

THE

Harbinger of Light.

MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM,
AND THE HARMONIAL PHILOSOPHY.

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

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SOME very astute critics suppose they are putting an extinguisher on Spiritualism, by asserting that its phenomena are merely the result of electricity or magnetism. But what is electricity? And what is magnetism? The subtle element electricity is not confined in its operations to inanimate nature. It not only passes from cloud to cloud, and to attractive objects upon the earth, but in its unbridled career it strikes down animals and men. And when artificially produced, it is capable not only of speeding from point to point upon its metallic conductors, but it is proved to be useful in restoring the magnetic equilibrium of the human system. In like manner, animal-magnetism, communicated from one human subject to another, has resulted in great advantage as a curative agent. These facts indicate that some relationship exists between these two natural forces,—magnetism being, perhaps, the more refined of the two, and elevated, as it were, to a superior plane of operation, in close connection with the mentality of the animal subject. Experiment may yet show that electricity and magnetism are more nearly identical than has thus far been clearly demonstrated.

Both of these, however, seem to be material in their character; and possibly some element or elements more subtle still, yet to be discovered, may exist as media between us and pure spirit, by means of which intelligence is transmitted to us from the invisible world. These are subjects for future investigation and experiment, and we earnestly invite the assistance of scientists of every land in the elucidation of these all pervading laws of matter and mind. There is no monopoly on the part of the Spiritualists. All that is essential to the experiments is the patience and fairness bestowed upon other investigations. Let no one assume that these things are improper for experiments—that we are tempting Providence, or meddling with forbidden know-

ledge. As well might we circumscribe the astronomer's work, and put limits to his starry researches, forbidding him to hypothesize on nebulae, or the position of our solar system in the realms of space. As well might we denounce Darwin for his investigations into natural selection and the origin of species. In taking such a position we would only place ourselves in the same category with the persecutors of Galileo; and in ridiculing the experiments of Spiritualists—for they are little else yet—men only place themselves beside those who, less than seventy years ago, stood upon the bank of the Hudson river, and jeered at Fulton as he launched his experimental steamboat. The man of science, especially, stultifies himself when he turns aside to ridicule or condemn others for pursuing their researches in novel fields of investigation. He is the last one that should be intolerant—and intolerance takes many forms besides that of roasting its victims! And why intolerant at all, or even impatient with those who announce this new power of spirit communication, more than with the astronomer, who the other day announced the discovery of the ninth planet? Spiritualists are not responsible for the fact—if it be a fact—any more than that astronomer was for the existence of the planet; or than Andrew Jackson Davis was in foretelling the discovery of the planet twenty-seven years ago. It may suit some high and mighty philosophers of this latter day to "pooh-pooh!" Spiritualism here; but what will they say and do should they find on the other side many names revered by them, engaged in this very work of experimenting upon and developing its uses—lamenting the loss of opportunity of doing so in the world they have left behind? Perhaps these latter-day philosophers will then be content to "hold the candle," while those grander minds are pursuing their investigations!

Thirty years ago the enlightened Christian world, of all classes, witnessed the wonders of the magnetiser, and speculated upon the phenomena of his exhibitions, with no qualms of conscience, and with no misgivings as to the source of his power. There are, doubtless, thousands of persons living at the present time who have a clear recollection of those public exhibitions of mesmerism and clairvoyance. An attempt was made later to systematise the facts and phenomena, under the name of Biology, with a view to enabling its adherents to

forecast certain results from given causes. This was not entirely successful, however, as the conditions of those operated upon were sometimes unfavourable. Usually, a few passes from a powerful magnetiser closed the eyes of the subject, and threw him into a state resembling sleep; a few more produced rigidity of limbs, and a simulation of death. With a few backward passes the suppleness of the muscles was restored, and the subject opened his eyes, as if awakening from sleep. In some of the more remarkable cases—for there was a wide difference in the capacity of individuals for development, and also a difference in the power of the operators—the clairvoyant, when restored to a normal state, gave vivid and glowing descriptions of his experience while mesmerised,—beautiful scenery, delightful music, and interesting people, whether in the body or out of it was not clear. Others, while their eyes were closed and securely bandaged, told the time by a watch set for the purpose of testing them; read bank-notes concealed in pocket-books; stated the contents of a purse of mixed money; described the interior of dwellings at a distance of miles; besides other marvellous and inexplicable feats. A few years ago these exhibitions were so common that no one need be ignorant of them.

But gradually these were succeeded by new phases of phenomena—different, yet evidently kindred in character. In the lower forms of mesmeric manifestations the biologized subject sometimes displayed feats of great physical strength—lifting immense weights, breaking ropes and chains, &c., such as were impossible to him in his normal condition. In like manner, the earlier forms of the new manifestations were of a material kind, such as the moving of tables and other substantial objects, accompanied by various distinctive sounds. Unlike the mesmeric phase, these new manifestations were frequently made without the assistance of human hands, indicating a step progressive. Very soon something similar to the clairvoyance of mesmerism was developed. But the visions of the magnetised subject were generally vague and unsatisfactory, and productive of little that could be utilised for the education and cultivation of the race. To some extent this was true of the new manifestations also; but in time a better class of phenomena resulted, and the spiritual trance became the fountain of grand and marvellous enunciations, producing lectures and essays of considerable intellectual vigour, and even volumes of scientific, religious, and philosophical matter of no mean order.

It may be well here to call attention to some facts that should not be overlooked, or left out of our calculations. More than a century ago, the world saw (with its usual indifference) the rise of three very remarkable men—FRANKLIN, MESMER, and SWEDENBORG—who, in their widely separate spheres, broke ground in three new fields of thought—*Electricity*, *Magnetism*, and *Spiritualism*. During a hundred years their disciples laboured apart from each other, and their doctrines made but slow progress in the minds of men. But while there was little external connexion between them, there was a secret affinity; and the reading, study, and observation of isolated individuals, or small coterie, was

gradually extending their fields, widening their circles of influence, and accumulating stores of knowledge and experimental data, destined in time to exercise a most powerful and beneficent effect upon the world's history and moral status. About a quarter of a century ago—almost simultaneously—a new impulse was communicated to these three branches of science, for as such we presume to class them. The application of electricity to telegraphy and other important uses, and the diffusion of the principles and practice of magnetism, were contemporaneous with the earlier recognised phenomena of modern Spiritualism.

To those who are in the habit of analogical reasoning, there must be great significance in the facts just enunciated. *These things naturally connect themselves together*, both in their earlier inception and in their later development, *as parts of one great work*, the entirety of which is probably not yet fully made known. Electricity, Magnetism, Spiritualism—in what relation do they stand to each other? Are the scientists of our day prepared to treat this question with their usual candour?—or do they prefer to ignore the phenomena witnessed by thousands of their fellow-men and women, of all classes of mind, and especially of that class which does not accept of anything upon blind faith or authoritative dicta, but holds it wiser to “prove all things, and hold fast that which is good?”

The close relationship of electricity and magnetism with spiritualism is not only admitted here, but we claim that, on this very ground, they should not be separated by men of science, but should conjointly engage their earnest attention and scrutiny. Nay, more: We believe that the laws of electricity are yet far from being understood, and that those laws can never be fully unfolded but by being investigated in connection with magnetism and spiritualism. We believe, also, that it will be greatly to the benefit of spiritualism if men of intelligence and scientific attainments will take hold of the subject in the genuine love of truth and fair dealing, for which they, more than some others, are proverbial. Phrenology—which has for many years past been *tabooed* by the learned as empirical—has recently received wonderful confirmation and large accession of light and illustration from the experiments of an eminent Scotch Professor.* May we not reasonably hope for greater things yet to be revealed by Spiritualism, if the learning of our enlightened age can be brought to bear upon it?

As regards Electricity, the question is not yet settled as to what it is,—whether of itself a force or power, a fluid, two fluids, or merely a motion. Its power is probably greater than any explosive compound yet invented by man, and the time may come when the blasting of rocks, the blowing up of sunken vessels, &c., may be more effectively accomplished by electricity than by gunpowder, dynamite, or nitro-glycerine. The question that will naturally rise to the mind is, will it not be too dangerous and difficult of control? But have we not bridled and harnessed the electrical steed, and put him to do the mail-carrying of thought? Have we not spanned the continents and the ocean beds—

* Dr. Ferrier, who some time ago succeeded Dr. Guy in the chair of Forensic Medicine in King's College, London.

girdled the earth, in fact—with railways for the lighting, divorcing it from its accompanying thunder, and depriving it of its element of danger? Intelligent action cannot, however, be predicated of electricity; in its manifestation it is a mere blind force.

Magnetism, on the contrary, partakes somewhat of intelligent and reasoning activity. Those under its influence see, hear, smell, taste and touch—generally with senses not their own, but those of the operator. In some instances the latter manipulates his subjects, as the player performs upon a musical instrument. By turns his puppet sighs, or groans, laughs, or weeps, expresses fear or delight, pleasure or disgust. But there has resulted a wider range of phenomena, called independent clairvoyance, wherein the will of the subject is not so completely under the operator's control, or dependent upon his senses and impulses. In this state descriptions are given of things seen and heard, of which the magnetiser is not cognizant. While the *corpus* is quiescent, the *mens* makes discursive visits to other scenes, and frequently gives test reports of its experience. Now, it is not claimed that magnetism itself can perform the office of a guide, or be a substitute for eyes and ears. It is not unreasonable, therefore, to suppose that the mind of the subject is (while in the magnetic trance) placed *en rapport* with intelligences not in the body, who assume its direction, leading it whither they will, while his *spiritual* senses become cognizant of things to which the *natural* senses are closed. As a logical conclusion, this is capable of great elaboration and confirmation, from the record of mesmeric experience; but our space will not admit of it. At present we must content ourselves with stating what appears to us the inevitable conclusion from this brief glance at the history and facts of the case; viz., that the developments of electricity and magnetism of the quarter of a century just past were traditional preludes to the advent of a greater and higher than either,—that is, Spiritualism. That this has reached perfection, or is to be recognised as a finality, none of its adherents would be so rash as to assume. The very term Progressive Spiritualism imply that it contains the elements of change, the instinctive impulses of advancement. Its principles and doctrines are yet in a chaotic state, but are, perhaps, destined to evolve more light in social, scientific, and religious fields of thought, than all the conservative systems that have been handed down to us from time immemorial.

IMPRESSONAL WRITING,

RECEIVED 12TH JUNE, 1873.

The practical outcome of any religious system is all that is valuable—no matter whether it is Spiritualism, Roman Catholicism, Mahomedanism, or any other system under the sun. Practice is the only certain sign of true sincerity, the loudest proclamations are destitute of any power when practice is absent, it is this most important fact that we wish to impress upon you to-night.

