



THE

Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

No. 218.

MELBOURNE, APRIL 1st, 1888.

PRICE 6d

CONTENTS:

Vegetable Food Superior to Meat 3661-2
Our Foreign Exchanges 3662-4
A Spiritualistic Homily 3665-7
Melbourne Progressive Lyceum 3668
A True Socialist 3668
The Vegetarian Society of Australia 3668
From Here to Heaven by Telegraph 3669-73
Spirit Control 3673
Organisation in Adelaide 3674
Wonderful Manifestation of Spirit Power 3674
Mrs. Kellie's Circle 3675
Human Culture and Cure 3675
God's Angel—Death or Rest 3675
Obedience 3676
The Lovely Seals 3676
Spiritualism as an Ideal of Life 3676-7

By far the larger portion of the ills that flesh is heir to arise from the use of inappropriate food and drink. If we include in the latter alcoholic liquors, it would be assumed by most people that drink is the most potent factor of the two, the disastrous results being so clearly traceable to their cause.

The two great requisites for building up and maintaining the human organism, are pure air and wholesome food. Of the former, nature provides an abundance, surrounding us with it all ready for breathing in, and it is only when we get away from it into some slum or hollow, or poison it by the neglect of simple sanitary precautions, that people in this part of the world come short of an adequate supply;

The Anglo-Saxon race, springing from comparatively cold latitudes, have inherited semi-carnivorous habits from their ancestors, and the flesh of animals is looked

upon by most of them as an essential article of food, without which physical strength and energy cannot be maintained. Ouvier, Linnæus, Owen, and other equally eminent physiologists, have expressed their conviction that man is a frugivorous or granivorous animal, and the food-reform and Vegetarian Societies existing in many of the larger centres of the population have demonstrated not only the practicability, but the positive advantage of living without animal food, as far as flesh meat is concerned; whilst in California there is a community where not only are no animal substances used, but all food is consumed as produced by nature, this simple diet being found adequate to maintain not only the strength of the individuals, but perfect health.

Everyone who has studied the chemistry of food knows that there is more flesh or muscle-building material in a pound of meal than in the same weight of meat, whilst the starch and sugar in the former exceed the oil and fat in the latter as heat and force producers; but to those who know nothing of physiology or dietetics, the simple illustration of the horse, the ox, and the elephant (embodiments of strength and energy), as products of vegetable food, should dispel the illusion that flesh meat is essential to the development of these qualities. The question, therefore, is which is the most wholesome of the two? and we think that no chemist will deny that the nutrition contained in cereals and fruit is purer in quality than that contained in the flesh of animals, even when they are in perfect health, whilst statistics show that a large proportion of the animals killed and sold for human food are a long way short of that condition. Where men are limited almost entirely to animal food, deterioration of the blood and scrofulous symptoms invariably manifest themselves; but where limited to vegetable food health is maintained and usually at a higher standard than when taking a mixed diet. We have personal knowledge of several people who during the past few years have abstained from animal food with marked improvement to their health and vigor, and

know one gentleman, of about thirty years of age, of excellent physique, who is the possessor of numerous trophies for various manly sports and exercises, and yet has never tasted meat from his birth. The Vegetarian Society of Australia—a portion of whose second Annual Report appears in another column—furnishes a good many evidences of the superiority of a vegetable diet over a meat or mixed one; and one of the strongest arguments of the present President in favour of the adoption of the vegetarian regime is the humanitarian one. He holds with the Brahmans that animal life should never be unnecessarily taken, and depicts in very feeling language the horrors of the shambles. Though not total abstainers from meat, we feel assured we should be so had we to kill the animals from which the limited amount we consume is obtained, and we have little doubt but that many others would do the same. We recently heard an anecdote of a lady who going to her butcher's for a quarter of lamb, was informed that they had none ready, but if she would wait a little while they would kill one for her. This brought the killing business so home to her as quite to spoil her appetite for lamb. She went away without her joint and became a vegetarian for one day at least.

The prejudice against Vegetarianism arises in a great measure from an absurd notion that the dietary consists mainly of cabbage, turnips, carrots, salads, and similar dishes that come under the category of "table vegetables," whilst in reality the staple of a vegetarian diet is grain food and generally supplemented with animal substances, such as cheese, butter, eggs, milk, cream, etc.; indeed, a particularly substantial and even sumptuous meal can be served on a vegetable basis with the addition of these animal products; the practicability of making a good dinner of them can be readily demonstrated by a visit to the dining-room alluded to in the report.

We are not urging total abstinence from meat so much as advocating the more temperate use of it, being convinced from observation that much of the disease and liver troubles so prevalent in our midst is traceable to the consumption of too much meat and too little vegetables and fruit.

Vegetarianism is worth trying as an experiment by any person whose health is imperfect; they will certainly not make it worse, and in many instances will find it to their advantage to permanently adopt the system.

OUR FOREIGN EXCHANGES.

THE unusual bulk of the January number (100) of *The Theosophist* having attracted my attention, I found on turning over its leaves that about 60 pages of it were devoted to a "Supplement," commemorating the doings and aspirations as made known by the twelfth Convention and Anniversary of the Theosophical Society, at the head-quarters, Adyar, Madras, 27th December, 1887.

Being a Spiritualist pure and simple, and hoping to remain one to the end of my mortal or immortal career here and hereafter, I was naturally attracted by a paragraph in the address of the President-Founder, headed "Theosophy and Spiritualism," in which I found a few passages worthy of closer inspection and analysis.

Admitting *in limine*, very candidly, "the fact that many leading members of our Society, myself included were old Spiritualists, may infer that ours is a branch of that movement. This is not so." Now, with respect to this part of this paragraph mentioned, I may say that it

is an equally well known fact that not only Colonel Olcott, but also his sister, Madame Blavatsky, were professed Spiritualists, some thirteen or more years ago, although his sister has openly and in writing denied that she ever was a Spiritualist, and was at the outset a rabid opponent of Spiritualism, ridiculing all Spiritualists as blind dupes, labouring under the mistake that there were really such things as spirits in which we believe, and whose identification can be solidly, and has been solidly, established without the help of Theosophy or Theosophists.

The year-long wrangles between Madame and the leading Spiritualists of England, America, France, and Australia, are matters of History, and well known to all students of Spiritualistic literature; and, consequently, I need not any further allude to them here; but what I cannot omit mentioning is another little fact alluded to in the above paragraph, resting on the hope that in future the ranks of Spiritualism will furnish in the shape of recruits (renegades or apostates would have been a better term), the choicest minds of all the millions of members of the Theosophical Society.

Had the very anthroposophical Colonel said instead, that some of the choicest minds in the ranks of Spiritualism have, within the last few years, turned their backs upon, not Theosophy, but Blavatskyism and Olcottism, he could have been nearer the mark, and perhaps many more still choicer minds in the ranks of Spiritualism would from the beginning have nothing to do with a fraternity which desires to build its own temple upon the ruins of an eternally true, scientific and philosophical Spiritualism, from which it learnt all its spurious Theosophy, and without which there is no doubt no Theosophical Society would ever have been formed.

Spiritualists know as well as the most learned Theosophists, that there has always been a Theosophy and Theosophists, but not of the Blavatsky *cum* Olcott species, which is only a rehash in English of the French Eliphas Leviism, or a hybrid form begotten by Eliphas Levi as grandfather and Madame Blavatsky as grandmother, out of French Spiritism and American Spiritualism combined, in a wretchedly distorted shape; and as the abortion could not live, the *homunculus* was bottled up in the turbid *elixir vite* of Hindoo Theosophy and metaphysics perfectly unintelligible to the Western mind, because the Western mind is built on more logical and more consistent lines of thought and research.

No amount of palaver can rob Spiritualism of its facts and phenomena, and although the young Vienna Lodge of Theosophists try to throw cold water on them, all these attempts will only prove so much uselessly spent Sisyphus work punished for its iniquity in Avitchi, or Hades, or any other kind of infernal or lower region known to pagan religionism.

But what need have I to waste so many words when it is so easy to prove that the Theosophists are condemned out of their own mouths, and especially by one of its own Presidents, Elliott Coues, who distinctly said of Theosophy: "this way madness lies," for which ingenuous and open warning, I for one at least am much obliged; as also for his advice tendered some time ago to his fellow men in America: "To the man who is upon the eve of investigation, I have simply to say—don't!" And I say, I won't, and many others will with me say they won't either investigate or touch that which has so much pitch in its composition as this baseless fabric of a vision called Blavatsky Theosophy.

In conclusion on the subject in hand, and showing that I do not stand alone in my condemnation, of Blavatsky-Theosophy (mind, not Theosophy proper), I cordially endorse the not a whit too severe finishing stroke, or *coup de grâce*, which was dealt to Hindoo Theosophy by brother William Emmette Coleman, in 14th January number of the *Religio-Philosophical Journal*, in the following terms: "The world needs none of this fanfaronade of pretended mystical truth, and the sooner the whole of it is buried deep in the waters of eternal oblivion, the better for all humanity."

There is really no doubt that this new-fangled Indian Theosophy constitutes one of the greatest dangers of modern or ancient Spiritualism. *Sapienti sat!*

The *Sphinx* of January is unusually rich in valuable contributions, and the premier position has very properly been allotted to a highly interesting article from the pen of Franz Lambert, headed, "Three Thousand Years Ago. Hypnotism and Electricity in Old Egypt." From a memorial tablet, which is over 3000 years old, and is commonly known by the name of the *Bentrosch Stelé*, now preserved in the National Library of Paris, it appears that it can now no longer be doubted that the Egyptians who were justly believed to have attained a high order of scientific knowledge in various departments of physics and natural history in the earliest times of the dawning of human civilisation, possessed a thorough knowledge of the theory and practice of Hypnotism and Mesmerism, and that they employed it as a curative agency in diseases in a somewhat similar manner in which it is used now-a-days by Mesmerists.

Indeed, it would perhaps not be so very difficult a task to prove that this magical method of treating patients, of which the important *Stelé* above mentioned gives a full pictorial and hieroglyphic account, was in use for thousands of years in the land of Chemi (Egypt), anterior to the writing of the *Bentrosch Stelé*.

And now follows an elaborate translation of the *Stelé* by Prof. Dr. Lauth; but space does not permit us to translate it, as it is far too lengthy a document for the pages of *H. L.*, and even a translation in full of the article is not practicable on account of the numerous expensive illustrations which are inserted in the body of this invaluable contribution to our historical knowledge of Mesmerism and Electricity.

Truly may we say with the Roman poet, that "there were men *anté Agamemnona*," or with the author of Genesis, that "there were giants in those days;" and why not? Only a conceited estimate of our materialistic achievements, during the last half century or so, has almost succeeded in making us juniors believe that the world is only now beginning to enter into intelligent existence, and that the ancients were barbarians and ignoramuses, because, forsooth, they did not ride on railways, did not communicate with one another by telegraphs, etc., forgetting altogether that it is quite possible that the ancient Egyptian needed perhaps no such clumsy apparatus as we are now using, but had superseded it by a scientifically established *modus operandi* based upon soul telegraphy, independent mental connection between one or more human beings for the purpose of exchanging thought.

We are always somehow or other too apt to believe that we stand on the apex of all perfection, but I am inclined to think that it would be more consonant with a decent degree of modesty if we were to take a back-seat occasionally, and to reflect and act upon the old maxim, *seniores priores*; for truly there is nothing entirely new under the sun, because the minds of men have at all times of history been chewing the same kind of cud as our later ruminating humanity does, and probably also in the same manner as we do, and been disturbed by a demoralising tendency of money-making—the *sed rem* instinct—of these latter days, which makes so many millions miserable, obstructing every sane effort of social advancement and happiness.

Carl Kiesewetter's article on "Emanuel Swedenborg and his Visions," treats very ably a subject with which most of our readers are more or less familiarly acquainted, for there can be no doubt that the works of the Swedish seer are far more read and valued by the English-speaking races than by either the French or German nations. Why this should be I am unable to tell, as the Germans especially have a more decided leaning to a mystical conception of things than the more practical John Bull.

Dr. Carl du Prel brings a lengthy article on Transcendental Thought-transference, with copious experiments which prove more or less successfully the following points: 1. That thought-transference is possible without contact. 2. That orders hypnotically given are executed without the use of speech. 3. That post hypnotic illusions may also be transferred. 4. Ditto, post-hypnotic hallucinations.

At the end of his article, its author very properly remarks: "In the presence of these memorable facts of

hypnotism, the question forces itself upon us, 'What is man?' and places that question into the foreground of our consciousness; and although it may especially now in the very face of these modern marvels be impossible for us to furnish a satisfactory answer to this question, still we may rest assured that by these astounding facts of man's inner mental nature and constitution, it is proved beyond all doubt that this most ancient human enigma, which has occupied heads covered with hats of hieroglyphs, which has troubled turbaned, mitred, and wigged heads; which indeed has disturbed a thousand other poor sweating human skulls, must be solved in a vastly different manner from that which is attempted to be done by that modest *modus operandi* of the materialism of the current century."

This has been my opinion also ever since I became acquainted with the irrefutable, positive facts of Mesmerism and Spiritualism, which, alas, a supercilious school of agnostic philosophers treat with a truly Huxleyan contempt—a contempt so little becoming a set of men who are always preaching a religious reverence for facts, no matter of what nature, and whose eternal gospel of experimentalism should, one would think, have suggested to them the necessity of first trying or experimenting with the spirits before relegating them to the limbo of studied neglect and oblivion.

But facts, and principally our spiritual facts, are stubborn things, and cannot be reasoned and put out of sight by the most strenuous and continuous exertions of a thousand Huxleys, and Tyndalls, and Carpenters, and Lanksters, *et hoc genus omne* of thinkers the cavities of whose brains seem to be paved with bricks or wooden blocks, and whose nerves seem to be incapable of vibrating in harmony with laws of a higher nature than those which regulate the economy of a cricket or tadpole, or even a Bathybius Huxleyi.

A worthy conclusion of this portion of my task may be found in the words of Schopenhauer, with which the *Sphinx* of January winds up its own work: "Materialism, at its very birth, carries death in its bosom, because it leaps over the subject and the forms of consciousness. The maxim "No object without subject," renders Materialism for ever impossible. Suns and planets without an eye to see them, or reason to conceive them, may be expressible in words; but these words are for man's intellect, a sideroxylon, a wooden iron, a contradiction in terms."

Taking leave now from the always thoughtful and thought-stirring *Sphinx*, I shall next proceed to a brief survey of the work of our confrères in France.

The *Revue Spirite*, of January, brings to a conclusion the interesting article of "The Sorceress and the Possessed of Chateaufort," (by A. L. Sardou), who were so unjustly condemned to imprisonment by a backward and jealous priesthood, who either could not or would not understand the cases of a physiological state or organisation now known to all the world as mediumship, and which was treated by them as cases of illicit intercourse with the father of lies. These facts occurred between the years 1726—1729, and are exceedingly interesting from an historical point of view.

