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ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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the insensibility of the subject to pain by passing a needle through a muscle may be legitimate in the interests of science, though not exactly the sort of thing to laugh at; but to see a number of ordinarily intelligent men compelled to act the part of buffoons and idiots for the pecuniary benefit of the man they have unwittingly surrendered their minds to, is to us a sad sight—not one for a sensible man to make merry over. The poor subjects are as a rule the slaves of the Biologist as long as he requires them; if he tells them that he wants them the following evening they are bound to come, and though during the day they may determine they will not go, as the time approaches the impulse comes upon them too strong for resistance, and they present themselves as ordered to go through the performance and help to fill the pockets of their master as long as he requires their services. As new subjects are developed the old ones are let off, though their nervous systems are often disturbed for some time after. A temperate letter on this feature of the subject, by one of the medical men who witnessed Mr. Kennedy's performance, appears in the Argus of February 13th.

THE Biological entertainments of Professor Kennedy which have been going on during the past month at the Opera House, have drawn considerable attention to the subject of Mesmerism, and convinced some skeptics of the fact that under certain conditions one individual can control the mind and sensibility of another. The knowledge of such an important fact must in itself be an advantage, though we may and do object to the method of its demonstration as undignified, harmful, and a prostitution of a power which in its proper use is both beneficent to the body and elevating to the mind of the subjects brought under its influence.

There is nothing peculiar about Mr. Kennedy's performance, except that his ingenuity suggests a greater variety of ridiculous attitudes and actions on the part of his unfortunate subjects than those lesser lights in the profession who have been content to run their shows in smaller buildings, and some of whom have presented their phenomena with more consideration for their subjects, and in a decidedly more serious and scientific manner. The latter class, however, have less of the showman about them, and lacking both brass and pertinacity fail to get up what is called a "boom," and draw big houses, consequently receiving little notice from either press or public; whilst the man who, regardless of the feelings of either those he has brought under his control, or their friends, compels them to eat tallow candles, swallow castor oil, and do a number of other ridiculous or disgusting acts, is vociferously applauded and pecuniarily rewarded by numerous if not intellectual admirers.

To produce rigidity of the arm or body, to induce community of taste, to cause fluids or substances to appear hot or cold, to cause water to assume the apparent colour and flavour of any other liquid, to demonstrate

There is no help for this sort of thing, the only remedy being the education of the public in the nature of Animal Magnetism, its uses and abuses. A familiarity with these would make sensible people chary of trusting themselves to the manipulations of travelling showmen, whose only object is to make money out of them. Indeed it is an unwise thing to submit yourself to the magnetic influence of anyone whose character and objects you know nothing about; it is a more serious matter than trusting them with your money, for they may even without any malicious intent seriously impair your health, which is of more real value to you. A legitimate and one of the most interesting illustrations of mesmeric sensibility is Phreno-Mesmerism; the "sleep-waking" state being induced, the operator gently stimulates one of the organs of the brain, commencing with the basilar ones, say at acquisitiveness,—immediately a sly, avaricious look suffuses the countenance of the subject, and oblivious to the presence of observers, he sneaks round the apartment filling his pockets with any article of value they will contain. Touch then the organ of

benevolence, and witness the marvellous change of expression, the face beaming with human kindness, and not only are the things he has appropriated given up, but everything portable he may have about him. If you ask for his cloak he will offer you his coat also. Touch now the organ of tune, and if he is capable of playing any instrument he will far excel his normal capacities. Return now to the basilar region, stimulate combativeness and witness the resumption of the animal nature; do not stimulate any of the lower faculties long, but return to the coronal ones, acting upon ideality and veneration, and if your subject has a plastic countenance, you will see those qualities written in unmistakable characters upon it. Experiments like these are edifying, and when the preponderance of stimulus is given to the superior faculties of the brain, are educative and beneficial to the subject.

We have before alluded to the curative value of Magnetism, and the ease with which it may be applied by amateurs to the alleviation of pain. There is scarcely a family but what has its resident physician if they were only aware of their power. Reading, and experiment on legitimate lines, would soon make this manifest; and as there is now an abundance of cheap and reliable rudimentary books on Mesmerism to be obtained, we would strongly advise those whose interest has been awakened by the Biological show, not to follow on the Professor's track, but to commence on better lines, which will be indicated by such works as, "How to Magnetise," by J. V. Wilson; "How to Mesmerise," J. W. Cadwell "Mesmerism, its Therapeutic and Phenomenal Application," Dr. Williams, M.A.; "Mesmerism, with Hints for Beginners," Capt. James; and Buckland's "Handbook of Mesmerism." These are all cheap works, none of them exceeding three shillings. The more elaborate ones, such as Professor Gregory's "Animal Magnetism," Dr. Bovee Dod's "Electrical Psychology," Mrs. C. L. Hunt's "Private Instructions in Magnetism," etc., can be obtained further on, the smaller and less pretentious volumes being sufficient to prepare an intelligent student for practical experiment either in the direction of healing or the induction of the magnetic sleep.

OUR FOREIGN EXCHANGES.

THE November and December numbers of *Sphinx* are now lying before me, and in the former I was agreeably surprised to find a four-page article from the facile pen of our silent friend, Herr Christian Reimers, who once more has a vigorous tilt against the fraud and trick smellers in connection with Spiritualism and mediumship. This welcome sign of new spiritual life in Herr Reimers is bound to tell in the ranks of genuine German spiritualists, as his experiences are not only dating back to a very early period in the movement, but are also exceedingly startling and copious in their varied details.

It is to be hoped the readers of *H. L.* will shortly see him dipping his versatile pen into our own inkpot, for he has now long enough sat in the tent of Achillean inactivity whilst the battle was raging hot round the wall of our holy Ilion of Spiritualism.

The "Hallucinations of the Unconscious" seems to be the last communication of Baron von Hellenbach, as we have in the December number been informed of the demise of this most valuable champion of our great cause. Hartmann has through Hellenbach's untimely death got rid of an opponent whom he might have found it very hard to shake off in a hurry, for he never failed

to tackle the hollow arguments of the unconscious or only semi-conscious philosopher on their weakest points, and made his adversary feel the smarting retorts of his valiant pen.

May the spirit of our friend pursue his researches under new and more congenial conditions, and may also his prophetic mantle of inspiration fall upon the shoulders of some worthy successor in future.

The editor of the *Sphinx* breaks a lance with the Seybert Commission anent their aspersions of the mental responsibility of Zoellner in connection with his experiments with Dr. Slade shortly before his death. We are glad to see that these unfounded aspersions are completely dispersed by the galaxy of scientific collaborators of Zoellner, William Weber (of Goettingen), William Scheibner (of Leipsic), A. Th. Fechner, and last, but not least, by C. C. Massey himself, the learned translator of Zoellner's work and labours in "Transcendental Physics." But knowing as we now do from the published report of the doings of the Seybert Commission that most of its members had settled the question by foregone conclusions and violent thumb-screw procedures applied to the witnesses and facts of Spiritualism, we can afford to pass by any charges emanating from such a quarter against one of the staunchest and most able defenders and investigators of the phenomena of Spiritualism presented by the mediumship of Dr. Slade. *Canis latrans non mordet*, says the proverb, and these dogs will shortly cease to bark if competent thinkers only leave these foresworn members of the Seybert Commission alone.

In the December number, Dr. du Prel brings his most timely and valuable essay on the "Demon of Socrates" to a conclusion; and both Zeller and Grote's views on the same subject in their philosophical and historical works would find ample scope to go over the ground once more led by the hand of the author of the *Philosophy of Mysticism*.

The conclusion at which Dr. du Prel arrives may be stated in his own words as follows: "The Socratic Daimonion, therefore, represents only one of several cases in which our transcendental subject, alias our spirit, betrays its desires to conduct itself during its terrestrial phase in such a manner that its result may turn out in favour of its future well-being, no matter at what cost and sacrifice of our terrestrial comfort and happiness."

Carl Kiesewetter treats very ably on the transcendental faculty, clairvoyance, presentiment, etc., in animals, and shows by historical researches that the subject has engaged the human mind from the earliest times of history. Thus Homer is mentioned as a supporter of his argument, and the author quotes from *Odyssey*, xv., 160-64, the following telling verses: "But Telemachus saw and felt nothing of the goddess, for not to all men do the gods (*id est*, the celestial spirits) present themselves in visible form; the dogs only saw her, but had not the courage to bark, but made their escape howling and trembling from her presence into the opposite side of the courtyard." Similar instances of dogs sensing the presence of spirits, especially spirits of a low and mischievous disposition, and trying to run away from their presence in great terror, may be found in Catherine Crow's *Night-side of Nature*, and in Robert Dale Owen's *Footfalls on the Boundary of another World*.

This corroboration of the spiritual facts, coming even from the lower animal plane of creation, is very valuable when added to the testimony of human witnesses, for animals, such as dogs and horses, cannot be suspected to sham feelings which they do not feel, and the testimony of their unsophisticated mental nature is in this respect of immense value as evidence tending to show that there are more things in heaven and earth than are dreamt of in Horatio's philosophy.

For the present we must take leave of the *Sphinx*, although we do so reluctantly, for many other valuable articles would demand our notice if space permitted us to enter into further details.

The homely proverb that we must go from home to hear news about ourselves has been verified in the pages of *Les Sciences Miteriennes* of last December, where to my great astonishment I saw an announcement, couched in the most glowing terms of a new work by William

Crookes, entitled "Psychic Force," of which I have seen nothing in the columns of any of the English or American papers that come under my view. The information is taken from *La Vie Populaire*, of October 9th, which issue opens with an article on the subject in question, written by M. Villiers, who says that when the book appears it will create an universal sensation of surprise. There can be no doubt that a new book on Spiritual Psychology by so eminent a *savant*, and by so competent an authority and experimenter as William Crookes is on all hands allowed to be, will create a great sensation in the ranks of Spiritualism, and even in wider circles, who, Nicodemus like, pay nocturnal visits à l'incognito to mediums to see the evidence of the new born saviour of human society, Spiritualism, at a time when human society is virtually without a religion and scarcely with an idea of God, who is permitted to occupy the flattering position of a geometric point without any actual dimensions or even existence in a circle of infinity minus a circumference.

We are further told that a few rare extracts from the book have recently appeared in the *Quarterly Journal of Science*, in *The Athenæum*, and in the *Quarterly Review*.

According to Villiers' account, Crookes, in his *New Experiments of Psychical Forces*, enters on quite new ground, and we feel that we have to do here with observations of a perfectly unwonted nature which will make the readers rub their eyes and ask themselves whether they are awake or only dreaming.

We have said enough to stimulate the appetite of the dullest spiritualist, and no doubt the work will be swallowed with the same avidity as was Crookes' former work of twelve years ago. I may, however, be permitted to add that such subjects as sorcery, magic, vampirism, fascination, lycanthropy, spiritism, evocations, etc., etc., are promised to be treated in Crookes' forthcoming work with scientific precision as subjects of reality. Of course well-informed spiritualists knew long ago that sorcery, magic, vampirism, etc., were quite familiar subjects in the 16th century, and that the works of Paracelsus are full of accounts of all these strange things which to this day earned that exalted genius the enviable reputation of having been a quack, or impostor, a vagabond, who died according to a high American authority of recent date, a frivolous drunkard and braggadoccio, although the same authority candidly admits that he cured thirteen princes of diseases which the orthodox medical faculty of the day had declared as incurable. *Tout comme chez nous*, as the Frenchman would say; the same thing is done in our own days yet, and it is a real misfortune if a man is even five minutes ahead of the generation of men amongst whom his lot is cast. The only consolation for men of the Paracelsus stamp is in their positive knowledge of their immortality, which not only means a resurrection of their past fame—the erection of posthumous statues in their honour, but also that higher order of imperishability known under the name of eternal, in constantly widening and more elevated spheres of existence, from whence these once persecuted, calumniated, stoned, burnt, and crucified heroes of science are able and willing to lend their valuable aid to a later, more receptive and generous generation of humans.

Apologising for this brief digression, I next proceed to review cursorily the *Journal de Magnetism*, under the able editorship of Professor H. Durville, a gentleman with whose merits in connection with the present rapid development of Magnetism our readers have long since been familiarised in these pages.

The November number opens with a discourse delivered by Count Constantin at the recent inauguration of the Magnetic Society of France, on the 6th October, 1887. It is couched in language full of verve and enthusiasm, doing ample justice to the subject of Magnetism, both from a historical and scientific point of view.

The exigences of space do not permit me to give extracts from this very able document, so full of information and encouragement for the students of Magnetism. One feature of the discourse we cannot, however, omit to notice, and that is the spirit of reconciliation and fraternal approach towards one another between the medical men of the hitherto orthodox type and the mag-

netists of France. Another sign of the times advancing!

