



THE

Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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MR. SEABROOK'S letter to the New York Sun, which we reprint in another column, is said to be attracting considerable attention among the readers of that journal. The relation of the facts would naturally excite curiosity and speculation as to the cause of the phenomena he relates, and doubtless numerous theories will be suggested to account for it on a material or scientific basis. It is, however, a matter of larger interest and import to the advanced Spiritualist and student of psychic forces, who will realise in it a means of extending the operation of magnetic power for the amelioration of suffering or the restoration of harmonious conditions in the mentally disturbed.

Practical mesmerists know that a sanative influence can be transmitted by will-power to persons at a distance with whom a magnetic connection has been established ; and some are aware that the same influence can be transmitted to persons they have not previously operated upon, provided that they can sufficiently focalize the mind upon the individual ; but sensitives, and persons who have attended spiritual seances for any length of time, will have discovered that the concentration of the will is non-essential to either the transmission or reception of vitality or sympathy. In magnetics as in temperature, there is a tendency to equilibrium, and where hot and cold substances are brought into contact, or the positive and negative spheres or emanations of individuals impinge upon, or are brought into magnetic contact, there is in the one instance a transmission of superabundant heat, and in the other a flowing of the superabundant force from the highly charged individual to the one who is deficient in vitality. Where the more vital person is positively poised, he does not involuntarily

yield an excess of his power, but there are some persons who generate a large amount of magnetic vitality, which they are unable to retain ; it is constantly being drawn from them by the magnetically weak and needy. So long as they have favourable conditions for recuperation they do not suffer much inconvenience from the loss, but if from unfavourable surroundings their physical organism becomes deranged, and their power of generating magnetism impaired, they are constantly becoming depleted and suffer from lack of vitality. According to the experiences of Mr. Seabrook, the electrical current acts as a conductor of human magnetism from that class of people who involuntarily yield their magnetic vitality, and more particularly so where there are sympathetic relations existing between the receiver and transmitter. If this theory is correct, it is reasonable to infer that a positive individual charged with magnetic vitality might by volition transmit a vital influence to another at a distance along the telegraph wires, though so far it would seem that he must operate the instrument. It is not improbable, however, that further experiment may show that contact with the instrument will in some instances suffice. As stated before, human magnetism may be projected from point to point by the exercise of the will, provided the distant point can be fixed so that the current can be directed to its intended destination, and the special utility of the wire would be as a director of the magnetic current conveying the force infallibly to its destination. The Braid-ists and materialistic school of modern hypnotists assume the phenomena to be purely mental, denying the transmission of fluid or substance ; but Mr. Seabrook's experiences tend to substantiate the theory of the animal magnetists or mesmerists, that a subtle fluid is transmitted either to the subject or substance by the operator. We have given incidents in our own experience corroborative of this theory in former numbers of this journal, and an instance of the projection and influence of sympathetic magnetic fluid witnessed by a clairvoyant and described at the time, now comes to our memory. The clairvoyant was comparatively inexperienced, having only recently developed lucidity, and having no taste for reading on the subject of magnetism ; indeed, when in her normal state, when

told of what she had done in the magnetic sleep, she was so incredulous that we usually refrained from speaking to her on the subject. In the instance referred to, her attention had (by means of a letter held to her forehead), been directed to a lady at a distance. She had been requested to examine and describe something in the writer's condition, but said there seemed to be a dark cloud around her which prevented her seeing clearly. We urged her to try as the writer had experienced much trouble; we felt a deep sympathy for her, and desired to help. We spoke feelingly, and the sympathy welled up in our heart as the words were spoken. Presently the clairvoyant said: "something seems to be pushing that cloud away, and it is getting clear now." She then gave the desired information and lapsed into a quiescent state. After an interval of a few minutes, she turned to us and said: "I have learned a lesson." On asking what it was, she replied: "It is this—that no sympathetic thought is ever lost. When you expressed your sympathy for that lady, a stream of light, which seemed like a substance, extended from you to her, and swept away the dark and depressing influence that enveloped her. She was cheered, and I could see clearly: This is a law—you cannot think kindly of another without doing them some good."

This is a beautiful illustration of the power for good inherent in humanity in its incidental, and apparently accidental, application. If the same force in various modifications could be directed systematically with the electric current, it means an immense accession and utilisation of curative power and a corresponding diminution of human suffering. We shall be glad to receive communications from practical telegraphists corroborative of Mr. Seabrook's experiments.

OUR FOREIGN EXCHANGES.

WE have received from Cienfuegos, in the island of Cuba, the first number of a monthly periodical, entitled, *La Revista Psicologica*, edited by Senor Eulogio Horta, and devoted to Spiritualism, Magnetism, and general culture. Its conductor states that "it is not the organ of a school, of a sect, or of a system, but the modest champion of that science which proclaims the immortality and the eternal palingenesis of the spirit in opposition to materialism, or triumphant *neantism*."

With all existing publications of a similar character, the *Revista Psicologica* will maintain friendly relations, however it may differ from them in matters of detail; recognising as it does that we are all pursuing the same ideal, and working towards the same end.

It may be interesting to mention, as illustrating the world-wide diffusion of Spiritualistic literature, that our newly born West Indian contemporary, does us the honour to remark that the *Harbinger of Light* has reached the twentieth year of its existence, and to characterise it as "the excellent organ of Spiritualism, in those distant regions." We wish the *Revista* a still longer life.

From Mexico, there has reached us the *Ilustracion Perfeccionista*, edited by that vigorous polemic, Don Jesus Ceballos Do samantes; who appears to be imbued with the idea that the Iberian race has a magnificent destiny before it; and claims for it that it is the noblest, the most extensive, the most poetical, and the most ideal of all the families that people the earth. All that is required to enable it to offer a grand and sublime type of terrestrial perfection, he says, is a scientific education for one, two, or three generations. "With this comple-

mentary factor," he adds, "it will erect the august temple of the new ideal, which will have truth and love for the infinite foundations of its eternal existence."

Still working our way through our Spanish exchanges, we open the *Constancia*, of Buenos Ayres, in which we find a very thoughtful study of Reincarnation, in continuation of previous papers on the same subject. It is examined in both its moral and its historical aspects. As regards the former, reincarnation is said to be most thoroughly in harmony with the idea of Divine Justice in the government of the universe; while nothing can be more consolatory as a system of philosophy, or more clearly explanatory of the mysteries and the apparent injustices and contradictions of human life. Historically considered, the doctrine is as old as the earliest records of our race, and has always shaped itself in the minds of the greatest geniuses of antiquity. Originating in Asia, it passed over by way of Egypt into Greece, where it was disfigured by Pythagoras, but was restored to its primitive beauty and simplicity by Plato; it formed the basis of the teachings of the celebrated School of Alexandria, and was incorporated with Christianity. It is affirmed in the Vedas, and in the Zends; by Virgil and by Ovid; by Plotinus, Porphyry and Jamblichus; by Solomon and in the Hebrew Zohar, as well as, in more recent times, by Giordano Bruno, Van Helmont, Charles Bonnet, Dupont de Nemours, Lessing, Fichte, Ballanche, Jean Reynaud, Camille Flammarion, and a host of distinguished writers.

We are glad to observe that *La Nueva Alianza*, of Cienfuegos, Cuba, has resumed publication. The present number contains, *inter alia*, a biography of Dr. Don Anastasio Garcia Lopaz, president of the Circle of Spiritualists known as the *Lazo de Union* (Bond of Union), in Spain. Distinguished alike as a physician, a philosopher, an anthropologist, a sociologist, a man of letters, and a member of many learned societies both at home and abroad; he received the Grand Cross of Beneficence for the services he rendered his fellow citizens during a visitation of cholera, and has published a valuable "Exposition and Defence of Spiritualism."

We learn from *La Perseverancia* that a Society for the Prosecution of Psychological and Magnetic Studies, under the title of "Alberto," has been established at Puerta de Tierra, its president being Don Francisco Cordero y Fuerte, a man of exceptionally high attainments.

From a spiritual communication given in one of the last numbers received of the *Luz del Alma*, Buenos Ayres, we translate the following, with respect to the influx of ideas:—"The painter, the sculptor, the poet, the engineer, the architect, the physician, equally with the theologian and the moralist, at the unfolding of their inspiration, have only to ask for ideas while searching for the solution of their problems. This is the thought, or vibration, which enters into them, making the subjective objective, diffusing its magnetism more or less profoundly in the region of the new and invisible."

El Reformadore, of Rio de Janeiro, is publishing a series of highly interesting conversations held with an exceedingly communicative spirit in the Perseverança Circle, in that city, which we regret we have not time to translate.

From Rome, upon which city "a great light has arisen," we have received the November number of *Luz*, which contains among other articles some highly interesting communications received from the spirit of Cesare Pizzironi, a young Florentine of high culture, who passed away on the first of July last. He was the nephew of Signor Hoffmann, the distinguished Secretary of the International Academy for Spiritual and Magnetic Studies in Rome, and was, like his uncle, deeply imbued with the truths and philosophy of Spiritualism. On the day following his departure (he died of consumption), he returned to his uncle, sitting in circle, and described to him, to whom he was much attached, his sensations and emotions upon entering the spirit-world. An intense light shone before him, towards which he was drawn; and yet there was a restraining influence at work. It was the grief of his father, mother, and uncle, weeping over the empty shell. His mind became more lucid, and he was conscious of its spiritual organ being nourished

and sustained by a luminous essence corresponding with the phosphoric substance which transforms the element of the material brain. His conscience became much clearer, and the sense of his individuality more vivid. He was presently surrounded by many relatives—an aunt, some cousins, and a little brother whom he had never known. Speaking of a maternal uncle, who is still in the flesh, but a great invalid, Cesarino said:—"I wish I could tell him in a loud voice, uncle, I am still alive, more alive than formerly, and that I am well. I see you all. I am continually by your side; my affection for you has become greater than ever, and now I am in a position to compensate you for the good you have done me.

Being asked why his father and mother bore their bereavement with so much resignation, Cesarino replied: "It is because of the certainty that I shall be always near them; and of the beneficial concurrence of good spirits who have always assisted and will always assist them, projecting upon their hearts rays of beneficent and consoling light. Poor papa, poor mama! What will I not do to recompense them for their great kindness to me? Tell them not to weep; for no one should rebel, by inconsiderate grief, against the decrees of Providence. Let them be more and more resigned and tranquil, and the happier I shall become. Oh! the good God does not unite parents with their children by such tender and powerful ties to break, in eternity, such sweet bonds. No! it is not so. We see you, we hear you, follow, and love you with an unequalled affection. It is a continuous and everlasting communication of holy and enduring love that we maintain with you. Centres of fondness and affection, you are our suns, and we revolve around you as the planets do around their great luminary. With you, motion is regulated by the force of attraction. With us, this great force is called the law of love—a fruitful, divine, eternal law, by which the creature is sublimated and beatified, and becomes the centre, in his turn, of other affections; and thus, becoming linked with still vaster centres, perceives the realisation in himself, and all around him, the grandiose manifestations of that great and uncreated Principle, which is Reason, Power, and the law of harmony in the universe. Oh! my dear uncle, if you only knew the good it does me when I recall to mind the long discussions we had together on this subject; and what happiness I now derive from having obtained, through you, a vague intuition of the spiritual life! How I wish that all could think and feel as I do! How much better would the world be; how much sweeter would life be! It is a true efflorescence of new and unfelt affections. It is a thirst, an ardent desire to love, and to know ourselves beloved. It is a consuming fire which glows in us and manifests itself by rapid and intense flashes of light from all these beings who surround me. Oh! unspeakable beauties of the starry heavens! flowery fields of the firmament! oceans of light and pearls! Oh! how very little I feel myself to be in the face of the unutterable vastness of universal life! Oh! joy! oh! happiness! to be able to traverse the glittering prairies of space; free, free, light as the breath of spring, fragrant as the violets of April, white as the snow on the topmost Alps, and resplendent as a sun! Oh! blessed be God, our Father, who is Justice and Love! Oh! if you could but see all this! Your dreams are as nothing compared with the reality. Take courage; work; be good and humble; and strive with persistency and faith against the bitternesses of the earth. God helps you, and we love you for evermore. Comfort my father and mother, uncle, and uncle Beppe, and aunt Maria, and Elisa, and Nanni, and Argia, and aunt Palmera. Tell father and mother I visit them every night, to pour peace and resignation into their souls."