Under the heading of "Catechism of Perseverance," D. Metzger passes some severe but perfectly justifiable strictures on Abbé de Cormont, who in his zeal for the church, *extra quam nullà salus*, called Spiritism, a superstition. What about the splinter which the beam can see distinctly in the brother's eye without perceiving its own huge impediment of vision in its own optics?

Just fancy a priest calling anyone superstitious! This is immense. What church abounds in absurd beliefs so much as the Church of Rome? But of what use is it at this time of day even to mention such a subject, when the last two dogmas forced on the world of Catholicism by the Vatican, viz., that of the Immaculate Conception of the holy virgin, and of the Infallibility of the Pope, give such ample testimony that the Roman curia is not yet ready to celebrate its own resurrection from the dust of ages. Let these priests use their sanctimonious broom before their own dirty doors before trying to sweep with it the far cleaner thresholds of other people's temples.

The introductory article of January's *Le Lotus* is by H. P. Blavatsky, on the "Origin of Evil," and is more showy than either new or profound. It is, moreover, translated from the recent English publication, *Lucifer*, and it would appear that the three organs—the *Theosophist*, *Le Lotus*, and the *Lucifer*—owe their existence to a peculiar kind of literary fraternity or communism, which may pay very well for a while, and may be very useful to French students of English, or to English students of French, who wish to exercise themselves in the conversion of French into English, or *vice versa*, and to compare results without the assistance of a master.

The very next article, "Each has his Task," is again translated from *Lucifer*, by one Dacum, and deals with the charge that both the friends and the enemies make against the latter day Theosophy, that it deals almost exclusively with metaphysics, in whose clouds it loses itself so lamentably as to utterly neglect all other work of a practical nature.

Well, most of the miracles of a new rising creed are found nearest to its cradle; and so it is with Theosophy, the Mahatmas and Koot Humi are no more heard of, they must have lost themselves in the snow of the Himalay mountains; nobody wants any more teacups of a certain pattern, or any other crockery; even brooches and other jewellery discovered in pawnshops, and again rediscovered under shrubs in gardens, are a drug in the market; and what is now left for Theosophy to do, after its early miracles are spurned, but to talk and write Hegelian metaphysics, and live in hopes that what is too unintelligible will be interpreted as too learned by its humble readers on the principle *omne ignotum mirabile*.

Wonders never cease! Number 13 of *Le Messager* brings us the welcome news that (I shall translate the article, literally), "Professor Huxley, of England, has lately made investigations in the domain of Spiritualism, and has (really!!) expressed a desire to continue his researches."

Well, Huxley could not do anything better than wind up his glorious scientific career, *à la Crookes*, by investigating the scientific facts of Spiritualism scientifically and philosophically, for by so doing he might find out that there is a post-tadpole existence attached to the tailless frog of humanity. It's never too late to mend, and better late than never, are the only pertinent reflections that at present occur to my mind *re* this latest conversion of senescent Huxley. We should not, however, be surprised to see a charge of either apostacy or cerebral atrophy and senile marasmus preferred against the celebrated English Professor of Materialism by his hitherto friends and companions.

Les Sciences Mystérieuses of January contains nothing of any interest to our readers, and therefore we pass it by for the present.

Le Journal du Magnetism has a trenchant satire on the "Mental Suggestion" business, which has of late so deeply affected the minds hitherto so exclusively devoted to orthodox medicine in France. Lepelletier calls these newly converted adherents of Mesmerism, "*les nouveaux Dieux*," the new gods, arriving in the eleventh hour to earn the wages of those labourers in the field who have stood in the sun all day without getting more for their trouble than those who come to the work thus late. To come and gather a harvest on a field on which one has not sown, is not a very magnanimous proceeding, but who can help it?

From the February number of *La Lumière* we learn that Jean Baptiste André Godin, the world-renowned founder of the Familistère, of Guise, is dead. His funeral took place on 19th January, and the funeral discourse was spoken over his grave by M. Doyen, the general manager and administrator of that institution in which the vexed question about the mutual relations of capital and labour was practically solved, and an example given to this world of *miserables* how to lead an independent and useful life free of cares and anxieties from start to finish.

Godin, although only the son of a working man, died worth six millions of francs; which immense fortune was invested in the Familistère for the benefit of his fellow men and fellow labourers. Early in life, Godin,

being a searcher of truth and a profound thinker, studied the works of Swedenborg, and from a serious appreciation of his writing, he conceived a profound love for the human race, which in his advanced years became crystallised in a practical manner in the happiness of the human beehive of Guise.

Godin was President of the Spiritist Society of the Familistère, and well versed in all branches of the vast subject which teaches us that there is no death, that death is only a word synonymous with change, transformation, and progress.

May this eminent spirit progress there for ever in the ethereal sphere of light and love to which he has risen, and influence from thence kindred spirits all over the world with the fertilising inspiration of his immortal love and benevolence for the human family.

Under the heading of "The Papal Lie," *La Verité*, brings out a new subject of great interest to the worthy Catholic inhabitants of South America, who will now see that the sham vicar of Christ in Rome, cares more for the kingdom of this world, especially the Papal States, without which he says he cannot carry on business, than for that kingdom for which his predecessor lived and died—the spiritual kingdom.

That good man of Nazara protested in sweetly strong language against the pride of the aristocrats, against the tyranny of the rich and powerful, against the hypocrites and white-washed tombstones of humanity, whilst this poor imitation of a Pope sides with the powers of the earth and bribes Bismark with jewelled crosses to get him his *Patrimorium Sancti Petri* back again with the corps of Italian banditti, the offspring of the *soi-disant* vicar of Christ.

D. Juan Cordero is right when he says in a magnificent and learned article in *La Nueva Alianza*, headed by the question, "What has Catholicism done?"—"Every institution has on its disappearance from the stage of history, and in making room for new and superior institutions, to render a strict account of its stewardship in the past to the new apostles of a better creed, who sit in judgment over it, the one true, last judgment which an enlightened reason and morality can admit.

The time has arrived to ask Catholicism on its death-bed, by way of extreme unction, what it has done for human society during the last fourteen centuries of a despotic guardianship. I regret not to be able to give the author's answer in full to this question, which is severe and just, and summed up in one sentence, thus: "Catholicism disappears like a long nightmare and pest from this world of sinister inferences—a thing of pain and terror. Even its own friends will cry up to heaven for vengeance against this fast-decaying creed in the splendour of the new light which is now dawning upon mankind in a truly spiritual religion which is only now going to fulfil the word pronounced at the beginning of creation—"Let there be light!"

La Perseverance follows in a similar strain, calling ultramontaniam and jesuitism a conspiracy against the best interests of humanity—a legalised community of law-breakers, and a black international which can no longer be tolerated in our present light of day.

These are significant signs of our times, foreboding a certain downfall to this hitherto so powerful lever for evil, whose place is shortly going to be taken by a religion which at last means to live up to the true tenets of the doctrines of Christ.

The *Reformador* brings a flattering account of the doings and progress of Spiritism in Hungary, speaking in the highest terms of the national Spiritistic Society of Buda-Pesth, which, recognising the advantage and necessity to act in harmony with other Spiritual societies, has formed an alliance with the Spiritualists of England.

The world seems to move in spite of the obstacles thrown in the way of progress by an official church supported by a state; Austria finds itself now compelled to give both religious and political liberty to the country of Deak and Kossuth.

Luz del Alma, of which three numbers have reached us, gives a very interesting account of the planet Jupiter, under the caption of "Other Inhabited Worlds than

Ours," and in the final estimate of its conditions, says : that Jupiter is, or will be, a more perfect world than our own planet, Earth, for various self-evident reasons ; and although Psychometry has already made an attempt to investigate its interior with its soul-telescope, still there is yet a great deal more to be learned about it by future students, for whom Sir David Brewster, Pezzani, Flammarion, and Professor Denton have opened the road in their celebrated preliminary labours on the subject of the planets of our solar system.

To a mind habituated to look beyond the narrow limits presented by our own little globe, this study has always presented superior charms, and when combined with the equally entrancing subject of reincarnation, it furnishes a theme worthy of the most serious consideration of the most advanced philosopher.

I cannot forbear in this place to make mention of that beautiful soul, Jenny Wren, who, writing from the Thames, N.Z., seems to be the only correspondent of the *H.L.* who shares my belief in reincarnation, and has beautifully expressed her thoughts on the subject in a contribution printed in last March's number of our periodical, very properly giving earnest advice to mothers to furnish the best conditions possible for spirits ready to re-enter our atmosphere, to assist us with their superior knowledge acquired in anterior existences. I tender a brother's hand to the clever and feeling writer from the Thames, whose short pithy little articles are always carefully preserved by me as precious gems and pearls without price.

Space not allowing me to notice the last file of *Concordia*, I defer that task to next issue.

C. W. ROHNER.

March 16th, 1888.

A SPIRITUALISTIC HOMILY.

"After this, Judgment."

WE use these words in a sense which commends it to our reason as the most appropriate application they can have from our standpoint in relation to life, death, and that which follows in the experience of man. We would venture to intimate at the outset, that we do not accept the so-called orthodox interpretation ; and if it be said that the view which we do present is a fanciful one, then, in reply, we say that it at any rate squares with the theory of man's progressive destiny which appears to us most in harmony with the teachings of truth.

It is the province of the teacher or expounder of truth, to convey to the minds of others that aspect of it which he conscientiously conceives to be the most in accordance with reality, and the best adapted to aid the progress of humanity in its struggle through the earthly life ; and we have no apology to offer if in giving expression to certain aspects of truth which we conceive to be most in accordance with what will prove to all of us a stern reality, we should depart from the beaten track and appear to give utterance to strange sentiments and urge conclusions at variance with the ordinary sentiments of the orthodox theologian.

Now, it is certainly the duty of every one to strive after convictions respecting the destiny of man, as well as to arrive at conclusions respecting the duties of the present life. It is said, with what authority we know not, that death is the inevitable lot of all men ; and this statement becomes a fact when we view man's experience in the light of the history of the race.

We know that death comes to all in one form or the other ; and although under a variety of circumstances with a certainty which cannot be avoided ; it is the natural result of being born into this world that whether longer or shorter the duration may be, the termination is a fixed event, and which we call by the name of *death*. Every man must die in due course it is admitted, and is beyond the limit of controversy ; although what death really involves may be the subject of much dispute. We are inclined to think that could we form a more adequate opinion of man's antecedent experience, that this would help us both in respect of the formation of correct views of this earthly life, and that which is to follow in the natural order of evolutionary progress.

Draw a straight line from indefinite past to indefinite future ; mark on that the growth and progress of the soul, the man proper, represented by an indefinite number of circles or materialistic lives through which he passes ; endeavour to trace the connection and bearing of the one on the other in view of growth into higher conditions of existence in accordance with the appointment of the Infinite Being whom we call God ; and in the light of this method it may be that the words, "after this, judgment," shall prove to us a beacon light, a suggestive hint, leading to conclusions not altogether repugnant to the dictates of common sense ; even to some a light in a dark place, removing doubt, fear, apprehension, and awakening aspirations and hopes calculated to quicken all the forces of life into a new and more healthful purpose of living.

In dealing thus with the subject before us, we must dwell briefly first of all on that which precedes death or dying ; including the nature of death itself. And then consider the intimation more at large ; And after this (death-dying), judgment.

The terms *life* and *death*, as also *judgment*, are but indicative of certain phases of man's experience. His existence or conscious being, is subject to change of circumstances which passes over him in his onward progress. The term of his earthly existence—intelligent life—is bounded by *birth* or coming into, and *death* or going from this earthly materialistic condition ; these are but phases of his being, and probably do not affect his consciousness, as that is regarded as the apprehensive faculty of his existence as an individual.

In dealing, then, with the subject before us in the words : After this, judgment, we have to concentrate thought on a particular aspect of man's existence, involving, it may be, a general rule or law of his being ; but part only of the routine of his progressive growth as he rises on to higher planes of intelligent and conscious being. We are thus invited to review a process such as marks or distinguishes man's history as a spiritual being ; and a grand panorama it is, involving the operation of spiritual forces under different and varied circumstances.

1. We have to consider that which precedes death or dying, viz., life ; but life under certain circumstances ; taking the term life to stand for live ; for in a certain sense there may be life and yet a man might not live : life is a passive condition of existence, while to live is its active form, characterised by intelligence and use. Man makes his appearance in the world at birth, the natural and only possible process whereby he becomes identified with the materialistic race of man on the earth. The life on earth, then, is a condition of being through which man is appointed to pass on his pilgrimage to secure soul growth and advancement ; he comes into this world of gross material forms, but which forms after all, however gross they may be, are but shadows ready to vanish on the least occasion ; to dissolve under adverse circumstances.

Man comes, then ; but what is man, and from whence does he come ? These are questions we must endeavour to answer. The consideration of the word *man*, so far as its etymology is concerned, might lead us into a long discussion, ending only in the conclusion after all that the name is but descriptive of ourselves as the creatures with intelligence, and possessing besides a certain form peculiar to us all, coupled with the ability to do many things which places man at the head of the so-called creature or animal form of life.

Well did the poet write : "The proper study of mankind is man ;" referring as he did most likely to man as to his soul or spiritual nature, the underlying character which distinguishes him from the animals of a somewhat lower order or degree of advancement on the plane of upward growth. That which is vulgarly called *man*, the mere bodily form, however admirable and indeed wonderful it may be, is but the convenient mode of manifestation for the soul and spiritual body within, on a material plane of existence. It may be quite true that the external form of man is fashioned after the less material form within, and which is essential to the soul at all times on the spiritual plane ; but it is those qualities of mind and soul-attributes to which we refer when

we speak of man as coming into this material world and taking on a gross material form.

The study of man, as we have thus defined him, would indeed occupy the highest powers which we as men possess; and even then how far short of the reality should we come in the attempt to know ourselves. The root powers which man possesses, and which he naturally brings with him into this world, are opened up and expanded by the exercise he enjoys in this life of materialistic activity; and it is not at all inconsistent with this gradual unfolding of the bud into a full flower, that he may have lived under other circumstances ere he entered this earthly phase of existence; and by a process of evolutionary growth, risen through millions of ages to become what he now is, and still going on to a perfection inconceivable by himself at present, through millions of ages to come.

Man, then, as we have briefly depicted him, we imagine has come from a somewhat lower or less developed condition of conscious existence into this world, to fulfil the work appointed to him here in this present life; and having a special reference to the future when he shall have finished the work of this present life, long or short as it may be. Then comes the end, death and dying; and which again is but a process affecting mainly the external body, but at same time releasing the soul with its attributes from the bonds of a gross materiality—the object subsequently being, judgment.

2. Then there is the process termed *death* or *dying*; the inevitable issue at the end of the present earthly life. And what is death? It is a separation between the life-principle and the material body, whereby the material body loses its vitality, and ceasing to perform its usual functions, falls into decay and dissolves by processes which seem natural, into its original elements; and the life-force having ceased to manifest itself through the body, is supposed to remove to some other locality: this life-force, the soul, with all its attributes, unaffected by the separation, and probably becoming more intensely alive and active, having been relieved of its dense garments, the fleshly body, within which for certain purposes it dwelt for a time.