At last our wish [has been accomplished. For many years past, after having received innumerable papers and periodicals from all parts of the world through the kindness of brother Terry on the subject of our great cause, it struck me with surprise that I never obtained a single copy of a spiritualistic print couched in the language of Dante and of *Italia Redenta*, although there was one published in Turin. This ardent wish of ours has at last been fulfilled in the reception of the first copy of *Il Corriere Spiritico*, of the 1st January of the current year. This publication, in large octavo size, and printed in the clearest of type, on good paper, contains some thirty-two pages of very choice literature, principally of an introductory and elementary description.

Its editor, of whom the illustrated cover furnishes a beautiful likeness, is Giovanni Succi, and judging from the leading article which stands at the head of the monthly periodical, we cannot speak too highly of his talent and enthusiasm for the promotion of Spiritualism. This leader is on Spiritism, the Soul, and the Spirit, and his felicitous distinctive definition of Spiritism and Spiritualism is very good. "Spiritualism," he says, "is the faith in the immortality of the soul or spirit. Spiritism is the science which studies the material facts through which the spirits, beings who have laid aside their mortal coil, put themselves in relation with man, and seeks to investigate the nature, origin, and destiny of the spirits themselves."

No Spiritism without Spiritualism, says the author of the article in question. This is perfectly correct, but what Succi calls the faith of Spiritualism must not be taken as a blind faith, but as an intuition of the best minds of all ages, Pagan as well as Christian. The intuition of the existence and permanence of spirit seems to be a God-given gift, the legacy of Divinity to humanity, defining the boundary line between man and the brute creation, although even the lower animal creation seems to be endowed with similar rudimentary faculties which have in man, *via* evolution, perhaps, culminated in the elevating views of man's eternal progress in infinite space when he first learnt to walk on two legs and to lift his *os sublime* to heaven.

The author then proceeds to tell his readers where the spirits are, and he says plainly that "the spirits are swarming all around us, and we live in the midst of them without perceiving it, just the same as we have been living and still live in the midst of a world of animal life unknown to us before the discovery of the microscope. If the invisibility of the spirits, which is one of their distinctive properties, were removed for one moment we should find ourselves to our astonishment surrounded by a population of beings who assist us in all our actions."

A beautiful anonymous poem, with the motto, "To be or not to be, that is the question," on the mission and final triumph of Spiritism, occupies some two full pages, and is full of inspiration.

Space will not permit any longer notice of this latest-born child of light; but in taking leave from it we wish it every possible success in its career, and as Garibaldi has liberated Italy from the temporal fetters of absolute monarchy and foreign tyranny, so we hope will Spiritism in the hands of the *Corriere* help to liberate the people of Italy of that pretended spiritual despotism which being represented in the person of the incubus of the *Pontifex Maximus* has, alas, weighed down the rising spirit of "Young Italy" too long. The world is moving, or as Galilei said, *Eppur si muove*, in spite of popes and false followers and *soi-disant* vicars of Christ.

La Lumière, of December, is as usual replete with news and fresh information of an inspiring nature about our cause. I see our translation of that beautiful essay on "Successive Existences," has been favourably received by its author, and I can only say that it was a work of that love of which the talented authoress speaks in her leader in the present number under the heading of the "Law of Love," which is coextensive with the law of all being and of God's infinite universe.

On this occasion I intend to take notice of the final

portion of a long continued series of essays on the subject of "General and Particular Law," from which I cull the following telling passages: "From the perfect reciprocity between the individual and society results the social equilibrium. This reciprocity does not exist at present, and this is the reason why society is so much disturbed—undergoes so many oscillations; all perturbations caused by the disproportion existing between the mass of rights and privileges seized by a few without imposing any compensating duties on them towards the many."

If so, this represents correctly the view of political economy and the relation in which capital stands to labour on the yonder shore, all we can say is that either our own views are a simple echo from the shore yonder, or that our own desires and those of the inhabitants of yonder shore are in perfect harmony.

Le Lotus, of December, brings an elaborate article on the subject of "The Personality or Impersonality of God from an Adwaiti point of view." To ascertain the standpoint from which the author of this lengthy article, T. Saubba Rao (is this the French version of the name T. Subba Row in the *Theosophist*?), views this subject, I need only translate the final sentence, thus, "The Arhats proclaim themselves Atheists, and they are right if Theism implies the existence of a God governing the universe by His will.

In this respect the Adwaiti may be called by the same name. Theism and Atheism are terms of doubtful origin, and until their meaning is better defined it is better to abstain from applying them to this or that philosophical system. Why not say so at first? It would have saved the intelligent reader a lot of valuable time uselessly spent on the perusal of an eight-page article.

"The Constitution of the Microcosm" is again resuscitated in a new idiom, on 13 pages only (!) of this month's *Lotus*, but as our readers have had such a surfeit lately of the dispute—still *sub judice*—between Madame Blavatsky and T. Row on this subject, I think I may spare them the trouble of such an unpleasant and unprofitable rehearsal.

With the January number of this year, *La Revue Spirite* enters upon the 31st year of its existence. With the only exception of Louis Jordan's *Le Siècle*, the whole of the French and Parisian press denounced the enterprise in the most unblushing terms, predicting a brief career to the organ which advocated the better half of human interests and of human existence, viz., the existence beyond the tomb. The flourishing state in which the *Revue* now is, furnishes a plain contradiction to the weak-kneed prophecies of ignorance and malice combined. It is so with Spiritualism everywhere; it is burst up and represented as dead almost every year since 1848, both by lay and clerical organs; but instead of these lugubrious prophecies and sad denunciations turning out correct, Spiritualism—forty years after its phenomenal birth—is steadily increasing and spreading in wider and wider circles, and amongst the best educated and most intelligent classes of society. The adherents to the doctrine in Europe alone are stated to be upwards of fourteen millions; and American statistics vary in their calculations of the number of Spiritualists in the Union between eight and ten millions, not reckoning thousands of adherents to our cause who do not allow their names to appear publicly as members or friends of this grandest and most promising movement of nineteenth century society.

May the *Revue* live and prosper to the end of time under the able directorship of M. P. G. Leymarie, the worthy successor of the immortal Allan-Kardec.

I am sorry to be unable this month to review the rich contents of the January number, and to be compelled merely to direct the attention of its readers to such splendid productions as "Spiritual Evolution," "Nations and Religions," "the Witches and Possessed of Chateaufort," etc., etc.

Le Messager, of the 15th December, brings a very interesting article on "Young Prodigies," amongst whom he enumerates the following instances, passing over the numerous musicians and composers who by their early

accomplishments have manifested a similar precocity—a precocity which can only be adequately accounted for either by inspiration of master-spirits or by their reincarnations in proper organisms.

The celebrated painter, Ghirlandajo, was obliged to send away from his school the child-painter, Michael Angelo, with these words, "I can teach you nothing more."

The talent of the eminent sculptor, Canova, was discovered in the kitchen of a pastry-cook, where the young *patissier* had astonished some guests with the representation of a lion in dough; in consequence of which he was at once sent to the "Atelier" of a distinguished sculptor.

The same occurred to Pietro di Certi, who advanced from the menial position of a kitchen drudge to the position of a great painter at a very early age.

Also Adrian-Branmer, when a mere child, was shut up in a room by his avaricious master and made to paint pictures for him which he afterwards sold as his own. The name of this monster of an artist was Francois Hals.

The most celebrated of these young prodigies, and so to speak, the prototype of them all, was Pico di Mirondolo, who was the first orator and poet of his time. Never was there seen in any child such a thirst for knowledge, combined with the facility of assimilating it.

The juvenile aptitude for mathematics of the great Pascal is known to all the world.

A century later, Vincenzo Viviani was similarly celebrated as a mathematician at an early age of twelve years.

Henry Heineken was from his tenderest years a clever linguist. At two years he spoke three different languages, and a few days sufficed for him to acquire the art of writing. When still unweaned he related facts from history in Latin. He was never able to take any other food than the milk of his mother, and he died a prodigy of learning at the age of five years on account of his mother trying to wean the child from her breast.

The transition from the Spiritualistic literature of Europe to that of Central and South America, is naturally formed by the half French and half Spanish *La Vérité*, of which six numbers are now lying before me. Although I do not wish to disparage the Spanish portion of *La Vérité* no reader of it can help admitting that the master pen of this periodical is P. Rastouil, who never tires to flood its pages with the warming and vivifying rays of his grand spirit, and we are only sorry we cannot give any extracts of such masterly essays as those on "To believe we must use our reason," "What we may expect to meet on yonder shore," "Mamma, do not weep," "Fear makes them lose their head," etc., etc.

La Luz del Alma, with perhaps the sole exception of *La Constantia*, is far and away the best and richest Spiritualistic journal of South America. The article of No. 95, "A Statue to Columbus," for which subscriptions are now collecting, is an appreciative essay on the genius of the celebrated Genoese sailor, who introduced skeptical Europe to a knowledge and possession of the other half of our globe, of which the Bible tells us nothing from Genesis to Revelation, and its silence on this subject formed no mean obstacle in the path of the indefatigable discoverer, the divines of Salamanca having based their principal arguments against the existence of the new world on this very divine omission, probably resting on the solid foundation of human ignorance and bigotry.

The article No. 96, "Catholicism is Paganism," might as well have included in this charge the whole of the rest of the sects of what, with a gross misnomer, is now called Christianity. *Arcades omnes*. All forms of Christianity are tarred with the same brush of stubborn opposition to all intellectual and spiritual progress. The writers of the Bible made their God say at first, "Let there be light," and straightway the face of the earth was covered with a sacerdotal cloud of Egyptian darkness of the densest description, on the authority of "Thus saith the Lord."

The latest numbers of *La Alborada* contain nothing requiring special mention on this occasion. The young stripling seems at present to be feeling its way only, and I hope the tiny publication will improve in the future, as

all the rest of the Spanish spiritualistic prints generally do in a very short time after their emergence into the light of day. This is especially true of, and applicable to, the lately started *La Perseverancia*, of Mendoza, which in less than two months has doubled its size, finding the material that came to hand so vast that space had to be found in an enlarged sheet. This looks healthy, and does not appear, as we are so often told, that Spiritualism is on its last legs and dying.

No. 7 contains a peculiar prophecy about the next war between France and Germany; and the prophet claims special attention to his vaticination on account of having correctly predicted the war of '70, with all its principal details and horrors. On this occasion war will be proclaimed by Germany in 1888 (!); a great and decisive battle will be fought near Strasbourg, after which a triumphant entry will be celebrated into Berlin by the victorious army. Well, all this may come true, perhaps, if a new reincarnation of a brave Maid of Orleans appears on the scene; but in the meantime we may say with perhaps more truth, *quien sabe?*

The *Reformador*, the Portuguese organ of the Brazilian Federation of Spiritists, has also improved very much in its outward appearance lately. The article on "The Oracles" is a very interesting and scholarly performance. The article on the "Earthquake" gives a touching picture of the nothingness or littleness of man in the face of such catastrophes, and a lesson of humility is extracted for man from its terrors.

Our space being now exhausted, we must leave the review of *La Constancia* over for next month.

O. W. ROHNER.

Phillip Island,
Jan. 17, 1888.

PRACTICAL OCCULTISM.

WE have had several letters of late from earnest enquirers on the subject of Occultism. Our friends seem to be under the impression that Occult or Psychical Powers can be obtained by an intellectual process instead of through the development of the spiritual faculties to the neglect, in some instances, of worldly considerations and duties.

The following article on "Practical Occultism," which appeared in the first number of "The Two Worlds" (edited by Mrs. Britten), will give them the information they desire, and be interesting to many others, though few, we think, will after reading it attempt the attainment of the knowledge they covet:—

My own claims to be considered as an exponent of true Occultism are founded upon the following grounds: When quite young, in fact before I had attained my thirteenth year, I became acquainted with certain parties who sought me out and professed a desire to observe the somnambulant faculties for which I was then remarkable. I found my new associates to be ladies and gentlemen, mostly persons of noble rank, and during a period of several years I, and many other young persons, assisted at their sessions in the quality of somnambulists, or mesmeric subjects.

The persons I thus came into contact with were representatives of many other countries than Great Britain. They formed one of a number of secret societies, and all that I am privileged to relate of them is that they were students of the two branches of Occultism hereafter to be described; that they claimed an affiliation with societies derived from the ancient mysteries of Egypt, Greece, and Judea; that their beliefs and practices had been concealed from the vulgar by cabalistic methods, and that though their real origin and the purpose of their association had at times been almost lost, it had revived and been restored under many aspects.

They claimed that alchemy, mediæval Rosicrucianism, and modern Freemasonry were offshoots of the original Cabala, and that during the past 150 years new associations had been formed, and the parties who had introduced me into their arcanum were a society in affiliation with many others then in existence in different countries. These persons, deeming that the intrusion into their

ranks of unprepared minds would be injurious to the harmony necessary for their studies, carefully avoided assuming any position of prominence in reference to the society, so that they might never be solicited to admit those whose presence might be prejudicial. Indeed it was one of their leading regulations never to permit the existence of the society to be known or the members thereof named, until they passed from earth to the higher life. It is in virtue of this last clause that I am at liberty to say that Lord Lytton, the Earl of Stanhope, and Lieut. Morrison (better known as "Zadkiel"), and the author of "Art Magic," belonged to this society.

