

THE Harbinger of Light.

A
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."

No. 56.

MELBOURNE, APRIL 1st, 1875.

PRICE SIXPENCE.

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THERE is a subject so closely interwoven with the interests of Spiritualism that, although not usually connected with it, we make no apology for urging it upon the attention of our readers. Education is admitted to be one of the great hobbies of the day. Everywhere comes the cry for more and better education. It is claimed as a right for the very lowest ranks of the people.

We are told by many it should form part, not only of reformatory systems, but even of prison discipline, that under its civilizing influence prisons may become unnecessary, and crime be almost unknown. It is not only a wider diffusion of knowledge that is claimed as needful for the well-being of society, but also a higher kind of knowledge among all classes; a more practical and more scientific education for our young men; a far higher education for our women; a technological education for our artisans; these are the demands of the times. We believe that these demands represent the true needs of our people, and that nowhere is the need greater than among Spiritualists. It is very true that Spiritualists, as they now stand, are not only very generally people of culture, but also of more than average intelligence. But the reason for that is, simply, that now to become a Spiritualist it is necessary to have a more than usually active thinking faculty. It is unpopular to be a Spiritualist, somewhat difficult to become one; it requires personal investigation, and individual thought. None of us were born and brought up Spiritualists; we all became such by much patient study, and in spite of many difficulties. All these circumstances will probably alter with time, but leaving the future to take care of itself, let us see how the increase of education is likely to affect Spiritualism. It is not necessary to say that Spiritualism does not fear the increase and

wider spread of education; but merely to say that she hopes for it, looks forward to it with joy, courts additional light and additional knowledge in every department, is a very inadequate way of stating the close relationship that must for ever exist between the progress of education and the well-being of Spiritualism. Without knowledge—not mere scholastic book learning, but true knowledge of the laws of nature; without faculties trained to keen observation, and to patient study, Spiritualists run as fair a chance of being the victims of ignorance, the dupes of every designing mind on either side of the grave, as any people that ever lived on earth. The ancient priesthoods that claimed to communicate between God and man, became an almost insuperable barrier to the progress of the nations they pretended to lead. Yet their claims were no more dangerous to mankind than would be those of mediumship if once the idea of liability to error, both on the part of the medium and of the communicating spirit, were lost sight of. Now there is a disposition almost universal in the mind of man to regard with awe and reverence all that comes to him from the realm of disembodied spirits. Nothing but habits of calm thought, of patient, accurate judging can teach us to curb this weakness. No medium ever yet spoke on earth truth quite unmixed with error; no teacher has ever yet lived who never made a mistake, and by no possible process can we ever hope to know truth, except by being ever ready to perceive our own and others' errors, and perceiving, seek to correct them.

Moreover there is good ground to believe, even with our present limited experience in mediumship, that cultivated and intelligent mediums offer facilities to spirits communicating which cannot be found with the ignorant, the coarse, or the stupid. It thus becomes a duty for all mediums who rightly esteem the use of the talent entrusted to them, to develop and improve every faculty of their minds to the utmost extent that their circumstances allow of.

"Tell her to develop her own brain, to use her own faculties, not by mediumship—that is only allowing us to use them—but by study, by the activities of life, by learning the truth about all things." Again and again we have heard these and similar words addressed to us

by loving, intelligent spirits, through the very medium concerning whom the words were spoken.

Humanity will gain in all its departments and in all ways by the spread of a wise education, and by the increase of true knowledge, but nothing will gain more by this than Spiritualism, nothing will lose more if any great event should severely check the onward march of intellectual development. No body of human beings are more truly personally interested in the spread of education than Spiritualists, and no cause is so closely connected with the success and usefulness of Spiritualism than is education, and the triumph of mind over matter, of knowledge over ignorance, of light over darkness.

COMMUNICATIONS.

RECEIVED AT A MELBOURNE CIRCLE, MARCH 1875.

THE contest between Spiritualism and Dogmatism now grows fiercer day by day—under the one head are ranged the increasing but comparatively minute band of those gifted with the clear insight that pierces to the core of life and matter; faint some are, doubting also many more, but the names of those who have attained the heights of pure conviction are not few.

On the other side stand the separate ranks of their opponents:—

The Dogmatism of Pseudo-Science.

The Dogmatism of Theology, and

The Dogmatism of Undeveloped Minds who see in the truths of Spiritualism the ruin of their palaces of sin.

Who shall triumph in the strife? Who has triumphed in all such strife? David and Goliath; Luther and Rome; Science and Faith; Freedom and Slavery; Liberty and Despotism. Though oft baffled to the feeble sight of man the tide never retreats, nor shall it fail you now; but gathering as slowly, as silently, and as resistlessly as the forces that wrestle within the earth's shell, it shall first weaken their attack, and finally overthrow all opposed to its progress.

In this struggle whatever of evil shall have been born with, or grafted on the grand truths of Spiritualism, shall also fade away.

The light penetrating the darkness shall, as it discloses speck and flaw, be followed by their removal, until springing from the heart and soul of man, purified, strengthened, and washed white as crystal, the truths that are in it shall shine forth in all the ineffable majesty and grandeur that has won its way through time and trial into the cheering rays of the perfect day. Purge then yourselves, your beliefs, and your surroundings of every taint of error; strike boldly at the monster's head, fearing not at any time for the result, since truth is of God, and like him is patient in power, supreme and unconquerable, almighty and ever glorious.

MAN in the various stages of existence is the great problem that we present to you, analysed so far as it lies in our power. Of those atoms and those forces that, through a long succession of toil, have moulden his corporeal frame. Of the immortal soul that occupies this domicile; of its relation to and mode of action in its envelope and the world at large; of the duties that belong to the corporeal existence—that is, to the union of soul and body; of the possibilities of the spirit; of its power, its destiny, and its future home. These are the variations of the one great theme, which we might treat systematically, but since the time at our disposal is limited, and the conditions in many cases unfavourable, we on the whole prefer to speak of those branches which appear to be most advantageous to you.

