

# 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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of the spiritual nature of man, and a comprehension of the relation of his soul-forces to his physical structure that the true functions of the brain are made manifest and provable beyond doubt by experiment.

Gall, Spurzheim, and Combe studied the brain in its relation to both mind and body, and evolved a system of Phrenology, locating with more or less accuracy the seat of our moral qualities and approximately determining their strength or weakness. Phreno-Mesmerism proved the general correctness of their system, and Dr. Leger with his magnetoscope more accurately gauged the strength of the Phrenologically indicated faculties; but Dr. Buchanan is the only man who has thoroughly grasped and presented a complete system of Anthropology, comprehending the whole science of man in all his parts and qualities. The word Sarcognomy, which Dr. Buchanan has chosen to express his system, is compounded from Sarcos (flesh) and Gnoma (an opinion); meaning therefore a judgment upon animal form, for it determines the Physiological and Psychic powers operative in all parts of the body; and this, we believe, is fully developed and presented in an elaborate work which ere now has been issued from the American press, and will soon be in circulation in all English-speaking countries. Its tendency will be to revolutionise medical treatment by first showing the connection between every organ of the body and the brain, and secondly, giving instruction in the practical application of the soul-forces through the sensitive channels, whereby equilibrium is restored and disease eliminated. No doubt the medical profession as a whole, and the majority of the public, will set their faces against such a sweeping innovation, and refuse to look into, much less test, the truth of the discovery, but there are a large and increasing number of thoughtful and progressive minds who have come to a recognition of the superior power of spiritual energies, and these are not slow to recognise and apply every new discovery which tends to the uplifting of humanity. It is to these more particularly we address ourselves, calling attention to the importance of Dr. Buchanan's work. To many of them his name and status will be known, but for the benefit of others who are influenced by the scientific standing of the propounder of any new theory,

THE article on "Sarcognomy," by Professor Joseph Rodas Buchanan, which appears in our columns this month, is one of much more importance than would appear to the superficial reader; it not only shadows forth, but exhibits as a fact scientifically demonstrable, the dual nature of man, illustrating the action of the spiritual forces of the mind upon the physical organism, and the reaction of the physical organs upon the corresponding portions of the brain, which is the citadel and operating battery of the soul. It has been and still is the custom of scientific men to view man from a purely physical standpoint, interpreting mind as the outcome of his organisation; hence all the diseases and derangements of humanity, even those classed as mental, have been treated on a physical basis by the faculty, with most disastrous results to the health and longevity of the race. Dr. Buchanan is one of the oldest, if not the oldest, student of Psychology in the world. Forty years of close practical application to the study of man from the physical, mental, and Psychic aspects, by a mind cultured, well balanced, and thoroughly eclectic in its tendencies, qualifies him to speak with some authority. This however he does not assume, but gives evidence of all he asserts, pointing at the same time to the means of verification. He maintains that hitherto the science of man has been vastly incomplete; the most eminent Physiologists, with the most accurate and minute knowledge of the body, are all "at sea" when they come to a study of the brain. Though it is recognised as the most important organ of the body, they do not even profess a positive knowledge of its functions, and why? because from a physical standpoint there is no adequate indication of them. The grey pulpy matter of the brain, under the most powerful microscope, gives no indication of its functions; it is only by the recognition

we may say that he has been Professor of Physiology and Medical Science in four medical colleges; was formerly Dean of the Eclectic Medical Institute—the parent school of American Medical Eclecticism—and is now President of the American University, Boston. He is one of the most energetic and industrious reformers of the day, and his last work on "Moral Education" (reviewed in these columns) is as original and thorough in regard to the harmonisation and development of the mind as his coming one is in regard to the body.

### PALINGENESIA.

*Translated from the French of Baron Dupôtet by*  
C. W. ROHNER, M.D.

CERTAIN philosophers of the past centuries made the following curious experiment: they took a flower, or a plant, in its whole beauty; they burnt it completely and gathered up its ashes; these remnants they placed into a transparent vessel, and whenever they desired it, the image of the flower or plant appeared in its original condition, with its natural freshness and beauty of colours. This apparition lasted for a certain length of time. I do not know the secret, but I am convinced that the thing can be done.

The apparition of the dead is no longer impossible. In this matter, however, we have not to deal with a vain shadow, with an image only, but with a reality, with a form that moves and may be recognised as Samuel was recognised at his evocation; and this very circumstance it is that renders the magical operation dangerous. It is seldom in vain that we disturb the peace of the departed; the shade which you have called up can attach itself to you, can follow you, can act upon you until you have pacified it. Our living men of enlightenment make sport of this ancient belief, with whose ground and origin they are unacquainted, not considering that the nations who preceded us, although they had other laws, other customs, other beliefs, were nevertheless as wise as we are now-a-days. The ancients, therefore, believed in these apparitions. *To bend the shades! to appease the manes!* what is it good for, say the wise of to-day, because they no longer believe in a hereafter? But this is the reasoning of ungrateful sons of greedy heirs, of silly and heartless men whose only inheritance is found in the grave.

This drop of water, which the sun evaporates, and which the air carries away, will return in its own good time; nothing is lost; everything is reproduced in its pristine form: but the material elements themselves act only upon matter; the soul of everything that had life has preserved its mould. The earth probably carries on its surface no more beings than it did ten thousand years ago. On the spot on which we now live, and on which flourish the arts, there was formerly only a simple village; and on the places where formerly stood powerful cities, we see now only ruins and haunts of unclean animals. Such will be the destiny of the city we now admire and think imperishable. Perhaps history one day will no longer remember our actual existence. Everything dies to be born again; such is the unalterable law.

To make a departed one appear, to derange and interfere with the new combinations and conditions into which he has entered, may possibly be a crime, which may be accounted for by the shudder which creeps over every evocator; he believes instinctively to commit a bad action, he had an indistinct idea that this kind of violence to the laws of nature will not remain unpunished.

The same thing happens when we, with our own hands and of our own set will, have interrupted the course and length of days of some human being; henceforth our life is no longer wholly our own; it seems to be, if possible, more in the hands and at the mercy of justice, human and divine.

Sport has been made of the sects who refused to kill animals, who shrank back from spilling human blood,

who experienced a positive and holy horror of bloody sacrifices, looking upon them as the greatest possible sacrileges; and still, when we come to understand their maxims, when we examine their state of morality, when we observe the life of peace and tranquillity which they led, we are struck with involuntary respect and admiration for them. In fact we do not find among these sects such monstrous characters as we meet with in the ranks of modern society; the Cains were unknown to them, and they did not even suspect the filth and moral turpitude of which our generation is a daily witness. Gather together in thought all that which in our civilised world bears the stamp of the beast and its frightful instincts, and see what desolation would be produced in town and country; man created in the image of God would appear to represent an appalling minority! Are there not beings who sweat blood and carry about with them the odour of cadavers! Although quite alive, everything in these beings is putrid; they poison life in giving it; their very death sometimes is a scourge, for it produces typhus and pestilence.

But we travel away from our subject; still everything somewhat helps to form a chain and is in common contact, and often when we fancy we have lost sight of our subject, we are in closest proximity to it.

That which deprives man of his celestial visions, and of his wonderful power of the soul, is the rottenness which defiles his innermost being and tarnishes the bright aspect of his mysterious sense; he sees no longer with any other eyes than those of the bull and the ram; his head, instead of being turned towards heaven, is inclined to the earth, for he knows only one pasture—that which fattens the body; the pasture where pure souls feed he knows not. Such is the *servant* who seeks in matter the spoil of each day. The true science, that of heaven, he is ignorant of. Has he not forgotten his very origin? He has done justice to himself by placing man in the animal kingdom. Only he has placed himself high up in the ladder, for sense and instinct are still wanting in him; without a doubt he supplies the deficiency by instruments which furnish him with sight and hearing; of this vain superiority he boasts as of a conquest. The meanest insect enjoying its liberty is happier than he is! There is the only difference!

Man, therefore, has lost the first of his gifts—divine perception; then the faculty of acting upon the elements and the whole animal kingdom by which he is surrounded. By his conduct he has shut up all the openings through which the rays of sovereign intelligence used to pass. The vent-holes of his soul are like those large church-windows which time and the accumulation of dust has made impermeable to the rays of the sun; the soul can hardly see through them. Speak of monsters to such a man, he will not be able to comprehend you—not unlike a half-drunken man who does not understand the man who addresses to him a moral lesson.

See how those lived who performed prodigies; take only into consideration the care which was employed in order to separate the sibyls and pythonesses (our modern mediums) from the rest of mankind, and how those lived apart by themselves—away from the vulgar crowd—who possessed the gift of seeing the signs of the times, and who were able to master the forces of nature herself. You will begin to understand how it is that only a vain, empty noise emanates from our learned societies and our academies, and how so many men considered eminent deny evident truths, not being able to penetrate any more spiritual truths, their sight being only open to the material aspect of nature. These, however, are the men who direct public opinion; these guide the intellects! To attempt to discuss before an academy the problem of moral and mysterious forces would be useless; and yet it is from these forces that we derive our notions of right and wrong; without them magnetism would be an empty name, the phenomena produced by it a pure invention. Let us, therefore, proceed with our researches and explorations, were it only to enlighten our minds.

If we put into a vessel a liquid containing salts in solution, we can by the aid of a re-agent obtain crystals or a precipitate representing the salt thus dissolved. It was impossible for the human eye to see the salt before

this operation began. We possess a far more potent reagent than this, for this re-agent acts upon the spirits of the bodies and separates them in an instant. This product, which the eye can see, represents to us the real image of the being, its form without the matter. Did we not act upon a fragment only of that which constituted the whole when endowed with life?

We have already been made acquainted with the means employed for this purpose: the mixed force produced attracting henceforth to itself the spirit of the bodies. We must not believe that the time which has passed by human beings has left them only their material or terrestrial part, they can also preserve a remnant of the fire which animated them. It is thus that the leaf long detached from its branch can furnish an essence which recalls the tree that produced it. The profounder a mystery is the more is it necessary to make efforts to get to its bottom. I suspect the whole earth to be animated, and I believe the air contains, without our seeing it, the elements to cover the surface of the globe with so-called spontaneous creations.

Nature herself evokes and, so to speak, calls back into visible existence each specimen of the things past, desiring to render eternal that which to our eyes appears to have only a fleeting existence. Her law is stamped on each being of which she has foreseen all the changes and all its metamorphoses. Art penetrates a few of the secrets of nature; it can open a grave, and say to the dead, "rise!" In the same manner we can, by the mere exertion of silent thought, bid the living man who walks in front of us to return; and he will return to us and look at us, having felt in himself the appeal made to him by us. In the same manner also, the last remnant of life in a dead body will make an effort to disengage itself from the last tie of matter and present itself to our view. But let the vulgar crowd not imagine that it is sufficient to command and to will as it is usually done to make the living obey our orders; we tell the crowd beforehand that they will obtain no result. It is necessary that the rays of the soul be concentrated by a great struggle of the spirit and directed upon the remains of him whom we wish to resuscitate. It is necessary to feel in oneself the ebbing away of one's own life, to feel it penetrating or advancing to the place to which thought directs it; also it is necessary to feel the secret rapport which invites the two substances. In return for the life which you have given away you will obtain a cold sensation which will almost freeze your bones. Have no fear, this is only a passing sensation; this sensation is requisite for the full development of the phenomena. In one word, it is necessary that there should be for a moment a wedding or union, or rather a violation of nature. Without this concatenation of causes no effect need be expected.

The ceremonies of the ancient magicians practising necromancy, their sacrifices, their circles, their mystic language, and their cabalistic phrases were only matters of secondary importance; they sought thus to prepare their souls and bodies in order to stir up the spirit to wring from it the element of success. At that moment of time the magician became irrecognisable; his features became disturbed, and in a manner he was like a dead man, without a doubt he tasted death to a certain extent at the time of his experiment, for one half at least of his vital forces had left him and gone to the dead, who in his turn had filled the vacuum. It even occurred often that the magician would remain stupefied and powerless for a long time after his operation.

Certain peoples of the North are still now very expert in these incantations and enchantments; and thus it was that some travellers were enabled by these magicians to get news from, and have intercourse with, their friends and families, although living at a great distance from them.

Those persons who in our country allowed themselves to be burnt, not wishing to be inconsistent—often a simple confession was all that was asked of them—had therefore seen that which escaped the eyes of justice during those moments when they were found like dead, and when they could be beaten without their manifesting the slightest sensation of pain. They had seen, without quitting their habitation; they saw with the eyes of the

spirit. Hence it is plain that the body is nothing more than a case or sheath; and, as in all the evocations of which we have spoken formerly, it is the movable portion, the spirit, which is the agent of all these apparitions.

There lies hidden ancient science, the source of miracles and wonders. He who does not know this is only a vulgar man, who lives without knowing what he is, without knowing that he has a soul, unable to comprehend one iota of the meaning of scripture. He only sees one side of life—the material side; ethical science is a dead letter to him. It is this latter science, however, which ought to give the finishing touch to education and impart the highest degree of initiation.