I should have known but little of its principles and practices, as I was simply what I should now call a clairvoyant, sought out by the society for my gifts in this direction, had I not, in later years, been instructed in the fundamentals of the society by the author of "Art Magic." When modern Spiritualism dawned upon the world, for special reasons of my own, the fellows of my society gave me an honorary release from every obligation I had entered into with them except in the matter of secrecy. On that point I can never be released and never seek to be; but in respect to the statements I am about to make, my former associates—deeming their publication might serve to correct some of the erroneous opinions that are put into circulation by individuals who arrogate to themselves a knowledge of which they have not the slightest iota—not only sanction but command me to present to the candid inquirer the following brief definition of genuine practical

OCCULTISM—ANTIQUITY WRITTEN IN "CABALA."

Occultism is a study and application of the occult, or hidden principles and forces of the Universe, or in its more limited sense, of Nature.

The study of Occultism is called speculative. The application of that study is Practical Occultism.

Speculative Occultism includes opinions and teachings often so widely at variance with commonly received beliefs that it would be extremely unwise to subject it to the criticism of persons generically called the world. Speculative Occultism of course might be regarded as *speculative only*, were it not possible by the aid of Practical Occultism to demonstrate its truths.

The subjects which engage the attention of the speculative occultist are The Creator, or creative power; World Building, and the order and design of the earth and its spirit-spheres; Man, and his relations to the Creator, the earth, and his fellow man.

Descent of Spirit into Matter, and its growth through embryotic stages, during which period it is elemental, then animal, then man.

Ascent of Spirit out of Matter, and its progress through future stages of growth as planetary and solar spirits.

Besides these purely theoretical subjects are suggestions concerning the best methods of communing with spiritual existences, and of receiving information from lower and higher states than man. These, together with some mental exercises and practices, form the main theme of consideration in the colleges of Speculative Occultism. Spirit Communion, together with astronomy, astrology, mathematics, geometry, music, anatomy, physiology, psychology, and psychometry, are all kindred branches of study which must engage the attention of the true occultist.

PRACTICAL OCCULTISM.

Practical Occultism consists, first, of a perfect mastery of the individual's own spirit. No advance whatever can be made in acquiring power over other spirits, such as controlling the lower or supplicating the higher, until the spirit within has acquired such perfect mastery of itself that it can never be moved to anger or emotion—realises no pleasure, cares for no pain; experiences no mortification at insult, loss, or disappointment—in a word, subdues every emotion that stirs common men's minds.

To arrive at this state, severe and painful as well as long continued discipline is necessary. Having acquired this perfect equilibrium, the next step is power. The individual must be able to wake when he pleases and sleep when he pleases; go in spirit during bodily sleep

where he will, and visit—as well as remember when awake—distant scenes.

He must be enabled by practice to telegraph mentally with his fellow associates, and present himself spiritually in their midst.

He must by practice acquire psychological control over the minds of any persons—not his associates—beneath his own calibre of mind. He must be able to still a crying infant, subdue fierce animals or angry men, and by will transfer his thought without speech or outward sign to any person of a mental calibre below himself; he must be enabled to summon to his presence elementary spirits, and if he desires to do so (knowing the penalties attached), to make them serve him in the special departments of Nature to which they belong.

He must by virtue of complete subjugation of his earthly nature, be able to invoke Planetary and even Solar spirits, and commune with them to a certain degree.

To attain these degrees of power the processes are so difficult that a thorough practical occultist can scarcely become one and yet continue his relations with his fellow-men.

He must continue, from the first to the last degree, a long series of exercises, each one of which must be perfected before another is undertaken.

A Practical Occultist may be of either sex, but must observe as the first law inviolable chastity—and that with a view of conserving all the virile powers of the organism. No aged person, especially one who has not lived the life of strict chastity, can acquire the full sum of the powers above named. It is better to commence practice in early youth, for after the meridian of life, when the processes of waste prevail over repair, few of the powers above described can be attained; the full sum never.

Strict abstinence from animal food and all stimulants is necessary. Frequent ablutions and long periods of silent contemplation are essential. Codes of exercises for the attainment of these powers can be prescribed, but, few, if any, of the self-indulgent livers of modern times can perform their routine.

The arts necessary for study to the Practical Occultist are, in addition to those prescribed in Speculative Occultism, a knowledge of the qualities of drugs, vapors, minerals, electricity, perfumes, fumigations, and all kinds of anaesthetics.

And now, having given in brief as much as is consistent with my position—as the former associate of a secret society—I have simply to add, that whilst there are, as in Masonry, certain preliminary degrees to pass through, there are numerous others to which a thoroughly well organised and faithful association might advance. In each degree there are some valuable elements of Practical Occultism demanded, whilst the teachings conveyed are essential preliminaries. In a word, Speculative Occultism must precede Practical Occultism; the former is love and wisdom, the latter simply power.

DEATH OF MRS. G. MILNER STEPHEN.

NEWS has reached us of the death of Mrs. Mary Stephen, wife of Mr. George Milner Stephen, the celebrated healer.

Mrs. Stephen, who was a daughter of the first Governor of South Australia (Sir John Hindmarsh), was a most amiable and accomplished lady, and much esteemed by all who knew her. She has sympathised with and cordially co-operated in her husband's healing work, and we have no doubt her loss will be most severely felt by him.

The *Two Worlds* publishes a list of over one hundred Spiritualistic mediums and speakers in England, whose services are available to the public. The same paper is also reprinting a series of articles from the *Northern Weekly Leader*, contributed to that paper by Alderman Barkas. They commence with "a Sketch of the Rise and Progress of Spiritualism in America and England," and lead on to the "Personal Experiences" of that careful and experienced investigator.

SPIRITUALISM AS AN IDEAL OF LIFE.

THE DARK AGES.—"THE WONDERFUL DOCTOR."

"The DEMONS of our sires became the SAINTS that we adore."—MACKAY.

It is often asserted that "God was never without a witness on earth." So it could with equal truth be said, that ever since man became conscious that he was a "living soul" Spiritualism has had a representative in the world. In support of this statement I need only point to the priests of Egypt, the magi of Persia, the oracles of Greece, the great and good men who lived and suffered during the intellectual night of Europe, generally known as the Dark Ages.

These men were not known or appreciated by those around them, but were viewed with suspicion, and in some cases with horror. The fact of their having communion with the unseen world was enough to stamp them as agents of the Evil One; and the belief was common that certain men who were superior to those around them in intellectual and spiritual insight, had sold their souls to the devil, on condition that they might enjoy unlimited freedom and power while in this life.

Dr. Faustus, Roger Bacon, Albertus Magnus, Theophrastus Paracelsus, Cornelius Agrippa, and Dr. Dee are examples of this kind. Each and all these great men laboured hard to lessen the evil and increase the good; to reduce the misery and extend the happiness; to remove ignorance and spread knowledge; to abolish darkness and prejudice, and to diffuse intellectual light and freedom among mankind.

Davenport Adams, in his interesting work on "Dwellers on the Threshold," says: "In a time of darkness and ignorance they were never faint of heart; they suffered neither persecution to daunt, nor poverty to overwhelm them; but pressed forward with resolute courage to gaze at wisdom from afar, if unhappily forbidden to enter the holy of holies.

It ill becomes us then, in an age of fuller knowledge and greater opportunities, to cast ridicule upon the labours of those who so painfully toiled in what they believed to be the path of truth. They were not only the pioneers of science, but too often its martyrs."

Davenport Adams wrote as an opponent of magic, mesmerism, spiritualism, and all forms of occultism, so that he had no undue leaning to the great men I have named. As they were the noble representatives of the spiritual philosophy in the Dark Ages, and as so little is heard of them, it might be interesting and instructive to give a brief account of one or two of their lives and teachings. They certainly had a great influence in forming the spiritual idea of life, and making it what it is to-day.

Roger Bacon was born in Somersetshire, England, about the year 1214. His parents were wealthy, so he was educated at the universities of Oxford and Paris. On his return to England he was advised by Robert Greathead, bishop of Lincoln, to take the vows of a Franciscan in a convent at Oxford. There he closely studied philosophy and experimented in chemistry. The university of Paris had conferred upon him the degree of doctor of divinity, which Oxford not only confirmed, but added the title of the "wonderful doctor!"

His clear and discriminating intellect was not fettered by authority. He rejected the absurdities while he appreciated the merits of Aristotle. He insisted on the value of experiment as the safest basis and test of theory. In his lectures he was so original and bold in his utterances that the authorities put a stop to them, and prevented his writings going outside the convent walls. Still he was not to be deterred; he continued his studies and experiments, and as the fruits of them, left to the world his famous "Opus Majus," which is a work of great ability and broad views. It was not appreciated by the immediate circle of Roger Bacon, which reminds me of Thomas Carlyle's suggestive reference to Jean Paul Richter. He says: Richter, the German poet, was excluded from the circles of the aristocracy of the little town of Hof. He did not belong to their set; so as he could not be admitted to the West End of Hof, he was

obliged to take up his quarters at the West End of the Universe, where he was accorded a splendid reception!

So with the "wonderful doctor," while he was not fairly estimated nor appreciated by the authorities in the Oxford convent in the middle of the thirteenth century, he has been hailed by the intellect of Europe for the last 400 years as the founder and apostle of the experimental philosophy. Hallam has justly remarked, says Adams, "that Roger Bacon's *Opus Majus* is in spirit the very prototype of Francis Bacon's *Novum Organum*."

It is likely that the use of gunpowder, spectacles, and the telescope were discovered by the experiments of Roger Bacon. He believed in and taught astrology, how the bodies of men are influenced by the planetary bodies, and how the conditions of their bodies control their minds. He also had the knowledge and consolation that the spirits who have passed from earth can communicate with mortals. He is reported to have had a very interesting and wonderful séance with the King, when the most melodious music was produced, and the materialised forms of noted warriors and rulers appeared.

As the church considered his works heretical and dangerous, he was consigned to prison, in which he was confined for ten years. And it was only by the urgent influence of his few friends on Pope Nicholas III., that he was released in the 74th year of his age. He lived in peace six more years when he passed from this life about 1294.

The superstitious people of his age believed that he obtained his knowledge by supernatural means. It was generally held he had made an agreement with Lucifer by which he was enabled to "call spirits from the vasty deep." In the contract it was conditioned that if he died either in or out of church, the devil should have his own after death. To ordinary minds it would be difficult to escape a clause so clinching; but Bacon's was not an ordinary mind, so when he felt death coming on him he entered a cell which he had made in the wall of a church, and therein he died and was buried—neither in nor out of the church, and so he outwitted Satan himself!

To conclude this brief notice of this grand old Englishman of the 13th century—this pioneer of freedom of thought and of experimental science, physical and psychical—this noble representative of Spiritualism in the darkest period of the Dark Ages, I will give a few passages from his *Opus Majus*, which truly reflect a liberal, honest and progressive mind. He says: "There are four great obstacles in the way of attaining knowledge—authority, habit, concealment of ignorance and ostentation of learning."

"We must not limit ourselves to what we hear and read, but carefully analyse the opinions of our ancestors, that we may add what is deficient, and correct what is erroneous, but always with modesty and consideration."

"We must with all our heart prefer *reason* to *custom*, and the opinions of the wise and good to the fancies of the illiterate and vulgar. . . . And though the whole world adheres to the causes of error, let us willingly listen to opinions which contradict established usages."

Friar Bacon was a great all round man, being well versed in languages—Greek, Hebrew, and Latin—logic, ethics, mathematics, and occultism. His intellect was well-balanced, being keen, steady and deep; and his spiritual faculties were clear, and open to celestial influences. He certainly merited the title which his friends gave him—the "wonderful doctor."

ROBERT WHITE.

The Boulevard, Burwood, Sydney.

Feb. 20th, 1888.

THE LATE MR. O. H. HARTMANN.