Of the body of man it suffices you to know that it has been developed through countless ages from the earth

on which you tread—that is from matter—bearing always in mind that matter is only a name for something that you cannot comprehend. Of the immortal soul all our teachings take as a basis, and in themselves are proof to you, of an existence after death. Its relation to the body may be briefly explained as being the action of microscopically refined matter, through various envelopes increasing in density (though for the most part imperceptible) upon the visible and tangible nerves and muscles of your bodies, remembering still that you are only cognisant of appearances, and cannot know reality.

The duties of this existence are, as we often tell you, to develop yourself and others to the full extent of your natures, expanding the inherent treasures of the spirit, love, hope, patience, wisdom, and reason. Of the power and destiny of the spirit it is all contained in the one word progression. Its future home is an abode of beauty and happiness, at first resembling your birth-world, but gradually refining until it loses itself in light.

These are our lessons; this is the framework of our faith, stated simply and concisely, yet containing in itself, and those other questions which arise from it, as of the nature and attributes of the God-principle, the laws of material, mental, and spiritual nature, fields o'er which your spirit shall roam when your earth-life shall seem a distant dream—a darker mountain peak far o'er the stream of time, shining not all ingloriously to you across the brightness of the sea of existence, sending up faint gleams and remembered lessons to those heights on which you shall then tread, seeing before you still a wider grander ocean of unfathomable knowledge and boundless wisdom, lit by Godlike love.

Poetry.

NATURAL THEOLOGY.

Of all pursuits most dear to me,
I love to search for truth;
And looking round that I may see
Of God convincing proof.
Creations wondrous works and laws,
Display his love and care;
The Infinite, the Eternal cause,
Revealing every where!
A wondrous chain through nature runs
Which shows one grand design,
Through mind, and matter, worlds and suns
Proclaiming power divine.
But what is God? perhaps you ask,
I answer I don't know!
But were I to attempt the task
I would describe him so,—
He's light, and life, and truth, and power,
Perfection, goodness, love;
And other attributes that tower,
Our faculties above!
Enough, I witness to admire,
In nature's works around;
In tracing which I never tire,
So perfect, so profound!
They prove His presence everywhere,
And make me feel Him near;
Believe, that I His mercies share,
And free me from all fear.
Perceiving every happiness,
Since first life's path I trod,
Each pleasing thought, each hope of bliss,
Proceeded from my God.
I therefore trust my Father's love,
And in His care rely;
Believe I'll in progression move,
And higher spheres enjoy.

RECLUSE.

To Correspondents.

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

"THE GATES AJAR."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—I hear many people outside our ranks, and even some who are hovering round our borders, say, more wishfully than hopefully, that they would much like to meet with some evidence of Spiritualism, some of its phenomena, which they could accept as fully proving the existence of intelligences outside of either the medium or the sitters.

They usually ascribe everything that occurs either to unconscious cerebration, to the power of the more positive minds present to influence even unconsciously the more passive ones, or to some other of those remarkable peculiarities of mental action which no one will be more ready to admit than an experienced Spiritualist. I have a great respect for these doubters, and think they are likely to prove exceedingly useful allies to Spiritualism, by acting as a check upon a too fervid enthusiasm, and by preventing others less cautious than themselves from taking unquestionably as evidence of spirit communication much that has no true title to be so considered. Still I am sorry for such persons, because I know that their position is really a halting between two opinions, a transition state which, though perhaps necessary, and not without its uses, is yet not pleasant. I know, too, that such persons can only be completely satisfied by evidences occurring within the range of their own personal observation. I honor them for that very exacting carefulness of investigation which refuses the supra-mundane explanation so long as any other is possible; and I rejoice to think that Spiritualism is not likely, at least not at present, to be received by any one, except as a matter of personal conviction wrought out, often unwillingly, by personal experience.

There are as yet, thank goodness, few or no ready-made Spiritualists among us—few, if any, who have not come to the faith that is in them by the independent exercise of their own faculties. It would, however, be the act of no sane mind utterly to refuse as worthless the evidence of those who have investigated a subject more fully, or under more favourable circumstances than themselves.

It is, therefore, for such as these that I subjoin the following narrative of a communication, and incidents connected therewith, which occurred to myself about twelve years ago. I confess that I cannot see how it is to be accounted for on any of the many hypotheses concerning the unconscious action of our own minds, which are now so familiar to us. To me it came as proof positive of life continued immediately after the so-called death of the body—as proof more positive, indeed, than would be the materialisation of departed forms, or any others of those strange triumphs over the ordinary laws of material existence, which startle and puzzle us more than they convince.

I had been resident for some years on the continent of Europe, and while in Italy had formed a close friendship for an officer in the English army, whom I met there on his homeward journey from India, just after the great mutiny. Circumstances separated us entirely—he returning to India, I pursuing a devious course through many foreign countries, till about five years after our parting. No letter, word, or message had passed between my friend and myself in all those years. I was in a far distant place, surrounded by a new set of acquaintances, not one of whom ever heard his name or knew of his existence. It was, therefore, with no little surprise that, sitting one evening alone with a young lady, an excellent writing medium, and thinking of my Indian friend as little as of anything on earth, I received through her hand a communication referring entirely to Colonel T. It informed me that he had been engaged in some border service in India of no great importance, had received a slight wound in the wrist, had been married to a native wife, who had died, leaving him with one child. This wife, the communicator claimed to be,

foretold my own meeting again with my friend, under circumstances so marked that there could be no mistake about them, giving even the name of the ship and part of the globe in which we should meet again, and begged me, whenever that meeting occurred, to influence my friend, if possible, in a certain direction, which she held to be of great importance to her child. The whole communication was signed with a name so unintelligible and so absurdly long that I took it to be a mere jumble of letters. The communication, however, awakened old memories, and I wrote to mutual friends in England to enquire after Colonel T. A few weeks brought me a letter corroborating my invisible correspondent's news in almost every particular as far as the past was concerned. The only points of difference were a few unimportant omissions, which may or may not have been correct. It was pretty clear that, whoever my informant might be, it was some one far better acquainted with Colonel T.'s history than either myself or my medium.

