

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."

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SOME three years ago it was prophesied through a Melbourne medium that ere long spirits would materialise on a public platform, and deport themselves as naturally as human beings. The prophecy was repeated in California, and other parts of the United States: the fulfilment of it will be found in the report of Mrs. Williams' public séance at Adelphia Hall, New York, which we reprint from the *Sunday Mercury* of February 19th last.

Mrs. Williams has long been known as one of the most reliable and powerful mediums for this class of phenomena, and a graphic account of a series of remarkable sittings with her is given by Kate Field, in her deeply interesting work, "Clear Light from the Spirit World," published in 1885; but hitherto the magnetic forces surrounding her and other mediums of the same class, have been inadequate to ward off the disturbing influences of a large and mixed audience. The spirit-workers who assist and sustain Mrs. Williams, have felt themselves strong enough to make the attempt, and so far it has resulted in perfect success.

This event, coupled with the scientific demonstration of spiritual telegraphy between the mundane and supermundane worlds, which is at present on the *tapis*, marks an epoch in the progress of Spiritualism worthy of note, and significant of the early establishment, and recognition by the public of the basic fact of spiritual intercourse.

Be it remembered that the report of this wonderful séance is not taken from a spiritualistic paper, but from the editorial matter on the front page of an old-established New York weekly, and that the reporter speaks of the large audience as refined and intelligent, implying that there were some hundreds of first-class witnesses to the fact that at least forty forms of departed friends were rehabilitated in mortal form before them, and in

numerous instances "dematerialised" or resolved themselves into "thin air" under their eyes. Deep rooted prejudice alone prevents this marvellous event being telegraphed all over the civilised world, and published far and wide as a much-needed demonstration of the reality of a future life.

We may be well assured, however, by previous experiences that whilst a large number of intelligent people will be impressed by the weight of evidence here given, by far the larger number will demand a reproduction of the phenomena, and the imposition of some irrational conditions, such as their individual presence on the platform, the tying up of the medium, and as a climax an examination of the materialised form; and when these demands are refused, will stigmatise the whole matter as a stupendous fraud, to the intense satisfaction of those who have already made up their minds on *a priori* grounds that the thing is impossible. This will not materially retard the acceptance of the fact; but attempts in the same direction by mediums whose desire for notoriety is fostered by unwise spirits, having the will but not the power to accomplish so difficult a demonstration of spiritual chemistry, are more likely to bring discredit upon the fact and delay its general recognition than the opposition of prejudiced opponents; still we have every confidence that the truth will continue to make headway in even greater ratio than it has in the past. The accounts which reach us of other phenomena, especially Psychography (or direct spirit writing), indicate that the spiritual chemists are actively at work and steadily perfecting their experiments by and through which the spiritual world is being brought into conscious rapport with the material, and a rational basis is given to religious belief on the ascertained and demonstrated continuity of individual life after the change called death.

There has been a dearth of phenomena in Australia for some time past; probably conditions have not been sufficiently attractive to induce organised action from the spiritual side. Be that as it may, the impulse given by the various phenomena which were prevalent a few years since has not yet exhausted itself; and when the time is ripe we may rest assured another outburst will



come to supply a basis for the extension of the philosophy which has already taken a firm root in the community.

#### OUR FOREIGN EXCHANGES.

THE February number of *Sphinx* is full of Arthur Schopenhauer, the celebrated German philosopher of Pessimism and Mysticism, and who in a manner occupies the position of the forerunner of Edward Hartmann, and of the present state of transcendentalism, of which Zoellner was, so to speak, its protomartyr.

The reason why the *Sphinx* is so much occupied with Schopenhauer in this month's issue is to be found in the fact that in this month falls the hundredth anniversary of the birth of Schopenhauer, which took place on 22nd February, 1788. There can be no doubt that Schopenhauer deserves to be placed alongside such advanced eminences as Leibnitz and Kant, and in some respects even above them, especially as it was his merit to have been one of the first philosophers in Europe who attempted to unlock with a Western key the secrets of Eastern mystical or esoteric philosophy and science.

The winter of 1813 was spent by Schopenhauer in Weimar, where he made the important acquaintance of the celebrated Orientalist, Friederich Mayer, who instructed him in a knowledge of the sacred writings of the Hindoos. The *Oupnekhat*, which, however, Schopenhauer could only read in a translation, was so highly esteemed by him that he called it his Bible, and declared that it would offer him consolation even in his hour of death. Not being an independent Sanskrit scholar himself, prevented him from dipping deeper and with more originality into the vast storehouse of Indian mystic lore, to a certain extent explains the various errors he fell into in his estimate and valuation of Indian philosophy for general purposes, and for the use of Western civilisation. These errors are specially pointed out in a masterly and profound essay by Dr. Hübbe-Schleiden, entitled, *Gnana and Agnana*, which gives a comparative estimate of Schopenhauer's conception of the universe with that of the Hindoo's.

Space will not permit me to enter fully into an analysis of this splendid essay, neither do I think would such a labour be appreciated by the readers of *H. L.*, who are yet so profoundly dozing in the clouds of a merely phenomenal Spiritualism, and looking upon spirit-materialisations as the culminating point of the science of spirit. But even this cloud will pass away in time from the minds of our most advanced students of Spiritualism, and when that happy event takes place, when they have thrown away the dark glass through which they have all along viewed things spiritual, they will see things eternal face to face in their true light.

I shall, therefore, in this place only briefly allude to the principal errors committed by Schopenhauer in his own philosophy of Mysticism, as far as based upon his interpretation of Indian philosophy.

Schopenhauer totally misconceived the fact that the phenomenal world is predominantly supersensual, and that the material world of the senses and of our consciousness forms only an infinitesimal portion of the world of phenomena. From this misconception of Indian Spiritualism necessarily arose another important error of Schopenhauer's philosophy, namely his misunderstanding of the other fact, that the true essence of the individual existences must be sought, and will be found, in a world lifted above our senses.

In a similar manner Schopenhauer failed to penetrate the philosophy of Karma, and that of the reincarnation, which so far from being a migration of souls, is rather a transmutation of souls and wiping out of past terrestrial or other planetary characteristics of individuals on their road to Gnana, which is wisdom, while Agnana, Avidya, Samsara, and Maya, is unwisdom, delusion of the senses: an erroneous estimate of the merely material and phenomenal aspect of the things of this world, leading so many millions into hopeless misery, which could otherwise so easily be avoided, if our present world of Christians could or would only try to understand our own

great adept's words: "My kingdom is not of this world," instead of accumulating with relentless greed that which rust does corrode and moths do eat.

I often ask myself the question, of what use is it to teach the world we live in a higher order of Spiritualism when we see our fellow men despising as nought the truths conveyed in such terse, plain, and homespun language by their own acknowledged Mahatma of Nazara. No, they must always follow other gods and idols, especially the great idol, Mammon, and Silver-boom, Baal, etc., etc., even mixing up their Spiritualism with so crass a sensualism and materialism that we are in danger of heaven itself falling upon our heads and crushing us.

A further mistake of Schopenhauer is, that whilst he does not admit individual existence independent and outside of our present earth-life, he fails to understand the entirely individual character of the causality of the world-process, and thus misses also a proper understanding of the doctrine of Karma, which determines the re-incarnation of individualities.

It would lead me too far to give all the details of the Indian views on this point, and I must leave to those of our readers who take a deeper and more intelligent interest in our cause, those who, unlike the Jews of old, do not always ask for a *sign* of the future life, in tangible wonders of materialisation, I say, I must leave to those who penetrate below the mere phenomenal and delusive surface of things spiritual, to study the philosophy of Karma diligently, and they will no doubt find that hand-fuls of scales will fall from their hitherto darkened eyes.

In this month's *Sphinx* there is still another article on the "Mystic of Schopenhauer," the word mystic being taken in its most comprehensive sense, by Dr. Raphael Käber. In this essay it is plainly demonstrated that Schopenhauer was well versed in the literature which preceded modern Spiritualism; so much so that on one occasion he says with indignation that "those who today doubt the facts of animal magnetism and clairvoyance must not be called incredulous, but ignorant." Similarly emphatic are Schopenhauer's convictions about the possibility and actuality of spirit-manifestations or *revenants*, and he can find no *a priori* obstacles to such a belief, although he enumerates some eight different causes which are apt to mislead the best students in their ghost-seeing tendency.

Dr. Carl du Prel furnishes an interesting article on the interference and disturbing influence exerted by light on the production of mystical processes. Most of our readers being well acquainted with the injurious influence caused by light on so-called spirit manifestations, I shall pass over this otherwise richly illustrated essay in this place, although some of the facts and narratives with which the doctor proves his proposition are as instructive as they are rare and well selected.

"Limits of Philosophy," by Friedrich von Gœler-Ravensburg, is an essay which, whilst attempting to deal with the end of the world, or the eschatological views lately expressed in so dogmatic a manner by Eduard von Hartmann, brings us back to the very same views which are discussed in the opening monologue of Gœthe's *Faust*, and the refrain of which is: "And I see that we can know nothing." Still there is a vast gulf between this honorable Socratic confession of our human ignorance, whose only knowledge consists in the knowledge of its own ignorance of ultimate things, and the arrogant dogmatism of Hartmann which ends in annihilation or philosophical nihilism. Such a philosophy can never find anchoring ground in the minds of self-reliant thinkers, unless Hartmann can persuade them to believe that he has succeeded in placing himself at the beginning and end of both eternity and infinity, which I am afraid, (god amongst philosophers though he be), Hartmann will never succeed in doing. Schelling is perfectly right when he says that no mortal was present when the world-spirit dealt out the cards to mankind to play their game of life with.

Not being able to get away from the necessary ideas of space and time unlimited, why should we despair of, or find no consolation in, a conception which admits eter-

nal and infinite progress in a world which is necessarily eternal and infinite. And again, why should we find it so hard a task to believe that what the Hindoo calls Gnana or Nirvana, is a more philosophical solution of the world-riddle than that presented by a philosophy which is the true *absurdum*?

Although, as Faust says, it is enough to burst the human heart to know that we know nothing, and can know nothing, still the very effort to transcend this quasi absolute ignorance of ours is in itself a powerful argument that the effort is an intelligent one, and must have been implanted in the breast of man for some ulterior purpose, not perhaps to be understood fully in the brief span of human life and thought, extending over some fifty or a hundred thousand revolutions of our pigmy planet round the sun. Given infinite time and limitless space, any task may be mastered in the end, without end or beginning, infinite progress being one of the factors we are permitted to use in our calculation of universal possibilities. If dogmatism is intolerable in matters ecclesiastical, it becomes positively absurd in matters philosophical, for liberty of thought, not its confinement, is the great parent of all progress, both material and spiritual. *Sapienti sat!*

The last article in *Sphinx* we shall notice in our brief monthly review of foreign Spiritualistic literature is the concluding portion of Kiesewetter's essay on "Emanuel Swedenborg and his Visions," which sums up the vast work of the Swedish seer in the final verdict contained in the last sentence of this article, thus: Swedenborg is perhaps the most interesting psychological problem of modern times—a great clairvoyant, but not a seer of spirits."

I ask, what is a clairvoyant? Is it not one who sees clearly that which others cannot see? Why should it be so impossible to commune with spirits? Do we not commune with spirits now while in the flesh without seeing the spirit itself of the man with whom we converse, but merely the outward manifestation of that spirit which for ever remains invisible even to the clairvoyant medium. A medium or seer, even a Swedenborg, can only see what is vulgarly called a spirit, when that spirit clothes itself with a spiritual body; and the privilege of the seer consists only in a peculiarly refined nervous or cerebral organisation which enables him to see that which is absolutely hidden from the sight of other men not thus endowed.

The quiet fling at modern Spiritualism—its mediums and circles, in which Kiesewetter indulges incidentally—may be of value to thinkers like himself, but I can scarcely conceive that such reflections can be satisfactory to the true student of mystical science. If there are tares in the field of modern Spiritualism, and no one doubts it who knows anything of the movement, there is also valuable wheat in it, and I for one think it wise to follow our great Master's homely advice, not to tear out the weeds too violently lest we destroy the wheat also.

We are only just beginning to enter upon the study of the phenomena of Spiritualism; we have only read a very few pages of the introduction of this large folio of learning, and yet we presume to give already an adverse verdict respecting the nature of the spirit-world, which, if correct, would leave us in possession of a Spiritualism without spirits—a "Hamlet" with the Prince of Denmark left out of it. This indeed would be spiritual suicide!

*La Revue Spirite* of February, brings a very elaborate article on the disincarnation of J. B. A. Godin and the *Famillistère*; but our readers having already been made acquainted with the decease of this great benefactor of humanity and his world-renowned institution, in a previous issue of *H. L.*, I omit any further notice of this otherwise most worthy essay, written by the editor of the paper, P. G. Leymarie himself.

The rest of the contents of the review, although in many respects very interesting, are not suitable for our readers, and therefore I pass them over.