M. de Courteuille contributes to *La Lumière* a short article on the doctrine of guardian angels in the Church of Rome; pointing out the moderate element of truth which it contains; namely, that these friendly spirits are those who have been closely united to us in life by the ties of kindred, affection, or friendship, and having passed on, return to guide, assist, and enlighten us.

In the *Parti National*, the Baroness Staffe gives an

account of two apparitions presenting themselves at the precise moment of their deaths. In one case, a person, dying of heart disease, in India, revealed himself to the young lady to whom he was engaged, in England; and in the other, the daughter of an old female servant in France, showed herself to her mother, in a cellar, into which the old lady had descended, at the very hour the daughter's spirit had quitted her body in the United States.

We have only space to call attention to a communication published in the *Moniteur Spirite and Magnetique*, Brussels, by M. Bersier, containing an admirable exposition of the law of justice as it operates in the spirit-world; also of "the judgment to come," in which the conscience of each individual arraigns him and becomes the instrument of his punishment.

The November number of *Op de Grenzen van Twee Werelden*, so ably conducted by Mme. Elise van Calcar, contains an article on the loss by degeneration of the faculty of mediumship; and another on the doctrine of apparitions; as also a review of M.A. Oxon's book on "Spirit Teachings." Two poems are also given: the one entitled "The Angels," and the other "There is no Death;" both of them beautiful in sentiment and expression.

A VACCINATION CONTROVERSY.

THANKS to the arrival of the ships Kelton and Argyleshire and the mail steamer Victoria, with their tales of smallpox, but above all to the general fair-mindedness of the *Age* newspaper, the question of Vaccination has been kept very much alive of late.

With regard to the passengers by the vessels named, we may take it for granted that more will be heard, and that the young but vigilant Melbourne Anti-Compulsory Vaccination Society will not rest until it has made a thorough and independent inquiry into the state of the Kelton's crew, to what extent they had been professedly "protected" prior to the outbreak, and what was the real ratio of the unvaccinated to the vaccinated amongst those seized by smallpox. "Official" returns in these matters will not satisfy; the cases must be personally and persistently pervestigated. Touching the crew of the Argyleshire, all of whom have shown no symptoms of smallpox, a statement has appeared in the press that the vaccination or re-vaccination so tyrannically insisted upon resulted, in more than one case, in physical injuries. This also is a matter for investigation by the Society, and the same remark applies to the crew and passengers of the R.M.S. Victoria.

As to the *Age* controversy, it is probably familiar to the majority of our readers, so that no detailed recapitulation of it is needed at our hands, the more especially as we understand that it is contemplated to publish the whole correspondence in pamphlet form. The attack on Vaccination was led by Mr. William Tebb, F.R.G.S., in an interview with the Chief Secretary, and was followed up by a temperate, "strictly non-committal" sub-leader in the *Age*. This was supplemented by a letter from Mr. Tebb, setting forth concisely "some of the fundamental points of divergence between the advocates of compulsory vaccination and the anti-vaccination party." Then the battle began, and has been raging intermittently ever since. Mr. Tebb was replied to in a brief note by Dr. Gresswell, the very able sanitary expert, and in a furious blast by a surgeon named Elsner. Since then there has been, on the vaccination side, little else but Elsner! From Mr. Tebb, who was by that time in Adelaide, *en route* to England, came a quiet reply. "Apart from the mischievous effects of the Jennerian ordinance, and the evidence that it neither prevents nor mitigates smallpox," he wrote, "there is a growing conviction in all civilised countries that it is impolitic, unjust, and tyrannical to enforce disputed medical or religious dogmas upon conscientious non-conformists, under pains and penalties. Such coercion creates a discontented population, and tends to bring all law into contempt. Compulsory vaccination is an outrage upon parental rights and the rights of conscience." Surgeon Elsner was promptly in the field again with a column of fictions and fancy figures. He now took "even higher ground

than before," and claimed to show "by sound evidence that not only ought vaccination to be compulsory, but *re-vaccination* also." This was altogether too much for the Editor, who deemed it "high time to put in a word on behalf of public liberty." Such legislation as the Elsnerian mind projected, he said, "cannot, and ought not to be sustained in a democratic community, especially when our neighbours over the Murray, who travel freely amongst us day after day, find no necessity for thus interfering with the liberty of their citizens." This rebuff would have silenced most men. Still the surgeon was not satisfied, and in a column-long letter in the *Age* of the 10th ult., he returned to the charge. To follow the gentleman in his meanderings, to refute every sophism, to expose his many misrepresentations, notably of Dr. Charles Creighton and Mr. Tebb, would not have been a difficult undertaking, but it would have consumed much space, and the *Age* had little to spare. However, in addition to inserting several brief letters in confutation of Mr. Elsner, the editor wrote a telling sub-leader, assuring the medical profession that "in the light of past errors we mistrust the propriety of making it an offence punishable by law to refuse a remedial agent proffered by the faculty."

We have made no attempt in this short survey of the controversy to present any of Mr. Elsner's "arguments," any more than we have sought to exhibit his perversions and ineptitudes, nor have we placed before our readers any *résumé* of the effective replies which his communications elicited. We think, however, that certain personal testimony tendered during the controversy by two correspondents in the *Age* merits full publicity, and we hope the local Anti-Compulsory Society will institute careful enquiry. The instances alluded to are those cited by Mr. Samuel Bennell in the *Age* of December 27th, and by Mr. John B. Taylor in the same newspaper of January 2th. The latter certifies to his own child, previously healthy, being vaccinated with what Dr. Nicholl alleged was "foul lymph," and so acquiring scrofula. Mr. Bennell offers to produce "numbers of pitiable cases," the result of vaccination! X.

ABSTRACTS FROM "*SPHINX*,"

WITH REMARKS,

BY A. MUELLER, M. D.

GERMAN students of Spiritualism, bent on an exhaustive study of its phenomenology, have now a great advantage over English ones; for while the latter have to wade through hundreds of volumes, the Germans have the whole subject presented to them most exhaustively in 800 pages.

Alexander Aksakow, who as the founder and co-editor of the well-known monthly "*Psychische Studien*," has already laid the German nation under deep obligation, now presents to it a work of patient toil, that must have taken him years to collate and arrange systematically. It is in two volumes, entitled "*Animismus and Spiritismus*," and contains a complete phenomenology of Spiritualism—the only complete one, in fact, in our voluminous literature.

At first sight it appears strange that Aksakow, a Russian by birth, and moreover of very high social and political standing, should have transferred his philanthropic efforts at enlightening his fellow men from Russia to Germany; but, no doubt, this step was forced upon him by church influence. The Czar, as the head of the Greek church, could not have allowed Aksakow's work to appear in the Russian language without weakening the church and adding another powerful element to that revolutionary ferment already so threatening. Hence this gift to my skeptical countrymen, a gift which Du Prel in his review of the work designates as an event of great importance in the history of Spiritualism.

"Hitherto," he writes, with his happy wit, "when the facts of Spiritualism fell like gentle rain from heaven, our opponents have put up their skeptical umbrellas and not minded the rain; but against the formidable array of facts, marshalled up by Aksakow, these umbrellas will afford no protection, for it is no ordinary shower,

but a veritable torrent of rain, that will smash their umbrellas and wet them to the skin, if perchance they expose themselves to it."

Small causes not unfrequently produce great effects. Hartmann's little book, "*Der Spiritismus*," which Aksakow's work was written to refute, does not contain a single new or original argument. His principal contention that all our phenomena, the reality of which he does not deny, are merely the result of forces inherent in the organism of the medium, does not even originate from the opponents of Spiritualism, but was put forth, and after due investigation abandoned as insufficient by early Spiritualists, Sargent Cox for instance. They discriminated carefully between the facts, of which the medium is the sole cause, and those of which it is the mere condition, the real cause being the invisible or only exceptionally visible intelligencies, called spirits.

The terms animism and spiritism are, therefore, most appropriate to designate these two classes of facts, the anima of the medium being the originator of one class, the spirits those of the other. Spiritualists not unfrequently make the mistake of confounding animistic with spiritistic phenomena, and of giving too large a share to the latter. Hartmann's attempt, however, to do away with them altogether and to resolve all Spiritism into animism, is about as ridiculous—to use Du Prel's simile—as a baby's cap would be on the head of old Bismarck. Only a man who confesses openly never to have been present at a séance or observed a single one of the phenomena he writes about so glibly, could have made such an attempt, the only merit of which is its having called forth Aksakow's work.

Out of this work I can only give a few instances to show the exhaustive, strictly scientific method observed by the writer. Of the reality of materialised hands, the following proofs are adduced:—

1. They have been seen simultaneously by different persons, all agreeing in their testimony.
2. They have been both seen and felt under the same circumstances, both sensual impressions being in strict agreement.
3. They have produced physical effects, such as the moving of inanimate objects before the eyes of the witnesses.
4. They have produced permanent and lasting effects.
 - a. By writing in the presence of several persons on slate or paper.
 - b. By making impressions of their form on soft substances, such as flour or on blackened surfaces.
 - c. By certain effects produced on the same hand by persons present.
 - d. By perfect casts of their form and shape made by dipping into melted wax or paraffin and dematerialising in cold water.
 - e. By submitting to be photographed.
5. They have been weighed along with the fully materialised forms.

When it is borne in mind that for all these proofs well authenticated instances are given, collected from the literature of all nations, who have investigated Spiritualism, some idea may be formed of the patient toil and labour the author has expended on his work.

With regard to the photographing of full form manifestations the author has also five classes according to the conditions under which this process is accomplished:

1. The medium is visible, the form is invisible and photographed.
2. The medium is invisible, the form is visible and photographed.
3. Medium and form are visible; the form only is photographed.
4. Medium and form are visible and both are photographed at the same time.
5. Medium and form are invisible, but the latter is photographed in the dark.

When it is considered that the evidence supporting these classes is overpowering, that the materialised forms have in many instances allowed themselves to be measured, weighed, and critically examined as to respiration and circulation, and that for the time being

they were like human beings, conversing with members of the circle, and behaving in every respect like men or women in the flesh, it seems almost impossible that theories of hallucination, or of fraud, can any longer be entertained by a sane person.

Whether Aksakow's work will be read in Germany and produce any appreciable change in the current thought of that country, or whether it will be passed by with a disdainful shrug of the shoulders, remains to be seen. The probability is, alas! in favour of the latter alternative, for prejudice and scientific conceit are as bitterly opposed to our facts now in this land of philosophers as they were 30 years ago. Phenomena, that mark an epoch in modern history, are looked upon by the average German of education as the outcome of deliberate fraud, and Spiritualists as either knaves or fools.

Whilst in England and America the ordinary daily press is assuming from day to day a more respectful attitude towards us; whilst even Figaro and other Parisian journals contain articles on Spiritualism, and the other Latin races follow suit, the most lamentable ignorance on the subject continues to prevail in Germany. The daily press sneers as before, the leaders of thought, the professors at the universities, *sophotatoi, eruditissimi*, as Heine addresses them, hate the very name of the despised thing, that would shatter their scientific materialism to the winds if countenanced and accepted. Will they think Aksakow's gift worthy of their notice, a gift compiled with immense labour out of hundreds of books and periodicals? The chances are that they will studiously avoid this opportunity of obtaining information of the most vital importance, as they have avoided every similar previous one.

Who can presume to teach these learned ones anything not comprised in their philosophy? They will continue as heretofore to write books and treatises replete with the deepest philological learning on the pros and cons of immortality, repeating arguments that have been found insufficient in either direction long and long ago. Posterity, however, will look upon them as curious anachronisms, who could have obtained within five minutes irrefutable empirical proofs of what they endeavoured in vain to build up theoretically, proofs available to any one whom prejudice does not blind and who can draw logical conclusions from empirical facts. Even the more severe censure, that truth was not their object at all, may be meted out to them with perfect justness.

Camille Flammarion's work, "Urania," has already received its well-merited tribute of praise and admiration in these columns. It shows the great Frenchman's philosophy to be the most exalted idealism ever conceived, an idealism not opposed to physical science, but in full accord with it, representing the universe as an immense dynamism rather than as a material formation.

Presuming that previous articles have created in some readers of the *Harbinger* at least an interest in this master-spirit, I propose in the following to give a further exposition of his philosophy, and on this occasion pass in review his theological views as throwing the most light on the character of his philosophy. They are enunciated in his work, "God in Nature," which R. von Koeber reviews in the October and November numbers of *Sphinx*.