Change of scene and circumstance had somewhat dimmed the interest I once took in the incident when, after having been for some time in this country among people, not one of whom knew anything of either my medium or my Anglo-Indian friend, I chanced to look into a magazine, where I found a Hindoo story written under a *non de plume* so like my former spirit communicators, that I was struck by the resemblance in the combinations of the letters. "What does that mean?" I enquired of an Australian friend who had been long in Hindostan. "That," he replied, "is not a name at all, but a number of Hindoo words run together, which signify—One-who-has-resided-there."

"Then," I asked, "what may be the meaning of these letters which begin the same but are different at the end?" "That," he replied, "signifies, one-who-knows-all-about-it." And so the last shadow of indistinctness passed away from the occurrence. Whether or not, "One-who-knows-all-about-it," will prove to be right in her prognostication of my still future meeting with my friend, remains yet to be proved. Firm Spiritualist as I am, I feel no more certainty of that than of any other possible future event, but I am fully convinced that that communication came neither from the medium nor from myself, by unconscious cerebration or in any other way, but wholly and entirely from some other intelligence outside of us, and as little acquainted with either of us as any other deceased Hindoo lady whom we had never seen.

JOHN HALIFAX.

SCIENTIFIC RELIGION—"GOD."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—Having expressed my opinion that the infinite variety and perfection of organic design, traceable in the works and laws of Nature, afford so much evidence of the existence of a supreme, intelligent Ruler of the Universe, that almost all scientists, whose attention is devoted to the phenomena of Nature, see no other way of accounting for them.

On the other hand, many great thinkers, whose time and attention has been devoted to the works and laws of man, and who have paid comparatively little attention to those of Nature, are Atheists. The cause of this appears to be either prejudice or ignorance—they judge only from partial evidence, failing to examine that which bears most directly upon the subject. *These usually take no notice of such arguments as are advanced in your short notice of Mr. Drew's lecture; or those in my paper in your January number; they only meet them with bold assertions that they "have been exploded," or comparisons of their own, which they affirm are applicable, but which are not so by our conclusions "or by denouncing ours as illogical."*

These assertions are drawn from the dark side of nature. They try to upset men's belief in a Divine Being and their hope of a future state; while they substitute nothing in its stead, either to comfort the afflicted; as a stimulus to virtue, or to deter men from crime and immorality.

"Destroy their hope and their morality,
Bless them with Atheism and perplexity."

Their views seem simply the echoes of their own gloomy minds, accustomed to brood on the evils of humanity, and overlooking the beauties of nature, and the innumerable blessings and favours bestowed upon mankind; while they do not believe that life is but a preparatory state to a higher and a better world, and are without hope in death.

On the other hand there is a class of theists, who condemn our views thinking we believe in a personal God. This is a point which deserves attention, for the God of the Jews is certainly a very different character from the God on whom we believe; yet on this subject your space will but allow me to touch.

Let me here remark that the word *Elohim*, translated "God" in the three passages I am about to quote, is a plural word, and means literally "*Gods*," in which sense it often occurs in the Scriptures. For these reasons I shall translate it "*Gods*" in the following passages, not altering another word. And *Gods* said, let us make man in our own image, after our likeness; so *Gods* created man in his image, in the image of *Gods* created him, male and female created he them.—Gen. i., 26-27. And the Lord *Gods* said, behold man has become as one of us to know good from evil.—iii., 22. And the *Sons of Gods* saw the daughters of men that they were fair, and they took to themselves wives of all that they chose, perhaps implying that they did not wait their consent, or consider whether they were betrothed or not, as Jupiter with Helen in the form of a swan, or Jehovah with Mary in that of a dove. "There were *Giants* in the earth in those days, and also, after the sons of *Gods* came unto the daughters of men, they bear children unto them; the same became mighty men (*giants**) like *Hercules*! which were of old time men of renown."—Gen. vi., 1-5. In chapter v. we learn that "*Adam begat a son in his own likeness, after his image*, and called his name *Smith*." This similarity is borne out with respect to God and man by other passages. In chapter xviii. we are informed that "*Jehovah appeared to Abraham in the plains of Mamre; he lifted up his eyes, and looked, and lo! three men stood by him*" (doubtless *Elohim*); for these he prepared a meal, they ate, and drank beside Abraham. One of them is said to be Jehovah, perhaps with two of his sons. Such are some of the descriptions given us in the beginning of the Old Testament of "the Great Spirit that pervades the universe, the God eternal, immortal, and invisible, the only wise God who no man hath seen nor can see!" "who cannot lie, who changeth not." God can only be known by his works, by the study of nature, which few of the Old Testament prophets attended to; their descriptions, therefore, of him and his laws are valueless. Astronomy above all other sciences convinces our understanding of the inconceivable immensity of the universe. Geology of the overwhelming duration of ages it has existed. Living organisms of the wisdom and benevolent design of the Creator. Job and Jesus were the two scriptural characters who have shown most attention to the works and laws of nature. Job was evidently acquainted with astronomy, for he named several of the stars and constellations; and the character of his reflections concerning God's attributes are truthful and sublime. "Can'st thou by searching find out God? Can'st thou find out the Almighty unto perfection? It is as high as heaven, what can'st thou do? Deeper than hell, what can'st thou know? and the measure thereof is longer than the earth, and broader than the sea." "Behold I go forward, but he is not there; backward, but I cannot perceive him; on the left hand, where he doeth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." "In his hand is the life of every living—the breath of all mankind. His eyes are upon the ways of a man, and he seeth all his doings. There is no darkness or shadow of death where the workers of iniquity may hide themselves."