As promised last month, we reprint from the *Darling Downs Gazette* the following obituary of our late friend and fellow-worker, C. H. Hartmann:—

We little thought that upon receiving Mr. Hartmann's last batch of New Guinea notes, we should be so soon called upon to chronicle his death. At the time of going to press with our last Wednesday's issue, a rumour reached us that our friend had well nigh reached the last stage of his mortal existence, but, without authority, we did not feel in a position to give publicity to it. The end came early on Wednesday morning, at a friend's residence in Brisbane, and he was buried in the Toowong cemetery on the same afternoon. A few friends followed the remains to their last resting place. Amongst those who paid this last token of respect was Mr. J. B. M. Isambert, M.L.A., and Mr. Widdop, who delivered a most affecting address at the grave. It would have been undesirable to convey the body to Toowoomba, for reasons that may be well understood, though, could that have been done, there would have been some little consolation to the many sorrowing friends whom the deceased has left behind in this district. It is, after all, in connection with Toowoomba that Mr. Hartmann's Australian career is principally identified, for here it is that his home has been established for over twenty years, and the Range Nursery remains as the standing witness to his love of nature and the vast range of his scientific and artistic tastes. He was a true child of nature. Nature's beauty, untouched by man's artificialities, appealed to him with an influence that seemed at times like inspiration. In his New Guinea notes this tendency of his mind often manifests itself. Were it the distant mountain's range enshrouded in mist and cloud, with here and there a glimpse of the light and beauty beyond, his remarks were such that "we could almost think he gazed through opening vistas into heaven." Is it the peaceful lake, or the quiet lagoon, whose transparent bosom reflects as in a mirror the beauties of surrounding nature, with all his heart he drinks in the spirit of the scene, and then goes forward in imagination to the time when the peaceful denizens which inhabit these waters shall be driven away, or slaughtered, with the raking shots of the white man's breech-loader. While, also, he writes with unrepressed indignation of the manner in which the Australian wild fowl have been destroyed or driven away from their original haunts. Or, again, is his lot cast among the inhabitants of the country where he is travelling, he has an eye always vigilant to observe what is curious and what is worthy of admiration, or of imitation by others who call themselves their superiors in the scale of civilised humanity. "One touch of nature makes the whole world kin," and so with a few strokes of the pen he enables us to see some natural feature or trait of character in the Papuan, which makes us realise how closely related is the barbarian with the child of civilisation. That was to our minds an exquisitely pretty scene, and most true to nature, where the modest Papuan maidens are abashed at the sudden meeting with the white men, and retreat into retirement with a shyness that was beautifully feminine. A Longfellow could have made the scene the subject of a poem as chaste and pure as that wherein he writes—

Maiden with thy meek brown eyes,
In whose orbs a shadow lies
Like the dusk in evening skies.

And while our departed friend was charmed with what was tender and graceful and pure, his whole soul rose up in the might and majesty of a Divine wrath against the low, brutal, and debased manifestations of humanity, which he often met with in the savagedom of New Guinea. In his very last paper we have an instance of this, in the description which he gives of the hideous, fiendlike wretch who is walking away with the lovely little creature, who, in her innocent, dove-like simplicity, seems charmed by the ugly monster as the bird under the fatal spell when it falls into the serpent's jaws. If the true poet is, as Tennyson says, one who is "dowered with the hate of hate, the scorn of scorn," then was Carl Henrich Hartmann a poet indeed. And, like a true poet,

THE *Carrier Dove* keeps up its standard of quality both in matter and illustrations. On January 7th. a holiday issue was published, of 32 pages, with three large and several small illustrations. This is a really excellent magazine, and well worth retaining for binding.

his heart was open to influences from all nature around him. Coarse, dull, stupid natures see nothing below the surface and appearance of things. Wordsworth, in describing the ignorant country yokel, says—

A primrose by the river's brink,
A simple primrose was to him,
And it was nothing more.

But of the thoughtful observer of nature he says—

The meanest flower that blooms may breathe
Thoughts that oft do lie too deep for tears.

One has only to visit Mr. Hartmann's Nursery on the Range to see how not only the lover of nature, but the thoughtful observer of natural things, is apparent everywhere. He was, as the evidence is there, "the friend of butterflies, birds, and flowers." Every variety of creature from every kingdom in the animal world, wherever he could lay his hand upon it, finds a representative there, either in stuffed specimen or naked skeleton. The great variety of plants, herbs, and trees, which he has accumulated within the course of years, must have involved a care, a study, and an extensive correspondence, not to speak of labour and expense, that almost bewilders one to speak about. To say that Mr. Hartmann was an enthusiast in all these branches of study and enterprise is saying very little. The man of one idea, or the man who, like the ancient philosopher, boasted, "I am a man of one book," is the enthusiast as a rule, but in the very concentration of his energies he loses breadth and comprehensiveness. We have in Mr. Hartmann not only the scientific student of nature, and the artist and poet in the scientist, but we have the philosopher making all regions of thought the subject of earnest study. Our departed friend was what some may call an idealist. He was an honest believer in, and an earnest advocate of, a theory concerning which many indulge in cheap laughter. He believed in the reality of the spiritual universe, and the possibility of communication between the inhabitants of the world beyond and those who still inhabit this sublunary sphere. It is certainly significant how, in this age of scepticism and materialism, there is a strong tendency amongst highly cultured and intellectual thinkers to accept the whole theory of the supernatural. Those whose hearts are touched to the finer issues of the sublime and spiritual cannot fall in with the dark, empty, and altogether hopeless teachings of the materialistic philosophy. Now, it happens that many who, like our late friend, have broken loose from the bonds of ancient orthodoxy, have embraced with fervour and with a depth of personal conviction positively marvellous the theory upon which modern spiritualism, in all its well-known developments, is based. We express no opinion—that is not our province—but we remark it as one of the tendencies of the age that, while the old forms of belief have been renounced by many of our most scientific thinkers, they have embraced a system which is substantially the same as that on which the religious revelation or dispensations of antiquity are all founded, thus illustrating the circulatory law of human progress. We come back to the point from which we started, and with all our investigations and researches we return to the occult philosophies and spiritualistic speculations of what we have been accustomed to think a less enlightened and a less scientific age. Professor Denton, the well-known scientific lecturer, whose personal friendship and philosophic teachings had such an influence on the mind of the late Mr. Hartmann, while being a most advanced thinker, was, as the phrase goes, a firm believer in Spiritualism. It is singular that the impulses which influenced both Denton and Hartmann in going to the fever land of New Guinea were in both cases ascribed by them to supernatural agency. They were both men holding to the same great principles of religious philosophy, and we may add they were both martyrs to the same hygienic theory. Our information, at any rate, is to the effect that, by the timely use of some of the common medicines, such as Dr. Livingstone invariably carried with him in his travels through Africa, both Hartmann's and Denton's lives could have been saved. If true, all we can say is, "'tis pity that 'tis true," but, after all, it is only a hero who would sacrifice life for an idea. The man who, with the probability of death

staring him in the face, can act upon the advice, "cast physic to the dogs," is no moral coward. In the case of our friend the coming event of his death appeared "to cast its shadow before" ere he took his departure. Friends bade him farewell with the feeling that "they would see his face no more." He had himself what some would call a presentiment of meeting death in New Guinea. It may not be known to many others, but just before leaving he communicated to a friend, who has given us permission to make use of the information, a fear that he should never return to his home at Toowoomba, and he stated that a clairvoyant had imparted the fact to him that he would contract the same fever in New Guinea of which his dear friend Professor Denton had died, and that he would then rejoin his friend in the spiritual world. Upon being asked why did he then go, he replied with the utmost cheerfulness that he did not dread death, and that he hoped to go on to the last fulfilling his life's mission. He had what some might call a fatalistic idea concerning the time of death. The idea expressed in a quaint old poem was his—

On two days it steads not to run from the grave,
The appointed and the unappointed day.
On the first neither balm nor physician can save,
On the second the Universe can't slay.

In many other ways, besides those indicated above, the life and character of Mr. Hartmann is a perfect study. He was an original, almost a unique, type of character—a man of great independence and individuality of mind. He might have satisfied the ideal of a Carlyle, that hater of humbugs and shams. Many who have only known him from repute and as a traveller and explorer must have learnt to admire his character, and others who knew him and loved him as an old Toowoomba resident, and as one of the most public-spirited of our Queensland colonists, will regard his death just at this time, when he could have poured a flood of light upon the climatic conditions and natural resources of New Guinea, as a public calamity. We called upon old Mr. Hartmann upon hearing of his son's death. The old man of 81 was quite overcome with grief, but was able to give some information respecting the early life of his late son. He was born in Dahlen, Saxony, and at the time of his death was just 53 years of age. His education had been principally received at the Common School, but he received private tuition from the pastor of the village, between whom and Mr. Hartmann's family there existed a good deal of intimacy. In 1856 he came to Australia, and landed at Sydney. Nearly 15 years of his life was spent in New South Wales, principally on goldfields. He was married at Forbes about 1861 or 1862. He lost his wife in 1877, and was a widower at the time of his death. He had three children, two sons and one daughter, the latter Mrs. Davis, of High-street. As the newspapers have been full of the events of his life, we have purposely avoided the mere record of well-known details, and have rather confined ourselves to a brief study of his life and character. It only remains, in conclusion, to express our sincere sympathy for the children of our departed friend, for his many friends, and especially for his octogenarian parent.

A correspondent who has sent us two letters on the Marriage question asks in his last if we are "afraid to touch it?" No, we are not; it is a most important subject and wants ventilation, but it requires careful though not timid handling. Our correspondent, however, expects his letters to go in without revision. On this subject we would not concede this to anyone. Under any circumstances we could only devote a limited space to its discussion, as although an important subject, it is not directly connected with the leading features of this journal, but is incidental to harmonial philosophy and progressive ideas.

THE *Day Star*, a Pansylvanian Independent paper, publishes a lecture of the Rev. Saml. Watsons, on "Whence Man Comes and Whither He Goes," together with an eulogistic notice of that able Spiritualistic veteran.

FROM HERE TO HEAVEN BY TELEGRAPH.

We have on two occasions during the past year given some account of telegraphic communications received through an ordinary Morse instrument and the mediumship of Mr. Rowley, of Cleveland, Ohio. From lack of similar phenomena in other directions, and the testimony of experts as to the independence of the communications from the action of human intelligence, the very remarkable phenomena has not hitherto made any profound impression or carried conviction to any number of people outside the immediate circle of the medium's acquaintances. Realising its importance, if true, the editor of the *Religio-Philosophical Journal* has lately bestirred himself to verify it, and having the assurance of a friend who is an expert telegraphist that the action of the instrument was undoubtedly independent of any visible or conscious action of Mr. Rowley, he personally visited Cleveland and devoted several days to the investigation of the matter, aided by instructions given by his friend the telegraphist, the result being eminently satisfactory. He was fortunate enough to meet with a scientific gentleman who had been for some time investigating the phenomena, of whom he writes as follows:—

"The writer of these papers whom the *Journal* will introduce to the public as Professor G—, is a gentleman of more than twenty years' experience in teaching the practical application of higher mathematics and mental sciences. He was for eight years a member of the faculty of an eastern classical college, under the patronage of an orthodox church, and while there he was distinguished for his ability in mental and moral sciences, especially Logic, Argumentative Rhetoric, Moral Philosophy, and Evidences of Christianity. For the past nine years he has been connected with a more technical institution, teaching applied science; and in that line he has two specialties—electrical engineering and the practical application of science to the detection of fraud. In this latter capacity he has been employed in both the higher and lower courts as an expert witness, and his recommendations from judges, attorneys, and others who have employed him, show that in discovering expert testimony he is a man of the keenest observation, and that 'his work is honest, skilful, and accurate.' He is a practical telegraph operator, and he has been a practical shorthand writer for twenty-three years. His telegraphy enables him to read the communications for himself and thus to be independent of the operator as to what the instrument says; also to know that the apparatus is the same that is in common use in telegraph offices; while his shorthand enables him to give verbatim reports of the conversations and discussions with all the parties concerned. More might be said as to the attainments of this gentleman, but these are the qualifications necessary to a thoroughly scientific exposition of this occult manifestation; and the case is made stronger, it would seem, by having these qualities all combined in one individual.

"Accepting this statement of Professor G—'s preliminary equipment for the special task of investigating occult telegraphy as correct, it is pertinent for our readers to ask: 'Is he a man of truth and veracity, strictly and conscientiously accurate in statements involving the facts of his experiments?' We believe he is, and base this opinion on statements made by competent informants?"

A SCIENTIFIC INVESTIGATION OF OCCULT TELEGRAPHY, AND KINDRED TOPICS.

A Scientific Fact Demonstrated—The Proposition Stated and Explained—Explanation of the Instruments Used—Test Experiments Submitted in Proof.

PAPER NO. 1.

In the interests of science, and science only, attention is earnestly invited to a candid examination of the evidence herein submitted in proof of the following

PROPOSITION:

A disembodied spirit can communicate with an embodied spirit by means of an ordinary telegraph instrument.

I shall show that this proposition is susceptible of the most rigid demonstration, and I invite the closest scrutiny, both as to the premises laid down and the methods of reasoning employed, so that at the close of this series of papers each reader may see and know for himself that this conclusion is necessitated.

EXPLANATION.

To simplify the case, it will be necessary to explain the proposition and the instruments used.

The proposition is categorical—that is, involves nothing disjunctive nor hypothetical, either in thought or expression. As a parallel proposition we might say—
—a New York merchant can communicate with an Omaha merchant by means of an ordinary telegraph instrument. The exact parallelism of these two propositions will be further shown after explaining

THE INSTRUMENT USED.

