truth.

Castlemaine, May 20.

BETA.

TESTS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Having more than one subject to write about, I shall take up and deal with the various items as they occur to me.

To begin, the "*Daily Telegraph*" lately printed the report of the Dialectic Society of London, upon Spiritism, and then proceeded, in a regular leader, to attack Spirit-

ists, calling them fools for referring to Spiritual causes, what are essentially material manifestations. For a reply to the attack I must refer the curious to the pages of the above paper, since the editor, in all kindness, inserted my remarks, supplementing the same by leader number two, but, on my forwarding another letter, insertion was refused on the ground that it would be ill-advisable to discuss Spiritism on its abstract merits.

Like Pegotty I take things as I get them generally, and am obliged to the "*Telegraph*" so far. It does not appear that I or anybody else has a right to force a paper *volens volens*, and in refusing to continue the controversy the editor reserved space for more interesting articles, kept out to him obnoxious matter, and—I won't say saved himself from being beaten—but, at any rate, got the last word in a discussion, which he had himself originated, and in which his argumentative powers did not show to advantage. Rather a discreet editor that!

I am not about troubling the public with my rejected letter either, and shall only touch briefly upon one or two heads of the "*Telegraph's*" last leader. This leader says we must draw a distinction between scriptural and Spiritual miracles, since the former were performed by men divinely commissioned to suspend the laws of nature, whilst the latter are at the beck and call of every Jack, Tom, or Harry of the community. It is part of the question at issue whether these, the workers of scripture miracles, were divinely commissioned to perform their wonders, but if these miracles were intended to be what most theologians suppose them, that is signs, and attesting seals, the credentials, in fact, proving the divine mission of the worker, then we have clearly records of certain physical phenomena, which were vouchsafed by God as evidence of his own (Spiritual) existence and intervention. As for the Jack, Tom, and Harry objection, it is best replied to by the circumstance that nearly every miracle worker in Scripture, from Moses, who divided the Red Sea, to Christ, who raised the dead, were reckoned, in some part or other of their career, at least, in some such category, and regarded as the despised and contemptible of the earth.

I am sorry to find, occasionally, colonial Spiritists joining in the outcry against Mr. W. Crookes.

As far as I remember, Mr. Crookes, one of our first English chemists, was induced some twelve months since to investigate Spiritualism, as it seems, with a view of showing its absurdity. As in many other instances, the would-be refuter found out, in the course of his investigations, what he never expected, *viz*, that, even if the Spiritual theory of the subject should be proved false, the phenomena were to a certain extent real, tangible, and certain. Unlike many others, however, Mr. Crookes had the honesty and courage to publish, in his own journal, perhaps the highest class popular science serial existing, an interesting paper relative to what he had seen and to what conclusion, up to the time of writing, he had arrived.

I really do not remember a paper upon Spiritism so likely to set people thinking as the one alluded to. Its author is not only honest, but has the required scientific skill enabling him to distinguish between what is true and what is false, what has a real existence and what is solely the result of misdirected imagination. If materialists cannot discern fraud and trickery, supposed to be practiced by Spiritualists, in the course of investigations conducted by men like Crookes, they had better relinquish their hopes of victory altogether, for evidently their case is bad indeed.

The investigator, however, in the course of his remarks, said—"Spiritualists tell me that houses have been shaken down by Spirit agency. I shall be satisfied if they will influence a delicately-poised balance in a glass case, and before my sight." A very natural expression—as it strikes me—but some Spiritualists think differently. "For," exclaim a few of them, "Spirits, like electricity, cannot pass through glass at all." Granted, but such persons forget that the only reason for glass being mentioned is that it is transparent, and whilst it completely precludes the possibility of motion being caused by draught, or contact, it permits any motion taking place to be noted with the greatest facility. It happens then that there

are plenty of other substances which might, easily, be used instead, sheets of gelatine, for example, or even sheets of very thin paper would answer all the requirements of the philosopher, and, as it would seem, ought to prove permeable enough to Spirits of every order. Let Spiritists, ere condemning too strongly, propose these conditions to Mr. Crookes, and my life upon it, that accomplished gentleman will accede to the request without a murmur, and accept of the evidence so afforded without a question.

"Yes but," say others, "Why is he so obstinate and stubborn? Look at a judge or a jurymen; how often do these decide, in matters of life and death, pronounce upon testimony not one thousandth part so strong as that which affirms the truth of Spiritual wonders." To this I reply that the gentleman alluded to does not occupy either of these positions. He does not aspire to be an adjudicator as to the evidence of others, but, evidently, to be able to give evidence of his own. The judge and the jury take evidence at second hand. Mr. Crookes, with all honesty, goes in this instance, as he doubtless would in a scientific enquiry, to the fountain head, patiently abiding by the issue.

RUBEZAHIL.

THE stone is hard and the drop is small, but a hole is worn by the constant fall.

A smith's dog sleeps at the hammer's noise and wakes at the grinding of teeth.

SIN AND FORGIVENESS.

BEFORE commencing our investigation as to what meaning I attach to these two words, "Sin and Forgiveness," it will be advisable to retrace our steps a little, and consider for a moment or two what was man's probable condition when, by the natural development I endeavoured to pourtray in my last paper, he was first ushered into existence.