Jesus studied God's moral attributes more than any of the other writers of the Scriptures. His love, holiness, forbearance, mercy, goodness, and truth; holding him up as a perfect pattern of all virtues; as a tender parent full of benevolence; by his example, precepts, and parables; kindling our love, confidence, admiration,

and constraining us thereby to obedience. If ye, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give good things to them who ask him." "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, that ye may be the children of your Father which is in heaven, which maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." "Be ye, therefore, perfect, even as your Father which is in heaven is perfect."

R.

DESIGN AND CHANCE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—Your correspondent on the above subject in your last number, who opposes my paper, neither quotes my words nor attempts to refute them; deals largely in assertions and theories advocating an Atheistic planless evolution, lost in infinity; which seems neither God, nor matter, design nor chance; and which he does not even prove to have any existence. I look upon it as waste of time to argue the matter with him. Let your readers carefully examine both papers, and consider which deals with facts and things, and which with speculations, theories, and assertions, and judge for themselves which of the two is most conclusive.

I am, Sir, &c.,

R.

SEANCES AT THE ENERGETIC CIRCLE.

DEAR HARBINGER—My last letter was dated the 23rd February. Since then our sittings have been more interesting, the manifestations more powerful, and considerable progress evidently made with the materialisation of the spirit-form, under the new test conditions of seeing the medium and the spirit at the same time. The very warm weather having gone we may expect to make more rapid headway than we have yet been able to do this year. At our seance on Friday, the 26th Feb., five gentlemen only being present, the manifestations were very successful. King's light was large and luminous under the white drapery which covered it, and all saw a smaller light placed on the medium's forehead. The chairman reported that he saw the medium quite plainly, and, at the same moment, a figure draped in white kneeling or reclining on the right of the medium's chair. This figure seemed much larger than the one he saw there the previous Friday: had a turban on its head, and a long, black beard on its chin. He got a slight glimpse of the features, which were very pale, and his hand was drawn down its beard. All the others reported similar, only they did not see the features. The form, it was rapped out three times, was that of John King. It will be remembered by your readers that, on the previous Friday, it was Katie King who was seen. I desire here to remark that those sapient critics, who came to the conclusion that the drapery belonged to some of the ladies present, must now find some other source than that for its appearance, as at this seance no ladies were present, and still the drapery came, and in even larger proportions. Possibly it might have been the medium's shirt, but as I saw him all the time, I can vouch that he was in full dress. Several times since, at our Friday sittings, no ladies have been present, but the drapery has come all the same. King—per the medium—laughed and talked to the members, and seemed in high spirits. He called to us to unjoin hands, and the seance closed at 8.10 o'clock, having lasted just 40 minutes. On Sunday, the 28th, there being nine members present, the chairman continued the readings from Dr. Wolfe's new book on Spiritualism, and Mr. W. played several times on the organ. At this seance the light, when first seen, was a small speck, but gradually enlarged to the usual size. It is phosphorescent in its composition, and is partly, drawn from the bodies of those present. Sometimes white vapour as in ordinary phosphorus proceeds from it, and has the same

* Septuagint.

disagreeable smell. At other times no smell is perceptible. The same figure as on Friday appeared on the right of the medium, and three gentlemen, namely, Messrs H., B., and D. had their hands placed on the beard, which felt soft and silky to the touch, and to the sight, black. The medium as usual was seen at the same time. King remarked suddenly—"The power is going," and almost immediately the light became invisible, and the seance closed at 8.5 o'clock. At the seance on Friday, the 5th March, six members being present, King's light became visible, and the entranced medium was made to hold a small light to his own face and beard, while with his other hand he held the larger one to those of the figure seen by all on his right. He waved the light along the drapery, and round about and over its head, he being visible himself all the time. Several saw a large arm extended from the draped figure towards the vice-chairman, and just as the light was going out the chairman got a glimpse of the uncovered head of the spirit, which appeared to him like a bare head without a wig. As showing the presence of an independent entity amongst us, I may here record that the medium being a clerk, and particularly engaged on Fridays, expressed a strong wish to have the night of meeting changed from Friday to Thursday, his wish being in accordance with that of the rest of the circle, as it would be more suitable for him and them, it was agreed to refer the matter to John King. Accordingly, just before the close of the seance, I asked King if he could oblige the medium by changing the night of meeting, as it would likewise be a better division of the week, when he answered in a loud voice, and in the most emphatic manner, "It can't be done." Now, had the minds of the circle anything to do with this decision? Both the medium and the circle strongly wished for the change, but the controlling spirit forbade it, clearly evincing to us all that there was some very cogent reason why it could not be made, as usually King and our spirit-band are most obliging. On Sunday, the 7th, the weather was muggy and thundery, and therefore the manifestations were not so good. Several of our usual spirit-band announced their presence. King's light enabled us to see his form indistinctly to the right of the medium. He remarked to us—"The atmospheric conditions are against us to-night." There were nine present at this seance, and Miss F., having returned home from her trip to St. Kilda, resumed her usual place at the organ. On Friday, the 12th March, seven being present, the chairman read an instructive article from the (London) *Spiritualist* anent the materialisation and de-materialisation of the spirit-form at Newcastle-on-Tyne. At this seance it was observed that the form was becoming larger. Miss F. and the chairman saw it more clearly than any of the others. On Sunday, the 14th, an extract was read from the *Spiritualist* anent the manifestations of the Eddy brothers. Miss F. played several choice selections on the organ. The medium shortly afterwards was controlled, and a strange spirit spoke through him in the voice of an aged person; laughed and said, "You don't know who I am;" but no sooner were the words out than King announced his presence, and the circle sang his hymn. His light became very luminous, and about half of those present saw the spirit-form to the right of the medium and the latter at the same time. The figure was larger than yet seen, and more heavily draped. A very small hand like that of a child's was placed in that of the chairman, which King said was Katie's. Friend H. reported that he was pulled forward, the medium's head with a small light on it being placed on his shoulder, while with his hand he held the larger one up to the draped figure, which he saw most distinctly. Sister C. also saw the figure, but no features. Before the light disappeared both chairmen reported having seen a large quantity of drapery between the medium and them. The chairman said it extended from the floor to a height of six feet, and was pulled up towards the ceiling, evidently by an invisible hand, as it gradually disappeared from his gaze. On Friday, the 19th, seven members being present, and the weather beautiful, the manifestations were more pronounced. After Miss F. had played several fine operatic selections on the organ, all hands were joined and the light put out,