Signor Niceforo Filalete, of Turin, the able editor of *Annali dello Spiritismo in Italia*, has sent me *direttamente* the February number of his valuable paper, for a sight of which I have been longing for the last eighteen

years in vain. The journal, which appears monthly, has been in circulation for the last twenty-five years, is full of valuable information, and contains amongst other articles a historico-critical study on the "Oracles," but this number containing only a small fragment of the essay, I cannot enter here upon a satisfactory analysis thereof. It is from the pen of Dr. Carl du Prel, and translated from the German, but the editor does not say from what German journal it was translated.

A very incisive piece of writing is an article on the Church of Rome and its Doctrines, headed: *Memento . . . quia pulvis es*. Like Longfellow, who said also:

"Thou art dust—to dust returnest—  
Was not spoken of the soul."

The writer of this article objects to a church which itself is on the point of returning to the dust from which it once rose, has no right to tell man that he is merely dust, and that dust is all that remains of him when the spark of life has left him. It has always been the policy of Rome, as of a few other churches and sects, to humiliate man, to beat him down, to degrade him, to revile him, to brutalise him, to make him forget his ethereal, spiritual, divine origin and destiny. The system of the church was always based upon belittling man in order to aggrandise itself; to annihilate the sovereignty of reason in order to establish its own sovereignty; to push him out of the court of divinity in order to put itself in the place of God; to tell man that he is only made of common clay, and to make him bear with resignation its tyrannical rule.

The essay winds up with the significant apostrophe: "*Memento, Ecclesia, quia pulvis es et in pulverem revertevis.*"

In France, in Italy, in Spain, in Portugal, and in Brazil and South America generally, wherever the light of Spiritualism has lately manifested itself, its organs all alike show an adverse and bitter hostile spirit against the Church of St. Peter, which has been the principal cause of the backwardness of the spirit of all the Latin races everywhere; but this yoke will not be tolerated much longer; hence the almost superhuman and systematic efforts made everywhere by the Church of Rome to counteract universal education and the emancipation of the masses by the new spirit which pervades modern society. Trusting that the editor of *Annali* will supply us regularly with his valuable periodical in future, and thus form a new spiritual link in the fraternal chain of humanity reaching down to the very Antipodes, we bid him *addio*—and God speed!

The *Journal du Magnetisme* of February contains a strange communication about the procreation of the sexes at will, which, on account of its strangeness, I shall translate in full for the instruction, or otherwise, of readers who are blessed with children, either all boys or all girls. "Soon," says the writer, "all the phenomena of nature will be explained by polarity, and, perhaps, with reason. Dr. S. H. Terry, of New York, proclaims the following law to get, at will, either male or female offspring, thus: *the sex* of the child will be the opposite of that of the two parents which at the time of coition will be stronger with respect to its sexual desire or appetite. Therefore, to get a boy it is necessary that the mother be strong and the father exhausted, whilst in the contrary case a girl will be the result. The American physician explains the reason of this as being completely in harmony with the laws of polarity. There exists an animal electricity which in man is positive, in woman negative. As opposite electricities attract one another, so also, at the moment of coition, is the positive electricity of the father predominant, and neutralises the negative electricity or the influence of the mother, the positive electricity remaining alone in the presence of the ovule, which thus becomes charged with the feminine or negative electricity. In this case the offspring will be a girl. If, on the contrary, the negative electricity or the influence of the mother is preponderating, it will neutralise the positive electricity of the father, and the negative electricity will remain alone in the presence of the ovule which charges itself with positive or masculine electricity. In this case the conception will result in the formation of a male child."

If this is really a law, it would become a very easy task to regulate the sex of the offspring, which in a warlike nation might be of immense value, as soldiers could then be produced *ad libitum*. No wonder that some German philosopher, whose name I have forgotten, said once that God was electricity; we might now with equal justice say that man, being also electricity, becomes a kind of God or creator! in his turn creating man in either his own image or that of his better half, if he or she feel so disposed. Some twenty odd years ago it was supposed to have been established by experiment in France that the difference of the sexes depends on the greater or lesser maturity of the germinal elements of the ovum.

From the modest pages of *Les Sciences Mystérieuses* of February, finding the monthly fragments of two very interesting standing articles on "The Occult and the Savants," and on "Scientific Spiritism" too long for quotation, I cull the following short paragraph taken from Sir Humphrey Davy's work on Chemistry, because it illustrates in so truthful and simple a manner our ignorance of the relation in which we stand to powers and influences hidden in the surrounding macrocosm which may affect our weal or woe, without our ever being able to trace their connection. "We are," says Davy, "the masters of the earth, but after all we are perhaps only the servants of beings of whom we know nothing: the fly which we crush with our finger does not know man, and has no idea of our superiority over its kind. It is, therefore, very possible that there may exist thinking beings near and round about us which we can neither see nor conceive of in our imagination. We know few things, but still my faith leads me to believe that we know enough of this world to hope for immortality." Very true! Yes, we may learn enough from the analogies of this world, even without the powerful aid of spiritual science, that there are both higher and lower, better and worse intelligences invisibly surrounding us, and influencing us for good or evil according to our own personal affinity for either the former of the latter.

From our latest file of *Le Messager* I extract an interesting spirit-communication alleged to have been received from the control of the celebrated writing and drawing medium Evans, John Gray, which if reliable (?) would solve the question which has for the last thirteen years, or so vexed the spirit of literateurs on both sides of the Atlantic, and even in our own Australia, namely, the question raised by Ignatius Donnelly: "Is Bacon the true author of the immortal plays of Shakespeare?" Here is the answer of the spirit, given on a slate under the strictest test-conditions, accompanied by a very fair portrait of the immortal bard of the Avon: "At the request of John Gray I am permitted to give my portrait, which is a faithful representation of myself at the time when I lived on the earth. I am sorry to see the discussions and altercations which are at present carried on between several writers of note about the true authorship of certain works put down to my credit account. I beg to mention the fact that Bacon fully owns one half of the works attributed to me. He was my principal source of inspiration, and helped and counselled me in all my labours.—Yours, in spirit, William Shakespeare."

Now, what are we to think of this spiritual telegram of Shakespeare? I for one have grave doubts about its truthfulness. Why did the circle not ask the spirit at the time of his presence which half of the plays are his own, and which, if any, Bacon's? This would have been an obvious question to any sensible person sitting in the circle. Why was this question, and many others like it, not asked at the time? I am afraid it is too late in the day to settle this question either to the satisfaction of sensible Spiritualists, or that of the world at large. Anyhow the literary expatriation of our Sweet William has taken but little hold of the minds of the public, and when we consider the fanaticism with which some writers have stood up for Bacon, and depreciated the merits of Shakespeare as the author of the 37 plays now attributed to him by almost general consent, the question thus answered will most likely remain in *statu quo* for a good while longer. Is it not quite as likely that one of these literary Bacon fanatics, who has

since left for the yonder shore, may have fraudulently personated our William, and, by what is now called "*suggestion mentale*," dictated the above message, and conveyed it to us through the mediumship of Mr. Evans, portrait and all? A sage of antiquity has said: "All men are liars." Whether this be true or not, one thing at least is certain, that some spirits are liars, as I have proved from my own experiments at the time my son William was under the control of one Naylor, who would have led me a nice dance if my trust in the veracity of spirits had been unlimited. I for one always said in connection with my dealings with spirits, talking, writing, or materialising spirits, *timeo Danaos et dona ferentes!*

Although personally and preferentially no particular friend of the clergy of all sects and denominations, Madame Blavatsky dearly likes to have an argument with clergymen; now with the Archbishop of Canterbury, and then again with a French Abbé of the name Roca, who calls himself "an honorary canon," alias, perhaps, a Jesuit in disguise, or an unfrocked priest. With this latter gentleman, or honorary canon, Madame opened in the December number of *Le Lotus*, a controversy about the esoterism of the Christian dogma, and now in the February number of this year I find an article headed "Answer to the Observations of Madame Blavatsky on the Christian Esoterism," in which the writer, the honorary canon, admires his correspondent's "roundness of manners," and the charming way she has to speak with what, in a familiar Latin phrase, is called speaking *ore rotundo*. The Abbé also, for an Abbe, is rather facetious in his language, especially in *limine* of his answer to the fair lady, if fair lady she be. Amongst other things sweet to hear is our Abbé's cordial desire that Madame might, in her turn, undertake a journey to Damascus to be knocked down on the road by Jesus Christ, as Paul was, and to be thus converted to Christianity *à la St. Paul*, who, the Abbé says, knew more of Esoteric Christianity than Madame Blavatsky does, which is not at all unlikely, as Paul evidently could not get on with his fellow apostles at all, and was so much inclined to the latter development of the gnostic doctrines about Christ, that a recent very learned and anonymous writer, in a very learned book—*Aetiqua Mater*—contended that Paul was a myth, and that a learned gnostic wrote the letters now attributed to Paul: which are so little in harmony with the account given of Jesus in the so-called Synoptic Gospels. But be this as it may, I hold with the French abbe when he says that Madame knows little or nothing of Christianity, esoteric or other, but what she may have picked up from another French abbe, Alphonso Louis Constant, alias Eliphas Levi, who himself in his lifetime tried to square the circle of Roman Catholicism by squeezing it into the symbol of the Tetragrammaton of his *Haute Magie*, but alas, Roman Catholicism sticks to the more powerful symbol of the Cross rightly or wrongly. Abbe Roca assumes also occasionally the ambitious *role* of the prophet, and he tells Madame Blavatsky that one of these days a spiritual shepherd will appear on earth who will be as unlike Pope Leo XIII., as that Pontiff is unlike the pope of Salt-Lake city. And well he might to be an improvement on either gentleman. He might as well have gone one step further in his sagacious comparative vaticinations, and said that a time would come by and by when there would be no pope at all, for a pope, however distantly related to a Brigham Young, could not live in the atmosphere of a western Europe civilisation very long.

There is only a little space left to curiously notice a very able and fair article on the symbols of Freemasonry, headed "The Legends of Hiram," by Papus. I have no doubt that many members of our modern Masonry might learn a great deal from the very beautiful interpretation of this legend by our author, especially as these latter-day lodges are full of greedy Jew-hawkers, tailors, barbers, butchers, and bakers, all as innocent of a knowledge of mythology and Eleusian mysteries as babes are of a knowledge of Sanscrit. It is true what Abbé Roca says, we are living in an age where *corrumpere et corrumpi* is trump. Perhaps one of these days we shall have an-

other deluge—one of blood—which will even kill the fish which could not have died in the waters which landed Noah's ark on the top of Mount Ararat—how long ago? Who does not remember the prophetic words of Madame Pompadour, and how true they came in 1789, only 99 years ago? Perhaps another twelve months will show how the wind does blow. Lack of space compelling me to leave over for next month a review of the Spanish American literature—exit.

C. W. ROHNER.

Phillip Island, 17 | 4 | 88.

### COMPENSATION AND ATONEMENT.

"With what do I come before Jehovah?  
Do I bow to God Most High!  
Do I come before Him with burnt offerings?  
With calves—sons of a year?  
Is Jehovah pleased with thousands of rams?  
With myriads of streams of oil?  
Do I give my first-born for my transgression?  
The fruit of my body for the sin of my soul?  
He hath declared to thee, O man, what is good;  
Yea, what is Jehovah requiring of thee,  
Except—to do judgment, and love kindness,  
And lowly to walk with thy God?"

HEBREW PROPHET.

DEATH, which is inevitable in the experience of all men, and the after-life—in the reality of which as Spiritualists we have a confident belief; have been invested by theologians with conceptions and dogmatic conclusions quite sufficient to lead many thoughtful men who are not prepared to openly deny the claims of the clergy to dogmatise, to fall into the belief that death ends all; or, at any rate, to hope that it will do so. While on the other hand, the assumption of the theologian has led reasonable men to enquire first, as to the authority on which death and the future have been so connected with repulsive ideas; and as to whether the truth concerning death and its issues, do not lie in quite a different direction, and present a widely different aspect.

Some thoughts of ours contained in an article in last month's *Harbinger*, tended somewhat in this direction; and gladly would we add to that if thereby we can in any way present death and the after-life in an aspect which shall rather stimulate pleasant thoughts concerning them, than lead the mind to either dread or deny conclusions which are repulsive to that honest common sense with which our Infinite Father has endowed us. We believe in a more excellent way, and make no apology at all for saying that we do not believe either in the theology or its conclusions which under the guise of Christian teaching repels rather than draws men to the love and practice of virtue.

Concerning the *future life*, it is very noteworthy that a universal anticipation of its reality has prevailed the world over from generation to generation. In what to us are regarded as ancient times, the conception although crude, is matter of history; and probably, did we possess more accurate records concerning these remote times of the history of the race of man, our knowledge would be of a more certain character in this respect.

