



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. 222.

MELBOURNE, AUGUST 1st, 1888.

PRICE 6d

CONTENTS:

Table listing contents with page numbers: Liberal Tendency of Advanced Ministers of Religion 3741, The Scientific View of the State after Death 3742-4, In the Meantime 3744-6, Our Foreign Exchanges 3746-8, From Here to Heaven by Telegraph 3749-52, A Millionaire on Poverty and Labor 3752, Wonderful Phenomena 3752, A Strange Dream 3752, Professor Ray Lankaster on Vaccination 3753, The Diss Debar Scandal 3753, Mr. C. H. Bamford's Lectures 3754, The Reign of Grace 3754, The Ladies' Column 3756, Mrs. Ada Foye 3757, The Nervous System from a Clairvoyant Aspect 3757.

SINCE our last article on the tendency amongst advanced theologians to the adoption of spiritualistic ideas, a notable instance has occurred in our midst in the person of the Rev. Alexander Marshall, the new pastor of Scots' Church, who, in a discourse given on Sunday, July 1st, proves from a scripture text some of the leading teachings of Spiritualism with regard to the future life.

The Rev. gentleman's discourse was based upon Revelations, chap. xii, v. 2: "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

In his opinion, the whole meaning of this text did away with the common notion that death would work a magical change or transformation in the spiritual character of the individual. "It laid down in his mind a principle which went to show that the future life of any one would be determined by the life he now led, and the spiritual character he was now building up for himself, and that it solely laid with man in his present life to determine his future state."

The italics are ours, but they are the gist of the sentence, and are in exact harmony with what Spiritualism has been teaching for the past three or four decades, and altogether at variance with the fundamental doctrines of Calvinism. It would seem as though the psychological influence of some of the speaker's liberal predecessors in the Scots' Church pulpit had affected him and caused him either to forget or disregard their fate at the hands of the Melbourne Presbytery; but so far no action has been taken against Mr. Marshall, the Presbytery being aware from former experiences that the sympathy of the congregation is altogether with these liberal ideas.

Again, the speaker says a little further on in his discourse: "The mere physical change that passed over the body at death was not likely and would not affect or alter the personal identity or the spiritual character that one had when alive." In this sentence he affirms that we enter into the future life preserving our identity, and the exact spiritual and moral status that we have attained at the time of the physical dissolution. Every intelligent spirit that communicates with mortals tells us the same, and it is accepted as truth by almost every writer of repute on Spiritualism.

Dealing with the future state of the wicked, Mr. Marshall alludes to the general revolution of sentiment against the existence of a material hell. "To his mind (he said) there was no such 'place' as hell. Hell, in his opinion, was a state which the man who suffered it made for himself." Here we have another orthodox doctrine set aside, and a spiritualistic one substituted; whilst a little further on the Rev. gentleman affirms that every man makes his own heaven, thereby implying it is rather a condition than a place.

Mr. Marshall's views are not singular in the Presbyterian Church, and we have not far to go to find another eminent Presbyterian setting aside the dogmas of the Church, and teaching rational ideas adapted to the spiritual requirements of the people. We refer to Professor Salmond, of Dunedin, who has in a recent sermon given utterance to sentiments almost identical to Mr. Marshall's.

People who take their estimate from surface observation assert that Spiritualism is not making progress in Australia; that it has even gone back during the last few years. This, however, is not the case; the form of Spiritualism may be less manifest, but the spirit of it as represented in its philosophy and religious ethics is more widespread now than ever; whilst even the fact of spirit intercourse is admitted by a larger percentage of the public than it was. The great mission of Spiritualism, however, is to bring man more into harmony with the spirit-world—to induce rational and natural conceptions of the future state, which will of necessity bring mankind into closer relationship with it, and ultimately bridge the gulf which at present separates the two conditions of life. We look upon this mind-movement

amongst the religious teachers of the day as one of the most hopeful signs of progress, because in every instance we find the flocks ready to follow the shepherd into the more attractive pastures of Spiritualism. Creeds and dogmas represent the fences which keep the church members in the fold, and when the shepherd pulls down a rail or two, some of the sheep are sure to get outside, and never willingly enter again; they are lost sheep to that fold, but not lost from the care of the Great Shepherd, in whose pastures they still abide.

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.

WE must indeed attach the greatest importance to the utterances of the somnambules; for if already a simple description of the somnambule state has led us to the conclusion that the psychology of the transcendental is also the psychology of the future state, then must, as a matter of course, the fact of the firm belief in immortality of the somnambules themselves confirm us so much more, that it is perfectly legitimate to compare the highest and purest states of somnambulism with the future state. I have already in my work, "The Philosophy of the Mystic," proposed that the experiment should be made to put some full-blown materialist into the somnambule state with a view of obtaining from himself the confession of his error. I do not doubt the success of the experiment—which, of course, would only have the force of evidence if thought-transference were excluded—and if this man's mind were led to give an estimate of the views expressed in his writings, it is highly probable that he would not speak in very flattering terms of his *alter ego*, his terrestrial ego, perhaps something like as if he were speaking of a third person.

We must not, however, place too high a value either upon the somnambule states, or upon the analogical argument based on them in connection with the future state. During the earth-life the faculties of the senses rank the highest, and dominate the transcendental ones. The ruling element is, however, always the highest. But considered by themselves, highly developed, and liberated from the body, the transcendental faculties are without a doubt by far the highest. Fechner, who, notwithstanding his great merits in connection with natural sciences, in which even a certain amount of one-sidedness would be excusable, has never denied the limits of this science, says, with reference to somnambulism: "Since nature is not inclined to erect strict partition walls between things, the thought lies near, that already in this life states may arise which are far more like states of the next life than those of ordinary life, without, however, being able to rise quite to their level, because the next life has not yet commenced. For already in this life there is a something in us which only requires raising, extending, and emancipating, in order to be fitted for the next life. But such approximations we will principally seek and find in such cases where, in consequence of peculiar interferences at the expense of the clearness of our external sense-life, the inner-life of the spirit is roused to an unusual degree, and enabled to go through extraordinary performances, especially if it is considered that those interferences need only be carried to a certain pitch to produce real death. He removes the objection usually made, and which rests upon a confusion between cause and condition, viz., that all these phenomena are of morbid origin, with the following words: "Such cases do really occur. It cannot be denied that, viewed from our present state of existence, these cases always remain abnormal, and the morbid character which the phenomena present to our eyes now must not be allowed on that account to make us deny that there is a close

relationship between them and the future state. Should a chicken yet in the egg for once open its eyes or ears, and see some rays of the external light, or hear some sounds, this would also be morbid, and certainly injurious to its development in the egg; but it would by no means be considered morbid if the chicken, after it has broken through the shell, should move about freely in the realm of light and sound. . . . Instead of death permitting the narrower (physical) body to fall totally asleep, or to sink entirely out of sight, whilst it roused into activity and full life the wider (spiritual) body; instead of this taking place, let us suppose that somnambulism allowed the narrower body to fall only partially asleep, whilst waking up the wider body also only in part; we should in this manner obtain a system which would, with respect to its waking side, belong half to this, and half to the other side of life, and consequently belong to neither completely; in fact, we would thus have a system which could not do justice to the functions of either side of life. With respect to this life there can be no doubt about the matter; but now an explanation would also be found of how the functions, which properly belong to the life beyond, can in this life be only performed in a disturbed, incomplete, and obscured manner. The clairvoyant somnambule seems to himself to be out of his element in this world; many things seen by others he does not see; he sees and feels (senses) many things differently from what others see and feel them, because a mode of seeing and feeling is trenching upon this life of his which belongs to an entirely different state of life, viz., the life after death. But the converse is also true: as he does no longer find himself at home in this life in many respects, so also is he not properly at home in the world beyond this; he still looks at everything more or less through the spectacles of this life, he views things mostly from narrow standpoints gained in this present existence, which are either untrue of and inapplicable to the life beyond, or assume at least a different significance. Imaginary things of this life mix and confuse themselves so much more easily with the realities of the future state, as memories and imaginations develop always a more real significance for the future state than they have for this life, although they attain to real consistency even in the life beyond only in proportion as they are compatible with those of the other spirits. We are, so to speak, only in one stirrup standing on the horse, which will once carry us to a new world, and thus we see from this higher level a little further than in our ordinary life on foot, but even our present walking on foot is impeded, and the style of walking in the world beyond not yet acquired by us. (1).

We are, therefore, obliged to make a choice within the limits of this confusion of these two states in somnambulism in order to recognise what is *de facto* demonstrated as a transcendental possession. To that department belongs everything which, with reference to the mode of representation and mental activity, manifests its independence from the corporeal organism, and consequently its independence also from the dissolution of that organism: seeing and acting *in distans*. Were these faculties inherent in the organism, they would disappear gradually, like the normal faculties at the approach of death. But the very reverse of this is the case, and these faculties must develop themselves then most particularly and prominently when the obstructive body is totally laid aside. After death we find ourselves in our old possession which we enjoyed previous to our incarnation, and which possession we did not give up even during our incarnation, in consequence of the simultaneous existence of our two modes of being, but which we only lost, or exchanged, for our earthly consciousness.

The relation which exists between somnambulism and death is forced upon the attention not only of the external observer, the magnetiser, but also upon the somnambule himself. But if the transcendental faculties suffer no diminution already during the somnambule state, but rather indicate a higher elevation of the individuality, then in death this must be still more the case. In this respect it is already sufficient to dwell simply upon the elevation of the faculty of the memory in somnambules.

A sense of personality is not thinkable without memory ; if our successive sensations were atomically dispersed or particularised, instead of being preserved and held together by the memory, our own individuality would also become atomised. Consequently, elevation of memory is also elevation of individuality ; and we are thus secured against being at death pantheistically dissolved into the all.

All attempts hitherto made to prove personal immortality, which is necessarily bound up with memory, have so far been critically decomposed, or resolved. There is therefore only one more road left open to us, namely, that of bringing into greater prominence those faculties which are independent from corporeal conditions, and which at the approach of death are often heightened, and which after death must also develop themselves with far greater freedom. The "if" and the "why" of immortality is thus settled by the same inquiry. These faculties include the whole territory of the will which, in the first instance, presents itself as an organising will, and consequently makes the body appear as the result of this organising faculty of the soul. But in consequence of this demonstration science loses the last inch of ground upon which to place the denial of the soul. Modern Science got tired of the soul because it appeared thinkable only on a dualistic foundation, which is a contradiction in the eyes of a justified monistic effort of science. But if we attribute to the soul besides the faculty of thinking also that of organising, which is the foundation of all volition, that is going to ripen into an act, from that moment on is the monistic definition of man rescued from all danger, nay, that definition itself becomes only then generally possible, for then are both body and consciousness derived from an unitary principle, the transcendental subject, whilst the so-called materialistic monism is indeed no monism at all, and accomplishes the semblance of its argument and contention by relegating the whole of transcendental psychology into the realm of fable.

If the life beyond is only such with reference to our threshold of perception, which it would also be then even if there really were such a thing as a fourth dimension, it is still possible for us in the face of the mobility of that threshold to presuppose that the very first germs of transcendental faculties may manifest themselves even in our waking state. This is really the case both with reference to the representative, as well as the organising faculty of the soul ; we are, therefore, obliged to take into account also these phenomena, if we desire to arrive at a proper definition of the future state. With reference to cognition, we must here point to the so-called presentiments. Considered in themselves, these presentiments appear as a weakened or reduced species of seeing at a distance. It would now no doubt be possible to assume that, during the waking state, only a partially successful seeing at a distance could be accomplished, which, instead of developing itself into a clear vision or sight, remains fixed or arrested as a merely indefinite presentment in our sphere of sensation. The real state of matters is, however, different: the cause of the diminution or reduction of the sight at a distance does not seem to lie, or reside, in the partial success, but makes its appearance only afterwards, for we all know that a vision which is perfect in our dream, becomes obscured at our waking and entering into the full consciousness of day, nay, is sometimes even totally lost to us, leaving only a faint trace of it behind in the sphere of our sensibility. It appears to be far more appropriate to ascribe a complete sight at a distance (*visio in distans*) to sleep than only half a one to the waking state, and such presentiments are, moreover, not rarely connected with the remembrance of a previous dream, so that this defective remembrance, mostly totally wanting, is quite sufficient to account for that weakening influence. I must reserve any further details on this subject for a special essay, and shall here only mention a case which occurred quite recently, which is worthy of being preserved, and which has reference to the sad catastrophe of the late King of Bavaria. (2) A few days before Dr. von Gudden took his departure to King Louis II. at Hohenschwangau (it was at that time not yet determined to bring the

king to the castle of Berg) he came down to his breakfast in a state of mental depression, and related to his wife that he was haunted all night by a dream, the purport of which was that he was struggling violently with a man in the water. The widow of Dr. von Gudden related this circumstance afterwards to the deputation of the Anthropological Society of Munich which had waited upon her to express their condolence to the bereaved wife. Professor W., a member of the deputation, laid an account of the matter before the society, and as I have the account direct from one present at that meeting, it may be considered as perfectly authentic. In this case it is tolerably certain that Dr. von Gudden received in his dream a complete vision, the powerful impression of which on his sensibility enabled him to remember the drama of the dream even after his return to waking consciousness, with this difference only that the personality of the king was weakened and absorbed in a man in general. Had this weakening process gone one step further, and the memory of the dream been lost entirely, then nothing else would have been taken over into the waking consciousness, but the powerful impression made upon the doctor's mind, in the form of an obscure anxiety or fear of an untoward event looming in the distance, such as is generally the case with most presentiments.

If it is doubtful with reference to presentiments whether they belong to, or are originated by, the waking state, this, on the contrary, is no longer doubtful with reference to the so-called thought-reading or thought-transference. Only apparently can thought-reading be conceived as a looking into another man's soul ; in reality and fundamentally we can only have to deal with a passive reaction (no matter how materially produced) of our soul upon the thought of another man, *id est*, thought-reading is only thought-transference. (3) This points consequently to thought-transference as the language of the spirits. In a similar manner all cases of rapport with things of the outer world, as far as that rapport exceeds the sphere of action of the normal senses, belong to the transcendental state. Feeble traces of it are also manifested already during the waking state, for instance, in cases of idiosyncrasy. Sensitive persons are differently influenced by plants and metals than normal men, who generally feel no effect from coming in contact with them, or rather, the effect produced upon them is not sufficiently strong to cross their threshold of sensation or perception. In all cases of this so-called magnetic rapport, which in a weakened form can already manifest itself in the waking state, no matter whether we have to deal with stones, metals, plants, foreign bodies, or, as in thought-reading, with foreign souls (psyches), there takes place, so to speak, a sensitive diagnosis of things ; the normal man receives through his senses knowledge only of certain properties of things. To the sensitive man, however, is manifested more the inner essence of things (the soul of things) ; he more or less looks into the very heart of things. This is the reason why we are obliged to look upon spirits as subject to quite different material impressions from those to which we living men are subject.