prayer said, and the medium controlled. In a little King's light appeared and became very clear, the spirit-form gradually coming into view on the right of the medium, the latter being seen at the same moment. The drapery appeared more than usually white, and the beard on the chin was long and well formed. There was also a turban on the head, but no features were seen. Six out of the seven saw both the medium and the draped figure, the other one only seeing the light. The figure was smaller than on Sunday last, but better shaped. The seance only lasted thirty-five minutes. Before King's light went out, I may add that the white drapery was held up for all of us to see. There were several yards of it.

Our seance on Sunday, the 21st, was attended by nine members, and in a week more there will be a full circle, as all the ladies will have then returned from the sea bathing. The manifestations of last night's seance were of a similar character to those of Friday. Several of us saw the draped figure and the medium quite plainly, and my fingers were slowly and quietly drawn through the beard of the former; but still no features were seen. An unknown spirit, who has manifested before, controlled the medium and spoke through him as follows:—"I was born in Swansea, Wales, in 1799, and died in the 14th Avenue, New York, America, in 1871. When you hear my name you will be contented. I have manifested at 45 circles in Philadelphia, and assisted in many and varied manifestations—good-night." Then John King again controlled and, per the medium, said:—"If I could get your minds as one, you would obtain what you all want to see much sooner. What we want principally is unity and harmony: these above all things. You should neither come nor leave with expectations in your minds of what you want to see, as it prevents us from advancing. Nor should you admit any members who would desire to come here from an idle curiosity, as it—though you may not think so—throws you back many months. Have patience and perseverance, and you will in a little time see all you have been promised." Then Alfred Longmore said:—"I only manifest when the conditions are favorable. You are again making power. If you will only study the conditions, and endeavour to fulfil them, it will be greatly to your advancement. You are now making steady progress. If you had obtained all you want to see without the exercise of patience and trouble, you would not have thought much of it. But what you wish for will come, and, when it does, see that you keep it." The evening hymn was then sung, and the seance closed. Light was now called for and struck rather quickly: the consequence was that the medium was thrown on the floor, and his guides seemed unable to raise him or awaken him. I asked if the vice-chairman should do so, when with his head he was made to give three loud raps on the floor in the affirmative.

Your readers, no doubt, will be surprised that we have not yet been able to see the faces of our spirit guides; but they must remember that the old conditions under which we sat so long, and under which we saw them, were broken up, thus breaking the magnetic chain, and that time alone can restore it to us. We are, as was said by one of the spirits last night, "making steady progress," and under such circumstances too as cannot fail when success crowns our efforts, to give unbounded satisfaction to all true friends of Spiritualism. And this, I trust, will be achieved without the aid of any "Judy Box" or cabinet.

Sandhurst,
22nd March, 1875.

THE CHAIRMAN.

THE SPIRITUAL MAGAZINE.

THIS journal (the oldest English exponent of Spiritualism) has entered upon a new era, under the editorship of Dr. Sexton. Under the previous editorships of Mr. Shorter and Mr. Wilkinson, the magazine has always occupied a respectable position amongst the spiritual literature, containing many excellent and durable articles emanating from the leading minds connected with the spiritual movement. The assumption by Dr. Sexton of the editorial chair will give an impetus to the maga-

zine, as, in addition to the talent of his predecessors, he possesses great business energy and literary experience. The January number of the Magazine contains a portrait of Dr. Wm. Hitchman, and a biographical sketch of that talented Spiritualist; an article on Spiritual Progress in America, by R. D. Owen; a scientific paper on "Organic Electricity," by Dr. Hitchman; an article on Scientific Religion and the Missing Link, by Thos. Brevior, and other interesting matter. There is an appeal to the public to support the magazine, offering inducements to large subscribers, which we trust will be responded to by our wealthy friends, as the circulation of really good spiritualistic literature must exercise a powerful influence in paving the way for enquiry into the subject.

MR. CHARLES BRIGHT'S LECTURES.

THE course of Freethought lectures, by Mr. Charles Bright, announced in our last month's issue, opened at the Temperance Hall, Russell-street, on the 14th March, with great success. The body of the large hall, which with its galleries is said to be capable of seating nearly a thousand persons, was well filled; and the audience and the lecturer seemed to be in thorough sympathy together, for though Mr. Bright particularly requested that all expressions of feeling might be restrained, as other parts of the building were occupied by persons differently employed, nevertheless, the subdued expressions of approval that came spontaneously and seemingly irrepressibly from various parts of the audience, were neither few nor far between. The tone Mr. Bright takes in speaking of the religious beliefs, and as he thinks religious errors, common in the world around us at the present day, is calm and kindly, yet not at all uncertain in its sound, and we do not think that either any devout Christian or any sincere well-wisher to mankind, whatever might be his belief, could possibly quarrel with the beautiful picture, given in the opening lecture, of what the world would be if it would once fully and faithfully put in practice the Christianity of Christ. We congratulate the Melbourne Association of Progressive Spiritualists on their happy choice of a lecturer, and we hope the success which has attended this effort of theirs to gain the ear of the public, will encourage them to continued effort in the same direction. Great truths grow by reaching new minds, they grow in strength and they grow in development. For every mind that receives new truth, besides being itself benefited, adds something much or little, according as it is itself weak or strong to that truth. It is by bringing our thoughts, our opinions, and our experiences continually before other men that we correct the crudeness of our own individuality, and thus also we help others to grow into wider knowledge and fuller experiences than they could possibly attain to so long as each party remained associated only with those who agree exactly with themselves in their beliefs.