Now, death being a disruption, must naturally be attended with circumstances of a more or less painful character. The life and sensation of the material body, are subject all through man's earthly history, to vicissitude, partly growing out of ignorance, partly out of neglect of the laws of nature, but also owing to an evident appointment for the object involved in the earthly training of man in his materialistic pilgrimage.

A certain amount of suffering seems to be beneficial to man on the earth; it is through suffering and endurance under it he becomes qualified for higher service, gaining a wider scope of experience; as it would appear that there are certain attributes of the soul which may be nourished and strengthened by contact with material suffering, whether of a personal or a relative character. In what degree this will contribute to the advantage of the soul hereafter, remains to be seen; but judging from the benefit arising to man when properly dealt with, *suffering* would appear to be calculated to consolidate, strengthen, and render more active many of the elements of man's active powers even in this world. And all the circumstances which lead up to death and dying are of this character.

It has been affirmed by theologians, on the strength of some utterances in the New Testament, that death is consequent on man being a born sinner; and statements such as the following have been used to confirm it: The wages of sin is death; and that all men are sinners, and that therefore all men must die. Consequently, because there are certain passages in the Bible which speak of death, and the writers in some mystical sense connect them with man's supposed defection, denominated voluntary sin, as it is called, this is given as a reason why death has become the lot of mankind. For many reasons it is quite clear that death, or departure from this life, is quite as much an ordinance of nature as the birth or coming into it; and whatever trouble or inconvenience may befall man as the result of a crude growth, or the vicissitudes attending elementary conditions, death as the

cause of trouble, must be excluded from the category; and indeed, death and dying need not be regarded in any degree as an evil, or the pain attending it, and should be rather thought of and anticipated as an event which is not only common to man, but necessary and as profitable as any other dispensation connected with his existence.

The poet has well sung:—

"To die is landing on some peaceful shore,
Where billows never beat, nor tempests roar.
Ere well we feel the friendly stroke, 'tis o'er."

And:

"Man but dives in death:
Dives from the sun of earth in fairer day to rise;
The grave his subterranean road to bliss."

And again:

"Never the spirit was born,
The spirit will cease to be never;
Never was time it was not;
End and beginning are dreams!
Birthless and deathless remaineth the spirit for ever;
Death hath not touched it at all,
Dead though the house of it seemes!"

And once more:

"Dark Mother, always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant it for thee—I glorify thee above all;
I bring thee a song that when thou must indeed come,
come unflatteringly!"

These poetic effusions give expression to a belief which springs up spontaneously in many a mind. Death is a natural process, and dying but the act of returning home whence we came out to fulfil the obligations of the earthly life.

When regarding death and dying, then, as the natural outcome of earth life, we are impressed with the consideration that this termination has both a prospective and a retrospective aspect; and it may be much to our comfort when passing through this process, if we can realise the experience of one of old, who, recognising the intimate connection between himself and the Infinite Spirit, wrote—"Yea, though I walk through the valley of deadly shade, I will feel no evil, for thou art with me." The soul from many causes may be timid in relation to death, but that would be the greater reason why we should cultivate a trustful confidence in the Lord of Life and death, in whose hands we must ever be, and whose appointments we must ever be subject to.

3. We must now consider that which follows: *Judgment*. Not the judgment, but simply *judgment*. "And after this, judgment.* Judgment is a term familiar to every thoughtful person; involving *review*, *trial*, *results*. The root of the word signifies, *to pour out*, and which expresses the very idea involved.

"To die, and *after this*"—the soul, then, having passed out of the natural body, carrying with it all the accumulated experiences of the earthly life, enters a region peculiar to its nature, and suited to the kind of existence it then has to follow. What that may be we have no certain information; if indeed we could comprehend it were it told us. We, however, shall not go far astray if in regarding it prospectively we do so by analogy. The circumstances and associations of the earthly life, with its experiences, may afford some faint representation of the circumstances, associations, and experiences of the future life. The poet Milton writes: "What if earth be but the shadow of heaven, and things therein each to other like more than on earth is thought?" There is an innermost in man, however, where thoughts arise which cannot be altogether translated into the language of the earthly life; and there are periods in an earthly man's experience wherein he seems to realise much of that future existence; there seems to come to him in some abstract way, ideas so far above the routine of the materialistic life, that could he grasp them and put them into lan-

* "Judgment"—not *the* judgment. The Christian system as taught by our theologians, refers this text to what they call the last judgment. The writer of the statement, *And after this judgment*, does not uphold any such idea; and it would not be difficult to prove, did space permit, that a last judgment such as the so-called Christian theology insists on, with all its far-fetched and gratuitous paraphernalia, is not taught at all in the Bible; but that *judgment*, such as we have represented, is the natural outcome of all the arrangements of the Infinite Spirit so far as man is concerned.

guage, he might reveal many of the possibilities of that future to which he is hastening. These bright visions, alas, so few and far between, would indeed be foretastes of what he shall realise hereafter; but his life on earth is so material; were it less so, and more spiritual, and less shut in, or rather shut out to the cold and materialistic things of the world, then those of a more spiritual, refined, and interior character would be apprehended. There cannot be the slightest reason why man should not seek to cultivate the spiritual faculties even with the proper observance of the necessary earthly duties of this life; and if this were so, then conceptions of the future would be much more frequent and natural to all of us. There are a thousand avenues from the spirit-world into the soul; and these, to the man who sincerely desires it, will be opened, that through them he may converse with risen souls, and anticipate his own entrance to the higher life.

But we are digressing; we have to consider that which follows death and dying, and in connection with which there is an experience described as "judgment." We have remarked that "judgment" may be regarded as a "pouring out" that which has been gathered up during the earthly life, that its character and influence in moulding the soul may be investigated—an idea of so natural and reasonable a nature that its consideration need cause but little effort. Man, in the earthly life, is said to be the creature of circumstances; but it must not be forgotten that he possesses a WILL, in virtue of which he either profits or otherwise suffers from the attitude he assumes in relation to these circumstances; and also that besides this Will, he is endowed with a sense of justice, otherwise called *conscience*, whereby his Will may be regulated and controlled; and that this unwritten code, so to speak, will materially assist him in the gathering up of the elements by which he is influenced, and which he will hereafter have to *pour out*, that on the review, a judgment or verdict will have to be recorded; described somewhat in the New Testament thus, under figurative language: "Whatsoever a man soweth that shall he also reap; for he that soweth unto his flesh shall of the flesh reap corruption; but he that soweth unto the spirit shall of the spirit reap eternal life."

Granting, then, that man all through his earthly life is the creature of circumstances, to the effect of having his pathway marked out for him beforehand, he is endowed with powers whereby he may accommodate himself to these circumstances; and in the exercise of a wise and discerning spirit, make them to contribute to the establishment of his character in a course of rectitude; and so also to contribute unselfishly to the good of his fellow beings. Every movement and event of his life being thus accomplished, is stored away as to its record, and preserved for future review: thoughts, words, deeds; with all the reflex operations which naturally arise from them. We must picture, therefore, the man arrived at that inner state of conscious existence, with all the accumulated experiences of the earthly life, and there to pour it all out; not one particle missing: actions of all kinds, with their results, to be passed in review in the light of that eternal law of justice which in some mysterious way is connected with man's existence; he, meanwhile, uttering the verdict; and being either thankfully conscious of acquittal, or ashamed to look himself in the face because of acknowledged failure or perversity.

And from this process there is no escape; through it he must go; and then when the review is completed, the question arises as to the result: how have I been affected in my progressive growth hereby? And how have I contributed or otherwise to the advancement of my fellow beings with whom I have been so closely allied? All this, with infinite ramifications! This life on earth, and its recompenses, leading to a future course regulated either by the success or failure of the past.

The Bible speaks of the blessedness of the righteous, and of the misery of the wicked! and there is a sense in which this is true when the man having passed judgment on himself, goes away into "continuous life," or into outer darkness: figures it is true, but indicating the advantages of a life well spent as leading to higher life still; or a life of failure leading to the necessary doing

over again, with all the bitterness attending it, the work that leads to future advancement. And what more humiliating than thus to have to acknowledge failure arising in a great measure from perversity; and so to go back to an elementary condition which ought to have been passed through with success and honour; man thus impeding or accelerating his progress to higher phases of life.

From this you may gather that:

Life on earth is a very serious business. Everything which is possible to a consciously intelligent creature such as man is, must be of infinite moment; and that because it influences him in the meanwhile for good or evil, and makes him either an angel or a devil to his fellow man. And when to this you add the fact of his sensitiveness to results when brought face to face with them, the thought becomes intensified. We have sometimes thought of how much this would be increased if we did but know the nature of the obligations we bring with us into this life of earth, and remember that it is during the period of this life we shall either fulfil these obligations or violate them. Who can deny that the most serious obligations rest on man in connection with this life of earth? Every step man takes, every word he speaks, or thought he thinks, the entire scope of his life from the cradle to the deathbed and departure, is of such infinite moment, if there is any meaning at all in life, as to make it as an experience serious to the last degree.

We may also infer, in what way life may be made the means of rendering death innocuous. This involves the care which we take all through life to study its laws, and to use the world as not abusing it. Pure self-gratification often means abuse of the worst character; the exercise of self-denial is called for nearly every step we take; making the best of everything in view of securing the fulfilment of that which we conscientiously consider and believe to be the object of human life.

Thus man, having fulfilled his mission, can have no reason to dread the end or termination of the earthly career. And in this respect we must be guided very much by the inward monitor, the voice of the spirit, which if trusted and obeyed will never fail a man as an infallible guide and counsellor in this respect. The man who goes through life thus, need have no fear—under any suffering—of death, which will come to him in the most natural manner and open the door for the soul to return to the home from whence it came out.

Again, we may infer how life is to be made to contribute to the future success and uprising of the soul. Life on earth, whatever it may have succeeded, is clearly anticipatory of other stages of existence beyond. If "after this" there is "judgment," that implies experience ahead; and it is quite a reasonable inference to draw that the successful accomplishment of the earthly life will prepare for higher work in the future. This is quite in accordance with our experience in this life—the experience gathered from the exercise of that love and wisdom which the Infinite Spirit gives to all who are willing to make use of it, and which results more or less according to circumstances, in advancement, preferment, respect, and power and opportunity to guide and control other men. And thus will it be, after judgment, with all who have fulfilled the duties and obligations of the earthly life wisely and well.

And, once more, we infer that in securing harmony of soul with the infinite purpose of the Great Spirit, will be attained that full dignity of manhood which consists in oneness with the Infinite God. Life, death, judgment, accelerating the ever rising upwards of man and progression along the line of His will whose child man is! "And, after this, judgment."

March, 1888.

LOVER OF TRUTH.

MR. E. A. BRACKETT, the author of "Materialised Apparitions," is continuing his investigations of Materialising Phenomena, and his experiences are being published in the *Banner of Light* under the heading of "In the Séance Room." These are very interesting, and afford proof positive of spirit identity.

MELBOURNE PROGRESSIVE LYCEUM.

THE autumn and winter term of the Melbourne Progressive Lyceum commenced on Sunday, March 4th, but owing to the very inclement state of the weather, very few of the younger members reached the Hall. A pleasant meeting was held by the adults, and on the following Sunday, there being a good attendance, Mr. Terry gave his inaugural address, which was specially directed to the members and officers of the Institution.

Harmony, he said, was the aim and end of the Lyceum, the recognition in its formula of the physical, mental, and spiritual, and their consentaneous cultivation was all in agreement with this central idea. The Lyceum might be likened to a musical instrument, each group representing a string, and the twelve groups the complete instrument. It rested with the leaders to tune their respective strings, bringing them into harmony with themselves; and when this condition was attained, he (the speaker) would endeavour to bring the whole into harmonious accord, which would be pleasing and elevating to themselves, and attractive to all harmonious minds who came within the precincts of the meeting.

With regard to the method, the minds of the youngest section must be reached through the affections; with those in the middle groups, both the heart and the head must be appealed to; and those in the higher groups would be reached through the intellect and spiritual perceptions. Our business was to educe; dogmatic teaching was not in harmony with our system; repression might be necessary, but only in exceptional cases; the most angular nature has a germ of goodness in it which, if nourished, will germinate, taking the place of unsightly growths. The Lyceum should be a pleasant place for all to come to; he would not wish one unwilling child to be there. Discipline and order were essential bases of the harmony he aspired to bring about. Order is heaven's first law; it is not only necessary, but would be found in practice very pleasant.

In conclusion, Mr. Terry urged the boys and girls to do their part and push the Lyceum ahead, to make it at least as good if not better than it ever had been. Let us deserve (he said) the name "Progressive," and make the Lyceum an institution to be proud of.

This appeal was received with applause, and the remainder of the exercises went off with more spirit and energy than have been apparent for some time past.

On the following Sunday there was again a good attendance. Mr. Hall conducted, and Mr. Mauger gave an interesting address on Vegetable Development. The afternoon session on the 25th was one of the most successful that have been held for some time past.

A TRUE SOCIALIST.

A somewhat remarkable man, and one of the world's practical benefactors, died at Guise, France, on the 16th of Jan. last. We allude to Mr. Jean Baptiste André Godin, the founder of one of the most successful co-operative associations (if not the most successful) in existence. In one of the early numbers of this journal we gave an account of the foundation and plan of the "Familière," and about two years since, again referred to it; but for the benefit of new subscribers, and to refresh the memory of old ones, we will again give a brief outline of the institution and its founder.

M. Godin, who was of humble parentage, commenced life in 1817 as an apprentice to a locksmith, and by industry and thrift ultimately established himself as an ironmaster. He was a natural philanthropist, and for years before the carrying out of his scheme of co-operation, had it in view, awaiting the time when his financial position would enable him to accomplish it. This time arrived about thirty years since, when through the profits of a patent his capital was sufficiently augmented to enable him to extend a large foundry he had at Guise, acquiring sufficient land to build and surround the co-operative homes he had in view. This done he called his workmen (who numbered about 300) together, and unfolded his scheme to them. He proposed to hand over the large and profitable business to them, to be managed

by a council elected from amongst themselves, of which he should be chairman. That as the law of France, as it then stood, did not allow them to hold the property in common, he would have still to remain as the nominal proprietor, charging them with an interest of three per cent. upon the actual capital invested; in other respects he would only take the share allotted to him with the other administrators.

His scheme had been so wisely planned that it succeeded from the first. A palatial building was erected, with dining hall, meeting room, comfortable bed-rooms, small suites of rooms for families, and every convenience that foresight and ingenuity could devise. M. Godin, the managers, engineers, artists, artisans, etc., lived within it, using their influence and talents to make it a home in every respect for all the community.

A committee of oversight, and sub-committees were formed to examine and report upon all new inventions, labour-saving machinery, systems of education and hygiene, and where anything was after careful examination found to be good, it was adopted. The religious sentiment was cultivated without doctrinal teaching. Every available piece of ground was cultivated, nurseries and kindergartens were established, and everything prospered. The institution grew in size, strength, and harmony; poverty, care, and crime were unknown within its precincts, and at the time of M. Godin's decease, the community numbered over two thousand souls.