When a movement is first initiated it is generally supported and propagated by a few who are in real earnest, who work, and reflect upon the wisest means to be adopted for the spread of their views and opinions. Nothing stands in the way of progress—that is, nothing that can be done on their part is left undone. Opposition they will, and must meet, in fact it is opposition

that gives life and vigor to their efforts. If you look back over history you will find that what we say is correct, has been the *experience* of almost every movement of which we have any record, they have grown and extended their proportions by consistent practice amidst the sternest opposition. Now why is it that these once flourishing systems are at the present day languishing and ready to die—why—Because their adherents fail to practice the particular tenets of their system. They belong to certain isms by name only, they are virtually dead. The life and growth of their peculiarism depending upon a paid priesthood, who do the work more for a respectable livelihood than for a love of the truth and the race which it concerns. Now there must be some cause for this widespread indifference and death amongst the various religious beliefs of the present day, and we think it requires very little penetration to find out where the cause lies. Men cannot *live* upon the husks of the past—Immortal, progressive beings cannot subsist and grow on the lifeless form of a system, once vitalized by the practice of earnest, active beings, but which now through lack of proper sustenance fails and expires. No, the *living* of the present require fresh food to fill the hungering soul, and fresh water to quench the thirsting spirit—that food and that water are not to be found in the religious beliefs and theories of the present day, they fed the past, but are barren for the present—hence the adherents of a lifeless system cannot bear fruit, and is it not so? The thousands who are nominally connected with these isms are daily ignoring the very foundational principles of their faith—the world begins to see it and is becoming weary of soulless heartless beliefs and creeds. There is in short a universal spiritual stagnation, and it all arises from the one cause, viz.:—*The race has got ahead of its belief* and require something higher and better than what it believes—knowing and feeling this, it is now groping and longing for some fresh life-giving, spiritual food, that will yield them the satisfaction their souls demand, and enable them to rise above the weary slough of spiritual indifference in which they have so long been dragging a half-and-half existence. So much for the effect and cause of the prevailing indifference amongst the various religious beliefs of the day, “the salt has lost its savor,” and the consequence is there is no fruit—no practice. Let us now see how it applies to yourselves and all who believe in the spiritual philosophy. Practice, we again assert, is the only value that sentiment or opinion can possess, no matter to what belief applied.

There are many who call themselves spiritualists, but they are only so by name and not by practice, consequently they are among the dead, still, lifeless, followers of a sublime cause—they feel not its life-giving, elevating power, else it would be manifest in their lives, by daily growing out of selfishness into large-hearted universal charity.

We are pleased, however, to say, that the number of such is not large; but the wonder is, that there should be so many. Was there ever such a belief offered to the race before—so sublime in its proportions, all-embracing in its philosophy, God-like in its love. The smallest heart and narrowest mind are equally the subject of its benign influence—the very dregs of the race are the objects of its tenderest care, and will yet be raised, though perhaps ages may elapse, to a heaven of perfect peace and joy. To a true Spiritualist the great by earthly distinction are no more than the beggar in rags—nothing in the wide world external to the true man can raise a barrier of distinction between the Great Father's children. The practical Spiritualist will let the feelings of a large heart go forth in kindest sympathy to every one irrespective of rank, station, or grade, and will ever count it a privilege to be able to perform a deed of mercy and love to even the meanest representative of the race. Practice your Spiritualism or it will do you no good; let men see its power in your good deeds, and happy faces, and your cause will prosper. If the love of the spheres, which is pure and unselfish, characterise your lives, men will be compelled to enquire into your belief, the good fruit will attract them, and they will examine and endeavor to trace the source of the life-giving spring—Good actions, my friends, are the

mightiest levers in God's universe for rescuing and elevating the race. Sentiments, opinions, lofty conceptions, are all valueless in the absence of good deeds—the heaven approved plan of salvation is, active benevolence. Take care that your belief does not become a lifeless, worthless thing; live every day of your lives in the consciousness of a present eternity. Let the conviction sink deep into your souls, that apart from a love practical in daily life, heaven is impossible, in fact any other heaven to the noble soul would be unwelcome. There is no such place in God's boundless universe as a heaven for the indolent and selfish.

Poetry.

VISIONS OF THE NIGHT.

Only in visions of the night,
Thy form I see
Only in dreams thy glances bright,
Beam fond on me.
I start, I wake, while in my ear
Thy lingering accents float,
And doth a real voice appear,
As full of meaning soft and clear,
Those tones invade the silence drear
With well remembered note.
Not in the busy hours of day,
Thou comest to me,
Not in the throng of life's array,
Thy form I see.
But oh! when darkness calm and still
Doth hold her wonted reign,
Thou dost my yearning vision fill,
All radiant, freed from earthly ill,
And vanished hope and joyous thrill
Flutters my soul again.
Thou comest to me Spirit bright,
Serenely fair,
In the dim watches of the night
When earthly care,
Weighs down mine eyes with tearful gloom,
But yet forbids me rest,
A sudden radiance fills the room,
A glorious form of heavenly bloom,
Points me beyond the narrow tomb,
To regions of the blest.

HOME.

Home's not merely four square walls,
Though with pictures hung, and gilded;
Home is where affection calls,
Filled with shrines the world has builded.
Home—Go watch the faithful dove,
Sailing 'neath the heavens above us—
Home is where there's one to love
Home is where there's one to love us!
Home's not merely roof and room—
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
When there's one we love to meet us!

"AN EVENING AT HOME OF THE SPIRITUALISTS AND THEIR FRIENDS," AT SANDHURST.

The second of the above entertainments was held on Thursday evening the 23rd. October, in the Rifles Orderly Room, which was profusely and tastefully decorated with flags, boughs, and flowers, for the occasion, and with the gay dresses of the ladies really presented a very lively appearance. There were nearly 300 persons present, among whom we noticed his Worship the Mayor, Councillor Bayne, and many of our most influential citizens. Castlemaine was duly

represented by Miss Finlason. The ladies mustered in force, and gave a charm to the proceedings of the evening, which will not be soon forgotten by those who were present. Messrs. Marshall, Long, Kennedy, Stevens, and Wright, sang several songs with their usual ability, and Mr. Denovan recited "The Bells." Mr. Scott acted as M. C., and received with Finster's Band a vote of thanks at the close, for the efficient manner in which he discharged the duties of his office. Dancing was kept up with great spirit until about two o'clock on Friday morning, the proceedings being brought to a close by the company singing "Auld Lang Syne," and "God save the Queen." During the evening the non-dancers had an opportunity of inspecting the portraits of John and Katie King, an album full of Spirit-photographs, direct-writing, and other things obtained by the Energetic Circle at some of their seances, under test conditions. The whole proceedings gave the greatest satisfaction to all present, and a thoroughly enjoyable evening was spent. Mr. M'Leod was the Caterer, and received a vote of thanks at the close.

COMMUNICATED.

Sandhurst, 24th. October, 1873.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

A LETTER FROM LONDON.

LONDON, AUGUST 28TH, 1873.

DEAR HARBINGER.—According to promise I send you notes of the movement here in England. Although your readers may be well posted up by perusal of "*The Spiritualist*," "*The Medium*," and other journals devoted to the cause, some jottings from an old Australian may not be unacceptable. I have been making the most of my time in London among the mediums and at the meetings. All are pleased and encouraged by your progress in Victoria, which I had an opportunity of narrating from the platform at the Sunday service, Cavendish rooms. These meetings are well attended. The service is devotional, hymns being sung, and the Bible read. The admirable orations of Dr. Sexton are listened to with intense interest. He is a talented lecturer, being M.A. M.D. LL.D., &c. He was for many years a Secularist and Materialist, and lectured against Spiritualism. Like every one else however who has earnestly and honestly investigated the basic facts, he was convinced against all his previous convictions, and is now a powerful agent in spreading the revived gospel. At our meetings we have addresses from clergymen who like your Mr. Tyerman love the truth better than gold. An American clergyman Dr. Watson spoke a few Sundays since, he had been a Wesleyan Methodist preacher for 30 years, and had during that time, given his services gratuitously to his church. For 18 years he had been investigating Modern Spiritualism, and although hard to convince, proof after proof had been forced upon him, he demanded that he should see the spirits in open day, and when this was conceded and he saw and conversed with them, he felt that he could no longer be an honest man and preach the popular religion. The Methodists cast him out. The Episcopalians of his town would gladly have had him, for said they "we do not care for your Spiritualism," but he felt he could no longer preach to order, and the truth has made him free.

Last Sunday evening we had an address from the Rev. Mr. Monck, late non-conformist minister at Bristol, who also has thrown in his lot with us. He told us that he had been a medium from his youth, and subject to considerable annoyance from the raps, and the noises in his chamber, liftings, &c. That of late they had increased in intensity, despite his prayers. That after vainly striving to overcome them, they had overcome him, and the evidence of their being caused by departed friends had so accumulated that he could no longer as an honest man, serve two masters. He

purposed to devote his time, his energies, and his means, and if necessary his life, to the great cause of Spiritualism.

We had last week a most successful gathering at a picnic. The *Medium* estimated the number at 600, I calculated those present about 700. Many prominent Spiritualists were present. I saw Mrs. Guppy weighed, and she turned the scale at sixteen stone, no joke to levitate, you will say! I had four clergymen pointed out to me. The Royal Osborne Bell Ringers gave us a treat. They form a circle whenever they play, and manifestations occur, often much to their chagrin. Bells are concealed or taken away, and one of the Bellringers was lately seen by another, to come through solid matter *entranced*, and as a cloud, which gradually re-formed into his mate, before his eyes.

This I had from the observer's own lips, Mr. Ganney. I will send you some account of what I have seen at Seances, next month.

Yours,

W. L. R.

THE AURELIA CO-OPERATIVE ASSOCIATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR.—Permit me to show how premature, superficial, and one-sided, is the general tone of Mr. Lang's criticisms on the rules and regulations of Aurelia. The just right to make rules and regulations of a practical and final nature is for members to decide and prove for themselves—until then, and as yet all are applicants, it is premature to pass judgment, nor does it prove that we shall enforce any defective rule—all such defective rules are more likely to fall into early disuse in an harmonial society such as we seek to make in Aurelia. I know the object of the Promoters is that each one shall be harmonial in himself so as to make needless even the best of external rules, till all are a law to themselves so as to give no case for the worst ones, even should the letter of it exist.

It is unfair and superficial to ignore or overlook the whole spirit and intentions of our foundation. Principles of an entire Spiritual and Material Harmonialism of the all-embracing unity of nature—a religion of all religions, a science of all sciences; defined in "Crumbs of thought" as not so much a letter, a word, a system of principles or ethics, or spoken thoughts and sentiments, as a life, a true religion of action, etc.—encouraging the utmost freedom of thought and action, that harmonises with the greatest good of the greatest number. This is our object, and the former part of Rule IV. pledges all to devote their entire being to the development of the Harmonial principles in themselves, their families, and in all who are in any way connected with the community of which they form a part, etc. Entire unity of such an internal thought of individual harmonialism in all must quickly bring about a community of external interests. Without such a community of internal thought there can be no real community of external interests. However complete and good the letter of any rule is, it would soon be ignored without or within any community if the person has not the harmonial thought or object in himself. If harmonial in aim and life, young or aged, and exempt from Manual Labor by purchase or not, for £300 or for nothing, through any mistake in rules or custom, he will soon be made to feel that no agreement or amount of money is an equivalent or substitute for harmonial labors—that mine and thine above individual harmonial needs is wrong, because all extra uses of labor of mind or of money is the harmonial property of the community. It is but fair to note by the way the original idea of harmonising in this spirit all such matters. However some of us have ventilated for some time past the £300 exemption labor rule, and are decided that it is inharmonial in principle either to impose or agree to it even permissively.