The powers of the human mind appear to have been used and expended in the attempt to give reality to life beyond the grave; both the poet and the philosopher have vied with each other to render more vivid what may be possible to man after death. And although of necessity there must be many difficulties in the way of coming to any absolute conclusion as to particulars, the general question assumes an aspect of a positive rather than of a negative character. That there is a life after death we as individuals will experience, is to us as Spiritualists at any rate, rather more than a bare supposition. And as the result of this, it is our duty to so regulate our lives here, and to so cultivate our spiritual capacities, that when we enter upon that life we may find its experiences more ennobling and satisfactory than we could ever anticipate them to be ere we enter upon the reality itself.

We have referred to a previous article in the *Harbinger* concerning "judgment;" and it is now our intention to attempt some further thoughts in the same direction;

and which, although of an anticipatory character, will at the same time have an application to the conduct of earth-life in its relation to the future: a most important consideration in our estimation.

The life of man in the earth state being progressive, and in a certain sense experimental, must of necessity be liable to crudities and mistakes, and productive of results and developments calling for correction. It appears to be a law of human life that its actions shall be reviewed; and there is an element in the mind of man which on the principle of justice leads him to desire to correct his errors and make compensation for mistakes which he has committed, or injuries inflicted. Many years ago, we heard a clergyman of the Congregational body say that, he believed to a great extent this would be carried out in the future life; and we have always been inclined to think that he was right.

The words *compensation* and *atonement* are understood in different ways. As used in common life they stand to indicate, first, to make up to a second party for something done which involves an obligation as between man and man; a return for favours received, the payment of which has become due. And, second, to make reparation for some injury inflicted; to pay a penalty; and by this means to stand on favourable terms with others, a cause of complaint or difference having been removed. It is also said that an individual atones for an evil deed committed by the suffering which results to himself; and that compensation is effected when a return in equal value as to its moral effect is made to one who has been injured by the person who makes the compensation. It is also admitted that there are instances in which neither compensation nor atonement can be made, so deep and irreparable has the injury been which has been inflicted; and that under these circumstances the offender can only trust to the generosity of the party injured, not only to forgive him, but also by his kindly and charitable attitude to assist his assailant to recover from the painful influence and reaction which a proper sense of wrong doing must ever produce.

In these senses the words compensation and atonement are easily understood as applied to the experiences of the earthly life; and a proper consideration of them, and attention to what they involve, would render earthly life as between man and man very much more successful and happy.

But these words are also used in a theological sense, and they are then made to bear a somewhat different meaning. So far as the first—compensation—is concerned, the paying of what has become due, is referred to man's obligation to the Infinite Being; and it is described as an *infinite* obligation which man can never discharge, whether it be compensation for violation of law, or the yielding such obedience as the law demands. Hence, the second—*atonement*—is made to represent the payment of a debt, and the submission to the infliction of a punishment such as is supposed to placate the Infinite God, rendered by a Being who is considered equal with God: an infinite satisfaction rendered by an Infinite Being to an Infinite Being, that *man*, the offender, may be placed in favour with an otherwise enraged Being; and the possibility of the debt owing by man be thus forgiven, and reconciliation effected.

Of course such an application of these words, compensation and atonement, rests on a foregone conclusion concerning the relationship in which man stands to God; summed up in a few words, that man is a sinner; and in addition to this, a born sinner, and also, a wilful and deliberate sinner; as if he had spat in God's face and defied Him: man being the dependent creature, and God the Infinite Ruler of the Universe.

Now, a very little consideration will tend to expose not only the fallacy of this conclusion, but its evident unreasonableness. The relation in which man is said to stand to God renders such a conclusion utterly impossible, unless God had created man with a disposition to so act. And so far as God is concerned, it is contrary to all of those generous sentiments which we are naturally led to conceive of the character of the Infinite Being. We believe that we must look for quite a different solution of the terms as they apply to man and to God theo-

logically ; as also to man as he stands in relation to his fellow man.

Compensation and atonement, then, involve matters which have to do with the experience of man in relation to himself ; in relation to his fellow creatures ; and in relation to God, the Infinite Being. And this constitutes a very proper and profitable subject of consideration for Spiritualists who profess to believe so firmly in the reality and ramifications of spirit-life experience.

Referring to our previous paper, "And after Death, Judgment," we expressed a belief that the engagements of that after life would involve a very thorough and severe scrutiny of the actions and results of the earthly life. And in this connection there arises thoughts concerning *Compensation* and *Atonement*. Such an aspect of the subject which we thus present, it will at once be seen is widely different from the teachings of Christian theology which has been expressed thus :

"There are no acts of pardon passed in the cold grave to which we haste ;

But darkness, death, and long despair reign in eternal silence there."

We see the character of that theology, also, in a very forcible controversy which is at present going on in one section of the Evangelical Church in London, to make the condition of membership an absolute belief in the future damnation of all who do not accept the views which this section of the church promulgates : a damnation which is to exclude the possibility of future probation and universal salvation.

Now, to adopt such sentiments as are here set forth, we must first of all ignore that reason which God has given us, and be willing to submit our judgment to the crude notions of narrow-minded and dogmatic men who have either themselves submitted to this process in relation to their predecessors, or come of a perverse race such as the progress of time will sweep from the face of the earth as being of an imperfect and ungainly development.

The next stage of existence, then, having been reached, and man there to review his position in relation to the earth-life, will find that he has done many things which he had better not have done ; and left undone many things which he had better have done. He will perceive from his record that both in relation to himself, his fellow man, and to God, he is faulty in the sense of imperfection ; and along with this, will be seized with a burning desire to repair the breach. But how could he do this seeing that his day of probation has passed ? On the contrary, we believe that there have come with him into this inner life, not only the capacity to act, but the persons and claims to be considered and satisfied ; and he will perceive that much may be done in the way of compensation and atonement even in the spiritual world, whether it be in relation to claims which arise on account of himself, his fellow beings, or God.

A period of review and calm reflection, free from the impediments and blinding obstacles of the earthly life, will furnish him with an opportunity to render perhaps in a much more effectual manner than he could here in this life, that *amende honorable* which the discovery of defection will demand.

The influence of mind upon mind after all, is of such an important character, and the result of acknowledgment, and the manifestation of the desire to atone in a way most appropriate to the call of injury inflicted, whether direct or indirect, so powerful for rendering satisfaction, that in ways we could not understand now, but which will become apparent then, man will do and undo many things neglected or committed in the life of earth, under the conditions of the spiritual life.

We have suggested that there are three kinds of obligations involved : to the man himself, to his fellow man, and to God. We assume that in the earth-life the man owed it to himself, to acquire that command and control of his will which would virtually constitute him an instrument to accomplish the great ends of soul life successfully. And we are inclined to believe that this acquirement being either attained or otherwise neglected then, would make all the difference in his experience after death.

Then, again, the obligation which he was under to cultivate suitable relations with his fellow man, and to live

to secure mutual well-being, with all its ramifications ; the accomplishment of this, or its violation in the earth-life, would seriously influence him in the life after death. Lawlessness in the first case, and worse than selfishness in the second, will give rise to a serious crop of difficulties when the review of the earthly life takes place. But above all, the remembrance that the obligation to live in accordance with the inward monitor revealing God's will, has either been obeyed and fulfilled, or neglected, will make that future review a very serious business under the conditions of that interior life : to be found to have been an obedient child according to his lights, or a perverse, inconsiderate, and persistent rebel, will breed much trouble when it has to be reflected on ; or cause the soul to leap with joy and satisfaction. Of course in either of these instances we might find extremes, the extreme of success, or the extreme of failure : but there will also be found a middle course, in connection with which, in the clear light of the spirit-world, defects and faults will be discovered not seen before, and having a reference to God, to man, and to self, calling for compensation and atonement.

We read in the New Testament of a man whose experience in some respects will stand for that of all who pass over the river of death, and of whom it is said that —In Hades he lifted up his eyes being in a state or condition of trial.\* The first experience was that a conscious and individual life had survived the shock of death. And from information received from our friends on the other side, it appears to have been ordained by the Infinite Father, that the first awakening to the realisation of that inner life, should be characterised by the ability calmly and consciously to know that existence has been prolonged beyond the conditions of the earthly life ; and that in place of any rude shock and alarm, there are both the opportunity and the capacity to recognise the associations which prevail in this new phase of conscious life.

As we have already pointed out—"After death cometh judgment," so in due course the time arrives to enter upon that individual examination which is necessary and preliminary to future activity and reconstruction. And in this review there is, first, the interview which the man has with self in relation to his personal obligations. He is for the time cut off from all intercourse with his fellow beings, and shut up to self—face to face with self ; there is to him but that one person in all the universe. Under these circumstances every thing of a personal character comes before him in its naked deformity or intrinsic value. He sees himself as he has been all through life ; and as he has made himself. Not pictures, but stern facts ; living features of selfishness perversity, vice, folly, and wickedness ; or of virtue, benevolence, love, wisdom ; the doing good and being good, with all the alternating motives ; opportunities improved, neglected or perverted. Thus the soul will be excited and stirred to its very depths, while it beholds either the neglect to secure that self-control which is the personal duty of man in the earth-life ; or the repeated conquest of self whereby the attributes of the soul become consolidated into a living power for good : an individual angel or fiend, or both in alternate measure ; going on thus until the death-knell announces that after death comes judgment. And it is thus, in this vision of self, the soul sees not only what it might have reached as the result of a wise and good life, and thus qualified itself to be engaged in higher work ; but in what respect also failure has resulted in grievous dissatisfaction ; for at this juncture there will be afforded to the soul such an application of facts that in the review there will be discovered the truth as it affects the individual, and in what way compensation and atonement may be made. Did we but reflect now on that

\* "And in Hades he lifted up his eyes, being in a state or condition of trial." The Greek word has this meaning, and probably had it not been for the dogma of hell for rich worldly men, conceived by our charitable theologians, the sense given in the text and context in the translation of this parable would not have been adopted. Hades was believed to be that condition of the departed to which all went after death. The word Gehenna is used to denote the place of eternal punishment. This rich man was not in such a condition as this, with all the bad reputation given him by the theologians. To Hades they themselves will have to take their way in due time !

coming period of our existence through which we must all pass, and think of that awful time, when shut up to self, such revelations will be forced upon us, what different men and women we might be even now as we lay the foundation day by day for judgment in the future; for of all the experiences of which we are capable, that probably which has an exclusive reference to self will be the most appalling or blessed which man could experience. Where is the man who can with all his faculties in a normal condition, look himself in the face and review the circumstances of the earth-life which are of a strictly personal character? And if not able to do so satisfactorily now, how then, when from the scrutiny there will be no escape? Think of the possible self curses and regrets, or in the mildest form the *wish* that things had been different; and were it not that compensation and atonement are permitted, deep and dreadful would be the despair. It is a peculiarity of that condition of being that the individual in this review, bad or good as he may be, while he realises the possibility of compensation and atonement, cannot escape any of the results which a mind wrought to its most sensitive condition will experience while that review proceeds. The bitter cup must be drained to the dregs; the harvest must be fully gathered in; the evil must be realised and fully cast out; while the good of life shall be recognised as the precursor of still better things; and in all the process it will be seen that justice and mercy are blended for the individual growth and advancement to a higher life, when compensation and atonement have been made.

Then the vision changes, and the man finds himself face to face with multitudes of his fellow beings in all conditions of experience, as the result of the influence which he himself has brought to bear upon them during the period of the earthly life. And as he sees here and there their deformity, anger, and desire of revenge, with the disappointment that they had not an opportunity to requite him, with all the trouble which his failure to regard the rights of others has induced, woe to him to be placed in such a position, and to feel that he has been the cause of all this because of his failure, nay neglect, or refusal, to make the personal rights of the neighbour an article of his creed in the earthly life; and because he was so selfish as to think that none had any right to consideration but himself. Stand in this man's shoes, and reflect what his feelings must be with the fierce light of justice as between man and man resting on him. Or, on the other hand, the result of a life spent in doing good to others, and which has produced such results as now bless the eyes and cheer the soul. But in every instance, no doubt, while such a review as this goes on, whether it be either of the extremes, or a mingling of both, there will arise the desire to make compensation and to atone for the greatest or the least offence; and the only palliating circumstance which will arise to mitigate the grief and bitter anguish will be that such compensation and atonement are possible, although at a greater or less degree of outlay and endurance. Thank God that the continuous growth of the soul makes this possible, and that even though it be through great tribulation, the wrong shall be righted, and the deformed made attractive and beautiful!

But there still awaits the man the greatest trial of all as he pours out the results of his earthly life. It is said in the Bible that no man can see God and live; and yet there is a sense in which the soul must face God when that judgment takes place. Well did the Hebrew prophet cry in the ears of the Jews: "Prepare to meet thy God." And this is what we must all do when we pass through the ordeal of judgment. Awfully serious as it must be to face self under these circumstances, and our fellow men, what must it be to stand under the conscious presence of God Himself; an account of our stewardship being required of us? Those of you who have Bibles, and will turn to the first chapter of the Prophet Ezekiel, may read in figurative language, the sublime description of the vision of God, and gain some idea of what the reality may be when you also must stand before that awful Presence in judgment.