But all men are not strong enough to receive it—this last degree of initiation; most of them would become deranged by hearing its revelations. Thus thought the ancients, because they revealed nothing concerning these matters. A long preparation was necessary, and the priests waited a long time in order to assure themselves that their pupils were able to understand them, and were fit depositories of so great a secret.

The ancient sages thought that science may become dangerous in the hands of certain people; that it was not proper that all men should be instructed. They thought also that for their government all that was required was to provide them with just enough knowledge for their common daily wants; that a surplus makes them wretched and indomitable, may even be incapable to be of use to their fellow-men, and only fit to disturb the peace of the commonwealth. An unfinished or partial education produces what is called *esprit forts*, atheists, and ambitious and unscrupulous citizens, whilst real and profound knowledge fills man with a true faith and makes him resigned to his lot; he accepts his allotted task without striving for honours and power. But it takes a long time and much labour to acquire this knowledge; hence we see superficial spirits abound, and incapables flatter themselves to be the fit and proper rulers of the state.

Is it really better that things should be thus? I do not know. One may live without much science, as many states also are governed without wisdom. But light is necessary for the performance of capital and durable work. The science of magic, therefore, is not every one's business; it can only be understood by a few.

Tungamah, 2nd Nov., 1884.

#### SARCOGONOMY:

*An Exposition of the Relations of Soul, Brain, and Body;*

By PROF. J. R. BUCHANAN.

*Written expressly for "THE HARBINGER OF LIGHT"*

It is over forty-three years since I discovered the impossibility of the brain in persons of a sensitive organisation, who possess normally the susceptibilities which were previously supposed to be confined to the Mesmeric or Somnambulistic condition.

Through those experiments, in which every portion of the brain was excited and made to manifest its functions, as in anger, pride, fear, avarice, hunger, courage, mirth, religion, friendship, etc., I was enabled to make the complete Psychological analysis of man, which corrected and completed the discoveries of Gall and Spurzheim.

The system of Phrenology thus developed was remarkably accurate and complete in its application to cranial examinations, and was in harmony with the comparative craniology of animals, which was not the case with the Gallian system. If Dr. Gall had paid more attention to comparative craniology, it would have protected him from important errors.

The system of Gall, based upon inferences from comparative development, could not have realised more than a strong probability in any of its special doctrines of cerebral organs, and my own critical observations of comparative development among persons of marked character, enabled me even in the first year of my devotion to the subject, to detect important errors. At the same time the numerous researches and experiments as to the functions of the cerebellum, and the results of pathological anatomy made it very clear that Gall was greatly mis-

taken as to the cerebellum, in devoting that organ entirely to the sensual faculty.

It cannot be said, however, that the Gallian system was fictitious or substantially erroneous, although it embraced important errors. There was enough of truth in it to convince all or nearly all who ever studied it properly, by learning to judge comparative development, and carefully studying the heads of men, women, and children, as we find them in society, in prisons, and in hospitals. Indeed the practical students of Phrenology have generally become enamored of its principles, and without attempting a critical comparison of the doctrines with facts, or fairly meeting certain contradictory facts, have given the science much more credit than it deserves.

The illustrious originator and leader in any department of knowledge is generally followed, not by co-laborers, but passive imitative pupils, who seek to confirm, but not to enlarge or modify his doctrine. There has been very little originality or criticism among the followers of Gall, and very few indeed have made a proper Psychological study of crania in connection with the brain. The greater part of what has been done in that way has been to supply the market for Phrenological opinions of character—a business generally with little either of the scientific spirit or scientific attainments.

As Phrenological craniology or cranosophy was a science of observation, it naturally declined, as would any other branch of natural history, when observations ceased to be made, except as a matter of business by a few, to whom it was a trade, prosecuted on mercantile principles.

Very few indeed who understood cerebral anatomy have within the last thirty years paid any attention to the Gallian method of comparing external development. Hence to anatomists the science gradually assumed the position of an unverified hypothesis, concerning which they were much more familiar with the difficulties and objections than with its illustrative facts. But had it been otherwise—had the zeal manifested by Vemont, Audral, Broussais, Fossati, Elliotson, the Coombes, Caldwell, Macartney, Simpson, Cox, and others, become general in the profession, it could not have placed Gallian Phrenology in the rank of a fully established science, because its basic evidences were of two indefinite and complex a character for positive science. No very critical observer would have given it the unqualified adhesion which we give to Physiology and the greater portion of medical science, on account of the difficulty of obtaining satisfactory data. The irregular thickness of the cranium offers less difficulty to the expert cranosophist than the irregular conditions of the brain, which may have in some of its convolutions the power produced by cultivation, excitement, and increased circulation, greatly surpassing the indications of external development, and in others the inactivity resulting from lack of cultivation, and a slow decline, running into atrophy or softening. Such conditions, making the external development an incorrect criterion, would if not detected introduce an element of inaccuracy and uncertainty, and a still greater amount of obscurity and uncertainty would have arisen from the fact that the basilar and inter-hemispherical surfaces had not been explored. Adding to these sources of error and doubt the positive errors of the science, in reference to the locations of acquisitiveness, destructiveness, inabiteness, concentrativeness, cautiousness, constructiveness, mirthfulness, etc., which were erroneously located, it is obvious that a critical study of the subject in an impartial and cautious spirit, might have destroyed confidence in the reliability of the science.

Such would have been the result of my own studies had I not found the majority of Gall's discoveries confirmed by critical observation to an extent that surprised me since I knew the imperfection of his Psychology. This made it my duty to adhere to his verifiable truths, and endeavour by additional observations to learn the functions of those portions of the brain which he had mistaken or had ignored, and also to locate in the brain many Psychological faculties which he had not embraced in his scheme.

A still more extensive labour then appeared necessary.

Gall had never spoken of the brain except as an organ of mental characteristics. He had overlooked the fact that the brain as the commanding organ of the body and centre of its sympathies, must be the controlling power in Physiology, having a combination of Psychic and Physiological functions, and must have in its different regions *definite relations* to all our Physiological functions; for there is nothing in Biology or any other department of science, which is not definite and governed by precise laws.

The magnitude of such a task might have appalled me, but I felt that I already held the clue to lead through the labyrinth, for I was positively certain that *comparative development* in connection with function was a clue that was reliable, and that such studies had enabled me to pronounce on character correctly, not only in the living head but in crania brought before me of which I knew nothing, as in the case of the skull of Morgan Williams, from which I detected not only his criminal character but the enormous difference in his lower limbs.

Yet in this course of successful discovery, verifying every step as I advanced, and having discovered the seat of the sense of feeling in the brain more than thirty-five years before it was verified by Dr. Ferrier's cruel experiment on a monkey. I felt that I was struggling for an almost barren victory. I might build up a science of philosophic beauty in its Psychology, for which a few would prize it, and I might be able to show its value in the accurate description of individuals, and thus give it a certain popular currency in my own sphere of influence, as I did forty-five years ago: but innovations progress so slowly, and the spirit of modern science is so skeptically exacting, especially in all biological matters, that I felt it to be utterly impossible to realise my aims in giving Psycho-physiological science a firm foundation in the public mind, unless I could place the entire Psycho-cerebral science on the basis of positive demonstration, instead of complex inferences from numerous observations that would require skilled observers.

It was my singular good fortune to succeed in accomplishing this in the spring of 1841, and it seemed equally singular that this simple discovery should have so long escaped the observation of intelligent men, after millions of illustrative facts had occurred which might have given the clue, and millions of experiments in healing and controlling the human constitution had been performed, in which it had never occurred to any one that the brain was the most important subject of experiment. It seemed remarkable, too, that Gall and Spurzheim in their profound and skillful study of the brain had never thought of making it the subject of experiment, which would have enabled them at once to solve the entire problem of which they ascertained only a very limited and inaccurate as well as incomplete solution by the study of crania.

Does it not seem as though there is a cosmic absence of mind—that men are so fixed in old habits of thought as to overlook the simplest suggestions. How very simple seems to us now the action of the heart in circulating the blood, and the action of steam in propelling machinery. Yet it required a Harvey and a Watt to force these simple ideas into popular acceptance against the stubborn inertia of all classes. Still simpler is the conception to which I have been indebted for the entire evolution of Anthropology—that the organs of the brain may be excited by agencies applied directly over them. I found that what was called a magnetic influence—the influence imparted by the hand and used to operate on Mesmeric subjects in a state of somnambulism or trance, was capable of affecting persons in their natural state; and that in a warm climate the majority of the population were accessible to such influences, so that there was no difficulty in making experiments upon as many as we desired—a fact which was amply verified in the medical and surgical experience of Dr. Esdaile in India.

I was then at the City of Little Rock, the capital of the State of Arkansas, and made a public presentation of my discovery by lectures and experiments upon citizens. The discovery made a great sensation at the time, and my experiments were repeated in many American cities and frequently in Great Britain. They were repeated by



the brilliant Prof. J. K. Mitchell, of the Jefferson Medical College of Philadelphia, (his subject being an editor named Joseph Neal, author of "Charcoal Sketches"), and he made a sketch of the results in a diagram which he gave me soon after.

But none of all who engaged in such experiments, not even Dr. Spencer, T. Hall, and Dr. Ashburner, of England, ever carried them to any practical result, or any development of cerebral science worth mentioning. The only gentleman who has ever in a scientific spirit made any important, and original explorations along the path that I had opened was the late Prof. DENTON, whose brilliant illustrations of the power of Psychometry in "The Soul of Things," was a fascinating portion of his great scientific labours. Alas! he died too soon for the interest of progressive science, bearing a fame that will increase with the progress of time.

Since 1841, having carried out my experiments on brain to a complete survey of its entire surface, resulting in a complete view of human Psychology (capable of being verified in the comparative development of animals) and a discovery of the Physiological influences exercised by the brain, by which discovery the mysterious union of Physiology and Psychology is explained, this complete view of the constitution of man necessarily required the word ANTHROPOLOGY for its expression.

This was comparatively a novel term when I began to use it, and much misunderstood, for previously there had existed only the unconnected fragments of such a science, and their union in a systematic view by the exploration of the brain was the beginning of systematic Anthropology—the clear conception of soul, brain, and body, and their exact correlations, which I embodied in a concise "System of Anthropology" published in 1854, in a volume of four hundred pages, of which I expect to issue a greatly improved edition next year.

Since 1841, in the innumerable experiments made as illustrations of my lectures, I have on all occasions desired the critical investigation of the subject by intelligent and professional gentlemen, with the uniform result that the committees were satisfied with the demonstrations, and made favourable reports. I would refer especially to the reports by the faculty of Indiana State University, by a committee of Boston physicians, and by a committee at New York, headed by the poet, Wm. Cullen Bryant, all of which fully endorsed my claims as discoverer of the key to the science of man, and narrated interesting experiments in confirmation. The medical member of the New York committee, Dr. Ferry, said and published, that the greatest discoveries in Physiology by my predecessors dwindled into insignificance compared to my discovery revealing the functions of the brain. But when Dr. Ferry established the New York Medical and Surgical Journal, which I believe is still flourishing, he was told by the older members of the profession that if he dared to advocate my discoveries his journal would be crushed. Whether he would have defied their opposition, if he lived, I do not know, as he died soon after, and it was proposed to raise a monument to his memory as he had not lost caste by his liberality.

But the distinguished friends who smiled upon my first attempt at propagandism are all in a better world to-day. Dr. Ferry, Prof. Caldwell, President Wylie, Pierpont, Theodore Parker, Prof. Denton, Bryant, Epes Sargent, Judge Ronan, Frederika Bremer, Dr. Spencer Hall, Rev. Dr. Strickland, Bishop Otey, Gov. Foote, and Geo. D. Prentice the brilliant editor, have all gone to higher realms, and so have nearly all my learned colleagues in the medical college in which we upheld the freedom of the medical profession.

In the Boston experiments I exhibited the power of controlling the action of the heart through the brain in an intelligent physician belonging to the committee. The only difficulty I found in such demonstrations was not in satisfying the committees by the success of the experiments, but in inspiring physicians and literati with sufficient interest in the subject they so reluctantly approached, and sufficient moral courage and manliness to prosecute the investigation of a subject upon which the authorities of the medical profession frowned.

This experience was then surprising to me, and soon

destroyed my interest in the diffusion of a novel science in the medical profession, which I found controlled by authority and precedent, averse as in the days of Harvey to any material innovation. But my experience was not at all singular, it belongs to the history of every innovation, the progress of every discovery, and is still illustrated in the hostile treatment of Homeopathy by medical colleges.

It was evidently necessary to have a new departure in the profession, and instead of appealing to the closed ears of the adult profession, I appealed to the young and engaged in the great movement of American liberalism, which assumed the name of "Eclectic," and became for a number of years the Dean of the Faculty of the parent school of American Eclecticism, the Eclectic Medical Institute of Cincinnati, in which the new Anthropology became for ten years the recognised philosophy of that flourishing college, and was at the same time propagated by the publication of a monthly, "*Buchanan's Journal of Man*," which I propose to renew as the only channel through which the new science can reach the public and have free utterance.

This necessary preface brings us to the subject of Sarcognomy, which was an important portion of the new Anthropology.