It is thus and thus alone—by this association and comparison of dissimilar ideas—that man ever has progressed in thought. Any society or body of men who propose this object to themselves are working for the truth, for nothing but truth can stand this test. We, therefore, heartily wish success to the present movement among the Spiritualists of Melbourne, and hope to see both it and many similar ones successfully carried out. It is a duty, as well as a privilege, to encourage native talent, and when that supply fails, or when variety is needed, as it always is sooner or later, England and America boast not a few names among our ranks that would command the respectful attention of the wisest and most learned in the community. There is no real reason why we need sit down silent under the sneers and misrepresentations of those who are either too bigoted in their own opinions, or too ignorant of the facts of Spiritualism, to do it justice. As long as we do so our enemies and traducers hold the field against us, and the name of the brightest faith and best founded hope that ever helped men through life, becomes a by-word and a mockery through our inertness. With energetic action on the part of our associations and their committees, there is no necessity for our remaining thus

misunderstood and ill spoken of. They have but to act vigorously and perseveringly in the direction of those objects for which associations are formed, and which no individual effort alone can reach, and we shall become acknowledgedly what we are in reality—strong, rich, and numerous. We are strong, for nothing is so strong as truth, and we have no other object than truth. We are rich, for we have a knowledge for which kings and emperors might well lay down their crowns. We are numerous, for they which be with us are more than they which be against us. Companions and comrades innumerable accompany us in our daily work, and help us in our undertakings. Best and most of all, however, can they help us in those undertakings which have no selfishness in their aims, but which seek without reserve the spread of truth and the benefit of our fellow beings.

HOW I CAME TO STUDY SPIRITUAL PHENOMENA.

A CHAPTER OF AUTOBIOGRAPHY.—BY ROBERT DALE OWEN.

(From the "Atlantic Monthly," November.)

(Concluded from page 788)

Leaving out a few sittings, as to which I had doubts whether the results were fairly obtained, the character of the sittings for communications through the table recorded in this volume was, as nearly as they could be classified, as follows:—

Serious, 30; Frivolous, 3; False, 3; Boisterous, 2; Total, 38.

One example of profanity—the *only* one throughout my experience of eighteen years—occurred Oct. 11, 1856; and for that I was prepared. For two months before, the Baroness Suckow, of Bavaria, then on a visit to Naples, and having brought a letter of introduction to me, related to me some of her spiritual experience; this among the rest: On one occasion, while sitting in a circle with several young ladies of rank, cultivated and refined, the table gave some answer so evidently absurd that one of them said, "That's not true!" whereupon the table, by the alphabet, spelled out such shocking oaths that the ladies, ashamed and terrified, broke up the sitting. The character and demeanour of the baroness, stamped with German earnestness, and with a touch of enthusiasm, was to me sufficient voucher for this narrative.

Our experience was similar. At our private circle a (alleged) spirit, assuming to be Mrs. Owen's mother, made several replies so irrelevant and inconsequent that Mrs. Owen said, "You have been deceiving us all the time. You are not my mother."

Whereupon there came this: "Mary lies, dam you" (thus spelled).

I may add, as to the sittings classified as "frivolous" and "boisterous," that these occurred, as a rule, when the assistants were numerous and were chiefly young people, or others, who had come together for an evening's amusement.

In summing up, at the close of this volume, I find my conclusions, so far, thus recorded:

"As to the great questions touching the alleged agency of spirits in framing communications through involuntary writing, or through the table, I regard it, after eight months' experiments, as still undecided, either in the affirmative or negative. If the proofs for, are numerous and striking, the difficulties against are serious and unexplained."

Of these difficulties the chief were: false intelligence given; occasional failure, by tests, to detect a spirit afterward discovered to have assumed a false name; occasional giving back of our own ideas, even when these proved afterward incorrect; but chiefly the failure to communicate anything not known to us at the time, and of which we afterward verified the truth.

But if, on the one hand, I withheld assent from the spiritual theory until further investigation; on the other, my reason rejected the speculations which were put forward, in those days, to disparage the phenomena, or to sustain the pneumatic hypothesis. Of these the most accredited were by two French authors of repute, the

Marquis de Mirville and the Count de Gasparin. They attracted much attention, and obtained a wide circulation. Both writers admitted the reality of the phenomena, as I did; both traced them to the agency of a mysterious fluid; but at that point their conclusions diverged.

De Mirville, a Roman Catholic, admitted an ultra-mundane agency, but asserted that, except when under ecclesiastical sanction, and within the limits of one privileged church, these "fluidic manifestations" (as he called them) were demoniac only. As I never believed in the doctrine of human depravity, so neither could my mind admit the idea that if, under cosmoical law, there was influx or intervention from another world, such influence could be accursed in its nature, be controlled by a vagrant devil, seeking whom he might devour.

De Gasparin, on the contrary, rejected all intermundane agency, as cause; assenting to a theory which had previously been set forth by Mons. de Mousseaux, and thus expressed: "That spirit which you have the generosity to attribute to the table is nothing more than your own spirit replying to your own questions. The act is accomplished by the operation of a fluid which escapes from you, which moves the table unconsciously to you, and which governs it in conformity with your sentiments."

I took pains to make clear to myself the objections to this opinion; and these I recorded at the close of the manuscript volume from which I have been abstracting. As they have never been published, I here produce them.

"Let us look narrowly to this theory, and examine what it is that it takes for granted. First, a fluid escapes from our bodies and enters the table; and when we will or request the table to move, *that fluid moves it*.

"I do not assert that, so far, the theory is necessarily incorrect. But yet this of itself would be wonderful, beyond any natural phenomenon with which I am acquainted. What other example have we, in the whole circle of physical experiments ever made by man, of the human will passing out of the living frame of which it determines so mysteriously the movements, and acting on an inert, inanimate mass, which it causes to obey each varying command that may be given?