In treating rules LXIX, CX, CXI, our critic sets up a man of straw and then knocks him down again. After the pledge named, has anyone in Aurelia the right

to be inharmonial—has any one the right to infringe on the rights and freedom, or to seduce or enter in a conspiracy, or unfairly and underhandedly disturb our harmony? Those rules are for the general protection of our liberties, as can be shown by other rules—for example, rule CVII, says: Every principle held or custom practised by us shall be at all times open to a fair free criticism, etc., etc.

It is unfair and untrue to fasten on, or to attribute arbitrary and irresponsible powers to the Council, see rule XXXIV, it says:—The Supreme power may also by their majority, remove any member of the Council from office for which they consider he is not suited. In rule XXIX, is defined the root of Supreme power existing in the entire body of members. If so, the power that delegates it to the Council can also take it away. One should know all the rules as a whole, to judge fairly of them. See "Crumbs of thought," on things to be avoided, and it will be seen that we must be loyal to the laws of the land, be it on marriage or other question, in fact, the Government will take care of that, so that all prospective rules must await the sanction of outside laws. As to Free love I repudiate it, from Spirit-life Theodore Parker affirms that Free Love, is a philosophic and scientific impossibility.

Yours Fraternally,
WILLIAM YEATES.

EXPERIENCES IN SPIRITUALISM.

We print the following simple narrative from an honest but comparatively uneducated man, substantially as received, merely correcting a few errors in orthography, as an illustration of the class of manifestations occurring amongst the working classes, we think it will be read with interest:—

"My name is John Williams, an old Professional Plantation Singer and Coconut Dancer, I travelled in America when I was a boy and there I picked up my profession, and have followed it up ever since. In the old Country I have had plenty of experience behind the stage, and have seen all the wizards, and have played my part to assist them in their tricks, I have done the same in this country, and been "sprightly" to Professors Eagle and Reynold, I am used to all this sort of trickery, and would not give a button to see the best of them, for without apparatus and confederates they could not do their tricks. I must say I felt rather annoyed at those detectives going up to Castlemaine to expose manifestations, calling it swindling or fraud, they are no cleverer than any other men, they might hunt out a thief or spring a plant, but I think myself cleverer to detect the sort of fraud and trickery they expected to find, but now for my experiences. About three and a half years ago, I went down to Sandridge to witness some table rapping; it seemed rather strange to me that a table should move about and knock out answers to questions, as I had been told it did. You may depend "old sprightly" had his eyes at work to see if he could catch them, but it was "no go." What convinced me most was, the table answered my questions about my father and mother, which none of the company knew anything about, I am confident of that, so that made me think very strong, there was something in it above my comprehension, I was determined to fathom the mystery out. I therefore bought a small table for my wife and children to sit at, and at once set to work to find out the mystery, and we are still continuing till this day, so that we have satisfied ourselves there is no trickery about it, and would defy all the detectives that ever lived and their betters, to find any. I will give a few of the most striking manifestations that we have witnessed in my own home, perhaps you will doubt all what I tell you, no matter, think as you like and I can do the same. The manifestations are too numerous for me to relate in full, but I will just give you a few of them.

I have seen the table stand up on two legs and stop so, until I put my pipe in my pocket, with only one of my daughter's hands upon it, I have put the pipe on the mantelpiece, on the chair, on the floor, and every place I could think, but no such thing as "come down,"

I have pulled at it with such force, trying to get it down, that the table has cracked almost breaking the legs, but the moment I put my pipe in my pocket, the table came down quick. It was just like a dog watching for you to throw a stone. I have seen it dance to whistling or humming a tune, and kept perfect time, if I should change to quick time it was all the same, the table would change from sideways to endways and keep it up as long as I did, following me about the house. People heard the noise it made outside in the street, I have told it to go to my wife, as quick as thought it would run up to her and make a bow, I told it to go to my daughter on the sofa, it ran and jumped up on two legs and pushed against her so that she was frightened. I have held my hand and said "shake hands" it put one of its legs into my hand and gave it a hearty shake. I have sat in my chair and told it to go in the other room, and see if there was any one there, it has gone and returned, giving one loud knock for "no," which was correct, it also would tell me what I had in my hand; after this I told it to go to its place (which is against the wall,) and it would turn round and go right into its place, as well as if we put it there. One night it was trying to get up the wall and was a foot off the floor.

One night about eighteen months ago, my daughter said, "Father, I think I will try the planchette." "Do," I said. She sat down with her hand on the planchette for half an hour, when all at once, the candlestick began to shiver, like the lid of a kettle boiling on a fire; She said "Oh, father, look at this!" I enjoined her to keep on, and presently the planchette ran backwards and forwards, then she asked, "was there a spirit present," and it wrote "yes." She asked it it was related to us, and it said "no," she said we don't want any strange spirits, I said, "Ellen don't despise them let them come," then it wrote "you will not despise me," I said "no, God bless you," it answered "the same to you."

Question.—What is your name?

Answer.—Charles Dalking.

Question.—Where did you belong to?

Answer.—England.

Question.—What age were you?

Answer.—Forty years.

Question.—What kind of place is the spirit world.

Answer.—"Dear friend, if you only knew how thin the veil is between you and us you would be surprised." My paper was done, but I found a small piece, when it wrote, "dear friend, when you have more paper I will visit you again, good night," and the planchette ran off the paper. The most extraordinary thing is, that my daughter could not write a word herself. My married daughter used to laugh at us and remarked one night if she were to die, and if spirits could come, she would come back and let us know all about it, in a jocular way, but her words came true, she passed away November 28th, 1872. Her husband after her death felt the bed shake under him, when he told me about it. I thought it strange, so said "George let us try the table," so we put our hands on, and in a very short time loud knocks came on it, and answered everything. My wife was first to discover a bright light like a star on the floor, so she put down the blind and put the candle out, and there it was visible to all. A beautiful brilliant star with rays coming from it, the loveliest light I ever saw, and you can't imagine how glad we all felt, and tears of joy rolled down our cheeks. We lit the candle and put the table in its place, and while talking, (not one of us being near it), it gave four or five quick knocks as much as to tell us, she was there.

When we witness these things ourselves, how can we help believing. I should be very sorry to waste time in writing this if it were not true, it would be no benefit to me. When I tell people these things they laugh at me and tell me I am going out of my mind, but they can say what they like, it don't hurt me in the least. I am quite satisfied there is some power unknown to mortals. I am getting advanced in years, I must say since I became a Spiritualist I feel a better man in every respect, no fear of death, more straightforward in my ways, and truthful in all things, knowing that

angels are watching me, in fact I am afraid to do anything wrong and am always on my guard, I wish every man and woman felt the same. This is my first attempt to write for the world, and I almost feel ashamed as I am not much of a scholar. I was brought up in a Welsh school, and did not learn English, am only self-taught, but I feel as if I had struck a spring, the water is beginning to flow, and could keep on writing, if space would allow. I will make another attempt at some future time, should any of your readers wish to know more about my experiences.

All through life I've been in the dark
Until I found this precious spark,
To let it shine I'll do my best
Until I take my final rest.

Yours truly,

JOHN WILLIAMS.

TWELVE REASONS WHY NO RATIONAL BEING SHOULD USE TOBACCO.

1. The habit is at war with temperance. Tobacco is an intoxicant. It is a part of the merchandise of dram-shops and an incentive to drunkenness. The toper, rebuked by a professed teetotaler, with a quid or a cigar in his mouth, might pertinently respond: "Physician heal thyself."

2. The habit is a self-indulgence in flagrant conflict with the self-denying spirit of the Divine Founder of Christianity. It numbers among its slaves more than 150 millions of human beings. It hinders moral reform, and it impedes progress.

3. The habit is essentially filthy, and "cleanliness," says the proverb, "is next to godliness. Ladies of refinement involuntarily shrink from the man who chews, or snuffs, or smokes, unless custom has rendered them indifferent to these vile practices.

4. The lips of a tobacco chewer, or habitual smoker, are swelled and saturated with a disgusting poison, the gums are spongy and tender, and the whole mouth and throat affected by its use.

5. The habit of using tobacco is inconsistent with the character of a Christian gentleman. "St. Paul," Bishop Hooker tells us, "was emphatically a gentleman." Would he have poisoned the air with sickening smoke, or deluged the floor with liquid filthiness? Never!

6. The habit injures the voice. The smoker articulates huskily. The chewer often croaks. The snuffer speaks through his nose.

7. The habit is costly. Official statistics show that more money was spent for tobacco in the United States during 1871 than for bread—the staff of life. \$350,000,000 for tobacco in its various forms. \$200,000,000 for flour within the year!

8. The habit often lowers the self-respect of those who practice it. "I love my pipe," said a clergyman, "but I despise myself for using it."

9. The habit disturbs the regular pulsation of the heart. Tobacco users are thus in constant danger. Many fall dead suddenly.

10. The habit weakens the mind. It enfeebles the memory, paralyzes the will, produces morbid irritability, diseases the imagination, deadens the moral sensibilities, and is, therefore, an "assault and battery" on the nervous system, the intellect and the soul.

11. The habit is a rebellion against Conscience. Those who indulge in it know that it wastes time, money, strength, and life, and tramples on the laws of Nature, which are the laws of God. Hence it is a sin.

12. The habit is as contagious as the cholera. Every mature smoker or chewer infects dozens of youths with a desire to follow his pernicious example. Thus the evil spreads.

Bondsmen of "tobacco," break your chains! After a month of abstinence you will not care for the poison, and within a year after your self-emanicipation, you will loathe it. It is God's command that you do yourself no willful harm. For this reason, added to those already placed before you, give up the use of tobacco forthwith and forever.—"SHAKER AND SHAKERS."

A LETTER FROM MRS. E. H. BRITTEN.

The following letter was recently received by a friend from Mrs. E. H. Britten. With reference to the latter portions of it, our correspondent assures us that Mrs. Britten's impressions with regard to himself are to a certain extent correct, especially as regards the American tour which he has contemplated for some time:—

251 WASHINGTON STREET,

Boston, Mass., U.S. America,

JULY 2ND., 1873.

DEAR SIR.—On my return from a lecturing tour, I found your kind letter enclosing a bill of exchange for £5, in aid of the Western Star. I cannot express to you the gratitude I feel for your kindness, which comes to me all the more acceptable, as I stand at present completely tabooed by the great majority of the public exponents, writers, and committees, on Spiritualistic affairs, because I have determinedly opposed the infamy of Free Lovism and its constant association with the pure and holy teachings of Spiritualism.