I found in 1842 the same sensitive impressibility in the body as in the brain. The application of the hand on any part of the person of a sensitive produced a local exaltation of the functions, similar to that which was produced in the brain, and similar to the concentrative influence of the negative pole of a galvanic current. This similarity I recognised in my original experiments, and at first thought of relying on Galvanism as my experimental agent, but on comparing the effects of Galvanism with those of the human nervura applied by the hand, I preferred the latter, not only for its convenience and simplicity, but for its greater congeniality and wholeness.

My experiments upon the body demonstrated that the sympathy of the mind and body which has so long attracted the attention of thoughtful observers without eliciting any explanation was not a vague general responsiveness or reciprocity of influence, but a sympathetic association, governed by very definite laws—a sympathetic association and correspondence of the entire surface of the body and the entire surface of the brain, the superior portion of the brain corresponding with the superior part of the body, and the inferior with the inferior, and a similar correlation existing of the anterior with the anterior and the posterior with the posterior. In short, *each cerebral organ has its counterpart in the body*, and substantially the same experiments which can be made on the brain can be made on the body, in consequence of their intimate sympathy.

Impressions made on the brain are primarily psychic, as cerebral action has no physiological effect until transmitted to the body. Vital action in the body is primarily solely physiological, as that of the brain is solely psychic. But if their action be mutually sympathetic, the triple reaction of soul, brain, and body will become apparent. Mental conditions producing commotion in the brain will result in physiological effects in the body, as when fear, exciting the inferior portion of the middle lobe of the brain, produces accelerated action of the heart, and courage, affecting the superior and posterior regions, produces a steadier and slower pulse; or, on the other hand, inflammation of the heart (pericarditis or endocarditis) reacting upon the inferior portion of the middle lobe of the brain, affects the soul, and produces in the countenance that expression of anxiety and alarm which is a recognised symptom of the disease.

The relation between the soul, brain, and body may be readily illustrated through the heart, and was demonstrated in my experiments on Dr. Lane before the Boston committee of physicians in 1843, the condition of the pulse being noted by Dr. John Flint, and the experiments reported by Dr. Bowditch and published at the time in the *Boston Post*.

The experiments were made by exciting the cerebral organs, and affected the mind as well as the body—the mental conditions being stated by Dr. Lane as he felt

them, and the physical effects noted by the committee.

Before other committees and before classes I have experimented on the body, producing the primary physiological and secondary psychic effects, and these experiments in every lecture have proceeded with as much regularity, success, and satisfaction as those of the chemical laboratory. The students after instruction have experimented on each other and on patients with similar results.

Let me say before going further that as these views may appear singular and hypothetical to any who are entirely unacquainted with the subject, that they are to me as positive as any portion of physiological science, and equally so to all those who have had thorough personal instruction in the science of Anthropology. In reference to the functions of the various organs of the brain, I can say that I have distinctly felt and recognised the action of almost every organ in the brain, certainly more than three-fourths, in the course of my experiments and at other times, and that I enjoy as distinct a certainty of the various local excitations in the brain as one can have of his muscles by the sensations when he exerts them, and by the localised fatigue following their exertion.

The overwork of any organ produces something like fatigue, a quasi aching feeling at its site. The fresh normal condition of the brain is entirely free from local sensations, with a feeling of comparative ease and brightness. The strong excitement of any region is accompanied by a sense of fullness, warmth, and tension, as if from some interior pressure, which is sometimes increased to an external throbbing in the scalp. Irritation of any organ by a disagreeable mental impression is accompanied by a sensation in the scalp of a corresponding abnormal character, sometimes even by a sharp pricking sensation. Intense excitement is sometimes accompanied by a convulsive feeling in the scalp, as if the brain was being erected. This occurs especially from feelings of resentment and defiance.

After delivering a lecture, the various sensations in my head inform me truthfully what faculties I have most vigorously used. The entire absence of sensation over organs that have been entirely quiet, contrasts strongly with the intense consciousness over those which have been active. These sensations are exactly localised over the organs whose conditions are indicated.

Long experience has made me familiar with these local sensations, and their coincidence with the conditions of the brain; and some of my experience in that way would be considered marvellous. But there is nothing anomalous or even singular in such an experience as indicates the conditions of the brain. I believe that every person of acute sensibility who would give his attention to the subject might have the same experience.

There is a close connection between the conditions of the brain and of its envelopes. The integuments of the scalp have their sensibility greatly increased in cases of inflammation of the brain, and diseases which affect the cephalic membranes produce much sensibility and pain in the head. Hence any strong mental action, as it affects chiefly the cortical surface of the brain must affect its membranes, and the external integuments, so as to produce some sensation, if observed.

Any one who is not capable of perceiving such effects must have either a dull sensibility or an unexcitable brain. Such evidence as this is accessible to all who are willing to study their own sensations in connection with a true map of the brain. But the maps of Gall and Spurzheim are not sufficiently correct and minute to be always satisfactory for such a purpose, though correct in a majority of the locations.

Those who are sensitive—who in testing a medicine, for example, get an impression of its influence as soon as they taste or handle it; those who feel keenly the influence of another's presence as congenial or uncongenial, and are sometimes affected by spirit influence, or who feel too quickly the morbid influences from the sick, may have a more decisive experience in the excitement of their own organs, and in experimenting on the sensitive, as I have been accustomed to do for forty-three years, satisfying and convincing all concerned, they can easily

feel the invigorating and warming effect of a hand applied on the base of the brain at the junction of the head and neck, or the happy and soothing influence of a hand applied on the upper surface of the head.

In making our experiments to illustrate Sarcognomy, we illustrate and prove in a definite and scientific manner the sympathies of soul and body which the intelligent world has long recognised in a vague and unscientific manner; and we also develop those correlations of mind and body which are universally illustrated in disease, and which have attracted more attention since Homœopathy has enlarged the study of symptomatology.

Thus the higher emotions, belonging to the superior surface of the brain and correspondingly located on the heart, have always been located there in popular descriptive language, oratory and poetry. "The emotions of that swelling bosom," is a familiar expression of the orator. Affections are considered affairs of the heart, which is really affected by them, and which has a position in the heart that is associated with the affections. The breast or bosom is supposed to be the seat of interior thoughts and emotions.

The hopeful character of the upper region of the chest has often been illustrated in consumption, which has its location there, and the moral character or influence of a disease is lowered as its position is located lower in the body. At the heart we realise the excitability and fear which constitute a regular symptom of pericarditis expressed in the countenance. The corresponding cerebral zone is one of excitability.

Below the diaphragm we come upon influences which are irritating and mentally depressing—irritating posteriorly, depressing anteriorly. I find the base of the middle lobe anteriorly to be the seat of depressing, debilitating influences, and the same influences belong to the middle region of the trunk, just below the diaphragm and ribs. There is an accumulation of sensibility in the solar plexus, the phrenic and pneumogastric nerves and the inferior dorsal, reinforced by various plexuses—which constitutes the chief condition of morbid liability—which liability is increased by foreign, dead excrementitious matters in the abdomen and the degenerate character of the portal blood going to the brain, which is the most devitalised portion of the circulating blood.

These conditions, affecting the liver and stomach, produce the hypochondriac, or man of intensely morbid sensibility, and the name given him indicates that the intelligent have always intuitively perceived that such morbid depression comes from the hypochondriac region of the body. In like manner the word melancholy is instructive, as it embodies the intuitive perception that gloomy feelings are associated with dark bile.

There is a great contrast between the mental influences above and below the diaphragm, and as we descend in the trunk we reach still lower conditions, finding in the pelvis the elements of all forms of mental and nervous derangement.

Each locality of the body has a special and peculiar relation to the mind, which is conspicuously apparent when it becomes diseased, and on careful review of Pathology will show the very same relations or sympathies between the mind and body which I have brought out with far greater precision and distinctness by Psychophysiological experiments in the healthy, natural condition, which have enabled me to make a map of the Psychic relations of the entire body, which corresponds with the Psychic map of the brain.

These experiments are more instructive and accurate than the study of Pathology, for the illustration of functions and sympathies; but I refer to Pathology (which has not revealed to any one the law of Psychophysiological sympathies) because its coincident testimony demonstrates that the laws which I have discovered always operate in disease.

I would call the attention of physicians to this subject—especially homœopathic physicians, who are so careful in their symptomatology, and who by giving this neglected subject proper attention might furnish overwhelming illustrations of the psychic tendency of each organ of the body.

That the contents of the thorax have a corresponden-

tial sympathy with the contents of the cranium, and that the superior portion of the chest especially sympathises with the upper portion of the brain in its happy emotions that the influence of the upper portion of the chest is more pleasant and normal, that of the lower portion, including the heart more exciting, and that as we descend in the trunk the influence becomes more disturbing and depressing, until at the bottom of the pelvis they are hostile to the integrity of the brain, is a general statement of principles which sarcognomy illustrates in detail, and which are fully presented in the volume of "Therapeutic Sarcognomy," just published, with the application of these physiological principles to the treatment of disease by animal magnetism and electricity.

The contrast between the mental conditions promoted by the organs above and those below the diaphragm is very well known. Dr. Marshall Hall says, "The temper of the patient is singularly modified by different disorders and diseases. The state of despondency in cases of indigestion forms a remarkable contrast with that of hopefulness in phthisis pulmonalis."

Dr. Fothergill, of West London Hospital, says, "In tuberculosis of the lung there is commonly such an emotional attitude in the patient as has earned for itself the designation of *spes phthisica* (consumptive hope). Here the hopefulness is as irrational as is the depression of some other affections. The consumptive patient just dropping into the grave will indulge in plans stretching far into the future, ignoring his real condition and the impossibility of any such survival as he is calculating upon." "In the initial or pre-tubercular stage of pulmonary phthisis," says Dr. Fothergill, "the intellect seems to possess a power and brilliancy exceeding the normal standard."

Dr. Phillip says of pulmonary diseases, "The more florid and clear the complexion of the patient is, the less he is troubled with what are called bilious complaints; the less the spirits are depressed, and the more confidence the patient has in his recovery, the more reason to believe that the disease has originated in the lungs."

The expansion of the lungs from emotional and intellectual action is familiar to those in whom the higher emotions are active. Truly good bright women, who have this emotional activity, are very conscious of this emotional expansion of the lungs. Physical corresponds with mental inspiration, and the same regions in the brain which favor the expansion of the lungs contribute also to the inspirational mediumistic temperament. Emerson says, "There is a certain heat in the breast which attends the perception of a primary truth, which is the shining of the spiritual sun down into the shaft of the mine."

Sarcognomy explains these sympathies by a definite law. The superior emotional faculties sympathise with the lateral superior portion of the lungs. The emotion of hope connects with the location above the mammae. The intellectual faculties sympathise with the central or bronchial region of the chest. Hence a pathognomic symptom of bronchitis is a peculiar pain in the forehead.

I have often noticed in my own person the definite sympathy of the very summit of the lungs with the superior posterior region of the brain, in the neighbourhood of the organ of firmness, and have invariably found that a slight hyperemia of the lungs, brought on by a cold, the exaggeration of which would have amounted to pleuro-pneumonia, produced a marked increase in the general activity of the brain, as much in the affective as in the intellectual regions, which enhanced my capacities for social intercourse, and for the duties of a public teacher.

Warm clothing around the chest, or a stimulating plaster upon any portion of it, have a similar tendency and would be beneficial to a public speaker if not carried too long. Mr. Dunscomb, of the British Parliament, acted on this principle by wearing a stimulating plaster on the chest when he had to address the House. The best effect of a stimulating plaster for such a purpose, would be obtained by wearing it between the shoulders, on the upper part of the spine.

While the superior portion of the lungs sympathises with the superior portion of the brain, as I have shown

in Therapeutic Sarcognomy, the inferior portion has a closer relation with the lower half of the brain, which is a region of irritability and animal impulse, and is associated with diseases of a sthenic character, and high inflammatory type. When I say it is associated with the lower portion of the brain, I do not speak of inferences from pathology, but of positive experiments on the brain and thorax, which to me after forty years of familiarity are more satisfactory and instructive than pathology.

Hence while the poetic and hopeful consumptive diseases affect chiefly the upper portion of the lungs, pneumonia, with its high inflammatory character, associates chiefly with the lower portion. Such was the statement of Laennec, that pneumonia generally commences in the lower lobes and spreads upwards. Andral found pneumonia in the whole lung only in one case in eight, and these cases were probably no exception to Laennec's rule of beginning below. He found the inflammation distinctly located in the lower lobe in forty-seven out of seventy-seven cases. There is no reason why the external causes of pneumonia should affect the lower region in preference, but its greater tendency to inflammatory affections. There is a maximum of irritability in the lowest portion of the lungs, and the sides of the trunk—a region which electricians find to be especially irritable, and which sympathises with the basilar organs just above the ears.

Inflammatory affections of a high grade, indicating abundant vital force, are more apt to show their power when there is a broad and deep basilar region to the brain (indicated commonly by the stoutness of the neck). They tend to their full development in the limbs, especially the lower limbs, which have the closest sympathy with the basilar regions, as the superior lobes of the lungs have with the coronal regions.

