



THE

# Harbinger of Light.

A  
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM  
AND THE HARMONIAL PHILOSOPHY.

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

No. 221.

MELBOURNE, JULY 1st, 1888.

PRICE 6d

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again, in reference to that part of the quotation where the preacher says that the "very capacity for thinking such a thought would have been its own evidence of its being true," the critic truly says, "You may search theologic writing for fifteen hundred years and you can find nothing that looks like this thought: to all the canons it is heresy as rank as was ever uttered, but it is true as the universe."

IN our last issue we referred to a recent deliverance of Bishop Barry's, at Sydney, as an indication of the tendency of thought amongst the more advanced theologians towards Spiritualism and ideas in harmony with the Spiritual Philosophy. Since then our attention has been called to a series of articles in the Kansas City Journal, reviewing the utterances of religious leaders of various denominations in America, with the view of illustrating the same general tendency to more advanced ideas, including Evolution and Spiritualism.

A portion of another extract from Mr. Herford's sermon is worth reproducing. In endeavouring to show the relation of science to religion, he says: "Science will hardly demonstrate the spirit of God any more than religion will prove the atomic theory. But what I do look for is, that science shall lay the strong foundation of facts on which religion may stand firmly, and with the inward eye see yet a little higher. I think that science may show us more and more such forces and meanings in the world that we cannot help feeling that in them is God. I think that it may show us such a trend and tendency in the past as bespeak a greater and illimitable future. I think that it is just this help that science is giving us in the present day, and I never see the force of it more than when I connect in one long, sweeping thought this modern theory of the evolution of the past with Paul's foreshadowing of that greater evolution yet to be—the manifestation of the sons of God, the bringing out this latent sonship and divineness that is in every child of man."

One of the sermons criticised by the writer is by the Rev. Brooke Herford, an independent minister of Boston, wherein he endeavours to bring Paul and Darwin into harmony in the matter of Evolution, by characterising the former as an Evolutionist with regard to the future, and the latter as one with regard to the past. The writer is somewhat amused at the Rev. gentleman's theory, which certainly savours of special pleading, but goes on to show that when the minister warms up to his subject, he gets into the spirit of the thing, and forgetting all restrictions of doctrine, speaks thus: "Suppose man has come up from some brute nature in the dim recesses of the past; try to imagine, then, that brute nature conceiving the thought of this manhood that would some time be, and struggling to tell its fellows of the forest haunts that all the meaning of their fierce, brute life was to bring out man! Why, one feels that the very capacity for thinking such a thought, would have been its own evidence of its being true; that a creature capable of thinking that was already on the way to it. From brute to man, from man to angel!"

Here are beautiful thoughts—religion and philosophy without dogma—eloquently expressed in the pulpit of an orthodox church.

The Rev. J. Minot Savage is quoted in the same direction, but then he is an avowed apostle of advanced thought, and such ideas are to be expected from him.

The quotation as is pointed out is in harmony with the new theory of unfoldment, viz, that life is progressive, and that this law is as immutable as God. And

Briefly commenting upon the modification of religious ideas with regard to immortality, or continuity of life, and the dying out of the belief in a literal resurrection, the writer next quotes from a sermon by the Rev. Dr. Hershey, of the Sixth Presbyterian Church, Washington who after asserting that the soul has an immediate consciousness after death, goes on to say: "Whatever may be said of Modern Spiritualism, it has at least settled this, that death does not end all, and that the spirits are

in conscious state, and that communication between the spirit-world and ours cannot be regarded as a scientific impossibility."

This is plain enough, even plainer and more positive than Bishop Barry, for Dr. Hershey affirms the Spiritualists' postulate as proven, which by the law of evidence it undoubtedly is and has been for some time past. Indeed, the literary commentator on Dr. Hershey admits that the "scientific" form of his expression was in harmony with the cosmological premise—that the scientific method, and not the assumed revelation, was the only way the subject of life here and hereafter could legitimately be studied, and thereby affirms the legitimacy and appropriateness of spiritual manifestation. There can be no doubt the persistent publication of evidence of spiritual communion and manifestations is telling and making an impression more or less marked upon the religious thought of the age.

Self-interest, prejudice, and social reasons, cause the majority to ignore, or affect to ignore, its influence, but ever and anon, and with growing frequency, some religious leader is impelled to speak his mind and make known to the world the expansion of his ideas above and beyond the limitations of his creed; whilst the fact that the congregations receive their utterances with favour, is an indication of the evolution of more advanced ideas among the community at large. Religious thinkers, both lay and clerical, are evidently moving on to a higher plane, and Modern Spiritualism, though still reviled by many, is the lever which is raising them to it, and giving them broader conceptions of man's nature and destiny.

#### THE SCIENTIFIC VIEW OF THE STATE AFTER DEATH.

BY DR. CARL DU PREL;

*Translated from the "Sphinx" for the "Harbinger of Light,"*

BY C. W. ROHNER, M. D.

##### INTRODUCTION BY THE TRANSLATOR:

"Good wine," it is said, "wants no bush;" and the appearance of royalty—especially soul-royalty—is its own introduction. Although the readers of the *Harbinger of Light* have long been made familiar with the far-famed name of Dr. Carl du Prel, still only a very few of them could have had an opportunity of becoming acquainted with the above masterly essay which appeared in three successive numbers of *Sphinx*, of 1887, and of which I have hitherto seen no translation in any English paper accessible to me.

My sole object in translating this essay was to point out to the English readers the highly original and philosophical mode of treatment adopted by Dr. Carl du Prel for the solution of the difficulties and the illumination of the obscure spots of the knotty subject of Spiritualism with its only too positive facts; and to show them how careful we all should be in our selection of theories invented for the explanation of these facts.

It will readily be conceded by all competent judges that Dr. Carl du Prel and the late Baron Hellenbach are amongst the most reliable exponents of a scientific Spiritualism, and have by their uninterrupted labours given our cause such an immense impetus on the continent of Europe, within the last few years, that it is no longer safe for the highest materialistic authorities, in whatever department of science or literature, to sneer at their researches, or treat our efforts either with sarcasm or the silence of contempt.

With these few simple remarks I dismiss our readers into *medias res* of the essay itself.

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Apparent truth and real truth differ often so much from one another that they almost reach the degree of contrariety. The sun, so it appears, travels round the earth; in reality, however, the exact opposite is the truth! In death, so it appears, we die and vanish, while the world is supposed to remain. In reality, however, it is we who remain and the world disappears; that is the world of which our senses have presented us with a picture or image.

Grave mistakes must have been made with regard to the problem of the soul, from which problem depends both the *if* and the *how* of its immortality.

The answers to these questions might have been given long ago, if they had been looked for in the right direction. The simplest answer, however, would in any case be that which answers simultaneously the *if* and the *how*.

That death destroys the external, corporeal, man is doubted by no one. Immortality was all along thought of as the continued existence of the soul, and of the soul itself, our own self-consciousness, was relied on as the only informant. The erroneous assumption, therefore, which may be traced throughout the whole history of philosophy, consisted in this, that the whole contents of the soul would be discovered in our self-consciousness.

This is a mere *petitio principii*—a begging of the question. To see through this error we have only to take into consideration that our self-consciousness is the product of our biological development, and that therefore we cannot under any circumstances contend for the end of this process as if it had already occurred.

I place, therefore, at the head of the inquiry a proposition borrowed from the "Philosophy of the Mystic!" Self-consciousness does not exhaust the contents of its object; soul and consciousness do not cover or overlap each other; the circumference of the one is not equal to that of the other; the soul projects beyond its consciousness. How far it does so, and in what direction, will be the object of our inquiry.

In the place of that prejudice should have been put solid conceptions about our internal substance; then we should have found without much trouble—and not only now in these latter days—that in thinking, feeling, and willing, there are also unconscious parts, the result of which is only empirically known, and become an object of consciousness without our being able to discover any traces of these soul-functions in our consciousness.

We should, therefore have asked the following question concerning the soul: What are we during life? And in the answer to this question we would also have found the reply to the question, what do we become after death?

If the correct idea of our inner being is once reached, and if the changes which take place with us during the process of death are properly fixed, then by a simple subtraction we are able to arrive at a knowledge of the future state. That there is nothing left over in this subtraction is the belief of the Materialists, because they put at the head of the soul an erroneous conception: that in this subtraction there is something positive left over, is the belief of the Spiritualists; but they also have started from an insufficient and inadequate conception of the soul, and are consequently unable to defend themselves against the attacks of the Materialists.

Let us, therefore, in the first place examine the question,—What are we in this life? In our self-consciousness lie wrapped up sensation, thought, and volition. It is not admissible that thought and sensation, considered separately, can outlast death; this would lead us to the unrealisable conception of pure spirits. If, however, we put the accent upon the will or volition, we place our feet upon the track of a correct solution.

Will, crystallised into an act, presupposes an organism set in motion. Now, in what relation does this organism stand to the will? What applies to the whole animal kingdom equally applies also to man; organisation and soul correspond with one another; the animal has no

instincts, no passions which are contradictory to its organisation; the organisation is so arranged that it serves as the instrument of the instincts and the passions.

Will and organisation stand in the closest relationship to each other; the organs are the servants of the will; will and organism are no strangers to each other; it is not through an accident in the order of the universe that they meet—such as through Pythagorean metempsychosis—but they are intimately interwoven with one another; they coalesce.

A superficial consideration of this relationship leads to the materialistic conception that a certain will is the result of a certain organisation. A deeper inquiry, however, teaches us that the will, which so unerringly finds its instruments so needful to it from its innermost nature, has created these instruments for and by itself, and that the soul, therefore, is the organising force.

This is the great truth which Schopenhauer has recognised: the will is the thing *per se* which underlies every organisation. The same will which protrudes the elephant's trunk is also the same will which has made the trunk grow. If the calf tries to butt with its horns which have not yet penetrated through the skin it becomes clear that this *will* to butt is the same will which has formed the instrument for butting.

The will, therefore, is the thing *per se* in man. This has been proved by Schopenhauer. But what he did not prove is: (1.) That this substance in man is identical with the substance of nature. (2.) That this will is blind. The will is only blind as viewed from the standpoint of our self-consciousness, which throws no light on the organising functions of the soul. The will is not the whole soul, but only one of its functions, and therefore we must alter Schopenhauer's conceptions and say: the thing *per se* in man is his thinking, feeling, and organising individual soul.

If, however, the organising soul passes beyond the sphere of our self-consciousness, the thinking soul must do the same. To say the least of it, we are bound to admit that what is a fact with regard to one function of the soul is most probably also a fact for the other functions. The empirical proof for this is, however, found in those transcendental psychological faculties with which somnambulism has made us acquainted.

In this state, as I have shown in the "Philosophy of the Mystic," the organising soul becomes also an object of self-consciousness; and this process must necessarily carry with it the remarkable phenomena of the inner self-contemplation, or self-exhibition, as well as those remedial prescriptions given by somnambules.

From the fact that the formation of our organism in the uterus, as well as the organic functions during life, have no light thrown upon them by our self-consciousness, some have prematurely drawn the conclusion that they are in themselves unconscious. These facts have been made simply to rest upon external laws of nature; the physiology of man has been unjustly divorced from his psychology.

By this erroneous presupposition, that the soul has no direct concern with physiology, *id est*, with the organism, the purely spiritualistic conception of the soul has been reached, and to such a conception of the soul it was impossible to prove the soul's immortality; but this proof flows spontaneously from the recognition of the soul as an organising principle; for in this recognition we gain also the necessary basis on which rest the transcendental psychological functions, viz., the astral body, by means of which the soul is enabled to make a continuous use of its organising function.

All we have to do, therefore, is to furnish the further proof that the organising and thinking faculties residing in us are identical. This proof I have already furnished in two directions; for in the "Philosophy of the Mystic," it has been shown that, in the state of somnambulism, thinking takes an important part in the organising functions; so much so, indeed, that these functions become self-conscious. In our Mystic psychology, on the other hand, has it been demonstrated that the organising function participates in the thinking process; for only in this manner are we able to show those analogies of both functions which are manifested in the projection of the

organs (meaning the double, and spirit materialisations, so called.—Translator); and in the Golden Ratio (Vide article on the Golden Ratio, translated in the *Theosophist* of February, 1888, from *Sphinx*, by Xavier Pfeifer.).

We have thus two series of facts, both of which demonstrate that the soul projects beyond our self-consciousness, and that the organising and thinking faculties are identical. Man, apparently dualistic, consisting of body and soul, is thus monistically explained. And by this monistic explanation, both Materialism and Spiritualism are thoroughly refuted. Death cannot signify or designate the annihilation of the individuality in the materialistic sense, because death destroys only the product of the organising soul, but not the producer. Death, on the other hand, is equally unable to sever the bond which connects soul and body in the spiritualistic sense of the word; for the question arises, why (and also how?—Translator), should the thinking function of the soul continue and the organising function not? Thus we have all the necessary constituent parts of the doctrine of immortality united in one; but we also have thereby set in a clearer light the condition and quality of the future state.

Kant says: "We do not even know properly what man really is, although it might have been expected that our consciousness and our senses would give us information of this; still less shall we be able to guess what man will be."—(Kant: Natural History of Heaven. Conclusion). In these words Kant also points out that we only obtain a firm hold of the problem of the future state after having settled the preliminary question: what are we in this life? Let us, therefore, proceed in this direction.