I have been a great sufferer by the Boston fires too in many ways; besides burning up my books, plates, and the property of my shareholders in the *Western Star*, I lost a most valuable collection of anatomical plates and models, all essential to me in my lectures on Anatomy and Physiology, in short, it has been to me a great calamity, and that in a season of great trial, and had I not been a firm and zealous believer in Spiritualism, myself a Medium, and in constant communion with kind and consoling Spirit friends, I believe I should have sunk under the overwhelming nature of my misfortunes. I have been firm, untiring, and faithful for the truth, and the angels have been and are faithful to me; I am still in deep waters, but see the ray above me brightening, and have no fear of an ultimate triumph in every way, and in the meantime your present my kind friend, comes most acceptably, and also seems like a harbinger of love and kind remembrance from the land where help for the right never fails.

The letter you enclose I have sent to the only Medium I know of in whom I can place confidence. The time was when I could have answered it myself, but I have lost my power in that direction, or rather my Mediumship has changed. Now I know this to be the case with many other old Mediums who were once good and reliable, but who have either lost their power or (like myself) their force has been directed in other channels. The fact of the matter is, many of these persons have not the honesty to acknowledge their own deficiencies and still continue to seek patronage for gifts they do not possess. This occasions the vast number of failures that now hinder the path of investigation, and renders the communion most unreliable.

I know but little of the person I have sent your letter to. She was a good public Medium I am assured, but whether she still continues so or not I cannot say; I only know she seems to me the most reliable of any I can find, and if she fails, I do not know who to apply to. When the answer comes, I will send it to you with your letter returned immediately, but I thought it better to acknowledge your most kind enclosure at once.

I repeat I have no power whatever to answer your sealed letter, neither would I have you rely on what I am about to say, but it seems to me as if there were some opening for you to travel, that is, to go to California, then to America, and subsequently back to New South Wales, and that by doing so (if such an opening presents itself) you would do good to yourself and family.

There seems to be some female, near to you (still on earth,) who is not very happy; some one who needs care and kindness, for whom the spirits are much interested, and a bright little spirit, (a girl) seems even now to hover around me whilst I write, I urge you to cheerfulness and patience, with some ills which press upon you, and assure you that brighter days are

in store for you. I have written just as these vague impressions come, reject them if they are worthless or erroneous, but I just give them as they come. Again thanking you for your kindness to me and promising to send whatever I may receive as soon as possible.

I am Dear Sir,

Ever faithfully yours,

EMMA HARDINGE BRITTEN.

HARMONIAL PHILOSOPHY.

A LECTURE DELIVERED AT THE MASONIC HALL, MELBOURNE, ON HOSPITAL SUNDAY, OCT. 3RD., 1873.

By G. S. M.

"I have heard of a mystic organ
Which God's own hand has sealed;
Not a single note from its silent keys
Through long dim years has pealed.
But the hands of angels are searching
To waken the strains sublime,
That shall make sweet harmony
Re-echo thro' the corridors of time."

THE question, "what is this Harmonial Philosophy?" having been so often asked of me—and the difficulty which I have experienced in conveying in a brief but lucid manner an idea of what is understood by it, so as to satisfy the enquirer, and the general vague impressions entertained respecting it, have induced me to jot down my ideas upon it. Further, wherever I have met with an idea that seemed to embody the sentiment of that Philosophy I have not failed to make use of it, without reference to the source whence derived.

My aim will be this evening to give a brief, but I trust comprehensive, view of the leading principles of that Philosophy, and thereby furnish to the enquiring mind something like a tangible basis of its teaching, as understood by the adherents and advocates of that Philosophy.

Like its cognate question, however, what is Spiritualism? it is so vast, and so comprehensive in its application, that the greatest difficulty has been how to compress into the short space of thirty minutes a clear idea of what is taught by that Philosophy, and to show wherein it differs from the orthodox and secular schools.

It may be briefly summed up, however. It embraces all the formulated sciences, as well as those which may be termed the unformulated ones, including the science of the mind, psychometry, &c. "It is at once both a Philosophy and Religion; it supplies materials for the loftiest mind, and food for the meanest capacities."

Its Philosophy rests upon the phenomena of Nature; its Religion is based upon the yearnings of the human soul after a higher, purer life—a life of holiness and love, which are the out-pouring of the God faculty to hold communion with its Father God.

It stands forth on the broad platform of reform denouncing the tyrant and the despot, wherever found—denouncing injustice, deception, and fraud, whether found in the pulpit, the press, or the senate.

First, however, let me define what I mean by "Harmonial." As I understand it, it implies a *unity* in, and *accord with itself*; or, as the author of *Crumbs of Thought* defines it, "*it is a perfect unity, a happy oneness in all its parts.*" Observe here that the Harmonial Philosophy is founded upon an axiom so mathematically clear, that it requires only to be stated to be admitted.

It is a system of ethics which teaches that that state of being and action, which is in highest accord with all the known laws that move and govern the machinery of being, whether animate or inanimate, that state of being out of which shall evolve the highest and most lasting good to all, must be nearest to the true, that state we term *Harmonial*.

It imparts through the agency of natural phenomena the lessons of life and enjoyment, the perfect adaptability of nature to meet all the necessities of being; its power to sustain and control these laws, so as to evolve perfect concord, perfect harmony, as its highest results.

Again, it teaches that the so-called evils—rather *dis-cords*—which we see and know to exist around us, are not the results of *broken laws*, for no law can be broken, but the effects produced by *living under*, by *obeying*, the

lower laws of our being, the *sensuous* instead of the *spiritual*; the effect of living under laws *unsuited* to the growth and development of the inner and spiritual natures. That those discords and unhappy states of society are generally the results, not of any *direct, wilful* conduct on the part of the sufferers themselves, but that they are victims in the majority of cases. Sometimes from want of education, good examples, it may be from deception, or through having derived from their parents inharmonious, unhealthy organisms, so detrimental to purity of mind. It shows that circumstances altogether beyond the control of the poor sufferer himself have often moulded his habits, formed his character, and created the channel in which his life should run. In other words, the sins of his parents and of society are being visited upon him, and will be upon his, to the third and fourth generation.

When we see and know this appalling fact, is it not the duty of every lover of humanity to raise his voice in trumpet tones, as it were, to warn the people against the origin of the evils that are afflicting society, and carrying thousands, yea millions, to an early and horrible tomb?

See you yon poor wretch standing trembling at the bar for the violation of some law of society? Did we know his history we might find how much more deserving of pity is he than of punishment; left on the world's broad stage without, it may be, the congenial influences of a home, possibly without ever having known a mother's love, or a friend to guide his youthful feet into the paths of virtue.

Again behold you yon poor inebriate wallowing in sensualism and vice. How low he has sunk, till he can be hardly said to belong to the human family—see how he writhes in his agony of body and mind. Trace back his history and you will probably find that he too has become the victim of circumstances.

There is yet another feature. Do you see yon poor woman weeping as she goes? Ah! yes, you have seen many such. She has left her home, if home it can be called, where lies a sick husband and three small babes crying for bread. In her despair she has rushed in haste from her dwelling to a distance where she is unknown, for she is ashamed to beg from her neighbours. Watch her as she goes from house to house; see how she is spurned from door after door till her soul sinks within her; and she would fain bury her sorrow in the oblivion of death. But the thought of her little ones rouses her again to effort; follow her again in her maddened despair from house to house, heart-bleeding as she goes, till at length some kind friend supplies her with what will satisfy the cravings of her babes at home. In trembling joyous haste she returns, but to-morrow, and again to-morrow, the same story has to be repeated, till death takes them one by one away, and they are laid silently by on the narrow shelves of the tomb.

These are some of the ills and wrongs of society that the Harmonial Philosophy seeks to remedy, and to institute a state of society where ignorance shall be a crime, and where injustice shall not find a place, but where each shall live for all and all for each.

The Harmonial Philosophy seeks to raise man by *true* education, and herein lies the great want in all our public and private instruction, man should be taught the *first great lesson* of life, to *know himself*; then would he possess the key to his own salvation. He would then know how to avoid that proneness to err, that tendency to folly; often the results of being born into this world with unhealthy, inharmonious organisms, inherited from the unhealthy, inharmonious bodies, and undeveloped minds of his parents, and not as the Orthodox teach, the effect of Adam's transgression, the eating of an apple; miserable subterfuge; wretched invention, to get rid of self responsibility.

I hesitate not to say that the teachings respecting the fall of man and his redemption through the sufferings of another have done more to retard the progress of true development, and consequently true religion, than any one cause known amongst humanity.

Well might we exclaim—*when* will our public teachers awake to realise the wrongs they are heaping upon society by teaching such dogmas? When will they learn

that the blood of *this* and *future* generations will be required at their hands?

The Harmonial Philosophy denounces in no measured terms that social state which allows the seeds of poison to lie festering and rankling in the hearts' blood of society, and hurrying its victims by thousands to their tombs. It also denounces that social system which overlooks the *cause* of crime and vice while dealing with its victims. It reprobates that feeling which seeks revenge upon the offsprings of its own unhealthy condition, instead of seeking to *remove* the *cause* and *reform* the victim. It exclaims in the language of the poet—
"If ye knew the cares and crosses crowded round our neighbour's way,

If ye knew the silent story, quivering through the heart of pain,
Would our human hearts dare doom them
Back to haunts of vice and shame?"

Further, the doctrine that the future is one of unchangeableness, that as soon as man passes from this life his doom is sealed or happiness secured, and that the latter is to be obtained by a few moments repentance, before the final separation takes place, is alike pernicious and appalling.

That such doctrines are taught and effects produced, listen to the language of a criminal just about to pay the penalty of his crime:—

He says—"In God's justice I have been convicted, and am about to suffer the penalty. I acknowledge my sin against God, and I desire the forgiveness of Almighty God for this sin against Him. As I am about to pass into an endless and unchangeable state, and my future happiness or misery will depend upon the few moments which are left to me, I desire to confess to the Almighty Father of all goodness and mercy the sins of my whole life, that I might not fail to find mercy at his hand, for Christ's sake, and not be condemned at the last dreadful day of judgment."

Such are the doctrines taught and the sentiment inculcated from infancy to youth, from youth to manhood. It is the early lessons instilled by erring teachers into the infant mind. Alas for error so disastrous to true growth; and thrice unhappy they who hug it as an excuse for their actions, and in the hope that a few moments of repentance will atone at last for a life of crime. The *kismate* of the Mahomedan was never more fatal to true progress.

But the inharmonious state of social life is only what must of necessity arise from the teachings which have been forced upon Society for the past 1800 years. There could be no other results arising therefrom. There is no teaching so pernicious as that which takes from man all responsibility of his acts; that he can avoid the consequences of a life of sin by a few moments sorrow and repentance at last. Further, there is nothing that will make man so reckless, so helpless, and so hopeless, as to tell him he cannot think a good thought or speak a good word of himself.