The maximum development of inflammatory conditions of the blood occurs in rheumatism, which develops as high as ten parts in the thousands of fibrin, the test of inflammation.

Gout and rheumatism, which are especially affections of the lower limbs (as intermittent fever is an affair of the spleen) though not strictly confined to their proper habitat, stand in antithesis to the upper portion of the lungs and to consumptive diseases.

When Dr. Macdowell (author of the best treatise on pulmonary consumption, in 1840, which had ever been published), was a medical student at Philadelphia, he and his companion in the class in Virginia, being in fear of consumption in their own persons, and believing that gout and consumption were antipodal conditions, determined to adopt the regimen most favorable to the development of gout, which they carried far enough to defeat the consumption, and his companion carried a great deal farther.

As a collateral illustration I would say that cold applied to the lower limbs, especially below the knee, is the most efficient way to produce or aggravate a cold or pulmonary irritation, and warmth is very efficient in giving relief. Hemostasis either by the vacuum method or by ligatures applied around the thighs producing a local hyperemia of the lower limbs is the most efficient of all curative agencies in pneumonia. I could mention a case of acute pneumonia, which under the then fashionable treatment advanced steadily towards death without the least mitigation, until in despair medicine was entirely abandoned, and ligatures placed firmly around the thighs, under which treatment alone a rapid change and convalescence occurred.

The cerebral sympathies and consequent psychic conditions of gout and rheumatism, especially the former, are antipodal to those of consumption. "How few are the men," says Dr. Ashburner, of London, "who acquire gouty habits, who do not lose the power of calm reasoning. They are notoriously an irritable race. Their irritability often leads them to conclude that every one is wrong except themselves. No matter if you bring abundance of evidence to prove the insanity of their conduct, it is of no avail."

As to locality, gout belonging chiefly to the great toe and ankle is lower in position than rheumatism (which is more familiar with the knee-joint), and therefore has a

more injurious influence on the mind. Depression of spirits frequently precedes the attack, and the gouty patient, according to Watson, "is apt to be exceedingly dejected and hypochondriacal, morbidly attentive to every bodily feeling, disposed to exaggerate his sufferings, and apprehensive of the worst event."

The lower half of the body, including the lumbar and sacral portions of the spinal cord, is associated with the basilar half of the brain; and gout lodged in the lower limbs, which depend on the lumbar and sacral regions, is consequently associated with the indulgence of the animal appetites and passions, and therefore rarely appears in women, in whom these appetites and passions are less developed and less indulged.

All the degrading tendencies and capacities of human nature associate with the lower half of the body and of the brain—all the ennobling tendencies with the superior half of each. When we wish to transmit our personality to friends or posterity a bust is sufficient; we do not care to go below the waist. Indeed the head alone is a sufficient representative, as it is a complete embodiment and expression of the soul, and the noblest part of the person, but it receives additional strength and dignity by association with the nobler part of the body.

It would be unnecessary to present any more Pathological illustrations unless in the pages of a medical journal. To the general reader and the artist the more interesting and picturesque aspect of Sarcognomy is found in the development of human and animal forms. The entire animal kingdom is an illustration of the same laws of cerebral and corporeal development which are demonstrated by experiment in man.

Finally, it is obvious to all who are capable of thinking deeply on such subjects that we are now at the dawn of a new civilisation and enlightenment. The nineteenth century found man still ignorant of himself, unacquainted with the anatomy and functions of the brain, which at the beginning of the century made their first imperfect appearance in the pages of Gall, the pioneer anatomist of the brain—unacquainted with the marvellous phenomena of the nervous system which were illustrated by Mesmer at Paris—unacquainted with life in the spirit-world, and its wondrously accessible nearness to our daily life—and profoundly ignorant of the trine relations of soul, brain, and body, having nothing that claimed to be philosophy but the vague speculations of metaphysicians, which Lord Bacon had not consigned to oblivion.

Progress is slow. In 1808, Gall presented his profound memoir upon the brain to the French Institute, resisted by the adverse influence of Napoleon and the Emperor of Austria. In half a century it failed to overcome the hostile influence of the medical profession.

In 1841, the cerebral discoveries of Gall were completed by my demonstration of the entire functions of the brain by experiment; and in 1842 I completed the Science of Man by demonstrating the sympathies of the brain and body, and thus forming a complete science of soul, brain, and body, which recognised the spirit-world and the *modus operandi* of our communication with it, thus blending Pneumatology and Physiology in one grand science, the basis of all philosophy. Soon after this I discovered in Psychometry the methods of intellectual progress, to which science and philosophy will be more indebted hereafter than to all preceding methods.

Seven years afterward began those manifestations from the spirit-world, for which I was prepared, which are changing the religion of tradition into the religion of philosophy.

Now the enlightened few who keep pace with advancing wisdom may understand the constitution of man in his life on this planet and his destiny in a higher world. By Psychometry and Spiritual revelation the origin of all things will be clear. By Anthropology the wise re-organisation of society, philosophy, education, and the medical profession will be guided, and by spiritual companionship and instruction the masses will be elevated to a higher life. The nineteenth century has surpassed all its predecessors combined in its contributions to human progress. The last of these scientific contributions, Sarcognomy has an important part to play in establishing correct views of physiology, which has heretofore

been exclusively materialistic, and bringing medical science into harmony with the true spiritual science of life.

Boston, 29 Fort Avenue, October 21, 1884.

## THE LYCEUM PICNIC.

THE Annual Picnic of the Melbourne and Richmond Lyceums was held at the Survey Paddock on Monday, November 10th, and was generally spoken of as one of the most successful of these usually pleasant gatherings. The weather was all that could be desired, a bright clear day with a gentle southerly breeze tempering the heat of the sun, and its exhilarating influence was apparent in the equally "bright and sunny faces" of the 140 children who, with their leaders and officers, assembled at the Prince's Bridge Station *en route* for their camping-ground. On arriving at Picnic platform about 9.45, the Groups, with their Regalia, were marshalled in double column by the Vice-Conductor and Mr. Terry, and headed by the Lyceum Banner, and a military band marched to a well-grassed and shaded spot, which had been previously selected, and marked out for their exercises. Here by a skilful series of countermarches they were brought into position in their respective places, and sang with good effect, "Sing all Together" from the "Lyceum Leader," then headed by the band they marched to the grounds of the Richmond Lyceum, and forming a circle round it gave three hearty cheers for that institution, which were heartily responded to, and presently the compliment was returned by the Richmond Lyceum visiting and cheering the Melbournites. After an hour spent in racing, swinging, and various games, the Lyceum was called to order by Mr. Haviland, and joined by the Richmond Lyceum in songs, Golden Chain Recitations, and Musical Readings. This was followed by marching and evolutions, the thirty-six handsome standards and flags of the two institutions making a grand display. At 12.45 luncheon was served to the children, who, seated round their leaders in shady places on the turf did full justice to the good things provided for them.

At 2 p.m. there was a competition in recitation by girls and boys which excited considerable interest, also for "Pearls of Wisdom" (original proverbs by the children). The prizes for the former were won by Miss Louisa Fryer, Miss Ethel Warne, and Master — Kennedy, and the latter by Miss L. Fryer and Master Naser. Races and jingling matches filled in the time till 4 p.m., when the competition for calisthenics by members of the Richmond Lyceum engrossed attention. The calisthenics were led by Mr. Greenham, and energetically followed by the children. The two prizes for girls were won by Miss E. Chipperfield and Miss E. Vail. The boys' prize was after a second trial awarded to Master J. Campbell. The prizes were three large and handsome books given by Mr. Greenham, who presented them with some appropriate and encouraging remarks, which were supplemented by Mr. Terry, who complimented the competitors on their energy and comparative proficiency. At 4.30 tea was served, and shortly before six the Lyceum formed in double columns, and headed by the band marched to the station, the Richmond party following soon after.

WHEN Moses led the Salvation Army in Egypt, he found his Maskelyne and Cook, and other "exposers," as do the mediums of to-day. The magicians matched his miracles with their enchantments. Nine of the ten successive plagues they imitated so successfully that Pharaoh and the Egyptians were quite satisfied that Moses was a fraud. They failed on the tenth, and the tyrant relented; but only for the moment. He went to see his Maskelyne and Cook again, and but for the overwhelming waters of the Red Sea, might have brought back the Israelites. On the whole, we may venture to remind the Church Congress that it is sometimes safest to believe, and not safe to trust entirely to the magicians.—*Light*

Clergymen, Lawyers, Editors, Bankers and Ladies need Hop Bitters daily, for nerve force. Read.



## MY RELIGIOUS EXPERIENCE.

*A Lecture Delivered by GEORGE CHAINEY, of Boston, before the Cascadaga Lake Free Association.*

(Reported for the Banner of Light.)

THE last time I lectured on this subject I thought I should never do so again. It seems to be presenting myself to your attention as the subject of a personal interest which I by no means feel. Still, having already given it to the world at that stage of my life, when I had no certain hope nor faith nor knowledge that life continues beyond the grave, under fairer and better conditions than here, I find myself compelled, by what I have learned and felt here on this beautiful camp-ground, to recall it for revision. [Applause] The time has come for another chapter, and this time I have no idea it will be the last. I am like one who has written a letter to a friend and signed it "Yours till death," and then reopens it and signs it, "Yours always and forever."

I was brought up under Methodist influence. My first distinct idea of religion was that it was something to get. All who have heard of Methodism have heard of getting religion. The Methodist idea of it seems to be that God keeps it bottled up as a druggist does his drugs. You carry a bottle or vessel of grace inside of you somewhere, and get it filled on application. At revivals and camp-meetings of this order, the principal efforts are directed toward persuading people to get religion. It is with many a speculation in real estate in a city called the New Jerusalem. All they want is to read "their titles clear to mansions in the skies." I grew up under this idea. I thought of religion as something apart from human life, which one must be sure and take before dying, or else be condemned to eternal pain. It seemed to matter little when you took it, if you could manage to get it down before breath left the body. I was almost as much afraid of religion as I was of dying. The whole subject, as I thought of it sometimes, paralyzed me with terror, and made me wish I had never been born. In my home we had a large old-fashioned fireplace. I often sat gazing at the burning logs, thinking of the poor lost souls in hell. The sweetest joys of life were poisoned by the haunting fear that I might be condemned to thus burn forever.

Up to my seventeenth year I lived almost unconscious of any particular meaning of life beyond that of not forgetting sometime or another to get ready to die. But at this time, under the influence of a romantic ambition, I tore myself from my parents' arms and came to this country. As I saw the shore of my native land receding from my sight, and reflected that I was going among strangers, that I must confront life for myself, with no mother's bosom on which to lean in an hour of trouble, and no parental hearthstone to flee to if the battle should go against me, the sense of personal responsibility rose up strong within me, and the idea of duty began to take possession of me. I was made acquainted with myself, and began to have some personal perception of my relation to mankind at large, and to realize that life was to me and all men of infinite and solemn import. The noblest desires filled my heart. I determined not only to be good, but also to accept religion, whatever it might be.

On reaching this country I was thrown again exclusively among Methodists. I went to church and took the first opportunity of telling them I wanted to be religious. Under their instructions I went to the mourner's bench, seeking for I knew not what; expecting some strange thing to strike me from the skies, to see some vision or hear some audible voice of God; but nothing remarkable came. I was instructed to believe that Jesus died for me. I had always believed that as much as one could, because I had had no chance to believe or think otherwise. I believed everything they told me, as simply and artlessly as a child. After repeated assurances from the minister and all those who labored with me that if I only believed I was saved, I began to think I had religion, and felt better. I was then received into the Church. I read the Bible and prayed a great deal, and, after working myself up into a state of excitement, I imagined my prayers had been attended to, and that I was blessed. In getting started in this jungle of darkness and confusion I was much more fortunate than

many have been. I have known people to seek for weeks and months for this artificial religion; and many have sought on until fear and despair have destroyed their reason, and sent them for the rest of their lives to howl and gibber behind the bars of an insane asylum. I was the more easily satisfied because I attributed the larger and richer enjoyments of life, born of the earnest sense of responsibility, my separation from my family and the beginning life for myself, to my religious belief and devotion.

But all this purpose and joy of life comes to millions who never even heard the name of Jesus. It is found as often without as within the church. It makes heroes of rough sailors and firemen. It is born of the joy of love and the rush of sorrow. It springs up around the cradles of little children, and by the new-made graves of parents. It is the reward of the patriot, and the inspiration of the reformer. It is the heart and life of millions of men and women who make up this rough work-a-day world, and toil on by flaming forge or on giddy scaffolds, among roaring machinery, in deep, dark mines, through summer's heat and winter's cold, in order to keep the wolf of hunger from those they love. That life is of deep and solemn import: That to live on this green earth beneath the sun by day, and the stars by night; to experience the thrilling emotions of human love, the sereur joys of friendship; to know the wonders of thought, the pleasures of art; to stand related to our fellow-men in all the unspeakable joys and sorrows of life; to feel upon our hearts the pulsating throbs of eternity, and the surging tides, of the infinite, is a great and unspeakable reality, cannot be too deeply impressed upon any one. But to associate this noble sentiment and eloquent inspiration to truth and right with the sniveling, whining attitude of Methodism is an abomination. It gives such a low and degrading view of life, makes all infinite realities and thrilling mysteries cheap and vulgar, and thus sows the seeds of vile cant and base hypocrisy! But at this time I had no more doubt of the Divine truth of Methodism than I have that the sun will rise to-morrow. Hell was beneath my feet, and heaven over my head. The world was a doomed ship, just ready to sink, out of which I was to save as many as possible before she went down. All the pleasures of life were the rapids that lay at the brink of eternal ruin.