In that paper I was compelled, from want of space, to make a tremendous leap from the mere animal on the one side, to the spiritual man on the other. So far as our enquiry then extended, however, we had found that no such breaks really existed, but that all progress was by easy and natural stages. And it seems only reasonable to conclude that no such break occurred here, but that man, in his first stage, was only one step higher than the animals, and that difference in all probability would be the inherent capacity to receive the spiritual part of his nature at some future time, when he had so far advanced as to be capable, in some measure, of comprehending divine truths.

Before this epoch in his history arrived, he would perhaps have to go through many intermediate stages of growth. At first, he would be little better than other animals, having no aims beyond the gratification of his appetites, and probably banding with others like himself to gain power over, and more easily to subdue, all beneath him.

This banding together would be local, and would lead to frequent collisions with other similar bands; and for the supremacy over these, a natural desire would soon spring into existence. To obtain this supremacy, and at the same time to guard themselves from danger, weapons for attack and strongholds to defend would have to be devised and made, thus bringing into active use whatever ingenuity and constructive ability they possessed; and that tribe which stood highest in these respects—number and physical strength being equal—would surely conquer. Nations would thus spring up by the union of those tribes which were found to be best fitted to supply each other's wants, and the wise men of the tribes thus banding together would be chosen to frame laws for controlling and regulating the actions of the community.

Until this time had arrived, it is very questionable, whether man possessed an immortal soul; or, if he did possess one, he was certainly unconscious of it.

This is no mere assumption of mine, as learned archaeologists have noticed that no mention is ever made in any of the very old manuscripts of a belief in, or know-

ledge of an after life. Thousands of years must have elapsed even after they came to believe in the existence of a supreme power, before their own immortality was thought of. Even the Bible makes no mention of it until after many, many generations had lived and died; and it will be found on examination of the first books in the Old Testament, that all the laws framed and promises given were directed solely to man's material or bodily welfare.

It seems probable, therefore, that the birth of the spiritual man, the era when "man became a living soul," would be a distinct epoch in the world's history; would be, in fact, another of those great catastrophes when the clock would strike, and the sound of it would be heard throughout all ages.

With this new life would open, at first dimly, but with constantly increasing distinctness and force—new thoughts, new desires, new motives, and new aspirations; and the first ideas of a supreme power, together with the consequent desire to worship and propitiate that power I have already endeavoured to trace in the article on "Religion and Theology," which appeared in the second number of the *Harbinger*. It is unnecessary again to travel over the same ground, so that we will at once, enter upon the consideration of the question now to be discussed, "Sin and Forgiveness."

Isaiah, in the 45th chapter, 7th verse, says: "I form the light, and create darkness; I make peace, and create evil; I, the Lord, do all these things." In the article on "Inspiration," I ventured the assertion that "few thinking men, of even the most rigidly orthodox, would be found now-a-days to uphold the dogma of 'Plenary Inspiration;'" and I think this is one of the passages in the Bible, the correctness of which may fairly be called into question. Darkness is a mere negative quality, or absence of light. It has no independent existence of its own. On striking a light in a dark room, the darkness is immediately gone. If it had an independent existence this would not be the case, as it then must occupy space, and could not be utterly annihilated.

To put the case more clearly. Supposing, for the sake of argument, that darkness is the positive and light the negative, it would follow that, on the introduction of darkness, light would disappear, or, if the two had each a separate entity, they could both be in the room at the same time. We know this to be contrary to fact, and must, I think, conclude that darkness has no entity, and could never have been created.

Just so with sin. Sin, I conceive to be the negative of good, and although it sometimes appears to be a controlling power, exercising a distinct influence over us, yet, when we come to look into it a little more closely than we are in the habit of doing, we shall discover it to be merely a negative quality after all, and one whose existence depends solely upon the absence of the positive quality, good, or, as Isaiah calls it, "peace." With the cultivation of this peace, sin gradually dies, or loosens its apparent hold, just exactly as we see darkness vanishing into nothing on the introduction of light. For further argument on this question, I cannot do better than refer the readers of the *Harbinger* to the very able article by J. R. on "Good and Evil," which was published in the fifth number.

We come now to the consideration of the second part of our subject—Forgiveness—and here I am afraid I shall be compelled to part company with orthodoxy in any shape, as my opinions and those generally held by professing Christians, as well as the orthodox persons of other and less advanced theologies, do not at all coincide.

What may be called the groundwork, or fundamental belief, of all those styling themselves Universalists, Spiritualists, &c., is that of universal and everlasting progression. Every immortal soul born into the world and partaking of the Divine nature, and therefore of immortality, is believed by them not only capable of, but certain of what is usually called salvation. Here, on this earth, they start on the great journey which is never to be ended. This is the starting point, but the goal is beyond human ken, and the roads taken by different individuals are exceedingly diverse. Some there are born with high organizations, which necessarily induce

noble desires, and a feeling of love and charity, and a life of beneficent usefulness to their fellows, who travel on this road in almost a direct line; but these are very few. Others, again, and these are much more numerous, whose organisations are not of such a high order, and whose path seems to them much less clear and distinct. Men and women who, with every desire perhaps to live uprightly and justly, often find themselves straying from the straight line, and pursuing a zigzag course—going on it may be for a few miles in what probably appears at the time to be the right direction, when they suddenly find themselves brought to a standstill as it were, by some unforeseen difficulty, or discover in some way that they are not going so correctly as they imagined they were, and they have to face round and toil on again in another direction. There are still others who seem to have completely turned their backs upon all that is good and true, and to pursue what is commonly spoken of as a headlong course to destruction.