A supreme and inflexible regard for His will should

characterise man's conduct in the earthly life; and although there may be much dispute as to *how* that will is conveyed to man, and *what* it really involves, every man according to his light and apprehension of right and wrong, will find sufficient foundation then to be able to recognise the fact of either obedience or disobedience to that will. And when you come to reflect that this Will includes the relationship which we owe to self and the fellow man, as well as the higher regard we ought naturally to cherish for the Author of our being, what a weight of evidence will press upon us to testify either for or against the success of the earthly life. And when on that occasion the individual comes to recognise as he has never done before the goodness of God which has been constantly manifested towards him, how this will give point to the sting, or invest with thankfulness the review of the past life.

To take an illustration from earth-life experience, think of what it would be to stand in the presence of a truly wise and loving earthly father, and to be reminded of ingratitude and want of natural love and affection; or of the faithful discharge of what such a relationship involves. There is a secret spring in every man's soul which only awaits the touch of the recording angel to make it sensitively alive to such emotions as shall either fill with shame or thankfulness the review of the earthly life as man stands face to face with God. The *felt* glance of that awful eye which the soul will recognise, piercing it through and through, will make of judgment then for the time being, a hell or a heaven truly; and were it not for the mercy which ordains that compensation and atonement shall be made, we can conceive of a despair darker than human thought can depict.

But, you may ask, when the man comes out of this trial, what then? We reply that this will be regulated by the nature and the degree of the compensation and atonement to be made. So far as we know, the guiding star will arise in the man's own soul; he will see for himself the way he has to take, the work he has to do.\* God leaves no man without a guide in this respect; and in accordance with the law of being will he work out his recovery, improvement, and future advancement, both as it respects himself, his fellow man, and God, in the order most appropriate to his attained condition of existence. And we are assured by our spirit friends who have passed through, or who are passing through, and who are permitted to communicate to us the nature of their experience in this respect, that what may be a rule for one man may not be for another, but that all in their order and degree will find the path and the work most suited to them, and most in accordance with His will who appoints the lot and the growth and advancement of the soul when the time comes to follow up the issues of that judgment which all await.

And now to conclude:—To be forewarned is to be forearmed. While we seek those material evidences which we naturally desire of intercommunion between those gone before and those who remain for a time behind, let it be our endeavour to improve the relationships of our earthly life, and to benefit by the communion which we enjoy; thus growing wiser and better as the result of knowing what many of our fellow men either do not know, or do not care to know, of the dual life of earth, and the issues of it in the future. And may we resolve that when on a personal review we discover the necessity of compensation and atonement as they can be rendered in this life, that we will endeavour to work out now to the best of our ability, the obligations which rest upon us, both in respect to self, to our fellow man, and to the Infinite Spirit; remembering that, "A wise, loving, and obedient man shall be beautiful beyond compare; and he who influences his fellow men aright, shall fill the universe with the fragrance of his goodness."

LOVER OF JUSTICE.

April, 1888.

\* We are promised some further thoughts in continuation of this subject, under the heading of *Reconstruction*, and hope in a future issue of the *Harbinger* to complete the subject now under consideration.

## MR. JOSEPH SYMES.

A CRISIS has occurred in the Secularist Association which bids fair to divide its members and materially reduce its strength, as far as numbers are concerned, though it may have the effect of strengthening the Society by promoting harmony and increasing its cohesion.

It appears that several of its members are also members of the "Anarchist Club," and some of them, who have held seats in the Executive Council of the Secularist Society, have introduced their principles into its meetings with a disastrous effect on their orderliness.

Mr. Symes has openly and forcibly opposed Anarchy in principle and practice, and thereby incurred the animosity of the Anarchist members [of the Society, and on Tuesday evening last, after a trial of strength in committee, where the Anarchist section were defeated on a test question, the matter was brought before the general meeting, and Mr. Symes opened fire in real earnest, demanding the withdrawal of the Anarchists from the Association as being out of harmony with its principles.

In the course of his speech he said, referring to the Anarchist Club:—

This is a club, ladies and gentlemen, which repudiates all rules and all law. Secularism has rules, Secularism has law, and Secularism has order when Anarchy is out of it. (Hear and laughter.) Secularism has government, it recognises duty, sentiment, and self-respect; but Anarchy is the very antithesis of all these. Then Anarchy is antagonistic to our Association, and I say these gentlemen, whom I shall presently name, if they had been honest, on starting an antagonistic association they would have left this one. (Applause.) Anarchy is just as diametrically opposed to Secularism as Christianity is, and I think it is much worse than Christianity. Those gentlemen knew we had rules at the time the club was formed, but they went against all rules and objects and openly boasted that they had no sentiments. And yet they pretended to be Secularists, and continued to sit upon the council just as if they had not been guilty of anything of the kind. I have been watching them for a long time. They thought I was asleep. When I was in Sydney I told my friends that I expected to have trouble with Anarchy during the next twelve months; but notwithstanding the vigor the Anarchists display just now, I think we are getting near the end. (Hear, hear, and some interruption). These gentlemen boast that they have character, but I say they cannot have character if they do not recognise obligations. They declare property to be theft. They declare that every man has a right to do what he likes with the property of this Association; and I tell you that so long as members of this description are in the Association your property is not safe. ("No"). And more, your character is not safe. I gave these gentlemen every chance. I saw their designs, and I angled them; but I must now ask the Association to purge itself of this abominable thing known as Anarchy. (Applause). These men not only preach violence, and the right of dynamite, but they have openly sympathised with the Chicago Anarchists, who sacrificed so many lives two years ago. The probability is that they want our money for the manufacture of dynamite bombs. Now, if they had been lovers of Secularism, as they contend, would they not have kept within bounds, and spent their time and money upon this Association, instead of forming an antagonistic one? They enjoyed all the privileges of the Association. One of the leading Anarchists said he would break up the Association. One of them said he would make me repent my opposition, but I have not come to the penitent form of anarchy yet, and would sooner lose my life in battling against anarchy. Threats do not hurt me; I am not afraid of things of that kind. I have flung myself into the breach, and will fight it out to the death.

These are bold, straightforward utterances, and however much we may differ from Mr. Symes in other matters, we heartily sympathise with him in his endeavour to purge the Secular Association of an element which he has shown to be utterly discordant with its principles and working. The matter is not settled yet, the meeting having been adjourned.

## VISIONS.\*

RECENTLY there has appeared in *Light* a selection from a Series of Visions seen by M.A. (Oxon.), some of which were published in the same journal several years since. They are symbolic, but (in a spiritual sense) real, depicting the condition of spirits who have been but a limited time in the spirit-world, and are reaping the natural results of right or wrong-doing in this, "M.A.," though in a more or less abnormal state during the reception of the visions, had on his return to the normal condition, a clear (indeed vivid) remembrance of them, and interrogated his guide as to their purport, eliciting lucid solutions of them.

The first scene introduced him to a peaceful landscape. A billowy moor with a river running through it; in the middle distance isolated houses, "built of some translucent substance like crystal, and surrounded by very beautiful gardens. In the further distance, a range of hills purpled by the setting sun." Hovering over the centre of the scene, he saw an angel form known to him as "Harmony," and in the gardens, friends he had known in the body. The explanation of the vision is very lucid and instructive, and it is explained to him that the scene is relatively as real as scenes in the material world.

In the next vision he is introduced to the spirit of a young man he had known in the body who had killed himself with drink; he had been a man of violent and unbridled temper, and still retained this characteristic. He was "grimy and filthy, naked to the waist, round which a few rags were gathered. His hair was matted with dirt, his face and body begrimed and streaked here and there with blood and perspiration. He was savagely welding some material that did not look like metal on the anvil, and was cursing with much vehemence."

This condition is explained as the natural result of his earth-life, occupied in forging abortive instruments of destruction in the midst of a stifling and noisome atmosphere. His language is cursing and bitterness, and his punishment is to see designs that are full of promise marred and broken by clumsiness of execution. Some fuller explanations of this case are given, and then we are introduced to the heaven of the "Fop," where all is indeed vanity, the substance and purpose of life being lost in an inordinate action of self-esteem and conceit, the ridiculousness of which to others, the subjects were oblivious of.

The third vision introduces a gentleman of the ordinary type, polished, moderately intellectual, but lacking any distinctive character; his surroundings were pleasant, everything neat and orderly, but nothing striking or impressive.

It is explained that the "spirit makes its surroundings:" these are "the outward and visible signs of their inward and spiritual state." There are hypocrites in the spirit-world, but as the vain ones are blind to their folly, so are the hypocrites oblivious to the fact that their hypocrisy is transparent to others, until at last when they find that hypocrisy is of no avail, they cease to practice it, and rise into a higher moral plane.

The pictures of spiritual conditions are graphic, and the philosophy of them as expounded by the controlling intelligence (who wrote automatically through the narrator's hand, answering in a clear and concise manner all his questions relative to what he had seen), is very beautiful. It tends to show that the heaven or hell that we gravitate to when we leave the body is the natural result of the good, bad, or indifferent use we have made of the talents we possess; that punishment is not really penal, but a necessary sequence to a disregard of our social and moral obligations, and channel of purification from which we emerge into higher and happier conditions.

The pamphlet is unique amongst recent spiritual publications; the "Visions" remind us of those given through Judge Edwards some thirty years since, and published in the second volume of his and Dr. Dexter's "Spiritualism."

\* Visions (reprinted from *Light*), by M.A. (Oxon.) London. Psychological Press, or Geo. Rdway. 1888.

## FROM HERE TO HEAVEN BY TELEGRAPH.

A SCIENTIFIC INVESTIGATION OF OCCULT TELEGRAPHY,  
AND KINDRED TOPICS.

## PAPER No. 3.

*Fact v. Method—Tests with Iron Filings—Magnetic Conditions Established—No Secret Devices Necessary.*

Before proceeding with the new matter for this paper I desire to explain briefly my attitude toward the subject as thus far given. It has been the practice of investigators to enter this field with a certain sternness of manner and an avowed lack of sympathy which they fancied would, in the first place protect them the more from admitting anything on insufficient grounds, and, secondly, would give the public more confidence in their findings, if they should be, as it were, convinced in spite of their active efforts not to be convinced.

Now I appreciate fully the strength of this view of the case, yet I had the best of reasons for pursuing the opposite course. The wisdom of this course is destined to revolutionize the whole subject of investigation as applied to mental phenomena. I may investigate the properties of iron, and no mental action or condition on my part can make the iron prove harder or softer, heavier or lighter, because iron is not sensitive to my mental action; but when I undertake to investigate a psychological subject and know that the individual whom I seek to examine is of all others necessarily sensitive to the mental condition of those around him, how foolish it would be in me to go pretending to seek truth and carrying with me the very conditions which all mental scientists admit are best calculated to drive it away, if there is any there.

Neither is this course any the less wise or necessary because I cannot tell why my state of mind should affect his. To ignore it would be as though I should go into my laboratory to make oxygen, and because I know that the black oxide of manganese which I put into the retort with chlorate of potash is not changed in the least, but comes out just as it went in, and because I can't explain why its mere presence is needed to enable the oxygen to "come over" from the potash at a reasonable temperature, therefore, I will not put the manganese in. Result: I would not get any oxygen. And to follow out the simile and be in harmony with some investigators, I should conclude that oxygen cannot be obtained from chlorate of potash.

In the future paper on the psychological phase of this subject as a whole, I shall enlarge further upon this point of proper conditions, but I felt that this point was needed here to show good reason why I should at the outset seem, at least, to be in perfect accord with Wells, Rowley, et al.

My advancing a certain degree of credit does not make a fact where there was none. any more than the clearing away of the clouds during the night makes the sun shine in the morning. The sun would shine if the clouds had remained, but not on me. So in these matters, the facts are there, and may be tested to your heart's content, after they are captured.

The test experiments given in this number, will establish the remainder of the subordinate propositions under the department of Natural Philosophy or Physics, except the last, "The physical rationale of the operation," and that one has no direct bearing on the conclusion. The terms of our main proposition, "A disembodied spirit can communicate with an embodied spirit, by means of an ordinary telegraph instrument," require us to prove that spirits can or do thus communicate, not how they can thus communicate. True we can prove in the main how they do it, but it is much more important to us to know that they do it than to know how they do it.

To separate the more important idea of fact from the less important idea of method, let the reader reflect for a moment upon his ordinary experience in every-day life, and he will readily recognise many instances of undeniable fact, about which he knows nothing as to how or why it is so. In fact, the more highly he is educated, the more readily he will find in all his experiences some things which he knows are true, but which he knows nothing about as to how or why they are as they are.