The perfect success of this extensive co-operative experiment was doubtless due to the one directing mind; but being now so firmly established, and working so harmoniously, there is every prospect of its continuance.

M. Godin was beloved by those around him, whose welfare he had so identified himself with, and his memory will be revered in Guise for generations to come. It is to be hoped the success of his plans will stimulate others to follow his good example.

THE VEGETARIAN SOCIETY OF AUSTRALIA.

THE above Society held its second Annual Meeting at the Thistle Company's Rooms, Little Collins street, on the 28th February last. There was a fair attendance, but not so large as at the social meetings. The secretary, Mr. Thomas Lang, read the Report for the last twelve months; in it the committee congratulated the members on the evident and undoubted progress of the movement.

Amongst other matters, it was stated the Hon. Dr. Campbell, of Adelaide, had accepted the position of Corresponding Associate; further, that they expected an Essay from him on the diet question, to be read and discussed at one of the monthly meetings.

Mr. G. S. Bowden, a member, testified to the value of Vegetarian diet: he "was engaged for nearly three months at Mr. Rowe's, Glenfline, in sheep-shearing. The food supplied was tea, mutton, cabbage, and potatoes. He abstained from flesh and tea all the time, and was not inconvenienced in any way, but was hale and strong and healthy. A friend of his was working at a saw-mill at Horsham, whose diet was oatmeal porridge for breakfast, rice and peas for dinner, and rice for supper. On this food he enjoyed grand health and great strength. Mr. Bowden further remarked that on Vegetarian diet he is able to walk great distances in the hot sun without experiencing any inconvenience from thirst; and he further states that he knows a young man in West Melbourne who does hard manual labour as a carrier, and who has abstained from flesh food for four years."

The committee had much satisfaction in reporting the establishment by Mrs. Harvie of the Thistle Company of a first-class Vegetarian dining-room on the upper floor of her luncheon rooms in Little Collins-street, where genuine Vegetarian dinners were served up in an elegant and comfortable style.

An application had been made as early as February, 1887, for space for a Vegetarian dining-room at the forthcoming exhibition, but the committee regretted to report that the application had been refused by the Commissioners.

The report, which was adopted, has since been printed, and can be obtained of the Secretary, 14 Little Collins-street, Melbourne.

FROM HERE TO HEAVEN BY TELEGRAPH.

A SCIENTIFIC INVESTIGATION OF OCCULT TELEGRAPHY,
AND KINDRED TOPICS.

From the "Religio-Philosophical Journal."

Some of the difficulties Encountered in the Investigation of Occult Phenomena—Various Theories Tested—Experiment with Paper between Platinum Points—Tests with Magnetic Needle—Proof that Dr. Wells is an Independent Intelligence.

No. 2.

As stated last week, the present paper will give the report of a test experiment with a magnetic needle. Preliminary to that I desire to introduce some of the circumstances which made it necessary to use such a test, and at the same time to show to the reader that in such investigations as this, all is not smooth sailing, and that much time, patience, and perseverance are necessary to reach any very valuable results.

It would be perfectly natural for those who have not tried it to expect that, if these communications are genuine as alleged, all the investigator has to do is to go to the office and let Dr. Wells tell him just how it is all done. Experience shows three things, however, that greatly interfere with just letting the spirit do the work for us.

1. The intelligences manifesting in this manner do not know how they do it, except in a very general way. In the little matters of detail that occupy the middle ground where physics and psychology meet, they know no more than we do. Like ourselves, they do many things that are easy and natural for them, but the *how* or *why* they know no more about than we know how we think, or why just such and such thoughts occurred to us during a certain hour of day.

2. They are sometimes mistaken themselves in what they suppose to be the physical *modus operandi*, and when their attempted explanations are put to the test we succeed in proving how they don't do it, instead of how they do do it. Such experiences have their value, however, by the logical method of elimination.

3. On this subject especially, science will take nothing for granted; it therefore becomes necessary to prove by experimental tests many little things which in an inquiry on any other subject would be considered as implied, or as "matters of course." These same little things which are so nearly self-evident, are in this, as in all subjects, the hardest to prove by the usual methods. It is almost like undertaking to demonstrate an axiom.

Of course it would be very illogical for me to conclude that if these intelligences cannot give me a satisfactory explanation of *how* they do this, it is therefore a fraud; and yet that is just what hundreds of honest inquirers are daily doing; that is, when said inquirers have exhausted their ability, and find that they cannot prove it true, they assume that it is false.

In the words of an eminent author in logic, "To assume a proposition false because of its lack of evidence, would be a procedure as invalid as to assume it true." The proper view to be taken when met by insurmountable obstacles, is that expressed by Jardine (*Psychology of Cognition*, p. 271), where in connection with this same subject, he says:

"This pred position (to disbelieve on account of antecedent improbability), although a valuable safeguard against indiscriminate credulity, often proves a hindrance to the discovery of truth, by preventing competent men undertaking a careful examination of the evidence upon which alleged occurrences rest. With reference to every human being it may be said, 'There are more things in heaven and earth than are dreamt of in your philosophy,' and consequently, in the mind of every human being there is likely to be a predisposition to reject the evidence of some things which are actually true."

And again, pp. 273-4: "These preformed opinions, or prejudices as they are called, it is impossible to get rid of simply because it is impossible to annihilate our own past mental history and the influence which it has in forming

our present character. But it is possible for us to understand that our prejudices may prevent us from attaining to a knowledge of the truth concerning which we inquire, and it is possible for us so far to overcome our prejudices as to admit in particular cases that what appears antecedently improbable to us may nevertheless be true. The antecedent improbability, therefore, of any event which is not merely ridiculous and absurd should not prevent any one from examining the evidence upon which it rests."

Kant, in his great work, the "Kritik of Pure Reason," says, "All our knowledge begins with experience," yet "it by no means follows that it arises out of our experience." And again, "Experience, no doubt, teaches us that this or that object is constituted in such and such a manner, but not that it could not possibly exist otherwise."

But more of this kind when we reach other questions of mental science. The present stage of accepted physical science, furnishes but little in the higher laws of electricity that has any bearing on the connection of mind with matter; and the far more subtle force, animal magnetism, is but barely mentioned, and that only in some exhaustive medical treatises. But it is impossible for two men to reason together on any subject, unless they can find some common starting point on which they both agree. In endeavouring to find such a starting point as had already been admitted by scientists, I prepared a synopsis of what seemed to me the principles involved.

This was nearly three months before I had seen the instrument (about April 25, 1886), but was based on a description given me by a telegrapher who had seen it, and was also based on a supposition that all the parts were necessary, including the spiral wire and storage plates. From memoranda made then I copy:

"1. An electric current passing through a delicate spiral spring, causes the spring to contract. This is the principle on which the muscles of insects are moved, their muscles taking the form of microscopic spiral springs. Variations in the strength of the current cause them to quiver between their limits of contraction and relaxation."

"2. Currents of animal electricity in man and other animals are constantly passing from the deep-seated muscles to the superficial muscles. Where the contiguous portions of the body give rise to currents of widely different strength, cross currents are set up to restore equilibrium. Thus in the palm of the hand there are cross currents flowing from side to side, or from the edges toward the centre, and from the wrist toward the fingers.

"3. A conjunctive wire may be made in all respects to simulate a magnet." (Oersted's Discovery. See Silliman's Physics, p. 601).

Upon these principles in connection with those involved in ordinary telegraphy, I sought to formulate a theory which would utilise all the parts. The following designed for use at my first interview with Dr. Wells (should I be fortunate enough to obtain one), is taken from memoranda of April 26:

"Questions. Is not the opening and closing of this circuit effected by your increasing or diminishing the receiving operator's current of animal electricity, thus making the differential quantity sufficient to operate the key, much the same as the relays are worked in *multipl x* telegraphy?

"Then your current with his creates a sufficient amount of magnetism to close the key, but this alone is not strong enough; and if so, the animal electricity is like the current from the main battery, the wires in the box and the hand outside are the main line, and this peculiarly constructed key is made to answer the purpose of a relay, answering to the variations in magnetic strength of the animal or animal and spiritual current.

"Does not the curvature of the wires in the box cause them to bend slightly when the current flows through them, the same as the spiral muscles of insects contract when electrified; or do they act the part of a coarse-wound helix, and make the key a veritable relay of very light resistance, suited to such a very short circuit?

"Theories. I can conceive of but four ways in which this local circuit can possibly be closed and broken by

the key, viz., electrically, magnetically, magneto-electrically, and electro-magnetically. The first is improbable, because, if the opening between the platinum points were simply bridged over by an independent current, there would be no need of a spring under the lever nor of any provision for its motions. The second is improbable, because, if the lever were operated by magnetism only, there would be no use for the wires across the inside of the box, nor for the storage plates at the sides. The third is improbable, unless taken in connection with the fourth, because an electric current, though induced by magnetism, could be of no further use *independently*, except as by the first method—that of bridging. The fourth case, however, brings all the parts into requisition, but may have the third combined with it, making the process magneto electro-magnetic; and if the magnetism of the hand is varied by the electricity generated by thought, either from the embodied or disembodied spirit, or from both combined, the fourth case is used twice over, and the third case once between them; that is, it is electro-magneto-electro-magnetic.

"Does the magnetism of the hand act upon the wires as a rudimentary induction coil, occupying a magnetic field; or what seems to me more likely, does not the current of animal electricity generated in the hand act upon the bent wires a rudimentary helix?"

"Would not my will or desire to submit to your control permit your electricity to blend with and heighten mine much the same as when two or more men are decidedly agreed as touching one thing, their pleasurable excitement is accompanied by increased electrical action in the nerves?"

"If the bend in the wire be not necessary, then does not the wire act the part of a conjunctive wire as in Oersted's Discovery?"

"If the bent wires and the hand together constitute the main line circuit, must not the size and length of wire used be regulated to suit the resistance of the body (the body or hand being the main battery), upon the principle that the resistance of all the helices in the circuit should together be equal to the resistance of the line and battery?"

"Is there any difference between the quality of the electricity in different men, something like there is between frictional and galvanic electricity?"

These are enough for specimens of the questions which presented themselves upon a preliminary consideration of the subject. Every telegraph operator will see the force of those which are of a technical nature; every philosopher and physiologist will see distinctly the ground covered by the electrical laws stated; and every telegrapher who is well informed in general science will see that every one of the questions is pertinent, and covers a field which may possibly be involved in the solution.

Soon after Mr. Rowley had removed to Dr. Whitney's office (which was then at 513 Prospect-street), I obtained my first interview with Dr. Wells, of which the following is a complete report:

513 PROSPECT-STREET, CLEVELAND, July 19, 1887.

After a hasty examination of the box, and being told by Mr. Rowley that the spiral wire was not an essential part, the box was closed. I then tested for mechanical contact between the slate and the spring or branch lever, and finding that no amount of pressure upon any part of the box would close the key, I took my seat, watching that Mr. Rowley did not in some way "readjust" before the instrument would operate. Mr. Rowley simply laid his right hand carelessly on the top of the box, and the sounder began to click:

G.—Is this Dr. Wells?

Dr. W.—Yes.

G.—Dr. Wells, will you give me a scientific explanation of how you operate through our bodies to control this telegraph key?

Dr. W.—I am not much of an electrician, but will tell you all I know.

G.—You may not be much of an electrician in your own estimation, and yet be far superior to any of us in the flesh. Before seeing this key, I had a description of it from Mr. B——, and supposing all the parts to be essential, I had formulated a theory which would require

them all. In case the spiral wire were essential, it appears evident that it performs the office of a helix, making the key virtually a relay, and the hand and wire together the main line circuit; or the spiral wire might contract under the influence of the current as the microscopic spiral muscles of insects do, and thus mechanically close the key. If these were incorrect, it occurred to me that the magnetism of the hand might be sufficient to induce an electric current in the spiral wire, thus making it a rudimentary induction coil, which in its turn magnetised the bar or lever. Another theory derived from one of your own remarks as related to me was that the box might be so charged by free electricity as to simply bridge over the space between the platinum points.

Dr. W.—That part of it is correct.

G.—In that case it would remain for you to make and break the circuit by simply adding to Mr. Rowley's magnetism the differential quantity necessary to fill the gap.

Dr. W.—Yes.

G.—Is the special wire essential?

Dr. W.—Not, except as it saves the magnetism of the operator.

G.—If the spiral wire is not essential, why was it put in there?

Dr. W.—It makes a storage battery of the box.

G.—Then you say one of these theories is partly correct?

Dr. W.—Yes.

G.—Which; the use of the wire as a rudimentary helix, or the filling of the gap with free electricity?

Dr. W.—The one you name now.

G.—The bridging theory?

Dr. W.—Yes.

G.—If that be so, how can the spiral wire within be dispensed with at all?

Dr. W.—When it is dispensed with we can use the key by propelling the current over it mechanically, and making and breaking a circuit. Do you see?

[Figure 13 is telegraphic abbreviation for "understand." The expression, "use the key by propelling the current over it," shows that Dr. Wells did not fully comprehend that my theory of bridging the gap requires that the key lever should stand still. Their ability to propel the current of animal magnetism through the air independently of any wire or other conductor, as proved by our experiment with tissue paper, had not yet been even suspected by me. That experiment as reported in the last paper puts it well within their power to operate the key in several different ways, and the sequel will show that with different people they do work differently, and that they also work differently with Mr. Rowley, at different times, depending on conditions of health, weather, etc.]

G.—But does that fill the space between the platinum points?

Dr. W.—Yes; it does bridge the chasm.

G.—How do you mean that you propel the current through the air?

Dr. W.—It is a higher law of electricity. It is propelled just as the sound waves are over the telephone.

G.—What is the need of the spring or branch lever at all, then?

Dr. W.—It serves as a conductor for the combined magnetism and electric current from the slate to the key, and from thence down to the point where the circuit is opened and closed.

G.—Have you ever spoken to me or given me any impression previous to this interview?

Dr. W.—Only as I said to this medium (Mr. Rowley) some time ago, that I would be glad to see you.

G.—I wish you could give me a scientific explanation of how you do this.

Dr. W.—I am not enough of an electrician to explain it thoroughly to you, but can say it is all done through perfectly natural laws, and cannot be simulated by any-one under the same circumstances.

G.—But what particular laws are used?

Dr. W.—You do not understand them fully now as we use them.

G.—Will you bring other talent from your side to assist in making it plain to us?

Dr. W.—I will try, if I have time, and be glad to do so.

G.—Do you operate on the nervous ganglia of the brain, through Mr. Rowley's mind?

Dr. W.—No. That would limit the capacity of the communication to the capacity of the medium.

G.—Then you must operate directly upon the nervous ganglia.

Dr. W.—Yes. The nerves and brain of the medium are only the pen we write with.

G.—That accounts for the wonderful scientific information which came through A. J. Davis when he was but an uneducated boy.

Dr. W.—Yes. The brain is the connecting link between the physical and the spiritual.

G.—What percentage of mankind can be controlled by spirit influence?

Dr. W.—About four out of every five.

G.—Then we should have these telegraph instruments in use by the thousands.