In the preface Flammarion declares his position to be neither that of the church dogmatist, nor of the pantheist, but as he signifies by the original title of the book, "La Contemplation de Dieu à Travers la Nature," that of the natural philosopher only. Nature herself as revealed by science, is to furnish us with the proofs of the existence of God or the supreme world-governing Intelligence and Reason, and thus is to refute materialism.

Skepticism, says Flammarion, is deeply ingrained in our nature; its searching eye, not blinded by illusion, is ever watching our most secret thoughts. This quality of the human mind is a good one in itself, and the first condition of all mental progress. But, on the other hand, there is also deeply rooted within us the necessity, the want for a firm faith. We doubt certainly, and we have a right to doubt, but we also want to satisfy our

desire, our thirst for knowledge and for truth. We cannot do without faith, and those who boast to have abandoned it entirely are in the greatest danger to relapse either into superstition or a weak and thoughtless indifference.

Firm convictions are more especially wanted with regard to the existence of the Deity as the supreme ruling Power of the universe and of human destiny. Man, unless he obtains these in a positive degree, will search eagerly for proofs of the non-existence of God, the truth of atheism and of the philosophy of negation and annihilation.

Most of the adherents and defenders of positive, orthodox faith in our days, are altogether outside the spiritual movement, devoted to a religion founded on illusions. Atheism, on the other hand, as represented by exact science, is no less serious an error than the faith-confessions of its antipodes. One party clings obstinately to the traditions of the Middle Ages, the other one vainly imagines to have paved the way for the philosophy of the 20th century; one looks at God through a prism, that makes Him appear small and disfigured, the other one though constantly passing Him does not see Him at all. The impartial observer cannot help being struck by the obstinacy of both, rendering them wilfully blind, and confining them within the narrow boundaries of purely fictitious systems; he cannot help asking himself the question, whether it is really impossible to read out the great world-problem direct from the book of nature and trace God in his works.

We also, he writes, were placed before the great problem of the existence of God, and not belonging to any special school of philosophy, we have simply searched for Him in His creation, throughout the whole domain of being, and we have found Him everywhere. Nature investigated and explained by an impartial, unprejudiced science, has everywhere revealed to us His action. He is, wherever we may look, plainly perceptible, though invisible, as is the force inherent in the innermost essence of all being.

The existence of God—not the unfathomable, incomprehensible manner and quality of this existence *per se*—this must become the firm conviction of every one who has once grasped the fact of a Supreme Intelligence ruling the world. To show the action of this Intelligence *a posteriori* in a strictly inductive method, is Flammarion's aim.

He commences with the contemplation of inorganic nature and the cosmic laws that regulate our solar system, and thence descending to our own little globe, finds everywhere the action of the creative spirit, that shows in organic beings and especially in the soul-life of man, its highest form of expression.

Further consideration of these high-souled thoughts, and also of Flammarion's work "On the Plurality of Inhabited Worlds," must be deferred to next month's issue.

THE THRILL ALONG THE WIRE.

From *Religio-Philosophical Journal*.

BELOW is given a letter from Mr. W. B. Seabrook, copied from the *New York Sun* of October 13th. In a letter to the editor of THE JOURNAL, in response to an inquiry, Mr. Seabrook under date of October 30th, writes: I assure you that my article in the *New York Sun*, headed "The Thrill Along the Wire," relates nothing but absolute facts. Very strange it all seems, I know, and especially to people who are neither electricians nor practical telegraphers; and yet I would wager my life that in a reasonable time I could furnish a thousand letters from practical telegraphers indorsing every word in the article in question. In fact I have already received a number of unsolicited indorsements from telegraphers all over the country, and some of these have been forwarded to the *Sun* at the request of the editors, who may decide to publish them. The article has attracted widespread attention and has kept me busy since its appearance.

To the Editor of the *Sun*. Sir—I am not a scientific man. I have never studied physiology. I know little of the theoretical science of electricity. Notwithstanding

the last confession I am a telegraph operator, and have been one for the last eighteen years.

What I have undertaken to do is simply to make a plain, unvarnished statement of certain facts growing out of my knowledge of practical telegraphy which appear to me remarkable—almost incredible—and to ask an explanation of them.

Early in my experience as a telegrapher I came to notice that, at certain periods, a peculiar and unaccountable delight accompanied the performance of my work; while, generally speaking, it was irksome enough to me, a young operator. So frequently and so suddenly did these remarkable transitions from labor to delight take place that I began to ask myself for an explanation of the mystery. The most plausible theory appeared to be either that I was feeling particularly well when I found my work a source of so much pleasure, and the contrary when it became irksome; or that all depended upon the efficiency or deficiency of the operator at the other end of the wire. But soon the first hypothesis was proven to be false, and not long afterward the falsity of the second was also established.

One day I lay on a cot in my office, ill with country fever. Hearing the office call, I staggered to the instrument and answered. The effort almost caused me to faint. My pulse bounded, and my head throbbed with acute pain. But, to my utter astonishment, I felt wonderfully better the instant I began receiving the message. I was even tempted, after taking the train order, to send off half a dozen messages, accumulated since morning, and which had not been transmitted because of my illness; but again, to my amazement, I had no sooner touched the key than I became utterly incapacitated. My head throbbed worse than ever, and again I felt myself about to faint. Thus vanished my first theory.

Not long after the incident just related, I discovered these facts: First, it invariably filled me with delight to receive from that particular operator whose "Morse" had temporary cured me of the fever; but to send to him or to any other operator, was to experience only a uniform amount of labor, diminished or increased by ordinary circumstances.

Secondly, the operator in question was by no means a good one. In fact he was quite new to the business, and was what is known as a "plug." As compared with older and better telegraphers on the same circuit, his writing was abominable. He sent viciously fast, did no spacing, formed his letters badly, and lacked that firmness and steadiness of stroke so essential in careful and intelligent work. Thus I, in common with all who worked with him, was obliged to guess at much that he sent, while it never failed to put me to my trumps to keep up with his lightning speed.

And yet, there invariably came over me that sense of dreamy pleasure so delightful, so strange, so opposed to every attendant condition or circumstance, whenever it became my fortune to receive him. And so vanished my second theory.

One day I said to him, over the wire, "It always makes me glad to take you."

"Do you mean it?" said he.

I answered affirmatively.

"The more am I pleased," he replied, "since all the others curse me. And do you know," he continued, "that I find a peculiar and unaccountable pleasure in taking from you? I have been on the point of telling you so more than once."

That night I wrote to him, describing my feelings when receiving from him, and asking an exchange of confidence. In his reply, which was promptly received, he said: "When you are sending I tingle all over. It is as if I were electrified."

Some fifteen years have passed since then, and I have during that time worked in many offices and with hundreds of operators. I have learned that my early friend, "the plug," is not the only man, by any, whom it has "made me glad to take." Whenever I experience that subtle sensation of pleasure and stimulus it is while receiving, never while sending, and from an operator who invariably feels a corresponding sensation while receiving from me.

I began by confessing that I had no theory or theories to offer in explanation of the facts stated above, but I may be permitted to ask of better informed physiologists and psychologists two questions: Is that affinity which attracts people to each other and instantaneously makes friends of them, causing them to thrill with pleasure whenever their hands clasp and they look each other in the eye, due in any degree to the presence of an abnormal quantity of electricity in their respective bodies? Is it possible under these circumstances for one individual to communicate to another all of those influences which his presence and contact with him would inspire, over a telegraph wire any distance in length, by means of a key whose handle or knob is insulated, and while the person absorbing those mysterious influences is removed from contact with the wire transmitting them?

It is evident to those who have thus far followed me that I, at least, would answer the latter interrogatory in the affirmative. To do otherwise would be to doubt the evidence of my own senses.

If the editor of the *Sun* should desire it, I will, without the loss of time, furnish him with any reasonable number of affidavits tending to prove the absolute truthfulness of every statement above made, and these affidavits shall be collected from old, experienced, trustworthy, and well known telegraph operators.—*New York Sun* October 13, 1890.

GLIMPSES OF THE PAST.

"LE SPIRITISME" (Paris), is publishing a series of communications received by a circle in that city thirty years ago, but which, although recorded, have never before been published. The longest of them were obtained through a writing medium.

Among those who took part in the séances were the Comte d'Ourches, La-cordaire the famous preacher, Didier the well-known publisher, Sardou the greatest dramatist in France, Emile de Bonnechose the historian, who was for many years librarian at the Palace of St. Cloud, and Flammarion, one of the greatest of living astronomers. Such an intellectual gathering helps to explain the superior character of the communications obtained, while the names quoted are a sufficient guarantee of the genuineness of the whole proceedings.

A female spirit thus expressed herself:—"My brethren, allow me to come to you. I shall feel a pleasure to act as your guide. I would fain be one of your familiar spirits, and shall make it my duty to assist you in doing good. My first advice is to practise, above all, the forgiveness of injuries. God has pardoned all. One must never judge and condemn one's brother. 'Let him who is without sin cast the first stone,' were the words of Jesus to those who were going to lapidate the poor female sinner. You are all faulty, and as your guide I will take upon myself to say, that he who has nothing to reproach himself with, condemns his brother. If he is blameworthy in the sight of God, that Father so good and just, will undertake his punishment. Far from hating each other, as you do, strive to love one another, and it will be sweet to your hearts. She who wishes to be your guide ought to be one of the armed protectresses of your country, and nevertheless she has been left in oblivion; but I readily pardon it.—H-OTE-HILDE."*

The following dialogue then ensued:—

Q. Will you tell us who you are?

A. You did not recognise me under that Germanic name which you have translated as Clotilde.†

Q. Are you the Queen of France?

A. Yes, it is I who brought you the benefits of the Christian religion.

* The medium evidently was unable to receive the impression of a name she had probably never heard of before; and therefore gave it in this maimed fashion. What was evidently intended was Chrotechilde.—*Ed. H. of L.*

† Clotilde was the daughter of Chilperic, King of Burgundy. Born in 475, she married Clovis, King of France, and induced her husband to relinquish paganism and embrace Christianity. She died at Tours in 545, and was afterwards canonised. She was a noble woman and a virtuous princess. Her remains were buried on the spot now occupied by the Pantheon in Paris.—*IBID.*

Q. Have you had other existences since then ?

A. Yes, I have had one other, but it was unknown to history ; and therefore I have come to you under my name of Clotilde.

Q. Was that existence a beautiful one ?

A. In the sight of God, yes ; but humble among men.

Q. As a spirit, where are you ?

A. I am in the choir of good spirits.

Q. Are you happier than the inhabitants of Jupiter ?

A. How happy soever a reincarnation may be, a good spirit is happier.

Q. Are the inhabitants of Jupiter really superior ?

A. Yes, the inhabitants of that world are altogether superior, both physically and morally.

Q. Are there worlds superior to Jupiter ?

A. Yes, but those worlds are unknown to you.

Q. Have you seen your husband, Clovis ?

A. Yes, I have met that proud Sicamber, Hlodowig. † He has had to progress, for his soul was in a very backward state at that epoch.

Q. Could you tell us what will be the march of Spiritualism ?

A. A serious question. It will continue to advance in the face of difficulties and in the face of many trials, but it will reach its end. When I brought Catholicism into France, what trials it had to undergo. But in spite of them all, it marched on victoriously ; for it was the work of God, whose word it proclaimed to half savage populations. Spiritualism is a branch of Catholicism, and a flourishing branch ; but you, the apostles of this belief, must make it flourish with honour, so that it may one day bear fruits of a pleasant savour.

On another occasion, Flammarion asked one of the spirits present to tell him what was his own last incarnation. The spirit answered :—

“ You suppose, perhaps, that you have already been a spirit incarnated, who loved the same studies to which you are all attached to-day. Far from that, you have proscribed them ; you formed part of a tribunal which repulsed them ; for you were unwilling that the light should shine upon the eyes of the vulgar ; because by that means you might the better domineer over poor humanity, entangled in the toils of ignorance. To-day, by way of contrast, you are called upon to become one of the torches which will enlighten the very men whom you wished to plunge into darkness. You lived nearly three centuries ago, and since then you have promised your Maker to repair the wrongs you did, by the most assiduous toil. Have courage, for this will promote your advancement.