We meet in the waking state also with traces of the organising function of the soul which have reference not only to the choice of food, the repair of organic injuries, but also to the preservation of the process of life in general. This is exemplified in the intuitive instinct of animals, in the idiosyncrasies with respect to the selection of food during pregnancy, and in the *vis medicatrix nature*, the healing force of nature. The transcendental will alone goes in all these cases beyond the threshold of perception, the knowledge of the end and object remains hidden below the threshold ; but in somnambulism it manifests itself clearly that such instinctive manifestations are intimately connected with some kind of knowledge, for which reason they can in the waking state also remain only relatively unconscious. If we are once in possession of an auto-psychical medical science, the prospect of which is, to a certain extent, justified by the latest discoveries in the domain of hypnotism, then we shall have made somewhat of an approach to the realisation of the transcendental state. For we can by no means assume that the possession of such a faculty will

be useless in the future life: if the transcendental subject is not a pure spirit, and if the transcendental world is not exactly immaterial, then the question of importance for us to solve with regard to the life beyond is to preserve the inner relations of the organism with the outer relations of the transcendental world, showing to us that only a being which is master of the changes that take place in its astral organism, as is approximately done by the hypnotised subject, is able to restore the disturbed equilibrium, and thus to become its own physician. To be jealous of the spirits on account of the possession of this independence, is perfectly justifiable on our part, especially so long as our present earthly medical science, which, properly speaking, is only made up of a series of auxiliary sciences, can render us so little help (4).

San Remo, Western Port, July 25th, 1888.

NOTES.

(1). Fechner: *Zend-Avesta* III., 26, 217.

(2). A most interesting article in connection with the catastrophe here alluded to has been translated by me for the pages of the *H.L.* some months ago. (Trans.)

(3). I must here make an open confession both to the author of this article, as also to the readers of *H.L.*, in order not to lay myself open to misconception. In order to make this heavy essay at all intelligible to a wider circle of readers and fellow-spiritualists who had no previous training in rigorous philosophical studies, I was frequently, in the course of my translation obliged to depart from the strict letter of the essay, and expand and explain the author's language in language familiar to our readers. This apparently high-handed proceeding on my part must be held excused by my earnest desire and devout wish that our readers should be able to appropriate, make their own property, the high order and value of knowledge of things truly spiritual, here imparted by that eminent reformer of thought, Dr. du Prel, in connection with modern Spiritualism and mystic science, which are almost convertible terms.

(4). This apparently very severe censure of modern medical science by Dr. du Prel is perfectly true of, and applicable to, our *ars medendi*, which is really still so backward, and so devoid of truly scientific intuition, that our leading physicians are still unable to see the errors of compulsory public vaccination, and consider it a progressive step in their department to pat Pasteur, whose object is plainly to make money out of human gullibility, on his back, for having taught them to kill those by artificially produced hydrophobia who otherwise would never have got that fell disease, if they had not submitted to his filthy *modus operandi* of inoculating them with that very disease, which, if they really had it, could only be rendered worse, and which they were sure to acquire, if they did not in reality have it when they consulted him. Well, truly, in the face of so much scientific *sancta simplicitas*, it is high time for the spirit of Paracelsus to rise from his grave, or return from Hades or Devachan, to thunder once more against the orthodox doctors, and perform the Herculean task for us all to clear the filth of Jenner and Pasteur at least out of our reeking Augias stable.

IN THE MEANTIME.

"TO-DAY if ye will hear His voice:"—"It is well to look forward; and it is profitable to look back upon the past; but to consider and improve the Present is paramount."

In the Meantime! How much do these words imply? They seem to take us just as we are between the beginning and the end of the earthly life. They startle us by their suggestiveness. They recall us to a seriousness of thought and reflection which is, alas! so apt to be dissipated by the influence of the gross things of the physical life. The things which are seen and temporal thrusting aside thought of the things which are not seen and are eternal, we grow earthly and sensual, and forget that we are but strangers and pilgrims as all our fathers were; and that if any duty at all becomes us on the pilgrimage it is that in this "meantime," we should learn by a proper use of our present advantages to prepare for the future to which we are all ever hastening.

How much the character of our destiny will be affected by the proper consideration of and attention to the duties of the "meantime," will be revealed when we come to review the course of the earthly-life, after death introduces us to the judgment which must follow. But if we are to profit by the present, we must recognise the day of our probation, and take heed to our ways now. In the "meantime," are embraced the opportunities which will either make or mar our near future, in accordance with the attention which we give to them, or the neglect which a careless and indifferent life involves.

Great God! what serious consequences hang on the recognition and fulfilment or otherwise, of the obligations of the present in the "meantime."

We have been considering in some previous contributions to the *Harbinger*, the possible experiences which await us in the future; and have found such considerations to involve possible issues of the most momentous character. But along with this, we have been forcibly impressed that issues then will be governed very much by the character of the previous life on earth. Hence, we are led to try back, and ask the question: how about the "meantime," the present, as reviewed in that reflected light which beats upon us from that anticipated future?

In the "meantime," then, we are accumulating the evidence on which we must be tried after death; and it becomes us to enquire as to what we are doing in this respect; the nature, character, and effect of our life-work so far as we have gone, and as we are going on day by day; and, what our intentions are as to the to-morrow and the next day, even until death removes us from this material state.

We need scarcely reiterate the admittedly important assertion that, Life, the earthly-life, is a very serious business; and we are quite sure that no greater folly could befall us than, in our curiosity or anxiety to anticipate the experiences which may be allotted to us in the future life, we should neglect or treat with indifference, the duties of the present. The man who is faithful to the trust committed to him in the conduct of the earthly life, will make it his business to become acquainted with every detail of that life, and which, wisely and lovingly wrought out, will contribute to the perfecting of himself and those with whom he is connected; and he will leave no stone unturned that he may at the conclusion of the earthly life, be enabled to realize the honourable and conscientious conclusion that he has been a faithful steward of the talents entrusted to him.

In the "meantime," then, we have to consider the *possibilities* of conscious existence as that existence is connected with a materialistic life: in other words; what is possible to man in the earthly pilgrimage as an active agent. Then to advance a step; in what sense the earthly life is a *becoming*: or in other words; the formation of character. Then, we must consider the connection between doing and suffering; the recognition of the great law of vicissitude as it stands connected with the earth-life experience. Also, what may be learned from the admitted doctrine of "cause and effect." And, in the prosecution of life in the "meantime," the many *minor considerations* which should not be lost sight of, and all of which will either contribute to success or failure. In the "meantime," man is writing history which will be absolutely indelible; and while it is a continuation of that which preceded it, will be but the introduction to many chapters yet to follow: in other words; Man's life-work here, runs out of the past, and will run into the future. Hence, we remark that, the faithful dealing with the present, with all its ramifications is the best improvement of the past as it will be the most satisfactory and appropriate introduction to the future. We rest, then, in this thought: that the "meantime," being thus made the occasion of the faithful discharge of recognised duties, we stand prepared for whatever developments of our being may be appointed to us when we quit the earthly state through the doorway of death, and step into what is at present to us, the unseen and the unrealized.

We have in previous articles in the *Harbinger*, called attention to man's pre-natal state, and also, his future state; and now, we desire to recall thought, and concentrate it on the *present* with all its vast possibilities, duties and issues, that labour now may result in honourable distinction hereafter.

However high our aspirations may rise, we have good reason to be thankful that we are possessed of intelligence and activity; and with this, locomotion. Unlike the tree, we are not confined to one particular spot, but have it in our power to pass along the great highways of life and choose our companions as well as our

location. So is it in respect to the possession of reason and the reasoning faculties; for while there may be in all things which grow, an element of intelligence, or an indwelling law which governs the growth, we know that in man this faculty has arrived at a much greater perfection, which gives to him a superiority over the animals and forms of life that are on a much lower plane of being than himself. In possession of this intelligence and activity, then, who shall say what is possible to man even in the earthly pilgrimage; he possesses the power and a variety of means which qualify him, when he recognises his endowments, to become a benefactor to his fellow creatures, and the originator of vast results in the world. As we look abroad among men, or study biographical records, we find plentiful illustrations to confirm the fact that, the man of intelligence and culture, and rightmindedness, has not only fulfilled a career of the greatest importance, but gathered around him the most honourable distinction, and become a living fragrant memory in the thought of his fellow beings. The vast machinery of earthly intelligent life is of so complex a character, and the tendencies of different minds so widely diverse, that we cannot regard this complicated mass of active intelligence from any particular standpoint; but if the one great principle which should animate all men, the wisdom-love principle, were cultivated and made generally operative, what a different place this world would be to what it is. Probably, however, every development is tending in this direction; and in the meantime, it becomes our duty as individuals, to do what we can in this direction; our mission consists in the accomplishment of such an object: the world is our workshop, and the intelligent activity with which man is endowed constitutes the means to the end; and there are never wanting plentiful opportunities for the accomplishment. There can scarcely be a man who can complain of defects or inability in this respect; and if there is, God will make it up to him in some other way. Either the possession, or non-possession, or partial possession of faculties as the instrument of the soul in the earthly life, may be traced to a healthy, or unhealthy development of the physical frame; at the same time, we must conclude that the defects as well as the possession of sound faculties in those who have a certain destiny to work out on the earth, are conditions intended to illustrate some wise law which will become apparent in the future; for while we believe most firmly that, no condition exists apart from the permission of the Infinite Being, so also, that every variety of condition has its uses and its ends according to His will and purpose. In this respect, then, growth and advancement, and a tendency towards fruition are possible to man in the earthly-life; a fruition not estimated according to the gross *worldly* idea, but based on the harmonious development of those natural and spiritual capacities with which man is endowed, and of which he has the command.

But man's earthly life is a "becoming;" he is here to form a character. Life is not intended to be the fortuitous operation of certain active forces, but a methodical pursuit of attainments in which the individual is to assume a definite character. Every action of life, so to speak, is to produce its result. Man being dominated by a Will is to use that Will in the choice of some things, and the rejection of others. The question of character, or the becoming day by day better qualified to fulfil his part in the world, is one which can only be solved when he understands the why and the wherefore of his existence; and this must ever have a reference, as we believe, to his relationship to God and to his fellow man, rendering his conduct in this respect more effective for good. Character, at which the pursuit of human life aims, is the proper organization of the forces of life; the varied attributes or features being harmoniously combined, and so arranged into one administrative focus, that the machinery of society is caused to work in harmony with the highest interests of the race. That life is a "becoming," no one can very well dispute. It is the property of progress to produce issues; a condition of life is a condition of growth; and man as the result of his daily experience, exhibits

characteristics which when tried in the light of reason and spiritual intuition, are commended or condemned. As men and women we have to consider what it is we are living for, and whether we are worthy or worthless. It is not so much a question as to what we were in a previous incarnation, or what we shall be when death dismisses us from the physical life; but how we are forming our character that it may be influential in securing the fulfilment of the will of God, and in this, the well-being of our fellow man. Of course this question of "becoming," is one which involves a great many considerations; especially when we consider that no two men or women are alike; but with all the diversity of character which must result from the proper cultivation of the earthly life, there need be no conflict, but perfect harmony. Every man in his own order. Natural personal development will mostly contribute, as we believe, to the universal good; and the laws of life in the formation of character, must ever be adapted to the personal qualities of the individual. Thus the daily study of what we are becoming, as the result of a progressive life, is of the utmost importance to every one of us.

In the "meantime," we have need also to consider, as part of the earthly programme, the connection between doing and suffering; the recognition of the great law of vicissitude. The circumstances of human life on the earth are not uniform, but exceedingly varied in their character; for although it is said that, all things work in a circle and recur at regular intervals, nevertheless the experiences of life are so unexpected as a rule, and often such as could not be calculated on, that this feature of life may possibly discourage the pilgrim, unless he is alive to the fact and prepares himself for it accordingly. So also, is it with the experience which stands connected with doing and suffering. Strange as it may appear, very much of life's experience is thus made up; the right course is often the most painful. The declaration of Scripture that: How narrow is the gate and straitened the way which leadeth to life—is most true; we find it so every day of our earthly lives. Poets have denominated life "a wearisome journey;" and many other expressions of such a character are used to indicate the conflicting nature of the earthly life. Thus we find an old Poet expressing his thoughts of Life in the following language: "I live on earth upon a stage of sorrow; Lord, if Thou pleasest, end the play to-morrow." And, again: "This mortal life, seeming so fair, is like a feather tossed, borne on the wind, and in a moment lost." And, again: "Ah, what is Life! a dream within a dream; a pilgrimage from peril rarely free." And a celebrated writer of antiquity expresses himself thus: "But perhaps there is some superior Being, whose business it is to throw a shade over every noble and eminent action, and to make such a mingled yarn of good and ill together in our life, that it may never be entirely free from calamity." We find the wise man in the Book of Proverbs also speaking of the "Hope which being deferred, maketh the heart sick." And in this respect, earthly life is full of blights; and very often the best endeavours result in failure as we regard it. Take man at any stage during the period of the threescore and ten years, and you will find that in the best regulated life, vicissitude indicates not merely the alternate and regular change which may be calculated on, but the unexpected, the painfully trying, the disappointing, often the heart breaking affliction which would crush the strongest and overwhelm him, did he not know that all these things work together for his ultimate good: whatever he may look for in the future, his life *now* is a warfare and a struggle; and it will be only in proportion as he regards it in this light, and rises to the occasion that he will be enabled to make of these trials stepping-stones to a higher degree of life, and qualifications fitting him for more important work. Thus, we find ourselves in the "meantime;" and it becomes us to remember that, in the successful fulfilment of its duties, we must keep in view and be prepared to deal with the vicissitude and suffering which characterises it.

Then, in the proper working out of the duties of the "meantime," we must keep in view the doctrine of

"cause and effect." To a very great extent, the liberty which is allowed to man in the control of the circumstances of the earthly life, embraces this consideration. Man is endowed with a sufficient amount of common sense to enable him to act so as to avoid many of the ills which must otherwise afflict him. It is surprising how much trouble may be escaped by that proper attention to the laws of nature which man is capable of giving to his daily actions; and, it is so also, on the spiritual side of his being wherein the doctrine of cause and effect equally prevails. The conduct of the earthly life, then, in this respect, calls for constant study; and if in place of the indifference which is manifested, the frivolity and foolish selfishness, and the folding of the hands with the idea that all must come right in the end, while the means to secure this are being neglected; men, would, in the exercise of common sense, use the best means to secure the best ends, then it would be found that, the inevitable doctrine of cause and effect would prove one of the greatest auxiliaries to secure man's truest wellbeing even in the earthly life.