"But I see the dawn of that Golden-age
Which Bards have sung with deep regret;
It stands as *past*, in his'ory's page,
But, I perceive it is *coming* yet:
The Iron-age, I allow, is done;
But, the Golden-age is yet to Come!"

Yes the dawn of a brighter future appears; already, is it shedding its glorious influence everywhere. It is permeating society, loosening the fetters of imprisoned thought. And none are more conscious of this than the defenders of the crumbling theologies themselves they feel that this mighty fabric which has held its sway for so many centuries is falling into ruins; and what is most cheering and hopeful in all this is, that it is the intellectual classes of society that are being most affected by it. "It makes the greatest advancement in intellectual soil." Hear the opinion of the Venerable Dr. Duff, the greatest living authority in the Presbyterian Church, according to the opinion of an English religious periodical. Speaking of scepticism he says:—

"We have the Celtic, and the Anglo-Saxon sceptic; we have the peasant, the shepherd, the miner, the artisan, the tradesman sceptic; we have the master and the servant sceptic; we have the mercantile and the agricultural sceptic; we have the medical, the legal, the clerical, and the engineering sceptic; we have the squirearchical, the

aristocratic, and the statesman sceptic; we have the juvenile, the adult, the octogenarian, of either sex, sceptic; we have the literary, the philosophico-metaphysical, the geological, the astronomical, the antiquarian, the ethnological, the polyglot or linguistic, the novelist, romancing or imaginative—the mammon-worshipping, the carnally minded, the vicious and intemperate, with sundry other nodescript species and varieties of sceptic. And, what is most notable, each and all of these have their own special and appropriate literary channels for the dissemination of their manifold and many-coloured scepticisms.

But to return. Scepticism of every form, and complexion, and degree has, as remarked by the aristocratic authority already quoted, 'been naturalized in modern society.'

Why, the very air we breathe, the water we drink, the food we eat, the raiment we wear, seem all to smell of scepticism. Wherever we go, wherever we turn, we are sure to be confronted with sceptics and scepticism.

And it cannot be denied that by far the majority of the ablest and most powerful of our periodicals—quarterly, monthly, fortnightly, weekly, and daily—though by no means exclusively, and often not mainly, devoted to the interests of scepticism and infidelity, do yet, ever and anon, contain articles of an anti-biblical, anti-evangelical, kind, or of decidedly irreligious or anti-religious tendencies. Now these are, in general, circulated widely, if not universally, among the upper and middle classes; and the sceptical or infidelizing sentiments inculcated therein do filter through the minds of myriads of the educated and intelligent, and leave behind them a slimy and nauseous deposit of half-belief or total unbelief. There is also an abundance of separate works of the same description by writers of the highest mark and influence, such as the Duke of Somerset, who, though erewhile a responsible Cabinet Minister, did not deem it beneath his dignity, in presence of the peers of the realm, haughtily and arrogantly to express his contempt for Christian missions and Christian missionaries, and has now rushed to the forefront, and joined the advanced ranks of the assailants of the Bible and its divinely-revealed verities. Then we have a whole phalanx of literary and scientific men, whose anti-biblical works, or works with anti-biblical tendencies, percolate freely through the upper strata of society, leaving behind them a choice selection of strong doubts and unbeliefs—the stronger, as we may presume, having succeeded in devouring the weaker. Now, broadly speaking, to these, in point of literary and scientific power, we have nothing comparable, in the interests of the Bible and the Christian faith." What an appalling admission. Hence we may safely say its days are numbered.

But to whom is this downfall to be attributed. Is it not to the teachers of that system themselves. Read the reports of Charles Clark's sermon as reported in the papers recently—when, as he puts it, he improves the opportunity afforded him by the Wardil case. It is by these and similar teachings that the thinking man is driven from the Church.

Did time permit, it would be easy to trace the course followed by the majority of those who have become free-thinkers. They are first appalled at the outrageous teachings which they hear from the pulpit; they know that such are contrary to reason, contrary to experience and contrary to the lessons taught by nature. They, therefore, leave the Church with disgust, and seek to find elsewhere that which was not to be found in the so-called Church of Christ. They join the secular school; their progress has commenced, and now they search for truth, for the love of it; no longer, however, measuring it by the standard of their pre-conceived notions, but by the standard of acquired knowledge.

The teachings of this school may be said to be truly harmonial so far as they go. They are purely humanitarian, and truly elevating. Read the early teaching of Robert Owen. In his latter days he was a spiritual harmonialist. Study his life and character, sayings and doings, and I am sure you will find no character more truly noble and sublime; and all his teachings are calculated to elevate man, to make him a better citizen, father and friend. This school teaches the brother-

hood of man, and points out a way how man should help his fellow man—which is by helping him to help himself.

Whilst it admits the necessity of charity (such as we are this day called upon to remember) it repudiates it as one of the curses that afflicts humanity, and seeks to bring about a state of society where none shall be needed. Do not, however, misunderstand me.

It adopts the present system as the best, perhaps, that we can hope for, till we see the causes removed; till then the needy deserve our kindest sympathy and aid—not, however, as charity bestowed—but as a *right due* to them from those who have *more than enough*. Pointing out that it is the privilege and duty of every lover of humanity to help to bring about a more natural and more harmonial system.

It must, however, be admitted that the teachings of the secular harmonialist differ very materially from those of the spiritual harmonialist.

The former confines its teachings to those subjects which concern this life only; while the latter deals with those also that affect the future state of being.

The Secular Harmonialist may be said to teach the material side of the Harmonial Philosophy, while the Spiritual Harmonialist takes up the thread of being and extends it on and on into an unending hereafter. Showing that life once began can never be extinguished.

While the Secular Harmonialist teaches the brotherhood of man, the Spiritual Harmonialist teaches also the Fatherhood of God. That unity and concord prevails throughout all nature, "that all nature is but one Harmonious whole, whose body nature is and God the soul."

That unity and concord should and will eventually triumph where all is confusion and disorder; that the basis of all existence cannot have one law for one portion of his family and another for another; that perfect justice shall yet be the lot of all, that "tis man alone the difference sees, and speaks of high and low, and worships those and tramples these while the same paths they go."

That man's mode of settling his fancied wrongs is barbarous, and only a relic of undeveloped states of being; that it is irrational, unjust, and contrary to the principles of right; that it is better to *endure* wrong than to *do* wrong—to suffer rather than to cause another to suffer; that the world should have learnt long ere this that "justice to all, Red white and black is the highest statesmanship, the greatest political economy, the safest foundation of government, the surest guarantee of peace, liberty, progress, civilization, and order, the grandest conception, the most sublime action, and should be the greatest pride of a people."

Again—it teaches, I say, that Nature is but one grand whole; that there is no such things as different kingdoms; but that all, all that does exist in and throughout nature is united in being with every other thing in nature; that the roots, the trunk, the larger and smaller branches, the smallest twig, leaves, flowers, up to the fruit itself are all dependent on each other for existence and symmetry, that is, every so called department of nature to every other department of nature throughout all its ramifications, from the most gigantic to the most minute, whether in the mineral, vegetable, or animal kingdoms, all and each being dependent upon something outside itself, and each great branch being dependent on the basis of all existence for its existence; just as the notes of a musical instrument depend upon its construction, form, and symmetry, as well as the relative position of each part, for its harmony.

It also teaches that there is no such thing as this world and the other world, but that it is our limited senses that detaches the one from the other; that that which we *BEHOLD* with the physical eye, and that which through the bud-like state of our faculties we are unable to perceive is one, that no separation line, no distinct line of demarcation any where exists; not even death itself (so called) being a boundary line; for experience shows that there are those still living in fleshly bodies to whom the spirit-world is as open and palpable as is the physical world; that life in all its stages, in all its individualised creatures is one of continuity; that once

an organised being, its existence through all time is ensured; and that it will be one of continued unfoldment, increasing in enjoyment as the capacity to enjoy is enlarged; and pointing to an eternity with its infinite glories stretching out in mellow radiance before us, where those whom we have loved and lost are standing beckoning us onward and upward to the glorious and matchless splendours of the summer land.

"Where the soul shall still live on,
As unnumbered cycles run,
While each planet-circled sun
Pales and fades away,
Knowing sorrow nor decay,
Higher still progressing,
Purer joys possessing."

A charge is sometimes brought against this philosophy to the effect that it is calculated to encourage immorality, vice, and crime, because, as our opponents say, there is nothing in it to deter them from it, as it does not point to a future punishment. Nothing could be farther from the truth—nothing more contrary to fact—as everyone who knows anything of its teachings well knows that if there be one lesson more than another, constantly and persistently inculcated, it is that as a man sows so shall he reap; that if he sow to the flesh and material indulgences, he shall reap the reward of his folly.

Further, it distinctly points out and constantly reiterates, that the object of our material existence should be to lay a foundation for that higher destiny for which we were created, and that our lives from the cradle to the grave should be one of progressive development. And that those who do not so live are retarding their own progress and will have to suffer for it.

Let me illustrate what I mean. Suppose a ball falling from an elevated position to the earth; its velocity will be increased in proportion to the distance through which it will have to fall. So with the soul of man in its race, it speeds in its progress with ever increasing rapidity. But if the ball should be arrested in its course, it would lose a momentum it could never recover. So the soul having its progress arrested, must feel to eternity the loss of that momentum which it can never recover.

I mean though the ball, starting again after its progress has been arrested, may at a certain distance regain the same momentum it had obtained when stopped, yet at that distance it cannot have the augmented velocity it would have had had its passage been unimpeded. So it is with the soul in its advancement in knowledge, and more particularly is it true of the soul while laying the foundation of its progress in its material existence.

No matter what the cause that arrests the flight, whether it be from the want of light or the abuse of that light when furnished, the effect is, more or less, the same. That the laws which govern his progress cannot be violated, that the soul cannot be turned aside out of its direct course without suffering unhappiness more or less according as the violation of that law is wilful or accidental.

It is so with any law that governs our material existence. If you thrust your hand into the flame it will burn you, and cause you pain, and the pain will be augmented in proportion to whether it was accidental or wilful. And this law may be said to govern our whole existence in its *casual* and *minute* parts as in its *totality*.

I hope I have made myself clear, for I wish to show that there is more in the teaching of this philosophy to deter man from immorality than there is in a system that holds up as a deterrent the bugbear of a future hell, that few heed and less believe.

In conclusion, I would repeat that this philosophy seeks to inaugurate the long-promised age of love and good-will to man; and points to the not very distant time when "angels shall walk hand in hand with regenerate humanity." And this time it seeks to hasten in, by inculcating a higher, purer, social system, a higher and purer religious life.

It cries, in the language of Tennyson,

"Ring out the old, ring in the new,
Ring out the false, ring in the true;
Ring out the grief that saps the mind,
Ring in redress to all mankind."

SPIRITUALISTIC MANIFESTATIONS IN NEW ZEALAND.

From the *Otago Witness*, Sept. 27th, 1873.

TO THE EDITOR.