Mr. Rowley.—He means that about four out of every five are able to be controlled in some way; not just in this way.

Dr. W.—Yes; in some way. That is my idea. Clairvoyants, clairaudients, trance mediums, with perfect or partial control, and so on.

G.—Can you direct us how to make an electrometer that will be sufficiently delicate to measure the quantity and quality of the animal magnetism in each individual?

Dr. W.—No, I cannot. But there are now electricians who can, if it can be done.

G.—Could you use my magnetism in this way?

Dr. W.—I could not say without a trial.

G.—In what part of the system is the magnetism or electricity generated?

Dr. W.—In the nervous ganglia of the brain, and wherever the nervous ganglia overlie the nerves. The ganglia overlie the nerves nearly everywhere.

G.—As I tell my students in physiology, "a part of their brain is in their heels."

Dr. W.—Yes.

G.—It strikes me that something of a circumstantial nature to establish your identity would help to inspire confidence in the genuineness of these manifestations. What can you say to that?

Dr. W.—I am not ready yet, but I am going to give a full account of myself for publication, when the time comes.

G.—Is there any general reason you can offer why the matter of identity is so often withheld?

Dr. W.—Because it is one of the conditions with which we are surrounded. In this life, we are limited to certain conditions, or metes and bounds. "Thus far shalt thou go, and no farther."

G.—Can you see in my mind what is my desire?

Dr. W.—To work with me direct.

G.—On what subject do I desire most to have direct communications with you?

Dr. W.—Electricity.

G.—But over and above that there is a more important one.

Dr. W.—Your aspirations are worthy, and we will help you all we can. Why don't you sit at stated times to have your hand controlled to write against your will? Take a certain hour in the day and let nothing interfere with it. Sit only a short time. Write just what comes, sense or no sense.

Dr. Whitney.—Can a great many people be controlled in this way?

Dr. W.—Yes.

Dr. Whitney.—How would it be for me?

Dr. W.—Not so easy as for him.

G.—How long will it probably require?

Dr. W.—From two weeks to three months.

G.—If I sit so, do I understand you will try to control my hand?

Dr. W.—I should prefer to send you one that in that particular line "the latchet of whose shoes I am not worthy to unloose."

G.—Would you recommend any particular time of day?

Dr. W.—In the morning if quietness can be had.

G.—How long each time?

Dr. W.—Say about fifteen minutes.

G.—All right. I will try it faithfully, but understand if you or your forces move my hand to write, it will have to be done not only without the aid of my will, but against my will. When I can't possibly prevent it, I shall know that I am controlled to write. But concerning this apparatus: Is there not some way that we can test it with a magnet needle?

Dr. W.—It might possibly be done by having the needle outside and its base inside, like a compass needle with a magnet post longer.

G.—I will try a suspended needle first some other day. My time for to-day has fully expired. I shall have to stop now for this time.

Dr. W.—Good bye. Come again.

A few days after that I left at their office a sealed letter addressed to Dr. Wells, to see whether he could read and answer it. It was there a week or more when the following interview and test took place:

513 Prospect-street, Aug. 1, 1887.

Memorandum: Stopped at Dr. Whitney's to see if Dr. Wells had answered sealed letter left a few days before. They said that he had not, and had said that he could not; that he said there were clairvoyants over there who could do such things, but that not every spirit was gifted with clear-sight or any such powers. [Substantially this.]

Desiring to try a test experiment, I asked Mr. Rowley to leave the room while I should arrange a certain test inside the box—Dr. Whitney to be witness to the alteration I should make. After Mr. Rowley retired, I put a piece of thick foolscap paper about an inch square, between the platinum points, the key being so adjusted that the paper made a pretty tight fit. I then pulled the paper to one side so that but half of the end surface of each platinum point was covered by it. The platinum points (so called) are not sharp like needle points, but are like wires cut off square, the flat ends meeting together. They are nearly as thick as the leads (so called) in ordinary lead pencils. This arrangement effectually prevented the lever from moving, but left free passage for the current across the gap by the side of the paper, if Dr. Wells could bridge the gap by an independent current of animal electricity or magnetism. The box was closed and Mr. Rowley was then called in.

When he placed his hands upon the box there was no response, but in about one minute his hands were stiffened and drawn apparently as if in painful cramps. Then his arms began to receive shocks, and his hands seemed glued to the slate. I told him not to persist too long—that a fair trial was all that I asked, but he replied "I could not take my hands off now if I wanted to." While we were talking about the scientific principles involved, he was interrupted right in the middle of his remarks, and his whole body was shocked so severely as to raise him clear off his chair. The shock seemed to start from the base of his brain and run down his spinal column, at the same time branching out through his arms and agitating the whole frame. The convulsion was so sudden as to break his speech in the middle of a word and jerk his body off the seat. It was evident that if Dr. Wells did not succeed in bridging the gap, it was not because he did not try. It was also evident from the way in which the medium was exercised that that was not the manner in which the gap was usually bridged, if bridged at all.

After some minutes of such violent but fruitless efforts I removed the paper from between the platinum points and proceeded with the following experiment to test for current, the spiral wires passing across the inside of the box and connecting the storage plates. The storage plates are two small brass plates fastened on the outside of the box with common screws. Each has one brass screw and one iron screw. One plate is on the side next the operator, the other directly opposite, both being nearer one end so as to come under the operator's right hand. Thus they are on opposite sides of the hard rubber handle of the key lever. [They are intended to be in

this position with respect to the key lever, not the hand. His hand may be placed at either end, or either side, or on the top, or he may take hold of the wires leading to the box; and for one particular operator, the instrument works when his hands are held in the air some six inches above the box, and no part of his body is touching the box, the wires, the sounder, the battery, the table, nor any other part of the apparatus whatever. !]

The spiral wire connecting the storage plates passes toward the other end of the box, crossing over the key lever next the trunnions. I requested Dr. Whitney to get me a common sewing needle and thread, and remarked in that connection that I desired as far as possible to extemporise from materials furnished by others, that I might not be open to the charge of prearranging apparatus so as to seem to indicate certain results. I tied the silk thread around the middle of the needle which he furnished, so that when suspended it would balance horizontally. Then I touched the needle, thus suspended, to a pair of shears and other articles of iron and steel found about the room, to prove that the needle itself is not magnetic; for if the needle or any of the other articles had been magnetised, the needle would "cling." Thus tested I hung the needle close to, and afterwards against, the head of the iron screw in the brass storage plate, on the back of the box, while the instrument was quiet and Mr. Rowley's hands were not about the box. The needle did not cling in the least, showing that there was no magnetism in the screw. Then I directed Mr. Rowley to place his hands upon the box, and the instrument began to operate, but no effect was produced upon the needle.

I then took from my pocket a small horseshoe magnet and thoroughly magnetised the needle; and to prove that it was thoroughly magnetised, I called their attention to its directive power. There it hung due north and south, and no matter which way I turned my hand in holding the thread, it still kept its direction, despite the twist in the thread. Before being magnetised it would hang in any direction that suited the twist.

I then hung it beside the screw as before, the instrument being quiet. The needle immediately clung to the screw, because of the magnetism in the needle. I took it away and directed Mr. Rowley to place his hands upon the box, and Dr. Wells to make a series of long dashes. During the continuance of each dash, I presented the same end of the needle to the same screw, and did it in the same manner as before; but the needle instead of clinging to the screw was instantly repelled.

Now, it could not have been repelled by reason of similar magnetic polarity in the screw; for it was proven by the same needle before it was magnetised, that the screw had no magnetic properties, whether the instrument is working or not. But an electric current in close proximity will attract or repel a magnetic needle, depending on the direction and the positive or negative character of the current. The only possible conclusion is, then, that during the operation of the instrument, there is a current of electricity coming through the spiral wire to that storage plate.

To confirm this conclusion I repeated the experiment in various ways. For instance, the needle when held so far from the screw that its own magnetism had no perceptible attraction for the screw, was still repelled by the electric current. When the needle was suspended over any part of the slate, the other end of the needle was attracted in a dipping manner toward the nearest point where the wire passed along under the slate.

In order to test Dr. Wells' ability to observe magnetic conditions that were imperceptible to us, I tried the following:

First, I took a shorter hold on the thread. That made the apparatus less delicate, the needle being harder to turn on a short thread than on a long one. Then I held the needle under the horizontal wire leading directly south from the key in the box to the sounder, which stood about a foot from the box.

That wire, it must be remembered, gets its current from the local battery, but only when the key in the box is closed. I held the needle so far below the wire that the current from our single cell of Calland battery

would not perceptibly deflect the needle. This I knew from previous experiments in "Oersted's Discovery," with my own instruments similarly arranged at home. Addressing Dr. Wells, I said:

"Now, Doctor, you understand that if there was a strong current passing through this wire, the needle would be deflected into an east and west position. I wish you to observe the imperceptible tendency, and so time your dashes as to work up a perceptible movement."

With that the sounder gave us a few irregular dashes, followed by regular ones (that is, uniform in duration), and at about the fourth or fifth regular dash we could see the needle move, its motion increasing until at about the tenth dash it swung around nearly at right angles to the wire.

Now here was an absolute test of Dr. Wells as an independent intelligence. Neither Dr. Whitney nor Mr. Rowley understood the directions which I gave to Dr. Wells. They could make no sense of what I said concerning the timing of imperceptible tendencies, and I am certain that Dr. Wells' compliance with these obscure conditions could not have been the reflection of their thoughts. But even if they had understood exactly what was wanted, just as I did, the observation of something imperceptible to me and to them could not have been in any way derived from any of us. Allowing Mr. Rowley any means imaginable for controlling the key, and allowing him all the powers of mind-reading, etc., (none of which he possesses), and he could not possibly have timed these dashes properly. It was only after some four or five properly timed, that we could see the needle move. After the experiment had been repeated several times under varying conditions, I explained to them what I meant by timing for imperceptible tendencies, thus:

Suppose we suspend a millstone by a wire, say thirteen feet long, and right by the side of the millstone a marble. If I draw the marble back and let it fall against the millstone, there will be a tendency to move the stone; that is, the stone will actually move, but not enough to be perceptible. But the stone being suspended, if it move forward at all, it will, at the proper time, have moved back about twice the same distance, and if at the next forward movement I let the marble strike it again, the motion will be doubled. At the next stroke, properly timed, the motion will be three times, and at the next, four times the original imperceptible motion, and so on. But a stroke at the wrong time will hinder instead of increasing its motion.

Now, by calculation, we find that a pendulum thirteen feet and half an inch long (approximately) will require two seconds to make one oscillation, or four seconds to swing across and back again; and by dropping the marble against the stone once every four seconds, the motion produced in it by the marble will soon become perceptible, and may be increased by the same means until it swings through a large arc.

[To be more exact, the marble will increase the arc through which the stone will move until the friction of the air against the stone through one double oscillation is equal to the force given by the marble at one stroke].

Now, it is easy to see that the magnet and the millstone are parallel cases. The directive power of the magnetic needle and also the torsion of the thread, had to be overcome by the disturbing influence of this feeble electric current. A single application of the current would not deflect the needle perceptibly, but it would affect it imperceptibly, and if Dr. Wells could observe this to us imperceptible deflection, and after the needle had swung back past the north and south line—imperceptibly—he would apply the current again at the right time to increase its forward motion, and if he could repeat this observation and application a sufficient number of times regularly, the motion would soon become perceptible to us.

In the case of the millstone, I calculated from the length of the pendulum, just when to apply the marble. Dr. Wells observed instead of calculating; or, if it be contended that he may have calculated, I answer that

he must have observed the conditions in order to get the necessary data for calculation. Now comes

THE CRUCIAL TEST.

In order to test further that Dr. Wells was able to observe matter and force, I, in repeating the experiment, suddenly changed the length of the thread, or the distance of the needle from its wire, or both. I made these changes after the dashes were regularly timed, but before the motion had become perceptible, and he immediately altered the time to suit. The experiment was repeated several times and with a variety of confusing alterations, but they were always met promptly by the proper change of time—a change which none of us could possibly have determined either by observation or calculation, but which was promptly demonstrated to be the proper change by the fact that the movements became perceptible to us as soon as a sufficient number of dashes had been made.

Here we have a perfect demonstration of the first and second subordinate propositions under the department of Mental Science and Psychology, as classified in the first paper, viz.:

- "1. That Dr. Wells is an independent intelligence.
- "2. That he can obtain information by observation of material things and forces;" and also the tenth subordinate proposition in the department of natural philosophy or physics, viz.:
- "10. That there is an electric current in the spiral wire which runs across the inside of the box."

Concerning the experiment with paper between the platinum points, the following extracts from the next day's interview is yet needed:

513 Prospect-street, Aug. 2, 1887.

Memorandum.—At the beginning of this interview I reminded Dr. Wells that the experiment with the foolscap paper between the platinum points rather vitiated his claim that the space is bridged over by an independent animal current, and if there is any such use made of the animal current, it is subordinate to some other use of it. Then I said:

G.—If you cannot tell us just how you do this, we shall have to look farther into it by test experiments.

Dr. W.—It is with me like as if I should ask you about the zygomatic muscles, the vassor vassoum, the scaphoid bone, the carpus or meta carpus; and so in this explanation; I am as much out of my element as you would be probably in these things.

G.—Then the bridging theory you admit is not altogether correct, for it seems necessary that the key lever should move.

Dr. W.—"Yes, it is necessary. We actually move the key."

This answer I have put in quotations to call the reader's attention to the fact that this extract ends where the first extract in paper No. 1 began.

The test might be submitted in proof of the subordinate proposition:

1. That the key in this box is actually manipulated; but on that matter another crucial test is forthcoming, which will at the same time establish:
2. The local current cannot be manipulated by any secret device or appliance situated outside the box.
3. That there are no secret wires or springs, etc., 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.

Indeed the whole set of subordinate propositions, and with them the main proposition, might be rested now, for it is difficult to conceive how those which have been proven could possibly be true, unless the others are true also; but there is so much independent proof of each one, that we shall reserve them for the present.

The next paper will give a test experiment with iron filings.

H. D. G.

To Correspondents.

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

SPIRIT CONTROL.

MOTTO.

- "A fact is indestructible, consequently its truth is imperishable.
 "Every well attested spiritual manifestation (however trivial in itself) is an irrefutable demonstration of a life beyond the grave. To the earnest truth-seeker, the main point is not the quality of every manifestation, but their reality.
 "Our greatest discoveries have sprung from trifling things.
 "As the poet remarks:
 "Rivers from bubbling springs
 Have rise at first, and great from a'ject things."
The Religion of the Future, p. 77.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—On Wednesday, the 22nd of this month, I met by appointment, at ten o'clock in the morning, at the house of our host, Mr. William Matthews, South Melbourne, two gentlemen and two ladies.

The object of our meeting was to hear Mr. Matthews, senior, detail the experiences he had met with in America some thirty years back, and which had converted him to an unwavering belief in the truth of modern Spiritualism, which belief he had rejoiced in up to date.

I will pass over many of his very interesting experiences till I get to his mention of being at a séance in America some thirty years back, when the spirits (through the medium) declared that they—the spirits—wanted his wife to play upon the piano. Assurances were immediately given by both husband and wife that she could not play a note of music.