As in demonstrating a proposition in mathematics, it is desirable to confine the attention to some special case that embraces all the attributes called for by the proposition, so in this demonstration we shall confine ourselves to a special case, viz., the Occult Telegraph now in operation through the mediumship of Mr. W. S. Rowley, and in daily use at the office of Rowley and Whitney, at Cleveland, Ohio.

Reserving the history of its discovery for a future paper, or for the book which will appear in due time under the title of this article, I shall proceed to the more important question of genuineness; and that question must depend on the utter impossibility that Mr. Rowley, or any other person in the flesh, can produce a single tick upon the instrument, under the conditions in which it is daily operated. No evidence short of this can have any scientific value.

The instrument consists of an ordinary telegraph key inclosed in a box just large enough to contain it conveniently. The box in this instance is seven and three-fourths inches long, six inches wide, and two and a half inches deep, outside measurements; the sides being made of soft wood and the top and bottom of slate. These dimensions are not essential, however. A telegraph key inclosed in a box with slate top and bottom is all that is necessary. The key is screwed fast to the bottom of the box. The top of the box works on hinges, but there is no connection whatever between the top and the key within. There is a slender strip of brass fastened to the top of the key lever and reaching obliquely up toward the slate top. This strip, which looks like a spring, is only a branch of the key lever, and would not be needed if the key lever itself were bent up into the same position. The force which closes the key is applied at the end of this branch lever. As generally used, the amount of force necessary at that point is one ounce, and when this force is applied and the key closed, the end of the branch lever goes downward one-eighth of an inch, part of which is due to the proper motion of the main lever and part to the bending of the branch like a spring. The instrument might be more lightly adjusted, requiring less force and causing less bending of the branch lever, but this is the way in which it was working when tested on different occasions before several witnesses. Tests with the instrument placed upon delicate scales and variously adjusted will be given in a future paper.

This key is connected with a common telegraph sounder and battery, by two wires leading out through one end of the box altogether, what is known to telegraphers as a short circuit. All the parts stand on the same table, or the battery may stand on the floor, but there are no wires entering or leaving the room, nor running to any other part of the room nor to any other part of the apparatus. All the pieces are loose on the table and can be picked up and examined inside and outside, underneath and everywhere. In fine, it is a common short line or local circuit, but the key which makes and breaks the circuit, and thus controls the sounder, is shut up in a box and so environed that no man, medium, mesmerist, nor any other kind of human being in the flesh can obtain a physical contact therewith.

As now used, there is a spiral wire leading across the inside of the box, passing over the trunnions and connecting two small brass storage plates. I have not mentioned that wire before, because I have seen the instrument used without it, and it appears to work just as well. Neither are the storage plates necessary, but I will in the proper place explain the use that is made of these parts in economising force. I have taken them out in the midst of an interview, and there was no interruption whatever in the messages received. For simplicity, I preferred to separate the essential from the non-essential parts, in explaining the instrument.

Now, to resume the parallel proposition. For a New York merchant to send a message by telegraph to an Omaha merchant, it is necessary that there be an operator in New York who can so operate his key as to send the message, and an operator in Omaha who can read from the sounder to receive the message. The New York merchant is to be supplanted in our special case, or spirit telegraph, by an independent intelligence purporting to be the spirit of Doctor Wells; and the New York operator, or the one who so manipulates the forces as to send the messages, is supplanted by one who purports to be the spirit of John Rife, a former acquaintance of Mr. Rowley's, and from whom Mr. Rowley learned telegraphy. Many others besides Dr. Wells have sent messages through this instrument, and other departed operators than John Rife have manipulated the currents.

The parallelism of these propositions is further shown thus: The New York operator's key "makes and breaks" a circuit over the main line to Omaha, and the current from the main battery, so manipulated by him, operates the lever of a relay instrument in Omaha. That main current is too feeble to operate the Omaha sounder; hence the need of a relay, which is a somewhat similar instrument very delicately adjusted, and carrying a lever with platinum point so attached that the feeble motions of that relay lever simply open and close the short or local circuit in which the Omaha sounder is placed. The relay lever, then, is virtually the key to the Omaha short circuit. The Omaha sounder responds to the Omaha relay, just as that relay responds to the New York key. Thus the relay lever relays (lays again) the message from one circuit over upon another, which, being short, has a stronger current that makes the sounder speak out loudly. These facts are familiar to every telegraph operator, but are given here to assist the general reader in comprehending the following analogous operations in the case in point.

Our sounder is situated in every way like the Omaha sounder; that is, in a short local circuit. Our key in the box controls our sounder; just as the Omaha relay lever controls that sounder; so that our key is virtually a relay lever, just as the Omaha relay lever is virtually a second key. Thus in ordinary telegraphy, a relay lever is made to do duty as a key to a second or local circuit, whilst our forces use an actual key lever for that purpose.

Now, as their relay lever is operated by the current passing from the main battery over the main line, so the key in the box is operated by a current of animal magnetism passing from, or rather propelled from, Mr. Rowley's body, through the box, and manipulated within the box by the spirit of John Rife, who makes and breaks that current, the same in effect as the New York operator makes and breaks the current on the main line. Mr. Rowley's body corresponds to the main battery, and generates this animal electricity and magnetism, as does every animal body, in the nerve cells of the brain and wherever the nervous ganglia overlie the nerves throughout the body.

It should be noted in this connection, that when the instrument is being operated, Mr. Rowley is not in any abnormal condition. He is not in a trance, nor hypnotized, nor in any other artificial or peculiar state, however slight. His mind is not controlled in any way, and when he is [well and the weather is favourable, he feels no "control" in his body. He merely lays his hand on or near the box, and the messages flow in as though his act had simply switched another line into the

office. Our replies are given verbally, as if speaking to the air; but our thoughts are also sometimes read and answered just the same as if they had been spoken.

Pursuant to the main question, there are now several subordinate propositions to be established. It will be noted, too,

1. That the main question presents three principal phases—Physical, Mental, Moral.

2. That the physical and mental are all that are embraced in the terms used.

3. That the moral aspect depends for its force on the other two; that is, no communication received is morally binding upon us, until, through the physical and mental phases, we have proved the communications genuine.

The subordinate propositions can be classified under these three heads, but the experiments made in proof of them have often been purposely so devised as to test two or more phases in the same act or trial; and where the general harmony remains intact despite this severe cross-questioning of Nature, the propositions are not only demonstrated, but the doubter is furnished with line upon line and precept upon precept, until the volume of testimony thrust before him becomes overwhelming, and to doubt is impossible.

Under the head of Natural Philosophy or Physics, we shall prove,

1. That the key in this box is actually manipulated.
2. That the local current cannot be manipulated by any secret device or appliance situated outside the box.
3. That there are no secret wires, springs, or other means intended to be used for that purpose.
4. That the key cannot be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box or wires leading to the box.
5. That the force which does operate the key, actually presses upon the end of the branch lever.
6. That there is no more pressure within the box at that time, than just enough to close the key perfectly.
7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is not operating.
8. That the intelligences controlling this instrument derive that current from Mr. Rowley's body.
9. That the intelligences controlling this instrument can propel that current where they please, use it outside the box or inside, or divide it up and use different parts of it in *different ways at the same time*.
10. That there is an electric current in the spiral wire which runs across the inside of the box.
11. That the slate top has a constant charge of residual magnetism.

12. That the slate top is more highly charged when the key is being operated than when not.

13. That this charge is animal magnetism, not mineral magnetism.

14. The physical rationale of the operation.

Under the head of Mental Philosophy and Psychology we shall prove,

1. That Doctor Wells is an independent intelligence.
2. That he can obtain information by actual observation of material things and forces.
3. That the intelligences controlling this instrument are disembodied spirits.
4. That the communications received through this instrument are independent of Telepathy, Mind Reading, Trance, Clairvoyance, Hypnotism, Statuovism, Psychometry, or any other psychological operations possible for human beings in the flesh to perform.
5. That the flow of animal magnetism is not subject to Mr. Rowley's will.
6. That different states of his health affect the supply of magnetism.
7. That different states of his mind affect the supply of magnetism.
8. But that no variations in his mind or body affect the character of the messages received; that is, that the controlling force makes no use of his mental powers, and that, therefore, the communications received are not tinged with his sentiments, nor in any way influenced by his beliefs.
9. That the Psychology of Cognition in us, as inves-

tigators of this subject, is complete; that is, that the testimony is such that, according to all received ideas of evidence every sane man who understands the meaning and appreciates the force of this testimony is compelled to accept the conclusion.

Under the head of Moral Philosophy I shall consider the most diverse sects and creeds, but only in a scientific point of view. Theology is not Moral Science. Such fundamental questions as "free moral agency" are not the special property of any class or race of humanity. It is just as pertinent for science to investigate the origin and nature of evil, as the origin and nature of iron; and when discovered and proven, it may be no less surprising than that but little, *if any*, of the iron in the earth is native, but that much, if not all, came from above (meteoric), and always mixed with something better (nickel, etc.) Once for all let me say, I have no pet doctrine to uphold, nor any obnoxious dogma to overthrow. Seeking truth only for truth's sake, I am not afraid to know the truth. So, when by experiment I put a question to Nature, I have not the slightest choice whether the answer be yes or no, providing it be true. The truth being established, every one is at liberty to incorporate it into any religious belief with which it will harmonize, but by the laws of mental science no one can with impunity reject it. It is in this spirit that the following experiments have been conducted, and the report of them in these papers is now submitted in the hope that the public will receive it in the spirit in which it is given,—not as an attempt to clash with preconceived ideas, but as an honest, earnest effort to discover truth for its own sake.

EXPERIMENT

[The following is a verbatim extract from an interview held on August 2, 1887, taken down in shorthand, and is given in explanation of another interview of August 15, the whole of which is submitted verbatim.]

513 Prospect St., Cleveland, Aug. 2, 1887.

Dr. Wells.—Yes; it is necessary. We actually move the key.

G.—Can you tell me at just what part of the key you apply the force that moves it?

Dr. W.—At the end, and from above downward.

G.—Right over the hard rubber handle?

Dr. W.—Yes.

G.—What is the nature of the force that you apply to the top of the handle?

Dr. W.—Animal magnetism.

G.—Is there any test that we can place inside the box to detect the presence of this animal magnetism?

Dr. W.—I hardly know what it would be. I know of no instrument that responds to this force alone; that is, perfectly.

G.—Is there any chemical or any photographic process that will be effected by it?

Dr. W.—1.

[Figure one is the telegraphic signal for "wait a minute."]

We engaged in conversation, during which I explained to Dr. Whitney and Mr. Rowley the plans which I proposed to pursue for photographic tests for electric light or any other luminous appearance within the box during operation. In about five minutes Dr. Wells returned with the following:

Dr. W.—Tissue paper cut into fine strips with one end attached will respond to this animal magnetism, but I do not see how you are going to detect the response or see its movements.

Doctor Whitney inquired: Could we take tissue paper cut in strips a little longer than the box, and by letting their ends project, observe whether they were moved on the inside?

Dr. W.—It is better to suspend them above, with the lower ends off the slate. They should be at least an inch apart, and about six or eight inches long.

G.—They ought to be protected from air currents, I should suggest.

Dr. W.—Yes.

G.—Is there any light within the box that would be appreciable to any one who had been in a dark room?

Dr. W.—There is no light that could be seen at all.

G.—Does the current of animal electricity follow the slate?

Dr. W.—The main current that we propel follows the wire and not the slate; excepting, of course, that it goes crosswise of the slate.

G.—Does it run on the surface of the slate, or pass through the air independently of the slate?

Dr. W.—It has a double motion. It revolves spirally around the wire as an axis, the slate being only a porous substance through which this magnetism passes.

[The remainder of this interview was largely metaphysical, and will be given in another paper.]

CLEVELAND, Aug. 15, 1887.

Dr. W.—Good afternoon, Professor. How are you?

G.—73. Doctor, I'm pretty well, thank you.

[73 is telegraphic numeral abbreviation for "Love to all," or "accept my compliments."]

The frame holding strips of tissue paper, suspended so as to be above and near to the slate, was now placed in position. The doors and windows were closed, and every precaution taken to make the experiment as delicate and accurate as possible. The frame was shaped like a comb roof or a letter A, and stood firmly upon the table. Six strips of white tissue paper, eight inches long and from half to three-quarters of an inch wide, were suspended from the under side of the ridge piece; and the inclined sides of the frame were closed by two large pieces of cardboard meeting at the top. This prevented Mr. Rowley from seeing the papers, and enabled Dr. Whitney and myself to note during the progress of the experiment, that all variations which indicated design on the part of the operator were necessarily independent of Mr. Rowley's intelligence, and were therefore directed by some other operator who operates with the force derived from Mr. Rowley's body. Such evidences must be seen to be *fully* appreciated, but the mere recital of them is enough to show to you, my candid reader, that you have the same reason for believing Dr. Wells's intelligence to be independent of Mr. Rowley's mind that you have for believing yourself to be entirely independent of your neighbor.