If the soul reaches or projects itself beyond the self-consciousness, it becomes necessary for us to distinguish between our person—as the content of the self-consciousness—and our subject, *id est*, the projecting soul, to which we must ascribe not only the organising faculty, but also the empirically rarer phenomena of transcendental psychology. Thus we see that the difference between the person and the subject is a very significant one, nay, even an indeterminably great one.

We are, therefore, immersed into this earthly order of things only with one part of our being. To speak more accurately, only the product of the soul is placed into this order, namely, the body, which is exposed to the influences of the external world, especially so the brain, which receives through its organs of sense the impressions of the outer world. As, however, the transcendental psychological functions of the soul, although only exceptionally, make their appearance already in this world, it necessarily follows that the earthly person and the transcendental subject must exist together simultaneously. The present and the future life, properly speaking, do not follow one another, but are contemporaneous.

For the sake of explanation of what has been said here let us assume that our five senses exist in a state of isolation from one another; that the impressions received by them do not flow into a common receptacle of consciousness (called by some *sensorium commune*.—Translator), but that each sense has a separate consciousness of its own. Under these circumstances it would be obviously wrong to speak of one person only, for there would evidently be five persons. The subject—man—would, therefore, consist of five persons. And still further, each of these five persons would live in a different world; for what the eye sees has not the slightest resemblance to what the ear hears, the hand touches, etc. We should consequently have five worlds for five different persons, and still we would be obliged to admit with respect to these five persons and five worlds that they are coincidentally existing in the same space; which becomes indeed immediately manifest when we put in the place of the five isolated consciousnesses a common consciousness for all our five senses. This is the reason why our person is *one* (unity), in spite of the plurality of the senses; and this also is the reason why the world, too, is *one* (unity) in spite of its difference for each of our senses.

In reality, therefore, our five distinct persons are fused

into one personal unit. But going a step higher, we find that this separation does really exist. We must distinguish the unitary, but fundamentally five-fold earthly personality, from the transcendental subject, because the latter lies outside the earthly consciousness; and in a similar manner we must also distinguish the world of sense in which our person lives from the world of the transcendental subject.

Transcendental perception and the sensory perception do not flow into *one* consciousness; we have, therefore, two persons for our subject—one in this world and another in the next world; but the manner of perception is also totally distinct from each of these two persons; consequently, we have also two distinct worlds, although with regard to space they are perfectly coincident. These two persons, however, and these two worlds exist contemporaneously.

Now, death only destroys the earthly personality with its five modes of perception, and with the destruction of this personality our sensory world image disappears also. But we as transcendental beings remain, and we must recollect that we shall not be transferred into a spatially separated "beyond," but shall at any rate at first remain in the same locality. The beyond is only a beyond with respect to the threshold of perception.

The question, therefore, what are we in this life? is thus answered, so far as the problem of immortality is concerned. We have in this life the contemporaneous existence of the two persons of our subject; these two persons existing in two totally distinct, though spatially coincident worlds. The separation of the persons and the worlds consists only in the isolation of the sensory from the transcendental consciousness.

Now, since death is only able to remove the earthly personality, it follows as a matter of course, and by a simple process of subtraction, that the transcendental subject remains, for which, therefore, the reality of its immortality is demonstrated. The manner and the how of this immortality can be no other than that which manifests itself already during the somnambulant state, and all that is still left for us to do is to add to the transcendental subject as normal, and probably potentialised faculties, that which in our earthly life presents itself only as an abnormal faculty.

If we allow the existence of man to begin with his birth, and if we permit his being to be absorbed by the contents of his self-consciousness, it will eternally be impossible for us to prove his immortality; for we are compelled to make this concession to Materialism, that man's sense-perceptions are dependent on the organic apparatus of the brain; and we must confess that it cannot be admitted that we acquire a totally new faculty of cognition after death.

We cannot become immortal by a change which only begins to take place in death. Only something already existing, though latently present, is able to survive death. This, to our consciousness, latent something is the transcendental subject, the organising and thinking soul. The organising soul exists prior to the body, and survives the body; the pre-existence and the post-existence of the soul are, therefore, necessary consequences which follow naturally from those empirical facts which have been considered and studied in the monistic psychology; whilst the thinking nature of this organising principle is derived from the facts of transcendental psychology. Both modes of existence in which the soul has not yet assumed the earthly body, nor yet divested itself of it, are different from the earthly existence which lie exactly between them in the middle.

In this earthly existence we are confined to the consciousness of our senses, and hence it follows necessarily that we enter into this life devoid of memory or recollection (not always.—Translator), in just the same manner as also the somnambules wake up from their transcendental existence without remembering anything (not always.—Translator). But just as little as the transcendental mode of existence can be acquired by death only, just as little can that transcendental world be lost in the birth; it must rather exist by the side of and during the earthly existence in an undiminished degree,

although it recedes from, and is not manifest to, our sensory self-consciousness.

Herewith we have gained and established two important propositions for our problem. (1) We are not immersed with our total being into our present earthly existence; our self-consciousness during this life is confined within the limits of the sensual form of our apparition (or epiphany—Translator), the transcendental subject (in the normal state) remains unknown to us. (2) This transcendental subject cannot be annihilated through its partial immersion into the earth-life; it therefore necessarily follows that the two persons of our transcendental subject co-exist simultaneously during our earth-life; the life beyond is not a life into which we have to enter, but a life in which we already are at the present moment—now.

These logical consequences are confirmed by the facts of the philosophy of the mystic: the organising force of the soul is present in the state of pre-existence, without which the earthly birth would be impossible. This force is present during the earthly life, as the double proves. Finally, it is also present after death, which is proved by innumerable cases of materialisations and apparitions of spirits.

In a similar manner a transcendental mode of cognition must exist before birth, for the earthly reason cannot have its origin in unreason or no-reason. Such a transcendental cognition is further present and manifested in our earth-life; for instance, in the clairvoyant penetration of the conditions of time and space, which could not be corporeally effected; and lastly, this faculty remains with us after death, which is made to appear in the parallelism of the faculties possessed alike by somnambules and by spirits.

The human mind can acquire certainty in its knowledge by the aid of deductive logical sequences, derived from an irrefutable proposition placed at the head of an argument, and also by the aid of inductive inferences derived from the facts of nature. The highest degree of certainty is obviously reached when the same result is obtained by the application of both methods of ratiocination.

Now, I have placed at the head of my past inquiries certain natural facts, especially Professor Kapp's organic projection; from these facts follow deductively the facts of the philosophy of the mystic, the double, the spirits and the spirit-manifestations. If, however, we place these mystical facts of our experience at the head of our proposition, we derive from them inductively the facts of monistic psychology, the organising faculty of the soul.

Let us now compare this high degree of certainty with that gained from a totally distinct domain:—When Kant explained the origin of our solar system, he premised a disputable proposition, viz., the existence of cosmic *nebulae*. The existence of such formations was, as is well known, disputable in his days. These *nebulae* were looked upon as accumulations of stars which appeared only as connected formations because of their immense distance. Kant's hypothesis was nevertheless adopted by men of science, because it allowed them to derive deductively from the then disputable proposition the particular condition of the solar system, viz., the rotating central body, the uniform movement of the planets, the rings of Saturn, etc. Since that time the existence of real and not only optical cosmic *nebulae* has been demonstrated by spectrum-analysis, and we are now able to prove Kant's hypothesis by the appearances and phenomena of those *nebulae*, as also from other facts of the solar system since discovered.

My explanation of the human riddle, however, starts with indisputable facts of nature, deriving from them by the method of deduction a series of logical sequences, each of which is covered and justified inductively by facts of experience. The resistance offered to this hypothesis lies, therefore, by no means in its defective logical demonstration and justification, but solely in the fact of not being in harmony with our habits of thought, the discrepancy between which is so great that on account of it we deny even positive facts, if they are found not to square with our systems, *id est*, with the conceptual precipitate of our fashionable habits of thought.

If we have now established the reality of immortality, both deductively and inductively, all that is left for us to do is to prove the how, or manner, in which it is established. Little is gained by putting the state after death on the same level with the state before birth, of which we know nothing. Light, however, is shed over the matter by taking into consideration the contemporaneousness of the transcendental and of the terrestrial man. It must be admitted that the transcendental consciousness is isolated from the terrestrial consciousness by the brain and its threshold of perception (sense-limitation) (1); but this isolation cannot be a complete one, because this threshold is a biologically, and consequently also individually, changeable one. In states of suspended sense-life we can see the transcendental life shining through—although this is not done with complete clearness. The inference drawn from the somnambulant mode of cognition and action, as applying to the life beyond, is therefore justified.

In accordance with the contemporaneous existence of the two persons in our transcendental subject, designated in the words of the apostle Paul (2): "We walk here on earth already in heaven (Phil. iii., 20), it is at once highly probable that our transcendental being can, in exceptional cases, become the object of experience. We cannot be divided in two totally separate halves; for that which separates these two halves is a movable threshold or partition-wall.

But the characteristic mark of transcendental functions would be their inexplicability on the basis of merely corporeal conditions; and this is the reason why they become objects of experience only after the cessation or removal of the terrestrial phase of existence. But from these functions we can draw inferences as to their functions in the yonder life, in accordance with the simultaneous existence of both halves of our being. The earthly birth is not a transcendental death, the earthly death is no transcendental birth; birth and death concern only our corporeal being, the transcendental being remains intact or unaffected by these changes. Just the same as the transcendental being manifests itself in life, so also must, in essentials, be its condition after death, which leaves it unaltered.

The younger Fichte says: "A certain quasi anticipatory description and picture of the future states is impossible, and almost contrary to common sense, for the very simple reason that all points of comparison with which we intended to dress up that picture would plainly and obviously be borrowed from the mode of sense-consciousness impressed upon us in this our present life, and these impressions, being exactly the ones of which death robs us, can have nothing in common with any future mode of perception. All we can do is to picture to ourselves the future states of existence from a negative point of view, as a total divestment of our senses." (3). This is very true in a fashion, but if it is impossible to explain the functions of the future state; if, for instance, the seeing from a distance is quite an inadequate expression; if, in fact these functions can only be represented from a negative point of view, as sense-divestment or freedom from a body, this need not hinder us to follow up and study their equally inexplicable analogies presented to us in this life. These analogies are also given with reference to the negative condition of the appearance of transcendental activity which shows itself in the sense-divestment; for this reason sleep has always been called the brother of death, and this is really the case, for we know that during sleep, with the shifting of the threshold of perception, the first beginning of the transcendental functions take place. Their highest potentiality is reached during the ecstatic state, and then also has the negative condition, the sense-divestment, attained its highest degree, as it is well known that the ecstatic resembles a dead man as far as his body is concerned.

Glimpses of the future state cannot be obtained in any other manner than by carefully following the footmarks of the future state as found by us in our present state of existence, of which the future is or may be a mere continuation. This kind of proceeding on our part is perfectly justified, because these traces of freedom from a

physical body show a wonderful aptness for transferring them into the territory of the yonder life; and still further, because these traces only acquire a proper significance and due interpretation if they are regarded as able to assume after death a higher degree of importance; and finally, because there exists neither right nor reason to allow these germs or beginnings, so well adapted for a continuation in a future state, to drop out of our calculation as proper factors of that future existence of ours, and to go in search for a third mode of existence to be obtained after death, the portraiture of which could then represent nothing else but the work of an idle imagination and phantasy.

In fact, all students who have occupied themselves with transcendental psychology have involuntarily drawn conclusions from their study with respect to the future state. So says Plutarch already, who, when speaking of sleep, calls it the lesser mysteries of death—*ton hypnon einai ta mikra tou thanatou mysteria*. (4). This dictum, the practical application of which may be regarded as the true object and work of Splitt'erger (5), is already true of the ordinary sleep, but still more so of the somnambulant sleep, and particularly in the mouth of Plutarch, who, as high priest of Delphi, had special facilities offered him to study the phenomena of Somnambulism in the female priestesses does this dictum acquire a most prominent significance. The Latin poet, Aurelius Prudentius Clemens, also having been apparently well acquainted with Somnambulism, drew from it inferences with respect to the future state, for he says in his work "*De Integritate Anime*:" "Do you doubt that the soul can fix a steady look upon objects which are hidden to the body, since you know that when our eyes are closed by a beneficent sleep, our soul, full of vitality, is able to see distant things and places, extending its vision over fields and seas to the stars, by simple will power? If the soul during her life-time possessed already so extended a view of things, how much more extended will that view be when it has left its mortal cloak in the grave?"