The following is a verbatim report of the experiment with iron filings to test for magnetic conditions:

513 Prospect St., Aug. 8, 1887.

Memorandum:—In order to test the slate and box for magnetism, I sprinkled fine filings of soft iron uniformly over the surface of the slate or top of the box, the instrument being quiet. I could see immediately that the slate was slightly charged, because the lighter particles instantly "bristled up" in the manner familiar to those who have experimented for magnetic curves with iron filings on a glass plate. Also, because as each little particle struck the slate, it stuck right where it fell, neither rebounding nor rolling as most of them would have done, if the slate had not been magnetic. I then sprinkled some of the filings upon paper and other substances to show that they would thus rebound or roll about. I then placed the same piece of paper on the slate, and upon sprinkling the filings over the paper thus situated, they acted in the same manner as upon the slate; which proves that their sticking was not caused by any dirty or sticky condition of the surface of the slate.

With the slate thus evenly covered, I raised the box up about a foot from the table, and tapped on the under side with my knuckles. After about twenty taps, a few of the particles became dislodged, but if the slate had not been magnetic, the first tap would have caused all of them to jump up, and the whole series of taps would have carried them all to that side of the slate which happened to be the lowest. I repeated this on cardboard, glass, wood, etc., to show that the filings would perform thus differently on surfaces not magnetic.

Returning to the slate, I raised one end of the box about an inch and a half higher than the other and then gave it about a dozen light raps without causing any considerable displacement of the particles. This much with the instruments quiet.

Next I requested Mr. Rowley to place his hands to the corners of the slate. Dr. Wells, anticipating what was wanted, closed the circuit so as to make a very long dash.

The sounder lever remaining down was proof that the key in the box was closed during this time, and while this state of things continued, I rapped on the bottom of the box quite violently, so as to force the particles to dislodge that I might observe what tendency they might have to collect into certain nodes or poles. I found that when thus repeatedly forced to dislodge, they collected into a row or ridge over the spiral wire, and into the nodes or poles, one over each side of the knob of the key lever.

Desiring to repeat the experiment, I requested Dr. Wells to "let go," that I might again distribute the filings, but he did not release the key as was plainly proved by the sounder lever remaining down, and also by the filings refusing to be distributed. I then requested Mr. Rowley to leave the table entirely. He went some ten feet away but without the desired effect. Then I laid my hand across the slate from the other side, remarking that possibly my magnetism would either in quality or direction interfere, with or neutralize the charge in the box.

Still no change. Then Mr. Rowley left the room, but the key did not open. Mr. Rowley returned and disconnected the wire leading from the key to the sounder.]

That took the local current off, and let the sounder lever up, but still that was no evidence that the key lever was up. It was evidence, however, that there was nothing wrong about the sounder. Replacing the wire to the sounder, the sounder lever immediately came down, which proved that the key was still closed.

After having tried all these methods, Mr. Rowley opened the box and immediately the key opened. From this it seems that the box as a whole acted as an overcharged storage battery, and that no immediate relief could be obtained without opening the box and allowing the charge to escape. It is my opinion that the admission of light into the box was the principal cause of the diffusion of the force. If Dr. Wells and his operator, John Rife, had it in their power to release the key, they have, by not doing so, demonstrated their ability to at least hold the key lever down during Mr. Rowley's temporary absence.

(He was out of the room about one minute.)

This experiment of testing for poles was repeated several times and always with substantially the same result,

except that there was no further difficulty in getting them to 'let go.' The poles over the knob of the key lever (more properly called the thumb plate) were not quite on opposite sides of the knob—the pole nearer Mr. Rowley being always a little further toward the trunnions.

Two things are proved by these trials with iron filings:

1. The slate and inside of the box is a slightly charged reservoir or storage battery of magnetism.

2. It is not a magnet and the magnetism in it is not in all respects similar to that obtained from a steel magnet; for if the box as a whole were a magnet, it would exhibit opposite polarity, and if the magnetism were in all respects the same as mineral magnetism, there could not be two nodes as if the poles of a horseshoe magnet were on either side of the key-lever handle, and at the same time two ridges as if two bar magnets lay over the spiral wires, yet said bars being of equal strength throughout, that is, having no polarity, and at the same time a general diffusion of magnetic force permanently remaining in all parts of the slate. With mineral magnetism, no one of these three conditions could exist as each does there, much less three such opposing conditions coexist in such close proximity.

Whatever force this slate and box may exhibit must certainly be referred to Mr. Rowley's body for its immediate origin. I know of no way of artificially electrifying or magnetizing such material as to produce such seemingly incongruous effects. Why call it magnetism at all? Because of its attraction for iron; its effect on a common magnetic needle, its association with electricity in the spiral wires (their electric current being induced by this magnetism); and its general properties of mineral magnetism, except that it has different laws of polarity.

Why call it animal magnetism? Because it is generated in the body of man and other animals. In the case of man it is given off most freely from the hands. Why not call it human magnetism? Because, in some respects it is not dependant upon the state of the mind, nor subject to the will; and also because other animals than man have been known to exhibit it in a very marked degree. Thus a snake may "charm" a bird, but that is only another way of saying that the bird is magnetized or psychologized. The snake in turn submits to a higher degree of the same influence, when some "snake charmer" desires his snakeship for a show.

This force is utilized by the brute world in many ways. Only one more I will pause here to mention. Stock raisers know that a cow can magnetize her calf, or in technical language hypnotize it so completely that it will lie in a somnambulant state for hours, and no amount of rough handling will awaken it. Like the mesmeric subject, it feels nothing, hears nothing and is dead to all except the magnetizer. But when the cow returns the least sound or touch from her restores it to consciousness.

I would not stop in the midst of this experiment for this class of argument were it not for the fact that certain philosophers when cornered on this subject, will boldly deny the very existence of animal magnetism, ascribing the effects to imagination, etc. Such people need to be met with these instances taken from among the lower animals, where the imagination of the infant subject, as in the case of the calf, could certainly not be held responsible. Neither is the bird deceived through a lengthy process of argument with the snake, and being made to believe that thus and so will happen, why, it easily imagines that it does happen. The results obtained thus far are in harmony with Dr. Wells's statements and may be summed up thus.

1. The current of animal magnetism is propelled spirally about the spiral wires across the box. Otherwise it would not induce an electric current in said wires.

2. The force of the current is applied in a concentrated manner right over the handle of the key lever.

(There is further independent proof of this.)

3. The current is interrupted so as to manipulate the key intelligently.

4. The intelligence which thus propels and applies the force generated in Mr. Rowley's body is an independent intelligence. (This conclusion was based on preceding experiment with magnetic needle. The reader should understand that I am still copying from memoranda of Aug. 8.)

Having thus tested the instrument for attractive force, I proceeded to test Mr. Rowley's hands in the following manner: Laying a piece of writing paper about six inches square smoothly on the table, I sprinkled it evenly with iron filings. Then I stretched the paper tightly and held it firmly down at all the corners, while Mr. Rowley tapped gently with the side of his thumb at the middle of one side of the paper. At each successive jar the filings gathered closer and closer about his thumb, until nearly all of them were piled up in a curved ridge which described a compound curve similar to 'Hogarth's line of beauty.' The nearest approach was opposite the end of the thumb, the vortex of the curve being there within about three eighths of an inch. From this point the ridge passed around each side of the thumb forming a small crescent about an inch in extent; and from each end of the crescent the ridge gently curved backward and passed gradually out of sight.

After all these points had been carefully noted, Mr. Rowley tapped with his forefinger in the space which his thumb had occupied, I still holding the paper firmly to the table. The beautiful ridge gradually dissolved, and many of the filings were repelled as far as the middle of the paper.

Now there are three points to notice here:

1. This curve is different in every respect from the magnetic curves shown by iron filings over a steel magnet.

2. The locus of strongest attraction is not in the thumb nor on the surface of the thumb, but constitutes a beautiful curve from three-eighths to three-quarters of an inch from the thumb. If it were not for this peculiarity, the filings would have been drawn against the thumb and adhered to the surface as they would to a steel magnet.

3. The repelling force of the forefinger is not a negative to the attractive force of the thumb, in the same sense that either pole of a steel magnet is a negative to the other; for either pole of a steel magnet will, in turn, attract soft iron filings. Some of the same filings were repeatedly tested with a steel magnet, first one pole and then the other, to show that there was no appreciable residual magnetism in them; that is, they were attracted by either pole in turn, because too soft to retain either kind of magnetism after the magnet had been withdrawn.

Mr. Rowley mentioned this force having been used to produce telegraphic raps on his collar and cuffs, and proposed trying to receive them again. At this suggestion a smart rap was heard on the mantel about eight feet from where we stood. "Yes," said Mr. Rowley, "that is Dr. Wells. He often raps for us on our table at home, when he desires to approve of anything we propose to do." Mr. Rowley then put his hands together, and pressed them up to the side of his neck, leaving a dark space between the hollow of his hands and his collar. I placed my ear to the back of his hand, and heard in clear and distinct telegraphic characters—"How is this? Can you read this?" I named each letter as I heard it made, and all went just right till the last letter in the word "read," the "d" sounded more like an "r." (d and r sound very much alike in telegraphy.) Perceiving the intention I read it according to the sense, "d," and pronounced the word read, after which followed the letter "d" perfectly made.

Now here is a point. When Mr. Rowley heard me name the "d" intended, and pronounce the word thus completed, and understood, too, that I was waiting expectantly for the next word; if he had been making these letters himself, or had been in any secret way imposing upon me, he would not have repeated the letter d; especially when he knows that I know that "d" and "r" made without backstroke (as these were) are so very nearly alike that only the best-trained operators can distinguish between them. Of course, if Mr. Rowley were doing this, he could have repeated the "d," but under the circumstances it would be altogether contrary to human nature for him to do it; and this, therefore, is incidental evidence in favour of the genuineness of the manifestation. Who knows but that it was so designed by Dr. Wells? Nothing short of demon-

strable evidence could have been better designed to indicate genuineness. (End of memoranda for August 8.)

Note.—In connection with this last point I wish to remind my readers that all my physical propositions are demonstrable; and that while such incidental evidence as the above would be regarded by any court as extremely valuable in increasing the probability of genuineness, yet even infinite probability is not demonstration, in the sense that people usually regard it. The mere recital of one such case as this must not be allowed to detract from the fact that throughout these papers the conclusions are drawn, or rather are necessitated, by demonstrable scientific principles about which there is and can be no dispute.

The above tests with iron filings are submitted in proof of the following subordinate propositions:

"7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is not operating."

"11. That the slate top has a constant charge of residual magnetism."

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

"13. That the charge is animal magnetism, not mineral magnetism."

The testing of Mr. Rowley's hands with iron filings, and also with strips of tissue paper, proves that this force resides in, or rather is generated by, his body; but in further proof of the proposition:

"8. That the intelligences controlling this instrument derive that current from Mr. Rowley's body," I quote the following extract from memoranda of Dec. 4, 1887. I have seen the same thing occur many times, but always when Mr. Rowley was evidently either very sick or very much exhausted. In his usual health no such symptoms are visible, except it be near the close of a hard day's work:

39 Euclid Ave., Cleveland, Dec. 4, 1887.

"Memorandum:—Mr. Rowley has not recovered much from yesterday's sickness, and we have considerable difficulty in getting things started. It is the first time I have witnessed any serious delay. After waiting some time the communications came in a broken manner. The intelligences evidently have to draw on his system for every spark of force, just as they want to use it... On this occasion I frequently saw what appeared like veins across Mr. Rowley's forehead, but I judge them to be nerves from the manner in which they were shocked in exact accord with the dots and dashes of the sounder. I could read many of the letters distinctly from the appearance of these nerves or veins, and also from a general tremor or slight shock which pervaded the whole system at each separate dot or dash. I am certain that no man could simulate these peculiar shocks. Each shock was only strong enough to be distinctly perceptible, yet each one affected his entire frame."

The testimony on this proposition is not yet all in, but no amount of testimony could make it any more certain than it now is "That the intelligences controlling this instrument derive that current from Mr. Rowley's body." True, after a proposition is proved, it may sometimes be proved again by a different method; but that does not make it any more certain to be true, than if it had been susceptible of but one proof. My own personal experience with these same shocks will be given when we come to cross-question the witness, "Dame Nature."

We shall now address ourselves to the proof of the three most important propositions in the physical department, viz:

"2. That the local current cannot be manipulated by any secret device or appliance situated outside the box."

"3. That there are no secret wires, springs, or other means intended to be used for that purpose."

"4. That the key cannot be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box, or wires leading to the box."

In testing for secret devices, or anything akin to jugglery, no man wants to trust another man's eyes. Every one feels that if he should look the box all over for himself, he could hardly be sure that some cunningly

devised appliance had not escaped his notice. For my own part, I had witnessed the performance of this instrument for months together, under such emergencies of mental test, that I was thoroughly convinced that Mr. Rowley did not operate it. The reason which so effectually convinced me, and would have convinced any one who might have such extended opportunities to test it, was the intrinsic character of the communications. To be brief, they are in the main such that Mr. Rowley could not possibly be the author of them; for they often abound in matters of fact, unknowable at the time to any of us, but subsequently proven true. But to convince the public requires quite a different course of experiment; and so for the sake of the millions who are interested in knowing for themselves, I instituted a test which all can appreciate the force of, and which no one can reject as insufficient.