SIR.—Some discussion took place in your columns during parts of March and April last, respecting these phenomena. I was then taunted thus. "Mr Thomas Allan, whose ghostly light remained so long under a bushel, suddenly astonishes the public by averring that he has the long sought for evidence in convincing abundance in our very midst. Humbly asking permission to see and be overcome—when lo! the conquering hero suddenly collapses. He kindly tells me to form a circle," &c., &c.—[See Dr. Copland's letter of the 4th April.] For the purpose of showing the worthy Doctor the phenomena, not personally, but through one of the most scientific and trustworthy gentlemen in our midst, viz., Professor Macgregor, who at that time quietly asked me if I could show him the phenomena, which I promised to do if possible, I arranged a circle, or rather was allowed to join another family circle, and "diligently enquire after truth." I can now inform my worthy friend the Doctor that I have seen my friends mount the table, and also sink beneath the table, and not under the influence of ardent spirits, as the Doctor may have seen his; but by the will and power of some intelligent force, which, until the Doctor enquires after it, and gives the world proof to the contrary, I will call intelligent spirits, to be seen, handled, and conversed with. I sent Professor Macgregor an invitation to attend two different sittings, or when he pleased; but, through force of circumstances, he was unable to do so. I therefore enclose an account of one séance, and will supply other two out of a number should you see fit to publish them.—I am, &c.,

THOMAS ALLAN.

Dunedin, 20th September.

Séance held in Mr. F.'s. Night cold and frosty. Present—Mr. F., Miss F., Masters F. Miss M. Mr—, Mr. Mac., and Mr. and Mrs Allan—being Mrs Allan's first sitting.

As soon as the circle formed, the table communicated by raps, distinct and clear, and intimated that it wanted a song. Miss F. sang "Sweet Spirit, hear my Prayer," the Intelligence neatly rapping out the time on the table, and at the end rapping applause. Another song was then asked for; and on asking Mr. Thomson (the name the Intelligence gave himself) to rap out the time, he rapped out distinctly the time of "What are the wild Waves saying?" This he appeared to enjoy, rapping the time carefully, and during the song he rapped applause, and at the conclusion long and loud applause. Mr. F. here asked—"Mr. Thomson, will you show us some phenomena?" He rapped out—"Sing." Mr. F.—"Who is to sing? Is it I?" Table—"No." Mr. Allan suggested Mr—, and the table immediately answered "Yes," loud and quick. Mr—, then sang "Oh, my darling Nelly," to which the time was beaten in excellent style, and long applause given. Mr. F. again asked our friend to show us phenomena, but he again rapped out "Sing." Mr. F. said—"Well, Mr. Thomson, if you get a song, will you show some good phenomena?" He now told us that he wanted three more songs, and as two of them were comic, there was no little amusement, especially when he rapped out the dancing chorus to "Cheer up, Sam." He also asked for "Jessie's Dream," and here his powers were shown beyond anything I had before ever dreamed of. The time to each verse was beaten neatly, the accompaniments were also correctly and carefully done, and where in the song it speaks of the "cannon's roar," the raps were loud and imitated the artillery.

After all the songs were sung which were asked for, the table waved about, rocking from side to side as a ship would do in a storm. It raised itself off the floor, turned a somersault, and went to the ceiling feet first, dancing its feet on the roof, and after awaying a few

times, came gradually down, turned over, and was set down where it was lifted from. As soon as the table was on the floor, a chair came up on the centre of the table over Miss F.'s head, which it touched, and at a request went down again. It was then asked to be put so quietly on the table that we could not hear it, and it was there before anyone in the room knew, and was taken away the same way. Mr. Allan now asked, through the table, "Will you allow Professor Macgregor to be introduced to see you?" The table quickly answered, "No." Mr. M. said, "Will you allow Dr. Copland?" The table: "No." Mr. M. repeated the question, "Will you not let Dr. Copland?" and the table here raised itself, and came down with such an emphatic "No," as to set us all in a roar of laughter. Mr. Allan had explained that he had promised to introduce Professor Macgregor for scientific purposes, and the table quietly rapped out, "Yes." Mr. F.: "You will welcome him?" "Yes." "And show him something?" "Yes."

For a few seconds all appeared quiet, and we supposed it was gone, when knocking was heard in some part of the room, and the sofa was pushed out from the wall and again pushed back. Mrs. Allan exclaimed, "Oh, Jessie, I see a figure over about the sofa, rising up towards the roof!" Jessie, turning round, exclaimed, "Oh yes, don't you see it, father?" Mr. F. expressed his surprise that he could not see it. Mrs. A. now described the figure of a young man of about 22 years, dark hair cut short and shed to one side, bright eyes, and a pleasant smiling countenance, and Miss F. also described it the very same. Mrs. A. told us, "He is moving up to the corner of the room," and then added that he had gone down and was sitting on the sofa—that he was up and coming round the circle, towards Mr. M., who now showed signs of trancing. She then said: "He is standing beside M., lifting up his hands and fetching them down over his head." M.'s face was quite lighted and visible, and he was sound asleep. She also described this spirit as going away round toward Jessie, and again coming towards M., and looking over his shoulder and smiling to her; and that his eyes were so bright and glad like, and his motion of a wavy fleeting style, and half way between the roof and floor. She and Jessie now described other four forms standing near Mr. F., and from the description Mr. F. said they were his sisters, brother, and father. In answer to questions, they nodded or shook their heads so distinctly that both seers described them together. Miss F. now described others coming in view behind Thomson (one after another, seven in number), and told us who they all were, she having known them. (I miss this part as it concerns residents in town.)

Mrs. Allan described Thomson as standing beside M., and making passes from him towards the other figures. She now told us that he was leaning over the table, with his hands crossed over it, shaking hands with Jessie, and offering her one, which she did not take. Jessie, however, exclaimed—"I have a hand in mine! How soft and nice it feels!" At the suggestion of some one to hold it, she said she would, but immediately exclaimed—"Oh! it is gone; it is melted all away!" Mrs. A. again described the spirit as standing beside M., and writing on his left hand with the right, and pointing towards the table. She said—"I think he wants to write." Miss F. said—"Do you want to write, Mr. Thomson?" The figure nodded in reply. A pencil and paper were obtained and laid on the table, when Miss R. exclaimed—"The pencil has come into my hand." She held it a short time, but did not write, or feel inclined to do so, and put it in the centre of the table, when Mrs. Allan exclaimed—"Oh! the pencil is quite clear, and writing on the paper!" Jessie said, also in astonishment—"He has written 'good night!'" and on breaking up the circle, "good night" was seen plainly, although faintly, written across the paper diagonally. Both Miss F. and Mrs. Allan expressed surprise that they were all going off out of the room by the door, but the door was shut.

During this sitting almost all in the room were touched by Thomson. The séance lasted 21 hours.

TO THE EDITOR.

SIR.—I enclose you another séance, should you find room and see fit to publish it; and as the next is a very brief one, I will annex a few notes of certain peculiarities which have been witnessed during our sitting, for the study of any who are of a scientific turn.—I am, &c.,

T. ALLAN.

Séance held at Mr. Allan's, Cumberland street, on Friday, 12th September. Clear, pleasant night. Sitters same as formerly, with the addition of Messrs. G. and Alexander Allan, nine years.

On taking our seats, it was proposed to form a chain circle around the table (a small card table), only one or two placing their hands on it. Almost immediately, rapping was heard, and our friend Thomson (who appears to guard Miss F.) intimated his presence by asking for a song. The singing was nearly the same as formerly, except that he chose different singers and different songs, only "What are the Wild Waves Saying?" and "Jessie's Dream" being re-demanded. The table then swayed, rocked, went to the ceiling as formerly—but with this difference: none of the sitters were touching it. Very shortly after Mrs. Allan (who appears to be our strongest seeing medium) said: "There he is, one beside you, J." Mr. F. asked: "Is it Thomson?" Mrs. Allan answered: "I do not see him plainly yet; he is standing between J. and yourself"—but shortly after added, "He is going towards Alexander." The latter was now lifted off his chair, which was taken back to the wall of the room. Mrs. Allan here exclaimed, "'Tis Thomson! I now see him so plain. He is looking straight over at me. His eyes are so bright and smiling." She then described him and his movements in different parts of the room, and told us that he was over at a box in the corner of the room where there were some books, an album, a concertina, and a heath in bloom. He rapped for the alphabet, which Mr. F. called over, when he spelt out—"Jessie must sit back from the circle." This she did, and immediately exclaimed, "There's a book on my knee," which we found to be the album. Under the album was a small china dish with pins in it, and on her head, to her own annoyance, there was a woollen mat with the wool hanging down over her eyes, which caused some good amusement. After sitting a short time, the concertina was lifted off the box, carried through the room, attempted to be played, and placed on her knee, and after a few attempts it played the first stanza of a waltz. It was then taken off her knee (or rather from the front of her knee, as she said it was there, and that she was almost forced two or three times to put down her hands, thinking it would fall, as it swayed and rolled), and quietly placed on the box.

There was now some conversation with Thomson through the table. He showed himself to Miss F. and Mrs. A. and Mr. M., moving about the room, shifting the chairs, and giving Alexander his back, placing it so as to strike his legs, bringing him into a sitting position in the chair. Mrs. Allan now saw and described another, along with Thomson, whom she described as a young lad, dark, and of stout build, with his hair worn in a heap on the front of his head, as if turned up or shed from both sides. Miss F. and Mr. M., who also saw him, told us who he was—he being one of the seven who was formerly seen. Mr. M. also described a strong bright and powerful-looking spirit opposite him—and which was not seen by the others—and said that he appeared to beckon him away from the circle. At the same time Mrs. Allan told us that Thomson and the other were over at the box. Mr. F. said: "Are you there, Mr. Thomson?" when immediately he rapped on a hook on the wall. Mrs. Allan now exclaimed: "They are touching the heath!" and Jessie at the same time said "the heath is on my knee." Mrs. Allan added, "It is Thomson! He is beside you, and his hand is among the blooms of the heath," which were heard rustling, and the bells from off it began to fall on the table. Mr. Allan told the spirits not to fear for the plant as he had given it to them, and told them to break off the flowers, and give each of us one. As each one asked it, it was put into

their hands—little Alexander getting three pieces. Mr. F. asked if they could lift the flower on to the table, when immediately a thud was heard, and it was found that the heath was on the table, but out of the flower pot, which lay on its side by it; and the pin with the name of the plant was put into Mrs. Allan's hand, along with a lot of tulle lace. The heath was now put back on the box, the table rapped for the alphabet, and the sentence was spelt out—"Give the flower to Jessie." I think it right here to add that all the flowers, except one good spike, were broken off the plant, and that Jessie got the plant as ordered.

There was now a proposal to lift the table out from the centre of the circle and put it back, as the phenomena were getting powerful—the table was broken with a knock from Thomson—which was done, and they now showed themselves in among us, moving the chairs and tilting the sitters off, and wheeling the chairs with heavy men right round with the rapidity of lightning, touching many of the sitters. After M., who is a powerful man, was up on his feet, he was instantly tripped up and fell on the rug in front of the fire.