To pass over at once to more modern times, it must be mentioned that Schelling also has recognised the high value of Somnambulism for the establishment of the fact of human immortality. He says that in the somnambulant state a spiritual exaltation and a relative liberation of the soul from the body is possible, such as never takes place in the normal state, and that through this liberation from the tyranny of the outer life absolute painlessness and that ecstatic pleasure arise which showers voluptuous sensations all of a sudden upon those who a little while before were writhing in the agony of pain. If such a state, says he, is already possible in our earth-life, if everything, surrounding the somnambles, evidences the highest degree of consciousness, just as if their entire being had been compressed into *one* focus, including the past, the present, and the future; if far from losing their memory, the past as well as the future is set in a higher order of light for them, does it not follow from all these phenomena—thus asks Schelling—that the spiritual essence of our corporeal being, which accompanies us in death, was already present in us during our life-time here on earth; that it is not born just after death has set in, but that it becomes then only liberated, and is made to appear in its true colours, so to speak, as soon as the senses and the short life-veil permit it to disengage itself from the external world? (6). He goes on to say further, that the state after death is the more real one than the state of the earth-life, for the simple reason because a vast amount of what is purely accidental, or unessential, is mixed up with our present life in consequence of which the essential data of our real spiritual life are weakened and obscured. He calls the inner future state straightaway *clairvoyance*. If this spirit, he goes on to say, is liberated from the accidents of earth-life, it becomes all life and strength; the bad spirit becomes still worse, and the good spirit still better. (7). His disciple, the state-counsellor, Beckers, who made original experiments in this field of enquiry (8), arrived at similar conclusions. Through the magnetic phenomena, he says, we have been experimentally brought in contact with a state of being which is justly called a higher state. That this

state resembles the state after death, which itself would be nothing more than an uninterrupted state of clairvoyance. "It is possible that the explanation of these processes may yet remain hidden to us for a certain length of time; but is it not already an invaluable advantage to know that such a relative liberation of the soul from the body (a true *soul-accouchment*) is at all possible, and that with this *soul-accouchment* is connected an unspeakable sensation of pleasure and happiness such as we never felt during the sleeping or waking moments of this life of ours? And must we not, moreover, attach a certain degree of importance to our undeniable experience, that exactly during the purest somnambulant state the conviction of our personal *post mortem* survival becomes most firm and decisive, nay, far more intimate and unassailable than this is the case in our ordinary life; and that, as far as we know, there is not a single case on record of either a denial or doubt of that continuity of life after death, although this ecstatic state may have occasionally been accompanied by the most disturbing and morbid imaginations? What, after all, is therefore more probable or nearest to the truth than the analogy which exists between those phenomena and the state after death? If already at a time when the liberation of the spirit from the body is still incomplete, the interiority of the consciousness reaches so high a degree, are we not entitled to draw the inference that death itself will exert a gathering rather than a dispersing influence on us, an influence of an interiorating rather than exteriorating nature."—Schelling, I. 9, 67; and is it not perfectly fair to conclude that it is exactly this interiority of the consciousness which represents the state into which the best of us (9) enter after death.

Phillip Island, 7 | 6 | 88.

#### NOTES.

(1). There is no word in the English language which can be properly made to render the exact meaning of the German word, so often used by du Prell, *Empfindungsschwelle*, and translated by me defectively as "threshold of perception," and in brackets, "sense-limitation." A French writer translates the word by "*la limite de la sensibilité*," but I must leave it to the spiritual intuition of our readers to make the proper choice of the renderings here given for themselves by dwelling a little on the subject in question; for without due attention and earnest study the reader of this grand and important essay will not be able to derive the great benefit and deep knowledge from its perusal which it certainly will convey to those of our spiritualists who often speak so glibly of the positive science of Spiritualism without hardly knowing what they are talking about.

(2) This is not the proper translation of the Greek text, neither is the English translation of the passage: "For our conversation is in heaven," very clear. Both the literal, and also the spiritual version is this: "For our state of earthly citizenship had its beginning already in heaven." This plainly points to the pre-existence of our souls in another state, here called heaven; but it need not be always heaven, but quite the reverse, according to the surrounding circumstances and character of the reincarnated spirit. The Bible contains other and still more pointed allusions to the pre-existence of the soul of man in a different state anterior to his birth on earth. But this is well understood by careful readers of the Great Book, which is so full of the profoundest and most advanced Spiritism and Spiritualism, and requires no further elucidation of the subject on my part.

(3) Fichte: Anthropology, 361.

(4) Plutarch: Cons. and Apoll. c. 12.

(5) Splittgerber: Sleep and death.

(6) Schelling: I., 9, 66-67.

(7) Schelling: I., 7, 477.

(8) (—) the two-fold life of the spirit.

(9) As also the worst, let us hope, after proper expiation by renewed incarnations.

#### THE LYCEUM.

THE Lyceum has been fairly attended during the past month. Last Sunday there was an extra attendance of visitors to hear Mr. Jas. Stirling's lecture on the "Glacial Period in Australia," and they were well repaid for coming, as the lecture was highly interesting and instructive, eliciting lively expressions of approbation from the audience. The recitations given by members were well chosen and equally well spoken. The organ fund is growing, and it is expected an instrument will be purchased during the present month. On account of the short time available for an address at the afternoon session, Mr. Stirling's lecture had to be considerably condensed, but he has consented to repeat it in *extenso* at one of the morning sessions.

#### MR. C. H. BAMFORD'S LECTURES.

MR. BAMFORD commenced his second course of lectures at the Horticultural Hall, on Sunday evening, June 10th. There was a numerous attendance; the chair was occupied by Mr. W. H. Terry, the subject being, "The Spirit-World: its Location, Conditions, Inhabitants," etc.

The spirit-world, he said, was a reflex of earth-life, with less shadow and more sunshine in it. It was not far away; that portion of it from which we received our most direct communication consisted of zones or belts, like concentric rings, around our planet. When spirits beyond these spheres communicated with mortals, they generally did so through intermediate controls.

Man had two births—the one into the physical world, the second into the spiritual world. The speaker had recently a clairvoyant vision of death; saw the spirit disengage itself from the physical body and join the friends awaiting it on the other side. The characteristics of the individual are retained for a considerable time after leaving the body, and sympathy with earthly conditions maintained, but this lessens in time, and the spirit's aspirations tend upward, away from earthly attraction.

Conversation is not carried on orally, but by inspiration; each sees and knows the thoughts of the other as they are formed, and thoughts are perpetuated to be recalled when needed. The quality of the thought is indicated by its colour. Many spirits have prevision, seeing coming events long before they are apparent to our earthly vision. The powers of locomotion far transcend those of earth—to will to be at a place is to be there. Will power is all potent, things that are objective to mortals are subjective to spirits. No spirit loves the lazy man, for with them all is activity, will, energy, and work.

The speaker concluded by asserting that although we had to wait our time of transition to enter the spirit-world, it would come soon to those who lived in harmony with it.

The lecture on the 17th was a practical one, giving instructions how to investigate Spiritualism, and to develop mediumship.

The last lecture of the second course was delivered on the 24th ult., the subject being, "The Good Time Coming," a sequel to "A Thousand Years Hence."

Mr. Bamford commenced by affirming that every man was a prophet in degree, and more or less veracious according to his power to perceive what was unrolling on the scroll of time. All events, past, present, and future were the result of law; there was no such thing as accident. The first development of the good time coming would be the reformation of labour, by the introduction of the higher form of Communism; the first step in that direction was visible now in the merging of large businesses into companies, which enabled a number to participate in the profits. Then came co-operative unions; these would be followed by more unselfish combinations of a communistic character.

There was a universal idea of a "golden age" among the nations of the earth, but they made no effort to bring it about; it was the duty of all to work to hasten its consummation. Electricity will be a great power to bring about this time by diffusing power which was now centred in great cities, and enabling men to do at home, or at any distance from the centre, what they had now to congregate in cities to accomplish. The selfish conditions now existing suppress the manifestation of the spiritual; the thirst for gold was a curse, and the possession of it often a misfortune.

The theatre would play an important part in the inauguration of the good time coming. It is educative as it is, but whilst it is worked on a pecuniary basis, its usefulness is limited. There should and would be national theatres, which combining amusement with instruction would be powerful educational institutions. Shakespeare would be understood more generally by and by; it took a Spiritualist to understand him now.

Music would play a great part in the good time coming.

All the music of the great composers spoke to the soul; it was soul-stirring, and as man became more susceptible to spiritual influence he would be more readily educated and refined by music.

Science would be one of the great regenerators of the world; the rapid intercourse and interchange between nations which already existed, and would be still further accelerated by science, had a civilising influence tending to universal brotherhood and perfection. Science would enable us by and by to control the weather and modify the climates.

We would not live to see many of those developments, but we must all do our work to leave a broader and brighter field for the next generation.

In consequence of the great success of the two courses of lectures already given, and a generally expressed desire for their continuance, it was announced that a third course of five lectures would be given in the same Hall, commencing Sunday, July 1st.

### To Correspondents.

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

#### VACCINATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Although I have noticed various articles and letters from time to time, in your paper against vaccination, I have not discovered in them the mention of any preventive, which has been found more effective against smallpox, than vaccination, and less dangerous in its application and results. Perhaps some of your contributors will kindly inform me if such a preventive is known to them and what it is.

The following extract from a late scientific lecture by Professor Ray Lankester, in London, on "The Struggle for Life," which touches on smallpox and vaccination, may not be uninteresting to some of your anti-vaccination readers.

After describing the nature of the tiny white corpuscles which float about in our blood, and their special function, which is really to act the part of scavengers, and to destroy any injurious or poisonous element which may find its way into the vital fluid; the Professor suggested that the future of preventive medicine depended on a proper acquaintance with the possibilities and powers of these little cells of protoplasm, which in reality play the most important part in the question of health and disease.

These small corpuscles, said the Professor, can be educated to their work, and this knowledge must greatly modify the future of preventive medicine. By accustoming the protoplasmic cell to a low diet of mildly poisonous matter, such as vaccine lymph for instance, it becomes acclimatised, and is strong enough to deal with the more powerful germs of smallpox, which must otherwise prove fatal. The vigilant particles of protoplasm which feed on poisonous bacteria, allow none to escape them, and are even known to be active enough to push themselves, loaded with effete matter, through the walls of the blood vessels, and having done their work of destruction on their enemies, they eject themselves from the substance of the body which they have thus rescued from death, or perish in the effort. Small doses of any particular poison, such as the nicotine of tobacco, or minute quantities of alcohol, are known to produce at first evident effects on the living protoplasm of the body, but in time it becomes habituated to their presence. In the same way the little white corpuscles are habituated to their poisonous surroundings, and recovering their strength, attack them so vigorously as to destroy them and render them innocuous. This process is what Professor Lankester recognises as the "education" of the protoplasmic or white corpuscles in the human blood.

As scientific investigation progresses we shall probably hear more of these white atoms which perform such important work in the animal economy, and they will be generally recognised as the most active and potent agents

in preventing and eradicating terrible diseases, not excepting that direful malady smallpox. It is gratifying to know, that scientific men are at the present time pursuing their investigations in directions, which will, as all such efforts must, result in the benefit of humanity to all time.

I am, dear Sir, yours faithfully  
ENQUIRER.

Sydney, 7th June, 1888.

#### FORTUNE TELLING.

##### A STRANGE EXPERIENCE.

From time to time the Melbourne papers, including, if I mistake not, even the aristocratic *Argus*, have opened their columns to descriptions of visits to fortune tellers, the writers of which have, as far as my acquaintance with their articles has extended, confined their efforts to rather wearisome denunciations of the members of this mystical, much abused, and not over remunerative calling. That at least some of them are possessed of mysterious intuitions which enable them to read the past and give glimpses of the future, will be gathered from the following strictly accurate sketch of an unsought interview with a Melbourne fortune teller.

About two years ago, or perhaps rather more, one extremely warm morning, I strolled into a hotel in Moray street, South Melbourne, for a glass of beer, and upon entering the house the landlord called my attention to a shabbily dressed middle-aged woman who was standing in the bar. He laughingly remarked that she was a lady who would reveal "the past, present, and future," if I so desired it. Having some time to spare, I consented to undergo the ordeal of having my history read in the presence of a stranger.

Before commencing she insisted on the condition that I should keep as quiet as possible, and not speak till she had finished. She stood about three yards from me, and dispensing with all the paraphernalia and formalities customary with the more orthodox of her class, simply kept steadily looking at me.

"You," she began, "are greatly troubled about money matters. You are going to see a friend to-day to get assistance from him. Well, you will be all right; he will give you the money."

This prediction turned out correct, though at the time I had my doubts about it, because I had never before asked a favour of the friend I was about to call upon, and felt very uneasy lest he should refuse me.

"Your father," she continued, "had something to do with land. I don't exactly know what, but he was closely connected with it. I see lots of land."

Here again she was right, as my father up to the time of his death, which occurred over forty-six years ago, held the position of resident agent on an English nobleman's estate, situated in the Co. Wexford, Ireland.

She next told me that physically I was "a wreck."

This was partially true, as for some few years past the bane of my life has been a depressing weakness, a trace of which, however, it would be difficult for any one to discover in my appearance. Indeed many of my most intimate acquaintances who have known me for years are, I believe, still under the impression that I am a strong man for my age and size.

After disintombing, with clearness, some dozen or so other facts in my history, she concluded the reading of the past with the following sensational statement:—

"You are associated with a person you don't see." I presume she meant a spirit. "Who is endeavouring to drag you down, and is injuring your health."

The future she thus briefly alluded to:—"You will soon cross the sea, and gradually, very gradually, your prospects will improve."

When this was spoken I had not the most remote intention of ever leaving Melbourne; but soon after circumstances arose which caused me to remove to Sydney, where I went by steamer.

Now, I had never before seen this woman, and the fact she disclosed she could not have gleaned from the landlord of the hotel, because I had never spoken to him

upon the subject of my family or private affairs. After she had left the bar the landlord told me that previous to my coming in she had quite astonished him by recalling two or three instances in his past life. While it is possible that it was a case of thought-reading with regard to my anxiety to see my friend from whom I hoped to get some money, as my thoughts were much upon the subject, in all else it could not have been so, because the topics were the furthest from my mind; and thought-readers, if I mistake not, require their sensitives not only to think of the subject to be read, but to strongly concentrate their minds upon it. The reader, however, can draw his own conclusion. All I can add is that the foregoing statement is strictly true. The names of the hotel, landlord, and owner of the estate referred to I have given in confidence to the editor.