Notwithstanding this, she did there and then walk to the piano, with her head hanging on one side, in a peculiar manner (which the husband imitated, with a smile of joy at this part of his deliberate and well-spoken address) and she did there and then play with good execution a most difficult piece of music.

Be it remembered that Mr. Matthews was then, as he is now, a first class performer on the piano.

Though we only met (several strangers to each other) at about ten o'clock, we had all separated by eleven o'clock, convinced that IDIOTS ONLY could question the good faith of our host.

The instruments and the ornamental furniture of our séance room I should value at between one and two thousand pounds.

I think it was on the following Saturday morning, before breakfast, that I looked for a record of phenomena (on all fours) agreeing with that testified to on Wednesday by Mr. Matthews.

I am writing for the tyro in the study of this philosophy.

This record was in one of my many manuscript books devoted to the purpose of such records, and which I have had by me from seven to twice seven years.

You know, it is said, that if you keep a thing by you for seven years you will find a use for it; and as one of the gentlemen (a tyro), who with deep interest heard the testimony of Mr. Matthews, was seated in the room below stairs, methought he would hear or read of the confirmation of the story of Mr. Matthews by no less an authority than that of the Rev. A. Gosman, if I took to him my newly discovered narrative, so like that of the foregoing Wednesday morning.

To my certain knowledge the praise of the Rev. A. Gosman has been in all the churches for the last, say, fifteen years.

Consequently, to that tyro down stairs who had joined our séance on Wednesday, but who had a talkative son, I next addressed myself. The youth assured his father that he would "go mad" if he listened to the wild talk of Mr. Matthews, Mr. Caldecott, and the Rev. A. Gosman. The father did not seem quite inclined to listen to the teaching of his own son; and I go on to copy out what I read from my 89th chapter to this father, and which is under this caption: "Invisible, Musical, and Spiritual operation upon Instruments."

From the *Harbinger of Light* for 1871, 3, p. 16: "A lecture on Spiritualism was delivered at the East Melbourne Congregational Church, on Tuesday, Mar. 21st, 1871, by the Rev. A. Gosman."

He would divide this lecture into three parts: First, the physical manifestations.

That these did occur there could not be the slightest doubt, and his audience might dismiss from their minds at once all suspicion that the mediums were deceiving themselves or others.

He had seen a table, on which were resting only the mediums hands, whirling round so fast that it could only with difficulty be followed; and he had seen the same table performing strange movements when no person was touching it, and where all idea of machinery or collusion was out of the question. There were, however, other phenomena which he had witnessed: for instance, a lady medium had sat before a piano, and after making herself as passive as possible, she was made to play upon the instrument, and that without any conscious desire or intention on her part. The music was at first low and mournful, but suddenly it came forth with a burst, and, as far as he could judge, was in excellent time and harmony, and indeed such as was calculated to inspire feelings of solemnity, if any existed in the hearers.

When the music was over, he was surprised to find the medium upon the floor, where she had slipped from the seat at the conclusion of the music. He also observed that she was quite rigid and unable to move from her position, but still retained the power to talk. This is one of the intellectual manifestations, but there are many others also. They write whole books in prose and poetry.

I am, Mr. Editor,
Yours obediently,

ROBERT CALDECOTT.

Kew Lunatic Asylum,
27th February, 1888.

[P.S.—I hold that my arguments and conclusion are just and reasonable when I say that a man on first reading this letter and then saying that he does not believe in spiritual manifestations, is tantamount to that man saying that he believes Mr. Matthews (a very old colonist and highly respected piano tuner) together with the Rev. A. Gosman (the best known of the old orthodox Melbourne clergymen), are simply a brace of liars. If not, then spiritual manifestations are true, and modern Spiritualism rests upon them. Here is much in little.]

ORGANISATION IN ADELAIDE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—A few Spiritualists who reside in and around Adelaide met together to take into consideration the desirability of reorganizing the Adelaide Spiritualistic Society, for the purpose of bringing together those that are inquiring into the claims of Spiritualism. The following gentlemen were elected as officers: President, Mr. E. A. D. Opie; Secretary, Mr. J. McKenzie; Librarian, Mr. Mitchell. Committee, Messrs. Britnell, Beardley, and Perrott.

We have taken a four-room house, and can boast of a small but good library, lent principally by our secretary and indefatigable worker, Mr. J. McKenzie. Up to the present we have enrolled twenty members, from those we have formed two circles, out of which we hope to develop some mediums. Should any mediums visit Adelaide, we shall accord them a hearty welcome.

We take this opportunity of placing on record our indebtedness to our beloved friend, Mr. A. Hall, for the good work of which he sowed the seed some four years ago in Adelaide, and which at last is bearing fruit.

Our Secretary can be found at the G.P.O., Adelaide, and will be glad to give any Spiritualist who may be visiting the City of Churches information concerning the Society and its work.

Yours in the cause of Truth,

E. PERROTT.

Cambridge-street, Hackney, Adelaide.
March 18th, 1888.

WONDERFUL MANIFESTATION OF SPIRIT POWER.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I have often been asked what is the good of the knowledge of the returning spirit; and in all my experience for some years past this has been, with my orthodox friends (when all other arguments have failed) the one great finisher to their objections. Thinking, perhaps, through the columns of your valuable paper, the following proof, which can be verified, may open the eyes of some of those people into whose hands this paper perchance may fall, I have written an account of the great benefit I and my wife have derived from our knowledge of Spirit ualism and the attendance of our spirit friends,

On the 23rd Feb., 1888, my wife was taken very ill; so much so that I had to procure a nurse, who, not knowing her duty, did not think it necessary to send for a doctor. She bled profusely for over three days, and on the 25th, at 5.30 a.m., became so weak she fairly gave way, saying, "Its no use, I am dying." She kissed me and said, "good bye," and then sank into a state of coma; her feature assuming a ghastly and deathly hue; her body became cold and rigid. Then, she being a medium, a spirit doctor spoke to me, and said "run for a doctor, your wife is going fast; be quick, we cannot hold her long. My dear mother then took her, nursing the body till, after a run to town, I got a cab and doctor, who arrived 6.15 a.m. He thought the case hopeless, but after much hard work succeeded in restoring life.

Now, sir, in this case had my wife not been a medium (and I understanding the power), nothing could have saved her. Thus you see what the good spirit's return has done in this case. which is far from being the only one.

My wife remembers nothing after wishing me good bye, and but for the kindness of our dear spirit friends, I would, after my recent marriage, have been left to deplore the seeming ignorance of the nurse and the earthly loss of one I love so dear. The dear doctor and other friends come daily to see after the patient, who is now slowly returning to health and joy in our little home. I could give proof upon proof of the good derived from my spiritual knowledge, but let this suffice for the time; the above facts can be testified to by

Yours truly,

W. W. HILL.

11 Reeves-street, Carlton.

COMPULSORY VACCINATION WEIGHED, AND FOUND WANTING.

WE have received from Messrs. Propsting and Cockhead, of Launceston, a 23-page pamphlet, compiled by an M.P., and recently published by them. It is a condensation of some of the strongest arguments against Vaccination, with admissions of medical men both as to its inefficacy as a prophylactic and its liability to spread other diseases. The low price at which it is published (Threepence), ought to insure a large circulation.

IN an essay concerning the use of money to promote the cause of Spiritualism, by Mr. W. N. Slocum, which appears in the *Golden Gate* of Jan. 28th, the writer comes to the conclusion that it is best expended in assisting the publication and dissemination of Spiritualistic journals, the following being his principal reasons: "A well-conducted spiritual journal furnishes for a given sum of money a greater quantity if not a better quality of reading matter than can be obtained in books." Papers are more generally read than books; the matter comes under the notice of a larger number of persons in a shorter time than in books, reaches a larger number of persons than a speaker, and gives a greater diversity of matter adapted to different idiosyncracies; it therefore gets the start of both books and speakers, and does more good by constantly gathering and distributing all the best fruits of Spiritualism."

MRS. KELLIE'S CIRCLE.

FINAL SITTING—Wednesday evening, 22nd Feb., 1888.

In consequence of the indisposition of our medium (who has for some time being suffering ill health), and irregular attendance on the part of two or three of our sitters, which has somewhat retarded our progress of late, we have reluctantly been compelled to close our circle for the present. We purpose, however—subject to Mrs. Kellie's willingness to sit after a brief period of rest—starting another circle with a lesser number of sitters, the better to insure a full attendance at each sitting.

Looking at results obtained so far, they have been of a very satisfactory nature. The phenomena have been well tested, and Mrs. Kellie has proved herself to be a high-class medium, and one who is genuine and reliable in every respect.

Several visiting friends were described at this circle, and some fine spirit lights were visible. One of the founders of our circle was taken to task by the controls for attempting to bring about a too rapid development of our medium by causing her to sit too frequently. This, they said, had impaired her health.

We hope soon to resume our sittings once more.

F. E. S. HEWISON.

HUMAN CULTURE AND CURE.*

ABOUT six years since, Dr. Babbitt introduced to the world, in a rather remarkable book entitled "The Principles of Light and Colour, a new system of cure applicable to every form of disease, which he named "Chromopathy," or colour cure, the base of the treatment being the magnetic rays of the sun, which he utilised either directly or divided by means of coloured glasses and lenses to suit local or general disorders. Further experiments in connection with magnetism (in which he was already an expert), led to the establishment of the New York College of Magnetism, an institution devoted to the study of magnetism and other of the finer forces of nature, and their scientific application to the cure of disease; and the work now before us is the outcome of these studies, as far as the Doctor (who is Dean of the College) is concerned.

The first chapter, which treats on the philosophy of force, after dissociating fluidic force from the vehicles, which are often confounded with the forces themselves, lays down the axiom that spirit is the primate of all force, and gives evidence that the ethereal forces are the most potent. He refers to Prof. Wm. Crooke's experiments for corroboration of some of his experiments in the action of light, and says:

"We may understand that animal magnetism, psychomagnetism, heat of all grades, electricity, light, colour, are fine fluidic streams or winds of force which sweep through the substance of human bodies or other solids, or radiate through the air around us, and that these streams may be guided and controlled to a great extent by our knowing how to do it."

In treating of the relations between spirit and matter, he asserts their interdependence, affirming that one cannot act without the other. Whether this assertion is correct in its entirety as regards the spiritual side of it we know not. As regards matter, however, there can be little doubt but that it owes its force to the spirit permeating and impelling it.

Force is divided by the author into two great divisions—"Thermal" and "Electric," or hot and cold, and the application of these to the cure of disease is determined by the positive or negative nature of the complaint to be treated. He deprecates Faith cure as practiced by the Christian scientists asserting that "no imagination, no process of faith or mental action can have a particle of influence on any portion of the human system except as they work through mental or psychic ethers, which must be propelled to such portion through internal or external influences."

* "Human Culture and Cure." Part I. The Philosophy of Cure; including Methods and Instruments. By E. D. Babbitt, M.D., D.M., Dean of the New York College of Magnetism, etc. Pub. New York Solar Thermolum Co. Melbourne, W. H. Terry

In a later section, treating on the Law of Harmony, he gives the following terse but lucid definition of health, viz., "Health is that harmony which comes from a well-balanced combination of heat and cold in the life-forces, and results from the activity of both physical and spiritual conditions;" and this, he says, is to a great extent brought about by a free play of the chemical affinities, whilst disease results from oneness or lack of balance in the vital forces.

The chapters on the Refined Forces—magnetism, electricity, sunlight, colours, etc.—and their application to disease, are particularly interesting; in fact, the whole work is so, from its originality, comprehensiveness, and lucidity.

This portion of the work, which contains 115 pages, large 8vo., is beautifully got up on thick toned paper, and contains an illustration of the solar spectrum, showing the Thermal and electric colours, which is a work of art. We have seldom read a book that we could so thoroughly recommend, both in its philosophical and practical aspects, as this first portion of Dr. Babbitt's "Human Culture and Cure."

GOD'S ANGEL—DEATH OR REST?

WRITTEN FOR THE HARBINGER OF LIGHT.

Trembling I saw him enter; silently
He watched beside the bed,
Where lay my darling, sleeping quietly.
An angel form bent o'er his head,
And soon he open'd his eyes, and looked at me.
"Farewell, beloved!" Oh, say not "He is dead!"

Hush! 'tis the angels singing "Welcome Home."
The weary day is past,
And now the quiet eventide has come,
The toiler rests at last.

Be still, my heart, and cease thy weary pain,
The angels tell me we shall meet again.

Death's wings are folded, silver-lined,
The "shadow" fades from sight;
He turns his shining face to me,
And lo! a heavenly light

Illumes the silent room, as there revealed,
I see the love by which all pain is healed.

The angel of his love, whom men call "Death."
How tenderly the silver cord
Is loosed at last, and man's immortal breath
Ascends to dwell with God.
Poor heart, be still, and know that he is blest,
God's messenger has borne him to his rest.

"Rest" is the name he gave me, ere he sped
On noiseless wing to yon bright home,
So tell me not that he I loved is dead.

I know he lives, and will most surely come,
To welcome me on yonder gleaming shore,
Where loving spirits meet to part no more.

JENNY WREN.

Thames, N.Z.

THE *Launceston Daily Telegraph* of 9th March, writing of the recent outbreak of smallpox, says:—With regard to the outbreak of smallpox in this town we find from Mr. Mault's report to the Chief Secretary that out of the 33 cases which occurred, 16 were vaccinated, two were said to have been vaccinated when children, and one was supposed to have never been vaccinated; and of the 11 deaths in the return laid upon the table in the House of Assembly, called for by Colonel St. Hill, three were admitted to have been vaccinated, and another supposed not to have been. Thus allowing for considerable reluctance of medical men to concede the smallest point in any doubtful case, it may be reasonably accepted that five out of the eleven deaths were vaccinated persons, and that out of the total 33 cases, 19 had been vaccinated. It will at once be seen, therefore, that in this most recent scare the process of vaccination proved of very little advantage in either warding off or even allaying the progress of the malady.

OBEDIENCE.

A PLEASANT STORY is told about the family of a German teacher who lived in Strasburg, who had hard work to care for his family. His chief joy in life, however, was in his nine children, though it was no light task to support them all. His brain would have reeled and his heart sunk had he not trusted in his heavenly Father, when he thought of the number of jackets, stockings, and dresses they would need in the course of a year, and of the quantities of bread and potatoes they would eat. His house, too, was very small quarters for the many beds and cribs, to say nothing of the room required for the noise and fun which the merry nine made. But the father and mother managed very well, and the house was a pattern of neatness and order.

One day there came a guest to the house. As they sat at dinner the stranger, looking at the hungry children about the table, said compassionately: "Poor man, what a cross you have to bear!"

"I? A cross to bear?" asked the father, wonderingly. "What do you mean?"

"Nine children, and seven boys at that!" replied the stranger; adding bitterly, "I have but two, and each of them is a nail in my coffin."

"Mine are not," said the teacher, with prompt decision.

"How does that happen?" asked the guest.