"The advocates of this theory remind us, in explanation, that every day—each moment almost—we transmit motion to external inanimate matter by mechanical action; then why not in some other way? Mechanical action is not the only mode of action in the world; caloric expands bodies; the loadstone draws towards itself the distant iron.

"But the analogy does not hold good. If the fluid, passing from our bodies into the table, uniformly caused it (let us suppose) to split into pieces; or if, in every case, it acted so as to produce rotary or oscillatory motion, then, indeed, we might liken its action to that of heat or mineral magnetism, as being determinate and consonant. But, on the contrary, its manifestations are as various as the commands of human caprice can issue. I bid the table to lift the leg next to me, it lifts it; the opposite leg, it obeys. I request it to beat polka time or dance a jig; it conforms, with efforts grotesque and ludicrous, to each requirement. Did the command of any mortal creature ever cause the thermometer to rise one degree beyond the point to which the temperature pervading the atmosphere had contracted or expanded it? Could the combined will of thousands determine the action of the magnet in a direction at right angles to a straight line drawn from the iron to itself?

"But, secondly, supposing it possible to explain these phenomena on physical principles, we have but touched the threshold of the mystery, disposing of but the first and least difficulty. Others far greater are yet to be met.

"A fluid (according to De Gasparin), passing from our bodies into inert matter, not only moves that matter at our bidding, but, from its inanimate abode, it enters into intellectual correspondence with us; it answers with pertinence our various questions; it joins in the conversation, and replies, assentingly or dissentingly, to incidental remarks made (as I suppose we must express it) in its hearing. Sometimes, even, it comments on these remarks. Its conversation, though at times carried

on with apparent hesitation, as if under the difficulty of a novel attempt is, in a general way, reasonable and consistent, seldom exhibiting contradictions.

"Let us consider what all this involves. Do we engage in conversation with a fluid? Does one portion of ourselves talk to another portion, and receive an answer from it? Is the nervous fluid (if it be a nervous fluid) endowed with intelligence? And does that portion of this intelligent fluid which has passed out of our bodies to lodge in the table, comment upon what the portion which remains within us thinks and says?

"And yet even this is not the entire case. A second instalment of difficulties remains to be encountered still.

"The fluid gives many indications of being an independent entity. Like any living thing, it shows personal preferences; and, still more strange, it exhibits changeable moods. Usually quiet and earnest, it is yet sometimes boisterous and rollicking; to-day, frivolous or petulant, to-morrow, mischievous or abusive. And these moods do not uniformly correspond to the state of mind of the assistants.

"More extraordinary yet is the fact that the replies given by this fluid, and the comments and suggestions made by it, are frequently far from being echoes of the opinions or expectations of the questioners. It makes, unexpected to all present, original suggestions, and these of a rational character. It sometimes calls up from the recesses where they have slumbered for half a lifetime the secret images of the past, and presents these to us in a sudden and startling manner. Occasionally, even, the answers and allegations are contrary to the expectations or belief of the individuals from whose persons the fluid is alleged to have gone out.

"It does more yet. The fluid within the table originates an argument with the fluid within us, objecting to a chance expression which the other has employed. On another occasion, instead of replying, as we expected, to a question asked, it goes out of its way to defend the individual whom it impersonates against an unfavourable opinion casually expressed by one of the assistants; thus, as it were, reproving for undue severity that bodily portion of the fluid of which, but an hour before, it had been a constituent part.

"Then here is not only a duality of intelligence caused by the alleged division into two portions (the internal and the external) of the nervous fluid of the human system, but there is not even harmony between the two. Not only does the external portion rummaging in the store-house of the mind drag forth unlooked for thoughts and recollections, but it still more evidently exhibits the attributes of a distinct reflecting existence. It takes that portion of itself from which it has recently parted by surprise. It begins a controversy with it. It conveys a reproof to it. Finally, one portion of this dualised fluid occasionally tells the other portion of it what that other portion knows to be a lie!

"Where, in all human experience, within the entire range of natural science, have we hitherto encountered phenomena bearing any analogy to these?"

It seems to me, as I copy this argument, that I had already obtained what should have sufficed to convince me of the reality of an outside thinking entity, not mundane; a conviction which virtually involves the spiritual theory. The recollection of the fact that I still held back, awaiting further evidence, has taught me charity for persistent doubters who must have proof on proof ere they can believe. I think my hesitation was chiefly produced by this, that I had not yet become reconciled to the idea that in the next phase of existence there are the same varieties of intelligence and of power as we find in this world; and that, there as here, success in a novel experiment is achieved only by practice and persevering effort.

But I had already abandoned one error; seeing clearly that, whatever else this phenomenon might be, it was not a reflex of one's own opinions.

It needs not, and might be tedious, to go through my third volume of observations. They corroborate substantially former results, with a few further proofs toward the spiritual theory added. Of these last one or two may be worth citing; the first touching that difficult question, identification of spirits.

Jan. 21, 1857, at a private circle, my brother William, who died in 1842, unexpectedly announced himself. He had lived with us, being a widower, during the last few years of his life, and thus Mrs. Owen was intimately acquainted with his habitual feelings. She asked, "If this is really you, William, will you spell out something to assure us of it?"—A. *I am cured: death cured me.*

Mrs. Owen. I do believe it is William himself.

For five or six years before his death, William was a cruel martyr to dyspepsia; he suffered cruelly, and the care of his health was his constant and absorbing thought. If spirits, when they return to earth, recur to what were their ruling passions and hopes ere they left the body, Mrs. Owen might well accept this congratulatory statement touching an escape from daily suffering to perfect health, as one of the strongest tests which her brother-in-law could have given in proof of his personal identity.