At my eighteenth year I was minister of a church with no thought or purpose in life but to save as many as possible from hell. I cannot stop to enumerate the various influences that combined to open my eyes to a far different and far nobler interpretation of life. Suffice it to say that the time came when the principal doctrines of Methodism became to my mind false, to my conscience immoral, and to my heart utterly repulsive. Still I was some time halting between two opinions. My reason called on me to go out, my heart to stay in. It was the church of my parents, and it was their greatest joy and pride that I was one of its ministers. In it were hundreds of good and sincere people who loved and honored me truly. It seemed the storehouse of all my affections. Outside the world was all strange, and, for aught I knew, unfriendly. Why should I, for the sake of a mere difference of opinion, sacrifice all the wealth of love and friendship gathered by years of devotion? Why should I pierce my own mother's heart with the sword of disappointment, and endanger the support of my loved ones for a few intellectual speculations? It is not possible to describe the struggle of such a position. The power of the heart to enforce its claims is mighty. The remembrance of a mother's prayers, the most sacred associations and tender memories of life, hold captive the intellect. The gathering tears of pity and love blind the eyes of truth. It seems as wrong to go as to stay.

Remembering what I suffered, I have not one word of condemnation to utter against those who stay. I can only tell them that to me there came a time when I could no longer respect myself and stay, and so came out. I can also add that from that day to this I have never regretted it. I cannot tell you what I suffered at that time. Do you know what it is to be true to your highest vision of duty, and have some dear friend whom you love

with all your heart come and weep over you, upbraid and charge you with pride and vain-glory! You stand together in the first meeting, hand-in-hand, and heart to heart, and you begin to talk in gentle words. He is sure he can convince you that you are wrong, and you are sure that he is so good and true that he must at least see that you are honest, and continue your friend though he cannot agree with your opinions. So you begin to talk. But a little stream begins to flow between you, and it grows wider and wider. You can no longer hold each other by the hand; the clash of argument rises above the gentle entreaties of the heart. The distance becomes wider and wider, and the waters grow deep and strong. You shout to each other in words of despair across the chasm, and then the sad conviction comes over you that the flowers of friendship are dead, and that you are parted forever.

You little realize how many of these tragedies of faith there are going on all over the land: The sad, silent pain of the heart; the conscious integrity; the noble purpose; the manly courage, and the heroic sacrifice you have made—all regarded as a crime in the eyes of your dearest friends. The price of liberty of thought is no longer the sword and the flame; but it is almost as great when all your honor is treated with contempt. You who have been loyal at so great a cost, called a traitor; you who, having lost much that was dear to you, discovering in your desolation that those whom you had thought it would ever be your privilege to love, have become in their narrowness and bigotry objects only for your pity and contempt. Why should a mere change of opinion produce such division between those who were once friends? The world is constantly changing. One form of civilization gives place to another. Systems of religion come and go. Nothing can be just the same to-day as it was yesterday. Why should we not expect our friends to change, and be proud of them when they do? Why should not parents expect their children to have opinions, as well as faces, of their own? The differentiations of nature are infinite. No two leaves in all the countless forests are exactly alike. The idea of intellectual conformity to a creed is at discord with every law of nature.

But while I cannot begin to describe to you the tragedy of this action, neither can I paint its new joy of liberty. I felt as one must feel when just delivered from a charnel-house. The first breath of liberty was as welcome and refreshing as the breath of morning on the cheek of fever. The whole world seemed more beautiful. I saw men and women in a new light. I could look every man and woman in the face with sympathy, and at the same time honestly respect myself. Life was again to me an untried ocean, and a new world of wonder and delight. In this new attitude of new-born freedom I entered the Unitarian ministry with the understanding that what was wanted was a man who would simply give his honest thought, from Sunday to Sunday, about life and duty, untrammelled by any creed. At this time I believed in God as the tender loving Father and Mother of us all; in the Bible as containing the divine truth in a great deal of human error; in the immortal life; in Christianity as the highest ethical standard of conduct. Rejecting the idea of the divinity of Jesus, I still saw in him the most perfect man, whose life might be taken as the light of the world.

But the spirit of growth, of progress, was ever urging me onward. Now the honor of all progress and civilization is claimed for Christianity. In earnestly scrutinizing this claim, I found that our art, our literature, our science, our education, our liberties, had all been torn from its covetous grasp from time to time in moments of sheer desperation, as starving men have sometimes snatched food from the jaws of a cruel tiger. Reaching this conclusion I gave up all right to the Christian name. The Christian doctrine of Immortality is based upon the literal physical resurrection of Jesus. That story is so contradictory and absurd, according to all laws of evidence and nature, that so soon as I thoroughly understood the evidence I lost my faith. I clung to it as a hope. But I did not know whether death was night or day, the folding or unfolding of wings, eternal rest or eternal life

and progress. Sometimes my hope shone like a star, sometimes vanished like a meteor. When life was bright and fair the thought of annihilation seemed absurd. When dark and troubled with the "slings and arrows of outrageous fortune," it seemed sweet to think of death as the dreamless sleep of eternal rest. Hearts of dust do not break. Eyes that are closed forever are no more scalded with the hot, bitter tears of grief. Welcome to many might be the waves that lave the shadowy shore of the silent continent of Death. In the gloomy land of annihilation crawls no worm that never dies, and burns no lurid fire that is for aye unquenched. We might die, but the Race would go on growing grander, nobler and happier every day. Better a million times that we reappear only in the grass and flowers, or be a part of the dust of the most common highway along which living feet run on errands of mercy and justice, than to wait in hell, or sit with folded hands eternally singing psalms in an Orthodox heaven. But never have I said one word against the immortality offered us by Modern Spiritualism, showing us through death and present knowledge that in another life we may realize the ideals earth has failed to fulfill, and clasp again the loved ones parted by death.

It has long been my sincere desire to know the truth of this, but until I came to this camp meeting I could only say, "I do not know." The theory of Christianity that there is above us an ever-watchful, loving parent is most comforting, if true. I clung to it despairingly as long as I could. But before me I saw a world where injustice triumphs over justice, where Wrong is often on the throne clothed in scarlet and fine linen, while Right is in the dust clothed in rags, begging for bread; and where brutal Vice is often seen trampling ruthlessly beneath its feet the fairest flowers of maiden virtue; this at home, in every city beneath the shadow of countless Christian churches! Looking further away I saw in India a nation writhing in the agonies of famine; millions of toiling, loving fathers and mothers almost maddened with hearing their children cry for bread when there was none to give, crawling in helpless imbecility and hunger in the dust, imploring Heaven for the merciful rain that would give relief, and yet not a single drop descended. And then, as I thought of pestilence and war, earthquake and cyclone, fire and storm, ignorance and poverty, squalor and vice, filth and crime, filling the earth with woe and despair, a gathering pall of darkness filled my eyes with tears of human love and pity, that shut out all sight of and faith in love that is mighty to save and does not. It was at first an awful moment when the universe seemed to be in the merciless grasp alone of blind, pitiless and inexorable law and force. The very foundation of things seemed to dissolve beneath me. The seeling hand of universal night seemed to scarf up the tender eye of pitiful day. Good things of day, love and hope, seemed to droop and fade, whilst night's black agents of hate and despair to their preys did rouse. For a time all was chaos. I could see no truth. Every star of hope seemed to have fallen from its place. But fortunately this did not last long. New visions of truth began to dawn upon me, clear paths of duty to open before my aimless steps, and fresh stars of hope to shine above me. For theology I took science: For gods and goddesses, the men and women worthy of admiration: For a Bible, the truth and beauty of all literature: For inspiration and uplifting, art, nature and music. Though as I gazed out upon the infinite, there was no response, save deep calling unto deep; or as I rose on the trembling wings of thought and looked down the dim vista beyond the grave questioning, the answer came back, "We know not," still, the breath of love seemed to waft me over amber seas and past islands of beauty, while there came to me those grand words of one of the noblest women of this or any age:

—"This is life to come,  
Which martyred men have made more glorious  
For us who strive to follow; may I reach  
That purest heaven; be to other souls  
The cup of strength in some great agony,  
Enkindle generous ardor, feed pure love,  
Rejoice the smiles that have no cruelty,  
Be the sweet presence of a good diffused,

And in diffusion ever more intense.  
So shall I join the choir invisible,  
Whose music is the gladness of the world."

Though heaven seemed to disappear, the earth grew more beautiful. She appeared as a lovely and radiant mother, into whose protecting arms I gladly flung myself; and in her love and truth finding content, I found also that her skirts were fringed with beauty, and that the crown of eternity rested upon her majestic brow. I could no longer despise her, or hold her accursed in any sense. The morning and evening's hush, the splendor and glow of night, the first faint, delicious odors of spring, the summer's effulgence, the autumnal splendor and glory, the keen delight of winter, the myriad wonders of its snow and ice, the flow of a river like a stream of silver across the landscape of a peaceful valley, the uplifted majesty of a mountain, the solemn, majestic music of the ocean's roar, with all the wonders of human thought and love, subdued passion and uplifted me to the loftiest aspirations that filled me with trembling awe and joy!

These convictions made it again a law of conscience to separate my relations with a church. The heart-struggles were simply a more intense repetition of the first; but believing that I still had a gospel to preach I went to Boston, and started an independent lecturership. I felt it to be my duty to inspire and elevate people on the plane of this world. I saw thousands, who had drifted away from the church, scattered like sheep without a shepherd. I felt that even without faith in the future life or in God there was ample inspiration to the noblest loyalty in the duty and consecration to truth. The lecture room was crowded from the first. I delivered about one hundred and twenty lectures, all of which were published. The work and anxiety of taking care of a weekly publication; numerous social demands, hours borrowed for study from the innocent "sleep that knits up the ravel'd sleeve of care," with the work of preparing a fresh lecture each week, broke me down at last physically, and compelled me to run into port for repairs.

Beside these influences that made up the cause of this effort, there was one other more serious than them all. Though I struggled with all my power to hide it even from myself, I was beginning to lose heart and faith in my work. When I commenced I had faith enough to move mountains. For the accomplishment of my purpose all causes seemed to give way. My whole heart found satisfaction, rejoicing and grandeur in my work. Every day brought me words of cheer and comfort. Husbands blessed me for reconciling their wives to their views and bringing sweetest harmony where all before was harshest discord. Wives loved me for making their husbands more loving and gentle. Parents thanked me with full hearts for inspiring their children with noble thoughts and lofty ambitions, while weary, discouraged souls, disposed to suicide, blessed me from their hearts for making for them life again to seem worth living. This, however, could only last while I preserved undimmed the flame of enthusiasm and the ardor of faith.

But at the end of the second year I began to feel that my lectures were simply received by the majority as an emotional and intellectual entertainment. The great purpose of organization of educational and philanthropic work underlying them all in my own mind was either unheeded, or frustrated by the selfishness and jealousy of others. The crowd would make the roof ring with thunders of applause, and then leave the brunt of the burden of support to fall on a few over-generous hearts. I grew faint-hearted, and you know "faint heart never won fair lady." My work became irksome. It is only "the labor we delight in physics pain." Though I long refused to believe my own sight, I noticed a tendency among materialists and agnostics to indifference toward the propaganda of their own faith. I felt this rust growing slowly but surely on my own sword. When I would construct the new temple and sing the new songs, I received less approbation than when I wielded the hammer of the iconoclast, or hurled the gibes of mocking sarcasm at the Old Theology. In many places I found in their meetings no higher purpose than the love of intellectual gladiatorialship. All good impressions of an earnest, eloquent lecture, would be thoughtlessly dissipated in a

free fight—not with clubs, knives and bullets, but with the knock-down arguments of logic, the sharp edge of sarcasm and death-dealing words of malice, and our conventions were often similarly disgraced. I saw put forth as liberal literature often the unripe fruit of unripe minds. For the last year I have been in a constant state of disquietude. While my love and purpose and education all urged me to endure, my judgment said: It is a useless martyrdom; you cannot screw your courage to the sticking-place, and so will fail. I made up my mind to abandon the attempt, and try my fortunes on the stage. I believe in the future of the theatre, and felt that the grand inspirations of Shakspeare offered me a pulpit from which to teach and elevate the world. Yet at the solicitations of friends who have more faith than I in the success of agnosticism, I consented, under certain conditions, to try it one more year, and but for a seeming accident which brought me to Cassadaga Camp, that would have been the end. I should have buried George Chainey, and gone forth under a new name to wrestle for the prizes and emoluments of the tragedian's art. But that star for me has set, while a far brighter one shines in its place.