#### THE TEST FOR SECRET DEVICES.

To demonstrate that no secret devices are necessary in or about this instrument, I took a common telegraph key which I had used for more than five years on my own table in the school-room, placed it in a box which I made myself, used for the bottom of the box a slate which had been there in the school-room for years, used for the top of the box a new slate which I bought on Superior street to match the other slate, and used for the branch lever and storage a piece of sheet brass which I obtained from a manufacturing jeweler. These parts I put together in a somewhat clumsy manner, and connected the storage plates with a piece of common "office" wire cut from that which I then had in use in the school-room. I hinged the top on with two small hinges, and provided a hook on the front side to hold the top firmly down when the box was shut. I made the branch lever so that it could not possibly touch the underside of the top slate, and then tested it on my own instrument so that I knew "That the key could not be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box, or wires leading to the box."

Thus armed with an instrument which I had constructed myself on the same general principles as Mr. Rowley's, but larger and much less delicate in its operation, and which "contained no secret wires, springs, or other means" by which the current could possibly be manipulated, I sought an interview with Dr. Wells. I disconnected Mr. Rowley's box and set it away. I connected my own exactly as I had it connected in the school-room. I then tested it by pressing, shaking, jarring, and otherwise handling it on the outside but all to no effect; but when I opened it and handled the key, the sounder answered promptly, showing that the connections were all right, providing some force would move the key lever. "Now," said I to Mr. Rowley, "try that." Mr. Rowley placed his hands gently across the top of the box. His body was slightly shocked some four times, and, in less than one minute from the time he put his hands on my box, the sounder began to operate. This was on Monday afternoon, Oct 3rd, 1887.

On Saturday, October 1st, when passing by the office with the unfinished box in my hands, I called in and tested Dr. Wells on the question of interference of light. One or two other strong points were made incidentally in this trial test on the unfinished box. This phase of the subject will be continued in the next paper, and the propositions thus demonstrated will be summed up therein. Demonstrative evidence will also be forthcoming that there are no secret appliances necessary under the carpet, under the table, about the room, or anywhere else, and that no confederate plays any part in the operation.

H.D.G.

—*Religio-Philosophical Journal.*

If you are miserable, the way to cure yourself of your misery is to minister to the needs of some one more miserable than yourself. By arousing in your own spirit an ardent sympathy for others' woes, you will find ere you are aware of it your own troubles forgotten. There is no greater panacea for the ills of life than a lively interest in the welfare of your more unfortunate fellow-beings.

## THE TRUE VALUE OF THE SPIRIT-RAP.

By C. W. ROHNER, M.D.

WHEN Sir Isaac Newton had discovered the almighty law of universal gravitation he did not flatter himself that he had arrived at the ultimatum of creation, but continued to ask himself what was, again, the cause of universal gravitation, for he knew in his grand humility of spirit that every law must have a legislator—that there must be a Cause of all causes, a *Causa causans*, ether, spirit, soul, supreme intelligence, or God.

John Stuart Mill took a different view, and blamed Newton for his inability of believing in ultimate facts or laws of the universe. We know now who was right; science has shown us in radiant matter that Newton was perfectly justified in his conclusion that there must be something else yet behind the most comprehensive law of nature, and that there are neither ultimate facts nor ultimate laws in an infinite world manifesting a constant tendency towards an eternally and infinitely receding unity which man in his despair called God.

As it is with the phenomena of nature, with suns, stars, planets, minerals, plants, animals, and man; so it is also with the supersensible facts of Spiritualism. Of what use would be the facts of Astronomy to us if they did not teach us that there are more worlds than ours above? What object could a collection of minerals serve if we did not learn from it that mineralogy is the osteology of creation? That the minerals are the skeletons upon which the flesh of life is hung; and so on through all the kingdoms of nature, and through all the branches of science, their facts are only hooks to hang other higher and still higher facts upon. A more comprehensive view will teach us to comprehend at least something of the riddles of creation—the whence, where and whither—those three terrible questions which, like sister-sphinxes, stare at humanity with their glazed and fixed eyes throughout all the centuries of history, until at last, at the end of the 19th century, the deluge of Materialism threatens to engulf the human race, with all its most ancient religions, its political institutions and its very perfection of civilisation, in a primitive chaos of universal dissolution.

But no! The saving shipbuilder from this deluge of chaos and Nihilism of Materialism, is already putting a few planks of timber together which eventually will help to form the ark to rescue at least those from drowning who do not arrogate to themselves the right to dethrone God in the name of a worm. Yes, this saviour of a shipbuilder—this constructor of the future ark—this modern Noah in his latest incarnation is—our Modern Spiritualism, with its tremendous facts—facts which to ponder is now the task of the best minds who do the thinking for the blind children of God, materialistic philosophers included.

Well do I remember the day, and the hour, and the minute, nay, the very second, when I heard the first positive spirit-rap. I was at the time deeply immersed in Millism, Comptism, Spencerism, and even in Büchnerism, the crudest and yet most pretentious phase of modern Materialism, when the first telegraphic rap from the world of spirits reached my astonished ear, and at once convinced me of the truth of the never hackneyed phrase, that there were more things in heaven and even on our earth, than Mill, Comte, Spencer, or Büchner have dreamt of in their respective philosophies.

To my mind nothing, not even the most astonishing phenomena of spirit-materialisation, is so convincing as the simplest spiritual phenomena are when presented to a mind earnestly searching after truth in a spontaneous manner, unexpected, unsought, unlooked for. When thus presented, they appear to us, at least to me they did, like splendid meteors suddenly springing out of the night of infinite space, and dazzling our eyes for a while, inciting us at first to wonder and stare, but finally inducing us to inquire about their true meaning and significance. Yet who of us all, Spiritualists and even Theosophists, can tell in what the philosophy of a spirit-rap consists? Those souls of men who have heard the

spirit-rap thousands of times without ever asking themselves for its ultimate meaning and importance, instead of learning their a, b, c, of Spiritualism—the spirit-rap—hunt after stronger and still more wonderful phenomena; and not having learnt to understand the simplest of them all, signifying that the so-called dead are knocking at the door of the living, informing them that there are strangers outside to whom they have been too long strangers, they go on moth-hunting and catching Will-o'-the-wisps in the darkness of their unenlightened mind's night, until they are lost in swamps and morasses of speculation which, if such speculations could succeed, would land the Spiritualists in a vicious circle, into that crass Materialism of Spiritualism to which some phases of spirit-materialisations in America appear to have led so old a Spiritualist as Dr. Wolfe, the author of "Startling Facts."

From what I have hitherto read in the *Religio-Philosophical Journal* in connection with his seances with Mrs. Fairchild, I have no hesitation in saying that Dr. Wolfe is greatly to blame in the matter; to trust single handed to a medium who has already been detected in fraudulent transactions, and to call all those fellow-Spiritualists by very hard names because they find his materialisations to be no facts, and declare with perfect justice, that even if they were genuine facts, they would be no credit to the morals of Spiritualism, no matter of what use they might be to the science thereof.

Without despising any, not the most wonderful phenomena of Spiritualism, the single spirit-rap, combined with and conveying intelligence to us of a world beyond, is amply sufficient for a thinking mind to learn the secret of his higher destiny hereafter; but to drag our spirit-brothers from their spheres to drink wine with us, and to play cards with us, and to dance and strut before us, as they did in life, is an aberration of intellect and morality which can only land us in that slough of despond and contradiction in terms—a Materialistic Spiritualism, or Spiritualism materialised, instead of etherealised.

When we die, we are so long dead to this world from a material point of view, until our spirits are again reincarnated in the ordinary natural mode of sexual assimilation; but to try to get the spirits to stop with us for any length of time in a materialised form, to drink with them, to gamble with them, to carouse about with them, even to make love to them, as some have done, is to bring back the days of Sodom and Gomorrah, to establish illicit connection with the very angels of heaven, with the consequent descent of fire and brimstone falling upon such cultivators of spiritual truths and spiritual science and ethics.

Everybody knows the story of Pygmalion and his attempt to put life into a marble statue; and what else but Pygmalions are those Spiritualists who try to lower the spirits and the spirit-world by dragging both of them down to the earth-sphere by a process which can best be designated as the onanism of matter and spirit? Let us beware of these Pygmalions of Spiritualism!

Phillip Island, April 4th, 1888.

ARCHDEACON JULIUS, in his Eastern sermon as reported in the *Ballarat Star* of March 27th, gave utterance to some very liberal and rational views, quite in accord with Spiritualism. He drew an analogy between physical and spiritual growth, showing that up to a certain point they ran on parallel lines, and continues, "The analogy, so far, between physical and spiritual life is complete; but here the analogy ends, for while in the case of physical life the body grows mature, and at last decays and dies, in the case of spiritual life, the soul grows, develops more and more, is immortal, going on from strength to strength, eternal, being filled as it continually progresses, with the fullness of God." This is another evidence of the progress of the religion of Spiritualism, which is impressing all progressive minds and finding its way into many churches.

## To Correspondents.

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

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—An anxious enquirer, and one wishing to believe and accept all Truth, asks how can raps be made on a table or wall without the aid of another material substance; and how can spirits, who are not material, be heard walking upstairs as mentioned in "Murray's Magazine" for November, 1887, under "A Message from the Dead?"

Why cannot a trustworthy enquirer be allowed to stand, perfectly passive, behind the curtain, beside the medium during materialisation?

Have you ever seen a materialised spirit fade away without going behind the curtain?

Kindly answer fully and clearly,

Yours faithfully,

EOS.

[The kind of "Raps" alluded to are not made by the knuckles of materialised or semi-materialised spirit-forms, but are merely percussive sounds produced electrically or magnetically. They have a distinctive character, and are very difficult to imitate. When unaccompanied by intelligence they afford very little proof of their spiritual origin, but they are usually traceable to intelligences discrete from the embodied ones who hear them, and capable of establishing their distinct identity. When sounds are heard as of a human being walking upstairs where none such, or any solid materialisations are visible, it is a similar manifestation to the raps, only the percussions are altered in character to imitate the sound of footsteps. When these manifestations are sifted it is usually found that the spirits producing them have some object in view.

Very little is known of the laws of materialisation, but this much has been ascertained, that the substance of which the materialised form is built up is abstracted largely from the medium, who is supported by those in magnetic affinity or sympathy with him, and such as these have been in the cabinet with mediums without interfering with the manifestations. A sceptic, no matter how passive he might be, would not give these conditions, and would at the very best be as a block of ice in the magnetic aura with which the medium is surrounded. All physical phenomena are produced through laws at present very imperfectly understood. Certain conditions are found to be essential, and philosophical investigators accept the conditions. To demand the phenomena outside the ascertained conditions is unphilosophical and unreasonable.

We have seen in our own private room, with the gas turned low, and without any cabinet, a human form materialise and dematerialise, commencing about six feet from the floor in a semi-luminous mist, from which first the head, then shoulders and breast and drapery were gradually developed. The form moved forward, touched ourself and two friends who were present with a hand as material as our own, through lower in temperature passed over our heads, sweeping the drapery over our face and shoulders, returned to the corner of the room, and slowly dissolved. Our experience is not singular. There are many reliable living witnesses of the gradual materialisation and dematerialisation of forms representing our departed friends.—Ed. H. of L.]

## SWEDENBORG AND HIS CRITICS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I think it was the witty, ready, humorous, and amiable Sydney Smith who asked "what have we now to lose since Berkley has destroyed all matter, and Hume has destroyed all mind?" but Swedenborg on the contrary has given an universal motive and significance to what we term both matter and mind, in all its relations

to all which gives "Tongues in trees, books in running brooks, sermons in stones," and let us hope "good in all" of that great whole "whose body nature is, and God the soul."

And this brings me to the fact that in the issue of your journal of April 1st I find that my friend Mr. Robt. White, of Mossly Cottage, Burwood, has in his contribution which appears in that issue under the head of "Spiritualism as an ideal of life," touched vividly upon the teaching of the Great Swedish seer, in a terse, graphic, and impartial manner, but evidently designedly, and I think wisely, refraining from adopting Swedenborg's mode of expression, which to so many readers would be quite overwhelming in its confusing style; for I myself have been and am a great admirer of the scientific and philosophic attainments of the man to whom mankind owes so much, still often find myself terribly in a fog when I attempt to fathom some of his teachings, notably that upon marriage in heaven, as given in the Rev. Augustus Clissold's work. But in Emerson's essay upon Swedenborg to where I turn for an analysis or digest of his teaching upon that subject, (page 327), I perhaps get a glimmering of what Swedenborg would intimate. In this it appears that marriage means a perfect harmony of soul in all respects, but that when a new truth is introduced into one which the other has not, a divorce immediately sets in, and no truism in nature can then hold such together; and though taken in conjunction with the fact that a continuous changing of sex takes place as well, one may well dwell in wonder at the many changes one may or will have to undergo. True it is that such a course will make things lively; prevent monotony and monopoly, as well as utterly preclude the possibility of dissension, etc.; always preserving that calm which true unity alone can give. But will not such a system jar terribly upon the minds of those who have loved and lost, and whose souls only yearn to be loyally true to those who have gone before?