"Because I have taught them the noble art of obedience. Isn't that so, children?"

"Yes," cried the children.

"And you obey me willingly?" The two girls laughed roguishly, but the seven youngsters shouted:

"Yes, dear father, truly."

Then the father turned to the guest and said: "Sir, if death were to come in at the door, waiting to take one of my children, I would say"—here he pulled off his his velvet cap and hurled it at the door—"Rascal, who cheated you into thinking that I had one too many?"

The stranger sighed; he saw that it was only disobedient children that made a father unhappy. One of the nine children of the poor schoolmaster afterwards became widely known; he was the saintly pastor Oberlin, whose life was a benediction, and whose name is as ointment poured forth.—*Common People.*

THE LOVELY SEALS.

"A man stood in front of a furrier's store contemplating seal garments in the windows.

"I never see a seal coat," he said, "that I am not reminded of a heart-breaking day I passed among the seal killers."

Then he told of joining an expedition, when he was a young man, and going out for the sport of seal killing. They knocked the pretty creatures on the head. The seals are so tame, affectionate, and fearless that when the hunters landed and came among them they crowded round like dogs, making their little friendly bark and fawning upon the murderous hands that proceeded to stretch their bloody corpses upon the beach. The man related how sick at heart he got, how he tried to go away from this massacre of the innocents, and to this day a sealskin coat recalled his wretched experience as a murdering criminal among the seals.

But the woman to whom he told this harrowing tale, went right into the store and bought coats, inquiring particularly if the fur was off young seals.

I believe if young women heard that the skins were more durable if taken off the poor little beast alive, every mother's daughter would insist on vivisection.

A woman lately returned from Europe, brings a reception gown that must have 200 little brown birds fastening a rose-colored crêpe upon a skirt of white silk. A circlet of these little feathered creatures is for the head.

Certainly the first thought that crosses one's mind at seeing this dress is one of horror at the slaughter of these poor little creatures that a gown might be trimmed with their bodies. Almost every year some such costume turns up, and it fires the inventive genius of many a silly girl.—*Chicago Herald.*

SPIRITUALISM AS AN IDEAL OF LIFE.

VI.

EMANUEL SWEDENBORG AND HIS RELATION TO SPIRITUALISM.

"Swedenborg was the most lonely man on the earth in his day; hardly a soul sympathized with or understood him."

FREEMAN CLARKE.

* * * * * "Yet do not deem
That all things unto him were sad and cold,
For he had joys amid the realms of dream
And mental treasures which cannot be told.
His was the universe around, above,
Beauty was ever present to his eye;
He breathed the elements of Hope and Love.
And shined his thoughts in words that ne'er will die.

J. C. PRINCE.

The three greatest religious reformers of the 18th century were undoubtedly Voltaire, John Wesley, and Emanuel Swedenborg. There was hardly anything in common between them, yet each was especially fitted for his own peculiar work, and each did it bravely, faithfully, and effectually. All lived at the same time, but none of them met in this life.

Voltaire was born at Châtenay, in 1694, and died at Ferney, in 1778.

John Wesley was born in Lincolnshire, 1703, and died in London, 1791.

Emanuel Swedenborg was born at Stockholm, in 1688, and died in London, 1772.

From these dates it will be seen that Voltaire and Swedenborg lived to be 84 years of age each, and Wesley, to be (within three months) 88. All three worked tremendously. The first was the author of 40 volumes; the second, of 60; and the third wrote and spoke to an incredible extent. "The philosopher of Ferney was the incarnation of wit and sarcasm, but lacked veneration and depth of thought." In writing of the apostle Paul he said: "He was very dirty, very ugly, but full of the grace of God." The Great Methodist was, on the contrary, too reverential, too devout, and not sufficiently critical. The founder of the New Church had all the critical ability of Voltaire, the reverence of John Wesley, and a calm philosophical serenity, which neither of them possessed. "Content within himself, his life was in all respects one of the happiest that ever fell to the lot of man, until the very moment of its close."

He had a wonderful power of observation, combination, analysis, and deduction. In these respects he has never been surpassed. He had good opportunities, and made the best use of them.

His development was methodical and natural. During the early part of his long life he carefully and thoroughly studied all the physical sciences. When he was only twenty-two years of age, the university of Upsala conferred upon him the degree of doctor of philosophy. From then till he was fifty-eight, he continued to investigate and write upon science and philosophy. While in London, in the year 1745, his mind was awakened to celestial influences, and from then until his death—twenty-seven years—he held constant communion with the angels. "Shearsmith used to be frightened when he first had Swedenborg for a lodger," says Garth Wilkinson, in his able and interesting biography of Emanuel Swedenborg, "by reason of his talking at all hours of the night as well as the day. He would sometimes be writing, and then stand talking in the doorway of his room, as if holding a conversation with several persons; but as he spoke in a language that Shearsmith did not understand, he could make nothing of it." (Page 228.)

That Swedenborg did not make the mistake which many of his followers have done of denying communication of spirits with others, is evident from the following passage which Garth Wilkinson gives from one of Swedenborg's works: "These revelations are not miracles, because every man as to his spirit is in the spiritual world, without separation from his body in the natural world. . . . The men of the Golden Age indeed conversed with angels, but it was not granted to them to be in any other light but what is natural. To me, however, it has been granted to be in both the natural and spiritual light at the same time; and hereby I have been privileged to see the wonderful things of heaven and to be in the company of the angels just as I am with men." [Pp. 206-207.]

In another place he says, that the reason men generally cannot commune with angels, is because they live in too low a plane of thought and feeling. Sensual pleasures and acquisition of wealth are the main objects of their existence. The philosophical axiom of Spinoza stands good in this relation: "Things that have nothing in common cannot have any influence on, or exist for, each other." None but the pure in heart shall see God or His angels.

The doctrines and experiences of Swedenborg did a great deal towards preparing men's minds for the reception of modern Spiritualism.

These doctrines may be briefly stated as follows:

1. There is a spiritual—as well as a natural—sun, which pours down its divine love and wisdom on all life from the archangel to moneron.
2. All existences have series and degrees of being.
3. All beings exist in sphere of thought and feeling, which surround them like the atmosphere does the earth, and emanates from them like aroma does from a rose.
4. Correspondences exist through all forms of life, outward expression corresponds with inward feeling. The tiger looks fierce because it feels so. The gentle, cultivated woman appears angelic because she feels so in the essence of her being.
5. At death all go to the hell or the heaven for which their internal—or intellectual, moral, and spiritual—condition has fitted them.

All these doctrines are in strict accord with the teachings of Spiritualism. So far as I know, the only doctrines of Swedenborg which conflict with the teachings of Spiritualism are Free Will and the Deity of Jesus. It is utterly impossible to prove the first to be true, and no one, so far as I can conceive, can rationally establish the second doctrine. At the conclusion of my lecture on this subject, delivered last Sunday evening in West's Academy, at Sydney, Mr. Spencer, the "leader elect," of the Sydney New Church, made the attempt in two speeches. If they had been as logical as they were emotional, they would have done a deal to convince the audience that Jesus was God. Mr. Spencer is a warm-hearted, well-meaning man, but he has nothing like the critical ability of his great Master.

There are undeniable facts to prove that Emanuel Swedenborg was highly clairvoyant and prophetic. Just the following interesting incident may be selected as given in the work I have already quoted from, by Garth Wilkinson: "Towards the end of February, in 1772, the Rev. John Wesley is in conclave with some of his preachers, . . . when a Latin note is put into his hand, which causes him evident astonishment. The substance of it is as follows:

"Great Bath-street, Coldbath Fields,
February, 1772.

"Sir,—I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you if you will favor me with a visit.

"I am, sir, your humble servant,

"EMANUEL SWEDENBORG."

Wesley frankly acknowledged to the company that he had been strongly impressed with a desire to see and converse with Swedenborg, and said that he had not mentioned it to anybody. He wrote for answer that he was then occupied in preparing for a six months' journey, but would wait upon Swedenborg on his return to London. Swedenborg wrote in reply that the proposed visit would be too late, as he, Swedenborg, would go into the world of spirits on the 29th day of the next month, never more to return. The result was that these two celebrated persons did not meet. (Pp. 211-212.)

Although Swedenborg was only a poor speaker, he wrote like one divinely inspired. He was characteristically positive in all his statements, and he made them as "one having authority," and a great mission to mankind. His style was glowing and exalted, for

"He felt within his soul the CELESTIAL FIRE,
And linked his language with eternal things."

"Spiritualism, as an Ideal of Life," is greatly indebted

to his experiences and his writings. The latter will ever show that he was a scientist, a philosopher, and a seer of the first order.

ROBERT WHITE.

The Boulevard, Burwood, Sydney.
March 23rd, 1888.

A COLORED WRAPPER.

SUBSCRIBERS receiving their *Harbinger* in a Green Wrapper will please understand that their Subscription is over Six Months in arrear, and are respectfully requested to forward Postal Note for Six Shillings at their earliest convenience. Those receiving their copies in a Yellow Wrapper are informed that their Subscriptions are over Twelve Months in arrear, and that unless the amount due is forwarded, we shall be reluctantly compelled to discontinue sending the paper.

WE understand it is Mr. C. H. Bamford's intention to give a Series of Inspirational Addresses, on Sunday evenings, early in May, full particulars of which will be given in our next issue.

THAT Mr. Joseph Symes is no "Timeserver" is apparent from his attitude on the Chinese question. His outspokenness against the persecution of the Mongolians must be particularly unpalatable to the working men who form a large section of his supporters. The two greatest sins of the Chinese in the eyes of the working men are Industry and Thrift. They may practice these in China if they like, but they cannot be tolerated in Victoria, because in these two qualities they excel the Australians. We quite agree with Mr. Symes in deprecating that selfishness which begrudges a Chinaman or any other man room to earn an honest living. Keep them as close to the law in moral and sanitary matters as you like, but give them at least the same freedom that you would demand and expect were you in their country. When unmolested they are as a rule quiet inoffensive people, and as to their morals, well, they are about as good as those of Europeans of the same class.

MR. JOHN SLATER has arrived in San Francisco, and his first public séance is spoken of in the most eulogistic terms by the editor of the *Carrier Dove*, who says, "Personal descriptions of the spirits present, their peculiar idiosyncrasies during life, with names and dates sufficient to establish the identity of the unseen communicants, were presented in such profusion as at once forbade any supposition of their having been previously prepared." Mr. Slater, before leaving Chicago, announced his intention of coming to Australia. A medium of his stamp is much wanted here.

G. L. BARROW & Co.,

NOTTING HILL, NEAR OAKLEIGH,

HOUSE, LAND, & GENERAL COMMISSION
AGENT.

Valuations Made, Surveys Effected, Plans Prepared, Correspondence Conducted, Accounts Collected, and every description of Agency Work transacted. Inspection of Properties for Sale and to Let, for Market Gardens, Poultry Farms, Gentlemen's Country Residences, and for Subdivision, &c., respectfully solicited.

SPECIALIST IN CURE OF EPILEPSY.

Mrs. McMillan,

MEDICAL MAGNETISER & CLAIRVOYANT,

ROSENEATH COTTAGE, COVENTRY-ST., S. MELBOURNE,
CLOSE TO STATION.

HERBAL REMEDIES ONLY.

NEW BOOKS.

- Spirit Revealed; the Nature of the First Great Cause, Life, Death, and Regeneration, Religious Political and Social Principles of the Future. By Wm. Eldon Sergeant (Theosophist), Translator &c. of "The Astrologer's Guide." 8/6
- World to Come; Immortality a Physical Fact. By J. W. Reynolds, M.A., Author "Supernatural in Nature," &c. 6/6
- Hermes, a Disciple of Christ; His Life and Missionary Work; being a sequel to "Hafed Prince of Persia," through the Mediumship of Mr. D. Duguid. 7/6
- Your Luck's in Your Hand; or the Science of Palmistry. Illustrated by A. R. Craig, M.A. 4/6
- Life Beyond the Grave Described by a Spirit. 3/6
- Religion as Revealed by the Material and Spiritual Universe. By Edwin Babbitt, M.D. 7/6
- Idyll of White Lotus. By "M.C." (Theosophist) cloth gilt, 4/-
- Philosophy of Cure, including Magnetism, Massage, &c., &c. By E. Babbitt, M.D. 2/6
- Scientific Recreation Series. cloth, each 1/6:—
Marvels of Heat, Light, and Sound
Marvels of the Elements, and Account of Metals, &c.
Marvels of Earth, Air, and Water
Marvels of Invention, and Scientific Puzzles
- Science of the Hand: Art of Recognising the Tendencies of the Human Mind by the Observation of the Formation of the Hands. Illustrated. 7/6
- Psychometry, Manual of. The Dawn of a New Civilisation. 2nd Edition. By J. R. Buchanan, M.D. 10/-
- Realities of the Future Life cloth 2/-
- Art of Ta'ismanic Magic: Selections from Works of Rabbi Solomon, Agrippa, Barrett, &c. By Raphael. 22/6
- Horary Astrology, by which every question relating to the Future may be answered, by Raphael. 5/6.
- Zoology for Students; an Illustrated Handbook by C. Blake. 3/6
- Description of the Faces and Degrees of the Zodiac as given by Ancient Writers applicable to Horary Astrology, &c. Edited by Raphael. 1/6
- Napoleon's Oraculum or Book of Fate. 9d.
- Art of Ventriloquism. By F. Macabe. 1/-
- Australian Ballads—Selections including Poems by Marcus Clarke, Gordon, Harpur, Horne, J. B. Stephens, &c., &c. 1/-
- Hints on the Health of the Senses: Sight, Hearing, Voice, etc., etc.; by Dr. M. Jones. 2/6
- Guy Mannerings; by Sir W. Scott. New edition, Illustrated. 2/
- Quentin Durward; by same. New edition, Illustrated. 2/
- Haunted Homes and Family Traditions of Great Britain; by J. H. Ingram. 7/6
- History of the Rod, or Flagellation and the Flagellants. Illustrated. Being the History of the Rod in all Countries, from the Earliest Times to the Present Day; by W. M. Cooper, M.A. 12/6
- Vegetists' Dietary: a Manuel of Vegetable Cookery. 8d.
- Vegetarian Cookery; by Mrs. Brotherton. 2/6.
- Vegetable Cookery; by J. Smith. 2/
- Primitive Symbolism, as Illustrated in Phallic Worship, on the Reproductive Principle; by H. Westropp. 10/
- Chance and Luck: a Discussion of Laws of Luck, Wagers, etc., and Fallacies of Gambling, etc.; by R. A. Proctor. 5/6
- Letters from Hell: given into English; by L. W.—J. S., with a Preface by Geo. McDonald. 6/6
- Anarchists and Bomb Throwers: Lives, Crime, and Conviction of Chicago Anarchists. (1887). 1/3
- Philosophy—Animal and Mental—Applied to Preservation and Restoration of Health of Body and Mind; by O. S. Fowler. 1/3
- Is Socialism Sound? Debate between A. Besant and G. W. Foote. 1/6
- Story of the Herschels; a Family of Astronomers 1/3
- Story of Galileo, the Astronomer of Pisa. 1/3
- Story of Audubon, the Naturalist. 1/3
- Walt. Whitman's Poems, (Selected.) Cloth, 1/3
- Poetical Works of Coleridge, Wordsworth, Byron, Pope, Shelley, Young, Milton, Burns, Hemans, Moore, Longfellow, Cloth gilt. Each 2/
- Volapük: or Universal Language: a short Grammatical Course; by A. Kirchoff. 3/6
- Triumphant Democracy: or Fifty Years of the Republic (U.S.A.); by A. Carnegie. 1/3.
- Year Book of Treatment, 1888: a Critical Review for Practitioners of Medicine and Surgery. 5/
- Natural History of Cowpox and Vaccinal Syphilis; by Chas. Cweighton, M.D. 3/6.
- Our Homes, and How to Make them Healthy: with numerous Practical Illustrations; by S. F. Murphy. 960 pages, cloth extra. 15/
- Influence of Clothing on Health; by Fred. Treves, F.R.C.S. 2/6.
- Life and Its Forces: Health and Disease Correctly Defined—a reliable guide to health without the use of mineral or vegetable poisons or irritants; by Dr. W. Porter. 5/
- Ghostly Visitors: a Series of Authentic Narratives. 3/6.
- Personal Memoirs of a Residence of Thirty Years with Indian Tribes, North America; by H. R. Schoolcraft. (long out of print) 10/6
- Enquire Within upon Everything. New edition, 2/6.
- Esoteric Anthropology: or the Mysteries of Man; by T. L. Nichols, M.D. New edition, cloth 7/6.
- Sonnets on the Conversion of E. Snell; by J. Cartwright. 6d.
- Work of Electricity in Nature: a Discussion of all the Physical Sciences, including Electricity in the Human Body, in Plants, in Earth, etc., etc.; by H. B. Philbrook. 7/6
- Light: its Influence on Life and Health, including the Solar Beam, the Lunar Ray, Moon Influence on Insane, etc.; by Dr. F. Winslow. 3/
- Sea Air and Sea Bathing: their Beneficial Effects, etc. 1/3.
- Health in Schools and Workshops—Ventilation, Study, Heating, etc. 1/3
- American Cookery, with an Australian Appendix of over 100 Refreshing Drinks; by Dr. Holbrook. Paper covers 1/6
- Do. do. do., Cloth, 2/6
- Ladies' Manual Practical Hydropathy; by Mrs. Smedley. Illustrated. 2/6
- Sleep and Sleeplessness; by J. M. Granville. 1/3
- Night Side of Nature; by Mrs. Crow. Cloth. 2/
- Hygienic Hand Book: intended as a Practical Guide for the Sick Room; by Dr. Trall. 7/6
- Illustrated Hydropathic Encyclopedia: a System of Hydropathy and Hygiene; by Dr. Trall. 20/
- History of the Origin of All Things—including the History of Man from his Creation to his Finality, but not to his End—given through the Mediumship of L. M. Arnold (U.S.A.) 10/
- Wheel of the Law. Buddhism Illustrated from Siamese Sources by the Modern Buddhist. A Life of Buddha, and an Account of the Phrabat; by H. Alabaster. Cloth gilt. 15/6
- Deep Breathing: as a means of Promoting the art of Song, and of Curing Affections of Throat and Lungs. Illustrated. 2/6
- Book of Fate, Dream Book, and Fortune Teller. 1/6
- Artificial Somnambulism, hitherto called Mesmerism: contains Historical Survey of Mesmer's Operations, Artificial Somnambulism, hitherto called Mesmerism. Phreno-mesmerism, &c., with practical instructions how to develop all phases of Mesmerism, for Scientific and Curative Purposes; by W. B. Fahnestock, M.D. 7/6
- Past and Present; by T. Carlisle. New and cheap edition. Cloth. 1/6
- Pot Bouille (Piping Hot); by E. Zola. Paper covers. 1/6