Some of you no doubt wonder why, living in Boston, I did not investigate Spiritualism before: From time to time I was startled and shaken out of my slumbers by some wonderful experience related to me by some dear friend whom I had always found the soul of truth and honor; but counter experiences also came to me which led me to take no interest in its investigation.

I now believe this experience was necessary to the purpose of those who desire to aid me in guiding others back to the lost bowers of childhood, wherein faith shall turn to knowledge and hope to fruition.

When I came to this camp I no more expected to become a Spiritualist than I did to jump over the moon. I knew by experience that most of you were of the free mind and liberal heart, differing from me in saying "I know" where I said "I don't know." But in that assurance I was vain enough to think you all a little deficient in the upper chamber. I gladly confess, however, that the beam was in my own eye, not yours. I am made most happy to confess to you that I could now no more doubt the truth of spirit-communion than I could, in my own organization, jump over the moon. If there is any such thing as trusting one's senses, I know that our departed friends are all around us, that the visible who listen to me to-day are but few in comparison with the great cloud of unseen witnesses that hover about us. When I know that scores of new slates, untouched before, are written on without the intervention of any human hand, in broad daylight, and each message written in the handwriting of the person signing; when I sit in a dark circle under absolute test conditions, and witness wonder after wonder that no sleight-of-hand could produce, hear voices in the air telling us who they are, that are fully recognized; feel the palm of a little child laid in mine, in a room in which all are adults; when a soft, white hand, lighter than down, caresses me lovingly on the forehead, as I lie wide awake in bed, I am simply compelled to believe. Belief is no act of volition. I could no longer doubt if I wished to. I am absolutely sure that this earth-life of ours is but the shell of things, the chrysalis of the ultimate end of organization. I know it. I ask for no more proof. If it comes I am willing to receive it; but for knowledge of the fact I need it not. I am now only anxious to put what I have received to its best use; to make it contribute to my own elevation of soul and the world's uplifting.

I make this confession first and most readily to you, because it is to you that I am largely indebted for this life-giving experience. When I came among you I found such a kind and hearty welcome—you all seemed to take me in the arms of your love, and compel me through its quickening glow to share with you this great blessing. In asking the question, "What are we to do with these facts?" I do not forget that I am only a few days old. Still you are to adopt me into your family, and must know whether I have been born blind or with eyes wide open. In the first place, these phenomena, like all things, seem to have a dark as well as a light side. The dark

circle seems to exhaust the vital energies of both medium and sitters. I think the energy with which they work is taken from our own stock of life-force. A lower order of spirits incline, of course, more to physical than to intellectual manifestations. Last Sunday night I had fully resolved to leave the ground the next day. But as I lay in bed a sweet presence seemed to impress me that I must stay until every dark cloud was cleared from my mind. Long I reasoned against it. When I at last resolved to be guided, a soft hand was placed upon my fevered, aching brow, and lay there caressing it with touch as light as down and softer than velvet. I could not move hand or foot. Then through all my being seemed to course streams of life—vibrations of ecstatic joy. The hand then seemed to change into a focus through which rays of light pierced and illuminated my brain, clearing it of all the haunting shadows of doubt and despair. Since then my mind has been flooded with a wondrous sense of luminosity, and my heart brimming over with joy. The sky seems to attract me. I feel as though I had wings; I am all heaved up; in other words, I am in heaven. I would not part with that experience for all the gold of earth. I am constrained to think such an evidence worth a hundred dark séances. They may be necessary in certain cases. Still I feel that for any one to visit them often would be a more destructive form of intemperance. When I left one last night I felt as though I had paid too large a price in the exhaustion of my own vital energies. It took me long to recover the rebound of my soul. I would only sit again if found absolutely necessary to convince an earnest seeker for truth.

The next lesson these facts bring me is a desire once more to pray—not to a God afar off and unknown, but to the good friends that stand by our side—that know us better than we know them, who have, like us, experienced the joys and sorrows of earth. I would not do this in any formal or perfunctory way, but just as the heart inclines. The best prayer we can offer will be a constant desire to live so that only the pure and good spirits will be attracted by our sphere. The next feeling I have is, that we must not forget that life has great and varied duties, and thrilling joys and interests, besides the sweetest communion with the departed. As Spiritualism proves that our friends are neither in eternal hell nor afar off in heaven, our own mental sincerity and moral health demands that we come out from the present church and form a new one. In this church we should faithfully and earnestly cultivate the highest order of the phenomena, such as healing the sick, inspirational speaking, trance mediumship and independent slate-writing. This should be done under the most favorable conditions and with especial pains not to draw too much at any one time from the life-forces of the medium. In this church we should also cultivate all there is of science, of art and literature, of music, with all its claims to soothe and inspire, and, by every agency we can give strength and grace to the body, discipline to the mind, and warmth to the heart.

In all this I find a new gospel, justifying the wildest hopes and brightest dreams. Death is no more for us. The sun sets, but we know it simply continues to shine on a fairer shore. This faith brings the brightest visions and loftiest ideals that ever ravished the soul of mortal man. It opens before all aimless steps a straight and sure path to the goal of all true desire. It turns death into a beautiful white-robed angel. It gems the darkest night of despair with radiant stars of hope. It points to every soul a grand heritage of immortal progress. It promises atonement full and complete for all that is darkly suffered and borne on earth, for right or truth. It seems to distill the essence of every kiss of pure love since the world began into our hearts to-day. It takes the fragrance of every flower of earth into its censer of sweet incense. With spirit friends hovering o'er the earth no flower wastes its sweetness on the desert air. We feel through it the championship of all the great souls of history: The martyrs who, with bleeding feet, have beaten smooth for us the path to liberty over the rough flints of bigotry and tyranny: The reformers who, through the long night watches of the world's ignorance,

have kept brightly burning the torch of thought, and so constantly widened the skirts of light and made the struggle with darkness narrower: The bright heroines whose noble deeds and self-denying love have preserved in the darkest hour our faith in the purity of womanly love, and so furnished undying inspiration to the pens of poets and the pencils of artists! Let, then, the great purpose of our lives be to daily discipline our bodies, enlighten our understanding, and quicken our love, so that when the tired hand of death closes our eyes in sleep, they may open at once upon the society of the fairest and purest immortals!

## EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOHS.\*

THE principal portion of Mr. Oxley's book was presented in the columns of the *Medium and Daybreak* during the past year, and excited considerable interest. It is an attempt to popularise a rather abstruse subject (which has been more profoundly treated by Mr. Massey in his "Natural Genesis" and "Book of the Beginnings"), and in this the author has been particularly successful. Starting with the affirmation of his belief that Egypt is the birthplace of the British nation, in support of which assertion he quotes Mr. Massey to show that 3,000 common English words are clearly of Egyptian origin, Mr. Oxley enters into a lengthy and lucid description of monumental Egypt, including the Pyramids and their chambers. This is followed by a list of Egyptian Kings from Menes, 3620 a.c., to Cleopatra, 52 a.c., the object of which appears to be to facilitate references to the different dynasties in connexion with various inscriptions and relics described in the course of the book. There are two lengthy chapters on Egyptian Magic and Spiritism which are particularly interesting, giving accounts of spiritual appearances as recorded in ancient papyrus. He also gives evidence of their knowledge of Animal Magnetism and Psychology, which brought them into close rapport with the spiritual side of things. In an analysis of the Osirian religion, an analogy is shown to many of the leading features of both the Jewish and Christian scriptures, and more particularly to the dogmas founded upon them, and it appears that Osiris was shut up in a box and set afloat at precisely the same time that Noah was shut up in the Ark, and that the "Trinity" was an established formula in Egypt 3,300 years before the birth of Christ.

Further, in reference to the Virgin and Child, Mr. Oxley says, "I have in my possession two statues—one dating from the 22nd dynasty, 900 a.c.,—of Isis crowned and nursing the babe Horus. On my return from Egypt, through Italy, I obtained a statuette of Mary crowned, and nursing the babe Jesus, which is an exact copy of the statue of the Virgin and Child in the church of St. Augustine at Rome.—The figures are identical. Many other remarkable points of identity between the religions of Egypt and Christianity are given which tend to cast very grave doubts upon the authenticity of the latter as an original system.

Another remarkable fact referred to by Mr. Oxley is the absence of any reference to the Jews as a nation in the historical records of the Egyptians, although it appears that they invaded Syria on more than one occasion, and must have overrun what is now called Palestine.

The concluding chapter, on "Egyptian Architecture," is written by John Menzies; it contains a fund of information in a small compass, and is clear and comprehensive in its style. This, like the rest of the book, is finely illustrated, the pictures conveying a vivid impression of ancient Egyptian art and mechanical skill. Now that Egyptian matters are attracting so much public attention, the publication of this volume is particularly appropriate, and its perusal will be found both interesting and instructive.

\* Egypt; and the Wonders of the Land of the Pharaohs. By William Oxley. Trübner & Co., 1884.

Hop Bitters has restored to sobriety and health perfect wrecks from intemperance. Ferussé all.



## To Correspondents.

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

## EXTRAORDINARY MANIFESTATIONS OF SPIRIT-POWER IN ADELAIDE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—To give to the readers of the *Harbinger*, and I may say to the whole camp of the movement of Modern Spiritualism, a fair impression of the magnitude of my present experiences, a brief outline of my recent relation to the evident crisis of the phenomenal aspect may give additional strength to what has been done and may yet be expected.

Soon after I settled in these colonies, a very able leader in the *S. A. Advertiser* on Supernaturalism, forced my mind out of its resolved passivity into renewed activity. I wrote an article on Psychology, in the same paper, and was at once shifted from my incognito into connection with ardent inquirers (of high position) in Adelaide. Several lectures of mine pushed matters to the front, and kept a lively interest (stimulated by my exceptional experiences) afloat. In course of time both principal papers, the *Register* and *Advertiser*, abandoned completely the old routine of most dailies, running down the "pressing" problem, and praise to these vehicles of public opinion, which is due to the doubtless difficult position of the daily press in these perplexing phenomena. I had to fight pretty hard and stiff to hold down the attacks of prejudice in its last desperate struggles, and I venture to accept some share of success on my own account. I gladly pay my respects to the congenial tone and contents of the excellent *Harbinger*, and particularly to the captivating arguments of our gallant Dr. Rohner, if my humble work should find favour.

I made a lucky hit in drawing the attention of the public away from the spiritual phenomena by landing on the problem of the "divining rod" source. I found in Herr Gerber a genuine "sensitive" for this occult power of nature.

Several striking test trials with this gifted and thoroughly able and conscientious gentleman, splendidly recorded by another witness (the special correspondent of the *Register*) excited lively attention and, of course, the energies of antagonists. A Mr. K. Evans denounced the thing as a swindle, and as he did not heed the suggestion of another correspondent to apologise for his rash act (every citizen regarding Mr. Gerber as a trustworthy man), I look upon his motives with some suspicion.

Mr. Gerber pointed at a source of water by his experiment on Mr. N. A. Knox' estate, but as the boring took a long time on account of a most obstinate, hard ground, the confirmation of the indication was kept in suspense, but at last realised, and testified to by that gentleman in the *Register* of last Monday.

This Mr. Evans has endorsed his membership of the Young Men's Christian Association by giving exposures of Spiritualism. I witnessed one of these "farces," and felt ashamed of the gross ignorance of the audience.

My encounters with German smart skeptics at our coffee-table furnish me with plenty of astonishment, fun, and instruction. Their spiteful turn of argument settles now on the suspicious weakness of the power not to yield to commands and produce phenomena with the same ease that the waiter may fetch a cake.

Mr. Symes' £5 challenge to submit to his "trap" has naturally nicely pitched up this absurd method of catching truth, and I think the whole lot deserve a £5 indeed! In matter to hand, our wise opponents can arrange any amount of experiments "to order," but who will, for instance, mould the smoke of his cigar after it settled in space! The prophets of matter within grasp risk their reputation already in meteorological speculations and prophecies, and then will handle psychic force as fixed and sorted substances. What are the combinators and searchers of matter? Babes on the shore of eternity, who delight in playing with and in the sand! In their foolish rage against an invisible world of powers they dash their heads like bluebottles against the hard window

pane! Three cheers for Free thought! but mind its societies and cliques. As if the spirit-world would make up for the neglect of my London fellow-workers. I am at present shifted into a hotbed of psychological puzzle, overwhelming in force and quantity. They seem to be a warning that my past results have to be reconsidered, to receive due regard and use.

About six weeks ago, one evening, tremendous blows startled me while playing the piano. I thought of a fire-alarm as the cause, but found nothing to account for it, and failing to get any response to questions, wrote at once to Dr. Rohner to preserve my letter in case the incident might prove to be a death-warning. Four days passed without further manifestations, but it came again and in presence of another witness who was terrified beyond description as the deafening concussions, without the slightest clue to account for it, smashed his firm disbelief to shivers on the spot. Now the knockings came almost every day, and at all hours, but no intelligent answer, until at last it rapped three times in response to my request, thus to signify closer rapport and establishment of a telegraphic line between us.