Then, we must notice some of those "minor considerations," which stand connected with the conduct of the earthly life. We say *minor* considerations, because they are auxiliary; means to ends; something to be made use of; but not in any sense unimportant or to be trifled with, but really necessary in the conduct of life, and the building up of character. We know, not merely from theory but experience, that God has provided man with ample ways and means to aid him in his life work; if it were not so, vain would be the attempt of man to move a single step. But God has endowed man with the means to secure success, and the resources are infinite if man will but draw upon them. And not only does man find within himself the power and capacity to act, but surrounding him are fair fields of usefulness; the helps and stimulants to successful living. And so plentiful are these, that not only is he thus assisted to build up his materialistic life, but also, to cultivate a *higher* life which gives force and tone to the lower life of earth, investing it with a new and encouraging meaning as the forerunner of a higher life to come. Human association; education; intelligent intercourse; possession of material wealth; acquirement of influence; daily labours of all kinds; power in many ways to control the movements, and administer to the needs of others; in these, and a thousand other ways when properly used, the progress of earthly life must grow more successful so far as its issues are concerned. And, then, may we not say that, in our "divine spiritualism," with all its soul entrancing and humanizing influences, we have a wonderful means to purify and quicken the progress which, often alas! drags its weary way along the pathways of the earthly life. Neglect these means and auxiliaries of life and think of what you lose as the consequence; while on the other hand, it will not be difficult to discover in the "meantime," as you progress, what virtue is to be derived from the wise use of God's gifts; their unselfish use; with the object of not only building up your own destiny, but aiding that of your fellow beings. And thus, on the one hand in Father God, and on the other in Mother Nature, you have a thousand resources, which while they may be considered of minor importance, are the tools with which you have to work in the "meantime," and which alone can be kept bright and in working order in proportion as they are diligently and wisely handled.

Thus, in the "meantime," man is writing history which will be absolutely indelible, and which, while it is a continuation of that which preceded it, will be the introduction to many chapters yet to follow—Life-work *here*, running out of the past into the future, the most minute record of which, as may be proved from science even, being secured. This being so, how careful we should be of the character which we give to our footprints on the sands of time; for although the next moment some circumstance, some unexpected wave in the onward progress may apparently obliterate the impression, that impression and all that pertains to it, has been seized and rendered permanent in accordance with those mysterious laws of nature by which we are surrounded.

Hence in conclusion, we believe that, the faithful dealing with the present is the best improvement of the past, as it will be the most satisfactory and appropriate introduction to the future. And this is really what we have to be most concerned about. A proper regard for the ability we possess, and the judicious cultivation of the same, will serve to enlarge the mind to an extent which is not generally realized and enjoyed; and the life spent now in the "meantime," which while it takes in the past and the future, and recognises its standpoint as being in the ever present, will be conscious of a unity which will at once add strength and satisfaction to its progress. The past must ever be of serious consideration to us; equally so the future; and our wisdom will consist in being able to trace the golden line running all through, and to follow its lead out of a wise past, through the present into a happy and successful future. And this is to be accomplished by the due and faithful attention to the duties of the "meantime."

And thus, then, in the midst of the warfare and strife of the earthly pilgrimage, we may comfortably rest in this thought: that the "meantime," being made the occasion of the faithful discharge of duties which arise out of our presence in the earthly life, we stand prepared for whatever developments of our being may be determined for us when we quit the earthly state through the doorway of death, and step into what is to us at the present, the unseen and the unrealized.

It is thus, then, we would set before our readers, the *present* duty, while we far from ignore the importance and privilege of dealing with the past and the future. A true Spiritualism, has to do with both; and much more with the present; for it is in relation with the overshadowing of the unseen realities of the spiritual in nature, and its voices of cheer intelligently uttered and entering into the soul of man, that *now*, in the "meantime," he is to run and not be weary, to walk and not faint; to be a joy and a blessing in the land!

H. J. B.

Camberwell, July 1888.

OUR FOREIGN EXCHANGES.

THE other day I received a most fraternal document of an epistle from Professor Lucian Pusch, Hofrath, Czenstochan, near Kieslich, Russian Poland, accompanied by a small pamphlet, entitled: "Spiritualistic Philosophy is Realism Expanded."

This little *brochure* is truly *multum in parvo*, a whole philosophy in a nutshell, and claims to be a practical handbook of our spiritual science, treated as it ought to be from a realistic standpoint. It is essentially monistic in its views and tendency, and reminds the *connoisseur* of modern Spiritualistic literature very much of Dr. Carl du Prel's doctrines and mode of exposition. But Professor Pusch handles his subject in so direct and tangible a manner that he lifts it at once out of the hazy region of phraseology—words, words, words, and mere speculation—and the reader finds himself pleasantly landed on the *terra firma* of realities as real, if not more so, than the realities of our present merely probationary existence.

Occult philosophy and theosophy, Eastern or Western, with their impenetrable clouds and frequent mystifications, verbal and other, look very puny in the presence of so earnest and sturdy a pioneer in the modern wilds of spiritual speculation. He builds on the solid basis of two fundamental propositions, which are as follows:

1. What man has learnt by the aid of his senses, is not only present to his inner consciousness, but has also a real external corresponding existence.

2. The self-contradictory has no being.

The definition of truth given by Aristoteles, that it is the correspondence or harmony of our knowledge with the objects known by us, is firmly held by the author of the pamphlet in question, and conveys a sufficiently lucid answer to the eternal question of Pilate—"What is truth?"

As space does not permit me to enter into a full analysis of this precious little volume, I must content

myself to give our readers a taste of the Professor's quality by translating a short passage, which is a summary of much of his spiritual gospel: "We are moving about on a purely real basis. Just as little as there can be an active principle without a passive principle, just as little can there be force without matter, spirit without matter. A spirit that does not act loses his *raison d'être*; but in order to be acting or active, he must have something to act upon. Force is the cause of all phenomena, *id est*, the active principle; matter is that which fills space, and upon which force acts, consequently the passive principle. The atoms of spiritual matter reside in the interstices of the atoms of terrestrial matter in such a manner that the spiritual world seems to permeate the material world. The transcendental world lies, so to speak, within the terrestrial world. The spirit is the cause of the spiritual matter as its effect, and the spiritual matter, in its turn, is the cause of the terrestrial matter as its effect. The spirit is the active principle of the body as its passive principle. The soul permeates, so to speak, the body: it is the same spiritual matter which fills the world, the world-soul—universal psyche.

"Du Prell very properly calls the soul the organising principle. Not because our body has eyes and ears, does the soul have eyes and ears; but because the soul has eyes and ears, does the body have eyes and ears. The soul makes a body for itself, according to its own image; the soul, so to speak, sets the seal of its organism upon the terrestrial matter of its body; the soul is the cause of the body as effect. In exactly the same relation stands God to nature. God is a spirit who possesses, like our spirit, a soul, that is, the world-soul, the primeval substance, that most refined substance which permeates all things, and out of which proceed all forms of nature, identical with universal psyche. As the soul permeates the body, so does the world-soul permeate all nature. As the soul vivifies the body, so does the world-soul vivify nature. As our spirit makes for itself a two-fold organism (a spiritual and a physical body, called microcosm), so does the spirit of God make for itself the world-soul and nature (macrocosm), so that nature obeys the will of God in the same manner as our body obeys the will of our spirit.

"The Spirit of God is the active principle of the world-soul, as passive principle, and the world-soul is the active principle of nature as passive, exactly as in our own selves. God is the cause of nature as effect, and consequently not identical with nature. The spirit of God does not proceed or emanate from matter, but both are simultaneously existing from eternity, for the simple reason that the active principle cannot exist without a passive principle. By adopting this theory of God, nature is just as little lifted to the level of God, as our body is elevated to the height of our spirit. God is the Spirit of nature. God is primeval, and His continued activity consists in making images of Himself, other egos, *id est*, He individualises Himself an infinite number of times. This work of creation goes on, and has gone on, in nature through all eternity of time, through the will of God, that is, through the active laws of nature; and of this creation there never was, nor could be, either a beginning or an end."

Going on reasoning in this direction, the author arrives at the final conclusion that the only possible rational monotheism is a personal (individual?) pantheism. Our readers will readily perceive how closely this God-theory sails to the conception of the Supreme Being of Spinoza.

"The God of the Spiritualist," says the author, "is the God of Spinoza, *plus* self-consciousness (primeval ego, God-ego), for the effort of nature to develop egos is only explicable by the fact that there is an original primeval Ego. Unconscious nature cannot produce egos, for what nature has not got, nature cannot give."

The treatise on "How to develop mediums for artistic purposes," which is appended to the above essay, cannot be discussed in our present issue, although it is of great practical importance to the ranks of Spiritualism and the world at large.

In conclusion, I beg to propose to my distant brother in Russian-Poland, to translate his little work, appendix included, into plain English, and publish it on the other

side of *La Manche*; I am sure it would find a ready sale on account of its lucidity, brevity, and comprehensiveness of view. *Adieu, mon frère!*

The *Sphinx*, of May, is again full of notices about mental suggestion, hypnotism, phantasms of the living, telepathy, all which are, to my mind, only frail bridges to connect this world of magic and delusion with the real world of spirit; spirit and spirits, conceived as realities, being at present unfashionable entities that must not be spoken of in good society, especially not in the society of men of science—I should say of partial ne-science, or non-science—if the speaker does not wish to lose his reputation of mental sanity. Hence, it appears to me so, at least, and these appearances are not altogether deceptive, the *Sphinx* tries to find a *via media* between the territory of a modernised and reformed psychology and that of Spiritualism proper, and either hides its light under a bushel, or at least shades and protects its rays of pure white light with a more or less transparent veil of language, as if language had been given to man, as to diplomatists, to hide their real thoughts with.

The object of the *Sphinx* may be a laudable one in the eyes of some men and thinkers, but although I have no particularly bright light of my own to show, still I hold with my Master magician and spiritualist, better by far than the most enlightened Brahminic or Buddhistic adepts of India, and say with Him, let your light shine, and put it on as high a place as you can find, as a true beacon for storm-tossed and benighted ships and ships' crews, both captains and sailors of humanity.

We surely can never have too much light of the right sort, and the dictum of "let there be light," is as old as the eternal fiat of creation.

Dr. Hubbe Schleiden properly places a most appreciative sketch of the life of Hellenbach at the head of the present number, for next to his peer, Dr. Carl du Prel, *princeps inter pares*, Hellenbach fully deserves the title given to him by H. S. as the protagonist or champion fighter for truth and humanity.

I am sorry that a strict sense of justice in allotting space to all those who have banners of light to show, prevents me from giving a few interesting details concerning this great man's life—a man who had the courage to speak and uphold the truth even in Austria and Vienna against Archdukes—certainly not *duces lucis et luminis*—of the degenerate house of Hapsburg.

"Inedia," or mystic fasting, is a remarkable article on what its author, Carl Kiesewetter, calls a psychological riddle, which to me, however, does not appear as so difficult a riddle as the writer would have his readers to believe, for all three kingdoms of nature present us with plentiful illustrations of vitality and growth, independent of gross feeding, and the experiments of Jesus, Dr. Tanner, and Signor Succi, should have taught thinkers long ago that it is quite possible for man in a more spiritually advanced period of his history, ages hence perhaps, to live on air; but too close a pursuit of spiritual truths on the lines of mental suggestion, hypnotism, telepathy, and phantasms, will put off that date of spiritual enlightenment and God's kingdom *ad Graecas Kalendas*.

Carl Zu Leiningen's unfortunately too brief essay on the Phallus-cult (worship of the human organs of generation), treated as a primeval or prehistorical symbol, so full of beautiful suggestive thought, criticises the well-known profound work of Hodder M. Westropp, "Primitive Symbolism as illustrated in Phallic Worship, or the Reproductive Principle," very favourably on the whole, but disagrees with the idea of General Forlong, expressed in his introduction to the above work, that all the religions of the present day are only illustrations of the corruption of the ancient Phallic religion. This is obviously incorrect, for Sabaeism, or Solar worship, is as old as Phallicism, not to speak of the pure doctrines of our Arch-adept of Nazara in connection with a higher order of love—spiritual love, love in the spirit—by the aid of which humanity is linked with divinity, man becomes God, as God also becomes man, alias, *et Deus homo!*

It is gratifying to hear that, as announced in a notice *Ai Nostri Fratelli*, "Il Corriere Spiritico" has met with

so much success that its directors find themselves placed under "the imperious necessity" of putting themselves into more frequent communication with their readers, and that consequently it has been decided, after April, to issue this valuable journal every fortnight, instead of every month, containing sixteen pages, price unaltered. This is a promising sign of the advancing spirit of our time, especially in a country upon which has rested so long the heavy and dense cloud of an unspiritual religion fostered by the cloud-compelling Jove, truly a nephelegetes Zeus, residing in the Vatican until Signor Crispi, Italy's advanced and liberal premier, issues the final marching order to that spurious infallible vicar of Christ and representative of God on earth.

I could wish that our *Harbinger of Light* would shortly find itself under a similar "imperious necessity" of communicating with advancing Australia fortnightly instead of monthly, as hitherto. We rarely or ever hear of any spiritualistic journal losing its supporters, or being obliged to pull down its flag, and I often asked myself, how is this thus? Is it perhaps that the Latin Church is in greater need of light from a real spirit-world lately opened than the Protestant world? It may be so, but on the other hand, I cannot help admitting that more light is still required even in Protestant countries, where an effete Presbyterianism, a hypocritical Methodism, a nationalised Anglicanism, with a host of other pernicious sects and salvation-mushrooms and fungi constantly springing up and kicking up a temporary dust of nine-days' wonders.

An article, or rather a biographical notice, headed, Giovanni Succi, and written by "Doctor," appears in the April number of *Il Corriere Spiritico*, and is so interesting and full of curious details of the many wanderings and accidents of life in the career of the fasting prodigy of the day, that only lack of space, my constant lament, prevents me from giving a translation of it in our paper. I may, however, mention that Succi, the editor of the journal in question, has entered upon his fourth fasting experiment at midnight of the second of March, which will be continued for thirty days, under the strictest medical surveillance. I also hear that Signor Succi intends to publish to the world at large the secret of his fasting principle. During the time of his fast he drinks only spring-water, containing saline and iodine ingredients, which are supplied to him by the firm of Magnani, of Riolo. This quality of water is preferred on account of its producing the least disturbance with the functions of his stomach and bowels.

A novelty in the shape of a drama in six acts, entitled "Spirit and Matter," written by Prof. G. Damiani, of which the first is published in the present number, must be held over for discussion in next month's issue.

Of *Lux*, of Rome, I can only mention the lectures delivered by Signor Hoffmann, the secretary of the Academy, on, 1. Who are the Spiritists? 2. Character of Spiritism; the Fluids; the Perisprit; the Phenomena. 3. Spiritism considered in connection with Progress and Moral Philosophy.

To say that these lectures are the fruit of learning and long and profound research, is only to say that Prof. Hoffmann is both a scholar, philosopher, and an original progressive thinker, which is more or less true of all earnest and advanced Spiritists and Spiritualists in all parts of the world on which the spirit of the coming era of light has dawned, and where the discovery of the other hemisphere of human existence, the world of spirits, has been made three hundred and fifty-six years after the discovery of the western half of our planet, by the immortal spirit and medium, Christopher Columbus.

The *Annali dello Spiritismo in Italia*, annals, the writing of which has within this year been distributed and divided between three hands, are full as usual of fresh and original articles and contributions. The March number contains a continuation of du Prell's historical-critical study of "The Oracles," their Pythias being viewed in the light of modern mediums and sensitives, instead of being accounted for, as they generally are, and were by historians of the orthodox and uncritical schools of history, as the vile tools in the hands of a viler sacerdotal caste, for the purpose of duping and

deluding a world of ignoramuses, and extorting money from designing despots and despotically inclined, crafty statesmen of antiquity.