Patience a little while my friends, and a little more charity, before you doom any of your unfortunate brothers and sisters to endless misery. Above all, be quite sure that you have carefully and completely removed the beam from your own eye, and that you see without the smallest shadow of doubt your own course straight before you, and that your own mental and spiritual vision is so clear and strong that you discern the goal towards which you are bending your steps. Your parents were pure and good, perhaps, and of good moral and intellectual culture, and you reap the benefit in a well-balanced and refined organization, whilst the poor creatures you so unmercifully judge and condemn may be the offspring of brutal parents, and educated in vice and misery all their lives. Can they reasonably be expected to avoid the shoals and quicksands with as much skill as you? or can we reasonably expect them to be endowed with such pure and unselfish motives and high aspirations as you are?

But, on the other hand, would it be either reasonable or just for an all-wise and loving father to allow them ever to come into the world when he, who knew all things from the beginning, knew that they must, from the bad beginning, bad training, and the bad surroundings, all their earthly lives, producing in them an inevitable obliquity of their moral and spiritual vision, be damned? But you will say there is forgiveness for them, bought by the vicarious atonement of Jesus, when, if they have faith, they will be washed as white as snow. This is where you and I part company, for we now take up different ground, and it is impossible for either of us to state dogmatically who is right. For my own part I cannot see how these poor stunted beings can ever be washed into highly-cultivated and refined ones, fit company for angels, any more than I can see how a blade of grass can be washed or changed into a beautiful tree. I write this in all seriousness, and in no irreverent spirit. All things are possible to God, you will say. But the one seems to me as unlikely of accomplishment as the other, and what is of more importance, it also seems to be contrary to all his laws, which work gradually in everything we see, and always toward the one object—*perfection*. No jumps, no breaks, no arbitrary exercise of power, but a constant and beautiful growth, and an inherent force, small at first, but continually increasing, which impels everything onward, always and for ever.

Doubtless you will have anticipated me by this time, and come to the conclusion that, from what I have just stated, I cannot logically believe there is such a thing as forgiveness. I will at once admit the correctness of your deductions, and that because I believe sin to be outgrown, I do away with the necessity for forgiveness.

In a pamphlet published in Melbourne last year, by "Epsilon" (which every one should read) I was much struck with the following extract from a suggestive—not authoritative—Catechism for children:—

"Q.—What is the highest expression of filial love?

"A.—It is to love the Father with all my heart, and soul, and mind.

"Q.—What is the most unselfish expression of fraternal love?

"A.—It is to love my neighbour as I love myself.

"Spiritualism in America."

"Q.—What do you believe?

"A.—I believe that all mankind are the children of God and Nature; that discord is the cause of all unhappiness; that harmony is heaven; that there is no death to the soul and spirit; that sins are not forgiven, but outgrown, through repentance and a righteous life.

"Q.—What is sin?

"A.—Sin is a name for excess—the blunder of man in his development—a ditch into which, when blinded by ignorance or passion, we stumble for a season.

"Q.—What is the consequence?

"A.—We become full of its pollutions. The deeper we plunge, the more polluted; so exceedingly soiled at last, we dread the daylight. We therefore (mentally) go into 'outer darkness,' shirking the sunlight of honest eyes because of our debasement."

This seems to me to be a far higher and more ennobling belief than the old one, and to convey a grander idea of the wisdom and love of God in his dealings with us.

It is far more beautiful to me to believe that he has implanted within every one of us the power or faculty to progress and outgrow all our low and debasing passions, and eventually to lead a righteous life, rather than that he should ever exercise an arbitrary power of forgiveness. God made all laws, and made them so absolutely perfect that he never by any possibility requires to set them aside. He always works by law, using the means best adapted to the end sought; and however great and glorious we may hereafter become, we may be quite assured that we shall never detect one single flaw in anything of his, nor shall we ever see one single instance where he requires to override anything that he has done from the creation, or throughout eternity.

We shall therefore, I think, never once see him step in and arbitrarily forgive sin, but rather have our eyes opened that we may see how beautifully the laws he has made are sufficient to meet every case, and that this grand and wonderful law of progression, supplying as it does, to every living soul, a lever, by means of which we may raise ourselves free from the "ditch, into which, when blinded by ignorance or passion, we stumble for a season."

Many incongruities may at first sight appear, and many apparent contradictions to this belief. Many backslidings and unforeseen pitfalls. But we must be careful to remember that although the lever is always present within us, it is not always in use. We do not in fact keep a constant pressure upon the end of it, and man's lower or animal nature is *always* weighing it down. The tendency of the animal part of us is to descend. Instances are very numerous, and it will not perhaps be out of place to mention one or two by way of illustration—

Rabbits, beautiful creatures, of various colours, and highly bred, have escaped from their hutches, and in two or three generations all traces of their former cultivation has disappeared, and they have reverted to the original grey of their ancestors. Pigeons the same, and so on, *ad infinitum*.

It is therefore requisite that we should, by the cultivation of all our higher attributes, Love, Charity, Purity, and Humility, endeavour to rise above everything that tends to retard our progress, with the full knowledge and assurance that the higher we ascend the less difficulty we shall experience. The further we remove ourselves from the magnet of our passions, the less attraction they will have for us. Dishonesty, avarice, lust, and uncharitableness are each strong loadstones; but the spirit of God within us is quite powerful enough to overcome them all; and the length of time it will take depends solely upon ourselves. Let us therefore, by prayer for strength, and constant watchfulness, endeavour to shorten the time when we shall have outgrown them, and henceforth "lead a righteous life." J. W. H.