The frame was left open at the ends, first, to enable us to observe the progress of the experiments, though that could have been done through glass plates, but more especially to give an opportunity of testing whether the currents of animal magnetism are independent of air currents. Mr. Rowley sat at the east side of the table, and I at the south end; both of us well back, so that even our breathing should not affect the paper strips. All being ready and the strips hanging perfectly quiet, I asked Dr. Wells to take advantage of any imperceptible swing in them, and to time his dashes as to increase their motion and let us see how they would perform. [This remark concerning the timing of dashes so as to increase an, to us, imperceptible motion, will be better understood in connection with an experiment with magnetic needle to be described in the next paper. A still more severe test on independence of intelligence is also inseparably connected therewith.]

Mr. Rowley then placed his hands to the front corners of the box, and at the very first dash it was plain that there would be no necessity of timing for imperceptible motions. All the strips moved—at first gently toward Mr. Rowley—but before a dozen dashes had been made, there was a general agitation among them, and it was evident that some invisible power different from air was stirring them up lively. After a minute or two spent in this irregular rattling of the sounder, the messages were resumed.

Dr. W.—Can you read this?

G.—Oh! yes, but I am at present watching more particularly the motion of these strips of tissue paper, without much reference to the sense of the writing. Can it be possible that any of this motion is produced by air currents?

Dr. W.—No; it is not. These are genuine currents of animal magnetism. It is from the magnetism below.

This was written very rapidly, and at this point the speed of the writing was increased to such an extent that neither of us could read enough of it to make the sense

complete. I should judge it to be about fifty words per minute. Mr. Rowley remarked, "That is too fast for me." The rate was then reduced to about forty words per minute, and we read the following:

Dr. W.—We are writing as fast as we can, so that the current rises more rapidly. The more rapidly we can move the key the more atmospheric disturbance above the top of the box as a matter of course. If you had any other way to detect, you would find a current passing constantly across the slate in a transverse direction. But for the fact that there is a small or rather weak current from left to right, or from south to north, we would give a great deal more motion than you now see.

G.—Would there be any difference if we should turn the table around east and west, so as to cross the current of the earth's magnetism?

Dr. W.—The earth's magnetism affects it but very little, so that it would not be altered very much by changing it east and west. Concerning our meeting you the other night, we could not become perfectly *en rapport* with you. We have to take a certain amount of the aura of the medium with us when we go from place to place and wish to come into contact and *en rapport* with a mortal. Our time is so much taken up that it is impossible to carry on a line of experiments that would be highly satisfactory to yourself and us. You have our best wishes, however.

G.—We are very thankful for small favors, Doctor, indeed I think them not small, but large. It is a great privilege to me to be able to reach such satisfactory results, even though the opportunities be scattered and irregular. But, speaking of time, I thought you didn't make any account of time, over there in eternity.

Dr. W.—Our time is nothing, but when we can only have the use of the medium eight hours in twenty-four, we have to make the most of that.

G.—Of course you understand that I did not mean that remark to be taken in a serious way.

Dr. W.—Yes; we understand. We have an instrument before us, and a lifetime of threescore years and ten is not equal to one tick of the clock, compared with eternity. Nevertheless, when we are working through mundane mediums, we must conform to the rules and regulations by which they are governed. Understand that we are ready to spend what time we can, if you will be kind enough to suit your time to ours. We will ever lend a helping hand, as we know your intentions are most honorable, to demonstrate these facts in a scientific manner, so that he who runs may read.—*Wells.*

[Several times during these interviews, the signature has been specially added to some paragraph which he desired thus to emphasize.]

G.—I am glad that you see my motives to be free from anything improper. But to return to the experiment. From the motion of these papers, it seems evident to me that there is an over and under current, and one round and round in a horizontal circle.

Dr. W.—Your observations are correct.

Dr. Whitney and I then discussed the matter at some length, observing that the strips which hung near the ends of the frame and were *beyond the ends of the box* were deflected in opposite directions, the one at the south end going east and the one at the north end going west, thus showing a horizontal current around the box in a direction opposite the hands of a watch when viewed from above. The strips over the middle of the slate inclined eastward, or toward Mr. Rowley, showing the vertical circuit to be traversed through or under the box westward, and back over the box eastward; that is, in a direction opposite the apparent motion of the sun when looking south.

By turning the entire apparatus in an oblique direction (Southeast and Northwest) it was shown that this vertical circuit is independent of either the motion or the magnetism of either the earth or the sun. The currents retained their relative positions to the key and the box, no matter how they were situated. While thus trying them in different positions, *Dr. Whitney* noticed one of the strips tremble in a manner altogether different from anything we had yet seen. He called my attention to it. I saw it and made a record of it, at the same time

remarking, "I am glad we tried a little farther, for we are getting something still better."

At this *Dr. Wells* sent in:

"We are experimenting with it ourselves, and we are glad of the opportunity to try it in various ways."

With that the sounder set up a rapid but senseless intermixture of dots and dashes—a most peculiar and inimitable clatter, and Mr. Rowley's hands and arms were shocked as in the experiment with paper between the platinum points, but not so violently; [That experiment will be given at length in a future paper], and then followed the most astonishing test that had yet been given. The paper strips were moved in such a peculiar and remarkable manner as could not be imitated by hand or by air currents.

Sometimes one strip would stand still, while its neighbor on one side would dance up and down, and the one on the other side would wriggle or swing from side to side. At one time one strip near the middle hung perfectly straight and vertical while three of the others reached out toward Mr. Rowley at an angle of about thirty degrees from the perpendicular, and stood there looking as stiff as if starched. Again they would all hang motionless, then suddenly they would stiffen up and stretch downward as if a weight were fastened to the end of each one. At other times some of them would be put through some of the most indescribable contortions.

While these extraordinary demonstrations were being made, the sounder gave occasional dashes, but no intelligence. The main object seemed to be to show that they had perfect control of this force, and could propel it where they pleased, concentrating it here or there, or dividing it and exercising it in opposite directions or in different methods. Whether that was the intention or not, that was effectually proved.

But one manifestation which to me was the most remarkable of all, I have yet to mention. It was performed on one near the middle of the row, and while the others were comparatively quiet, that one exhibited a series of beautiful undulations, running *regularly* through it, from the bottom to the top. The strip was divided into three sections, and yielded so perfectly to the influence, that the waves followed one after another through its entire length, three nodes or stationary points appearing in the line. It reminded me of the waves produced in a long cord, to illustrate sound waves in teaching the physical theory of music. Several times the same strip resumed its gentle undulations, as if waving us "Good-bye!"

At the close of this manifestation I took the same strip gently between the tips of my fingers, and thought by moving it to and fro to reproduce the undulations; but I could only make it swing from end to end. The friction of air against so much surface in proportion to the weight and flexibility of the material was such that I could not make it even feebly imitate the beautiful undulations we had just witnessed.

Before adjourning, Mr. Rowley's hands were tested, as in the experiment with iron filings (to be given in another paper), and with the same results, only more pronounced. The papers were attracted by either thumb, and by that force, and without touching his thumb could be drawn gently through an arc of about twenty degrees; while everyone of his fingers would repel them, but the repulsion in any one finger was less than the attraction in the thumb. His hand seems to be a magnet having the thumb for one pole and all the fingers collectively for the other pole. But the magnetism exhibited is not like mineral magnetism, for although it attracts iron filings, it has still a greater attraction for paper, whereas no mineral magnet will take any effect whatever upon paper.

This experiment is submitted in proof of the ninth proposition in the physical department of this investigation. "That the intelligences controlling this instrument can propel that current where they please, use it outside the box or inside, or divide it up and use different parts of it in different ways at the same time."

This proposition has such an intimate relation to several of the others, I have seen fit to prove it first, instead of

beginning with some that might seem logically to precede it. Its truth proves their truth to a great extent, but further direct proof is forthcoming. The next paper will be test experiments with magnetic needle.

H. D. G.

SURELY YOU DON'T BELIEVE IN SPIRITS?

EVER since I became acquainted with the positive phenomena of modern Spiritualism the hardest and most difficult thing for me to realise was the peculiar mental attitude which men of thought and science often assume when brought in living contact with the facts of Spiritualism. If you speak to them of spiritual facts, or of spirits as realities, they look at you with utter amazement; and if either very familiar with you, or by disposition not over polite, they will tell you to your face, as I was lately told by a very clever, deeply read, and much travelled colleague of mine:—

"Surely you don't believe in spirits?"

"Yes, I do," was my direct answer.

"Then I pity you," was his reply; "and that a medical man like you, who has seen so much of life and death in all their forms and phases, and who especially has studied medical psychology both in and out of the lunatic asylums of Europe, should waste a moment's thought on such rubbish as the *FACTS of Spiritualism*, is past my comprehension, and would appear positively ridiculous to me in one in whom I thought I had discovered a well-informed and very conversible man of the world, were it not that you speak so seriously and so positively about the reality of these silly phenomena—your spirit photographs, your materialisations of spirits, your conversing with them, your feeling their heart's pulsations, and so forth."

I then offered to enter into an exhaustive argument on the subject with the doubting doctor, but the thing appeared to him so positively foolish that he declined my kind offer with thanks.

Now, as I know, and as every one knows, that some weird kind of phenomena of an apparently inexplicable nature have been presented to almost all men over forty years old, whether it be dreams, visions, presentiments, haunted houses, or any other fact belonging to the vast domain of transcendental physics, I thought to myself that by adopting the ironic method of Socrates I might still succeed in making some kind of an impression on my medical friend, and wean him at least of the idea that I must have taken leave of my senses to believe in spirits at this hour of day.

Something like the following conversation then sprang up between us:—

"R. As you do not wish to enter into an argument with me about the positive facts of Spiritualism, would you be kind enough to tell me whether during the last fifty years of your active life, either at home or in foreign parts, anything has happened to you in the shape of experiences akin to some of the multitudinous phases and forms of Spiritualism?"

E. "Yes, most decidedly; but whenever I tried to look into them, and searched for an explanation of them, the whole affair appeared to me so silly, and a simple coincidence would furnish so ready a key and solution of my difficulty, that I troubled myself no longer about the deeper meaning of the few weird experiences which occurred to me during my career as a medical man."

"R. Well, as you have had some stumbling-blocks of an uncanny nature thrown across your path, would you kindly tell me what they were, in order to satisfy my curiosity as to the fitness of the key of coincidences to unlock their wards?"

"E. The first occurrence of the kind happened to me some twenty-five years ago, in Corfu, where I was located as medical officer of the garrison stationed there. One day, leisurely sauntering through the streets of Corfu with a fellow officer of mine, and conversing with him on various indifferent subjects, he suddenly stood stock-still in the middle of the street, and told me that he would be shot that day. In utter astonishment at this sudden revelation, I at first did not know what to say, but ultimately

tried, though unsuccessfully, to persuade him how foolish it was to entertain such silly thoughts. After we had finished our round of the town we returned to the fort, and turning round a corner of the ramparts, two shots in quick succession fell upon my ears, the first of which killed my friend on the spot, and the second one whizzed unpleasantly close past my ears. Here, then, was my friend's presentiment literally fulfilled, but I could see nothing in it but a "strange coincidence" between a stray thought and a real fact; anyhow, I did not further cudgel my brains about the sad occurrence afterwards, and when I found that everybody to whom I told of the affair afterwards seemed to agree with me that it was a "strange case of coincidence," I thought no more of it."

R. "But surely, the dry word 'coincidence' did not satisfy you as an explanation of the occurrence?"

E. "It did and it did not; but how could I get beyond the bare facts of the case in question? I could not establish any kind of *neaus* between my friend's presentiment of death and the reality of its occurrence. There seemed to be no connecting link; it was a sheer accident; and if I myself had been shot instead, it would have been equally a mere accident, *minus* the presentiment."

R. "Ah, that's where the rub is. But you forget that your friend was positively warned of the accident suddenly by some inner voice, or by some hint dropped by some friendly agency into the mysterious depths of his inner consciousness; and had your unfortunate friend understood or interrogated this friendly voice whose echo reverberated so powerfully in the corridors of his spiritual machinery, the brain, his life might possibly have been saved."

E. "How saved!"

R. "Well, say if your friend had been acquainted with the science of Spiritualism, he would probably have gone to some medium to hold a séance and to find out there and then what the presentiment meant, and also who the telegraphic operator at the other end of the line was who took so much interest in him as to impart this electric shock to him."

E. "Ah, very true, if we could only believe what you say, things would most likely be very different with most of us."

R. "To arrive at such a belief is very simple; one need only do what you never yet have done, namely, investigate the subject, no matter how ridiculous it may at first appear to you, personally and earnestly, and intelligently, and above all, cautiously; for I must tell you I studied the subject both theoretically and practically for over five years before I became convinced of the positive nature of the facts of mediumship and Spiritualism."