My pupils, one after the other, were made converts, as if the spirits chose this method of strengthening my position; and now the power began to take to new phases. My room is among heaps of pianos and harmoniums in cases. In a separate room, close to mine, I arranged a regular circle, mostly with people from Marshall's music-house (where I have my rooms). Mr. Marshall sat close to me at the heavy table. We had nearly total darkness and tremendous raps and blows announced—after a strong breeze swept over our heads—further wonders. The heavy boxes, some weighing 500 lbs., were tossed and shaken violently, so that Mr. Marshall apprehended danger. I had a sheet of smoked paper on the table, and tubes; also a sheet with a hole torn in the centre, about six inches diameter. On my request the coat of one of the sitters was taken off, and on light being struck, the paper ring (test) surprised the new witnesses, as the chain of hands was never interrupted. The coat was on the floor, and its owner and his neighbours asserted, never to have disjoined hands. On one sheet of paper was written: "Reimers; King, King, King"—as in reply to my doubts whether the ruling spirit was really that John King.

These were the principal results of the first sitting, but what followed is highly suggestive of great things to be in store, and my next report will most likely reduce the present one to a mere prelude. I can scarcely for want of space put down all the interesting details, but must note the remarkable department of "raps." They came from all parts of the whole flat, and particularly the metallic taps on the ventilators on the ceiling, engaged our utmost attention.

After the usual though pardonable tomfoolery of new converts to ask all sorts of commissions from the "dear spirits," as to tell where that "parcel" was lost, or to cure neuralgia, or how grandma goes on in spirit-land, etc., I advised them to ask more reasonable questions. After informing the fresh converts that spirits often came to learn from and improve by us, and as if to illustrate the folly to believe in spirits' infallibility, responsive raps came on our table, also in my adjoining own locked room, and likewise at the farthest end of the piano storeroom, all at the same time, and, oh bother! one was "No," the other, "Doubtful," and the third, a most emphatic "Yes," the last rap being loudest! I feel highly amused with this ironical lesson on our absurd anticipations of spirits' capacities!—a feature alone worth the whole sitting!

Perhaps the most suggestive of all these strong but rather bewildering pranks is the following incident: I stood with Mr. Mackenzie, and Marshall, and another gentleman, before the music-house, talking about the strange phenomena, when the gentleman exclaimed: it is incredible—I must have a test! and at the same moment the paper tube, which was in my locked room, dashed like a shot to his feet. Mr. Marshall emphatically denied the possibility of its having been thrown from the top window, and nobody saw it coming down, but it came into view a few feet over our heads. The idea, too, of somebody being prepared for our talk and chance meet

ing at the street door, is too absurd, and there is no escape from accepting a most convincing proof of spirit-power and action.

The next meeting brought new wonders. The smoked paper, placed beyond the reach of hands, showed the impression of a hand, with the delicate skin-marks plain enough. The lively tilting and lifting of the large, heavy table almost lost its significance in the other strong phenomena, which I never witnessed in greater force even with the celebrated public mediums. The paper ring-test astonished several members of the circle, first thing, and after positive assertion of having never relinquished the clasping of hands, the whole circle had to give in. I highly recommend this form of the ring-test, or "passing of matter through matter," as it is called. A hole being torn in a sheet of paper and placed on the table, and after that found threaded on an arm, cuts off the desperate attempt of suggesting a prepared trick ring. The shower of raps received a new feature by bell-sounds, like striking the edge of a metallic vessel, but no such thing being in the vicinity, these mysterious sounds greatly puzzled us, but for me particularly the pleasant effects of Peter's "fairy bells" formed the climax of the audible phenomena. Previously, the strings in my piano were delightfully played with, but this visitation of the fairy bells, exactly as I heard it often at Williams', in London, at once set me in a vibration of reflections. No such instrument is in the whole town, and Peter's "Yes" to my query, did you bring it from London? came to me as quite natural, whatever the *modus operandi* may be. Nor did I wonder to find my warm friend Peter in company with John King.

Now the stray manifestations during daytime assume striking, and at times rather queer features. Several times I found in the passage to my room and in our séance-room all movable things grotesquely upset and piled up, with single feasts of power which defied any idea of trickery or larrikin, without several accomplices and a high step ladder, as, for instance, the hanging of a chair on a nail close to the very high ceiling, no boxes for climbing being near it! and the displacement of heavy cases requiring in the ordinary way several strong hands. A few days ago, a pupil with her mother received me with bewildered looks when I came for the lesson. A heavy piano in case blocked up the door to my room, and I had to fetch the foreman and the perplexed packers to roll the monster out of the way!

The natural suggestions of those surprised visitors about "some people doing it" being completely defeated by careful examination; these pranks begin to alarm some inquirers. Terrific blows right under our noses, and responding to my questions, hammer up new converts to a mysterious something, if the yet overwhelming majority of head-shaking skeptics knock away the young growth of belief in spirits. Receiving these signs when I am quite alone in these rooms, I feel inclined to accept the affirmative reply to my question: "Have I turned into a medium?" Although sometimes I attribute the whole affair to a haunted place simply, still, if I recall to my mind my close relationship to John King's and Peter's working in London, the idea gains ground that there is a design of the spirit-world at the bottom.

Recently, a young gentleman of the Post-office, Mr. Mackenzie, called on me to support by my presence his lecture on Spiritualism in Norwood; on which occasion I seconded the able lecturer by rather severe remarks on the absurd attempts of some juvenile skeptics. He took advantage of replying by a bold attack on me in the *Advertiser*, with a kind of "settler." This Mackenzie now gets remarkable manifestations indeed, after the first successful séance with hosts of officials in the Post-office rooms. We shall have lively days of it, for our grand exposé, Mr. Evans, prepares a tremendous showing up of us "knaveish tricksters" by reproducing all feats himself, or at least after a convenient "picking" from the recorded facts.

The last most suggestive sign was to me Peter's identical voice breaking out from a succession of perplexing "groanings," leaving us sitters in doubt whether a dog or human being were on the road to our circle. John King's voice was unmistakably moulded from that of his

medium; but Peter had his own without the slightest resemblance to any member in the circle. I can vouch for its perfect identity, and naturally felt a certain awe in thus realising a *bona fide* renewal of old acquaintances.

In the meantime Miss Wood has arrived, and we have had already several promising sésances in a strictly private and well-selected circle, where she is met with a tact and manner of treating the enterprise, which is truly admirable in a quite neutral assemblage, although containing intelligences of highest order. I recommended frequent meetings among ourselves before Miss Wood's arrival, but failed in this, and feel agreeably surprised, therefore in the comparatively rapid forming of salutary conditions and preliminary results.

I must here drop my pen in spite of probable grumbles of other witnesses, not to have mentioned other important items, but hope to continue reports for a while and furnish those of others, which will be highly interesting to all investigators engaging in the rising problem of the age.

Yours truly,

C. REIMERS.

#### A SUGGESTION TO MRS. E. H. BRITTEN, AND HER WORLD-WIDE CORRESPONDENTS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—Mr. Cyril Haviland, delivering himself in public the other day said that the *Harbinger of Light*, as the representative of the Spiritualism of the metropolis of the southern hemisphere, had grown into, and was now considered by Spiritualists to be one of the best spiritual journals in the world.

Quite agreeing with him, I should have good hope that if you would allow my suggestion, (formulated in this short letter) to appear in that journal, the idea might get copied into some of the other great spiritual journals of the old and new worlds, in either of which she is equally well-known.

In a word, my suggestion is this, viz.—that Mrs. E. H. Britten's correspondents in all parts of the world should forward the most striking spiritual manifestations of the current year to that lady.

This I suggest, with a view to her consequent ability to issue supplements at short intervals, confined to incidents coming to light during the year, or two last past on all occasions of her publication.

There are devout men and women, of decidedly Theistic casts of mind, who are yet unbelievers in the divinity of modern spiritual developments of the nineteenth century.

I humbly suggest that it is only natural to suppose that thoughtful people of such casts of mind, fully believing in the divine government of a Supreme Disposer of events, must be struck with the probability of such continuance of intelligence (apart from mortals) all over the Globe, being the work of God. If they should then go on to ask themselves what can be God's design? that question is answered by the declaration of the occult and mysterious intelligence everywhere, viz.—the regeneration of the world, especially as regards the world's religious dogmas.

These thoughts, Mr. Editor, have been suggested to my mind by a perusal of the new work, "Nineteenth Century Miracles." Those who are unacquainted with the character of those miracles would, I think, have such thoughts suggested to their minds as I have declared to govern my own.

I am, Sir, your obdt. servt.,

ROBERT CALDECOTT.

Raglan St., Port Melbourne,  
Nov. 20, 1884.

THE *Liberal*, which recently drifted into Materialism, is back again on the Spiritualistic track, and publishes amongst other matters some of George Chaine's arguments in favour of the moral influence of Spiritualism.

## SOME QUESTIONS ANSWERED

BY PROF. J. W. CADWELL.

(From the "Banner of Light.")

In a recent number of the *Banner* I notice several questions addressed to me, with a request that I would reply to them through the same medium of communication. I will therefore endeavor so to answer them that those who did not read the questions asked may comprehend their import.

Spirits, while entrancing a medium, make use of the physical organ of memory of that individual, and project their every thought through that organ. If while a spirit in the form, you wished to communicate something of importance to a friend you expected to meet, you would probably have the matter in your mind before you commenced its delivery through your own organs of speech. Suppose that friend, at the first salutation, should ask you abruptly to tell your name, and a score of other things not in your mind, I think you would become confused at once, and unable to respond very intelligibly. Suppose you had passed out of your own physical organism, and after repeated efforts found a medium sufficiently susceptible for you to control, though only to a very limited extent at best, and you had something in your mind you wished to communicate to a friend, to do which you must be able to project those thoughts through the physical organ of memory of another individual, a medium! and suppose the first effort you make to do so should be met, not by a glad expression of pleasure at your return, but by a stern demand that you give your own name and those of all your acquaintances as proof that it is really yourself trying to control! If you have as full control of the medium as you formerly had of your own organism, you may be able to answer as well now as then. The probability is that as a spirit, using an organism that is to you both new and strange, you would be unable to say one word that you had intended to say before you took possession of the medium. To be able to answer any question foreign to those thoughts, you might be compelled to lose the partial control you had obtained; and if the passivity of the medium should become changed by any cause, you might never be able to again obtain control; and, through the comparative ignorance of your friend, the poor instrument would be pronounced a fraud, and ruined as a medium for life.

How often do we hear people, while trying to tell something, perhaps of great importance, hesitate, and after saying "Mister," four or five times, declare that they know his name as well as their own, but cannot think of it. On some page of human memory every separate act of life is impressed, probably for eternity. And this reminds me that not long ago I heard an eloquent divine (?) preaching about the general judgment. He said he knew that God kept a record of all the deeds of men and women in his great Book of Life. How, he did not know; but he knew it was so, because the Bible revealed the fact.

After the services closed I met him in the hallway, and as he had seen me at my mesmeric entertainments the previous evening, he spoke of the wonderful power, as he expressed it, that I possessed in my experiments with several people, on the organ of memory. I replied that I could tell him very easily how God kept a record of all human events. Astonished at my presumption he asked, "How?" I said: "The Creator made of every man, woman and child, a faithful scribe; that the organ of memory in every human being was one page in God's great Book of Life, on which each kept his own accounts so faithfully, there was no need of a recording angel." I have had men in the psychological state on the platform, who were over sixty years of age, and by a simple process, embodying a philosophy almost unexplainable, transformed them mentally into boys of five or six years of age; seen them get down on their knees and play with imaginary marbles with all the energy of childhood; quarrel and cry like children; and use peculiar phrases, unlike those of this more enlightened period; and seen old men on the front seat become excited as the memory of the long ago was waking up in their minds, and heard them with trembling voice say: "That is my son, and

the phrase he is using I now remember he used when a boy, though I had forgotten it for half a century." When I remove the mesmeric spell, the man remembers nothing of what he has been doing for the previous quarter of an hour, though while it is on he does remember the words he used fifty years before. Is it to be wondered at that that same man, when he finally leaves his earthly body, should be subject to this same mysterious quality of mind?

I agree with the questioner when he says, "There is an immense amount of testimony to the fact that our spirits (when our bodies are asleep) travel and visit distant friends, solve problems, find lost things, all of which, on waking, we call a dream." My wife wrote me, some four years ago, while I was away from home, that she had a very wonderful vision of the night, and asked me if it was a dream or a reality. She thought she was in a beautiful garden of the rarest and most gorgeous flowers, and while almost lost in amazement at their vast numbers and exquisite loveliness, our daughter Emma, then recently deceased, sprang up from behind a rosebush and threw a wreath of flowers over her head. She then informed her mother that she had helped her out of the body that she might visit what was to be her future home. While conversing with Emma she saw our little grandchild we have taken care of for many years, and who for the last seven has not been able to walk, gathering a nice bouquet and running around, free from his earthly and unfortunate condition, as happy as an angel. She was finally conducted back to the portals of the earth-life, and awoke as if from a dream. The first thing the boy said, on waking an hour later, was, "Oh! grandma, I had such a funny dream! I thought that you and I were in a most beautiful garden with Aunt Emma; and I was not lame any more, and I gathered a great lot of flowers and made a nice bouquet."