THE POPULATION OF THE UNITED STATES.—The quinquennial census of the United States has just been completed, and shows that the Union contains 39,000,000, or one-fourth more than that of Great Britain. Notwithstanding the war, it has increased twenty-two per cent. in ten years. New York State now numbers 4,730,000.

Go to bed supperless and you will rise without debt.

PHENOMENAL.

DEATH OF A LADY, AND SUDDEN APPEARANCE OF HER FACE IN A WINDOW GLASS. — THE APPARITION PHOTOGRAPHED.

SINCE the fall of the Pemberton Mills, the city of Lawrence has known no such excitement as that produced on Saturday, the 20th inst., by the unaccountable appearance of a female's features in a light of glass in the window of a house on Broadway. It appears that a few days previous to the discovery of the phenomenon, an elderly lady, after a long and wearing sickness, had died. The day succeeding that on which the funeral occurred, a lady who was visiting one of the tenants of the same house, in passing, saw a figure in the attic window, which she instantly recognised as that of the deceased lady, and with great consternation communicated the fact to the other occupants of the building, and in a short time the entire neighbourhood was made acquainted with the strange and exciting discovery. The window of the room in which the woman had died was immediately under that in the attic, and was the usual sitting place of the deceased. Some suppose that by some means her face had become impressed upon the glass; but the fact that it was not in the room occupied by her, and in a room that was usually unoccupied, displaces all belief in this idea. During the day and evening the story of a ghost in Broadway was widely circulated throughout the city, and early the next morning, which was the Sabbath, people commenced to gather about the ill-fated and haunted house, much to the annoyance of its inmates and immediate neighbours. None professed to believe a word of the wild story, and were only convinced upon an actual view with their own eyes. A sister of the deceased, hearing of the matter, visited the place, and pronounced the likeness to be that of her relative. The only remaining members of the family are two small children. The excitement momentarily increased, as also did the crowd in the street, and by noon it was so great as to render the passage of the horse-cars quite difficult. The inmates tried various means to remove the figure from the glass, but were unsuccessful, and, with a view to sending the crowds away, removed the sash to the rear of the building; but as a means of scattering the people, it was only successful in drawing them away from the front of the building to the rear, where the face was seen to a still better advantage, though it seemed to have a somewhat different appearance. It was only when the sash had been removed and secreted in the house that the crowd began to disperse and wander back to their homes, each having an idea as to the cause of the singular vision, and all agreeing that "there was something in it anyway."

Early on Monday morning, another crowd gathered around the house, and Dr. William D. Lamb, a prominent physician, obtained permission to remove the sash to his office, on Essex-street. Here it was placed in his window opening on the main business street in the city, and everyone could get a fine view from below. The window was examined by intelligent, scientific men, and while some were of the opinion that it might be the result of the action of lightning, when some person had been sitting near; others thought this theory one of impossibility. Of course the many superstitious were satisfied that it was the "ghost of the dear woman, and nothing more." There is one thing about it, at least, that seems strange, and that is the fact of no face or figure to be seen in looking out from the inside. During the day a firm of photographers, after several attempts, succeeded in getting a very good likeness of the sash and the face it contained.

No one can account for this strange phenomenon, but men who are practical and possessed of a good share of common sense, conclude that it must be one of those singular defects that will sometimes appear in window-glass. The strangest thing in its connection is that it was not discovered until after the death of the inmate of the house. Those who believe in the "Spiritual" are making the most of the circumstance, and, doubtless, seldom occur such instances upon which they can surely reach the partially superstitious mind. Ghost or not, there has nothing occurred in the city of Lawrence of this nature that has produced so much wonderment since

well-remembered stories of various apparitions in connection with the fall of the Pemberton Mills.—*New York Herald*, August 30.

SPIRITUALISM AND RELIGION.

May 11th, 1871.

MY DEAR FRIEND,—The subject of Spiritualism, to which you were the first person who claimed my attention, has occupied very much of my time of late. I confess that I approached it with the idea that I should have to dispose of it as I have done the other isms professing each one to be the only "true light that lighteth every one who cometh into the world;" lights, however, that I have found but "will o' the wisps" leading me farther away into darkness and leaving me, at last, helplessly floundering in sloughs of despond. As I remarked at the end of our first conversation, the doctrine of Spiritualism seemed to me to resolve itself into that of "progression;" and I find that it is so in very deed and in truth. It is too soon however for one so young in Spiritual birth as I am, if a true birth it is to prove, to attempt to say much; but I cannot resist saying this much: that it is the first scheme of religion in which I am allowed to use my reason, God's "last, best gift to man" (Milton's Eve notwithstanding). There are however two particulars which did, from the first, as they do still, occasion me much anxiety. Christ and Sin.

Of the first I read, in reply to a question of Judge Edmonds, p. 213 of "Spiritualism" by Edmonds and Dexter—"There are Spirits who know everything in relation to the circumstances which gave birth to Christ. They are far above my position. They occupy those glorious spheres where all that can be known of God, is revealed to them. But those omnipotent truths we are not permitted to know, till we are divested of all that is gross in our organization and all that is of error in our minds. There is as much conflict of opinion on the true nature of Christ here, as with you." These words are claimed to be those of the Spirit of the illustrious Bacon. For man to decide the question of the divinity of Jesus Christ must be, therefore, hopeless; and I content myself, with all humility, in maintaining, as truth, every word uttered by the Saviour, as I have been accustomed to call him.