Q. What was I, and where was I ?

A. You lived in Spain, and you proscribed all science in general. You were called Don Alonzo d'Arcilla. You condemned everything that was beautiful, great and useful. You were the bitter enemy of him who gave a world to your country.*

Q. How did I die ?

A. Like one of the grandees of the earth ; but miserably in the sight of God.

Q. Where was I buried ?

A. In one of the churches of Madrid ; but you would look in vain for the name, for not a vestige of it remains.

Q. Have I had other existences prior to the last one ?

A. Yes, you were a nomadic warrior, inhabiting Chaldaea, about 2000 years ago, and your name was Nubius.”

At another sitting, the spirit of Rabelais presented himself to the circle, and it was very evident that he has as yet undergone very little change in the spirit-world. On the second occasion he rapped out the following message at the table. We give it in the original French, because it affords a remarkable proof of his identity, for it may well be doubted whether a single person present could have indited such a sentence as this in the language of the early part of the sixteenth century :—
“ Bonz enfances estes de vous engausiller a ceste besterie ;

mienlx vault *que* beauvier fraiz *que* parlez *chaud*.” The six words we have underlined are the only words which have remained unaltered since the time of Rabelais. In modern French the sentence would run thus :—“ Bons enfans, etes vous s'engoué de cette bêtise ? Mieux vaut boire fraiche que parler chaud.”

On another occasion the benignant spirit of Fenelon dictated the following message :—“ My friends, in order to bring us more into accord, I come to speak to you of the virtues of modesty and humility, which are those most agreeable to God and to your fellow creatures ; for there is nothing more ugly in this word than a vain and haughty man. The truly superior man is the most humble before his divine Master. The more elevated his soul, the better he comprehends the littleness and the nothingness of human nature. What is it before the majestic grandeur of creation ? It is exceedingly small indeed ; and yet the human intelligence is sublime ; it is the masterpiece of the Divine Workman, for which we should thank Him in our hearts, while blessing Him and humbling ourselves before the wonders of the universe. The only virtue which really elevates man is charity.—the love of our neighbour. He who possesses this in his heart may raise his soul to the footstool of the Divinity, who is Himself all love, all charity. Love one another. This will give you strength against the spirit of evil.”

Then the following colloquy ensued :—

Q. What is your present opinion of Cardinal Dubois ? †

A. You are putting my charity to the proof ; but I am bound to say that he was a wicked man ; subtle and adroit. If he did a little good, he did a great deal of evil.

Q. What has become of the Duke of Burgundy ? ‡

A. He has an elevated position, for he was a good and superior spirit ; and God has taken into account the mowing down of that beautiful life in its spring.

Q. Can you tell us anything about Jean Jacques (Rousseau) ?

A. A man half matter and half spirit, for his heart was as material as his soul was idealistic. Even now his position is not very elevated ; but God takes pity on him, and his purified intelligence will advance by degrees.

Q. And what about Voltaire ?

A. He was also a materialist. He denied everything in order to seduce his country and to draw it after him in hatred of all that was great and good ; but his mind was too elevated to believe in materialism. He wrote what he did not believe. Such men are truly dangerous, for their writings seduce the masses, although they do not lay hold of their hearts.

Q. Can you tell us something about Frederick (the Great) ?

A. You want to bring into juxtaposition those two spirits, who were so much opposed to each other on earth as rivals in poetry. Frederick detested Voltaire all the more because he was so inferior to him. Frederick was neither unjust nor wicked. He made war because he was obliged to do so. He was severe, but it was necessary. He was, in a manner, less brutal than his father. God, who directs all events, and who holds all threads in his hands, knows how to punish in regard to circumstances which are inevitable.”

On another evening the following communication was received :—

Will you allow a poor spirit, who is still errant, to solicit the prayers of his compatriots—of those who inhabit my beautiful country, washed by the waves ?

Q. Who are you ?

A. The unhappy captain of a small fishing smack which perished at sea seventeen years ago (*i.e.* in 1844.)

Q. What was your name ?

A. Valois.

Q. How are we to know that you are speaking the truth ?

† This was the profligate associate and fellow debauchee of the Regent of France.—IBID.

‡ Fenelon's pupil ; for whom he wrote Telemachus.—IBID

† Hlodowig was the original name of the King, which was softened into that of Clovis.—IBID.

* The allusion is, of course, to Christopher Columbus.—IBID.

A. You will find in the church of St. Jacques a picture which my poor Louis had painted for the men who were saved.* He prayed earnestly for me, poor fellow; but I still stand in need of a little prayer.

Q. Why do you come to us?

A. Because you belong to my part of France.

Q. Who told you we might be useful to you?

A. Do you think that we do not know that good souls pray for us?

Q. Who was the Louis of whom you speak?

A. He was the mate of the vessel.

Q. Where is the picture to be found?

A. In the chapel of Notre Dame de Secouris.

Q. Who told you to come to us?

A. It was a good spirit of a superior order who advised me to do so.

Q. What was the name of your vessel?

A. It was called the Autumn.

Q. And your mate?

A. Louis Conteux. Enquire and you will find him at Dieppe.

Inquiries were instituted at Dieppe, and the result was that these statements were verified in every particular.

SPIRITUAL WARNINGS.

OUR indefatigable *confrère*, M. Horace Pelletier, has dis-entombed from the literature of the past, two interesting incidents connected with Spiritualism.

The first relates to Jerome Carden, a native of Padua, (1501-1576), who was equally distinguished as a mathematician, a philosopher, and physician. He relates in the 84th chapter of the fifth book of his *De Varietate Rerum*, that "one of his kinsmen, who was a student in the University of Paria, awoke one night, and by means of his tinder box was about to strike a light, when all of a sudden he heard a voice saying, 'Adieu! my son; I am going to Rome.' And at the same time he seemed to see a great light like that of a truss of straw set on fire. Thoroughly alarmed, the young student buried his head under the bed-clothes, and remained in bed, more dead than alive, until the hour of noon. Some comrades returning from the University, knocked at the door of his chamber, and as he was getting up, he went and opened it. They reproached him for having been in bed so long instead of going to the lecture of the professor. The young man then described the voice he had heard and the prodigy he had witnessed. Nor did he conceal from them the conviction that that voice and the light which accompanied it announced the death of his mother. His companions burst out laughing, treated him as cowardly and superstitious, and in order to dissipate his gloomy ideas, they made him come with them and pass the rest of the day in merry-making. Carden's comrades, after enjoying all sorts of pleasure, returned home very late in the evening. He had scarcely arisen next morning when he received the news of the death of his mother, having occurred at the very same hour he heard the voice and seen the light."

The second incident narrated by M. Pelletier, is derived from English history, and relates to the well-known assassination of the Duke of Buckingham, by Felton:—

"A short time before that event, William Parker, an old friend of the family, perceived at his side, in broad daylight, the phantom of old Sir George Villiers, the father of the Duke, long since deceased. At first, Parker took the apparition for an illusion of his senses; but presently he recognised the voice of his old friend, who begged of him to warn the Duke of Buckingham to be upon his guard, and disappeared. Parker left to himself reflected on this commission, and finding it difficult, neglected to fulfil it. The phantom again appeared, and employing both threats and entreaties, Parker resolved upon obeying him. But Buckingham treated him as a

madman, and paid no attention to his advice. For the third time the spectre presented himself, complaining of the obduracy of his son, showing a dagger, said: 'Go and announce to the ingrate that you have seen the instrument by which he will die.' And for fear that this fresh admonition should be disregarded, the phantom revealed to his friend one of the closest secrets of the Duke. Parker returned to the Court. Buckingham was at first startled to find him possessed of his secret; but very soon resumed his tone of railery and recommended the prophet to go and get cured of his lunacy. Nevertheless, a few weeks afterwards the Duke of Buckingham was assassinated.

NAPOLÉON BONAPARTE A SPIRITUALIST.

THAT Napoleon Bonaparte was impressed and probably obsessed by a very powerful and malignant spirit, we have no doubt, and the intensity of his magnetism would render him peculiarly susceptible to such influences. Reading the Memoirs of Mme. de Remusat, the other day, we came across the following passage, denoting his belief in occult agencies: "He was disposed to accept the marvellous, to believe in presentiments, and even in certain mysterious communications between beings." He also admitted the possibility of nocturnal apparitions.

A SISTER'S VOICE.

M. Enrico Chetcutti, a clerk in the office of the French magistrate at Goulette, relates the following incident in the columns of *La Lumière* (Paris-Auteuil):—In 1881, I kept a grocer's shop at Goulette, Tunis, and was sufficiently prosperous, on account of the numerous French troops which passed through the place.

Having saved some money unknown to my family, and wishing to put it on one side, I confided it to my sister who was much attached to me. I placed in her hands a sum of 520 francs, consisting of twenty-six gold 20-franc pieces. Some time afterwards she fell ill and died, without telling me where she had hidden the money.

At the end of five or six months, business resumed its normal condition, and I became somewhat embarrassed. One night as I lay awake, thinking as usual about the money, which would be so acceptable to me, I fell asleep, and was presently awakened in a startling manner by a pressure on the left arm, and I soon heard a voice having absolutely the same tones as those of my deceased sister, saying to me in the Maltese language, which we usually spoke: "Do not fret yourself. The money you gave me to keep for you is not lost; you will find it tied up in a piece of rag, in the pocket of my green dress, at the bottom of the trunk."

I immediately satisfied myself that no one had entered the room, as also that my mother, who on account of her great age, occupied the same apartment, was still sleeping soundly. Not only so, but the voice came from an opposite direction to her bed. Next morning, my first care was to ask my mother for the key of the trunk, and judge of my astonishment, when I not only found the money intact, but what was more, everything, to the smallest detail, proved to be exactly as had been described to me during the night.

Although I was no Spiritualist, I was firmly convinced that it was the voice of my sister I heard speaking to me.

TWELVE GOLDEN RULES.

HOLD integrity sacred.
Observe good manners.
Endure trials patiently.
Be prompt in all things.
Make good acquaintances.
Shun the company of loafers.
Dare to do right, fear to do wrong.
Watch carefully over your temper.
Never be afraid of being laughed at.
Fight life's battle manfully, bravely.
Use your leisure moments for study.
Sacrifice money rather than principle.

* Such votive offerings are very common in the churches of the French seaports. The mariners who have escaped shipwreck usually give the credit of their escape to the miraculous intervention of the Virgin Mary. The translator has seen them in this church of St. Jacques, of which the Lady Chapel referred to above, is the most beautiful portion.

SPIRITUALISM, FROM A SPIRITUALISTIC
STANDPOINT.

*A Paper read before the Adelaide Society of Spiritualists,
by MRS. BENHAM.*

THE natural diffidence one would feel in coming after the no less learned than enthusiastic professor, to whose lectures on psychological subjects we have lately listened with so much delight, is partly relieved to me by the feeling (not unfounded, I trust) that I have a friendly audience; friendly, at any rate, to the subject in hand; and it is encouraging, after an experience of more than ten years, of the obloquy and ridicule that so often attaches to the very name of Spiritualism, to be able to feel that not only a friendly disposition prevails amongst one's hearers, but also that something of the truths of Spiritualism may be taken for granted—that one is not speaking to utter novices, who naturally regard the subject with contempt proportioned to their ignorance? So that taking these circumstances into consideration, I will not attempt to-night through this little paper to make new converts, but rather endeavour to strengthen the faith of those who are already believers (at any rate to some extent) and to point out one or two methods, sometimes overlooked, of *individual advancement*, which is after all the great desideratum, and of far more consequence than the mere advancement of a cause, for, as we know, according to the quality of the units, so is the character of the whole of which they form the component parts; and thus it is of far more consequence that those who are already acquainted with some of the glorious truths of spiritual science, should seek to heighten and deepen and broaden their knowledge, than occupy themselves with attempts at proselytising, which are more often than not completely thrown away.

It is now many years ago, just after the visit of the Davenport Bros. to Adelaide, that Dr. Wallace's book, "Miracles and Modern Spiritualism," fell into my hands, and from that time to this I have been a diligent student of all the best writing on the subject I could possibly procure. At first I felt bewildered as well as attracted by the novelty and infinite richness of the field of vision laid open to my gaze; now—that the harmony and beauty and "sweet reasonableness" of the teachings have become a part of my own mental fabric—I feel above all things grateful to the Supreme Giver of all good that he has granted to my naturally doubting and inquiring mind the much-needed evidence of truths relating to the soul that I have found in Spiritualism.