A few days later I mesmerized two ladies in Albany, N. Y. By following my instructions they soon became good mediums, and, at my request, sat for materialization. On the first night my daughter Emma materialized sufficiently to speak in her natural voice. The first words she said were, "Father, I am here!" and in a few minutes she told me that mother and Charlie were with her in spirit-home about two weeks previous; that mother thought it was all a dream, but it was not a dream, as she had helped her mother to come over to her spirit-home that she might realize on earth that which awaited her in the life to come. About two years ago she fully materialized at Mrs. Ross's séance in Providence, R. I., in the light, and talked with her mother of that beautiful garden in which she had seen herself and Charlie, and with her own materialized lips, in presence of more than thirty people, assured her mother that what she thought a dream was not a dream, but a grand reality.

It is difficult to comprehend all we would like to know of man as a spiritual being. In the natural sleep we lose partial control of our own organism; while in the magnetic trance we are partially under or within the magnetic influence of another spirit yet in the body, or of one who has passed through that change called death. While in the magnetic trance the spirit seems to be free from the laws that govern our physical organism. Space seems to be annihilated and opaque substances as transparent as glass or air. The possibilities within the reach of mortals are one grand continuous study for the most gifted on earth, and the possibilities within the reach of the immortals must be a grand study for eternity.

No. 401 Center St., Meriden, Ct., Sept. 22nd, 1884.

## A TALE OF ETERNITY.

IN OUR last we informed our readers of the contemplated publication of the above poem. On our writing to Mr. Massey for the copy from which it was to be set, he informed us that being a borrowed one he did not feel justified in trusting it through the post. As we have had no friend coming from Sydney lately whom we could commission to be the bearer of it, its publication in our columns must stand over for "time" if not for "eternity."

## SPIRITUALISTIC CAMP MEETINGS IN THE UNITED STATES N.A.

The season of the great outdoor gatherings known as camp-meetings has closed, and we can look over the field, count the gain and loss. The idea of these gatherings was first entertained by the churches in the early and primitive state of the country, when the gathering of a large audience made long journeys necessary, and impossibility of lodging the congregated people forced them to camp as best they could. The scenes of the early camp-meetings, as conducted under church influence, were oftentimes most grotesque and lamentable, especially when the revival spirit prevailed, the audience would join in the shouting or wailing, and many would fall insensible or become pitiable objects of self abasement. The years have changed all this, however, and the orthodox camp-meeting has become a school, where classes taught in the sciences, in language, history, and literature, recite to the most proficient professors, and religion as it were is held in abeyance. This change is from growth, or deference to the Spirit of the Age.

Advantage was taken by the Spiritualists of the name, and the grove meeting gave place to the more protracted sessions of the regular camp. The number of these gatherings has constantly increased until the present season more than a score have been peacefully held, and the country is wide enough for many more. That held during August at Lake Pleasant is one of the oldest, if not the oldest, and perhaps is most representative. The site it occupies is on a beautiful lake, three miles in length, one hundred miles west of Boston, on the Fitchburg Railway. The scenery is lovely, the high hills undulating to the water, covered with evergreens. Several hundred cottages have been erected, and these are supplemented by tents, till the resident population exceeds 4000 people. The Association rent the lots on which the cottages and tents stand, and this is one means of revenue. Some of the cottages are of elegant design and finish. There is a large hotel near the centre of the canvas city, and the management is good, and as cheap as consistent with the bill of fare. A roller skating rink 70 by 200 feet, and erected this year, stands at one side, and is well patronised. There is a pavilion near by where those inclined can dance to the sweetest music. Below these, on the shore of the beautiful lake, which forms a vast amphitheatre, is the auditorium capable of seating 6000 people so admirably that a speaker can, without great effort, make them hear. At certain hours a band of 24 pieces gave music in the pavilion for dancing, or the rink for skating, and every day at 3 p.m. an hour's concert.

The morning at the Amphitheatre was usually devoted to conference, and giving tests by volunteer mediums, and the sessions were of remarkable interest. At 2 p.m. the regular lecture of the day was delivered at the auditorium. Although there were fine audiences every day, yet Sunday was the great day. Committee carriages came in from the surrounding country, and three great excursion trains, in all fifty-four cars loaded to their utmost, stopped at the station, which is at the very gate of the grounds. The number on the grounds on the third Sunday probably exceeded fifteen thousand. No liquor is allowed to be kept or sold, there are no cases of drunkenness or disorder. The most beautiful quiet prevailed, and the social life, the constantly recurring re-unions, were delightful experiences, and most pleasing memories.

A great variety of mediums were present, and the quick methods of advertising displayed on tents, cottages, and circulars was a feature many Spiritualists deeply deplored. The frauds live at the expense of the true mediums, and are a constant disgrace to the cause. There were an unusual number of true and tried mediums on the grounds, and every available hour of their time was engaged by eager investigators. In the morning knots of people would gather and animatedly discuss the wonders they had seen at seances the previous evening. As one listened it was sometimes to be delighted with the clear proofs of identity, and at others to be pained by the thought how easily the seeker was satisfied, and how little had been given him at the sitting.

The work of organisation was discussed during three sessions, and a favorable impetus was given the Association organised last year at Sturgis. The president was retained, and none better than Mr. Jackson can be found. What the plan of action for the year is, or whether it has yet been fixed upon, I am uninformed.

The closing day was conspicuous by the formation of a "School of Philosophy" similar to the famous Concord School, but while the latter is agnostic and material this will be spiritual. When I tell you Mrs. Emma Hardinge Britten is one of its promoters you will know that expectations may be highly raised, and yet be more than answered by the results.

Speaking of the Concord School reminds me of an incident which is worthy of mention. Col. Bundy, editor of the *Religio-Philosophical Journal*, the leading Spiritual paper in the United States, on his way to Lake Pleasant, stopped at Concord, and attended a session. The Hall was filled with a select audience, the most fastidious and opinionated, and a score of speakers were trained, armed and equipped like gladiators for the mental conflict. The speaker whose time it was stepped aside from his materialistic discussion to make allusion to Spiritualism, in a manner wholly unworthy of a philosopher, which he claimed to be. When he concluded, Col. Bundy stepped forward, and using the right of reply granted by the school (for this band of philosophers are far keener critics than philosophers, and are most happy when tearing somebody else's theory to pieces), presented the claims of Spiritualism, contrasted it with Agnostic Materialism, and stated its great principles in a brief yet comprehensive speech, glowing with the eloquence of inspiration. For a time criticism was silenced, and a most profound impression was produced.

It has been remarked, and I think truthfully, that these great meetings detract from the local gatherings. They produce a satiety, and those who attend go home to remain in apathy until the next year. The local societies are really of much more importance than the camp meetings, even if a school of Spiritual Science be joined thereto.

One thing as much as any other contributed to the success of these meetings, the exceedingly fine weather. Scarcely any rain fell during the month and although the nights were sometimes chilly, the days were warm, a few of them uncomfortably so, the temperature reaching 90° F.

HUDSON TUTTLE.

The *Illustrated London News* of June 28th gives a number of illustrations, and a short account of Mr. Stuart Cumberland's introduction by Mr. Labouchere to Mr. Gladstone and a number of the members of the House of Commons. Mr. Cumberland, it seems, amongst other experiments successfully read the numbers of two bank notes, after which he requested of the Prime Minister to think of some numbers. The *News* thus describes the latter experiment:—"Mr. Gladstone was to think of three numbers, which Mr. Cumberland, blindfolded, and holding Mr. Gladstone's left hand, was, if possible, to read. Mr. Cumberland took the Prime Minister's hand, and after a few seconds' pause called out the numbers 366, which the Prime Minister admitted, amidst enthusiastic applause, to be correct."

The experiments were conducted in the smoking-room of the House of Commons. The article in the *News* is headed "Members at Play." I imagine, however, that the Premier's experience will leave a deeper impression upon his mind than that which would have been produced by half an hour's mere amusement.

The *Age's* Adelaide correspondent, a few days since, furnished some more evidence of the growth of public interest, or curiosity, in the subject of thought-reading. Here is what he wrote:—"Sebastian George, a native of the colony, is giving a series of mind reading performances with considerable success. His seances have been witnessed by the Governor, the Roman Catholic Bishop, and various members of Parliament."

It is to be hoped the interest in the subject will be maintained, in which case it is probable it will ultimately lead to a wider investigation of Spiritualism.



## HOW TO INVESTIGATE SPIRITUALISM.\*

MANY persons who have heard sufficient about Spiritualism to awaken an interest in the subject get no nearer to it for want of a knowledge how to investigate. Their interest is not deep enough to prompt any serious effort, and therefore unless some further evidence comes unexpectedly in their way they remain ignorant of the importance of the subject, and the simplicity of the means by which the first evidences can be reached. Mr. Farmer's pamphlet bearing the above title, a parcel of which has recently reached us, is just the thing for the class of people we refer to, and our readers must know many such to whom they could introduce it with advantage.

For those who are absolute strangers to the subject a brief introduction is given explaining what Spiritualism is, its use, progress, and theories of explanation. This is followed by a description of the Phenomena, Physical, Chemical, Direct-Writing and Drawing, Musical Phenomena, Spiritual Forms, Photographs, Automatic Writing, Clairvoyance, Trance Speaking, Impersonation, and Healing, Concessions to Skeptics, Postulates, Weight and Value of Testimony, including the testimony of Prof. Challis, Robert Chambers, Camille Flammarion, Leon Favre, Prof. de Morgan, Cromwell F. Varley, F.R.S., Lord Brougham, Nassau William Senior, the Dialectical Committee, Dr. Lockhart Robertson, Alfred Russell Wallace, Dr. Elliotson, F.R.S., Prof. Wagner, J. H. Fichte, Prof. Hare, Prof. Gregory, W. M. Thackeray, Sergt. Cox, Archbishop Whately, and Prof. Barrett, F.R.S. Also the testimony of four of the most noted conjurers of modern times that Spiritualistic phenomena is distinct from their art. The concluding portion consists of practical instructions to investigators as given by (M.A., Oxon). It is a cheap and useful pamphlet, which every person who desires to diffuse a knowledge of Spiritualism should keep by them to give or lend to those who are feeling their way towards the subject.

## NEW ZEALAND.

We have received a card of membership of the New Zealand Psychological Society, which the Secretary informs us is progressing favorably and growing in numbers. The card is very neat in design, acorns and ears of wheat worked in with handsome scroll work, and bears the inscription, "Feed one another with knowledge," and "Be strong in the cause like hearts of oak." We are informed that the design was given by clairvoyance through the mediumship of Mrs. Searle. The following in reference to the Greytown society is from the *Wairarapa Standard*:—

"A very interesting meeting of the Greytown Psychological Society was held last Friday evening, when Mrs. Cooke, a highly gifted medium, who has been before the public of America some 17 years, and who lately came to Auckland by the mail steamer from San Francisco, was present. This lady, after a very short stay at Auckland and Gisborne, came on to Greytown to visit some relatives and to know personally how Spiritualistic matters were progressing in these parts. The accounts recently published in the *Standard* and *New Zealand Times* have been copied in some of the Australian, American, and English Spiritualistic journals, and much interest is evinced in the spread of the movement in New Zealand. Mrs. Cooke is the first professional medium who has visited these parts, and a cordial welcome was given to her at the meeting on Friday night. Mr. W. C. Nation introduced the lady to the members of the Society, and expressed a hope that her visit would prove helpful to them. Mrs. Cooke then addressed the meeting, and dwelt upon many points interesting to all present. She afterwards, with her clairvoyant and clairaudient powers, gave several convincing proofs of spirit presence, which, to a person new to the phenomena of Spiritualism, appeared marvellous. It was a most enjoyable evening, and at the close of the meeting a hearty vote of thanks was accorded to Mrs. Cooke.

\* How to Investigate Spiritualism. By John S. Farmer, author of "A New Basis of Belief in Immortality," &c. Psychological Press Association, London.

## BOOKS FOR THE LYCEUM.

At a private circle which we attended a week since, the medium described a little man holding up a lot of books, over which was the word "Lyceum." Presently, she gave his name as "Shaw," and a message from our old friend that he would like the Lyceum to have some books. We have looked out a parcel of volumes, which Mrs. Johnston (the acting librarian) is now covering and preparing for Lyceum use.

We shall be glad to receive appropriate books from any one who may have them to spare, either for the Lyceum or Association libraries.

It has been decided by the Committee of the Victorian Association of Spiritualists to make a demonstration in Melbourne on the Thirty-eighth Anniversary of Modern Spiritualism, which occurs on the 31st of March next. A sub-committee has been appointed to arrange the details, which will include an exhibition of Spiritual Curios, Drawings, Paintings, Direct Writing, &c. An Exhibition Session of the Lyceum, illustrating the Harmonial system of Education, and such other matters as will conduce to a better understanding of Spiritualism by the public.

The *Liberal*, which recently drifted into Materialism, is back again on the Spiritualistic track, and published amongst other matters some of George Chalmers' arguments in favour of the moral influence of Spiritualism.

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