C. R.

Launceston, 28th April, 1888.

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#### MRS. ATTENBORROW.

MRS. ATTENBORROW, a Spiritualist, having advertised in the Hawkes Bay paper that "Divine Service" would be conducted by her at the Athenaeum on Sunday, a correspondent, signing himself "Consistency," takes exception to the use of the word "Divine," and another suggests that the law ought to step in and prevent such blasphemy, which to his mind "should be regarded as at least as great a crime as robbery."

A "Spiritualist," writing in the same paper as the last, writes a very good letter on the effrontery and illiberalism of "Consistency," showing that Spiritualism has at least as good title as any other religious body to characterise its services Divine.

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#### VEGETARIANISM, WITH SPECIAL REFERENCE TO ITS CONNECTION WITH TEMPERANCE IN DRINKING.

WE have received a copy of the above, being a lecture delivered by Mr. Robert Jones, at the Temperance Hall, Russell-street, on the 15th of April last. In it he makes out a very good case for Vegetarianism, as both a cure for and a preventative of drunkenness, by destroying the desire for alcoholic stimulants. He further gives a large amount of evidence and authority on the superiority of vegetable over animal food for the promotion of health and longevity.

The lecture, which is one of the most able and instructive we have met with on the subject, is published by George Robertson, and may also be obtained at Mr. C. H. Bamford's, Little Collins-street.

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#### THE GRAND REALITY.

WE have received from Mr. H. J. Browne the first section of a new work he has in the press, entitled "The Grand Reality," being experiences in spirit-life of a celebrated Dramatist, received through a trance-medium, and edited by Mr. Browne.

The trance-medium was a protege of Mr. Browne's some ten years since; he was a young man of very ordinary capacity and limited education, certainly (in our estimation) not capable of evolving in his normal condition the matter of which we have a specimen before us. The "celebrated dramatist" evidently points to Shakespeare, and although we do not recognise in the pages so far, anything particularly characteristic of the "Bard of Avon," there is nothing in them that would do him discredit, whilst the narrative of his experiences in the spirit-world has not only an air of probability, but is interesting and instructive.

In an introduction, Mr. Browne gives us the history of the reception of the M.S., with the names of the witnesses, also a communication professedly from the same controlling spirit (but through a different medium), in which he gives a sketch of his earth-life and some particulars about the writing of a few of his plays.

#### NEW SOUTH WALES ASSOCIATION OF SPIRITUALISTS.

WE have received a copy of the annual report of the above Association, which was founded in May, 1887, the nucleus of it consisting of some well-known workers in former Sydney societies, including Messrs. Haviland, Westman, Avis, and Barber, with Mr. Munro for President and Mr. Marcus for Vice-President.

It appears that the Society has held Sunday services throughout the year, at West's Rooms, with a fair amount of success; but having to purchase an organ, etc., has had hard work to keep the expenditure within the limits of the income, the financial strain, as is often the case, falling upon the workers.

The committee in thanking a number of the members who have afforded them practical assistance in the work of the past year, urge upon their successors the necessity for concerted action, to ensure a larger measure of success in the ensuing year.

It appears that an effort was made to arrange for Mr. J. J. Morse to visit Sydney and deliver a course of lectures, but it was found impossible to raise the necessary funds. Some successful circles had also been formed and conducted under the auspices of the Association.

The Association is fortunate in having a liberal landlord in the person of Mr. West, who has shown an active sympathy in their work, and on more than one occasion given his handsome hall gratuitously for socials on their behalf. Their great want, however, is an able lecturer, to make up a stable congregation, and give homogeneity to the movement.

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#### ONLY A WORD.

With bowed and stricken soul he stood  
Beside a curtained bed,

Where lay in silent solitude  
She whom they said was "dead."

Hot tears coursed down his manly cheeks  
While deep sobs shook his frame:  
"Alas!" he cried, "'tis vain to weep,  
She ne'er will speak again."

"Could I but know my darling lives  
On yonder far off shore,  
Methinks the thought would comfort give  
And I should weep no more;  
But silent as the cold, cold tomb,  
Where she must now be laid,  
No voice of love to bless my home  
Since my sweet wife is 'dead.'"

"Hush," said a stranger, speaking low,  
"Poor brother, stay thy grief:  
Sweet angels heavenly comfort show  
And long to give relief;  
She stands beside thee now in love,  
And pleads thy loving faith;  
Thy darling cannot soar above  
Till thou hast found the path."

"Come, follow where thy angel leads,  
And learn this truth sublime:  
The Father knows thy spirit's needs,  
And sends thee light divine;  
She whom thou lov'd'st is living still,  
And feels each joy or pain  
That thrills thy soul for good or ill  
Until ye meet again."

"In yonder home of love and light,  
Where sorrow ne'er can come,  
Where clad in beauty, soft and bright,  
Sweet, happy spirits roam,  
Thy darling labours lovingly  
To deck thy life with good,  
And yearns to see thee come and feast  
On true and living food."

JENNY WREN

June, 1888.

## FROM HERE TO HEAVEN BY TELEGRAPH.

A SCIENTIFIC INVESTIGATION OF OCCULT TELEGRAPHY,  
AND KINDRED TOPICS.

## PAPER No. 4.

(From the "Religio-Theosophical Journal.")

(Continued)

We kept on discussing matters in this way for some fifteen minutes, and Dr. Wells proposed that we change seats, Mr. Rowley to sit at my box, and I at his. We did so. The messages were at once resumed but came at first with a little more difficulty than before. Dr. Wells continued to converse with us in that position for some twenty minutes, and I was feeling so faint and exhausted that I could hardly sit up. Yet, I supposed that after changing seats my instrument had been operating by Rowley's magnetism, though I still felt irregular shocks through my body; but near the close, Dr. Wells said that since changing, nearly all had been done with my magnetism through Rowley's key. From the all-gone sensation within me, I could believe it. I had received abundant proof, both at his box and mine, that the force used is derived from the human body; and from the limp condition in which it left me, I thought they must have wasted power enough to run a saw-mill.

The faint and sickening feeling lasted some three hours and was exactly like what I had experienced four years previously, upon taking too strong a shock from a medicinal battery.

It needs no skilled logician to see that here is a strong case. The conclusion necessitated is so plain that "a wayfaring man though a fool, need not err therein." I am certain that I heard my own key lever move under my own hands, and at the same time felt electric shocks through my own body preceding and corresponding with its movements. My key could not have been moved by any operations of Mr. Rowley's key; even if they had both been in the *same circuit*; for there is no helix nor magnet, nor other electric appliance about *any* telegraph key, by which a current of electricity can move the key lever. No two keys in the *same circuit* can by any means operate each other. Much less could his operate mine when they were situated in different circuits. Suppose it were argued that all the magnetism used in moving my key were propelled from Mr. Rowley. Then the main case I am proving for Mr. Rowley is all the stronger; for my box was at least four feet from him, and besides all that, it is known to contain no "secret means."

True, these conclusions depend on sensation (what I heard and felt), but so do nearly all the conclusions of everyday life. Suppose you are walking on the railroad. A train dashes up behind you. The whistle sounds the alarm. Do you say, "Oh well; that's only sensation. I may be deceived and so I guess I'll not be in any hurry about getting off the track till I get hold of some method of reasoning by which I can prove that there is a train coming, without having to depend upon my senses for it?" Absurd; is it not? Well now suppose that you are a skeptical reader, and are just that absurd; that you won't believe that I heard my key move or felt what I have described, *though I can hear and feel other things perfectly well*. Or, for argument's sake, suppose I did not hear or feel anything. Then comes the irresistible reasoning process which we hope will get you off the track, and out of the way of the car of Juggernaut in time to save you for the rest of your life from combating that which you should encourage,—namely *Truth*.

Now for the reasoning:

To operate perfectly after we had changed seats | is to operate perfectly without secret means.

The instrument | operated perfectly after we had changed seats.

\* \* The instrument | operated perfectly without secret means.

In form it stands,

All M is P,

All S is M,

\* \* All S is P,

in which S is subject and P predicate of the conclusion,

and M the middle term with which they are both compared.

It would be pleasant to enlarge upon the figure and mode of logic employed here, but hardly necessary or even appropriate in a newspaper column. In view of the facts as now presented in this paper, I submit as concerning the box,

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

4. 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.

8. That the intelligences controlling this instrument derived that current from Mr. Rowley's body.

I had hoped e'er this to close the physical department of this investigation, but the more I review my records the more I find that will clinch the nails already driven. The reader will kindly indulge me in one more paper on the physical proofs, and I will therein demonstrate that there are no "secret means" under the carpet, about the room nor anywhere else, and that no confederate plays any part in the operation.

H. D. G.

## PAPER No. 5.

*Tests with Scales—The Crucial Test for Secret means—Proof that there is No Confederate—Some Metaphysical Points.*

The editor of the JOURNAL has at different times mentioned this subject in his editorial columns, under the titles of "Occult Telegraphy," "Spirit Telegraph," etc. In the issue of Dec. 17th, he referred at some length to a test which he instituted, and to which Mr. J. H. Wade, Mr. Geo. Howe, and myself were invited to bear witness. As he stated in that article, he placed Mr. Rowley's box on a pair of dial scales, his object being to test the question whether the key was operated by the pressure of Mr. Rowley's hand either voluntary or involuntary, and to bring out whatever information this test might afford on any phase of the subject. Col. Bundy had not seen the instrument operating, as I and many others have seen it, with Mr. Rowley's hands held in the air from six to ten inches above the box, and no part of his body nor any one's body touching any part of the instrument or table or wires. But even had he seen this, his test was eminently appropriate, because the instrument does not usually operate in this ultra-remarkable manner. It was also well devised, because it was of a kind that the masses could thoroughly appreciate, as it requires no technical nor scientific knowledge to see its force; and is none the less forcible to those who possess such knowledge.

From my own memorandum of that test I quote the following:

89 Euclid Ave., Cleveland, Dec. 5, 1887

*Memorandum:*—By invitation of Col. Bundy, I witnessed a test experiment of Mr. Rowley's telegraph instrument, consisting of a trial with scales as a test for pressure on the box. There were present also Mr. J. H. Wade and Mr. Geo. Howe. Col. Bundy placed the box on a small platform scale having a dial below and at one side of the circular platform, and altogether a very suitable and convenient form of scale for this test. The dial was turned from Mr. Rowley, and was so situated that all of us as witnesses, could accurately and simultaneously observe the movements of the index needle.

Upon placing the box on the scales, the weight indicated was two pounds lacking one ounce. The scale was so delicate that the needle vibrated for a moment before settling. When all was quiet and the exact weight observed and recorded—one pound and fifteen ounces—Mr. Rowley laid the tips of the fingers of his right hand gently on the top of the front side of the box. The needle went back two ounces! Imagine our surprise. We were prepared to see the needle stand still, or move but very slightly forward, depending on the delicacy with which Mr. Rowley could touch the top of the box. Here was an enigma, a paradox. The box weighed less with Mr. Rowley's hand on the top than it did without. The marvellous things which I had read on the subject of levitations flashed to my mind; and it occurred to me at once that here was a "pointer" in that direction. We talked of that for a moment when the sounder began to operate.

Eagerly we watched the dial as it recorded the fact that each dot and dash required a pressure of just one ounce to produce it. Now the enigma was more complicated than before.

Dr. Wells gave us some light on the paradoxical feature by stating that the current of animal magnetism which they propel inside the box, interferes with the force of gravity to some extent, somewhat as motion in mechanics (as in the gyroscope) does. He promised a further explanation of this, which I shall expect in connection with some other things which he has promised and which are unknown to us,—such as “Why does a current of electricity make an iron bar magnetic?” “Why does soft iron immediately lose its magnetism, while hard iron retains it?” etc. But the question raised on all sides was, Why that pressure of one ounce, whenever the sounder made a dot or dash? If Mr. Rowley's hand made the box two ounces lighter, and this to us unknown source of pressure did not bring the box down to what it weighed without his hand upon it, his hand was manifestly a poor place to look for extra pressure. We all observed and re-observed, and turned the box round and placed his hand in different positions on and about the box, but all with the same result showing on the dial.

Then it occurred to me to test the actual pressure necessary to close the key within the box. The box was opened, the weight again observed to be the same that it was before without Mr. Rowley's hand—one pound, fifteen ounces. I pressed gently down on the end of the branch lever, just enough to close the key. The needle moved forward just one ounce, showing on the dial exactly two pounds. Then others closed the key in the same manner and with the same result. Then Mr. Rowley pressed upon it and closed it in the same manner, and with just the same result. Then I pressed on other parts of the key lever and closed it, but the pressure required was always greater in proportion to the distance from the end of the lever to where the pressure was applied. The pressure of just one ounce could not be made to close the key, unless it was applied at exactly that portion of the key; viz., the end of the branch lever or the thumb-plate on the main lever directly under the branch lever. Thus it is proven that the pressure was in the box, not on it; for all of this is in harmony with mechanical philosophy and indicated that the force which manipulates this key actually presses upon the end of the key lever.