From this piece of work of Dr. du Prel alone may be seen the wonderful flood of light which is shed by modern Spiritualism on all branches and departments of human science and knowledge, and the earnest student of its phenomena cannot help being struck with astonishment at the rapid progress which has been made by the spirit of man since the discovery of the spirit-land. Astronomy has entered a new phase, and modern astronomers are now-a-days found quite ready to discuss seriously such questions as "the plurality of worlds," "the habitability of the planets," "more worlds than ours," and so forth. Geology also has made an advance in the direction of transcendental physics; physics itself, or natural philosophy, is becoming more spiritualised and babbles of radiant forces and aethers quite glibly; so chemistry, so medicine, etc., etc.

Is this not a grand prospect for us Spiritualists to contemplate, and should we not be both proud and grateful to the Universal Mind and Architect of the Universe for the great boon bestowed upon us by Him when He opened the gates of heaven—heaven even on earth—to our hitherto purblind vision?

But my space is exhausted, and all I dare do yet is to notice a new French publication, called *La Revue Théurgique*, the first number of which (May), has just reached me. The review is devoted to scientific psychological and philosophical subjects, treating especially of hygiene and the treatment of diseases by the aid of fluids; illustrating incidentally the dangers of drugging, the sinister influence of an unenlightened clergy, of badly informed magnetisers and hypnotisers, etc.

The paper is under the direction of the Zouave Jacob, so well known to the cripples of Paris some twelve years ago, when his work of healing was so suddenly and ruthlessly arrested by the Parisian police, furnished with medical warrants and other legal, or rather illegal, instruments of oppression and iniquitous inquisition. But Jacob was a wrestler, and like Jacob of old, he tripped up his antagonist, and is now raising his celestial ladder from which angels of health will descend upon the earth to reduce the load of suffering which has now so long been pressing upon the sore shoulders of writhing humanity. Prometheus is now unbound, and we wish wrestling Jacob all the success his arduous and prolonged struggles for light, health, and happiness of his fellow man so richly deserve.

All the rest of the French and Spanish papers must stand over until our next appearance in print.

C. W. ROHNER.

San Remo, Western Port, July 10th, 1888.

Every Sunday evening at Washington Hall, 35 Eddy St., Mrs. Foye gives her wonderful tests of spirit return to skeptics. Large audiences always greet this medium, and last Sunday evening the house was crowded to overflowing, many being turned away who could not gain admittance. The first hour was devoted to a short address upon "Prophecy" by Mrs. Foye, who was followed by Judge Swift upon the same subject; then came the seance, which was full of interest as the tests were remarkably good.—*Carrier Dove*.

Mrs. Ada Foye's Sunday evening meetings at Washington Hall are schools of instruction in spiritual philosophy, as well as demonstrations of spirit power. The first hour is devoted to answering questions by the audience. Then follows her wonderful ballot and other tests. On Sunday night last the house was packed, as is usually the case.—*Golden Gate*.

The press dispatches state that Ex-Judge Daily, of Brooklyn, a prominent Spiritualist, recently challenged Dr. Talmage to a public discussion of the merits of Spiritualism. The Doctor, who is brave enough behind the ramparts of his pulpit, where no one can make reply, refuses to accept the challenge, and does so in a manner so meanly abusive of Spiritualism, as to make the very "diakka" in hades look down upon him with unutterable contempt.—*Golden Gate*.

FROM HERE TO HEAVEN BY TELEGRAPH.

A SCIENTIFIC INVESTIGATION OF OCCULT TELEGRAPHY,
AND KINDRED TOPICS.

PAPER No. 6.

(From the "Religio-Philosophical Journal.")

A Synopsis of the Physical Proofs Presented in Former Papers—Spirit Return Demonstrated by Scientific Experiments—The Conclusion Already Necessitated and Abundance of Evidence Yet to Come.

I shall now take up *seriatim*, the subordinate propositions under the department of Natural Philosophy or Physics, and briefly refer to the proofs adduced for each. Those propositions were all explicitly stated in the first paper, published under date of December 31st, 1887; and are quoted therefrom.

"1. That the key in this box is actually manipulated."

Proved directly, First, By seeing the key operated with the box open in daylight, and nobody touching any part of the key or box or other apparatus.

Second, By hearing the key operated with the box shut and so situated that nobody could touch it.

Third, By feeling the jar caused when the key lever is operated violently, that lever being the only movable part of the key.

Fourth, By the scale test which demonstrated that the pressure applied is not applied by anybody on the outside, but is just enough and no more than enough to close the key perfectly, at whatever tension it may be adjusted, and then only when applied at the proper place within the box.

Fifth, By placing the tips of two fingers, one on each wire at the point where they enter the box, and thus receiving a shock from the local battery for every dot and dash on the sounder; showing that the current which operates the sounder, first follows one wire into the box, and then follows the other wire out again, and that therefore there is no short circuiting done by secret means outside the box, but that the key lever actually closes the gap between the platinum points to which these wires run.

Sixth, By my sounder having been operated in my own room under such known conditions that the actual manipulation of the key in the box was absolutely necessary thereto.

These are some of the proofs, any one of which is conclusive, and the whole collection are overwhelming. Yet, if any reader desires more, they can easily be found by referring to the previous papers. Indirect proofs will also be inseparably connected with the proofs of other propositions, and what I am now saying of this proposition and its proofs, may be equally as well said of all that follow, singly and combined.

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

I have proved in several ways that the local current is not so manipulated. I shall now prove that it can not be so manipulated.

Proved by the fact that the sounder works perfectly when suspended in mid-air, with only its proper connections with the key and battery; in which case no secret connection could be made between said supposed secret device and the sounder. Even if we suppose the secret connecting wire to be invisible, its presence would be detected by passing some solid body, say a stick, above, below and all round the sounder. Thus it is shown that there is no material connection between the sounder and anything else, except by the two proper wires, one leading to the box, and the other to the battery. These are bare copper wires without insulation or any means of secreting anything about them. But if we even resort to the extreme supposition that there is a wire within each of these wires, we have gained nothing, since, to be within these wires would confine them to the proper place for wires to run, and they would thus fail to reach the proper location of the supposed secret device. But supposing the secret wires could be invisible after leaving the proper wires, their connection with the sounder would be destroyed by taking all of Mr Rowley's wires away and substituting other wires. This I have done repeatedly, and the last time by bringing his box to my rooms, I not only substi-

tuted other wires, but also other instruments. "The local current," therefore, "cannot be manipulated by any secret devices situated outside the box," for want of connection therewith.

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

That no secret means are necessary was proved by substituting my box for his, my instruments for his, and my room for his. It is absurd to suppose secret means without need or use for them. To prove that they are not needed is to overthrow the only hypothesis under which they would exist. Mark, I do not say could exist. If the reader desires to draw the conclusion in the exact terms of the premises, he may hold, if he prefers, that secret means can or even do exist, but are of no use. The words "intended to be used" will then come in to involve the contradiction that they are "intended to be used" but "are of no use," and he will at last be driven to my conclusion, "That there are no secret means," etc.

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

Proved by the fact that the key lever has no contact with any part of the box or wires leading to the box.

Proved also by hundreds of trials by myself and many others, who have pressed gently, severely, sidewise, in a twisting manner, and in all ways upon all parts of the box and wires and have further tested it by jarring, jerking, rapping, pounding, shaking, and in other ways violently trying it, all of these tests having been applied immediately before and immediately after the operating of it in the usual manner under or near to Mr. Rowley's hand and without any alteration made in or about it.

Proved also by the fact that when the box is violently slammed down upon the table, the key closes by reason of the inertia of the key lever, just as any telegraph operator's key would do, if placed under the conditions in which this one is supposed to be placed. This also proves that the key lever is in its normal condition, and is free to close if pressure upon the box could bring anything in contact with it, and that it is actually open while these tests are being tried.

"5. That the force which does operate the key actually presses upon the end of the branch lever."

Proved by test with scales, by which it was shown, (1) That there is a pressure exerted; (2), that said pressure is not exerted by Mr. Rowley nor any other body; (3), that said pressure is just enough and no more than enough to close the key, no matter how the key may be adjusted, and then only when applied at that particular point.

Since less pressure will close it when applied to the end of the lever than when applied anywhere else, and since it is proven that the key is actually manipulated, and since, if manipulated at all it must be manipulated by pressure, the conclusion necessitated is that the pressure which the scales show to be exerted on or about the box is exerted exactly at that point in the box. If the pressure were exerted anywhere else, it would not be sufficient to close the key. If part of it were exerted at that point and part elsewhere, it would not close the key.

But it has been demonstrated that the key actually closes. Therefore, the whole of the pressure is applied exactly at that point.

"6. That there is no more pressure within the box at that time than just enough to close the key."

Proved by testing with the scales the exact pressure necessary to close the key when the box is open and the lever is pressed down by the hand, and then closing the box and observing on the scales the pressure exerted when the key is operated by Dr. Wells, or his operator, John Rife,—the experiment being repeated with the key variously adjusted; that is, so as to require sometimes more pressure, sometimes less, and then testing sometimes first with box closed and then with it open, and at other times first with the box open and afterwards closed.

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

Proved by the experiment with iron filings explained at length in Paper No. 3. See JOURNAL dated Jan. 14. The filings clung much more tightly to the slate top when

the key was in operation than when not, and also collected into certain nodes and ridges indicating that the currents were stronger in the vicinity of the spiral wire that crosses the inside of the box, and in two spots, one over each side of the branch lever.

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

Proved by testing Mr. Rowley's hand with iron filings as explained in paper referred to above, and also with strips of tissue paper as explained in Paper No. 1; see JOURNAL of Dec. 31. These tests show that such a force resides in his body.

Also, as explained in Paper No. 3. I have frequently observed when Mr. Rowley was ill or much exhausted that a slight shock often affecting his whole body is experienced for every dot or dash made on the sounder. These symptoms are different at different times, but are such as cannot be simulated. In a few instances, I have seen the veins of his forehead so affected by these currents, that when looking at them, I could read the letters by sight as when receiving cable dispatches; and they were always in unison with the letters heard on the sounder.

Also, when sitting with my own hands on my own box attached to his sounder, and with my own ear on the slate where I could hear my own key lever move, I felt these shocks passing through my own system slightly in advance of every dot or dash as given by the sounder, and I continued to feel this sensation for some fifteen minutes, and a much more weakening sensation while I sat at his box and he at mine for some twenty minutes longer; and it required more than three hours for me to recover from these effects so as to feel reasonably comfortable again, [See Paper No. 4, JOURNAL of Jan. 21, Personal Proof of Source of Power.]

"9. That the intelligences controlling this instrument can propel that current where they please, use it outside the box or inside, or divide it up and use different parts of it in different ways at the same time."

Proved by the experiment with tissue paper given at length in Paper No. 1. Six strips of white tissue paper were suspended above the box and hidden from Mr. Rowley's view by a large piece of cardboard. The strips were manipulated by some invisible force different from air currents, and they were so moved as to exhibit marks of design in doing it. Mr. Rowley neither saw nor touched them, and he was therefore unable either to move the strips or to carry out the design. Some of the peculiar contortions which they were made to exhibit, could not possibly be duplicated by any material means, much less without visible means and without the opportunity to observe them during the progress of their performance. For instance, while one would stand still, its neighbor on one side would dance up and down, one on the other side would swing from side to side, another would twist and untwist, and still another would quiver from end to end. One of them at one time exhibited beautiful undulations running through its entire length, such as could not be duplicated in such material by mechanical means under any conditions, much less under these conditions where one end of the strip was fast and the other end free. These undulations slightly resembled the waves in a flag, though much more perfect and regular; but the most remarkable part, when considered in that light, was that they began at the free end and ran the other way.

"10. That there is an electric current in the spiral wire which runs across the inside of the box."

Proved by the experiment with magnetic needle, fully explained in Paper No. 2. [See JOURNAL of Jan. 7.] A common needle was suspended horizontally by a silk thread tied around the middle. It was then hung beside the iron screw in the negative storage plate, and before the needle was magnetized, it was used to prove that the screw is not magnetic whether the instrument is operating or not. The needle was then magnetized and clung to the screw when the instrument was not operating, because of the magnetism in the needle. When the instrument was operating the same end of the needle was repelled from the same screw, proving by the principle known as "Oersted's Discovery" that while the instruments are in operation, a current of electricity comes to that storage plate. The needle was held in various places

above the slate and by the dipping of the other end of the needle it was proved that the same current reaches that storage plate by traversing the spiral wire across the inside of the box.

When the spiral wire is left out, (as it may be) the current of animal magnetism is propelled through the air. Even when the wire is in, the return is made by propelling the current through the air, from the negative storage plate, over the branch lever to the positive storage plate. The electric current in the wire is induced by the animal magnetism being propelled spirally around the spiral wire as an axis.

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

Proved by the experiment with iron filings already referred to. The filings when spread evenly over the slate top, adhered almost uniformly to all parts when the instrument was not in operation. Some of them "bristled up." None of them bounded or rolled about, but stuck right where they fell. Scattered on paper they performed thus differently, but when the paper was laid on the slate and then covered, they performed on the paper as they did on the slate, showing that their action was not due to any sticky substance on the surface of the slate.

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

Proved by the fact that it required much more force to remove or dislodge the filings when the instruments were in operation.

Also, by the fact that when dislodged by rapping violently on the bottom of the box, many of them gathered into two nodes over the end of the branch lever, and a ridge over the spiral wire, whereas, when the instruments were not operating, there was no such tendency.

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

Proved by tracing its origin to Rowley's hand and body as explained in No. 8 above.

Also by the fact that mineral magnetism will take no effect on slate, nor paper, nor any such materials, and that if mineral magnetism could be made to reside therein, its laws of solarity would preclude the possibility of any such results as are described under this head in Paper No. 3.

"14. The physical rationale of the operation."

Under this head it is proposed to give, so far as we understand it, the means and methods by which these intelligences operate this telegraph key. When I say "so far as we understand it," the reader must not infer that we understand it any less perfectly than we understand any other electrical apparatus. In the first paper, a parallelism was set up between this instrument and the ordinary instruments used in sending a message from New York to Omaha. We are accustomed to say that we understand how ordinary telegraph instruments operate, but if I should undertake to explain them to you in all their details, as to how or why they perform as they do, I should be met at every turn by something that all men admit, because it is proven true, but that no man knows anything about, as to how or why it is as it is.

Thus, at the very threshold, I should have to say that when a current of electricity is passed spirally around an iron bar, the bar becomes a magnet. If the bar be of soft iron, it will lose its magnetism immediately the current of electricity ceases; but if it be of hard iron or steel, it will retain its magnetism permanently after the current of electricity ceases to flow. This is the basis principle upon which the ordinary electro-magnet telegraph depends. No man can dispute its truth for a moment. No man, however skeptical on things which he does not fully know the cause of, has any doubt of the truth of this. But no man can vouchsafe a single word of explanation as to how the electric current magnetizes the iron bar, or why the soft iron loses its magnetism and the hard iron retains it.