Again, when touching upon Emerson's essay (page 327), I find that from Swedenborg, to reason upon faith is "to doubt and deny," hence adds Emerson, in page 328, "Philosophers are vipers, cockatrices, asps, hemorrhoids, presters, and flying serpents;" literally we are conjurers and charlatans. Now, the above taken into consideration with the fact that I heard one of the best expounders of its doctrines in Sydney declare, that Selfhood should never be ignored, but anything received even from the mouth of an angel should be carefully weighed and only accepted upon the honest conviction of the truth of its import, makes matters very confusing.

"Correspondence"—I find in the Rev. A. Clissold's work (page 371) is based upon analogy; and in Emerson (page 323), I find that under the doctrine of "Correspondence," "a tree signifies perception," but where the analogy exists I am unable to see; and these contradictions or seeming contradictions from one whose life one may contemplate with a loving and admiring wonder, renders the feeling painful in the extreme; for the sunshine of his soul, from the cradle to the grave, from his history, seems never to have been even for a moment clouded, and his mind ranged in every direction with a calmness and extent perhaps never before given to a son of man. Then who does not admire and wish to understand such an one?

Of Mr. White's rejection of "Free Will" and the "Deity of Jesus," I am fully in accord, for when one comes to think of the different dispositions of men, evidently arising from the mental, moral, and physical differences of their organisations, which, coupled with their external environment, simply and positively produces the man as he is; and each of these forces is not only limited, but guided by the power to be. Take the physical, for instance, and suppose Mr. Gladstone, with all his gifted and cultured intellect, wishing to excel Sullivan, known as the American slogger, in what the late Lord Palmerston called the leading Olympian game of Old England, what chance, however eager, could he possibly have in such an encounter? why, not only he, but an archangel, if of his size, strength, and weight, and clothed in earthly mould, would have to go to mother earth

before the tremendous bone and muscle of the American giant.

Take another instance, in the more elegant forms of physical ability, what clumsy, clownish, huge, hobnailed rustic, could by any force of will ever expect to rival as a dancer the flying, flowing, ariel grace which was so abundantly characterised in all the exquisitely superb poetry of motion of Madame Vestris, of the beginning of the present century, when that bright and beaming being—on and off the stage—was the delight of every gazer's eye, and the theme of every tongue? And this perfection is only found in woman. No, Hodge might try, and try his best, but the rhinoceros can never in the grace of motion equal the antelope.

As for the powers of the will in regard to the higher powers of the mind, I ask who would not like to be a Shakespeare or a Milton? and can any one be so? or, to come down to our own time, who would not wish to write as John Critchley Prince, the weaver poet of old England, whom I term the Burns of Albion, did—who came fresh from his Maker's hand, untutored by the trade mark of either academy or university, and wrote in correctness, purity, beauty, breadth, and depth as perhaps none have ever surpassed in the realms of rhyme. Hunger, cold, and want were his most constant companions; yet in what loving, rich, and glowing soul; the very choir of heaven seemed to have struck its most enchanting notes of celestial beauty—and who can equal him?

As to Jesus being positively God I can but state that in thinking it over, I cannot for one moment accept it: if only when I think of Him weeping over Jerusalem. Now, this action from the Creator of all, and Disposer of all events, is so illogical as not to need any comment; nor could He in the same sense have ever uttered that heart-strained cry on the Cross to himself: "My God, my God, why hast Thou forsaken me?"

I draw near to a conclusion by stating that I am but a novice in these criticisms, so may be in error, and being so will feel indebted to any one who will set me right; but whatever dogmas may exist to perplex, and whatever contradictions may arise to trouble and disturb our minds, perhaps aided or created by our weak mental perceptions, may we all unitedly and universally hope that the time will come when each enfranchised spirit, no longer encumbered by its clothing of clay, fully inflated by the divine influence from the great Author of all, shall soar eternally in the everlastingly ethereal elixir of its own unalloyed happiness, in usefulness, in good, and in love to one and all; the hastening of which time I take to be the aim of your widely read journal.

I remain, etc.,

HENRY ROSE.

Elsie Street, Burwood.

### SPIRIT CONTROL.

#### MOTTO.

"A fact is indestructible, consequently its truth imperishable."

#### No. II.

"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 abject things."

*The Religion of the Future, p. 77.*

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I purpose a continuation of the subject of spirit-control opened up in your last issue, and under the above caption and motto.

Circumstances have gathered round the question which serve to make it interesting to me, and I think will interest your readers likewise.

To the uninformed mind it seems madness to suppose that a person never taught might yet, under spiritual control, perform upon a musical instrument.

My last gave testimony to the fact of a certain Mrs. Matthews having done so. The husband of that lady

lives in Nelson-road, South Melbourne, and when a very old friend of mind, almost a next door neighbour of the husband who had testified to his wife's gifts under control, heard my story as related in the last issue of your journal, my ears caught these words from his lips: "That's a good fat lie."

I could not help looking at him, and exclaiming in my own mind:

"That's a good fat lump of foolishness, or ignorance, or both."

A man must be a fool to suppose that so many lies would be told without motive of gain, and all in accord, like the lies (if they were lies) of Mr. Matthews and the Rev. A. Gosman, the well and long known Melbourne clergyman.

Those were the two witnesses I brought forward to put in the box, and say what they had both seen and heard.

Now for the notion that to believe in such things dubs a man a madman! If, Mr. Editor, you refer back to my letter, you will see that I wrote: "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."

Well, sir, see further how this settled conviction of madness being conjoined with the belief in spiritual manifestations, was carried out by this—what I called—"talkative son, of a very sensible father."

He is young enough to be the youngest of a goodly gathering of my grandsons, though the landlord of a large hotel in this metropolis; yet this consideration did not deter him from allowing his all too jovial pen to steal its way to the proof slip of my letters, and change my address from Raglan-street to the "Kew Lunatic Asylum."

Though he so far did succeed in sending me there for change of air, he will not succeed in making me fast there, if you will allow this short explanation to appear.

I think I may allow, as far as I am concerned, the youth of the youngest of a brood of my grandsons, to plead an excuse for him, and look more carefully after my slips in future, when they get into the hands of frolicksome sparks, and perhaps, without sin against high heaven, may hold this sentiment as sacred:

"He who knows a joke and keeps it,

Keeps what not to him belongs;

Keeps a bit of fun from others,

And his fellow creature wrongs."

For instruction, Mr. Editor, let us pause for a moment just to compare this "MAD NOTION" of accounting for spirit-control with the other enlightened notion of act counting for it, viz, on the hypothesis of its being "a good fat lie" on the part of the witnesses.

This was the view taken of it by my very old friend whom I told you was almost a next door neighbour of of Mr. Wm. Matthews, who spoke of the spirit-control of his wife.

My very old "fat lie" friend hails from Galway, not youthful, like my "mad friend;" but though they thus differ, they are yet the same in folly, though differently foolish. As I see them they might stand in front of each other's fixed gaze and then exclaim, as if under spirit-control.

"O fool, fool, fool, fool!

Peep at your brother;

Why should not one fool

Peep at another?"

I leave these two gentlemen, Mr. Editor, to take to each other as long as they like in this tone of language and sentiment, and having cut them up into pie meat, to make mince meat of them both, together with their respective theories, which are so commonly entertained by otherwise enlightened people.

I may mention that my very old friend of the "fat lie" school of thought, all the way from Galway, owes it to his general intelligence and honesty of thought, that he is my very old friend; but I do maintain that so long as he clings to the "fat lie" in accounting for spirit-control, he is *not the man for Galway*.

I say then, sir, that both my old and my young friend

are made mince meat of by each of the instances of spirit-control I have compiled (years back) in the 88th chapter in my "Chapters of Themes."

I give them one after another, exactly as they have stood for many years in that chapter, and I so end my letter. It was stolen from me in "horse-play," about the time I last wrote to you, but slyly returned as I conjectured it would be. I doubt not the sly thief was instructed by what he or she read.

I do conclude, or have concluded; but not unless, Mr. Editor, you find space for my 88th chapter, which sheets home to my old and young friend the selfsame charge, simply that they are "idiots," for good and sufficient reasons stated in *this my letter*, and equally so in my last letter, which followed the same line of argument.

#### 88TH CHAPTER AS FOLLOWS :

"Thus to cite one case out of hundreds of cases, Mr. Avery deposed to having received a portrait of his grandfather from a medium, a perfect stranger to him, who resided 500 miles from his grandfather's abode.

Question—Did these events occur? or have these respectable people come forward, sometimes singly and sometimes in combined numbers, to lie deliberately in the face of the world?—*From Hints for the Evidences of Christianity.*

"Professor Mapes and family were surprised one day by Mrs. Mapes making preparations for drawing, and declaring that she believed she could copy plants and flowers. They were incredulous, as she had never been instructed, and had never shown the least talent for art; she went, however, into the garden and plucked one apple blossom, and sat down to copy it.

In a few minutes she made (greatly to the surprise of all around her) a most excellent copy of this most delicate flower; and thus spiritually influenced, she commenced a series of coloured drawings, which as she progressed increased in beauty, and have now become most perfect specimens of the art.

I am indebted to Mrs. Mapes for two specimens of her work, with which she has kindly presented me, and which have created the greatest admiration of all who have seen them.

They are both pronounced to be works of high art, and the marvellous fact remains to be told, that both paintings were commenced and finished in little more than one hour.

No artist, I believe could copy them in less than two days."—*From B. Coleman's American Spiritualism.*

Spirits play on musical instruments; they carry about hand-bells, and ring them in the air, as I have seen them.

The music which they produce is often exquisite. Spirits will draw, write, or paint directly upon paper laid for them in the middle of the floor, or indirectly through the hands of people who never took lessons, and who never could draw. I am one of them.

These are things which are not only going on in England and amongst my own friends every day, but have been going on for the last forty years. In fact, is not the world full of Spiritualism and Spiritualists!

Is there a man who does not from education ridicule the belief in ghosts? Then, on the other hand, is there a family that has not its authentic story of one?

Scholastically they disbelieve, yet in their innermost hearts they believe and tremble.

Thus the world goes on living in a laughable see-saw between the influences of a false education on the one side, and the omnipotent powers of nature in the human heart on the other side.

In this way they blow hot and cold, believing and disbelieving, without courage to admit that God's eternal laws are for ever in the ascendant, and above all school theories."—*From Howitt's Letter to J. H. Forbes.* Dated 9th May, 1861.

"We know that Dr. Slade when in his unconscious state of trance has, in one hour, produced an exact life-size likeness of his wife, which as a work of art could not be excelled on this continent. The picture is in existence to-day, and more than one thousand witnesses in Michigan and New York can testify that the representa-

tion is true to life."—*From "The Question Settled; by the Rev. Moses Hull.* P. 85.

"The members of the Newington Sub-committee of the Psychological Society, Edinburg, have accepted a most kind invitation, given by Mr. Bowman, photographer, at Glasgow, to witness the very extraordinary phenomena which usually take place in the presence of Mr. David Duguid.

They proceeded to Glasgow on Wednesday, 26th Apr. last, for the purpose of reporting to the Society the results of their investigations. The following are the extracts from their report:—

"Mr. Duguid received us with all becoming courtesy, and seemed to be anxious on his part that everything should be just as we wished. He seemed entirely to lose his own individuality, and for a time become somebody else.

This preliminary gone through, Mr. Duguid rose from the chair, apparently a different man, or like a somnambulist bent on some particular purpose, and at once proceeded to carry out the bent of his inclinations; and before doing so, it was observed by all the company that while he bowed to some one a little distance off, to all appearance, he seemed to shake hands to some invisible person close by.

The gas was then entirely put out. Listening, we heard the pencil running over the paper at a great rate, in much the same way as we had heard in the light. When the movement of the pencil ceased we concluded that the teaching was finished, and we accordingly lighted the gas, to make certain.

We were not mistaken, for not only was the sketching entirely finished, but the brushing in the back ground entered upon, so that what we took for his cessation of work, was due to his standing quietly at the table mixing his colours, and arranging the different combinations of tints.

Noticing as nearly as possible the colours on the palette before he began, we observed several new combinations of colours, which most certainly were not only mixed, but matched, in the total darkness.

Timing of the proceedings, we again turned off the gas, and heard the brushing go on in total darkness, not only quite as well as in the light, but in all probability the better for the darkness.

While the medium's hands were securely held, we distinctly heard something like cards fall upon the table, and at the same time three raps, which were interpreted to mean 'turn up the gas.'

We did so, when on the table lay before us—two of the three little corners torn—little cards, on each of which had been painted in lively oil colours a beautiful landscape.

The execution of the pictures (including a third one found the next day sticking within the globe of the gas lustre), had only occupied about 20 seconds, that is to say, 7 seconds for each picture."