It is utterly impossible for Mr. Rowley or any other person in the flesh to press upon the end of this key lever when the box is closed; and the conclusion necessitated is, that the key is manipulated by pressure applied at that point by some disembodied intelligence.

Col. Bundy arranged with me to repeat this experiment at some future time under certain other test conditions, and we then adjourned.

Pursuant to that arrangement, I went to Mr. Rowley's office on Saturday, December 17th, prepared to vary the conditions so as to further test the conclusions reached at the previous trial. I first repeated the experiment as before tried with exactly the same results. Then I re-adjusted the spring under the key lever so as to require less force to close the key. The box was then closed and the weight noted same as before. Mr. Rowley laid the finger of his right hand on the top of the box. It showed less weight, but only one ounce less instead of two. The sounder was operated by Dr. Wells and every dot and dash showed a pressure in the box of half an ounce. I opened the box and tested the pressure necessary to close the key and found it just half an ounce. Thus as compared with the previous trial, the levitation was in proportion to the strength of the current necessary to operate the key.

I varied the above in several ways, the result always varying to suit the pressure necessary; except than when the levitation was diminished below about six drachms, it suddenly vanished altogether, but the key would work at any tension less than about three drachms without current enough to cause any perceptible levitation, or interference with the force of gravity.

To reach the finest extreme, I set the spring as lightly as possible; that is just strong enough so that the lever would not tremble by the mere tremor of the building;

and the pressure necessary to close it was then far less than the best druggist's scales would make any record of. I tested it by laying on the end of the branch lever, a piece of thin paper used for wrapping powders. The powder paper, (about three by four inches) was much heavier than was necessary to close the key. I tore it in two in the middle and one half of it closed the key perfectly. Of course this was an imperceptible pressure, so far as taking account of it on any scales is concerned. I closed the box, Mr. Rowley placed his finger very lightly on one corner, and the sounder worked perfectly, without any perceptible tremor in the needle on the dial. This was kept up for some three minutes when I noticed that now and then a dot or a dash would be accompanied by a trembling motion of the needle, and soon the trembling became more general showing that it was difficult for them to control so light a current perfectly.

Next I proceeded to test for pressure from Mr. Rowley's hand suspending it from a spring scale hung over his head; but first I readjusted the key so that it would require the usual amount of pressure to operate it; for of course, if the key were set so lightly that the pressure necessary to close it was too feeble for measurement, why, even if he should close it by pressure from his hand, we could not measure the pressure of the hand. Of course, too, it is absurd to suppose that a man could hold his hand out almost at arm's length, and operate within such fine limits of pressure for any desired length of time. But with all that, we must go through with the process of testing his hand for pressure, just as strictly as though the other phase of the case had not been observed; for those who cannot come here and see this done, must be furnished with such evidence as will be conclusive to them without seeing it themselves.

To make it impossible for Mr. Rowley to press upon the box without making a corresponding pressure upon the spring scales overhead, I placed the tips of his thumb and the first three fingers of his right hand, in a small loop of strong cord, bringing all four of them into a close round group, and making the loop fit tightly so that less than half the length of the finger nails projected through the loop. Thus it was impossible for him to overreach the loop and bend his fingers down on the slate without bringing the cord down. The scale above was then adjusted so as to allow only these projecting tips of his fingers to hang just barely over the corner of the box nearest to that hand. The sounder soon commenced operating exactly as before but the index on the scale above stood still. While this was going on satisfactorily so far as the scales would indicate, I thought to test their report by looking through under Mr. Rowley's hand, and I found that for every dot and dash of the sounder there was a gap or open space between his hand and the box. Presently I saw as I continued to look through toward the light, that the gap was increasing in width. Mr. Rowley then gradually diminished his pressure from above, and the gap widened until the dots and dashes were perfectly made for about one minute, during which time the box did not rise high enough to touch the hand, and the hand remained still and did not touch the box. His left hand lay unemployed in his lap except when he used it to steady his right arm near the elbow.

So much for the double scale test. It needs no special gift of logic to discern the conclusions necessitated; viz.,

1. That the key in this box is actually manipulated.
4. That the key is not manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box, or wire leading to the box.
5. That the force which operates this key, actually presses upon the end of the key lever.
6. That there is no more pressure in the box at that time than just enough to close the key perfectly.

Much more might be argued from these premises, but the case is so thoroughly made out that it seems like a waste of words to go on proving that which can no longer be doubted.

Now that it has been so clearly demonstrated in this and the previous papers that the box contains no secret means, the test for secret means under the carpet, about the room, or anywhere else is next in order. The memorandum of this test I give in all its detail that there may

be no cause for the reader to fear any weakness in the case.

89 Euclid Ave., Jan. 5, 1888.

*Memorandum.*—Came here to Rowley & Whitney's office at 3:45 P.M. Met Dr. Whitney in the reception room. He said they would be through in just a minute or two, with the gentleman who was then in the operating room. I took a seat opposite the door of the operating room, and Dr. Whitney went in there again, leaving the door open. I could see the strangers back, Mr. Rowley's face and the instruments on the table between them. I both heard and saw the instruments working perfectly, and in all respects as usual. Mr. Rowley's hand was resting on the table with the tips of his fingers lying gently on the end of the box. In about two minutes Dr. Whitney came out again and the stranger arose to depart. I watched Mr. Rowley closely. Immediately after the sounder had ceased to operate, I saw him rise and leave the table without opening the box or making any change whatever in or about it, or any part of the apparatus. He came directly out to me, the stranger departed, and there was no one remaining in the operating room.

Dr. Whitney joined us in conversation and I explained that I desired to try a test that would be positively conclusive as to secret devices under the carpet, or anywhere about the room. Mr. Rowley proposed that we bring the table with the instruments on it out into this room. No, said I, there is a carpet here, too, and even if we should go out in the hall where there is no carpet, why there would be the table and the battery. Concerning secret devices, all that we have yet demonstrated to the satisfaction of those who cannot come here and see for themselves is that the secret device, if there be any, is not in or about the box. Telegraph operators can understand that no such device could be operated by you without detection, unless it were about the box where your hands are employed, your feet and other parts of your body being so differently situated at different times, as to preclude the possibility of operating intelligently any device situated elsewhere. Now the masses do not see the force of that as telegraphers do, but they do understand that the substitution of my box for yours is proof positive that no secret devices are necessary in or about the box.

[Of course, it would be the height of absurdity to argue that secret devices exist where it has been proven there is no use or need for them. The very existence of secret means is based on the hypothesis that they are necessary; and to prove that they are not necessary, is to overthrow the only hypothesis on which they would exist.]

Now, said I, your instruments were just now in perfect working order, and I saw you leave them without making any change whatever. There can be no necessity for you to go back to them to put anything in order. Therefore, let me go and disconnect your box, take it down to my schoolroom and connect it there with my instruments, just as they are in daily operation, and where I know there is no secret device of any sort, no telegraph wires nor wires of any kind coming into or leaving the room, no telephone, no chance whatever for any confederate to play any part, no carpet to hide anything on the floor,—and if it works all right there, the proof will then be perfect that there is no secret device necessary anywhere. It will also prove that there is no confederate employed, for there shall be no one else present, not even a witness who might be presumed to turn traitor, and there will be no means by which a confederate could play his part, if there were one located there, or anywhere else.

Mr. Rowley readily agreed to my proposal; said he had taken his instruments to several houses, among which he mentioned the residences of J. H. Wade, L. M. Hubby, J. T. Strong, and Capt. Wilson, but in these cases he had his own sounder and battery. Dr. Whitney said he had no objection to any test that could be invented but hoped it would not take long.

Leaving them in the reception room, I went into the operating room and unfastened the wires, and took the box off the table, put it under my coat, and carried it off to my rooms. As I left, I told Mr. Rowley that, for argument's sake, I preferred that he should follow me a few minutes after, rather than to walk along with me; so that it could not be said that there was an opportunity for

him, through some pretence, to tamper with the box or make any kind of alteration in it on the way.

I went alone directly to my rooms, connected the box where I had formerly used a key of my own, at a table where no one but myself had been sitting for two years, and where there was no telegraphic apparatus except the two wires that came from the battery in the next room, to the table. The battery stood on a mantel on the opposite side of the next room east, a distance of eighteen feet from the box. The sounder was in the next room north of that room, and was sixteen feet from the battery. It was the only sounder then in any of the rooms. The distance across from the box to the sounder was twenty four feet. The length of circuit, by wire, from the box through the battery and sounder was one hundred and thirty feet. The sounder could be plainly heard from the north room to the west room through an open door and a large arch.

As soon as I had connected the box, I opened it and bent the branch lever down still farther from the slate, and I readjusted and tested the adjustments so that I was sure that the key could not be operated by pressure upon any part of the box. Then I closed the box and pressed upon it, jarred it and tried it in various ways, but got no response from the sounder. During this time I was alone in my rooms with the out doors locked.

Within ten minutes, Mr. Rowley came, also alone. I admitted him and again locked the door. He sat down at the box, placed his right hand gently upon it, suffered a few light shocks through his system, and in about one minute the sounder spoke out distinctly:

"Good afternoon, Professor. How are you? You can't balk us."

G.—We don't want to balk you, Doctor; we only want to test you.

Dr. W.—Please accept my 73. Sig. Wells.

G.—The same to you, and I congratulate you on the proof that you have just furnished. For purposes of demonstration, and under these circumstances, one minute is as good as an hour, and as I promised not to detain you long, you may now be excused. Good-bye.

There were several periods and other characters given by the sounder, after the manner of operators when "trying" their key. During these efforts on "their" part, Mr. Rowley lifted his hand intending to lay it over toward the other side of the slate; and while his hand was entirely clear of the box, the sounder went on with its characters without interruption.

Here is demonstrative evidence that the key in the box is operated without physical contact. The conditions here are such that the operating of the sounder is conclusive evidence that the key in the box is operated. The sounder being operated intelligently is proof positive that the key in the box is operated intelligently. But the key in the box is so situated that no embodied intelligence can exert its bodily organs thereon; and the key in the box works perfectly without any intelligence-body touching even the box much less the key in the box. From these facts as premises, what conclusion is necessitated? Simply this: the key in the box is operated by disembodied intelligence.

For purposes of this enquiry, intellect and spirit are synonymous terms. In discussions on Moral Science and Theology, we may separate the mental from the moral faculties, but after all, they are both only faculties of the individualised mind. When we speak of the Divine Mind, we mean the same Being as though we had said Infinite Spirit. Ideally, we may separate the one class of faculties from the other, as attributes, the same as we may separate the will from the judgment; but as a matter of fact they are all but different functions of one intelligence. In other words, our moral powers are as much a part of our intelligence as are our reasoning powers or our sensibilities. It would be absurd for one to say, "Here is a communication from a disembodied intelligence, but it is not from disembodied spirit." Intelligence without spirit is just as absurd as spirit without intelligence. In any possible sense in which they are not synonymous, they are at least inseparable.

But the mass of mankind will concede this point without argument. I only dwell thus far upon it, because a

certain peculiar class of metaphysicians who have been driven to admit that these communications are free from fraud, have sought to attribute them to "some force which assumes the garb of intelligence." Think of it. Blind force assumes intelligence! It is the language of desperation. Driven to the very brink, they now clutch at the misty fog which hides the abyss that awaits them. If they had said, some force which possesses intelligence, then I would be with them, except that I should insist on reversing the terms. Intelligence possesses force, not force possesses intelligence. Even the Infinite One would come under that definition. But, for argument's sake let it stand. A force which possesses intelligence—an intelligent force—what is that but individualised spirit? Intelligence implies individuality, and therefore to speak of intelligence as a thing which force may put on or off as a garment, is too ridiculous to bear a moment's consideration. As well might some flash of atmospheric electricity assume to transit to-night's report of the Associated Press.

## WHAT NEXT!

To-day while at Rowley & Whitney's office, I witnessed the following:

89 Euclid Ave., Tuesday Jan. 10, 1888.

*Memorandum.*—I called to-day to arrange for another extended interview with Dr. Wells soon. I saw that the instruments were working so easily that it occurred to me to try whether something could not be done with the box open. We opened the box. Mr. Rowley rested his right arm on the back of his chair, steadied the forearm with the left hand, brought his thumb gradually down toward the branch lever, and while there was a clear space of from half to three quarters of an inch between the key and his thumb the lever operated perfectly. There in broad daylight (4:15 P.M.) with the box wide open and everything in plain sight, I saw the key lever move up and down more than fifty times, making perfect dots and dashes on the sounder, and nothing touching the key lever nor nearer to it than his thumb, which was from half to three quarters of an inch away. During this manifestation, Mr. Rowley's body was repeatedly and severely shocked, and the strain on his nerves was obviously very trying. The intelligences operating this have thus demonstrated that, with a sufficient supply, they can utilize this force to operate the key, notwithstanding the opposition offered by interference of light.