Before proceeding further I feel bound to state that my own practical knowledge of the phenomena of Spiritualism is slight (though sufficient for myself), but that is not of much consequence, for, as we all know, the testimony of thousands of sane observers on the subject is indisputable and overwhelming, and easily accessible to any inquirer.

In a short paper of this kind, one can only give a bird's-eye view of things, and as I have been specially requested to treat on the truth of Spiritualism from a Spiritualistic standpoint, I propose first of all to deal with the evidence relating to the *phenomena*, to dissect it, and appraise it, if possible, at its true value; and, secondly, to examine the *doctrines* that accompany and are attested by such phenomena; and further, to judge *them* by their own intrinsic worth.

In dealing with the phenomena, it seems to me the most prominent question, and one of paramount interest is the one for ever recurring to the vexation and bewilderment of even experienced Spiritualists, that of Spirit Identity. That the numerous phenomena associated with the movement have occurred and do occur, is of course settled beyond dispute, but the origin and cause of such phenomena cannot so easily be taken as proved. Theosophists, such as Madame Blavatsky, who are supposed to have gone more deeply than most students into these occult mysteries, tell us that a distinct and inferior (in fact, sub-human) class of spirits have apparently more often than not a great deal to do with the ordinary and lower phenomena, and it is a striking

fact that the great leaders, not only amongst Theosophists, but also amongst Spiritualists, have constantly and urgently warned their fellow-believers in the rear, of the great dangers of too-implicit faith in their so-called controls. Dr. Anna Kingsford, Edward Maitland, Laurence Oliphant, and the Rev. Stainton Moses (who writes under the nom-de-plume of M.A. Oxon,) no less than Madame Blavatsky, lay the utmost emphasis upon the necessity for bringing both the statements purporting to come from the other side, and the evidence accompanying the statements, to the most stringent bar of reason; but as I shall endeavour to point out further on, reason itself, though a most important indispensable help, is not the only guide available in these intricate questions.

To begin with the problem of Spirit Identity:—

After making a large allowance for the existence, often unknown and unsuspected, of magnetic currents within and around ourselves, to whose action may be due much of the mysterious phenomena of thought-transference, mesmerism (and what is called hypnotism), physical healing, etc., after, in short, taking into consideration all the conscious and unconscious powers of our own embodied spirits, and reckoning all the influence they could possibly have on the production of physical phenomena—in certain cases a residuum remains, which can be accounted for on no other ground than that the spirits of our departed friends have sought and obtained a veritable means of communication with us, *or*, that Spiritualism is a gigantic fraud, a deliberate imposture, originated, elaborated, and sustained by agencies within the veil. And in this case, be it borne in mind, for I am now referring to the higher phenomena (not to common spirit-rapping and moving of furniture), the agencies can be no inferior tricky class of sub-human or elementary spirits, but show the possession of at least as subtle, keen, and acute intellectual powers as the best minds amongst ourselves.

Let us, then, examine the evidence and see which is the most reasonable hypothesis. I suppose that most practical Spiritualists, after proceeding but a very short distance in their investigations, have been met with fraudulent statements from the other side which they could only attribute to lying, deceiving, and impersonating spirits; and the difficulties that are thus placed in the path of the earnest inquirer certainly lend some colour to the theory adopted by so many good, but, alas! too often indiscriminating, people, that the whole movement is of diabolic origin.

I have often felt when sitting with others round a table listening to a message being slowly spelt out by the usual telegraphic knocks, as if the communicating spirit had been suddenly and rudely pushed away, and the message continued by the interloper (it always meandered off into rubbish), then perhaps the first spirit would return with characteristic movements and endeavor to resume what he had to say, only again to be interrupted, till it seemed as if there were a general though invisible scrimmage somewhere! It is not until the interior faculties of the sitters themselves are opened to some degree that there is probability of judging assuredly of the real personality of the surrounding spirits, and the accuracy of the judgment will, I suppose, be proportioned to the more or less exalted degree of spiritual perception which is attained. And this is what I meant when I said that reason was not the only guide; our own spiritual perceptions when once aroused, cultivated, and trained to seek the highest, being a far surer means of attaining certitude.

Bearing this in mind, therefore, I shall endeavour, in examining the testimony bearing upon Spirit Identity, to select such cases as have evidence upon both the material and physical plane. And such I think will be found is the following, taken from a book entitled "Spirit Identity," by M.A. (Oxon):—

"The photograph under notice was taken by Hudson during the time that he lived in Palmer Terrace, Holloway. The little child in the centre of the picture is a baby sister of Dr. Speer, the sitter on the left in the foreground, and the shadowy form in the right front is the mother of the infant. I have related before how

this child-spirit has persistently manifested at our circle almost from its first formation, coming with a French message first of all to suggest her identity. She passed from this sphere of life more than fifty years ago, at Tours, being then only seven months old. Her little joyous message: '*Je suis Neureuse, très Neureuse,*' was the first indication we had of her presence, and that the little child, so constantly described by clairvoyants as standing near me, was this little spirit, who, by a round-about means, was trying to get at her brother. Since then she has never left us, and her joyous tap is rarely unheard at our sances. She lives in the house as much as one of the children of the family, and is as well known to me, is just as real as they are. I see her and hear her voice by the inner senses; I have felt her touch, and twice have had her portrait on the photographic plate. This particular group was taken under strict test conditions. Dr. Speer and I followed the plate throughout, and no precaution which I have before detailed was neglected. We never lost sight of the plate from the very first, and can give unhesitating testimony that no suspicious element presented itself." * *

"On a minute inspection of the picture, we were struck by two special points. The little figure is so perfect that a powerful glass reveals the details of feature most distinctly, and amongst others, the large eyebrows, which are a characteristic of the whole family. A stranger might not at once notice what is apparent to all who know them.

"Again, the constant habit of those who return from the land beyond is to identify themselves by the reproduction of some peculiarity either of dress or demeanour. In another picture it is a black cap. Here it is a large loose glove, which appears on the hand of the mother, the kneeling figure nearest to the child. It was her habit to go about the house arranging and tidying in housewifely manner, *with a loose glove on the hand*. She was notably careful about the whiteness of her hands, and took that means of preserving it.

"Before I have finished this chapter I shall have other instances to adduce of this habit of identification by the reproduction of some known peculiarity. For the present I have more to say about the little child. We went about a month ago to try for a photograph with Mr. Parkes (of whom more hereafter), and she appears again. I sat at a little table and was almost immediately entranced. In my clairvoyant state I saw the child standing or hovering by me close to my left shoulder. She seemed to be standing near the table; and I tried in vain to call Dr. Speer's attention to her. As soon as the exposure was over, and I awoke, I stated what I had seen, and on the plate being developed, there stands apparently on the table a little child's figure. The position is exactly where I saw and felt it; and the figure, which also bears traces of family likeness, was immediately claimed by the little spirit as her picture; unbounded joy being expressed at the result of the experiment. So clear was my vision, so sure was I of what would be found on the plate that I would have staked all my possessions on the result before I saw it."

* * * * *

Here we have evidence upon both planes, the material and the physical, for the truth in this instance of Spirit Identity. The photographic apparatus is supposed to be incapable of recording an impression of that which has no real existence, and I leave my hearers to judge whether a trained clairvoyant faculty is not equally reliable, and in this case we have the one corroborating the other.

One such well-attested occurrence is perhaps as good for my purpose as many, so I will not cite any more just now, but remark for the benefit of those who are interested in collecting evidence upon this all-important question, that in a recent No. of *Light*, Oct. 4th, "Edina" gives a most noteworthy contribution concerning a remarkable series of messages received through the agency of her daughter, who is a deaf mute. In this case also the testimony is upon both planes, as in addition to the subsequent substantial verification of facts told to them of which they were previously ignorant, the young lady was the clairvoyant and clairaudient.

"Edina" concludes this report by saying: I have also to state that a large portion of the documents with my 'judicial' comment and analysis upon them, have been sent under seal of privacy to Mr. F. W. H. Myers for his consideration in connection with the Society for Physical Research; and I shall be considerably surprised if the most skeptical member of that body will not be convinced that through the humble instrumentality of a deaf girl, it has been clearly demonstrated that our departed ones can and do communicate, by means of automatic writing, with those of us still left on "this side."

I must say here, that in view of all the past experience of Spiritualists, and the not too cordial reception that the best-attested presentation of facts connected with Spiritualism has met at the hands of the present day representatives of science, that "Edina's" state of mind on this matter is extremely sanguine! and I should be far more surprised if her expectations were realised.

I will now pass on to say something with regard to individual progress in Spiritualism; and here the thought cannot fail to strike one of the religious aspect of the question, for the idea of continued life in the next world is so intimately bound up with the notion of reward and punishment that it is difficult to dissociate the two, nor indeed is it necessary to do so. We all conclude when a man dies that his account is closed in this world; but most of us also instinctively apprehend that he must present, as it were, his balance-sheet to a Higher Power, a Supreme Judge, and answer for the use or neglect of all the talents he has been entrusted with; and this belief, which no religion (that I am aware of) has failed to incorporate among its own peculiar tenets, is borne out by the doctrines of Spiritualism, and testified to by its facts.

And in connection with this it does seem a wonderful thing that the substantial aid which Spiritualism offers in scientifically verifying the fact of a future life (upon the hypothesis of which all religion is based), and the firm bulwark which it upraises against the mighty encroaching wave of materialism (which threatens to swamp and utterly destroy every spiritual instinct), it does, I think, seem passing strange that such an ally as this is not welcomed with open arms by the churches. But no!—though psychical phenomena precisely similar to those which take place in the present day, only occurring many centuries ago, form the foundation and credentials of their faith—when the dust of ages is washed from the face of their time-honoured friend, they no longer recognise the beloved lineaments, but shriek in affright, "This is no friend, but an enemy, nay, the arch-fiend himself appearing in the guise of an angel of light!" So, instead of profiting by the advice of the apostle John, to "prove the spirits, whether they are of God," they guard against the chance of being led away by deceiving spirits, by not believing *any*, not even those who fulfil the criterion of the apostle, by confessing Jesus.

In addition to this, what church or body of Christians at the present time regards the injunction of Paul, the great apostle of the Gentiles, to desire earnestly spiritual gifts? would it not be better to say that they rather earnestly avoid them? When the gift of tongues fell upon members of Edward Irving's church in 1831, what obloquy and shame did they not incur in consequence? and Irving himself, who inquired into and endorsed the genuineness of the phenomena, died of a broken heart. Further, what church *now* would be capable of dealing with and rightly understanding spiritual manifestations? The *Roman Catholic* church, certainly, is somewhat of an exception, but of that more anon; I am referring now more particularly to the great Protestant divisions. And of them is it not true, the following charge that Gerald Massey brings against them? He says, that "though St. Paul defines the business of the religious ministry as serving the spirit of the living God, theirs is not the living God; they have shut Him up in a book, and declared that He shall speak no more, nor make any further revelations of His Spirit, His revealing Himself to His people being now ceased. Can you tell me what they have done or are doing to realise and vitalise that belief in the unseen world—that possible communication between the two lives, of which the Bible furnishes so

many illustrations? They have ignored it altogether; they have been afraid of it; they have been the very rulers of this world's darkness in shutting out spiritual influences." "Hitherto," continues the same writer, "we have only had the merest glimpse of that which is possible, even the Christian revelation remaining to be revealed in its most spiritual aspect. The very corner stone has been rejected by the builder; so little has the world realised the main truth of Christ's mission, which was to hook-and-eye the two worlds together. He rent the veil asunder which divided the visible and invisible worlds. But it has been carefully drawn together again and darned over by our English Protestant mind, until it is denser than ever—thickened like a cataract over the eyesight—and there is spiritual darkness often worse than that of the heathen world."

Thus the heavy indictment that Gerald Massey brings against our ordinary churches. Now let us consider for a moment the attitude of the Roman Catholic church upon the question of spiritual manifestations. She appears to acknowledge them only when they appear within the precincts of her own ecclesiastical pale. Apropos of this we find Mary Howitt, the celebrated authoress, in a letter written at Rome in 1879, saying to a friend: "I thank you very much for the touching little intimations of the spirit-world which you sent me. I wonder very much whether good Catholics would accept anything of the kind. Would Father —, for instance, sanction dear Julia having tokens of love and recognition from her spirit-mother? We know they recognise such tokens when sent to their saints; yet they regard them as snares from the Evil One when they come to those outside the pale of their church."