The upshot of our conversation was that the doctor refused to adopt my advice because, forsooth, he had heard and read so much about the absurd subject that he was sick and tired of it.

At the same time he related to me another case of "strange coincidence," as he was pleased to call the thing, about the simultaneous appearance of a funeral hearse to him and his coachman one night, three or four years ago, whilst visiting a patient of his, on a lonely road, the hearse being plainly in front of them for over a quarter of an hour, with driver in black, and plumes, and all the rest of the sombre paraphernalia, appearing so real to both the doctor and his Jehu that they did not care to pass it, until all at once it disappeared from their sight at a turn in the road, and apparently in front of the very house in which only a few hours afterwards a man was accidentally shot dead, whose body actually became, two days later, the inmate of the reality of the imaginary or phantom hearse seen by my medical friend and his servant simultaneously.

This occurrence, being of course viewed again by my medical friend through the highly philosophical prism of "coincidence," terminated both our interview and conversation on the subject, which although so elevating and attractive to some minds gifted with a grain of intuition appears to others not so endowed absolutely unpalatable

and absurd. Is it because fools are in the habit of rushing in "where angels fear to tread?"

By way of finale, my medical friend prophesied to me that in less than five years I would give up the whole subject of Spiritualism, and look upon it in the same light as he now did, namely, as an absurdity. Saul amongst the prophets—for once!

C. W. ROHNER.

Phillip Island, Feb. 3, 1888.

To Correspondents.

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

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I visited your marvellous city in October last, and must say I was truly astonished at its growth since I last saw it some few years ago; but my chief business on that occasion was to bring under the notice of some expert in medical science, or to consult a clairvoyant, for the benefit of my dear wife, who was then suffering from what was considered to be a cancerous swelling in her right breast. We stayed for a time under the hospitable roof of a much esteemed lady friend at Kensington, whose kindness and attention we shall not easily forget. Being believers in spiritual phenomena, we fortunately became apprised of a grand trance medium, an unprofessional lady at Ascot Vale, who with her husband kindly permitted us to sit in their private circle, which we gladly accepted. They were just about to commence when we arrived. Not a word had been spoken respecting my wife's ailment; the medium was soon entranced by her constant control, who is, they say, the spirit of a late Melbourne physician.

He began by saying "There is strange lady sitting in such a place in the circle, who is in a bad state of health."

I said, "What lady is that, if you please?"

In a kind of austere manner he replied, "It is your wife, and the sooner you get good advice for her the better, or you will be sorry for it."

He pronounced her sickness to arise from the impure state of her blood. She was to go to a Mr. Dobbin, chemist, at Kensington, and he (the spirit-doctor) would impress him what to do.

At a circle held at the same place, some time since our first visit, and while my wife was staying at Geelong, a friend asked the controlling spirit how my wife was getting on. He said, "She is improving; but to dissolve a congealment such as she had, tried her system, and that she was at present suffering from great weariness, and heavy sleepy feeling;" and added, "We are taking great interest in her case; a small lump will remain in her breast, but it will never trouble her."

My wife declares that the weariness and heavy sleepy feeling she had just at that time was almost unbearable, and to her great astonishment, on several occasions while staying at Geelong, she had distinctly felt as if some gentle fingers were softly feeling round the swollen breast.

She is now at home, suffering no pain or inconvenience, feeling happy and thankful with me to both spirits and mortals concerned in this narrow escape from the surgeon's scalpel and perchance the extraction of fifty guineas from the pocket of

Yours truly,

A. W. EUSTACE.

Chiltern.

RE RUBY LIGHT.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—As a rule mediums cannot bear the light when materialising. The sensitive plate of a photo camera is spoiled in an instant by the ordinary light, but will bear the light if passed in moderation through a ruby pane of glass or lantern

Has that modified light been tried with a medium? If a medium could bear exposure to that or any light, all doubts as to the truth of materialisation would be set at rest.

Yours truly,

27th Feb., 1888.

R. J. CREAMY.

A REVIEW OF THE REPORT OF THE SEYBERT COMMISSION.

Messrs. Colby and Rich, of Boston, have recently published a review of the preliminary report of the Seybert Commission on Spiritualism, which the press has been making so much capital out of for some time past. The review, which is a most careful and thorough one, and issued under the authority of the American Spiritual Alliance, exposes not only the unfitness and prejudice of the members of the commission, but their absolute dishonesty in suppressing facts and distorting evidence. The Alliance sums up its review as follows:—

"1. There has been no sufficient or proper compliance, on the part of the Trustees of the University of Pennsylvania, with the terms imposed by the founder of the Adams Seybert Chair and the conditions prescribed by him, and agreed to by the University on the acceptance of the fund of 60,000 dols. bequeathed by Mr. Seybert, on the condition that the 'incumbent of the Chair,' aided or not as he desired, by a 'Committee of the Faculty,' should make the investigation.

"2. It was a gross violation of those conditions, after the original appointment of five members of the Faculty to act as a Commission, to appoint five additional persons who were not members of the Faculty; and especially to appoint four of these persons, not connected with the University at all, several months after the investigation had commenced.

"3. The Commission were obligated to investigate the claims of modern Spiritualism, not merely as to its phenomenal basis, but as a system of 'morals, religion, and philosophy'; and this they have not even commenced to do, but have only, in a most unfair, superficial, inconsiderate, and, we might almost say, irrational manner, examined the manifestations of a few mediums, whom they have most unjustly, according to their own record, held up to public scorn and indignation. Under such circumstances, to rush into print with conclusions so lame, imperfect, and ill-founded, should subject them to the censure of every impartial and intelligent mind, as we doubt not it eventually will.

"4. They have presented to the public a series of statements, called a report, crude, imperfect, sweepingly condemnatory, and wholly unscientific, neither correctly representing the facts of their own investigation as a Commission, nor making those distinctions and discriminations as to incidents, principles, and methods which a proper knowledge of the subject would have dictated.

"5. Their report is contradicted in many essential particulars by the minutes of their proceedings, which they have chosen to keep in the background, and away from the general reader, by inserting them in an Appendix.

"6. Instead of conducting the investigation by sub-committees, whose carefully-constructed reports could have been attested by the signatures of those making them, they have been guilty of the gross impropriety of presenting a report signed by ten persons, which contains statements that only three or four could truthfully attest. In this way they have misled the public, and especially the newspaper press, and given a seeming importance to their investigation and the report which they do not really possess."

MORE LIGHT.

THIS little Spiritualistic paper is still illuminating the Wairarapa Valley and other parts of New Zealand. The February number contains articles on "Invisible Intelligences," "Unknown Forces," "Spirit Control," and "Advantages of Spiritualism," the latter by Mr. R. White, of Sydney.

ALCESTIO TO HER SISTER-SOULS ON EARTH.

Behold! I show you a mystery! Yet why these things should be enveloped in mystery I do not understand. The ancients studied, and partly understood, the laws of maternity, re-incarnation, and inspiration. A soul is born. A spirit takes up its abode within an earthly casket. Whence comes it? What was it before it took upon itself this form, and became incarnate in the flesh? Woman, lend your ear to the voice of heaven and revelation, and take these truths to your inmost heart. All spirit is born of God. Ye are all children of the Infinite. From the bosom of infinite love comes the germ of life, and this, growing and expanding, becomes an entity, and partakes of the conscious life of its eternal source. But it must needs pass through experiences which shall fit it for its glorious mission in the divinely appointed plan of redemption. Therefore it stands upon the threshold of an opening life, a stage of existence; a part of the great and wondrous plan lies unfolded before its opening vision, and it waits to commence its education. Behold! a woman-soul, bowed in adoring love, before the shrine of maternal hope and Divine inspiration. Her spirit communes with the angels, and she seeks the guidance of the pure and beautiful, who gladly minister to her aspirations. She becomes a mother. The new-born spirit lives in mortal form; a child of love and purity is born, to bless mankind with its heavenly influence, and pass through the first stage of its wondrous existence. It grows, matures, expands, working with harmonious beneficence in fellowship with the angels, who, having ushered it into earth-life, continue to watch, guide, and guard it until the closing hour of this, the first stage of its experience. When the fleshly casket is no longer fitted for its habitation the spirit returns to its heavenly home, wiser, nobler, purer for the trials through which it has passed, and more than ever desirous to benefit humanity, and assist in the great work of redemption and progress. By-and-bye the desire grows so strong that it must needs find expression in a re-incarnation, and the spirit again awaits a favourable opportunity. Oh! woman, heed thy mission. These wait to enter into earth-life through thy loving nature, and man needs these angel visitants. Thus are born the reformers, the redeemers, the scientists, the poets, the musicians, the noblest, purest, and grandest of earth's children. Through the gate of maternal love and heaven-inspired aspiration shall these loving spirits come to bless humanity. And they are waiting now—waiting for high, noble-minded women, for deeply cultured feminine souls who shall understand what this mystery is, and become the saviours of their race. Man must prepare the way for this beautiful realisation by surrounding the expectant mothers with such influences and conditions as shall tend to ennoble and beautify their characters, enrich and inspire their higher natures. Woman must be educated, cultured, refined, inspired, ennobled, and then “the angels shall commune with thee,” and earth shall become the very gate of heaven; unholy passions, sordid desires, cruel tempers, and sorrowful sufferings shall pass away, “and a little child shall lead them.”

JENNY WREN,
Thames.

A PRETTY LITTLE STORY.

THE following appears in a supplement to “The Missionary at Home and Abroad,” Dec., 1887, left at our private residence by the curate of the district church.

An intelligent girl of sixteen, the holder of a sixth class certificate and a Spiritist withal, who had never heard of Jesus Christ, seemed to us such a phenomenon that we wrote a polite note to Mrs. Veal asking for the name that we might be able to inquire into the matter. A brief reply from that lady informs us that she did not take the name of the young girl, and is, therefore, unable to furnish the information sought.

Do any of our readers know of any bereaved spiritist parents whose daughter died under the circumstances described? She could hardly have been a member of the Lyceum, or she would have met with the name of Jesus

and sayings attributed to him in the “Lyceum Leader.” It does not appear, however, (even from Mrs. Veal's account) that her deathbed was any gloomier than that of an orthodox Christian girl, nor do we see “how very different it would have been had she been a member of The Young People's Scripture Union.”

BY MRS. VEAL, HON. SECRETARY YOUNG PEOPLE'S SCRIPTURE UNION.

As I sit down to write some account of this work during the last twelve months, I am reminded that it has not been “by might nor by power,” but by God's Spirit alone that success and prosperity have attended our efforts. The extracts from letters received from some of our local secretaries will be valuable to others whose desire is to work while it is called to-day. Nothing ever stimulates my earnest endeavours to this work more than the recollection of an incident which I met with not long ago. It has been my happiness for many years to be one of the regular visitors at the Melbourne Hospital, and on this occasion I came to the bed of a young girl of sixteen. She was fair, intelligent, very prepossessing, but very ill. I sat on her bed, took one of her hands, in mine, spoke first of her sickness, and then said: “My dear, do you know the Lord Jesus Christ?” She looked puzzled, but replied: “No; but does He live in Melbourne?” Thinking I had failed in making myself plain, I repeated the question, to which she again answered: “No, I never heard of any one of that name; where does He live?” For a moment I knew not what to say, but afterwards asked: “Did you never hear of the Son of God, who out of pity for us poor sinners, came and died upon the cross to save us?” “No,” she again replied, “I never did;” nor could I believe that she was saying anything but the real truth. I asked her if she had ever been to a Sunday-school? She said: “No; but I have passed the sixth class in one of the principal State-schools in Fitzroy!” I then glanced at the card which hung over her bed, and saw the explanation at once. She was a Spiritist! She told me afterwards that she had never been to church, but had with her parents spent Sunday going down the bay or visiting. I never shall forget that afternoon, when I sat by a *real heathen girl*, in the midst of great Melbourne! What could I say to lead her to Jesus? There was *nothing to work upon*; no knowledge of anything religious; all was dark, and her illness was so serious that she could not bear much mental concentration. As God's Spirit suggested, I spoke simply (as I would have done to a poor Indian child) of sin, and of Him who is the Saviour; but she had no perception, and I could only leave her to God. The next time I visited her she was asleep; the next, she was unconscious—fast sinking into death; the next, dead and buried!! Oh, how sad my heart was for that dear young life, and how powerless I was to help her! Had she been a member of our “Young People's Scripture Union,” how different it would have been, even though she had never been taught the Scriptures in the State-school. It is to meet such outside cases especially that we labour, in inviting all classes, independent of every surrounding, to join the Union, and to become daily readers of God's Holy Word.

TO MY THOUGHTS.