I then asked Dr. Wells if he could move the key so violently that I could hear it with the box shut. I closed the box, put my ear on the slate, held the sounder lever down to keep it still, and then I heard the key lever rattled up and down more rapidly than the hammer moves in an alarm clock or a telephone bell. It continued to rattle for about half a minute. Then I got further evidence they apply the force to the branch lever. The branch lever, as I have explained before, is a slender piece of brass, one end fastened to the top of the main lever, and curving up, convex toward the slate and tapering almost to a point at the free end, which is well below and away from the under side of the slate. As soon as the rattling ceased, the point of the branch lever was pulled down and let fly up, as if one would pull it down with the end of his finger nail, and suddenly let the nail slip off the end of the spring. It rung like a tooth in the steel comb of a music box. It was rung thus ten or twelve times, and could be plainly heard from any part of the room. With my ear on the slate, I could exactly locate the vibrating point after the sound was too feeble to be heard without the ear so placed. This is also proof that the spring cannot touch the under side of the slate, for if it could at all, it would do so when allowed to fly up, and we should have heard it strike the slate. The least touch of the spring against the slate would also have stopped it from ringing. During this time Mr. Rowley had one hand on each end of the box.

What shall we look for next? Indeed, what further proof could be desired or imagined?

The next paper will present a *resumé* of the physical proofs, and resume the metaphysical.

H. D. G.

## THE FUTURE OF IRELAND—PSYCHOMETRIC VIEW.

## SUBJECT OF IMPRESSIONS—"IRELAND IN 1889."

The prediction of Mrs. Buchanan for Ireland when revolution was thought to be imminent promised the cessation of the trouble in two years, and was verified by the declaration of magistrates that the amount of crime for trial had become singularly small. The present disturbed and unhappy condition of that country induced an English correspondent to ask me to use the prescient power of Mrs. Buchanan to report upon its future. Hence I placed under her hands the words "Ireland in 1889." The following were her impressions, Jan. 26th, 1888, given just after investigating spiritual phenomena:

"This is a practical thing. It gives a strong excitement to the brain, a feeling of oratory, and the name of Gladstone occurs to my mind. There is a mighty force in this—a great deal of agitation about it as if a mighty wind were stirring up the elements.

"Now I feel quiet and calm, as if a whirlwind had passed over. A regulating influence has passed over all things. I do not know to what region this refers, but it seems as if a new life were springing up and the green fields flourishing. I see rosy children and a green sward. An adjusting influence is prevailing. The people are satisfied with the result of things. The agitation has spent its force, and relaxation follows—reaction.

"It seems to me the country concerned needs assistance and protection, because its industry has been paralyzed and apathy produced. They require system and education. Their religion needs to be broadened and enlightened. Enlightenment will be developed. They will be industrious, genial and ready for enlightenment, like a great family of children reaching out for help. There will be general prosperity in a few years. Two years more will show a decided change and spiritual enlightenment."

Understanding this as a perception of Ireland in 1889 by the prophetic faculty, I would anticipate a consummation of political relief (following agitation) in the latter part of 1889, and beginning prosperity in 1891. Let us rejoice in the future to which psychometry points.

It was for this, but for something more than this, that Fanny Parnell poured out her soul in the death song—"Post Mortem":

"Shall mine eyes behold thy glory, O my country?  
Shall mine eyes behold thy glory?  
Or shall darkness close around them, ere the sunblaze  
Breaks at last upon thy glory?"

Her eyes are closed, but the sun will shine upon Ireland again, and perhaps in time it may shine as depicted by her poet, Clarence Mangan:

"The sun with wondrous excess of light  
Shown down and glanced  
Over seas of corn,

And lustrous gardens a-left and right:  
Even in the c'ime  
Of resplendent Spain

Beams no such sun upon such a land!" *Journal of Man.*

MISS RUTH RANDOLPH.—The editor of this journal called on Miss Ruth Randolph, of 760 Sixth-street, Oakland, on Wednesday last, for the purpose of investigating her mediumistic powers. [This is the newly developed medium so interestingly written of by Mrs. Eames in last week's *G. G.*] She is a young lady of pleasing appearance, and a good honest face. We are satisfied she possesses fine powers for physical manifestations. By holding the hand under a small table with a cloth over it, it would be instantly touched and caressed by a hand that surely did not belong to the medium. The most interesting phase of her mediumship that we witnessed was that of producing writing upon the upper surface of a slate in plain sight. The slate was held in front of a mirror into which we looked and saw the pencil move and write, guided by an unseen hand. Only one word was written, but at our request it was repeated. Nothing can be more convincing than this phase of spirit power. We are to have a séance with this young lady soon at our own home, when we shall probably have more to say of her and her mediumship. Her conversion to Spiritualism and development have all occurred within the past three months.—*G. Gate.*

## OUR FOREIGN EXCHANGES.

BEFORE entering upon this portion of my monthly task I must say a few words about that highly cultured and intellectually and morally enlightened good little woman who is known to our readers under the *non de plume* of Jenny Wren. I am glad to hear that she is going to be a regular member of our staff, having promised to grace our pages with her always soul-warming and spirit-stimulating artistic contributions, both in prose and verse, with which the readers of *H. L.* are already so well acquainted.

Independently of the salutary effect which will be produced on a large circle of our spiritually minded members, brothers and sisters, by the effusions emanating from this "Excelsior" soul, I hope a collateral effect produced thereby will be the stimulation of equally able and enlightened members of our spiritual brotherhood, and their inducement to contribute their valuable mites in the shape of special contributions to our paper, throwing further light on the scientific mysteries of spiritual philosophy, which can never have too much light thrown on its various subjects.

This good lady, truly a *rara avis*, not an extinct Dodo, of Thames, New Zealand, did me lately the honour of sending me a beautiful little pamphlet of sixteen pages, the substance of a lecture delivered by her, four years ago, in Thames, on the interesting and important question, "Woman's Work and Destiny."

I shall not be so cruel as to spoil the pleasure of her readers by revealing some of the grand and far-reaching secrets which are couched in the most magnificent language, unfolded in the pages of this excellent treatise. I trust Jenny Wren's genuine spiritual brothers and sisters will each and all spend the exorbitant sum of sixpence on the purchase of this essay, and thus enable themselves to say whether I have spoken in too high terms of this gem of a composition. By so doing her brothers will aid a most deserving—now, alas, widowed—sister in her arduous task of bringing up a large family of six children in a truly worthy manner.

It is also Jenny Wren's intention to publish a small volume of her choice poems, priceless in many respects, although the price of the collection will only be one shilling and sixpence.

Hoping that these few words of a highly deserved introduction will not fall upon deaf ears, and that my feeble voice will not be like one crying in the wilderness, drowned in the howling elements of the desert, and in the whirlpool of all absorbing material interests of a poor bread-and-butter philosophy of daily toil and labour, and money-making.

I beg now to be allowed to proceed to the balance of my work.

Few people, alas, even few Spiritualists, who pretend to know all about the reality of spirits, seem to know anything about the mysterious, and apparently to some inscrutable ways of Providence in these our latter days. They do really not know the road they are themselves travelling; they do not see the hand of their own guardian angels, who taking hold of their hand try to lead them to a double heaven, one here and another hereafter. No; these people knowing the truth, and the path to the truth, rather enter upon the broad, smooth road of present and material success, than take the narrow, thorny path leading finally to the blissful state of a spiritual elysium.

To me, individually, the influence of spirit-friends is a fact of almost daily experience, the good and the bad is plainly shown to me frequently in day-time, in my contact with the every-day world; and at night-time the spirits watching over me show me in visions and parables, and sometimes even in plain words, the true meaning and interpretation of the worldly shows which I am often too dull to understand when presented to me in so dense and material a garb. Thus even temptations which are put in my path of progress are only understood by me a few days, or rather nights, after their occurrence, when my spirit-guide takes me upon some kind of super-sensual pinnacle, and points out to me the quicksand

and marshy places through which I have been compelled to travel in the day-time of my present existence.

But, my readers will ask, what has all this rigmarole of personal spirit-guidance to do with "Our Foreign Exchanges?" I shall tell my patient readers. They will perhaps remember yet that last month, in speaking of *La Lumière*, the flag of my sister, Lucie Grange, I mentioned in connection with some allusions to the Maid of Orleans, that she herself is already such a Maid, not of Orleans, but of Paris, and that her inspired pen is her sword, etc., etc. How astonished was I when my eyes met, in the April number of *La Lumière*, an article written by my spiritual sister on the very subject discussed by me two months before I obtained any notice of the identical current of thought that coursed through the machinery of my mind perhaps simultaneously. It made me pause, and think, for a while whether there is such a thing as universal thought-reading without contact, and at such immense distances as Griffiths' Point is from Paris. Of course, there is such universal thought-reading, and the *modus operandi* is very simple, but must be discovered, and, so to speak, both learned and earned by each of us individually. But of this another time perhaps.

The article in *La Lumière* I am now alluding to is headed *La Femme Cachée*, the hidden woman, revealed in living symbols and prophetic manuscripts. By this woman is meant a collective society of saviours, especially of women who are living already now in various countries, but especially in France, America, and England, as yet hidden from the view of blind statesmen and philosophers; and these women will act as the future saviours of modern rotten society, which is now in a state of dissolution and decay everywhere.

Now this was exactly my thought, so ably carried out and illustrated in the able leader of Lucie Grange. I wished space allowed to translate the whole article for the benefit of our readers, but as this is impossible, our columns being already overburdened by important and pressing local matter, which cannot be elbowed out of our way of light, I must content myself with the rendering of a strange and interesting passage about the finding of some manuscripts by the authoress of this very article, the opportune finding of which manuscripts have been alluded to in a letter signed X—, and reprinted in the article here under discussion.

"As manuscripts are spoken of in the letter of X—," says Lucie Grange, "I shall take advantage of the matter, and make the following revelation:"—

"I have found in the library of Jean Darcy some very precious manuscripts, of which I only noticed the covers. These old books, shoved always into forgotten and neglected corners, were the object of ungrateful contempt. But now these manuscripts have been opened and their leaves turned over with a great deal of curiosity and respect. One of these precious documents is entitled: *Historical and Theological Journal of the work of Justice, Mercy, and Love, which the thrice holy Lord God operates in our midst for the complete restoration of all things.*"

"In this book of 559 pages, large size, are contained many useful documents and curious pieces of writing. Half of the journal is occupied with spiritualistic communications obtained from the forerunners of mediums—the captives of Saint Martin—dating back to the years of 1744—1791. These communications are complete, accompanied by exclamations of the mediums, such as 'I don't understand this;' 'I dare not tell that;' 'I should require great help to say all.' By 'great help' is meant, in modern phrase, a deep entrancement."

But I must stop quoting, and merely add, in conclusion, that a sample from this old manuscript is given in this issue of *La Lumière* under the caption of "The Work of the Convulsionnaires," with which some of our readers are already acquainted in connection with the name of the *diacre de Paris*; but the language in which this narrative is couched is so full of actual spiritual life that the dry account generally current with reference to these memorable events can hardly be called more than a shadowy reflex of the reality.

Equally interesting is the article of "Universal Com-

munion of Love," already alluded to in various English, American, and German publications, especially in the *Sphinx*.

The *Revue Spirite*, of the 15th of April, is almost entirely devoted to the celebration of the anniversary of the death of Allan Kardec, giving some eight addresses in full, made at the cemetery of Pere-Lachaise, in Paris, on the 1st April, by various members of the group. This, I consider, is giving too much prominence to the doings of one man; just the same, as I think, the anniversary of what is erroneously called the birth of Spiritualism in America, at the modern Nazareth of Hydesville, is a little too much dwelt upon.

Although I am in favour of advancing retrospectively, still I am more in favour of progressing prospectively, and no student of spiritualistic phenomena will deny that we have a vast amount of newer and truer lights than those which shone in the days of Kardec or the Fox family. Our motto is summed up in Goethe's last words in life, craving for "more light, more light." Even the sun which rises to-day is not the same sun which illumined our planet yesterday! and so it is with every sun of knowledge that rises and is eclipsed by a sun of brighter and newer light each successive day.

Such displays annually repeated get stale, and are apt to develop into a vicious sort of hero-worship and human apotheosis, such as happened to the Founder of our religion, who himself has told us that men would come after him who would do greater works than he did. Hence the legend of the second advent of Christ, taken so literally by a host of blind Christian teachers and their still blinder Christian pupils.

The fact of the matter is, there will be no end of new Christs in the future, as there were in the past, and the last come should be the first served, and not *vice versa*, especially if the last come produces sufficiently authoritative credentials of his mission. Christ did not ask his disciples to worship him, but to imitate and excel him; for as there will be excelsior Christs, so also have we seen men excelsior to Allan Kardec, and excelsior movements to the Rochester spirit-rappings, still so little understood by many persons and in many places of the Transatlantic, or rather, Transpacific Republic.

In the April number of *Les Sciences Mystérieuses* I find the following welcome paragraph: "The Spiritualistic Society, Constancia, of Buenos Ayres, has started a subscription list for the purpose of building a great edifice, which is calculated to cost about 500,000 francs, and which is intended to centralise the efforts of the Argentine Republic. About one-fifth of this sum is already subscribed for.

What an example this for some of our wealthy and influential Spiritualists in Melbourne to imitate. But I am afraid it is still in Melbourne as it was once in Jerusalem, in the days of Jesus; then, as now, their kingdom is very much of this world, and all one can reasonably expect from these dainty gloved, wealthy Spiritualists is that they occasionally wave their hands or touch their hats to Spiritualism as they rush along in their gorgeous carriages to their offices, their mammon temples, balls, theatres, and all that sort of spiritual pastimes. What do such Nicodemus Spiritualists expect to meet with in the next world?—plenty of money again, with all the sensual pleasures one can buy with it? If wealth has its responsibilities already in this material state of ours, how much greater will be the responsibilities of the man of wealth, position, and influence in the spiritual state to come, or in their next turn of reincarnated existence! To be brief, when will we see a temple or humble meeting-house for the use of the Australian Spiritualists erected in some humble corner of our gay Victorian metropolis? Echo answers—when!