This, I think, just represents the case. However, since we do not believe in handing over our proper responsibility to any man, or body of men, it behoves us to judge each for ourselves in these matters; and surely it is wiser to endeavour, by the exercise of care and discrimination to sift the wheat from the chaff, than to reject wholesale what might prove to be most valuable spiritual food.

With regard to the doctrines of Spiritualism, I do not think there is anything particularly new or startling in them—they will be found to consist rather in an extension and amplification of the principles that have ever been at the root of most religions. The Fatherhood of God, the Elder-Brotherhood of Jesus, the never-ceasing operations of the Divine Spirit, the efficacy of prayer, the existence of an immortal spirit in man, which survives the dissolution of its earthly tenement: all these instinctive beliefs find but a fuller expression in Spiritualism. In addition to these, Spiritualism teaches the possibility of the communion of spirit with spirit, even though one may be released from its prison-house of clay, and the other has not yet received from what we call death its charter of freedom.

Furthermore, the study of Spiritualism throws a flood of light upon the latent powers possessed by the still embodied spirit; powers which are capable of being wonderfully drawn out and exercised, and to the unconscious action of which obscure phenomena may sometimes be traced. It is to the cultivation of the individual spirit, and its uplifting towards the *ideal*, towards all that is most noble, beautiful and true, that Spiritualism, rightly understood, ultimately appeals and most certainly tends. Those Spiritualists who, however great their legitimate interest in the phenomena, stop short *there*, on the lowest rung of the ladder, as it were, and allow the most heart-stirring teachings, endorsed in the most sacred manner by testimony they cannot set aside, to have no influence upon their lives, who find it possible to be just as sordid and mercenary, as uncharitable and unloving as though the solemn truth had never been brought home to them that what a man sows that shall he also reap—have, it is needless to observe, missed the very kernel and essence of the whole thing. Indeed, one may go further, and conclude it is probable that the highest developments of Spiritualism come only to a truly religious mind, and the reason for this conclusion I take from the words of Mrs. De Morgan. She says, "If our thoughts, prayers and aspirations rise to the

great Father of our spirits, we draw a large amount of heavenly life into the soul; the second man from heaven is nourished and strengthened, and we constantly *rise*, as the spirits write, into a higher and more internal state. If, on the contrary, the thoughts and inclinations tend downwards, in an earthward instead of a spiritual direction, the stream of vital influx, must of necessity dwindle and diminish. 'The soul that sinneth it shall die.' "Can we not," she continues, "trace the process?"

The next state will be only a continuation of thoughts and feelings spent on earthly and sensual objects, a turning back to the world which is left behind, instead of a pressing on to the things which are before. And so a gradual inversion of the usual spiritual progress, or in other words, a decline from higher to lower forms of life. The seers and Socrates speak of this degradation of the soul that clings to earth, when becoming an impoverished essence, seeking earthly enjoyments of which it has only the recollection, it falls in turn into the states of the lower animals, according to the character of its propensities, and finally loses even the degree of the animal, and sinks through lower and lower degrees of organised creation till the lowest is reached." "This gradual but certain declension issues in the final extinction of the soul."

The doctrine thus set forth by Mrs. De Morgan we find inculcated by other great spiritual writers; Dr. Anna Kingsford amongst them. William Howitt also in an account of his experience with undeveloped spirits, writes thus: "It appeared to us evident that there were plenty of disembodied spirits roaming about the confines of earth in a very low state, and, as it would seem, under very little surveillance. . . . Some professed to be in a state of darkness and desolation. On asking whether we should pray for them, some declined, saying they did not want to be better, and did not expect to be happier. We sometimes reminded them of the Prodigal Son, and read the parable to them. Some then said that they felt better. . . . They desired our prayers and expressed themselves benefited by them, and came again and again. . . . Some of the *good* spirits who came said they had to descend into lower regions to endeavour to reclaim and bring up spirits—the spirits of their relatives sometimes. These were most painful missions, for they were obliged to put themselves in a manner into the condition of those that they sought to benefit and raise, and to pass amongst crowds of low, malign and vulgar spirits, who mocked and jeered and insulted them, and did all in their power to prevent any of the spirits they sought to reclaim, following them, or listening to them. They said that as Jesus had suffered in his endeavour to save souls, both on earth and in hades, so all who followed Him had to suffer in degree in the same labours of reclamation. Some spirits, they said (and this I want particularly to draw your attention to), had sunk so low that they had lost not only almost all desire for becoming better, but even were fallen into a condition of only partial animation.

Thus we find, as we should naturally expect, that the nearer we draw to God, the Great Father of our spirits, the fuller and richer our spiritual life, and the further we recede from that Divine Source, the more exhausted our spiritual vitality becomes. And we have this to bear in mind, that the life that is carried on *there* must be begun here. Not that I believe that there will be no turning-point allowed for many and many a poor unfortunate, in fact for all who choose to avail themselves of the opportunity for seeking better things; but where the soul on earth has wilfully rejected good, and persistently preferred evil, what ground have we for thinking that such a state of mind should be altered simply by passing through the change called death?—a change which, as we know, concerns only the outer man, and leaves the inner, real, individuality unchanged in all that constitutes his essential self, viz., his loves, desires, feelings, emotions, intellect, will.

So that one great lesson that Spiritualism teaches is, *not* to put off till to-morrow the good that we may do to-day!

I was going to say a few words on the doctrine of Correspondence or Symbolism, from the careful study of

which I feel sure a great help might be obtained in the higher walks of Spiritualism, but I fear to tax your patience further than by just a mere allusion to it. In the transmitting of ideas from a supernal source to an embodied intelligence on earth, it has ever been found impossible, in the very nature of things, to employ words for the purpose; the origin of the word "idea" itself, means *picture*. And it is in the form of *pictures* that messages of the highest import have been presented to the mind of the seer, to whom is entrusted the task of afterwards translating that message into adequate earthly words. As might be inferred, the greatest care is necessary in selecting expression parallel to the impression made on the mind of the medium.

The Bible is full of the most magnificent symbolic imagery, and instances of messages conveyed in this manner, from high celestial spirits abound in its pages. Notably in the book of the prophet Daniel; also in Revelations. As the method of divine communications with man has ever remained the same, and revelations from above are for ever taking place to a greater or less degree, it follows that much benefit can, even in these latter days, still be received by the intelligent study of certain dreams and visions. Not to all do these symbolic appearances come, and not always to the seer himself is given the interpretation of his vision; but such presentations of heavenly truth are not idly and without intention vouchsafed.

For a most interesting and lucid exposition of this doctrine of Symbolism, I would beg to refer to a book published many years ago, now out of print and only to be obtained second-hand, entitled "From Matter to Spirit," and written by Mrs. De Morgan, with a preface by her husband, the late Prof. De Morgan.

In conclusion, I would say that though there are dangers and drawbacks connected with the study of Spiritualism, we must not refuse to walk for fear we should fall! I am sure the exercise of judicious reason, the constant encouraging of the highest aims within ourselves, and above all the aid of prayer will prove never-failing safeguards. But I do not think the phenomenal aspect of Spiritualism should be too much sought after. When it has served its purpose in convincing some hitherto materialistic mind that there *are* spiritual realities, then that phase should not be clung to, too persistently, or it may interfere with a higher internal spiritual development and growth, which is of the utmost importance. The aim of Spiritualism is to make more real to us, and to enable us to verify, spiritual truths which have always existed, but have become too often clouded and obscured. That is the work for which Jesus came upon earth, and all who choose may still receive his help from the high celestial sphere to which He has returned.

HYGIENIC HINTS.

WM. A. ENGLISH, M. D.

It is certain that unless we supply such articles of food as contain the elements needed to build up the tissues and organs, and replenish the waste occasioned by the various activities of the human body, this body will soon become unfitted to perform its daily functions.

The following suggestions may be useful to those who are interested in this subject, at least by way of stimulating further investigation. "Prove all things."

The principal requisites of perfect food (after being assured that it is outwardly pure and clean), are as follows:—

First: It should be agreeable to the sense of smell.

Second: It should be decidedly palatable.

Third: It should be (according to our reason and experience) nutritious and digestible, and in such condition as to admit of thorough mastication and insalivation.

Fourth: There should be sufficient variety, at different meals, and change, at different seasons, to meet the varying demands of the system.

Fifth: It should be as fresh as possible; but this will be further explained.

Sixth: As a general rule, simples are preferable; but in case of compounds, no ingredient entering into the preparation should be such as would be unwholesome if eaten separately.

Seventh: No stage of the processes of securing our food, or preparing it for market, or for cooking, should be repulsive to our feelings, or to the sensibilities of our spiritual natures.

Let us now consider the above points more in detail.

First: The nose, from its position directly over the mouth, is a useful sentinel, always on guard to detect the aroma of every substance that comes near; and we should heed its warnings implicitly, and allow nothing to enter the mouth that is repulsive to the sense of smell; yet this sense, like all the others, should be guided by reason, for it is not always wise to eat every article that "smells good." If the aroma is not masked by compounding or high seasoning, this agreeable smell simply testifies that the food elements previously assimilated, and by eating or drinking unwholesome articles, like tobacco and alcoholic drinks, we may finally acquire a liking for their aroma. The animals naturally obey the sense of smell, and never partake of anything repugnant to it. We could learn some lessons from animals, if we were sufficiently teachable.

Second: Food that is not palatable is never perfectly assimilated, for the digestive fluids and nerve forces do not respond as fully to an unpalatable morsel. There are idiosyncrasies of taste belonging to certain persons; these should be duly respected, and generally are of prenatal origin.

Third: While considering the nutritious value of food, a practice which has grown out of the ignorance of the masses in regard to the essentials of proper food, must not be overlooked. I allude to the separation and exclusion of a large portion of the valuable elements of the grain, in the manufacture of superfine flour, which is so impoverished by this suicidal process, as to be unfit for the general use of those who eat to live, rather than to conform to foolish or fashionable customs.

It is found that even a dog will starve when confined exclusively to the food products of superfine flour; and chemistry solves the problem for us by proving that the better part of the elements that build up our tissues are not to be found in such flour. Grains in their natural condition, boiled whole, cracked or ground into meal, so as to retain all these elements, form a highly nutritious class of foods, and together with the leguminous seeds (peas, beans, lentils, etc.), and nuts, comprise our *most nutritious foods*.

Each individual seed, kernel, or nut contains a germ of life, capable under favourable conditions of developing to such an extent as to reproduce its species.

It would seem a very natural inference that food containing so much of the life-principle must be superior in dietetic value to food taken from the carcass or tissues of an animal, from which not only the life-blood, but the life-principle itself—the organising force—has departed.

The various classes of seeds above-mentioned, with fresh vegetables in their season, and fruits to supply the necessary fluid elements, combined with aromas and flavours of such wonderful delicacy and variety, together with milk, butter, cheese (and possibly eggs), form a dietary fit for a king, or for an American citizen; each one of whom should be a true king.

But the question of the digestibility of food cannot be reduced to cast-iron rules, owing to different conditions arising from previous habits, environments, etc., and though vegetarianism is undoubtedly the ideal dietary, it would be very unwise to counsel all people to adopt it at once; for by ages of flesh-eating the digestive organs become so accustomed to it, that with most people its sudden disuse would be attended with considerable physical discomfort.

It would be folly to ignore any individual's experience as to what agrees, or disagrees, in the line of food: so each one must, in a large measure, be his or her own judge, yet we should endeavour to perfect our ideals; and our appetites and desires will gradually conform to them.

Fourth: A monotonous diet is not adapted to the proper development of the race, or the individual. Our physical and mental activities are so varied, our temperaments so dissimilar, our pre-natal proclivities, and our environments and habits so very unlike, that the necessity for variety at meals, and change from time to time, is sufficiently apparent.

Fifth: All organic material used as food, tends to decay, after reaching its highest stage of perfection, and should be eaten when most highly endowed with the life-principle.

This applies with especial force to garden vegetables, which not being matured, rapidly wither, and become stale and unwholesome. All kinds of flour and meal should be eaten as soon as possible after being ground, as it is then constantly parting with its finer life-elements. All food tends to deteriorate rapidly after cooking; and if allowed to remain long uncovered, absorbs atmospheric germs which are disease-producing.

The more moist the food is, the more danger there will be. Milk, water, and all fluids, cooked or uncooked, rapidly absorb injurious gases and microscopic germs from the atmosphere, if allowed to remain uncovered or unsealed; more especially in warm weather. Nuts and some kinds of fruits, though they will keep a long time, should never be eaten after their flavour becomes impaired.