After the sitting was over, Mrs. Allan said to me, "I am wondering where that lace came from. There was none like it except on my daughter's hat, but it is in the box." I proposed to see, and after lifting down all the books, album, concertina, &c., and opening the box, which was locked, the piece of lace was found torn off the hat, and answered exactly to where it was torn.

Throughout the sitting there was no trancing; all chatted, laughed, and enjoyed the phenomena.

TO THE EDITOR.

SIR.—The following is an account of a séance held in my house, in Cumberland-street, on 12th September. Sitters: Mr. and Mrs. Allan; William, aged 11 years; and Alexander, aged 9 years:—

The sitters sat for a short time, during which various spirits announced themselves, but were sent away. One of them was an old man, whom Mrs. Allan had known when a child, an old reprobate for drink, and who said he was not happy—a rare answer to get. Our friend Thomson then announced himself. We knew it to be him, from his style of moving the table and rapping. After some conversation (he being very intelligent) he began to be playful. Something was heard jingle on the table, and on turning up the light, proved to be one of Mrs. Allan's ear-rings, she being quite unaware of its being out. She replaced it, and shortly after the same jingle was heard on the table. She exclaimed, "That is my ear-ring again!" and giving her head a shake, ascertained that it was the other one. It was proposed to let it lie, and see what would be done with it; when very soon she exclaimed, "Oh! the other one is gone also"; and the one on the table was away too. After waiting some time, and asking what the spirits intended doing with them, &c., we called the girl who was in the kitchen to fetch a candle, and just as the light shone into the passage, the ear-rings were heard jingling through the room towards my left hand, going round past Mrs. Allan, and dropping at her feet, where she got them both together.

The girl was asked if she would like to stay in the room, and did so, placing her hands on the table beside and partly over Mrs. Allan's, covering her ring, which is so tight on that I could not get it off, when immediately something was heard fall on the table, and quickly another. These were found to be Mrs. Allan's ring and a small coin out of Alexander's pocket; they both being quite unaware of either finger or pocket being touched. Both ring and coin were afterwards taken away off the table, and just before breaking up the circle, the ring was heard to drop on the floor behind Mr. Allan, and the coin on the looking-glass.

Our friend now rapped on the floor. Mr. A. asked, "Are you below the floor?" The answer was, "Yes." "Do you live down there?" "No." "Where then?" "Up among the stars?" "Yes." "In a star?" "No." "In the moon?" "No." "Are you not the man in the moon?" "No." "Good night," and he was off.

I now append a few notes.—

The spirit writing "good night," as also "we are all happy," which I overlooked in my notes as describing the first séance, as well as the writing through the medium, had faded completely from the paper a few days after being written.

Mrs. Allan and the other mediums describe a feeling of welcome and pleasure on seeing the spirit forms, and quite opposed to fear. Mrs. Allan also says that while M. is in the trance state there arises or emanates from his head and face a white misty substance like vapour rolling over on to the table. That while the spirit forms come near any of the sitters, their light shines upon them, making them plainly visible and light.

During one sitting, when Thomson was asked to show himself to all the sitters, he tried hard to do so, when all in the room could see the halo of dim light around the figure; while the seers were enabled to describe him most minutely.

On asking one of our spirit friends to let me feel him shake hands with me, a feeling as of a warm thick wind came direct into the palm of my hand. I have also felt, that when the forms were described as being near me, there was a peculiar sensation as of wind flitting around the face, neck, and hands.

At one sitting Mrs. Allan described a very tall, dark figure, standing in the room, and M. also described him, and told us who he was; but shortly after Mrs. A. saw him he moved slowly round towards her, and from his very dark and sorrowful appearance she expressed fear. When Mr. A. said, "Will you go away from Mrs. Allan, she is afraid?" He moved away back—back, and went away altogether, when immediately two bright female forms appeared—so bright that the light around them was seen by all the sitters.

At one sitting, when Mr. M. was entranced, when the circle was over, he said to the sitter next to him on his left, "What is wrong with your arm?" "Nothing," was the reply. Mr. M. said, "It appeared to me while in the trance that the sinews were lumpy or knotted." The gentleman said, "There is nothing wrong that I feel; but I have had rheumatic fever twice, though not here, and I felt it then." Mr. M. told us that often while in the trance state he could see the right of the sitter on his left quite transparent, and that his arm was as he told him.—I am, &c.,

THOMAS ALLAN.

SPIRITUALISM AND ANTHROPOLOGY.

BY WILLIAM HITCHMAN, M.D., LL.D., F.L.S., PRESIDENT OF THE ANTHROPOLOGICAL SOCIETY OF LIVERPOOL.

IN the initial process of phenomenal evolution, revealed to us by the splendid discoveries of organic science, we cannot but observe in the free light of catholic, impartial enquiry, that there is, and must be, the primal cause in *spirit*, or potential factor of Supreme Will, in which, and of which, chemico-physical forces are—so to speak—but molecular means to the Divine end. Possessed of free light, each unbiassed truthseeker shall hereafter be privileged to deal with psychic phenomena of modern Spiritualism, altogether transcending those of mere animal existence, as those of organic life transcend those of chemistry and material attractions, or as the natural laws of chemical affinity, in their turn, rise superior to others, in the department of mechanical philosophy. On a *prima facie* view, for example, of the scientific relations of brain and mind, the resemblance between the *genus homo*, and the anthropoid *mammalia*, is extremely close. *Inter alia*, the chimpanzee, by cranial and dental structure, the orang by its details of cerebral organisation, the gorilla by anatomical and physiological conformation of upper and lower extremities, and the like. Nevertheless, as we advance in the study of organic nature, we find that quite independently of the vast difference that exists between them, universally, in attitude, gestures, movements, profuse clothing of hair, and facial diagnosis—which relegates the most human-looking ape, at once and for ever, to the fixed, inexorable brute creation, or animal kingdom proper, there are other positive and negative characters which pertain to the science of ourselves and, as it were,

zoology in common. Each animal, being duly considered, is fundamentally co-ordinated with an exclusive sphere of natural action, whereas man—the *spirit*—an organic outcome from the same causation as regards mere physical basis of life and mind is, himself, adequate to the analysis of his own sensations, emotions, passions, will, choice, and character, and their present connection with protoplasmic matter, as well as absolute totality, spiritually, mentally, physically. Combining together physiological and psychological studies, in the wide domain of natural history of man, with a view to their advancement by reciprocal illustration, we find organic philosophy has an interest, or magic charm, peculiarly its own, in life, death, or resurrection. Mental actions, biologically, are the vital actions of living germinal matter, but not the exclusive product, as affirmed by Dr. Tyndall, of “a molecular condition of brain!”

Animals low in the scale of organisation, as *Planaria*, *Polypi*, and *Annelida*—for instance, the *Naidæ* and *Nerides*—propagate their species by spontaneous division; and, moreover, each portion of such animal may be divided and subdivided over and over again, meanwhile continuing to evince a separate will and special desires; and that, too, be it remembered, without any definite molecular condition of brain at all. Cells themselves are merely protoplasm, yet differ materially, in a scientific sense, as may be judged from the fact that some contain glycogen, some cholesterine; others are endowed with protagon, myosin, &c., &c. The atomic composition or organic principles may be enumerated as follows:—Starch, $C_{12} H_{20} O_6$; gum, $C_{12} H_{11} O_{11}$; sugar from the sugar-cane, $C_{12} H_{22} O_{11}$; sugar of milk, $C_{12} H_{22} O_{11}$; sugar of grapes, $C_{12} H_{22} O_{11}$; thus showing that they all consist of carbon and the elements of water, but in different proportions. The juices of vegetable nutriment of animal bodies contain only three nitrogenised substances—viz., fibrine, albumen, and caseine, precisely identical, too, in their natural composition, and properties, with the fibrine, albumen, and caseine derived from each organic structure of the animal kingdom, whose fleshly soul, like that of man himself, is molecularly constituted of $C_{18} H_{36} N_6 O_{14}$. Withal, such is the everlasting phasis of organic matter, that even sugar, to go no farther in this direction, the crystallisable substance most widely distributed in organised nature, may be at once changed by nitric acid into a deadly irritant poison, whose action on the human stomach, heart and nervous system, is so fatal in its influence that, unless immediately removed from the body by means of the stomach-pump, the unfortunate recipient, whether monarch or mendicant, will be speedily converted into water, carbonic acid, and ammonia.

Again, falling back, by way of recapitulation, upon the higher department of organic philosophy, and with entire independence, as it appears to me, of the vexed question, whether the *different* brains of mankind derive their material origin from one primordial germ or several primordial germs, I have seen in the negro exalted aberrations, in form of talent, allied to genius, flying off, as it were, at a tangent, from the general organic type, like unto distinguished Europeans themselves. Individuals moreover, of the Caucasian variety, have hair as crisp, and woolly as that of “God’s image, though carved in ebony.” The negro conformation of both head and face, likewise, occurs amongst true Europeans. Besides the ordinary oval form of the human cranium may be found, in each large town at home and abroad, skulls of purest elongated and quadrangular forms—examples, in truth, of close sporadic approximation to the special Ethiopian and Mongolian types. We know, too, that the capacity of the cerebral cavity of the cranium is often exactly the same in different kinds or races of men, how vastly different soever the mere external forms of skulls may be, osteologically. And, what is more, as a matter of medical observation or surgical experience, this alleged molecular origin, and physical identity of brain and mind, is altogether untrue, as belonging exclusively to the attraction of cohesion, exhibition, and chemical affinity. *The deathless spirit of Man is not unfrequently awake, nay active, within its own nature, amidst suppurative disorganisation, and, it may be, putrid decomposition of hemispherical ganglia, sensory, and motor.* I affirm,

therefore, that mental science proves, by these very immaterial operations, that *all* thought, sense, and emotion, yea, every fact of human self-consciousness, are not “invariably” dependent, for spiritual existence, on the physical phenomena of organised cerebral fatty matter. Were “the things of the spirit” ordained otherwise than modern Spiritualism demonstrates, how could we explain scientifically or rationally, the magneto-spiritual sense of vision, for example, by virtue of which have been seen clearly the minutest details of our common humanity, in time and space, even when distant more than 3000 miles, as now proved demonstratively by photologic relations? Verily, psychic force and modern Spiritualism are matters of highest and profoundest import, and mightily concern the best interests of all mankind,—alike the white intellectual Caucasian, with large cranial cavity and small face, the jet-black African, the red man of America, the yellow Mongolian, the brown South-Sea Islander, the gigantic Patagonian, the dwarfish Laplander, or finest Grecian forms of rarest beauty and most exquisite proportion, as well as fairest colour, whose peripheric sensibility, arising from the peculiar conformation of outward integument, and tactile *papillæ*, are the physical equivalents of the sense *geometrique*—and scarcely less, the flat nose, thick lips, retreating forehead, and advancing jaws of the Austral Negro, or “Sidney Bulldog.” Surely, such scenes and foretaste of spiritual life, liberty, and love, as are now witnessed in the Metropolitan and Provincial seances, cannot prove false to the yearning aspirations of each anxious inquirer after another and a better world. *Res rebus quantum distant!* Things molecular, I say, philosophy tells us, are but the preliminary steps from matter to spirit; they may condition it for the temporary purposes, or passing materiality of this our planet—from a genetic standpoint—but Spirit conditions *them*, teleologically. Yes, majestically does spiritual philosophy now look upon the furious storms yet gathering in the gloomy horizon of *ex parte* physical or materialistic science (and its causative fragments of molecular genesis or meteoric stones, as sole origin and nature of mankind), and cannot be shaken. And serenely she *will* look, as a heaven-born angel of purest light, nay, calmer and calmer, as looked Schiller on death, when, Swan-like in dying, he sang his last song, TRUTH lighting up the brilliant vista of yon spirit-shores, new heavens to scan, brighter and more beautiful worlds to see and know, in the endless harmony of God’s loving Providence:—

Ruhig und ruhiger. Vieles wird klar und verständlich!