CHARLES H. BAMFORD,

Importer of Spiritualistic, Free Thought, and Advanced Literature,

87 LITTLE COLLINS STREET EAST, MELBOURNE.

PSYCHISCHE STUDIEN.

A MONTHLY JOURNAL devoted to Spiritualism, Phenomenal and Philosophic. Edited by M. Alexander Aksakow, and published at Leipsic by Oswald Mutze.
Melbourne Subscription, per Annum, 17/

LA REVUE SPIRITE.

A JOURNAL of Psychological Studies and Experimental Spiritualism. Published Bi-Monthly at Paris.
Melbourne Subscription, 20/.

A Subscription Copy of both the above immediately available.

Also, Odd Copies of "Le Messager," "Liege," Journal de Magnetisme," and "La Chaine Magnetique."
(Paris). 6d. each, Posted.

Apply Office of this Paper, or C. H. BAMFORD, 87 Little Collins-street East.

THE "GNOSTIC."

A MONTHLY JOURNAL OF SPIRITUAL SCIENCE, published under the auspices of the Mystic Lodge, Gnostic Schools and Societies of Psychic and Physical Culture; edited by the Presidents.

It will appear each month, and contain no less than forty pages pertaining to the work of the Mystic Lodge, Gnostic Societies and Schools, and all kindred interests that have for their end the study of Esoteric Christianity, Psychometry, Occult Science, Mental Therapeutics, Human Liberty, and the Culture of all that is Divine in the Human Race.

10s, per Annum.

Address—The Editor, c/o Mrs. M. E. Cramer, 324 17th Street, San Francisco, Cal.



Anti-Materialistische Monatsschrift für die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen, mit Zeiträgen von CARL du PREL, Alf. Russ. WALLACE, den Professoren BARRETT und COUES, mehreren BRAHMINEN u. s. w., herausgegeben von Dr. HÜBBE-SCHLEIDEN.

Subscription—16 sh. per annum; single copies, 2 sh.
To be ordered through

C. H. BAMFORD, 87 Little Collins Street E., Melbourne.

CLAIRVOYANT DIAGNOSIS.

MRS. BURBANK

RECEIVES PATIENTS AT HER RESIDENCE,

'KOUMALA,' CLARA-ST., SOUTH YARRA,

Each Tuesday, Wednesday, Thursday, & Friday,

FROM 10 TO 4 O'CLOCK. MONDAY EVENINGS FROM 7 TO 9

Persons at a distance send Piece of Hair, which must come direct from the Patient.

FEE, 10s.

NOW READY.

THE SEPHER YETZIRAH,

Or BOOK OF FORMATION, translated out of the Original Hebrew by Dr. W. WYNN Westcott, M.B., author of the Monograph on the History and Significance of the "Bemine Tablet," etc., etc. Far older than the Kabalistic Zohar, the Zepher Yetzirah studied with the "Isiac Tablet" (still on sale) is one of the most ancient Philosophic Schemes of Theosophy known.

Price 5/6 Post Free from Robt. H. Fryar, Bath, Eng.
TRADE, 18/12 at above price.

Horsford's Acid Phosphates,
FOR DYSPEPSIA, MENTAL EXHAUSTION,
NERVOUSNESS, &c.

Pleasant to the Taste.—Sixpence per Ounce, Posted to any part of the Colony.

W. H. TERRY, 84 RUSSELL STREET.

MEDICAL CLAIRVOYANCE
DIAGNOSIS AND ADVICE.

GIVEN IN TRANCE BY MR. GEO. SPRIGGS,
4 Brunswick-st. South (off Albert-st.), E. Melbourne.

(Within one minute's walk of St. Patrick's Cathedral, and Victoria-street and Brunswick-street Tramcars. Alight opposite Engine-house).

Hours: 10 to 4; Saturdays, 10 to 2; Thursday Evenings, 6 to 9. Also by Appointment.

Persons at a distance send Lock of Hair.—Fee, 10s.

HERBAL REMEDIES.

MRS. REYNOLDS

Gives Private Sittings, also Private Circles held for Development.

Investigating Circles, Thursday & Sunday Evenings, 7.30,
324 GORE ST., NEAR JOHNSTON-ST.—FITZROY TRAM.

RHEUMATISM.

RHEUMA CREAM.

Manufactured by the Bedford Chemical Company from the Shaker Formula, is one of the best known Cures for Rheumatism and Neuralgia. It consists of two Preparations, one for Internal use to Remove the Cause, and another for External application to give immediate Relief

Price of Package containing the two Bottles, 10s.

DYSPEPTONE.

A SAFE, PLEASANT, AND A CERTAIN CURE

FOR

INDIGESTION,

Giving Relief at Once from the Distressing Symptoms which accompany Dyspepsia.

Price per Box containing 15 Powders, 3s. 6d.

W. H. TERRY has just been appointed Sole Agent for the Australian Colonies for the above and other Valuable Preparations made by the "Shaker" Societies of America. The "Shakers" have been celebrated for their Herbat Remedies for a Century past.

VICTORIAN ASSOCIATION

OF

SPIRITUALISTS.

OBJECTS—The Investigation and Advancement of Spiritual Truths and Purposes.

Library and Reading Room

84 RUSSELL STREET,

Where Files of all the leading Spiritualistic Journals may be seen.

Country Agents for the "Harbinger":—

Richmond—At the Lyceum, Church st., Sundays.
Castlemaine—Mr. W. H. Newlands, Market Square.
Sandhurst—Mr. A. J. Smith, Jun., Pall Mall.
Mount Gambier (S.A.)—Mr. R. Hood.
Sydney—Messrs. Turner & Henderson, 16 Hunter St.,
 Mr. Brown, Paramatta-road, Petersham.
 Mrs. How, Parramatta-road, Petersham.
Adelaide—George Robertson. W. C. Rigby, King
 William Street.
Barnawartha—F. G. Eggleston.
Tasmania (N.W. Coast)—W. B. & Oswin Button, Leven.
Dunedin (N.Z.)—Agent wanted.
Invercargill (N.Z.)—E. R. Weir, News Agent, Dee-st.
Brisbane—E. H. Arundell, Brunswick-street, Valley.
Launceston—Hudson & Hopwood.
Rockhampton—W. Munro.
Auckland—A. Campbell.
Ipswich, Queensland—W. Tatham.

Agents wanted for all parts of the Colony.

EGYPTIAN LENTILS.

Highly nutritious, and easy of digestion, strongly recommended as a diet for sickly persons.

A quantity just landed, and on Sale at Sixpence per pound by

W. H. TERRY.

THE LATE WILLIAM DENTON'S
Melbourne Lectures.

In five numbers of the *Harbinger of Light*, sent post free to any address, on receipt of 2/6.

PSYCHOMETRY OR SOUL-READING,
 Psychological Delineations of Character, &c.

MRS. A. B. SEVERANCE,

Centre Street, Whitewater, Walworth Co., Wis., U.S.A., respectfully announces that those who send a lock of their hair to her, enclosing name and address, will receive an accurate description of their leading traits of character and peculiarities of disposition; marked changes in each one's past and future life, physical disease and means of cure, and what line of business to follow in order to be successful; also the physical and mental adaptations of those intending marriage, and hints to the inharmoniously married.

No letter will be attended to unless a fee of 10s. 6d. is first forwarded to H. CAUNTER, Phillip Street, Newtown, Sydney, N.S.W.

DENTISTRY.

MR. A. E. BURBANK,

Surgeon and Mechanical Dentist,

Hon. Dental Surgeon to the Alfred Hospital,

104 COLLINS STREET E., MELBOURNE.

Operative Dentistry in every Branch—Extractions, Stopping and Scaling Teeth—Artificial Teeth, complete sets, partial pieces, single Teeth—Mis-fitting Plates Re-modelled. All work is guaranteed.

CONSULTATION FREE.

GATELY'S AUTOMATIC ORGAN.

The best and most powerful instrument, for its size in the market. Price, with two rolls of music, Three Pounds, delivered to any part of Victoria, (a child can play them) Keyboards for these Organs, by which any tune can be played, 4/- each.

Send for particulars and list of music to

W. H. TERRY, SOLE AGENT,

84 RUSSELL STREET, MELBOURNE.

THE LYCEUM LEADER.

THIRD AND REVISED EDITION.

Containing Hygienic, Moral, and Religious Instruction Gems of Thought from the Philosophers, Poets, and Reformers of the Past and Present, adapted for Progressive Lyceums and Home Use. 104 pages. Paper, 2/. Also a Sixteen-page Supplement, with 31 Illustrations of Calisthenics, Banners, &c., with Directions for the various Exercises, Programme for a Lyceum, Supplementary Recitations, complete Index, &c.—Price 6d.—Leader," cloth edition, with Supplement included, 3/6

W. H. TERRY,

Pharmaceutical and Eclectic Chemist;

IMPORTER OF AMERICAN, ENGLISH, AND INDIAN BOTANIC MEDICINES.

Herbs, Roots, Barks, Seeds, and Flowers; Extracts, Elixirs, and Balsams.

Also, ORGANIC PREPARATIONS of Messrs. B. KEITH & Co., of New York;

Agent for Messrs CHENEY & MYRICK, of Boston, U.S.

An incomplete Exhibit of whose Goods obtained 2nd Award at the Melb. International Exhibition
 MEDICINES SENT BY POST TO ALL PARTS.

THE HARBINGER OF LIGHT.

THE VICTORIAN EXPONENT OF SPIRITUALISM AND FREE THOUGHT.

Subscription, Town, 5/ per annum; Country, 5/6; Great Britain, 6/.

Subscriptions date from September to August; no deduction from Publishing Price unless paid in advance. The "Harbinger" may be obtained bound, 2 vols. in one, at 12/6.—Vols. 15 and 16 Now Ready.

THE THEOSOPHIST.

(Vol. VIII—October 1886 to September 1887.)

Conducted by H. P. BLAVATSKY.

A MONTHLY MAGAZINE devoted to Oriental Philosophy, Art, Literature, and Occultism. It consists of not less than sixty four pages of reading matter, and its contents will be found highly interesting to all who care for mystical lore and ancient learning. Subscription (Indian—payable in advance) Rupees 8 per annum; single copy Rupee 1 in India; and Ceylon, China and Japan, Australasia, Europe, Cape Colonies, and America, £1 per annum (single copy, 2s.) Each number and volumes may be obtained at the same price.

Money Orders or Cheques should be made payable only to the Manager, *Theosophist* Office, and all business communications should be addressed to him at Adyar Madras.

F. FOXCROFT, late Kingston,

(FROM MAKER BY

SANGSTER'S

APPOINTMENT

LONDON),

TO HER MAJESTY

UMBRELLA MAKER,

No. 10 ROYAL ARCADE
 Umbrellas and Parasols re-covered with Silk, Satin Cloth
 Zanilla, and Alpaca.

TO INTENDING INVESTIGATORS.

Persons desirous to investigate Spiritualism can, upon forwarding One Shilling in Australian or New Zealand Stamps to the Office of this Paper, have Directions for the Formation and Conduct of Circles and other useful Information sent them.

Printed by J. C. Stephens, (Late E. Purton & Co.), at his Office, 106 Elizabeth Street Melbourne, for the Proprietor, W. H. Terry, and published by him at 84 Russell Street, Melbourne