Sixth. Food that is compounded of different articles, and highly seasoned, should be regarded with suspicion, especially if meat is a leading ingredient; for it is customary with those who prepare these compounds for sale to use a very poor article of flesh, and mask the inferiority by plenty of salt, pepper, and other condiments.

Those abominations of modern cookery—pies, cakes and puddings—which are made for gustatory pleasure, regardless of consequences, and often contain some of that delectable substance called *lard*, might with propriety be given to that class of animal scavengers from which the lard is obtained; they are not fit to enter the human stomach—unless belonging to some one closely allied, *physically*, to the animal referred to.

No ingredient that is not first-class should ever enter into any dietetic compound, and simple food is usually preferable.

Seventh: As the occupation of gathering and preparing grains, nuts and fruits for the table is pleasurable, and not in any sense repulsive to our higher sensibilities, and as these kinds of food contain all the necessary elements of nutrition, why does man continue the practice of slaughtering innocent animals and devouring their dead bodies? This practice, unless one has become hardened by it, cannot be engaged in without experiencing a severe shock to the higher nature.—*The Esoteric*.

To Correspondents.

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

MRS. RISING'S MEDIUMSHIP.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—During a recent temporary stay in Melbourne, I had the great privilege and pleasure of being present at two of the above-named medium's séances, corner of Portland Place and Cliff-street, South Yarra. On the first occasion, Sunday evening, 11th January, I was a total stranger to all present, except the gentleman who accompanied me, and hence the tests were undoubted, for many of my spirit relatives and friends sent their names through the medium and delivered communications to me, and at both my visits each sitter had similar tests.

I feel it only just to Mrs. Rising to note thus publicly my satisfaction, as also to help enquirers forward. There cannot be a doubt that Mrs. Rising is a splendid test medium, in addition to her other gifts, and I wish we had such a one in Ballarat.

Faithfully yours,

W. P. BECHERVAISE.

Ballarat, 19th January, 1891.

THE ANTI-VACCINATION MOVEMENT.

By A. M.

THERE are two sides to the above question, and it is certainly desirable that both should be presented to the readers of this journal. The agitation for the abolition of the compulsory clause in our Vaccination Act is justified in some, but absolutely unjustifiable and almost criminal in other respects. It is justified, because there can be no doubt that under our present system of vaccinating from arm to arm with human lymph, syphilis, scrofula, and a whole host of skin diseases may be communicated, that in our larger cities especially, where lues and prostitution go hand in hand, great judgment and care on the part of the vaccinator are required to prevent contamination.

Thus far we may and must go with the Anti-Vaccinists, and might heartily join them in their agitation, if its object were the abolition of the present system of vaccination for a better one. But when they overstep the mark, when they condemn vaccination altogether as useless to prevent or even to mitigate that once so fearful scourge of the human race—small-pox—their well-meant but totally misguided enthusiasm must be checked. Lessing's simile of the foolish people, who after bathing their infant throw child and bath together into the gutter, might not inappropriately be applied to them.

Vaccinia and Variola are closely related diseases. Their bacilli are greatly resembling each other; the pustulæ they produce and the marks resulting from them are all but identical in appearance. Vaccinia, in fact, is nothing more nor less than Variola transferred to the cow. In the same manner, though less in degree, as one attack of Variola prevents a second one, Vaccinia is a preventative of Variola. It would lead too far here to theorise on the change in the organism brought about by the milder bacillus of Vaccinia, and producing comparative immunity from the ravages of its dread relative, the Variola bacillus. Suffice it to point out, that it is analogous to that, by which the bacillus of anthrax after it has been passed through several animals and been modified in its virulence, will, when communicated to a healthy animal, cause in it a greatly reduced receptivity for anthrax contagion, analogous to Pasteur's method of rendering dogs rabies-proof by the injection of the modified poison of the disease, and analogous finally to the comparative immunity from measles and scarlatina, which one attack of these diseases leaves behind.

The crude and illogical arguments of those who assert the uselessness of vaccination, are at variance with the all but unanimous verdict of the medical profession, and totally refuted, moreover, by the brilliant results which have been achieved in Germany by the compulsory and properly carried out vaccination and re-vaccination. The Act enforcing the latter throughout the German Empire was passed in 1873, and has had the effect of all but stamping out smallpox in Germany, whilst in all the surrounding states, where the horrid disease is not checked by law, constant sad experience proves, that it has lost nothing of its old virulence. Only isolated and mostly imported cases occur in Germany now, whilst in London, New York, Paris, and even Vienna, the number of deaths from smallpox counts by thousands. In the German army, especially, the results of the Act of 1873 are striking in the extreme. In 1880 for instance, France and Austria lost no less than 1,900 men by smallpox. Germany with a larger army than either, lost only one single soldier, and in the six years preceding 1880, but 15 variola cases including varioloids, occurred in the whole German army.

It seems almost incomprehensible, how in the face of such facts, anyone can clamour for the abolition of a law so beneficent in its results. The total abolition of vaccination would mean a return, within less than a generation, to the smallpox havoc of previous centuries, for even in the countries where it is not enforced by law, it is practised to some extent and acts as a check on the dire disease. All the objections, that may be brought against it and certainly deserve consideration, can be done away with by a simple legislative enactment rendering vaccination with human lymph illegal. It is so

in Germany now, and the example might well be followed by Victoria and the other colonies. Costly establishments for producing the animal lymph required would be quite unnecessary. For a small additional remuneration every Government Vaccinator might easily supply himself with the lymph he wants by vaccinating a few healthy calves. As they need not be confined and separated from the cows, whilst the pustules are in course of development, farmers and graziers would no doubt lend them readily for the purpose.

Such, briefly stated, are the changes which the Anti-Vaccination League should aim at. Its present object is opposed to the dictates of science and experience, and involves, moreover, fearful responsibilities.

WHAT THINK YE OF CHRIST?

Synopsis of Lecture delivered by MRS. HARRIS, in the Town Hall, Leichhardt, Sunday, Jan. 18th, 1891.

BELOVED, we are met here this evening, a little company, in the presence of Our Father and the angels who love us, to ask ourselves this important question, "What think ye of Christ?"

Who is He? The Nazarene, a carpenter's son, a man of many sorrows, many crosses; the soul of Divine love breathing in a human form, full of power to heal diseases, endowed with manifold heavenly gifts wherewith to bless humanity, the messenger of light and peace, the most beautiful medium of earth, through whose loving, unselfish soul flowed the thoughts of God.

Why did he come to Earth? To proclaim with fearless, soulful voice the truths of Immortality. To prove to man that Eternal Life is the destiny of the human soul, over which the fires of martyrdom, the cruelties of an unbelieving world, have no power. To prove to man, by the beauty of revelation in his own life, how the spirit of man knoweth no death, neither doth it slumber for centuries in the silent grave; for the moment of death is the moment of resurrection, as taught by Jesus when he said to the dying thief, "This day shall thou be with me in Paradise," and proven by his own appearance among his disciples three days after burial.

Why did he come to Earth? The pure spirit of love incarnate in mortal form, full of inspiration, to whose enraptured vision the heavens were opened, to whom the angels ministered continually, whose life was one devoted self-sacrifice to the cause of good, whose soul flinched not at suffering, sorrow, or the reproach of the world and its priesthood.

In the boundless universe of space there are millions of worlds, peopled with immortal souls: the "ninety-and-nine" who compose the eternal family of God. But in one little planet, called Earth, man had dared presumptuously to say "There is no God." Man had wandered away into the wilderness of error, priestly tradition had covered up the true revelations of his presence, and the God they worshipped was not the Father of Love, whose service is perfect freedom.

And although millions of worlds might evolve his praise, God so loved little Earth, and poor misguided man, that he sent his messenger of love to proclaim the gospel of righteousness and immortality, to bring man home to his Father's house, to deliver his soul from fear of death. Some will tell you, maybe, that Jesus of Nazareth is a myth, a fabulous personage of Eastern lore; some will tell you that Spiritualists do not recognise him or his mission, have no need of him. Remember, how of old, one said to the young churches, "try the spirits, whether they be of God," even so now, accept no teaching that denies his mission to humanity, for in him breathed the Christ spirit, he was the founder of true Spiritualism, himself a Spiritualist, whose teachings, if we follow, will lead us into all truth. Did he not tell the people that "God is a spirit, and those who worship him must worship him in spirit and in truth?" Did he not proclaim fearlessly the religion of Spiritualism? Not the forms and ceremonials of an established church, built up by the traditions of man. He said "I come not to break the law, but to fulfil it." The law and the prophets, the complete teachings of former revelations was

summed up by Jesus in one golden rule, "love the Lord thy God with all thy heart and thy neighbour as thyself." He said "Not they who call me, Lord, Lord; shall enter into the kingdom of heaven, but he who doeth the will of the Father." Did he ever assume the Godhead? Did he not say "Call thou not me good, there is none good save One, that is God?" Did he not teach us as Spiritualists to look more earnestly heavenward for divine gifts? Did he not retire to the mountains to pray, and to the garden for communion with the angels who ministered unto him? His life was one continual influx and outflow of inspiration and heavenly power, the life of a medium consecrated completely to the cause of truth. Not only on Calvary's cross of physical pain; but every hour, every day, did he give his life to the people he loved; healing their sickness with his magnetic power, teaching them heavenly truths, showing them by his own life of dedication and self-sacrifice how a Spiritualist should live before the world. Did he not say, "If ye have faith as a grain of mustard seed ye shall remove mountains?" What did he mean? Mountains of doubt, of error, or sin, of sorrow and suffering.

If ye have the faith of immortality within you, if you really believe that man lives for ever, and there is no death, what mountains of sorrow, and weight of care can ye not remove from human souls? Can ye not tell the bereaved wife and mother standing by the open grave, grieving for the loss of her earthly idols, believing as she does that they are gone from her life to know her no more, to love her no more. Oh! dreadful thought of death to love like her's! Can ye not if ye have faith, comfort the mourner with the assurance that the loved ones *live*, that death is but a shadow, a resurrection into a new life, a new birth? If ye have faith in God, the power of eternal good, can ye not help the suffering, erring sons of men to conquer evil, to cast out the devils of selfishness, greed, envy, jealousy, pride, and every other passion that holds man earth-bound? Know ye not that hereditary taint doth hold the generations in bondage? If ye have faith in the power of love ye can wrestle with all the evils to which humanity is heir, and mountains shall be removed.

Truth is the light that scatters error, and as all suffering is the result of some broken law of nature, either in the present or past generations; so shall obedience to divine laws of love redeem the soul of man from that suffering, and raise up a wiser and more devoted generation who shall "know God."

What think ye of Christ, and his teachings? He said "Greater things than these shall ye do, because I go to my Father," and "When I am lifted up, I will draw all men unto me." Surely the magnetic attraction of such love as his beneficent life gave forth is immortal, and he being lifted up to the higher life, doth continually draw by cords of love the souls of men. But let us have the truth as he taught it; let us feel its magnetic power to draw us nearer God; let us divest it of all the traditions of creeds, and strive to look into the soul of things as he did, and take for our religion the gospel of revelation. He did not tell us the days of miracles or inspirations would end, he said greater things should be done. And we have only to look around us now, with faith in our hearts, and heaven in our souls, to see the power with which the mediums of our day are gifted. I have seen the sick raised from beds of pain, the helpless paralytic restored to power. We have all the means of knowing and proving these things. We have the messengers of love among us, gifted by God to minister to suffering humanity, and yet where is the faith of which he spoke, when he told us of the "greater things."

All the revelations of science, all the inspirations of power and beauty flowing continually earthward from the loved in heaven, all these are among the greater things. Spiritual gifts still wait development. And as men's minds grow more spiritual, as the clouds of error clear away, and their eyes are opened, their faith increased, a purer desire to investigate fully the truths of immortality, spiritual communion and spiritual gifts, these powers will unfold, and greater things than ever yet have been manifested will be revealed to human comprehension.

Jesus of Nazareth spoke no idle words; he bade the

disciples carry the gospel of immortality into every country, he bade them let all men see by their love one to another they were really his followers, he taught them the wondrous truth that the kingdom of heaven was within them. He did not tell us that God only loved the world of that day, and that succeeding ages should lack the heavenly communion vouchsafed to him and his followers, or the seers and prophets of old. He did not say the gates of heaven would close upon our loved ones, and we never more in earth life be able to communicate with them. No, he took his friends up to the mount of transfiguration, and let them see the celestial intercourse of spiritual beings, he came to them himself after death, and walked and talked with them. What a glorious materialisation! What think ye of Christ?