As to the second particular, Sin, I am as much at a loss as ever, and this subject is the one that, more than all else, is mysterious to me. All the so-called explanations are, to my mind, mere transpositions of terms, or the putting effect for cause. The Spirits talk of sin as "mis-apprehension," "ignorance," and so on, but whence came the mis-apprehension, or the ignorance; the horrible consequences of which you and I, as living men, feel. That sin is a fact, no one denies. That the Deity made the worlds and all that therein lives, moves or exists is also true; and that He beheld it all as very good is equally true. It came into my mind yesterday whether the existence of sin can be explained, somehow, in this manner. Man is an emanation of the Deity; that is the better part of man, his Spirit; and will ultimately remain, for eternity, with the Deity—if he be not absorbed into the Deity, this may be a distinction without a difference. Sin retards the progression of man to his ultimate destiny of deification; and perhaps this retardation is seen, in the wisdom of the Deity, to be necessary to the full appreciation, by Man, of the glory that awaits him. Looking back in his future beatified state to his past state of sin, he would, so much the more, realize the bliss. Therefore, so far, sin, awful as are its present consequences, is a good. And sin, as it is permitted by the Deity, and therefore emanating from Him, must be, in reality, not evil, but good. Taking our present state and putting on the one hand the Deity and on the other Man, we see infinite goodness as opposed to sin. The characteristic of man is selfishness, and if you analyze sin it is pretty clear that you will find it pure selfishness. As man progresses, self is more and more converted into love to God and his fellowman; and, if selfishness be sin, this state of his being, or rather this quality of his being, will, step by step, be reduced till it merges into an entire loss of selfishness, that is, into perfect love.

I have said this clumsily, but you will understand what I mean. The idea entered my mind after a long reading of the Judge's papers (Edmonds' and Dexter's book), and after much serious thought of the matter brought before me. The idea seemed then quite clear, and I am somewhat disappointed with myself at the present cloudy state of my mind; making me labour now at what then was so easy of expression.

Just one observation. Judge Edmonds says, "Remark also upon the extraordinary character of these revelations, I said, that not more than one in a thousand, even of the believers in Spiritualism, would credit them." On the contrary, it seems to me so exactly adapted to man's wants and to his nature that the idea of disbelief would be the last one to enter his mind.

Believe me,

Ever yours most sincerely,
W. B. H.

You will have noticed that in the foregoing I have spoken of evil as a principle, not as emanating from a Devil. My ideas from my early days have been that if a Devil exists and he gains but one soul he the Devil, is, so far, superior to the Deity, a proposition, too monstrous to be entertained. You will easily perceive how easy it is to explain the "evil spirits" spoken of by Christ.

FREE WILL AND NECESSITY.

BY J. B.

FREEDOM OF WILL signifies the power of choosing and rejecting, and includes the idea of freedom of action. DIVINE WILL, and DIVINE ACTION are said to be absolute in freedom; whilst human Will, and human action are supposed to be free within a limited sphere only. This is the common notion of FREE WILL, and, until examined, the proposition seems a reasonable one.

Before man can will he has to choose, selection requires deliberation, deliberation implies previous ignorance or doubt. God cannot possess a WILL the result of deliberation, because He is infinite in knowledge; neither can He have any CHOICE, for divine necessity impels him to act in the manner best. Thus, not only freedom of Will, but Will itself, is lost in Infinite Perfection. Hence Will is the result of ignorance, and is the term used to indicate that condition of mind when the deliberative faculties end their considerations, and a resolution is formed; and this Will, even to a limited extent, is only apparently free, not really so.

"All are but parts of one stupendous whole." Each force in Nature, from physical to mental, can form only a portion of Universal Force. To be absolutely free, Universal Force must be able to act without restraint or restriction in every department of Nature, so that no atom nor individuality, containing portions only of this Force, can possess individual or separate freedom of action. Each planet in a solar system has motions peculiar to itself, but these motions are directed and governed by the combined movements of the different planets which form the system. In like manner the movements of system upon system must be supposed to be mutually dependent, constituting Universal Creation into one grand and harmonious system, everlastingly extending; progressively embodying and elaborating but one infinite and exhaustless Idea. An Intelligence within nature, possessing freedom of will and freedom of action, within however small a limit, must, to that extent, have the power to act in opposition to Universal Force, else it cannot be a free agent—an imperium in imperio as plainly impossible as that a planet in a solar system should possess free and independent motion.

MAN is a force in Nature, under laws of necessity, working out his own portion of the Infinite Idea. The Rev. Dr. Pye Smith, in a letter to Dr. Carpenter published in the "Philosophical Magazine," No. 16, 1840, says—"Our most deeply investigated views of the Divine Government, lead to the conviction that it is exercised in the way of order, or what we usually call law. God reigns according to immutable principles, that is by law, in every part of his kingdom—the mechanical, the intellectual, and the moral; and it appears to be most clearly

a position arising out of that fact, that a comprehensive germ which shall necessarily evolve all future developments, down to the minutest atomic movements, is a more suitable attribution to the Deity, than the idea of a necessity for irregular interferences." *The human agency is a force necessary to complete physical nature.* "We half create the wondrous world we see." To supply his wants and developing tastes, MAN converts jungles and swamps into fruitful fields, deserts into smiling gardens; "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." By means of offensive, defensive, social, commercial, international, and intellectual necessities, the Human Race is impelled onward from generation to generation, and epoch to epoch, until civilisation emerges out of barbarism. It is not human design, nor choice, nor will, which works out these conjunctive effects of beautifying physical nature and developing the Race, but NECESSITY.