"Upwards of 5000 portraits of deceased persons have been executed under circumstances that rendered deception or mistake impossible, just as it would be impossible to mistake the glaring light of the mid-day sun for the less glaring lamps of the city. Millions of forms have been seen, described, and recognised through the mediumship of total strangers."—*Modern American Spiritualism*—By E. H. Britten.

#### ANOTHER PAINTING MEDIUM.

"Some forms of artistic mediumship are so extraordinary that they cannot be credited without personal observation or corroborated instances.

But when a number of similar results proceed from persons of different ages, positions, and degrees of culture, then the cumulative testimony becomes overwhelming; and those who may not have the opportunity of witnessing the phenomena, may yet with safety believe in the facts recorded.

The great interest which has been excited by Mr. Duguid's trance-paintings, has recently been supplemented by the performances of Charles Swan, a boy of only fourteen years of age, and a nephew of Thomas Wilson, ironmaster, of Market-square, Aylesbury.

We shall allow Mr. Wilson to give an account of the

development and history of the medium in his own words:—

"The mediumship of my son commenced about six years ago, in the following manner:—He was suffering very much from toothache, and as I had just read something of Spiritualism, and healing mediumship, I said in sport to my wife that I would try my healing powers on the boy.

I accordingly placed one hand on his head, and with the other commenced stroking his face on the side where the aching tooth was located. He dropped off to sleep."

Mr. Editor, I now conclude my letter by adhering closely to my text, which you know was as follows—both in this and my last letter, viz.: "Every well attested spiritual manifestation is a demonstration of life beyond the grave."

Full of this belief I thought I had, in my last letter, cited two well attested spiritual manifestations, Mr. Matthews and the Rev. A. Gosman being my good and sufficient witnesses.

But lo and behold, up starts the "FAT LIE PHILOSOPHER," all the way from the good old seaport town of Galway. To him I now address myself—trying to look goodnaturedly at him at the same time, and be it remembered that is very hard work in the premises—as follows, viz.:—

Well, Pat, granting that Mr. Matthews and the clergyman from his pulpit, (the Rev. A. Gosman), were both of them a little in a fog about the pianos they so foolishly thought they heard, (?) when they DIDN'T hear anything of the kind, what about all the other cases cited in this letter from my chapter on Spirit-control, and which seem to support Mr. Matthews and the Rev. A. Gosman?

Now tell me, dear Pat: Have they all come forward to lie deliberately in the face of the world, and to lie so exactly in accord, or are they more truthful than a Galway man (and more) too truthful for a Galway man to grasp the truths they utter?

I conclude this letter, Mr. Editor, by saying that if for want of space you withhold the confirmatory instances I have piled one upon the other, then you spoil my letters; on the other hand, if you give them, in that case you give "evidence of the life beyond the grave."

Your obedient servant,

ROBERT CALDECOTT.

Raglan-street, Port Melbourne,  
7th April, 1888.

#### ANGEL VISITANTS.

#### MATERIALIZING FOR THE FIRST TIME IN A PUBLIC HALL.

*From the New York Sunday Mercury.*

An entertainment, very novel in its character and absorbing in the intensity of its interest, was given last evening in Adelphia Hall, Broadway and Fifty-second street. This was a spiritualistic seance of the materialistic class, and the manner in which the substantial ghosts trooped out of an improvised cabinet and walked around, talked and shook hands with friends and acquaintances still in the flesh and among the audience was surprising to witness. It was the first time that a genuine materializing seance was ever attempted on the stage of a public hall, and nearly all the leading spiritualists of the city were present. Before eight o'clock every seat in the hall was occupied by a decidedly intelligent and refined audience. The men all looked professional or business men in good earthly condition and circumstances, and the ladies would compare favorably with those to be found in any audience.

#### THE CABINET WAS A LITTLE FRAME

hung with thick curtains of a deep maroon color. The cabinet was placed up against one of the windows looking out on the street, so that there could have been no closet or cuddly hole behind. Up to the beginning of the seance the curtains were up, showing the inside of the cabinet and leaving it free for examination by any person who

desired to make sure that everything was fair and square and above board. A few minutes after eight o'clock Mrs. M. E. Williams, of West Forty-sixth street, the medium who was to undertake this bold and advanced step in the substantial production of spiritual phenomena, emerged from a side room and quietly took a seat beside a stout and pleasant-looking lady between the cabinet and the organ that stood to one side. She was recognized by some of the people in the audience and was well received. A few minutes later Mr. J. Wilson McDonald, the well-known sculptor, walked into the hall and, laying his military-looking cloak aside, stepped in front of the cabinet and proceeded to address the audience. He supposed that it was because he had for thirty-five years been a close and critical student of spiritual phenomena that he had been chosen to introduce the first medium who had ever ventured on a public stage before an indiscriminate audience of the general public. He reminded those present, that being the first attempt of the kind, it was necessarily experimental and was done to test the question whether the same spiritual manifestations would show in a public hall as in the private homes of the mediums.

#### THIS WAS A GREAT AND IMPORTANT STEP

taken by this courageous and wonderful medium. There is, he said, much more in creation that is not seen than what is seen, and there was no reason why there should not be laws governing the unseen matter as we know there are laws governing what is seen. These laws are of course beyond understanding. The phenomenon of materialisation has only met with the same opposition as all great truths and discoveries have encountered. He illustrated his remarks on this point by reference to the wonderful powers of the microscope and telescope. Some people would believe only what they saw with the naked eye, but the microscope and telescope showed how very short sighted such people are.

Mrs. Morrison then took a seat at the organ and played "Nearer, my God, to Thee," the audience joining in singing the words. At the close Mrs. Williams walked up to a little table in front of the cabinet and made a neat little speech in a sweet and sympathetic voice. She told the audience that much of the success of the seance would depend upon them and the conditions they would give out.

#### SHE THEN ENTERED THE CABINET.

and the curtains were let down. There was some more singing, and the voice of Little Bright Eyes, the spirit child that always attends Mrs. Williams' cabinet, was heard, bidding all good evening.

She mentioned the names of several persons in the audience, who answered to their names. While Bright Eyes was still talking, the manly figure of Frank Cushman, the writer and lecturer on Spiritualism, put the curtains aside, and appeared at the cabinet door, speaking in his strong, deep-volumed voice. He said there were a great many spirits around, many of whom were new to Mrs. Williams' cabinet, and he would not himself take up time, but generously give the strangers a show. Several persons who had known Mr. Cushman in life went up to the stage and

#### DECLARED THEY RECOGNISED HIM.

"Papa Holland," the spirit-control and director of the seance, stated that there very many spirits around, among them Judge George Barnard, the Carey Sisters—Alice and Phoebe—Dr. Dio Lewis, Daniel Webster, and others. Should the conditions prove sympathetic all these spirits would materialise, and appear to the audience. Several spirits now appeared at the door of the cabinet in quick succession, and called for relatives in the audience. In every case they were recognised by friends, who answered to the names called.

Already a remarkable feature of the seance developed itself in the great variety in appearance, size, age, sex, and dress of the spirits who kept trooping out. Then Daniel Webster made his appearance, and said it was good for the audience to be there. An old gentleman, who said he knew Webster in life, went up to the cabinet, and declared himself astonished at the fac-simile of the great orator.

## THEN A VERY HANDSOME YOUNG

woman came out of the cabinet, and said she was Fanny Hazzard, the daughter of Thomas L. Hazzard, of Providence, R.I., and that she recognised among the audience a Mr. Newton, who was a great friend of her father. Mr. Newton responded that Mr. Hazzard was an old and dear friend of his. This spirit was very beautiful, very distinct, and won the admiration of all present.

Next a tall, motherly-looking spirit appeared. She said she was Martha, and asked if her son, a Mr. Kidd, was in the audience. Mr. Kidd responded, when she told him she had Annie with her. Mr. Kidd also recognised Annie. He had a talk with them at the cabinet, and the two spirits dematerialised in sight of the audience. It was a remarkable exhibition.

## A GENTEEL, SLIGHTLY PROPORTIONED SPIRIT

was announced by "Papa" Holland as Mary Cunningham, and called for her mother. The latter, a lady dressed in mourning, recognised the spirit, and had a most affecting interview with her in front of the cabinet. Mother and daughter, between whom a very deep affection seemed to exist, were strongly affected.

## A SPIRIT THEN ASKED

for a Mr. Florentine, and a gentleman about the middle of the audience answered to the name. The spirit said he was his brother, and Mr. Florentine remarked, "That is right." But the spirit said he could not materialise just then—was not strong enough, but hoped to be soon.

A spirit who called himself John Ennis then made himself known, and asked if there was any person present who recognised him. No one seemed to know poor John, and he retired, a forlorn spirit.

## "MARK MOSS," SAID GUIDE HOLLAND,

"is the name a spirit gives, and she says she desires to see her mother." A middle-aged lady down in the audience recognised the spirit as her daughter, and had a seemingly satisfactory interview with her. She had with her a lady named Beach, whom Mrs. Moss recognised as a friend who had passed over the bourne whence no traveller is said to return, but that is apparently the case no longer. Two distinct forms of young women then appeared at the door of the cabinet, and while the curtains were held aside by spirit hands they dematerialised in view of the audience.

## THE REHABILITATED SPIRIT

William Rednock next appeared to a female friend in the hall, and she recognised him, and held quite a conversation with him, which appeared to make the lady happy. He wore a swallow-tailed coat, and had black beard and moustache, cut short, and looked remarkably like the picture of old John Young, once the chief of the New York police.

Henry Revitte was called up from the body of the hall, and had an emotional interview with a very pretty little female spirit. At this point "Bright Eyes" broke out, and flung a lot of humorous prattle at a Mrs. Kane, and gave some side remarks to Wilson McDonald.

The spirit of Mary Graff walked around with her mother, and then a brace of spirits announced themselves as S. B. Brittan and Dr. Dio Lewis, after which came the spirits of Frank Newton and Gerald Stanley. A tall lady in the audience, with an abundance of grey hair, but a fresh and young-looking face, recognised her son in the next spirit. The mother was greatly overjoyed, and invited the audience up to see her boy.

## THEN CAME JUDGE GEORGE BARNARD

who was recognised by a lady friend in the audience, and also by a gentleman, both of whom assured the MERCURY representative afterwards that there could be no doubt whatever of its being the veritable Judge Barnard.

Alice and Phoebe Carey came next, and a young man named Dyer put on material form, and came out to look for his mother.

Some twenty more spirits followed, and the seance, after lasting nearly two hours, came to a close.

COLD words freeze people; hot words scorch them; bitter words make them bitter; wrathful words make them wrathful. Kind words produce their own image on men's souls; and a beautiful image it is.—G. G.

## THE LYCEUM.

THE Lyceum has been well attended during the past month, and some excellent lectures have been given by Messrs. O'Dowd, C. Bamford, and Thompson. In the early part of the month a special evening meeting was held for drill in Calisthenics and marching, followed by an entertainment for the young folks, consisting of Shadow Acts, contributed by Mr. Thompson, illustrating the Barber's Shop, Dentist's, etc., which were provocative of much merriment. Mr. Vevers provided microscopes. Fruit and confections were distributed, and both young and old appeared to thoroughly enjoy themselves.

A subscription is on foot for the purchase of a new Organ for the Lyceum, and we are requested by Mr. D. Clay, leader of the Choir, to acknowledge the receipt of a cheque for £3 from Mr. Sydney G. Watson.

SOME ten years since, Dr. J. Hitchman, of Liverpool, delivered an address before an Eclectic Medical Institute, showing that medical science could not occupy a sound basis whilst it recognised only the physical side of man, and ignored the existence of the spiritual. In the decade which has intervened, his ideas have made substantial progress, and in the *Age* of April 14th last, we find a leading article affirming that to the philosophic physician of the near future, "the study of Psychology" will be as necessary as the study of anatomy. In the same article it is pointed out that the psychologist seeks to comprehend man in his completeness, as body, mind, and spirit, which it opines will lead to important results.

THE Rev. Geo. T. Walters, the popular minister of the Unitarian Church, Eastern Hill, has resigned his pastorate, and shortly proceeds to Sydney. At a meeting of his friends and supporters held at the Church yesterday, it was determined that in recognition of his eminent services in the cause of religious freedom, and the high-minded thoughtful discourses he had delivered in connexion with the church, a testimonial should be presented to him before his departure. A committee was formed, and over £30 immediately subscribed in the room.

WE notice Mr. C. Bamford is advertising W. Eglinton's splendid volume at below publishing price. It was published for less than its value, the illustrations having been contributed gratis, and at the present price it is the cheapest book we have seen for a long while.

IT will be observed from an advertisement in the present issue that Mr. W. R. Price, of London, has taken Rooms in Russell-street, where he is practicing Curative Mesmerism. Mr. Price has an excellent reputation as a Healer, and has been very favourably spoken of in the columns of *Light*.

WE have received the Manifesto of the Australian Socialist League, the head quarters of which are at Sydney. It is a very temperate one, in harmony with the Socialism of Robert Owen. Want of space prevents our reproducing it in this issue.

## 'TWIXT TWO WORLDS.

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