He could raise the sleeping spirit from its death-like trance, he could give sight to the blind, by the power of his intense spirituality, his absorption of magnetic force was such that electric fluids of health and power flowed from his hands, and all diseases fled before his touch. He could cast out devils, yet "since by prayer and fasting" he strove with and conquered the demons who beset him, by the power of faith and love he subdued evil. He lived to show us how to live; if he came now, and walked our city, would he find the faith he taught?

Let us ask ourselves faithfully to-night, whether we are ready to bear the cross with him, to follow him, fearlessly, never minding the scoffs of the world. Let us see if our religion will bear the test of true Spiritualism, and whether we do in deed and truth "follow Jesus."

He prayed that we might be "kept from the evil," not that we might be taken from the world, its cross-bearing, its discipline, its development, but that being in it, we might not be of it, that our lives might be lights to lighten the gloom, and our robes unspotted from evil. He said "Where I am, there also shall my servant be," and we believe him. He said "And the Father himself loveth you," we believe it. He said "Lo, I am with you always," we believe it. He comforted us with words whose glowing beauty thrills the heart, and speaks to the weary souls of heaven's peace, he left us a light illumined "way," he taught us the "truth," he proved to us the "life" of the soul, he taught us how to pray, how to bear life's cross, how to labor for love's sweet sake, and he told us that "in the Father's house there are many mansions." "Blessed are the pure in heart, for they shall see God," said Jesus of Nazareth to the people of his time, and down successive ages have the words come to us, full of grace and truth. "What think ye of Christ?"

IMMORTALITY.*

WE have received a new edition (the sixth), of Dr. Peebles' deeply interesting and instructive work on the future life as described by those now experiencing it. Assuming the realities of spirit intercourse, and the persistence of the individuality, there can be no better source to acquire reliable information from than from the inhabitants of the spheres of spiritual life; and the communications here given, apart from the evidence of their authenticity, commend themselves to the unbiassed mind as reasonable and probable.

Dr. Peebles, however, prefaces the relations by several chapters of logical argument, deductions, and evidences of the reality and naturalness of the future life.

Not the least interesting amongst the communications is that of Aaron Knight, whom Dr. Peebles interrogated on a variety of subjects; and additional interest is given to this spirit's communication from the fact that the Doctor, when visiting England some years later, verified the correctness of the information given by the spirit as to the place, period, and circumstances of his decease, which occurred about two centuries ago. The volume concludes with a synopsis of the general teaching of spirits.

* Immortality: Our Homes and Employments Hereafter; with what a Hundred Spirits, Good and Evil, say of their Dwelling-places. By J. M. Peebles, M.D. Colby and Rich, Boston.

SPIRITUALISM IN SCOTLAND IN 1819.

THE following extract is from a sermon delivered by a Presbyterian minister—the Rev. C. O. Finlayson—in Irongate Church, Glasgow, in March, 1819:—From what happened on the Mount of Transfiguration, we may infer not only that the departed spirits of good men live and act, and enjoy happiness, but that they take an interest in the pursuits and habits of their former lives. The virtuous cares which occupied them on earth follow them into their new abode. They are still attentive to the same great object, and enraptured at the prospect of its advancement; they descend on this occasion to animate the labours of Jesus, and to prepare Him for His victory over the powers of darkness.

What a delightful subject for contemplation does this reflection open to the pious and benevolent mind! what a spring does it give to all the better energies of his heart!

Your labours of love, your plans of benevolence, your swellings of satisfaction in the rising reputation of those whose virtues you have cherished, will not, we have reason to hope, be terminated by the stroke of death. No; your spirit will still linger around the objects of your former attachment; they will behold with rapture even the distant effects of those beneficent institutions which they once delighted to rear. They will watch with a pious satisfaction over the growing prosperity of the country which they loved; with a parent's fondness and a parent's exultation, they will share in the fame of their virtuous posterity; and, by the permission of God, they may appear at times as guardian angels, to shield them from danger and to conduct them to glory.

Of all the thoughts that can enter the human mind, this is one of the most animating and consolatory. It scatters flowers around the bed of death. It enables us who are left behind to support with firmness the departure of our best beloved friends, because it teaches us that they are not lost to us for ever. They are still our friends. Though they be now gone they have carried with them the remembrance and the feeling of their former attachment. Though invisible to us they bend from their dwellings on high to cheer us in our pilgrimage of duty; to rejoice with us in our prosperity, and in the hour of virtuous exertion, to shed through our souls the blessedness of heaven.

January, 1891.

RICHMOND PROGRESSIVE LYCEUM.

PRESENTATION TO THE ORGANIST.

THE retiring conductor, Mr. W. A. Clemesha, experienced, on Sunday morning, January 25th, that though as a rule there is a certain amount of sadness generally mingling with the end, whether that end be of life or of a term of office, a pensive retrospection, the arising of the questions: "Have I done well? or was it worth while after all?" Still there are rare occasions when the end is more happy, and gives greater satisfaction than the beginning, no matter how eagerly or how hopefully we may have at first launched forth; and the event which gave this experience to Mr. W. A. Clemesha, who has made his *debut* so successfully as conductor, was a presentation to the organist, Mrs. Walton, by the members of the above Lyceum.

The offering of gratitude took the form of a handsome flower stand.

The conductor in handing the present accompanied it in the following words: "Mrs. Walton, it gives me extreme pleasure to present to you this morning, on behalf of the members of the Lyceum, this small token of our appreciation of your services, which you have gratuitously rendered for the past eighteen months; a service doubly difficult to perform on account of the long distance by rail you are obliged to travel every Sunday. We do not imagine that in making this present we relieve ourselves or the cause of the debt of grati-

tude owing you, well knowing that a good action can be never paid for. Also, we trust you will not regard our little gift in its intrinsic value, but take it in the spirit in which it is given, and trust it may act as souvenir to remind you of us all when circumstances may have drifted us far apart, and also be a silent witness that *all* hearts are not cold or ungrateful."

Mrs. Walton thanked the Lyceum in a few words, which emotion rendered short, and has again cheerfully promised her services, free of charge, for the ensuing six months.

Mr. Bradley, under control, gave a short address well suited for the occasion. Among other truths he said, that "each individual should think it was his or her fault that the cause did not prosper, and determine to remedy it." Also, that "we should not mind whether a person practised what he preached or not; but see to it that we (the listeners) practised it. That alone was our concern."

Mr. Bradley has also consented to take charge of the adult group, in conjunction with Mr. Walter Olemesha, the retiring and energetic secretary.

Mr. Walton was elected conductor for the ensuing six months.

M. H. G., HON. SEC. R.P.L.

MR. BRADLEY'S LECTURES.

MR. I. C. BRADLEY commenced a Series of Lectures for the Victorian Association of Spiritualists, at the Horticultural Hall, on Sunday evening, Jan. 11th, his first subject being "Spiritual Gleanings." It was divided into three sections, the first being "Man's Spiritual Unfoldment."

After describing researches in the spheres for the law governing its action, the approximate conclusion was arrived at: that the law by which all things are governed by the Deity, was the law under which man's unfoldment was accomplished.

Its restrictions and limitations being such as man in his ignorance and want of receptivity places upon its normal action.

2nd Gleaning:—

The why and wherefore of the evils so prevalent in the world.

After having pursued the same method of enquiry as at the first gleaning, it was clearly shown that the evils attendant upon man in this world, and in the first sphere, were the result of misconceptions of his duty to himself and to others. And that these errors being perpetuated through false teaching, man became what he is. But the silent operation of the law of the Deity eventually opened the spiritual eyes of man to his real nature and needs. Then the mistakes of life were rectified, and spiritual progression began.

3rd Gleaning.

The responsibility resting upon man after the truth of spiritual teaching had been examined and accepted by him.

Showing, first, that the recognition of the soul-force and its bearing upon the daily life (not only of the recipient of the fact, but also all he came in contact with), carried with it a responsibility so great that it behoved man so placed to seriously regard the self-imposed obligation under which he stood.

Second, to so labour in the cause of truth and justice that he might best serve the All Father.

And third, to call into exercise all those qualities of his better or God nature, that would cause him to become—by the process of evolution from the material to the spiritual plane of thought and action—of the greatest use and benefit to his fellow man.

The lecture was well rendered and evidently appreciated by the audience.

Mr. Bradley will continue his lectures during the present month.

TO CORRESPONDENTS—J.S., Dunedin, communication and poem too late, will appear next month. Pressure on space has excluded Mrs. Harris' Sydney letter and other items, including C.F.L.'s reply to Dr. Mueller, which is in type.

THE LATE EDWIN GILL.

ONE by one the pioneer Spiritualists of Victoria are being removed from the scene, the last to depart being Mr. Edwin Gill, who left his earthly tenement suddenly but peacefully on Sunday, January 6th.

Mr. Gill investigated Spiritualism some twenty-five years ago, and being satisfied with the evidences that were presented to him, and gratified with the philosophy they unfolded, he at once identified himself with the movement for its advancement, never shrinking from the responsibilities involved at that time in doing so.

Mr. Gill, who was a justice of the peace, and a very old servant of the Victorian Government, was a member of the Victorian Association of Spiritualists, and held office as Vice-president for several years. He rarely spoke in public, but took an active part in committee, where he was one of the most regular attendants. His kind and genial presence will be missed from amongst us, but he will be a worker with us from the other side, whence he has already manifested himself to some friends here.

In a letter written by him just a fortnight before his transition to our mutual friend Mr. Lang, he says: "The season of the year reminds one of how rapidly time is on the wing, and how soon we may hear the welcome plaudits, and receive a hearty reception from the dear ones *in advance of us*; yet with all I am sure it is our united wish to act our part here to the *last moment*, and then, but not before, to pass to a happier shore." The italics are his, but at the time the above was written he was in his usual health, and probably little thought that he would so soon fulfil to the letter what he was writing. He literally did so, performing his part to within a few minutes of his decease, and then, without a struggle, left the body.

His mortal remains were interred in the Old Cemetery on the 7th ult., Dr. Strong conducting a simple but impressive ceremony.

If vaccination protects(?) it renders the vaccinated free from small-pox, so that no vaccinated person need fear from contagion. Then why wish to *compel* others to be vaccinated?

WE have just received a new book by Hudson Tuttle; entitled "The Religion of Man and Ethics of Science"—shall review it next month.

The funeral of the late Mr. Chas. Rogers (late of the Postal department) took place at the general cemetery on Thursday, the 15th of January. There were a number of friends present. A few remarks being made by Mr. J. Paton, who also read some appropriate extracts from the "Future Religion," by Mr. H. J. Browne, this was followed by an address from Mrs. Reynolds and the service concluded with the singing of hymns by the ladies.

To Subscribers and Readers.

REMOVAL OF THE PUBLISHING OFFICE Of the "Harbinger of Light."

The Lease of the Premises occupied by me for many years past in Russell-street, Melbourne, having expired, I have determined upon relinquishing a branch of my business and taking Rooms in

AUSTRAL BUILDINGS, COLLINS STREET.

These being on an upper flat would not be convenient for the Publication of a Paper; I have, therefore, made arrangements with MR. C. H. BAMFORD for the Publication of "The Harbinger of Light" at his Book Shop, 190 Little Collins Street E., near Russell-street, and immediately behind the Equitable Store.

After this date, Subscriptions and Advertisements will be received there. Correspondents will please address all Editorial matter to me as under:—

Austral Buildings, Collins-street East.

Dec. 31st, 1890. W. H. TERRY, *Editor & Proprietor*]

NOTICE OF REMOVAL.

W. H. TERRY informs his numerous friends and clients that he has this day removed his MEDICAL PRACTICE from 126 Russell Street, to that new and handsome edifice, AUSTRAL BUILDINGS, COLLINS STREET EAST, nearly opposite the Congregational Church. Hours of attendance, 10 to 4; Saturdays, 10 to 2.

The importation of BOTANIC MEDICINES and the manufacture of MY PROPRIETARY MEDICINES will be continued at the above address.

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"Bear ye one another's burdens."

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Correspondents should state age, occupation, if married, if a member of any spiritual Society or circle, and enclose stamps for reply.

Only a limited number required until such time as the work is properly started.

No communications answered unless the above conditions are complied with.

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