The truth of this doctrine is more conceivable as applied to the Race than to individual man, but it is not less true of the one than of the other. An infant is born without its will or consent; by a natural necessity it applies itself to its natural food; necessary causes make it cry and laugh, sleep and wake, rest and play, grow and increase in strength and intelligence. Necessary causes create idiocy and deformity—say, rather, the absence of requisite conditions necessarily leave an individual defective in structure and intellect. Dispositions, affections, propensities, passions, diseases of body and mind, manner and habits, are inherited as well as acquired. Circumstances ameliorate or intensify inherited Evils, develop or diminish inherited Good, altogether independent of the will of the individual. All are inclined to ease, luxury, and comfort; but the will to gratify these propensities is not free, for necessity compels activity, and prevents natural indolence and love of ease from hurtful indulgence. Animal life requires support from eating and drinking; Nature has not left that a matter of free will, she has given the sensations of hunger and thirst to make eating and drinking compulsory. Passions and sentiments may be controlled, but cannot be repressed.

"When Zephyrs wake,

"The aspen's trembling leaves must shake;

"When beams the sun through April's shower,

"It needs must bloom, the violet flower,"

A mirror must reflect an object before it; an object of misery and distress must awaken feelings of pity and commiseration; a fitting object creates love; a rival in love creates jealousy; an object of terror creates fear; hate and anger, joy and grief, and so on, are excited by provocations which cannot be resisted. The restraints laid upon these passions and affections may be supposed to admit the agency of a free will, but there are forces in society which render these restrictions as necessary as the original feelings themselves. Indeed these passions and feelings appear to be, as Pope says, "the elements of life," and the social struggle with the individual seems to be as to how "far and no farther" these passions may be permitted to manifest themselves. If allowed freedom, Hate and Anger might torture and murder, the desire to possess might despoil by theft and robbery, Love might desire to act without license, and so on; but politic considerations and social laws aid to prevent these irregularities, and so restrain the coveted freedom. Man is frequently impelled into action without a sense of consideration, but generally several courses lie before him, one of which he has to choose. He hesitates, doubts, deliberates, finally resolves. If passion, or an inferior motive, struggle with good intentions and politic considerations, the strongest inducement must conquer. Persuasion is an ally which lends assistance to one force or another, and an individual is often saved or lost by means of example and advice. Every act in the life of an individual, every feeling, every consideration, every resolution, must each be the effect of some cause or causes sufficient to produce it—each cause being the necessary result of a preceding cause or causes, and so on ad infinitum. Circumstances, whether favorable or otherwise, have their inevitable consequences, and MAN as an individual and a race, from the cradle to the grave, from barbarism to civilisation, is the creature of necessity.

The more the power of anticipating consequences is developed in man, the more will his conduct be affected by utilitarian motives; the more will *precaution* anticipate *repentance*. When a sensualist is overtaken by the evil consequences of his transgressions, the severity of his punishment may cause him to repent of his misdeeds. Retrospectively, his sufferings are more felt than the sensuous pleasures which led to them; prospectively, the pleasures of sense are more apprehensible than the pains which are known must follow, and the laws of nature and society are transgressed as if regardless of consequences. An instance is given of an inveterate drunkard having been cured of his vice, by means adopted to cause punishment almost immediately to follow transgression. Fortunately for the success of the experiment, the drunken habits were indulged in at home. Under medical advice, his wife introduced an emetic into his drink, commencing with small doses sufficient to create disagreeable symptoms only, and gradually increasing the quantity until every glass the inebriate drank was immediately followed by distressing sickness. Never suspecting, what he might call, unfair play (for that would spoil everything) the fortunate subject of this experiment gave up his intemperate habits, on account of the nauseous, and seemingly natural, consequences so closely connected with it—loathing the glass which so long allured him, and held him in abject slavery. Society attempts to reform its delinquent members by punishments inflicted as consequences attached to social errors, but the punishments are so *disconnected* from their supposed causes, as to *nature, promptitude, and inevitability*, that they fail to have the intended effect. Theologic notions of rewards and punishments are open to a similar objection as being with regard to their supposed causes *illogical*, in every respect *unnatural*, and therefore *improbable*. Mere knowledge of disagreeable consequences, even when the consequences are natural but somewhat remote, is not a sufficient preventive against natural or social transgressions. When man is blinded and led away by passion, he cannot wait, or incline, to impress his mind with ultimate results; and as long as vicious tendencies are created and favored by circumstances, so long must crimes and misdemeanors occur.