Passing over a host of political papers, such as *L'idée Ouvrière* (the working-man's idea), *Le Réveil des Masses* (the waking-up of the masses) *La Paix*, etc., &c., in themselves highly interesting and useful to the student of the signs of the times of which we notice just now a few very significant ones indeed, but not adapted for discussion in our columns, which are devoted more to modern Christianity-denationalisation than to land-nationalisa-

tion, to the extermination of priestly money-sharks more than to voracious land-sharks and silver-boomers. I say, passing over all these laudable efforts made by many broad sheets of glowing eloquence over the hard lot of the poor and miserable wretches who are scarcely able to earn the necessary salt for their soup, or a sufficiency of rags to cover the nakedness of their children, I beg to land my readers on the *terra firma* of our spirit-farms on the yonder shore, beginning with the *Moniteur Spirite*, the first two numbers of which, March and April, have recently reached me, although the paper has been in circulation for the last twelve years.

From the leading article, "Simple Reflections," we call the following eloquent passage on the apparent or real inability of a spreading Spiritualism to leaven the hearts of men with higher thoughts, resulting in more self-sacrificing heroic actions "It is a fact—an incontestable fact—that the life of man on earth is subject to hard and terrible vicissitudes, sufferings, miseries, constant struggles, etc. All our discussions, all our reasonings, all our monitions—will they, do they change the hard lot of humanity? Will they prevent, do they prevent man's future exposure to hunger, to thirst, to maladies, to poverty? Certainly not! Our world will always be what it has been." Well, I do not think so; in fact, I know that the world does change, is moving even now by physical and social earthquakes, and a spiritual earthquake has seized the walls of orthodox peoples in all parts of the world; has shaken the Pope out of his Petrine load-legacy, has made priests and parsons everywhere tremble for their collection plates, has made the Archbishop of Canterbury shiver in his palatial mansion, and will by and by teach him again what the life of his Master should have taught him long ago when he said of himself that the Son of Man has not where to lay his head, whilst his own less worthy head is pillowed on cushions of silk stuffed with the softest of eider-down. Yes, things will shortly change for the poor, honest man, if he only goes honestly and earnestly about his business. Could the writer of this leader only get a glimpse of the working-man in Victoria, with his eight-hour system of work, his labour-leagues against capitalists and employers of labour, etc., etc., he would at least see that things are moving in the right direction at our Antipodes, and although our Spiritualists are not a very lively set of people, still I say: *nil desperandum!*

The article on "The True Transformations" in one of the April (15th) numbers of *Le Messenger*, from the versatile pen of the famous Spanish statesman and spiritual philosopher, Emilia Castelar, and translated from the pages of *Reformador*, contains an able exposition of the changes which are wrought in the universe, in planets as well as on suns and fixed stars, until matter reaches the spiritual stage, producing finally spirit itself. We have only room for one brief passage here: "After having passed through all these successive transformations, we arrive at last at the spirit, and we can see through it and in it the Being of Beings, the centre of all thought, the soul of souls, the eternal, originating Sun of all things, the prototype of all ideas—the ineffable, infallible holy God. To the myriads of stars correspond the myriads of thoughts; to the mysterious light in which the worlds of space are coursing corresponds the mysterious light of thought. As the heaven is the complement of the earth, so is the spirit the complement of heaven. And as the earth is rocked in the cradle of an ethereal ocean, so takes the soul its flight to God."

Yes, so it is: earth to earth, spirit to spirit, and from "matter to spirit," is a phrase perhaps more familiar to the outer than inner ear of many a Spiritualist in search of his Father. Those who seek will find, and to those who knock it will be opened, sooner or later. Let us hope sooner—very soon!

The *Journal du Magnetism*, of the 15th April, is so full of mystical metaphysics and mystifying science that I do not remember having read a number of this otherwise very practical journal which I was so little able—perhaps so little qualified—to understand or appreciate. Therefore, I have to plead guilty, *in limine*, that my acumen, if I have any, was not adequate to penetrate the highly involved phraseology of an article headed "A

Study of Force," by Dr. Rigault. It may be full of profound and recondite wisdom, but the language used is of such a nature that it requires a far more fanciful and imaginative mind than mine to find any utility in the essay.

Dr. Rigault divides force into a trinity or three-fold series: (1) Cosmic and detonating force, with achronous effects; (2) respiratory force, with isochronous effect; (3) asculatory force, with polychronous effects. What does all this mean? I cannot tell. Again, in speaking of intellect, he divides it into centripetal motor-sensibility, and into centrifugal motor-motricity, which in turn is translated and subdivided into voluntary brain-action, into reflex spinal marrow action, and into sympathetic action of the ganglionic system.

But what is the use of wasting time and ink in unravelling another man's profound thoughts, if that man is unable to put those thoughts into intelligible and tangible language! Clear thinking necessarily leads to clear writing, and if the writing is so confused, so involved, and so fanciful, the only conclusion I can arrive at is anything but flattering to the lucidity of thought of Dr. Rigault, as far at least as the article in question on "Force" is concerned.

Brava, bravissima! *Constancia*, for so bravely refusing to join the Masons of a certain American city in your holy and open work of progress. Thou art right when thou sayest that joining Spiritism with Masonry would only be galvanising a dead body into life, and abstract the elements of spiritual heat from the young vigorous infant which are so necessary for its infantile stage of growth. Spiritualism, like young Hercules, is able to crush serpents in its very cradle, and requires no help from secret societies, whose ridiculous and effete practices, and ceremonies, and signs have made them long ago the laughing-stock of the more sensible portion of human society. Spiritualists do not want the aid of a brotherhood which makes itself known to brothers by grips and secret signs; our signs are open, fearless speech, love for all humanity, and not only a mere "gripping" and exclusive society which carries on its business mostly at night time and in halls jealously guarded from all intruders.

We are fortunately living in a time where open meetings are the fashion and secret hole and corner meetings treated with suspicion. Spiritualism, though full of mysteries and hard nuts to crack, hates all secrecy and secrets, and all the real secrets of any value are in our days patented, and other secrets of either state or church are only conducive to mischief, immorality and corruption of every kind. By their fruits ye shall know them, said my Master, and if judging the Masonic order by this standard we find the name of England's future king at the head of the whole Masonic movement, that in itself is a sufficient caution, or ought to be, to all those suffering from an itch of curiosity to know what the inside of a Masonic lodge in full work is like.

I repeat my heartfelt thanks to *Constancia* for her manly, outspokenness with respect to this proposed union between Yankee Masons and Spiritists of the Argentine Republic, and wish the good journal God-speed.

In the latest files of *La Luz del Alma*, a certain S. S., and most illustrious Monsenor Aneiros comes in for some very hard hits in connection with some underhand Jesuitical tricks which he intends playing in the Argentine Republic with the aid of the Governor himself, and with the object of bringing about a monopoly of divine worship. We are, however, not afraid that such proceedings will prove successful so long as the *Luz del Alma*, and so many other spiritual lights, are shining in the darkness of a Catholic Argentine Republic with an intensity of luminosity, and accompanied by a certain amount of caloric of sentiment which it is positively refreshing to contemplate. Go on, Radmill; thy pen is engaged in a good work.

*La Verité* has been rather irregular in her appearance lately, for the latest issue that has reached me dates back to the 1st February; still I was glad to notice in it that Carnot, the new President of the French Republic, is a Spiritist. He is no professional politician of whom, alas, we have so many, but an engineer; he never canvassed

for a single vote, and was elevated to his high position by the people who had both a personal and historical respect for him and his name. The great Carnot of the French Revolution was the uncle of the President, and the member of the then "reign of terror" who did not soil his hands with human gore, and kept himself independent from all parties.

From a stray number of *La Neva Alianza* — March, we learn that Dr. Paul Gibear, the celebrated author of "Spiritism is Western Fakirism," has gone to the Antilles to study the yellow fever, and to give lectures on subjects connected with the management of health.

Although there is a whole host of work left undone by me for this month, I must interrupt it here, having received information from head-quarters that pressure on our space this month forbids further communication of news from the world of spirits now residing on earth. It is, therefore, with great reluctance that I cease, for what labour is left undone yet would comfortably occupy about half the columns of our *Harbinger of Light*.

C. W. ROHNER.

Phillip Island, 13 | 6 | 88.

### THE IDEAL HOLY GHOST.

At a largely attended *Conversazione* of the London Spiritualist Alliance, held at St. James's Banqueting Hall in February last, the Rev. John Page Hopps delivered a highly interesting address on the subject of "The Ideal Holy Ghost."

His discourse was a protest against the tyranny of words which persist in conveying meanings foreign to the spirit of things; and this was particularly the case in the two words, "Holy Ghost." The dogmatic Holy Ghost was an element of discord, but the Holy Spirit of God which permeated all nature, giving the impulse to development, uplifts, inspires, and guides us all. After elaborating this idea, he says:—

"Has it become clear to you yet what all this has to do with the 'ideal Holy Ghost'? Is it not plain that the Holy Ghost is that one living and life-giving Spirit which has all along been the creative energy of the Eternal? It is not different from God: it is God—God as we can alone know God—as He manifests Himself to us in His manifestations. In no other way can we know Him. Nature is the body, say the poets, and God is the soul; and all that we behold is only a multitude of manifestations of Him. As one well puts it:—'What we see here of this world is but an expression of God's will, so to speak—a beautiful earth and sky and sea, affections and sorrows, wonderful changes and developments of creation, suns rising, stars shining, birds singing, clouds and shadows changing and fading, people loving each other, smiling and crying, the multiplied phenomena of Nature.' There we find our ideal Holy Ghost. It lies at the heart of all things; and still it breathes into man the breath of life, and man becomes a living soul. In a sense it is the universal life, but we do well to recognise its presence chiefly where it manifests itself in moral beauty, harmony, sweetness, love. Our ideal Holy Ghost breathes in the poet's fervid song, throbs in the hero's unselfish passion, sighs in the pathos of pity and the consolations of charity; yes! and blushes in the tinted flower and in the wholesome face of the little child; gleams from the glory of stars in heaven, and from the shining of bright eyes on earth; stamps its seal of sense and conscience upon just laws, and incarnates itself in human institutions which are the expressions of humanity's sympathy with sorrow, poverty, suffering, and sin. It is, in a word, that one universal tide or force of wisdom, goodness, love, which is the creative Power of the Universe, from which all things come, and in which all things 'live and move and have their being.'"

Men talk (he said) of a Holy Ghost which inspired men once, but inspires not now; but the truth lies all the other way, as the Holy Ghost becomes more real when we penetrate the profound truth, so wonderfully taught and demonstrated by Jesus, that the Holy Ghost of man is itself the most direct manifestation of the Holy Ghost of God.

Referring again to the tyranny and flexibility of words, he concludes his discourse as follows:—

"Ask a person whether he believes that men have spirits, and you will probably be told, 'Of course I do.' But ask him whether he believes in ghosts, and you will probably be laughed at. Why? Is not a 'spirit' the same thing as a 'ghost'? So much so, that it is immaterial whether we say 'Holy Spirit' or 'Holy Ghost.' And yet strange to say, while we think it beautiful and devout to say, 'God is a spirit,' how fearfully it jars to say 'God is a ghost!' But why not? It is use only. I mention this because it is a good thing to force people to get behind mere words and phrases. Millions of people who devoutly utter the words 'Holy Ghost' would laugh in your face if you dropped the word 'Holy,' and talked only of a 'Ghost.' It is worth considering. In like manner, millions of people who reverently say 'God is a spirit' scoff seriously or giggle inanely if we talk of 'spirits.' What does it indicate? It indicates something unpleasantly like Mr. Huxley's state of mind when he allowed himself to make the supremely silly remark that, even if spirits did manifest themselves, it did not interest him. That remark was a silly one because, to say the least of it, the discovery of a new order of intelligent beings (even though they were all fools) should be at least as interesting to a man of science as a new order of jellyfish or grubs. But, really, Mr. Huxley only meant to express, in a very intense way, his utter disbelief in any such being as a spirit. And what are the religious people doing who scoff or giggle at us when we talk of 'spirits'? I am afraid that, without knowing it, they are agnostics or unbelievers too. If the greatest being in the universe is a spirit (and they say so when they say 'God is a spirit'), why should not the greatest man in the universe be a spirit? And if the greatest man in the universe is a spirit, why should it not be true that this greatest man has found out a way by which a subtle telegraph could be constructed that should pass beyond the veil? That is all we contend for. And if it be replied that the messages which creep through are not always worthy of the greatest man, all that we can say is that the operator at this end may be in fault, and that the messages may reach a higher level when we cease to bother and confuse the operators at the other end by sending them every day, from our earth, such a motley multitude of triflers, sensualists, tricksters, and fools.

But, however all this may be, here is the one strong shining clue, which everyone may grasp, and no one need fear to trust—that the Holy Ghost, ever present with us, ever ready to help us, ever working with us, ever securing our little gains, and making up for our many losses, is that one universal creative spirit which ever works in all things, to make them at last fulfil the law of the highest life. There is no chaos, no accident, no disorder, no chance, but

'One God, one law, one element,  
And one far off divine event,  
To which the whole creation moves.'