So in explaining the spirit telegraph, when I say that the spirit operator propels the current of animal magnetism thus and so, I cannot explain how he propels it; but I have proved by the experiment with tissue papers and in various other ways that he can and does do

it. There is no longer any room for doubt as to what is the cause or what is the effect, but why that cause produces that effect, we may never know. Neither should we reject it in the least because they who do it, do not fully understand, or at least cannot make us fully understand how they do it; for we are daily using the electromagnetic forces above mentioned, over which we have perfect control, but about which we can explain nothing to each other, much less to beings whose capabilities of understanding are more limited than our own.

When they tell me they propel the current of animal magnetism by directing against it a force which they possess and which they can render positive or negative or neutral at pleasure, and which they do so alter as to drive before it or repel the current which they wish to manipulate, I can see no inconsistent conditions in their statement and must admit that it looks reasonable; but I have no demonstrative evidence that this is the exact manner in which they accomplish the result. But I have demonstrative evidence that they do by some means accomplish that result, and with that evidence my point is carried just as certainly as though I could also demonstrate by what means they propel animal magnetism.

To give the most that I can in the space that I have yet to spare for it in this number, I will quote a single question and answer, extracted from memorandum of interview dated

513 Prospect St., Cleveland, Oct. 20, 1887.

G.—Now, Doctor, concerning the manipulation of the current of animal magnetism. Do you see wherein you can explain to us any further than you have already done? We have proven that you can and do control it, so that on that point our knowledge is perfect as to the result obtained, or in scientific terms of psychology, our cognition is complete as regards what is the cause and what its effect; but it would be very interesting to us to know how that cause produces that effect. Is it knowable?

Dr. W.—We use the current of animal magnetism which passes as your magnetic needle has proven, from the positive storage plate (the one next the medium) around with the spiral wire to the negative storage plate opposite. But, a small part of the current passes directly across the box under the key. Now, we propel the return current from the negative storage plate, over the branch lever to the positive plate, and then it is as if we had a string drawn thus across the inside of the box and holding the key down. Then when we want to make a dash or a dot, all we have to do is to break this current and let the key up. Thus you see that we work backward; that is, we break the current to cause open spaces between dots and dashes, while Rowley's current thus propelled by us keeps the key lever down all the time that we do not interfere, and in that way makes the dots and dashes read right to you.

The reader will readily understand that this is but a figurative illustration. If there were an actual string drawn taut from one side of the box to the other, holding the key lever down, the reaction upward on the box would be equal to the downward action on the branch lever, and the apparatus when set on the scales would show no more pressure independent of the box, when the key is closed than when not. If the string were drawn loosely over the lever and fastened at the storage plates, and then were made taut by a finger pressing upon the string, that pressure would be recorded by the scales as a pressure independent of the box. The next question and answer will throw further light in that direction.

G.—The current of animal magnetism in your practice is like the current on the main line in ordinary practice. In ordinary practice, the main current is controlled by the sender's key which is situated in the main line circuit and must be operated before the relay lever will operate. Now the key in this box performs the part of a relay lever operating the short circuit, but it has no appliances of any kind by which a current of electricity can work it as a relay is worked. The current of animal magnetism as you say forces this key lever down like a string drawn over it. Now the question is, where do you make and break this current? In other words, since the key in the box is our relay, where is your key?

Dr. W.—We press upon this current in the open space between the branch lever and the positive storage plate. In common parlance, we put a spirit finger in there, and by its influence, positive, negative or neutral, we can manipulate at will the current which we propel from Rowley.

G.—If you put a finger in there, why not put that finger right on the key?

Dr. W.—It is not a materialised finger, but a spirit finger, and would go right through the key lever without resistance, the same as it goes through the slate or anything else material. But animal magnetism, being the connecting link between the spiritual and the physical, can be affected by the spirit; and when thus affected, its effect upon matter will be modified. Thus it is that spirit affects matter. It is through the mediumship of animal magnetism.

[The discussion on this branch of the subject is entirely too long to be given in full in this number. However, a part of the answer to another question I must add here as bearing upon this same finger]:

Dr. W.—We could gather material enough to make it a veritable finger, if that were necessary, but it would be more of a hindrance than otherwise, for then we would only have that much more resistance to overcome; that is we should have to handle the finger as well as the key. Your own physical finger would not move but for your own spirit finger inside of it. The idea I wish to convey is this,—that it is easier to add to and subtract away from magnetism while not in actual contact with matter; for all solidified matter retains not only a residual attractive force, but has an excess of gravital force over that of non-solidified bodies, so that if we direct a given force against matter, we must overcome both these directly, while if we direct a force against a simple magnetic current, we are not compelled to overcome the inertia directly.

Other good reasons were assigned for operating differently at different times, according to the quantity and quality of the magnetism emanating from Mr. Rowley's body, and the manner in which it is affected by the magnetism of others present. The thought waves of visitors who have great mental activity and are very decided and critical in all their observations will in a measure, interfere until the spirit operator can find some way of neutralizing the interference.

Under the head of Mental Philosophy and Psychology, we have proved,

"1. That Dr. Wells is an independent intelligence;" and

"2. That he can obtain information by actual observation of material things and forces."

Proved by the experiment with magnetic needle, where he rendered its vibrations perceptible to us under conditions such that he must have observed them accurately and repeatedly while they were yet absolutely imperceptible to us or any man in the flesh. [Illustrated by experiment with the suspended millstone and marble].

Proved, also, by the experiment with strips of tissue paper where several different intricate designs were executed on as many different strips at one time, by an invisible force and without contact of any material substance,—which designs could not be simultaneously executed by any man in the flesh, even if he had the ability to move the strips without contact.

Proved, also, by many other direct deductions from the physical proofs.

The physical investigation proves that the key is manipulated intelligently under such conditions as render it impossible for any embodied intelligence to be transferred thereto; and since intelligence and spirit are synonymous terms, it is, therefore, also necessitated,

"3. That the intelligences controlling this instrument are disembodied spirits."

[For the argument on "intelligence," "spirit," and "force," see latter part of Paper No. 5].

Our main proposition might be rested now; for in the light of what has been demonstrated, the conclusion is unavoidable, that,

"A disembodied spirit can communicate with an

embodied spirit, by means of an ordinary telegraph instrument."

Still, there is much interesting testimony yet in hand both physical and metaphysical. The physical proofs given in the past 27 columns are so exhaustive that more would rather weary the reader than strengthen a conviction which is already perfect. In the next paper, the remaining subordinate propositions under Mental Science and Psychology will be proven.

H. D. G.

A MILLIONAIRE ON POVERTY AND LABOR.

THERE is a good deal of truth in the following opinions of Mr. Leland Stanford, late Governor of California. Mr. Stanford, however, is an exception to his class, being a philanthropist, and one who uses his wealth for the advantage of the community, whilst as a rule the accumulation of great wealth tends to selfishness, and is no real benefit to its possessor or the world:—

[A correspondent of the "Examiner" interviewed Senator Stanford on the labor question, the other day, with the result as given below]:

The other day I asked the millionaire Senator from California, "How would you abolish beggary?"

"There is only one way," he said. "Dry up the source—abolish the conditions that make beggars. To try to cure poverty by street charity is like trying to stop a hole in your roof by mopping up the puddles that gather on your floor."

I asked him if he would specify conditions.

"Yes," he said, "I can vaguely indicate them. Let me say, in the first place, that it is not millionaires that cause poverty by a good deal. Nobody is worse off because the Vanderbilts are worth \$200,000,000. If they had not the wealth it would not exist at all. It is only in this community where millionaires are possible that the average citizen has enough to eat. Now, what causes poverty?"

"First—Ignorance of how to save money. I found beggars in California in 1850, when any man could go out with a tin pan and earn \$5 before breakfast. When by working three hours a day a man could make his board and clothes, there were always shiftless creatures around whom the rest had to support. It is the same way now. The soil is wonderfully fruitful there. Merely 20,000 men produce all the wheat of the State and export a million tons of it every year, and yet there are beggars. We can cut, thrash, and sack wheat at an expense of 1½ cents a hundred pounds, potatoes cost only half a cent a pound, and flour is only \$4 a barrel, and yet there is want. An important cause is unthrift. People do not understand economy or practice it, as almost every rich man has had to at some time in his life. I really believe that there would be beggars in the world before night if \$20 gold pieces were to be sown broadcast every morning and so distributed that every man, woman, and child were certain to get some.

"Second—The sale and use of liquor. As long as there are ten times as many saloons in this country as there are of both churches and schools, and they are mainly supported by the very poor, the sources of misery are pretty obvious.

"Third—A lack of manual training. This last need is most serious. If so many people could be taught trades that the entire product of this country were doubled next year, the wages would be doubled, either in increase of money received or in the smaller cost of the necessities of life to be bought. More capable skilled hands—that is one of our greatest needs. My great hope is in my university, which I wish to build so tall and deep and broad, that the rudiments of every useful trade and occupation may be taught. When everybody knows how to do some difficult and useful thing, poverty will rapidly diminish.

A correspondent is anxious to know something about "Gratry's Method of Study by Inspirational Writing," referred to in *Light*, for April 7th. Can any of our readers furnish the information?

WONDERFUL PHENOMENA.

CHAS. E. WATKINS, the celebrated slate-writing medium, through whom the Rev. Joseph Cook got his historical tests, seems to be excelling his former mediumistic powers. In letters from Grace Leland and Horace Bigelow, which appear in recent numbers of the *Banner of Light*, we find that "Stigmata" Tests, and instantaneous writing were freely given, and in one instance messages were given simultaneously on closed slates held in Grace Leland's right and left hands, and one message precipitated on the inner surface of a closed slate with no pencil between read as follows: "This is the new phase of psychography. I believe we can write in this way in time in the light. I shall try and see what can be done. I sometimes think I can write through this medium without pencil in broad daylight on the sides of houses. I am going to try some day—Wm. Denton."

Mr. Bigelow writes:

Many astonishing things were witnessed. Ten slips of paper were given us, upon which we wrote the names of persons dead, asking them one or two questions, wadding them up as compactly as possible, and laid them upon the table. We then called Mr. Watkins, who in the meantime was down stairs with the family. He came up, and as the pellets were in a pile, with one hand he strung them out in a row, and asked us to point to them with a pencil. When what he termed a spirit-light appeared at the end of the pencil, he would pick up the pellet pointed at, and holding it for a moment between his thumb and fore-finger, speak the initials first, and then the name in full, never mistaking the name on the pellet. In two cases, after drawing his coatsleeve down close to his hand he placed the pellet upon the end of it over his wrist, held it there with one finger for perhaps ten or twenty seconds, then laid it upon the table, and drew his sleeve up near the elbow, showing to us in remarkably plain writing the name of Ellen Orcutt, my wife's half-sister, whom she had written to. The pellet yet remained upon the table unopened. A small bit of pencil was then placed between two slates. We three held the slates. After a few seconds we heard writing, and soon three taps, as with a pencil. Then the upper slate was removed, and we found all the questions answered, and the name Ellen Orcutt attached. Then opening the pellet we saw it was the one my wife had written upon to her. To test Mr. Watkins we wrote the names of two or three not dead. He detected them at once. In answering one of my pellets he told me to take two slates, clean them to my satisfaction, and then put one upon the other (no pencil or anything else being between them), and hold them in my left hand extended from me at arm's length. I did so, and in a moment I was directed to examine them; upon taking off the upper slate I found the lower one nearly filled with writing and the name John Reynolds attached. Questions all answered. In every case at this seance, after giving the initials he spoke the name in full.

Witnessing such astonishing phenomena I engaged him to come to my residence and stop with me a week. He came in the following March. About forty different persons had seances with him at my home. There was no failure with any of them. All are astonished and are anxious to again meet him.

These phenomena are claimed to be of spiritual origin; if they are not, who will explain them otherwise? "The religious dare not investigate; the bigot will not, the fool cannot. Who will?" HORACE O. BIGELOW.

Salt River, Mich., Jan. 21st, 1888.

A STRANGE DREAM.—Abram F. McNeal, an Ohio farmer, had so singular a dream, on Jan. 28th, that he wrote it down. He dreamed that he died on March 20, met his old friend Mahlon Povenmire, who said he had died a week before, and looking down at his own funeral saw the graveyard covered with snow, and he told Malen that the cause of his death was pneumonia. By a series of extraordinary coincidences Mr. McNeal did die of pneumonia on March 26th; his friend Povenmire did die a week previous, and on the day of the funeral the snow covered the ground. The strange story is well authenticated.—*Home Paper.*

PROFESSOR RAY LANKASTER ON VACCINATION.

As a rule I do not like to answer the queries of anonymous correspondents, but as I have read many excellent books by anonymous writers, especially a collection of books called the Bible, of which I have never yet been able to ascertain the names of the inspired or otherwise informed writers connected with the five books of the Pentateuch, the Gospels, Revelations, etc., etc. I deemed it advisable not to mind the *nom de plume* of an "Enquirer," from Sydney, who trotted out the great medical authority, Lankaster, of Dookin and Lankaster celebrity in connection with Slade's disgraceful persecution in England some time ago, and to make a feeble attempt to answer his questions to the best of my abilities.

To begin with, "Enquirer" starts with an erroneous foregone conclusion concerning the nature of that dire disease, smallpox, for which he is in search of a preventive. Now smallpox is one of the large family of zymotic, or so-called fermenting, diseases or affections of the blood; and it has been established beyond all doubt by careful statistics that in the year when smallpox was most prevalent, the mortality from the other forms of zymotic diseases was actually lessened, so that the prevalence of smallpox was followed by an immunity from other blood-diseases. Smallpox is thus shown to be a gain rather than a loss or a calamity.

Secondly, "Enquirer" labours under the mistake that smallpox is a special disease, especially fatal to the life of man. Instead of looking upon disease as the display of an energy on the part of nature to get rid of certain disturbing elements of the normal vital process, "Enquirer" personifies disease, and especially smallpox, as a particular enemy, whilst it is a friend of the human constitution, and consequently he looks out for a power—he calls it a preventive—to fight this enemy, who is supposed to have invaded the common-wealth of healthy human society.

"Enquirer," unfortunately, is unable to find a better preventive for smallpox than vaccination, and consequently he apparently allows himself to be caught in the wide-meshed net of Prof. Lankaster and Co., who say that the tiny white corpuscles, which float about in our blood have the special function assigned to them of acting the part of scavengers, and of destroying any injurious or poisonous element which may find its way into the vital fluid."

It is further suggested by Lankaster that the future of preventive medicine depends on a "proper acquaintance" with the possibilities and powers of these little cells of protoplasm—a kind of circulatory detectives and health-officers of protoplasm in search of the common enemy of public health in the shape of bacteria, bacilli, microbes, etc., etc.

"Enquirer" does not inquire whether all this learned farrago is not merely a grey theory, and leaves unheeded the green tree of life, losing himself finally in a dense forest of words and learned phrases, all of which are more or less converted into real entities, if not personifications and materialisations of the ghosts of ideas which have issued from the fertile material brain of the unspiritual Prof. Lankaster.