More clearly to demonstrate that the *idea* of free will is owing to an *apparency* connected with inferior conditions and ignorance, let me suppose an individual so cultivated in disposition as that all his intentions and desires are purely good, and that a correct knowledge of natural and social requirements is so generally diffused as to make it possible for every good desire to find outlet in action. It would clearly be impossible for such a cultivated person, under such favorable circumstances, to *choose*, or *will*, to act contrary to the goodness of his nature. A good man, under imperfect circumstances, *would* act well *if he could*; but his *will is not free*, for necessity compels him to do that which he would not. "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." That is, Paul had aspirations after purity and goodness, which he could not completely satisfy on account of the mastery which the lower passions had over the higher and nobler feelings, combined, no doubt, with the social conditions which favored the latter, and discouraged the former. A good man, under the circumstances supposed, *would not* act contrary to the opportunity offered him, *even if he could*; *necessity* would impel him to act according to his good disposition and the opportunity given. It is herein that the human character would approach in similarity to the Divine. Divine Force has freedom only to act in accordance with what is best, and cannot have *will* or *choice* to act differently. Comparatively perfect man, under comparatively perfect circumstances, would have comparative *freedom* to act in accordance with physical and social requirements, but could have neither *choice* nor *will* to act differently. Thus *human choice* and *human will*, with their apparent *freedom*, diminish as knowledge increases and circumstances improve, and in Divine Perfection the *signs of ignorance* called *choice*, *will*, and *freedom*, entirely disappear, and *perfect necessity* alone is seen to govern. Those who claim free-

dom of will to choose and to act, certainly prove that they are in ignorance of the best course to adopt, for, if properly constituted, they could not "see the right and still the wrong pursue" as a matter of choice or will—a good necessity would command them.

Although the doctrine is not granted in our religious ethics, it is implied, and, to some extent, acted on, in our best social regulations. To expel the plague, sanatory laws have been framed and enforced, and suitable effects have been the necessary results. It is admitted that ignorance is productive of crime, and we aim at compulsory education as a social remedy. The perception of the doctrine of necessity would *create in society a necessity* to have recourse to precautionary and remedial measures, instead of the arbitrary punishments and repressive laws which are the necessary results of false notions of free Will and individual responsibility.

"The best and surest method of advice

Should spare the person, though it brand the vice."

By our attempts to *crush* out vice we crush out large portions of suffering humanity, and leave vice to flourish; making efforts, as Archbishop Whately puts it, "like endeavouring to empty a lake by baling out the water, without stopping the rivers which flow into it." Necessitarian views, by setting rational causal agencies into operation, would eliminate vice from society and save mankind. There is an erroneous notion, that if freedom of will be taken away, the sense of responsibility would cease to influence conduct, forgetting that it is a *servant* who is responsible to a *master*, and the *freeman* alone who feels *no* responsibility. Were an individual entirely free from *social obligations* he could not feel any *social responsibility*. The like argument applies to religious duties. If religious duties are obligatory upon man, then is man not free; if man be free, he cannot feel responsible to perform that which it is not necessary for him to perform. Hence, it is Free Will which destroys responsibility, and necessity which creates it. In this wise, the sense of responsibility is less of a moral force than a sign of moral progress—symptomatic of the condition of the individual who feels it.

Human notions of morals and moral agencies have hitherto been of a theologic, instead of a scientific and philosophic, character; hence the struggle between secular and religious systems of education. The orthodox theologian considers secular knowledge, without religious instruction, to be a most destructive element, not pausing to reflect that religious instruction, uncorrected and uninformed by secular education, is the more dangerous power of the two. The religious element seems to be the most powerful in human nature, and, when roused into enthusiasm in connection with ignorance, has been the most merciless and cruel. It has hurled faction against faction, and nation against nation, in ruinous and exterminating wars. It has lighted the fires of persecution, and fed them by thousands of victims, not even sparing delicate women and innocent children. Religious fury has invoked treachery, cruelty, and murder, to its aid in the name of a god. "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones." This enthusiasm has also supported endurance and degrees of suffering with a heroism which no other sentiment could evoke, and has fired the souls of patriots and philanthropists. Religion and Country have been inscribed together on every banner of Freedom; but the Power so strong to conquer, is also, when ignorant of its legitimate functions, the most powerful, and the most ready, to enslave. Every religion, and every country, have had their heroic martyrs. Theodore Parker observes to the effect that it was not Judaism, nor Christianity, nor Buddhism, nor Mohammedanism, which sustained its several martyrs, but the religious element in human nature. The constant war which has been waged between theologies, founded upon this religious principle, and science, is the necessary result of necessary causes. Human instincts and intuitions outrun the patient and protracted labors of physical science and scientific philo-

sophy, and theologies are created with beliefs, and views of virtue and duty, founded upon the most limited and common experience. This is the childhood of the race when it is under the influence of a Power in itself authoritatively enforcing conduct, without assigning, or being able to assign, a scientific or philosophic reason. Hence every view of natural law and social duty, under these circumstances, is made a part of religious belief. Family and social duties are not insisted upon in a social sense, but in a religious one; cleanliness and temperance are not considered in a sanatory and physiological light, but in a religious one; and so on with every sentiment and conduct which the common experience of unscientific times supposes to be necessary to social existence.