Whence do ye come, O thoughts, that throng
Thick and fast on my brain?
Now faint as the sound of a far-away song,
Now clear as the loud refrain
Of a trumpet at hand: are ye children of mine?
Are ye human, or half divine?
In the press of toil, in the daily task,
Ye come to me, half unguessed;
From the face of Life slips the common mask,
And the under-truth stands confessed;
And through the turmoil of meaner things
Some chord of the infinite harmony rings.
In the noisy day, in the quiet night,
In the street, in the lonely bush,
Sometimes there will come a whisper light

That lulls my soul in a hush
Of perfect rest, and I feel within
A renewed defence 'gainst care and sin.
In the pleasant flow of kindly talk
Ye come like a gentle breeze,
And the barriers that my spirit balk
Are swept away with ease ;
The problems o'er which my brain has ached
Are solved, and the thirst of my soul is slaked.

I sit by the side of a grief-crushed friend,
And I feel all words too weak
To help, and my stores of knowledge lend
No thoughts that seem fit to speak,—
When, behold ! I'm moved from some hidden source
And I marvel myself at the words that course
From my lips ; for I know it is not in me
To soothe with such wisdom of sympathy.

* * * *

O friends that are passed behind the veil,
So distant and yet so near,
Who listen still to the earth's low wail,
Who know of the secret tear,
Is it ye who whisper those words of love
That direct the earth-strained eyes above ?

Is it ye whose low toned voice is heard
In the lulls of life's loud roar ?
Is it ye who speak the cheering word
That helps to be strong once more
The fainting soul ? is it ye who teach
Thoughts all but too deep for mortal speech ?

Yes, surely so ! for though passed away
From earth ye are human still,
And in the light of eternal day
Ye feel the same strong thrill
Of loving pity for struggling man
Ye felt while your own earth-course ye ran.

Death has not robbed you of what when here
Were the richest treasures ye had !
In the purer air of a higher sphere
Ye are still the same, and glad—
Nay, eager—to help as a brother may
Your brothers' steps on the upward way.

Then speak to me still ! I would ne'er refuse
The thoughts that help or instruct
Or irradiate ; but, if I may choose,
I would rather be the duct
Through which may flow some cooling rill
To parched lips fevered with pain and ill.
Ah, God ! if Thy servants might find in me
A medium for heavenly sympathy !
In blessing others supremely blest,
Let me find in their good my own heart's rest.

W. H. DAWSON.

Hobart.

THE THEOSOPHICAL SOCIETY.

A seventy-page supplement to the *Theosophist* for January contains the report of the twelfth convention and anniversary of the Theosophical Society, held at Adyar, Madras, from 27th to 29th December, 1887.

The event of the day was the opening of the Adyar Library building, containing upwards of 1700 volumes, including many rare and valuable works and MSS., in Sanscrit, Indian, Hebrew, and European languages. A list is also given of 44 original works, translations, and reprints published by members of the Theosophical Society during the past year.

There were 127 representatives of various branches present, all apparently East Indian or Cingalese. In the course of the President's address he thus speaks of

THEOSOPHY AND SPIRITUALISM:

"From the fact that many leading members of our Society, myself included, were old Spiritualists, many infer that ours is a branch of that movement. This is not so. If Theosophy were a modern instead of an

archaic school, it might be described perhaps as an evolution of phenomenal Spiritualism upon the higher plane of pure philosophy. But there can be no two opinions as to the likelihood of our movement having a very decided, and highly beneficial, effect upon Spiritualism. The ancient philosophy does not deny a single one of the facts of mediumism, quite the reverse ; but it seems to offer a truly scientific and reasonable explanation of them all, and a far nobler idea of human evolution on all the ascending planes. It would be wrong to forecast the future of Theosophy without including the recruitment of adherents inevitably destined to come in from the ranks of Spiritualism. These recruits will be the choicest minds of all those alleged millions. But we must work to this end if it is to come speedily ; setting, first of all, the example of true theosophists in thought, word, and deed."

It appears that the Society's branches continue to increase, and now number 152. The financial affairs of the Society are in a sound state, and the Marajah of Durbungha has, in lieu of an annual subscription of 1000 rupees, donated the munificent sum of 25,000 rupees for investment towards the permanent sustenance of the Society.

The report is generally favourable, and concludes with some special information as to the nature and objects of the Society. It is pointed out in this (and very necessarily) that members who enrol in the expectation that they will be introduced to the Mahatmas, or put through a course of occult instruction, will be disappointed, and suggests that they should do so "because it gives the chance to help humanity, to gain happiness by assisting to enlighten, raise, and stimulate the moral nature of our fellow-men." This is certainly a noble object, and those who enter on this basis should be Theosophists indeed.

MELBOURNE PROGRESSIVE LYCEUM.

The nominations for officers in the above institution took place on Sunday, February 12th, when, in accordance with an arrangement entered into at a meeting of Lyceum members on the previous Wednesday, Mr. W. H. Terry was nominated as conductor, Mr. A. J. Hall having agreed to act as vice-conductor, and take charge of the Lyceum during Mr. Terry's occasional absence. Mr. Terry will also continue to act as treasurer to the Lyceum. The following officers were also elected, viz.:—Secretary, Mr. J. Borrowman ; librarian, Mr. B. O'Dowd ; watchman, Mr. Neilson ; guardians, Messrs. Warne, Elliott, and Debney ; pianiste, Miss Dwight ; musical conductor, Mr. Clay ; leaders, Messrs. Veivers, Rice, Veness, Thompson, Kear, Cunningham, Dickens, Mrs. Rice, Misses L. Stewart, A. Kennedy, Mrs. Burbank ; guard, Mr. Pailthorpe.

For some time past there has been a lethargy and want of vim apparent in the Lyceum, and the new administration hope, by energetic and united action, to improve the tone and extend the usefulness of this excellent and very necessary institution.

The following, taken from the *Lyceum Leader*, which is the text-book of the school, will give those who have not attended its sessions a good idea of its principles and aims:—

THE LYCEUM.

What is the Lyceum ?

The school of a liberal and harmonious education.

What is its object ?

The unfoldment of all the faculties in their due order and degree.

How is this attained ?

By first removing all obstacles to self-development, and then providing the expanding intelligence with the fitting food, which it can assimilate according to its needs.

What are the two great divisions of its study ?

The Physical and the Mental Nature.

How does it accomplish Physical education ?

By a series of calisthenics, arranged so as to exercise every portion of the body.

In what way is mental advancement obtained ?

By such instruction as call forth the rational powers of

the pupils, through judicious information and careful discussion.

How are the artistic sensibilities appealed to?

By the Badges, Standards, and Banners, with graceful marching and exercises.

Of what use are the Recitations and Responses?

They embody in poetry and prove choice selections of truths, thus impressed upon the memory, awakening the understanding and gladdening the heart.

What is the chief principle of our system?

Harmony.

What is its particular manifestations?

Music and Singing, in which our unity of feeling and purpose is at once symbolised and expressed.

What is the invariable accompaniment of all our exertions?

Pleasure. That which is right is always delightful to the healthy spirit.

Which office is the most important?

The Leaders, since upon them devolves the responsibility of directing and encouraging the young and plastic minds, susceptible to every breath of influence.

Recall the duties of the children?

Punctuality, order, attention, diligence, and earnestness; subordination and obedience, kindness and self-restraint.

What distinguishes the Lyceum method from other modes of tuition?

Its recognition of the intellectual rights, freedom, and conditions of the young; its comprehensiveness, variety, and tolerance; the scope it gives to individuality, and its perfect accordance with the laws of nature.

What is its most characteristic quality?

That it teaches a Religion of Reason, a creed without dogmas, in a ritual whose only laws are Beauty and Truth, and whose sole end is Goodness.

What is its glorious aim?

The spiritual, moral, and intellectual elevation of its members, and through them of the world at large.

Let us remember this, and each recognising the lofty standard of our commonwealth, fulfil his or her part in faithful devotion. So shall we come to realise its superb ideal.

Those of our readers who approve of the foregoing, and live within the metropolitan radius, are earnestly requested to encourage the Lyceum by their presence, and, where practicable, their personal assistance. Those who reside in the country may help it pecuniarily, either by contributions to the general expenses or donations to the building fund, which grows but slowly.

TRIUMPH OF SPIRIT ART.

The *Golden Gate* of January 14th gives an account of further artistic phenomena through the mediumship of Dr. Rogers, from which we extract the following:—

The studio was the same as that heretofore described in our columns, and the conditions were alike crucial. Dr. Rogers cut out a small zigzag piece from the canvas, about two inches long by a half inch in width, where it wrapped over the stretcher, and handed it to Mrs. Hayward, that, by fitting the piece afterwards to its original place, she might know of a certainty that the canvas had not been changed.

The outer room was then darkened, but not so much so but that each of the four persons present could be plainly seen. The Doctor was soon entranced by his guide, "Esmond," who offered up a beautiful invocation to the Infinite Spirit for help in the work they were about to undertake. He then passed under another control, that of his faithful "Pat," who took him behind the curtain into the studio, where stood the easel and canvas, with the paints upon a dinner plate upon the floor. This room was entirely dark, and its only article of furniture a chair for the use of the medium.

"Pat,"—who merely holds and takes care of his medium while the spirit artists draw from his body the physical forces needed in the prosecution of their work,—kept up a running fire of pleasant talk, well seasoned

with information concerning the progress of the work, and of spirit matters generally. He said that the forces were so very strong that they would endeavour to have "Katy" materialize and show herself to the circle. Soon the curtain parted, and there stepped out into the room a lovely form, beautifully robed, and radiant with her own light. Mrs. Hayward was permitted to approach and converse with her, but not to take her in her arms, as we are sure her heart hungered to do. "Katy" told her of her preparation for the picture, of the delight the opportunity afforded her, and gave instructions how she wanted the picture framed, and where it should be hung; "Pat," in the meantime, admonishing her from within not to stay out too long, as "Mary," another spirit daughter, wanted to come out and speak a few words with her mother, which she did a few moments later. This form, which was equally beautiful, seemed more childlike than "Katy." She said, with much other child talk that was full of melody and meaning to the mother's ears, "You know, mamma, that Katy's hair is straight and 'towy,' but she has made it curl like mine for her picture. She is real pretty, isn't she?" Indeed, how extremely natural and human they are "over there."

A few minutes later "Pat" announced that work had commenced upon the canvas. The curtain was drawn aside for a moment that we might see the artists—for there seemed to be two or three of them—at work. Their luminous robes flooded the room with light.

In less than an hour from the time we entered the room it was announced that the picture was finished, and we were permitted to gaze, in the full light, upon the first life size bust in oil ever produced by independent spirit power upon this planet! By this we mean that it was painted, without brush or pallet, by some skill known only to the spirit artists.

And such a picture! It is that of a beautiful woman, with a face full of character, and radiant with angelic purity. The features are exquisitely limned, and the colors applied with a master's skill. As a work of art it would surely attract attention in any gallery in the world. There is an indescribable charm about it that makes one feel as though standing in the presence of embodied angelhood.

We may well ask, What next? Let us patiently and reverently wait and see.

We would call the particular attention of our readers to the article "From Here to Heaven by Telegraph," which appears in another part of this paper. The experiments of Professor G. appear to be thoroughly scientific, and his method of presenting the evidence particularly clear and concise.

MR. HEWISON, of Sydney, has furnished us with further reports of the sittings with Mrs. Kellie. The spirit lights seen at the circle are increasing in intensity, whilst the appearance of luminous clouds give hopes of the early development of materialisation.

THE Annual Meeting of the Vegetarian Society of Australia was held at the Thistle Company's Rooms on Tuesday evening, 27th ult. The Secretary's Report, which was a very satisfactory one, was ordered to be printed. We shall give an abstract of it in next issue.

BOOKS AT REDUCED PRICES.

Spirit Workers in the Home Circle. An Autographic Narrative of Psychic Phenomena in Family Daily Life, extending over a period of 20 years; by Morell Theobald, F.C.A., author of "Spiritualism at Home," &c. Cloth, 310 p.p. Offered at 8/, published 11/6

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 Fichte's Popular Works: including Doctrine of Religion, &c., with Memoir by W. Smith, L.L.D. 16/6, offered at 14/6,
 Studies on Jesus and the Gospels; by Jules Soury. 4/6, offered at 3/
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 Berkeley Hall Lectures: Twenty-six Lectures; by W. J. Colville. 5/, offered at 4/
 Cambridge Free Thoughts and Letters on Bibliolatriy: from German of G. E. Lessing; by H. H. Bernard. 3/6, offered at 2/6
 English Life of Jesus; by Thomas Scott. 3/, offered at 2/
 Revolution in Tanner's Lane: by Mark Rutherford. 8/6, offered at 7/
 Isaac Tablet of Cardinal Bembo; Its History and Occult Meaning; by W. Westcott, B.A., with Steel Engraving of Tablet Cloth, gilt, 15/, offered at 11/6
 Paper 12/6, offered at 9/
 Sub Mundanes, or Elementaries of the Cabala: being the History of Spirits. 12/6, offered at 10/6
 N.B.—This List holds good for the month of March *only*.

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