Now, so far from the white or colourless blood-corpuscles being the scavengers, or protoplasmic policemen, doing duty in our circulatory fluid as such, as Lankaster, Pasteur, and Co., would have "Enquirer" to believe, these white corpuscles are more likely to represent an earlier stage of the coloured blood-discs, or in other words, to be infant blood-cells. This is proved by the fact that cells exactly like these white corpuscles are constantly supplied to the general stock of blood by the ducts of the lymphatic glands, the chyle-ducts, and even by the liver in the fœtus, and consequently the unsupported theory of Lankaster about these white cells being hunters of bacteria, bacilli, microbes, and other animalcules, yet unchristened by a backwardly advancing medical science, must fall to the ground as utterly untenable and purely speculative.

Of course, I do not know whether "Enquirer" is a pater familias, blest with a few dear babies, and whether he would be inclined to have them exposed to the risky experiment of adding a few more scavenger cells, or bacteria-hunters to those already present in the originally pure blood of his children with a view of protecting them against an attack of smallpox, which is known to attack only one person in a hundred, thus endangering the health and life of ninety-nine persons in order to protect one, giving, in fact, ninety-nine persons a certain disease, often direct smallpox, who would never have been troubled by this certain disease at all.

My advice, therefore, to "Enquirer" is to wait until Lankaster's scavengers, or bacteria-poachers, are found, positively arrested, and identified as such, and to run no risks connected with a premature or precocious application of grey theories to the stern realities of life, and above all not to try to improve on what is originally pure and healthy by introducing positive poison-germs into the limpid fountain of life—the human blood—with which God and nature has supplied us, and of which a State-aided leech-craft would deprive us by laws the very existence of which is a disgrace to the healing art of the expiring 19th century.

Let well alone, Mr. "Enquirer," and do not paint the devil of smallpox on the wall before he appears, for enough for the day is the evil thereof.

C. W. ROHNER, M.D.

San Remo, Western Port, July 9th, 1888.

THE DISS DEBAR SCANDAL.

The resolution of "The American Spiritual Alliance," and the article headed "The Greatest Marvels," by Dr. Buchanan, which appear in the present issue, fully explain the Diss Debar scandal which was made so much of by the secular press.

The fact of the pictures being produced as stated by Mr. Marsh holds good with those who know anything about physical mediumship; the moral character of the medium is another question and until some evidence is forthcoming, that physical phenomena can only be obtained through moral mediums, the evidence for it in this case is as good as it was at first. The same class of phenomena is now occurring in San Francisco through the mediumship of Dr. Rogers, whose moral character is understood to be untarnished. We have published some reports of séances with him, written by Mr. J. J. Owen, the editor of *The Golden Gate*; and another particularly satisfactory one reported in the same paper for April 14, where the picture was recognised by two of the sitters as their daughter, is reproduced in our present issue. The proof of the painting being produced during a short period of darkness, is assured by the sitters cutting an irregular piece from the canvas, before the light is turned down, retaining it, and fitting it into the place it was cut from when the light is turned up, and the picture found (wet from the brush) upon the canvas. We have seen three pictures done by D. Duguid, of Glasgow, under similar conditions, and the owners of them each testified to their having torn off and retained the corners of the card on which the paintings were executed; which corners were found to fit exactly in their places: the pictures in each instance occupying less than five minutes in their execution, and the paint being wet upon them. Men of very doubtful morals, but not recognised as mediums have been used by Providence as instruments for the production of many beautiful things in art, literature, and poetry, and we see no reason why mediums of the same class who have the latent capacity should not be used in the same way. We have no doubt spirits would prefer a purer instrument, but when this is not available they utilise the best at hand.

REV. W. GRAY DIXON, in his lecture on Korja (Corea), in Presbyterian Church, Fitzroy, on 10th July, said: "One of the most noticeable features in the capitol was the absence of Churches. True they had a religion that was to be found nearly all the world over, viz., Spiritualism, but they had no other.—*The Daily Telegraph*, July 11th, 1888, p. 5.

MR. C. H. BAMFORD'S LECTURES.

MR. BAMFORD'S lectures at the Horticultural Hall have been continued during the past month and increased in interest, the speaker exhibiting more force and freedom, approaching sometimes to eloquence.

His subject on Sunday, July 8th was "Death and the After-Life, or the Truths of Immortality."

Mr. Bamford in commencing his discourse referred to the universal primitive belief in unseen powers, and the tendency of primitive people to personify both the seen and the unseen. Death was and is looked upon as an evil, and it was not till man attained a high state of intelligence that he recognised the necessity of death. In support of the existence and persistency of the spiritual part of the individual whilst in mortal form, the speaker alluded to the numerous cases on record (one within his own knowledge), where persons having lost a limb still experienced sensation in the extremities where no physical limb existed.

Touching on the subject of spirit communications and the objection made to the quality of the matter received, he said that like attracts like, and in accordance with the tone of the circle, so would be the character of the spirits attracted to it. If we sent bad men into the spirit-world they would come back bad spirits; by higher aspirations we should attract higher influences. He advised his hearers to look up both physically and spiritually: by the former we gained an erect bearing and confidence, by the latter our eyes became opened to the spirit-world, where love was the ruling spirit.

In the spirit-world there were coteries of spirits who still retained their earthly opinions and beliefs, and when they came into communication with mortals, they taught the same. Spirits had periods of rest or recreation even as we had, though not identical. The more advanced spirits had the power to gratify any legitimate aspiration of mortals. He deprecated frequent or prolonged sittings. One hour twice a week was sufficient; if sittings were prolonged, magnetism was lost and exhaustion, both physical and mental, was the result.

As explanatory of the difficulty of spirits giving names and proving their identity, he said that when a spirit entered the other world it took a name which was significant of its quality or character; whilst names here had no such significance, hence the old name was forgotten; besides he believed that spirits when they became temporarily embodied in a medium were in a somnambulant state, and had little or no cognizance at the time of their spiritual condition.

Take a man away into the bush for a week or two, where there was nothing to call his attention to passing events, and he would, were he asked the date, be unable to tell it, so it was with spirits.

The death test was the true test of a religion, and he maintained that Spiritualism was the only religion that had stood the test. It was a God-sent and divine system; the only one that gave evidence of a future life. Men had died at the stake for faith alone. Spiritualism, giving knowledge, went beyond what they had died for; it appealed to both the heart and mind, and bridged over the valley of the shadow of death.

He, the speaker, had a brother who was dear to him in this life; he had passed on, but was not separated from him, still communed with him, and was nearer and dearer than before. Out of life came death, and out of death came life.

Sunday, the 22nd, was devoted to answering questions on Spiritualism, and kindred subjects. The replies elicited were interesting and evidently appreciated by the audience. In reply to a question as to whether Spiritualism was antagonistic to the Bible, Mr. Bamford said, that instead of being so it illuminated it; the Bible was rich in beautiful and elevating things, but it contained also a large amount of matter that was coarse and degrading. It depended upon the condition and spiritual perception of the reader what he made of it; he could find what was in affinity with that condition, the most elevating thought, and the most debasing.

God, he defined, as the highest principle we could conceive of; our ideal of power and excellence.

The Judgment Day, as the day when our conscience awakened to a sense of our wrong doings. He defined an inspirational medium as one who, like himself, had stored his mind with knowledge, and being susceptible to spirit influence, spirits stood by and illuminated these thoughts, giving them force and character beyond what he was capable of doing in his normal state; he insisted that spirits always come to help those who desired their aid and had the elements of mediumship combined with cultivation.

The lectures have been well attended, and will be continued during the current month under the auspices of the Victorian Association of Spiritualists.

THE REIGN OF GRACE.

THE following extract from an article in the *Age*, of July 7th, upon Professor Salmond's pamphlet, "The Reign of Grace," which is causing such a ferment amongst the New Zealand Presbyterians, will be read with interest by Spiritualists. Dr. Salmond, it may be mentioned, is Professor of Mental and Moral Science at the Otago University, and until the issue of his pamphlet, was looked upon as one of the chief pillars of the Presbyterian Church:—

"The argument Professor Salmond espouses and ably presents in his little publication is that death has been misrepresented as a finality, in an ethical sense, when it should be regarded as merely an incident, that the Providence controlling the universe is omnipotent to preserve and succour in the future as now, and that in place of eternal punishment there is eternal development. The faculties which have been stunted and warped on earth will find a purer atmosphere after earth has passed, and will unfold and grow like dwarfed plants when transferred to a better soil. He finds a consolation in this idea which he utterly lacked while 'cribb'd, cabin'd, and confined' within his former Calvinistic limits."

THE GREATEST MARVELS.

BY PROFESSOR J. R. BUCHANAN.

The sudden spirit writings and paintings obtained by Mr. L. R. Marsh through the mediumship of Mrs. Diss Debar, at New York, are illustrations of spirit power which the world will have to acknowledge. I had obtained similar phenomena through her about seven years ago, while holding a pair of clean slates in my own hands, untouched by her. Writings and drawings came on the slates and paintings on cardboards between them. But on account of the objectionable character of the medium I did not prosecute the experiments or attempt to make a sensation of it. Mr. Marsh paying no regard in his enthusiasm to the character of the medium, and knowing nothing of it at the time, has obtained quite a gallery of pictures, and by donating a house to the medium and giving a public lecture in New York has made an immense sensation, equal to the eruption of a volcano at midnight. The press, as usual, takes the very lowest possible view of the subject, publishing the vulgar sketches of reporters who burlesque the whole matter, and assume as a matter of course that Mr. Marsh has been deceived by a swindler.

All the details of Mrs. Diss Debar's wicked career are spread out in full, and make amusing reading, for in the way of hysterical humbug and romantic falsehood and fraud, she is quite a phenomenon.

These things befuddle the public mind, for it is not generally understood that an extreme degree of physical mediumship must be accompanied by an unstable character, and only those who have a strong moral nature can sustain themselves in that role with integrity.

Materialisation is recognised by Spiritualists under proper test conditions (and often without them), although they know the mediums are often detected in fraud. Spirit phenomena will come, when persons are present who have so little hold on their own identity that all their powers can be taken possession of by spirits. Such persons ought to be under the guardianship of friends.

Mr. Duguid, of Glasgow, Scotland, has phenomena similar to those of Mrs. Diss Debar, but being a man of

high moral nature, his marvellous spirit paintings and writings are deeply interesting. Mr. Marsh's high character protects him from the malignity of the opposition which reminds us of the energy with which the Asiatics fight against Western civilisation. The steamboat which started up the Yangtse-Kiang river, was stopped as soon as it reached the line of China, and the Russian railroad into Bokhara was attacked as the locomotive entered that country; but locomotives, steamers, electricity and science must make their way throughout the world, and even the New York mob and the Satanic press must bow to the inevitable.

New York has a sensation that will not soon wear out. Mrs. Diss Debar and others associated with her entered into a contract with J. W. Randolph, a theatrical manager of a low class theatre in Boston, accustomed to holding bogus spiritual exhibitions, to make a travelling exhibition of the pictures, giving him *half the profits*. The contract was repudiated when it was seen that he treated the phenomena as frauds, and he promptly made an affidavit charging Debar with fraud on Mr. Marsh, under which Mr. and Mrs. Diss Debar were arrested with Dr. Lawrence and son, and confined in prison, charged with conspiracy to defraud. Mrs. Debar reconveyed to Mr. Marsh the house, but the trial under the prosecution occurred on Wednesday, April 18.

Nothing was done at the first hearing but to fix bail for the Debars at five thousand dollars each, and the Lawrences at two thousand dollars each. The latter were, however, subsequently released, as it appeared that they were only visitors to the Madame, to make arrangements for exhibiting the pictures with a stereopticon, Lawyer Howe mentioned a fraudulent suit of the Madame against Victoria Woodhull, which ended in her being sent herself to the workhouse. On the 13th, Mrs. Debar deeded back the house to Mr. Marsh.

Many instances of her swindling career were published. In Kansas city she drank freely, swindled all who trusted her, and endeavored to blackmail Rev. Robt. Laird Collier. In Newport and Boston she had swindled Mrs. C. M. Seymour out of large sums. A lady for whom she pretended to produce a spirit picture explained how she substituted a prepared picture for the blank canvas.

While carrying on her impositions she said: "My title is Princess Edith Loleta, Baroness of Rosenthal and Countess of Landsfeldt, and I was born in Florence, Italy, in 1849. My putative father was Ludwig, King of Bavaria, and my mother was Lola Montez, as I have heretofore told you. My mother, you know, died in 1860. I first came to this country in 1870, to see about my mother's property, and, after remaining a month or two, returned to Europe. I came again in 1874 and took up my abode in New York, where I have remained ever since."

Madame Diss Debar, *alias* Ann O'Delia Salomon, is a corpulent woman, thirty-nine years of age, born in Harrodsburg, Ky., April 9, 1849. The animal region of the brain is large, and there is a remarkable deficiency in the region of Conscientiousness.

At the hearing on the 17th, the letters of Mr. and Mrs. Diss Debar to her family were read, showing that he was a portrait painter in needy circumstances, and that she recognised her true name, Ann O'Delia Salomon, and promised to renounce the Loia Montez imposition, in which she had been sustained by her husband. Her brother, Geo. C. F. Salomon, testified to her unbounded wickedness and that he had never heard any one speak a good word of her.

The executor of Mr. Loewenherz, a picture dealer, charged her with the theft of his pictures, and under a search warrant thirty-nine of them were removed from Mr. Marsh's residence. Under this charge there is little doubt of her conviction.

At the hearing on the 20th, the attempt was made to show that a prestidigitator, M. Herts, could produce spirit-writing on a paper held on one's head, or on a blank pad in a book, in the same manner as Mrs. Debar; but when tested by tearing a corner off the card, he acknowledged he could not do it with a marked card, and on the pad he acknowledged it could be done only by dexterously

substituting one already prepared. In doing this he was detected by the spectators. He confessed he could not do it on Mr. Marsh's condition of holding the pad in his own hands, as Mrs. Debar had done. Mr. Randolph testified to her making love to him indecently when she accepted him as her manager.

It seems quite certain Mrs. D. and her husband will be convicted and sent to prison. Such persons have an easy career of imposition when not exposed. Some years ago I stated her true character to Mr. Bundy of the *Religio-Philosophical Journal*, and it was published by him. When she went to the Onset Bay camp meetings I wrote to the President of the Association to warn him against her. But we need a more healthy moral sentiment in the public to keep such adventurers in check, *She is but one of many*. Yet her marvelous mediumship can be sustained by the testimony of hundreds and has never been refuted. A long communication, which Mr. Marsh said was produced in two minutes, was read by him in court, occupying fifteen minutes; as it was a religious essay it was rather a heavy infliction on such a company as gathered in the Tombs court. The production of pictures suddenly by spirit power has been so often shown through reputable mediums, that even if any doubt could be thrown on the Debar mediumship it would not in the least discredit such phenomena.

In this brief narrative we find an important lesson. The causes of Mr. Marsh's error were, first, that Mrs. Debar was permitted to run her scandalous career without being exposed and checked by Spiritualists, one of whom introduced her favorably to his notice. Secondly, Mr. Marsh was misled by that blind faith and unquestioning reverence for all that comes from above which has been cultivated by the Christian church. His Christian faith in an overruling and intermeddling Providence made him believe that God would not permit sacred things to be degraded. He was guided by the theological and not the scientific spirit. The same folly is often seen among Spiritualists, who receive blindly what purports to come from spiritual sources, and admire inane platitudes as divine wisdom.