Another necessity arises from this; every belief and every conduct exacted in the name of a religion must be held as infallibly true, the declared Will of a Divine Being, given through priestly and prophetic media. This unyielding character of dogmatic theology brings it into conflict with exact science, and, much as science has won, the contest is not yet ended; nor is victory easy over error so firmly rooted in the best and holiest element in our nature, protected and defended as it is by the powerful worldly interests which have been reared upon it. The theocratic character of Priests, and the Divine right of Kings, are ideas not quite exploded yet, although democratic and rational notions have almost destroyed them. Duty is still imposed for the *love of God* instead of for the *love of Man*. Notions of Virtue and Vice are still theologic instead of physical and social. Marriage is still more of a theologic institution than a social one, and the greatest crimes against natural purity are committed in the name of religion, by unions highly destructive to individual happiness and social good. Our conventional notions of immorality are yet theologic, and under its falsity and inhumanity many a miserable heart has lain, and *now lies*, shattered and wrecked; and the more the heart is pure and guileless, and sincere and warm in its affections, the more defenceless, under our system, is the victim. This theologic tyranny in society is so cruel and unforgiving that, under its influence, parents have turned from their doors their already too much injured and betrayed children, to die amongst outcasts; and priests, who give the sanction of their religion to lust, the desire of gain, and every inferior passion and motive which can fasten itself on the basest portion of human nature, preach to these social victims as being polluted and defiled, instead of using their energies and abilities to *reform society so as not to legalise crime and punish innocence*. Classes and individuals are so many indices which ought to point out social defects. If an individual acts according to physical and physiological laws, and according to sound principles in social ethics, and yet, while so doing, transgresses, and is punished by the laws of the society he or she may live in, the law which so punishes must be in error, and not the individual who so acts. In a similar manner it may be demonstrated that the society which not only permits and countenances, but by its laws assists and protects, conduct contrary to sound physical, physiological and social principles, is thoroughly wrong, and requires, not reformation but, re-generation. Individual wrong is a *symptom* of something wrong in society, and its appearance ought to show the necessity and nature of a social remedy, as disease in a member shows the necessity, and directs the efforts, of medical treatment of the human system. Such *utilitarian tests* applied to our social condition would utterly condemn it as *rotten to the core*.

The natural affinity of the human mind for truth, however, is so strong a necessity that it will not allow error to monopolize the best part of our nature. Man's first rude idea of creative causation would naturally be that of a Power capable of calling every existence into instant being; Religion, in the absence of science, has made this notion into a theologic dogma. Geology has compelled this dogma to yield to scientific knowledge. Judging from appearances, man would naturally infer that the sun, moon, and stars were created for the especial purpose of being subservient to the needs and uses of this world—the apparent centre of Creation.

Religion made this notion into a theologic dogma, but this dogma, likewise, has had to succumb to scientific knowledge. The visitations of famines and plagues would naturally impress an ignorant people with the notion of an arbitrary Deity taking vengeance on account of religious transgressions; science has discovered the true causes of these inflictions, and men no longer rely upon religious supplications where obedience to natural laws can alone be successful. What might be termed the *physics of theology* have had, in a great measure, to yield to the *physics of science*, and *theologic morality* is being gradually transformed into *scientific and philosophic morality*, but none the less religious on that account. Men begin to see that what is physical and physiological truth, ought not to be considered social or religious error, and this introduces the thin end of the wedge which shall make *utility* the test of right and wrong. Secularism, with its exact knowledge, is overtaking and dissipating the errors and prejudices of theology. In the struggle Religion is preserved *pure and natural*; *self-love* is changed into *social*, *theology* into *rationalistic philosophy*, and *love of God* into *humanitarianism*—"for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Science supplies the knowledge, religious love of truth and goodness the force, and all the best desires and aspirations of the soul find a natural and congenial outlet in "Peace on earth and good-will towards men." Good conduct is not any longer a constrained matter of duty, nor a selfish policy, but spontaneous and natural—the mature result of *inherent and necessary forces*.

"There's a divinity that shapes our ends,
Rough-hew them as we will."

Human passions, impulses and aspirations, loves and hates, partialities and antipathies, hopes and fears, his scientific investigations and discoveries, his religious and social beliefs and institutions, are so many whirlpools, eddies, and wavelets on the grand ocean of Divine Force, and however independently and individually characteristic each movement and each feeling seems to be, it is but one of the infinite varieties which characterises the activity of the Life Principle which animates Creation, into which every other *life and motion* is absorbed as to *origin, continuity, and direction*. Accepting this view of the subject, we may think with confidence on the destiny of man, for we find it governed by a Power which cannot fail to achieve for human nature more than we are able to conceive of its capabilities. Certain millennial notions of human perfection are laughed at as the Utopian dreams of weak-minded enthusiasts; can any one doubt, however, but human nature, under this grand destiny which bears it onward, is capable of accomplishing *more* than the power of the human intellect is capable of conceiving? The savage could not possibly conceive of all the wonders which modern civilisation has realized, and however wonderful that realization may be, we believe much more remains to be accomplished, as to material, intellectual, and moral progress, than the utmost power of human conception can hint at. The fact that anything *remains* to be accomplished is sufficient proof that something *more will* be accomplished, for Nature cannot permit any of her purposes to fall short of maturity. As long, therefore, as the human mind can conceive of a condition of things when maturity is not yet attained, or when improvement is still possible, progress must exceed that limit of conception.

Were our Wills *free* we should retrograde to our primal non-existent condition as surely as a weight unsupported falls to the ground; *Necessity* alone secures us our existence, and every condition and incident of it. Under immature circumstances, our *Wills* are created by ignorant motives, but our *actions* are being constantly impelled, checked, directed, and re-directed, by the operations of natural laws; under mature circumstances, in us and about us, our *Wills* and *actions* would be absorbed into consentaneous conformity with the requirements of natural law—in either case, the paradox of the Author of Festus holds true—"Free Will is but *Necessity in play*."

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