#### VEGETARIAN SOCIETY OF AUSTRALIA.

At a meeting of the Vegetarian Society, held on Wednesday last, at the Thistle Company's Rooms, Mr. A. F. Spawn gave a short address on Fruit Culture and Preservation, showing the adaptability of the Australian climate for producing large crops of fine fruit; and its value, both in a hygienic and commercial aspect. He asserted that it could be both canned and dried here with facility and profit. At a later period in the evening, soup, parsnips, carrots, apples, prunes, quince and pineapple, and coconut, cake, (made from vegetables, and fruits dried in his patent evaporator,) were served up, and met with universal approbation, being excellent both in flavour and appearance.

Some dried bananas, also some prunes and raisins from Mooropna were very much approved. The raisins lacked the bloom of the imported muscatels, but were otherwise unexceptional. The apples and quinces could not have been distinguished from fresh fruit. The establishment of this industry will certainly be a boon to vegetarians.

#### DIRECT SPIRIT DRAWINGS.

WE have been shown some spirit drawings and etchings obtained recently at a private circle in South Melbourne, in the following manner, viz.: A small sheet of paper, after being carefully examined, is placed upon the table and covered with the investigator's hat; he then rests his hands upon it to keep it from being disturbed; the light is turned down, and the medium rapidly touches the crown of the hat with a lead pencil for about a minute. The light is then turned up, the hat removed, and a well executed drawing found on the paper. One of these represents the Scandinavian Prince, Eric, his galleys, a pine covered coast (supposed to be America), an American Indian, coracles, etc. Another represents a Roman Soldier, with his helmet and baton. On the same sheet is an etching of a very fine male head, which we are informed was executed in less than a minute.

Our informant under whose hat and hands the drawing was received, is thoroughly reliable; we have known him intimately for years.

#### UNDER THE SOUTHERN CROSS.

In a lecture bearing the above title, delivered by Prof. George Chainey, at San Francisco, in February last, he sketches his Australian experiences, and presents his impressions of the country and the people. He gives the palm to Sydney for beauty, but considers Melbourne the finer city. He was depressed (as any one with æsthetic tendencies would be), by the desolation caused by the destruction of live trees. "The whole country," he says, "is covered with the skeletons of trees, that look like spectres lifting their gaunt, white, bare arms upward, as if pleading with them for vengeance against the rapacity of man, that has thus robbed them of the joy of life, in order to increase the gold in his pocket."

He depicts the misuse of our natural advantages in climate and soil, which instead of utilising for the larger production of fruit and vegetable food, we devote to the growth of meat, to the excessive consumption of which he attributes the dearth of spirituality among the masses, and thinks it will be a long time before "such methods as the mind-cure and the higher truths of soul-culture will find any large and popular welcome."

"In Australia, to-day," he says, "life is mostly physical. To be absorbed in the spiritual there, is to feel (so far as your immediate surroundings are concerned), lonely and isolated." Still he believes that his work and the work of all who try to rouse man to a sense of his true and higher self, is not thrown away. The prevalence of intemperance struck him very forcibly, and the following extract is a very legitimate comment upon the over-government which prevails in Victoria.

"Next to intemperance, the greatest evil I saw in those countries was a tendency to regulate everything by law. If you walk on the streets, you are confronted with a sign, telling you to keep to the right or left of the side walk. If you have a shop and sell anything after seven o'clock, you are liable to fine. If you employ a man to work more than eight hours a day, you break a law. If you go into a park you are confronted with a string of regulations that will take half an hour to read before you can know how to take your walk and not break a law; where you go for freedom you find bondage. \* \* \* \* \* everything is regulated from without. This is a most rudimentary condition."

Professor and Mrs. Chainey have apparently settled in San Francisco, where he continues to edit *The Gnostic*, and preside over the society of that name.

MRS. CAMPBELL'S circle held in the Association Rooms on Tuesday evenings, is well attended, and some interesting phenomena frequently occur. At a recent sitting a lady, who had newly joined the circle, was controlled to write. The message, however, was in French, of which she was totally ignorant, and there was no one present who understood the language. A French gentleman subsequently translated it into excellent English, and its contents, which opened with a quotation from Voltaire, were very apropos.

## The Ladies' Column.

## ALCESTES, TO HER SISTER SOULS ON EARTH.

LISTEN! I will speak a word to those who may be anxious to know something of our Spiritual Philosophy; especially to those whose highest aim is to elevate humanity by the introduction of pure born souls through the noble lives and holy thoughts of unselfish, devoted, and aspiring womanhood.

There are many things that conduce to human happiness; there are many things which constitute a character; there are many things which influence the spirit and mould the higher nature.

Among these may be regarded the abstinence from all alcoholic liquors, and from all flesh food, by those who are entering into the most sacred office of maternity; that the expected child may be pure in this respect also: as far as possible free from animal propensities, and uninfluenced by any morbid longing for stimulants.

The nature of the unborn partaking so thoroughly of the influences which surround the mother, it is only reasonable to suppose that the fact of taking life by the daily slaughter of animals and birds for the sustenance of *its* life, will conduce to the development the reverse of kindly or loving qualities; for the tender-hearted mother who shrinks from inflicting pain, or allowing anything to suffer on her behalf, will likely confer upon her child the priceless boon of a compassionate, kindly nature.

That animal food or stimulants are necessary for the physical development of the child, we deny most strenuously, because it has been proved that the most healthy, pure blooded, clear skinned children have been of vegetarian mothers, and have developed into sturdy, healthy men and women.

Again, we look to the spiritual side of this important question, and we hold that upon the purity of mind, soul and body of the expectant mother depends in a large measure the future character of her offspring.

Therefore, be tender to all living things; be loving and unselfish in your thoughts; be pure, true, and noble in your inmost desires and feelings; so shall you attract towards you those sweet angels of love and purity who shall usher into existence a lovely, loving being, who may live to bless humanity; whose aim and desire will be to lessen human suffering, to lighten human burdens, and elevate the standard of human life; leading onward, ever onward, toward the blessed realisation of the promise—"They shall be all taught of God."

June, 1888.

JENNY WREN.

## A NEW MEDIUM.

ON Wednesday Evening, June 13th, a meeting was held at the Thistle Company's Hall, for the purpose of hearing and determining upon the merits of a newly developed speaking medium, Mr. J. C. Bradley.

By 8 o'clock the Hall was crowded, and Mr. H. J. Browne, who acted as Chairman, opened the meeting and introduced the medium, relating the circumstances under which he had come in contact with him, and stating that it was through conversations with Mr. Bradley's controls that he and his friend Mr. Carson had been induced to take him in hand and bring him before that meeting.

The Medium then arose under the control of a spirit with decided French accent but a clear and distinct enunciation, and addressing the audience as brothers, sisters, and fellow-workers, affirmed first that this life was neither the beginning nor end of existence, and in view of the future state we were all tending towards, it was to our advantage to get all the information we could about the after life. He asked those present who were believers, "were they doing all they could for the cause." It was his object to stir up their enthusiasm and show them their duty. He cautioned them to receive all spirit communications carefully, and examine them critically, urged them to induce more harmony, sympathy and feeling, and concluded by affirming that "Love rules the Universe."

The next control professed to have been Court Physician in the time of Charles I., but said little beyond

alluding to an elixir he had perfected since his translation to the spheres. He was followed by a spirit professing to be a Comanche Chief, named "White Cloud," who had lived upon this earth "before the white man spoiled the Indian."

A new control volunteered to answer questions, but those propounded were not of a nature to elicit information of general interest. Incidentally, however, the control spoke of the versatility of the medium, who, he said, was capable of being developed for almost any form of mediumship; if there was a Telegraphic Operator present, he would give them a proof of their control, he thereon rapped rapidly and intermittently upon the table, in imitation of a Telegraphic instrument, and asked if any present could read, but no one responding, the experiment was abandoned; some Phonographic characters were also written, but not deciphered, as they were said to be a German system.

Some answers to questions on re-incarnation, &c., followed by a short address concluded the seance, and the meeting by a show of hands unanimously affirmed their satisfaction with the proceedings.

At the suggestion of the Chairman, a Committee was formed to further investigate the medium, and consider how his powers could be best utilized. At the first meeting of the above committee held in the Association's Rooms, on the following Monday, Mr Henshaw in the Chair, it was decided by them to arrange with Mr. Bradley to place his services at their disposal for a period of three months, with the view of thoroughly testing his mediumship. It having been ascertained that Mr. B. was willing to fall in with this arrangement, sub-committees were formed to meet twice a week, one for experiments in Psychometry, the other for experiments in Telegraphy, the assistance of a practical telegraphist having been promised in connexion with the latter. It was also determined to hold another semi-public meeting at the Thistle Company's Rooms.

The above meeting took place on Tuesday, 26th ult. when two very logical and well-spoken addresses were given by the controls. The Hall was crowded, and considerable interest evinced by those present. Another meeting will be held in the same room on Tuesday next at 8 p.m., to which earnest inquirers are invited.

## VICTORIAN ASSOCIATION OF SPIRITUALISTS

A MEETING of the committee of the above Association was held at the Office, 84 Russell-street, on May 30th. Mr. Veevers, Vice-president, opened the meeting, but the chair was subsequently taken by Mr. Henshaw, President. Mr. Terry read a letter received from the Deputy Registrar of Titles, informing him that the Trustees nominated had been duly registered under the Successory Trusts Act, on May 15th, the folio being 62.

After passing accounts, the financial position of the Association was taken into consideration, and it was shown that the amounts due and passed for payment, so soon as money was available, exceeded forty-five pounds; against this there were overdue subscriptions that appeared collectable amounting to thirty-five pounds. If these could be collected, and some effort were made to raise funds outside subscriptions, the liabilities might soon be disposed of.

A draft of a circular to be sent to members and friends was approved and copies directed to be distributed as early as possible.

The President apologised for the limited time he had hitherto been able to devote to the affairs of the Association, which was due to urgent pressure of business; he hoped, however, to be in a position to do more in future.

A proposition was made and agreed to that a Social Meeting of members and friends should be held at an early date, and that the Lyceum should be requested to co-operate. A general opinion was expressed that at this and at all future socials no one should be admitted unless introduced by a member of one of the Associations.

The President and Acting Secretary were authorised to take the Horticultural Hall for an evening service on the Sunday after the conclusion of Mr. Bamford's lectures.

## MR. MARSH'S SPIRIT PICTURES.

In last issue we reprinted from the *New York Tribune*, an account of some remarkable pictures said to have been produced by spirits through the mediumship of Madame Debar, at the residence of a celebrated New York Lawyer named Marsh. A few days after the Melbourne dailies published long articles announcing the prosecution for conspiracy, of Madame Debar, by the friends of Mr. Marsh, and forthwith concluding that she was a fraud from beginning to end. Now we know nothing of Madame D. Debar, or the phenomena said to have occurred through her, further than the reports in the *N. Y. Tribune*, and *Buchanan's Journal of Man* furnish us, but it requires very little penetration to see that the article against her is written by a rabid anti-spiritualist; nevertheless, we glean from it, 1st, that Mr. Marsh is no party to the action; 2nd, that the persons who have initiated it are doing so from interested motives, and 3rd, that Mr. Marsh is as sane and clear headed on all other subjects but *Spiritualism*, as ever he was. The Californian mail will arrive too late for us to give the facts of the case in the present issue, we shall, however, be in a position to do so in our next.

MR. ALBERT MORTON, of San Francisco, has published in a neat pamphlet, from the lecture delivered last year in that city, by Alfred Russell Wallace, F.R.S., entitled, "If a Man Die shall he Live Again?" It is prefaced with a biographical sketch of Mr. Wallace and an excellently autotype portrait reduced from a crayon portrait by Albert Morton.

From advices just to hand as we go to press we find that Fred. Evans, the celebrated psychographic medium, will be in Brisbane shortly. It is probable also that a first-class (lady) test medium will come out under the auspices of the Victorian Association of Spiritualists in September.

## NEW BOOKS.

- Electricity and Magnetism: A Short Text Book; by T. Dunman. Illustrated. 1/
- Geometrical Psychology, or the Science of Representation: an Abstract of the Theories and Diagrams of B. W. Betts; by L. S. Cook. With Colored Diagrams. 8/6
- Vegetarianism: with Special Reference to its Connection with Temperance in Drinking; by R. Jones 3d.
- Decameron: by G. Boccaccio. New and unexpurgated Edition. Vols. 1 & 2, each 2/
- What Lovers ought to know: a New Physiognomical Guide to Matrimonial Selection; by G. S. Cohen, 1/
- Animal Physiology; by V. Murchie. 1/6
- Pocket Encyclopedia: a compendium of General Knowledge for Ready Reference. 3/6
- Herr Paulus: His Rise, His Greatness and His Fall; by Walter Besant. 2/6
- Ingersoll on Dr. McGlynn (Ingersoll's Latest). 3d.
- On the Road: or the Spiritual Investigator; by Mrs. E. H. Britten. (Long out of Print). 1/6
- Light on the Path: a Guide to Theosophy; new Edition with notes by the Author. 2/6
- Everybody's Pocket Encyclopædia: or Things worth knowing; Things Difficult to Remember and Tables of Reference. 6d.
- Bush Tales; by Old Travellers and Pioneers. 6d.
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