At the later hearing it was shown that Debar was not the husband of the medium who passed as his wife. The boast of the prosecution that Mrs. Debar's method of getting pictures would be shown in court was of course not realised. A concealed picture was produced and made visible by washing off its surface—nothing more.

Ample testimony was produced to show that the pictures had been produced in a satisfactory manner—appearing on a blank canvas in full view of the sitters, no one touching the canvas. The testimony was abridged and almost entirely omitted by the New York papers, none of which have made fair reports. The most remarkable statement was that of Judge Cross, that he had detected Mrs. D. in some trickery, when she appealed to the spirits to vindicate her, and he held a slate over her head for the vindication, upon which the word "Fraud" appeared.

The JOURNAL has been delayed a few days for the result of the trial, which had not been finished up to the 28th. Meantime the Boston papers have details of the exposure of Mr. and Mrs. Cowan, who with several confederates have been running a materialisation performance. Nothing but the immense number of the genuine phenomena could sustain public confidence against such exposures.—*Buchanan's Journal of Man* (May).

"LIGHT."

WE have received No. 1 of a monthly journal, devoted to Australian Art Literature and Science, published at Sydney, under the name of "LIGHT," and edited by John J. Horrocks and Walter E. Roth, B.A. It is a well got up quarto of 25 pages, containing some well written articles, including a criticism of Kendall and Gordon, under the heading of "Characteristics of Australian Poetry," by an Oxford B.A. A letter signed "Natural Philosopher," calls for information on Animal Magnetism, which should meet with response. The journal gives promise of usefulness, and is deserving of support.

The Ladies' Column.

"THE CHILD'S THE FATHER OF THE MAN."

Loving heart of Woman! dost thou wish to aid the workers of the angel world in the emancipation of humanity?

Thou hast laid the foundation of a noble character; thou hast given of thy wealth of love, and endowed a human soul with noble impulses, heavenly aspirations, and beautiful qualities—now there lies before thee a time of culture and training—a beautiful blossom of Paradise is entrusted to thy keeping, angels aid thee the infant spirit, and inspire thee with sweet thoughts of love, purity, and beauty whereby thou mayst impress the tender nature, so pliant and flexible in thine hands; with the sweetest harmonies of love and peace.

Carefully nourish the moral and spiritual faculties of your precious charge.

Let no word of frivolous praise entice your boy to look upon the false "glories," or vain "victories," of warfare or combat. Lead him to regard as true heroes those noble souls who have struggled, suffered, and sacrificed their lives for love of Truth; and to look upon the pioneers of labour and progress with glowing pride and emulation.

Teach your child the holy truths of our sublime philosophy, and linking earth to Heaven in his infant dreams, let him realise that there is no Death in all our Father's wondrous universe—That spirit is a part of God, and therefore cannot die.

Infuse into your daily conversation such a relish and delight in spiritual things, that he may be accustomed to the language of the angelic spheres, even ere he can prattle the words of his mother tongue.

Sing to him sweetly of the love and beauty of all that is good, pure, and true; and his spirit shall "drink in with his mother's milk," the very essence of love and goodness.

Invoke the aid of loving spirits to assist you in your God given task, and the gates of Heaven will be opened to you, and you shall behold the beauties of Divine Love reflected in the human soul; expanding, ripening, and deepening in every tint of beauty, until the character thus formed shall blossom forth to bless humanity with the sublime influences of the higher life, and there shall come forth a redeemer, a standard bearer, a mighty soul; to combat wrong, to win rich trophies for Eternal Love.

Let the luscious fruit, and the strengthening grain, form the physical food of your child's nature; let the noblest studies of God in nature become the developing power of his mental capacities: and the beautiful teaching of our spiritual philosophy become the meat and drink of his higher faculties.

God bless thee, dear, young mother, wherever thou may'st be; look upward trustfully and hopefully; the future shall reveal unto thee the sublime mysteries of maternity, and coming ages bless thine efforts to foster a noble, lofty soul.

Beautiful child! with the laughing eyes,
What a world of beauty around thee lies;
Nature's treasures beneath thee spread,
Angel guardians o'er thine head;

Tell me; darling! what dost thou see?

What beautiful visions are shown to thee?

Mother! the angels are telling me now,
To watch the love-light round thy brow;
The tender light of thy loving eyes,

Is the soft reflection of heavenly skies;

As round thy neck my arms entwine

I feel thy spirit blend with mine.

Love is the song that the angels sing,

Love is the offering sweet I bring,

I learned it first in my mother's heart,

And never more shall its bliss depart;

So love, sweet child, be thy mission still

And thus be done the Father's will.

MISS AGNES HEDENSTROM.

AMONG the notable and noble women of the time may be classed Miss Agnes Hedenström, the founder and manager of the Scandinavian Sailors' Temperance Home, London. Swedish and Norwegian sailors are numerous in the English mercantile marine, and they are probably more open to temptation in London than the English sailors, some of whom have homes to go to. Miss Hedenström, when passing through London on her way to India, was impressed with the need of such an institution as she now manages, and determined to work for it. After a severe struggle the home was established, and now an average of more than a hundred men sit down to meals there daily. Miss Hedenström alone rules over that large household, lays in the provisions, works, and serves its inmates. The delicate and sometimes the most difficult part of Miss Hedenström's work consists in getting the sailors to hand over to her their hardly-earned wages, and then forward the sum in part or in whole to the family at home. Pathetic are the stories she has to tell of wives, children, and old parents in Finland, in remote Scandinavian villages, who, until they received through her instrumentality a remittance of money, and a letter from some sailor brought under her influence, had not for years heard tidings of the husband, father, or son, who hitherto had spent all his earnings in riotous living on shore. The most grateful memories are those of the thanks given to her by the sailors who were most obdurate, for having 'made them send that money home.'

THE LYCEUM.

OPENING OF THE NEW ORGAN.

DURING the past two months, Mr. Clay, the Musical Director, and Mr. Borrowman, the Secretary of the Lyceum, have been indefatigable in their efforts to raise funds for a new Organ for the Lyceum; and towards the middle of July they succeeded, by the liberality of Mr. Coates and Mr. Halley, in making up the amount necessary for the purchase of one of Mason and Hamlin's sixty pound instruments, which was opened for the first time on Sunday, 15th July. Mr. Hall, who conducted on that day, congratulated the Lyceum on the possession of so excellent an instrument to aid in the development of the religious idea, and lend a charm to the exercises of the session. He expressed on behalf of the institution his gratitude to the contributors, and to the officers through whose exertions the fund had been raised. The administration, however, were ambitious to enrich the Lyceum still further by re-arranging and augmenting the library, which sadly needed replenishing and reconstructing. He announced that the collection that morning would be appropriated to form the basis of a fund for that purpose, and that the secretary or librarian would be happy to receive either money or suitable books for the same.

On the 22nd ult, a highly interesting lecture was given to the Lyceum by Mr. James Stirling, F.G.S., on "The Scenery and Geographical Features of the Australian Alps;" in the course of which he exhibited a native tomahawk, found by him on the summit of Mount Bogong, showing that in past times the natives had lived or travelled over that cold region. He subsequently presented the tomahawk to the Lyceum for its museum.

The present month closes the winter session of the Institution. Nominations for officers for the summer session will be made on the 12th inst.

WE observe that our friend Mrs. Addie Ballou was one of the speakers at the Oakland camp meeting, June 17th, so that she has lost no time in getting into the field after her return. For some time before her departure from Victoria she was out of the spiritual arena, being engaged in artistic work, and her departure for Sydney *en route* for San Francisco, was not publicly known, hence no organised action was taken to bid her adieu. When last we saw her she was in somewhat delicate health, which we presume by her early appearance on the platform the voyage has restored.

MRS. ADA FOYE.

By the Californian mail just to hand we have received a letter from Mrs. Foye informing us that in consequence of advices received from Mr. Foye, who is at present at Chicago, she is necessitated to defer her visit to Australia till the end of the current year.

It would appear that Mr. Foye not being fully posted as to the negotiations between Mrs. Foye and the Victorian Association of Spiritualists made arrangements for her to complete the work in Chicago which she was compelled to leave unfinished in consequence of the failure of her health when last there. We hope before long to be able to fix the time when she will positively start for Melbourne.

A PECULIAR DREAM.

A Launceston correspondent says: "A sister of mine who resides at St. Kilda, Melbourne, wrote me on the 6th of June as follows:—'I had a strange dream about two months ago. The Registry Office for births and deaths is next door. Often we see mourning coaches stopping there to get the necessary papers. I thought this night that two coaches stopped, and who should be in the first but George and Norman (our eldest brother and his eldest son, who live in Ireland). The dream has come true. I had a paper from George on Monday. The poor sailor, Arthur, Charlie is dead.' Poor Arthur was our brother's youngest son. He died at Buenos Ayres on the 19th of February."

THE NERVOUS SYSTEM. FROM A CLAIR-VOYANT ASPECT.

THE Tuesday evening meeting at the Thistle Company's Rooms have been continued during the past month, the room being well filled on every occasion. On the 18th ult., the above subject was chosen by the committee, for the medium Mr. Bradley, to speak upon, and was ably handled by his controls. Dividing or classifying the nerves in the usual nomenclature, as motor, sensory, and sympathetic, he proceeded to affirm that every one of the motor nerves can be brought into action or arrested by the will-power, which virtually connected or broke the current as in an ordinary magnetic battery, and this could be done independently of the sensory nerves; the sensory nerves so thoroughly permeate the body that no part can be touched without their conveying the information to the brain. The primary use of them was to convey to the brain the approach or contact of some substance that might indicate danger.

Another and very important use of the sympathetic nerves was to convey to the brain and body influences and qualities external to them; they were in affinity with particles in the atmosphere essential to the health and vitality of the human system. If they supposed the lungs were the only channel to take in vitality from the atmosphere, they were in error; from a pure atmosphere the system was continually taking in through the pores by the aid of the sensory nerves and assimilating vital elements essential to health. This was perhaps a new doctrine, but it was a true one. If a spirit makes a proposition it is usually demonstrated, and it was an unwise thing for anyone to deny or say it was untrue until they had proved it so.

The sympathetic or respiratory nerves belonged to the upper and lower parts of the chest, but extended to other parts of the body; the solar plexus was supposed to be their starting point, but this was only half true, for every nerve had its origin in the brain; the solar plexus was the embodiment of the sympathetic nerves, but all was subservient to the brain, which was dominated by the spirit. Every ganglia was the starting point of a branch of nerves; they were stations and reservoirs of power, but the brain was the head station which controlled them all.

At a previous meeting a question as to what was the cause of the circulation of the blood, elicited the following reply: The combustion of two gasses (oxygen and hydrogen) in the lungs, which produced a kind of mag-

netic force; this impregnated the blood and impelled it along the arteries, and by this force the heart was kept in action.

HELD OVER.—"Truthseeker's" letter is unavoidably crowded out of this issue.

MRS. LOUISA ALCOTT, to whom the juvenile world is indebted for those excellent books—*Little Women*, *Little Men*, and *Good Wives*—passed on to the higher world a short time since. Her death was caused by a severe cold contracted whilst nursing her dying father.

THE Brisbane *Figaro* commenting upon the expected visit of Fred Evans to that city, speaks of the progress of Spiritualism in New Zealand, Sydney, and Melbourne, and mentions several private circles in Queensland, the members of which are looking eagerly forward to Mr. Evans' arrival.

WE regret to hear of the death by drowning of Mrs. Shadforth, of Lilydale, Gregory River, Queensland, and formerly of Beechworth, Victoria, which occurred on the Queen's birthday, by her accidentally falling into the river. The deceased lady, who had some literary talent, contributing to the *Town and Country Journal* and other papers, had been a Spiritualist for many years past. She was much esteemed for her hospitality and many amiable qualities, and her departure is deplored by a large circle of friends.

AT the meeting of the newly-formed Brisbane Psychological Society, held last night at 115 Queen-street, a committee was appointed to draft a set of rules and regulations to be submitted to the next meeting, which was announced for the 18th instant. Fifteen new members were enrolled, and the society has now every prospect of success. The secretary, Mr. Geo. Smith, announced that he had received a letter from Mr. Fred Evans, a remarkable psychic of San Francisco, in which he stated he would, together with his wife, leave San Francisco in the Alameda in August next for Brisbane.—*Brisbane Observer*.

THE LATE MR. WILLIAM ORESWICK,
TRAGEDIAN.

MRS. C—, a niece of the above, resident in Melbourne, desires to correct some misstatements that have appeared in the local press with regard to her uncle: 1st., as to a doubt cast upon the fact that Creswick was his real name. This, she affirms, is groundless; his proper name was Creswick. 2nd., as to his age; at death it was 82, and not 72 or 75 as stated in different papers. He has, she avers, communicated with her since his transition.

NEW BOOKS.

- Hylomorphism of Thought Being. Part 1. Theory of Thought; by Rev. T. G. Fleming. 4/6
 Volapuk, the International Language: a complete Course with Grammar and Exercises and Vocabulary of 2500 words; by H. Harrison. 3/6
 Physical Geography; by A. Findlater, LL.D. Illustrated. 4d.
 First Lessons on Health; by J. Berners. (McMillan's Primers). 1/-
 Japanese Fairy World: Stories from Wonder Lore of Japan; by W. E. Griffis. Illustrated. 3/6
 Chastity: in a Course of Letters to Young Men; by Dr. Graham. 3/
 English Folk Lore: Plants, Animals, Birds, Charms, Birth, Marriage, Death, &c., &c.; by T. F. Dyer. 5/6
 Vital Force: or Evils and Remedies of Perverted Sexuality; by Prof. R. B. D. Wells. 1/6
 Husbands; How to Select, Manage, and Keep Them; by Joseph Fraser (Melbourne). Illustrated. 1/
 Physiognomy Made Easy; by Joseph Fraser. 6d.
 Palmistry, Handbook of; by Rosa Baughan. Illustrated. 1/6
 Physiognomy " " 1/6
 Love and Parentage applied to Offspring; by O. S. Fowler. 6d.
 Matrimony applied to Selection of Congenial Companion for Life; by O. S. Fowler. 6s.
 Marriage: its History and Ceremonies, &c.; by L. N. Fowler. 9d