THE PROGRESSIVE SPIRITUALIST AND FREE THOUGHT ADVOCATE.

THE first number of the above “Weekly” is before us. It is excellently got up, and contains several interesting essays. Some of the articles bear rather severely on the orthodox systems of religion, but are logical and pertinent. The journal should receive the cordial support of the Secularists as well as Spiritualists. We wish it every success.

ITEMS OF NEWS BY THE MAIL.

THE “London” *Daily Telegraph* of August 21st gives a facetious account of the Spiritualist Picnic at Willisden. What the reporter saw there seems to have considerably modified his views in reference to Spiritualists and Spiritualism. He concludes as follows:—“The gathering clearly proved the growth of Spiritualism in London. That such numbers could be got together in the dead season bespeaks a very extensive ramification indeed.”

THE sixth national conference of Spiritualists was held at Liverpool on August the 5th, 6th, and 7th. There was a large number of representatives present, the subjects discussed being “National Organization,” “Local Organization,” “Spiritualism and the Bible,” “Spiritualism in accordance with Natural Law,” “The Use of Physical Manifestations,” &c. The relation of the extraordinary experiences of two West of England ministers excited a great deal of interest.

It will be seen from extracts published in our columns that William Hitchman, M.D., L.L.D., F.L.S., &c., has openly avowed himself a Spiritualist. The Rev. Francis

Monck, another L.L.D., is also to the front as a lecturer on Spiritualism. The Rev. Samuel Watson, D.D., an eminent American Wesleyan minister who has recently withdrawn from that church on account of his avowal of his belief in Spiritualism, was entertained at the Spiritual Institution, London, August 18th, by a party of the leading Spiritualists. Mr. Thomas Shorter proposed a resolution of greeting and sympathy to Dr. Watson. The Rev. Mr. Monck, in seconding the resolution, said—He was as yet a novice, and unknown to most of those present. He felt an interest in the doctor from the fact that he came from America, and also because he had passed through the fire, an ordeal which the speaker had himself experienced. He felt that all who had a work laid out for them by the invisible God were immortal till that work was accomplished, and no form of opposition could till then harm them. Mr. Monck gave some of his experiences in spirit-communion. Recently, he sat for spirit-photographs with Mr. Beattie and Mr. Tommy, at Bristol. He desired them all to join in wishing for the spirit he had in his mind. On the plate there came a female figure with one hand on his, and bending over him as he did over the mortal remains of his wife that day six years. No one present knew that he had been thinking of his wife. He had always regarded the anniversary of her death with much pain, but Spiritualism had so altered his views and feelings that he forgot the day, and had it recalled to him in the interesting manner above recorded. He said we ought to be jealous of Spiritualism, and retain it as a high and holy thing, and try to protect it from coarseness and defilement. He thought, by proper arrangements in the circle, the manifestations might much improve, and set aside the charge of trifling and unpleasantness which was sometimes urged against them. He warmly seconded the resolution.

"The British Journal of Photography," of August 22nd, contains an account of further experiments in Spirit Photography, by Mr. Beattie and other experts. A trance medium was present, during the experiments, and described the Spirit figures or groups before the plate was exposed. When the plates were developed, the forms appeared upon them corresponding with the description given by the medium. This was repeated nine separate times, and the photographers confess they know of nothing but the Spiritual Hypothesis that will cover the phenomena.

The London "Daily Telegraph" gives an interesting account of a Seance, where the spirit John King was plainly visible to all present, and walked apparently through the table, the upper part of his body being visible above the table, as though separated by it.

ON PRESERVING AND USING THE PLANCHETTE.

By DR. R. WILLIAMS, M.A.

The planchette, being strictly a delicate magnetic apparatus, should be treated as such, and when not in use should not only be kept in the dark, but carefully laid in the magnetic meridian, the apex towards the north. By doing so it would considerably increase in power, or, more correctly speaking, it would become more susceptible to spiritual power. It is a well-known fact that magnets increase rapidly in strength if laid in the magnetic meridian; indeed, even a soft bar of iron laid aside exactly in this line between the north and south poles will, after a time, become a magnet. If during a seance it should be considered that the planchette has become charged with an impure or antagonistic influence, it may be entirely dispersed by laying it in the sun or broad daylight and reversing its position, viz., the apex towards the south; by doing this it will become de-magnetised, and freed from any influence it may have been charged with. This can be done in half an hour or twenty minutes, and should not be done without it is really necessary, as during this short time of de-magnetising the whole of the magnetism is lost or dispersed which has been obtained during perhaps a month's attention to the above process. To de-magnetise is, comparatively speaking, an easy and quick process, but to magnetise a long and complicated one.

DR. HITCHMAN ON SPIRITUALISM.

DR. SEXTON delivered a lecture in Hope Hall, Liverpool, last Wednesday week, in connection with the Spiritual Conference; it was the same lecture that he gave at the Crystal Palace, and it made a very good impression upon the large number of listeners present. Mr. William Hitchman, M.D., L.L.D., presided, and for the first time in Liverpool announced from a public platform his belief in Spiritualism.

Dr. Hitchman said that they were there to listen to a discourse on Spiritualism by a lecturer who was a poet, a physician, a philosopher, a classical scholar, and a Christian gentleman. Spiritualism was one of the leading topics of the day, not only in Great Britain, but on the Continent, and in America; it was a subject of debate in the leading academies of France, Italy, Spain, Germany, and Holland, and some of the greatest minds in Europe were at that moment Christian Spiritualists, in consequence of having invested the psychic phenomena. In the Academy of Sciences at Paris, also those of Vienna, St. Petersburg, Munich, and Rome, they had investigated Spiritualism as they would any other branch of science; the members had tested the subject in their own homes, and concluded that nothing but the spiritual theory would explain the facts. Not only in historic ages, but in pre historic times, spiritual communion had been practised. In India, two thousand years before the Christian era, and in succeeding ages from generation to generation, it had been proved that as the tree falls so does it lie, and that man passes into eternity with all his friendships, enmities, vices, and virtues, implanted in his nature; he goes there clothed with his own heaven, or his own hell. He would ask their attention that evening to a gentleman who would meet the difficulties put forward by men of science who had not investigated, and would prove that Spiritualism was one of the greatest truths which God had given to mankind to remove the veil of materialism which now covers the beautiful face of Britannia—a truth which would aid to raise up a moral, intelligent people, advancing step by step like the stars of the firmament, a happy people, inheritors of the kingdom of heaven. (Loud applause.)

Dr. Sexton then proceeded with his lecture, at the close of which

Dr. Hitchman, in reply to a vote of thanks to the chairman, said that his presence there that night was due to the phenomena he had seen during the last twenty years. He was the oldest Spiritualist in England, had never been to a public seance, or to a seance with any paid medium, in his life, but had done much in spreading a knowledge of Spiritualism on the Continent. No other explanation of the phenomena could be given than the one which Dr. Sexton had given that evening. He believed that Spiritualism would promote the eternal and temporal happiness of humanity; he had given such evidence on the subject to the Academies of Sciences at Rome and Naples, as to satisfy them, and his papers were preserved in their archives, which was some evidence that there was truth in Spiritualism. If any man would carefully investigate he would come to the same conclusion.

The meeting then broke up.

—The Spiritualist, Aug. 15.

THE SPIRIT OF PRAYER.

By R. W. PELHAM.

To illustrate the true spirit of prayer and private devotion, we will consider the subject in the following light:

A child that has pure love and affection for its father, runs to him with simple joy and delight at every opportunity; it holds him by the hand as long as the occasion lasts; is always rejoiced to meet him, and sorry when duty requires a temporary separation.

In these joyful interviews, it prattles forth, in simple confidence, all its sorrows and all its joys.

It receives all the caresses and commands of its father with equal delight, and enters cheerfully into all his designs and wishes, having no desire but to please and do the will of its father. This represents the state of a

son), whose devotion is nothing less than his whole life given to God, and who embraces every opportunity of holding holy intercourse with the Father of spirits. In contrast with this, we may suppose a child full of self-love, self-will, and pursuits of its own, which, though it fears, does not love its father.

It is taught that it must go, at stated times every day, and bow and perform certain other acts of reverence to its father, and that if it neglect, the father will punish it with the greatest severity.

The same selfishness which prompts this child to pursue its own sports and mischief, may induce it to be very punctual in attending to these times and forms of reverence, not because it loves its father, but because its selfishness makes it dread the threatened punishment.

Hence, though it has no love for these acts of reverence, nor for its father who requires them, yet it will carefully perform them for its own sake. These acts of reverence form no part of its happiness, but are only performed to escape the misery of chastisement.

For this reason it always feels as if these requirements were a drawback from its happiness—a hindrance of so much of its time from pursuing its own ends.

Consequently, it is always cramped, hurried, and confused when in the presence of its father; is sorry when the time of reverence has arrived, and glad when it is over. To set this in still another light, we may suppose a third child, which is not driven to these acts of reverence by threats and dread of punishment, but by promises of reward in apples, cakes, and toys; such things as it loves. Now, as the father is not the object of its love, but the objects of reward which he has offered, though the child may be very punctual in attendance, and have the appearance of love and zeal, perhaps equal to the first-mentioned child, yet, as its motives are purely mercenary and selfish, this external show of respect to its father, though specious, is unreal. Self is the idol of the child's heart. As a proof of this, let the father withhold his wonted rewards, and, though he be otherwise kind, you will see a sudden change in the zeal of the child. It is disappointed of its mercenary expectations, and is full of murmuring and discontent. As soon, therefore, as it gives over all expectations of receiving any more rewards, having nothing to hope, and never having been taught to fear, it will throw off all restraint and wholly neglect to reverence its father. Thus will it be with mercenary worshippers of God, who serve him for reward and not from love. While the child which truly loves its father will forget its cakes and toys, and forsaking them will run to his father and be wholly satisfied with his company, hearing his counsel and doing his will.

"Verily, except ye become as this little child, ye can in no wise enter into the Kingdom of God."

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