- Marriage and Parentage, or the Reproductive Element in Man**; by H. C. Wright. 1/6
Enquire Within—upon Everything. New and Revised Edition. 2/6
Atlantis: The Antediluvian World; by I. Donnelly. Illustrated. New Edition. 12/6
Lotus and Jewel: containing "In an Indian Temple," "A Casket of Gems," "A Queen's Revenge," with other Poems: by Sir Edwin Arnold. 7/6
Posthumous Humanity: a Study of Phantoms; by A. D. Assier. Translated and Annotated by Henry S. Olcott, with an Appendix. 9/6
Progress, Money, Economy, and Life; by J. Platt. Excellent Handbooks on the Subjects. Each, 1/3
Astrology Theologised. The Spiritual Hermeneutics of Astrology and Holy Writ. A Treatise upon the Influence of the Stars, &c.; by Dr. Anna Kingsford. 12/6
New Illumination; by E. Maitland. 1/6
Darwin, Charles, Life of; by G. Bettany. 1/3
Kabbala Denudata—the Kabbalah Unveiled: containing the following Books of the Zohar—Book of Concealed Mystery—Greater Holy Assembly and Lesser Holy Assembly; by S. L. McGregor Mathers. 12/6
Primitive Symbolism as Illustrated by Phallic Worship, or the Reproductive Principle; by A. M. Westropp. 9/6
Paracelsus, Life of, by H. Hartman, M.D. 12/6
Creation, or the Biblical Cosmogony in the Light of Modern Science; by Arnold Guyot, LL.D. 5/
Through the Gates of Gold: a Fragment of Theosophical Thought. 6/
Society and Solitude; by Ralph W. Emerson. 1/
English Traits; by same author. 1/
Poems: Mrs. E. B. Browning—E. A. Poe—Byron and Scott. Each 1/
Macaulay's Lays; Longfellow's Hyperion. Each 1/
Eight Original Comic Operas; by W. S. Gilbert: including Mikado, Pinafore, Iolanthe, &c. 3/6
Physical Culture: How to Gain and Retain Health; by Jesse Fowler. 9d.
Royal Paupers: showing what Royalty does and what the People Pay for Royalty; by G. W. Foote. 3d.
Spirit Teachings; by "M.A." (Oxon). 7/6
Democratic Vistas, and other Papers; by Walt. Whitman (his latest). Cloth, 1/3
Animal Magnetism; by Alfred Binet and Charles Fére. 5/6
Psychometry and Thought Transference, with Practical Hints for Experiments; with an Introduction by Prof. Olcott. 1/6
Why I do not Believe in God; by A. Besant. 4d.
Is Christianity a Success? " 2d.
Is there a God? by C. Bradlaugh. 2d.
(Lately stopped by Victorian Customs "as blasphemous.")
English Land System; by A. Besant. 2d.
Noses: How to Read Character by Them; by G. Cohen. 9d.
Royalism: a Note on the Queen's Jubilee. 6d.
Self Esteem: an Essay by J. Speed. 3d.
Psychology: The Motive Powers—Emotions, Conscience, Will; by J. McCosh, D.D. (Highly spoken of by all the American critics) 7/6
Farming to Profit in Modern Times; Arable and Pasture Lands; by J. Walker. 1/6
Demos; by George Gissing: a Story of English Socialism. 2/
Drawing Room Conjuring: a Complete Guide; by Prof. Hoffmann. 79 Illustrations. 2/6
Lingua: an International Language; by G. Henderson. 1/6
Century of Australian Song: being a Choice Selection of the Best Poems of all Australian Poets. 3/6
Agnosticism—From a Moral and Spiritual Point of View. By Burgess Milne. (Fraser Prize Essays). 5/
Australian Explorers; their Labors, Perils, and Achievements: being a Narrative of Discovery from Landing of Capt. Cook to the Centennial Year; by George Grimm, M.A. 5/
Geometrical Psychology, or the Science of Representation; with colored Illustrations; by Louisa S. Cook. 8/6
Readings for Public Worship and the Home; by Rev. J. Page Hopps. 2/
Mental Magic: a Rationale of Thought Reading, and its attendant Phenomena; Application to Obscure Diseases—Delineations of Character—Lost Persons—Springs of Water, and all Hidden and Secret Things; by Thomas Welton. 6/6
Art of Talismanic Magic: being Selections from the Works of Rabbi Solomon, Agrippa, Parrett, &c.; by Raphael 23/6
"Cupid's Yokes" and Holy Scripture Contrasted; by E. Heywood. 6d.
Human Ignorance, or 19th Century Bible of Truth and New-er Testament. 9d.
Bible—Is it of Divine Origin, Authority, and Influence? by S. Finney 1/6
Tea and Coffee: their Injurious Effects upon Human System; by Dr. Alcott. 6d.
D. D. Home, his Life and Mission; by Mdme. Dunglas Home. With Portrait. 428 pp. Cloth gilt. 15/
Scientific Religion, or Higher Possibilities of Life and Practice through the Operation of Natural Forces: by Laurence Oliphant; with an Appendix by a Clergyman of English Church. 17/6
Birth and Death, as a Change of Form of Perception, or the Dual Nature of Man; by Baron Hellenbach. Translated by "V" 4/6
From Over the Tomb; by a Lady. Spiritual Teachings Received from a Husband (a Spirit), through the hand of the Wife. 3/6
Hypnotism, or Animal Magnetism: Physiological Observations by Dr. Heidenhain, M.D., Professor of Physiology University of Breslau; with a Preface by G. J. Romanes, M.A., F.R.S. 3/6
Heptameron: Tales of Marguerite, Queen of Navarre. New Unexpurgated Edition. From the French. 3/6
Gates Between; by E. S. Phelps, author Gates Ajar, Elsie Ainslie: a Victim of Social Wrong; by C. L. Hentz. An absorbing Story, written to teach a very important lesson to young women. 1/6
- NEWSPAPERS.
- Herald of Health: a Monthly Magazine of Sanitary and Social Science**; Edited by Dr. Nichols. Per ann. 5/
Golden Gate: a Journal of Spiritualistic Truths, &c. Weekly. (San Francisco). Per ann. 18/
Malthusian: a Monthly Paper on the Population and Social Questions. (London). Per ann. 4/
- CHARLES H. BAMFORD,
 Importer of Spiritualistic, Free Thought, and Advanced Literature,
 87 LITTLE COLLINS STREET EAST, MELBOURNE.
- IN THE PRESS,
- "THE SECRET DOCTRINE,"**
 BY MADAME BLAVATSKY,
 Her latest and greatest work.—Price, 40s.
- The Publishers wish to state that the above long promised work is in the Press and will be issued early in October. Intending Purchasers should order at once to avoid disappointment and delay.
C. H. Bamford, Advanced Literature, 87 Lit. Collins-st. E.
- WILL BE PUBLISHED DURING FIRST WEEK OF AUGUST,
 THE GRAND REALITY,
 (A Sequel to the Holy Truth,) being Experiences in Spirit-Life of a celebrated Dramatist,
 Edited by HUGH JUNOR BROWNE.
 8vo. 530 p.p., cloth 7s. 6d., obtainable from
 MR. BAMFORD, 87 Little Collins Street East, or
 MESSRS. GEORGE ROBERTSON & Co., Melbourne & Sydney.
- Mrs. BEGG,
 TRANCE & TEST MEDIUM,
 Private Sittings: Tuesday and Wednesday evenings
 from 7 to 9, and Thursday afternoons from 2 to 5.
 Address: 1 Gordon-Terrace, Mary Street, St. Kilda.
 (Close to Railway Station.)

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

SUNDAY EVENING LECTURES

AT THE

HORTICULTURAL HALL, VICTORIA STREET.

(FOURTH COURSE.)

Mr. CHARLES H. BAMFORD

By universal desire has consented to continue his highly successful Lectures under the auspices of the above Association

Sunday, Aug. 5th—"Man the Immortal."

Aug. 12th—"The Higher Aspects of Spiritualism, or the Harmonial Philosophy."

Aug. 19th—"Sermons in Stones and Good in Everything," or the Divinity of the Earth."

Aug. 26th—"The Christ Idea, or the Struggle for Light, being Spiritualism understood."

LECTURE 7 P.M.

COLLECTION.

THE PNEUMATIC ORGAN,

MORE PERFECT IN TONE THAN ANY OTHER INSTRUMENT.

JUST RECEIVED, a Consignment of the above Beautiful Instruments, playing an endless variety of Music with perfect accuracy. The Action is Durable and Perfect; the Tone of Great Power, fully equal to the Best Cabinet Organ; the Case is handsomely finished; the Music compact, durable, and inexpensive.

PRICE £6, CARRIAGE FREE.

W. H. TERRY, SOLE AGENT,

84 RUSSELL STREET, MELBOURNE.

THE "GNOSTIC."

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

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

10s. per Annum.

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



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

Subscription—16 sh. per annum; single copies, 2 sh.

To be ordered through

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

'TWIXT TWO WORLDS.

A NARRATIVE of the LIFE and EXPERIENCES of the celebrated Medium, WILLIAM EGLINTON. Beautifully Illustrated with Chromo Lithographs of Materialisation and other Phenomena, including an Etching by J. J. Tissot, the well known French artist. 196 pages, quarto, handsome binding. 8/6.

C. H. BAMFORD, LITTLE COLLINS STREET.

A CARD.

**MRS. A. NEVIEN,
TRANCE AND TEST MEDIUM.**

Sittings, Monday, Wednesday, Thursday and Saturday.
Hours, 10 a.m. 4 p.m., Saturdays 10 a.m. 2 p.m.

Address, 397 DRUMMOND ST., CARLTON,
Next Huntsman, Chemist.

**W. R. PRICE,
CURATIVE MESMERIST,
AND MAGNETIC HEALER,**

(From Baker Street, London),

RECEIVES PATIENTS FOR TREATMENT

AT 34 RUSSELL STREET, MELBOURNE,

(Near Flinders Lane).

Generally at home between Twelve and Five, or visits by appointment.

Sufferers from Neuralgia, Rheumatism, Sleeplessness, Loss of Nerve Power, Epilepsy, St. Vitus' Dance, Hysteria, Paralysis, etc., can be speedily relieved without loss of consciousness or self-control.

Pain of any kind usually relieved in a few minutes.

MRS. REYNOLDS

Gives Private Sittings, also Private Circles held for Development.

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

MEDICAL CLAIRVOYANCE

DIAGNOSIS AND ADVICE.

GIVEN IN TRANCE BY MR. GEO. SPRIGGS,

4 Brunswick-st. South (off Albert-st.), E. Melbourne.

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

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

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

HERBAL REMEDIES.

VICTORIAN ASSOCIATION

OF

SPIRITUALISTS.

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

Minimum Subscription, 2s. 6d. per gr.; with use of Library, 5s.

Library and Reading Room

84 RUSSELL STREET,

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

CLAIRVOYANT DIAGNOSIS.

MRS. BURBANK

RECEIVES PATIENTS AT HER RESIDENCE,

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

Each Tuesday, Wednesday, Thursday, & Friday,

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

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

FEE, 10s.

Horsford's Acid Phosphates,

FOR DYSPEPSIA, MENTAL EXHAUSTION, NERVOUSNESS, &c.

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

W. H. TERRY, 84 RUSSELL STREET.

Country Agents for the "Harbinger":—

Richmond—At the Lyceum, Church st., Sundays.*Castlemaine*—Mr. W. H. Newlands, Market Square.*Sandhurst*—Mr. A. J. Smith, Jun., Pall Mall.*Mount Gambier (S.A.)*—Lynch & Co.*Sydney*—Messrs. Turner & Henderson, 16 Hunter St.,

Mr. Brown, Paramatta-road, Petersham.

Mrs. How, Parramatta-road, Petersham.

Adelaide—W. C. Rigby, King William Street.*Barnawartha*—F. G. Eggleston.*Tasmania (N.W. Coast)* W. B. & Oswin Button, Leven.*Invercargill (N.Z.)*—E. R. Weir, News Agent, Dee-st.*Brisbane*—E. H. Arundell, Brunswick-street, Valley.*Launceston*—Hudson & Hopwood.*Rockhampton*—W. Munro.*Auckland*—A. Campbell.*Ipswich, Queensland*—W. Tatham.

Agents wanted for all parts of the Colony.

EGYPTIAN LENTILS.

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

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

W. H. TERRY.

THE LATE WILLIAM DENTON'S
Melbourne Lectures.In five numbers of the *Harbinger of Light*, sent post free to any address, on receipt of 2/6.

DENTISTRY.

MR. A. E. BURBANK,

Surgeon and Mechanical Dentist,

Hon. Dental Surgeon to the Alfred Hospital),

104 COLLINS STREET E., MELBOURNE.

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

CONSULTATION FREE.

RHEUMATISM.

RHEUMA CREAM,

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

Price of Package containing the two Bottles, 10s.

DYSPEPTONE.

A SAFE, PLEASANT, AND A CERTAIN CURE

FOR

INDIGESTION,

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

Price per Box containing 18 Powders, 3s. 6d.

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

THE LYCEUM LEADER.

THIRD AND REVISED EDITION.

Containing Hygienic, Moral, and Religious Instruction Gems of Thought from the Philosophers, Poets, and Reformers of the Past and Present, adapted for Progressive Lyceums and Home Use. 104 pages. Paper, 2/. Also a Sixteen-page Supplement, with 31 Illustrations of O,alistic, Banners, &c., with Directions for the various Exercises, Programme for a Lyceum, Supplementary Recitations, complete Index, &c.—Price 6d.—"Leader," cloth edition, with Supplement included, 3/6 To be obtained at the Lyceum, Horticultural Hall, on Sundays, or Mr. Bamford's, 87 Little Collins St. East.

W. H. TERRY,

Pharmaceutical and Eclectic Chemist;
IMPORTER OF AMERICAN, ENGLISH, AND
INDIAN BOTANIC MEDICINES.Herbs, Roots, Barks, Seeds, and Flowers; Extracts,
Elixirs, and Balsams.Also, ORGANIC PREPARATIONS of Messrs.
B. KEITH & Co., of New York;

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

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

THE HARBINGER OF LIGHT.

THE VICTORIAN EXPONENT OF SPIRITUALISM AND
FREE THOUGHT.

Subscription, Town, 5/ per annum; Country, 5/6;

Great Britain, 6/.

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

THE THEOSOPHIST.

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

Conducted by H. P. BLAVATSKY.

A MONTHLY MAGAZINE devoted to Oriental
Philosophy, Art, Literature, and Occultism. It consists
of not less than sixty four pages of reading matter, and
its contents will be found highly interesting to all who
care for mystical lore and ancient learning. Subscription
(Indian—payable in advance) Rupees 8 per annum;
single copy Rupee 1 in India; and Ceylon, China and
Japan, Australasia, Europe, Cape Colonies, and America,
£1 per annum (single copy, 2s.) Each numbers and
volumes may be obtained at the same price.Money Orders or Cheques should be made payable only
to the Manager, *Theosophist* Office, and all business com-
munications should be addressed to him at Adyar
Madras.G. L. BARROW & Co.,
NOTTING HILL, NEAR OAKLEIGH,HOUSE, LAND, & GENERAL COMMISSION
AGENT.Valuations Made, Surveys Effected, Plans Prepared,
Correspondence Conducted, Accounts Collected, and
every description of Agency Work transacted.Inspection of Properties for Sale and to Let, for Market
Gardens, Poultry Farms, Gentlemen's Country Resi-
dences, and for Subdivision, &c., respectfully solicited

TO INTENDING INVESTIGATORS.

Persons desirous to investigate Spiritualism can, upon
forwarding One Shilling in Australian or New Zealand
Stamps to the Office of this Paper, have Directions for
the Formation and Conduct of Circles and other useful
Information sent them.Printed by J. C. Stephens, (Late E. Purton & Co.), at his Office, 106 Elizabeth
Street Melbourne, for the Proprietor, W. H. Terry, and published by him at 84
Russell Street, Melbourne