July 9, 1857, again our own circle. We had ascertained by repeated experiments that, while the table could spell out any word which I thought of, it never in any instance seemed able to read a word in Mrs. Owen's mind; and, if urged to persevere in the attempt, would reply, "All dark," or "No light," or employ some similar expression. On one occasion she had thought of the word "soap," and it declared, as usual, that it could see nothing. Then Mrs. Owen said, "I'll go into my bed-chamber and touch what I thought of." She did so, the room being quite dark; then returned and asked, "What did I touch?"—A. No—

Mrs. Owen. Its going to spell "no light."

I said, "Let us make sure of it. Please go on;" and it spelled *s e*. I urged it in vain to finish the word; I could get nothing more.

"Is that all?" I asked. "Yes." "Does it mean that you cannot see?" "No." Then first it occurred to me that it had spelled the word *nose*.

When I suggested this, Mrs. Owen, after reflecting a little, burst into a hearty laugh, and asked, "What did I touch it with?"—A. Soap.

Thereupon she explained to us that when she entered the dark room, groping about, she had laid her hand upon a cake of scented soap and smelled it, and that she distinctly recollected (but not until the table recalled the fact, that she *did* touch her nose with it. After telling us that she relapsed into thoughtful gravity, "The thing," she exclaimed at last, "must have followed me in the dark and seen everything I did!"

The Rev. Mr. Godfrey, an English clergyman, experimenting in table-moving, recognised the *Thing* as we did; but he, somewhat hastily, concluded that it was Satan himself. The reason he assigns for this belief is that his table remained stationary as often as he laid the Bible on it, but went on moving under any other book. The experiment may have been suggested to him by a perusal of St. Anthony's biography, in which we read that the devil appeared to him as "a spirit, very tall, with a great show, who vanished at the Saviour's name." As the reverend gentleman's work, then recently published, had obtained a notice from *The London Quarterly Review*, we decided to spend a few minutes in verifying or disproving his theory. Having put a volume of Tennyson's poems on the table, we asked for three tips, and got them. When we replaced this book by the Bible, the tips came just as freely. A second time we placed Tennyson on the table, and asked to have it shaken; the table obeyed. Again we replaced it by the Bible, and the table was shaken as distinctly as before.

So our table, unlike Mr. Godfrey's, exhibited no inkling of the diabolical.

I find the sittings in this volume thus classified:

Serious, apparently truthful, and exhibiting good feeling, 75; frivolous, 3; during which false intelligence was communicated, 11; in which a spirit evinced revengeful sentiments, 1. Total sittings, 90.

Thus five-sixths of our sittings were of a serious and satisfactory character; a considerable improvement on last volume.

Also, I found recorded that, out of more than two hundred mental questions (216), ninety-three per cent. (202) received strictly relevant answers; a very satisfactory proportion. These were important, not only as experiments in thought-reading, but as enabling me to

eliminate all expectation except my own, as influence in determining or modifying the replies.

The above may suffice as a sketch of my early studies in this field, then little explored. The point of progress which I had reached is indicated by a document recorded at the close of my third volume, and which I here produce.

SUGGESTED THEORY.

"A theory for which I have not yet found sufficient proof, but which harmonises with the phenomena, so far as observed, is the following:—

"1. There is a phase of life after the death-change in which identity is retained; the same diversity of character being exhibited among spirits, as here on earth among men.

"2. Under certain conditions the spirits of the dead have the power to communicate with the living.

"3. Spirits when in communication with earth have the power of moving considerable weights and of producing certain sounds; also the power of reading in the minds of some men and women, but perhaps not of all. They experience many difficulties in communicating; and partly because of this, but partly also for other reasons, their communications are often uncertain and unreliable.

"4. Spirits communicate more readily when the communications happen to coincide with the thoughts or expectations of the questioner; yet they do, in many instances, declare what is unthought of and unexpected to those to whom the communications are made.

"5. One of the conditions of spirit communion is the presence of one or more of a class of persons peculiarly gifted, and who are usually called mediums.

"6. This communion occurs, not through any suspension of the laws of nature, but in accordance with certain constant laws, with the operations of which we are very imperfectly acquainted."

To this document I find appended the following:—

"NOTE.—Under the above theory all the chief phenomena we have observed find ready explanation. I have heard of no anti-spiritual hypothesis of which the same can be said. It remains to be seen whether further experiments will confirm or disprove this theory; or whether any other theory can be suggested, involving less of the marvel than the above, yet adequate to the explanation of the phenomena in question."

No further than this, and with hesitation, had I made my way after two hundred sittings, running through sixteen months! Yet I have heard certain persons—cautious and sensible in other things—unscrupulously assume, as the result of a few weeks' experience, that they had probed this matter to the bottom, and ascertained, beyond possible doubt, that it was all mere imposture or delusion.

I propose, in my next paper, briefly to set forth some general results from my spiritual experience; proposing simply to state these, and to glance at their connection with civilisation and cosmical progress, not to argue their truth. The arguments for and against modern Spiritualism swell to volumes, and can be found elsewhere.

ROBERT DALE OWEN.

THE KATIE KING EXPOSURE.

THE American spiritualistic papers received by the Californian mail are full of correspondence touching the alleged fraud on the part of the Holmes mediums. There is no doubt that Messrs. Owen and Child have been deceived, but the question is—By whom were they deceived? by the Holmes's or by the *soi-disant* widow who professes to have personated Katie King? Although she has made a statutory declaration before a judge, her own name is not appended to it, which renders it worthless; and a lady writing to the *Banner of Light* offers to produce two witnesses to prove that she is not a widow as represented, but has a husband living who keeps a drinking saloon in Connecticut. The Holmes's are continuing their seances at Philadelphia, and many recognised materialisations have appeared. Five persons also testify to having seen the pseudo Katie King in a lager beer saloon, during the progress

of a seance at the Holmes's, where a materialised spirit calling herself Katie King was seen by all present. An affidavit by the carpenter who made the Holmes's cabinet is published, testifying to its truthful construction; also the testimony of ten respectable persons, who, during the series of manifestations, and immediately after a seance, took the cabinet to pieces and assured themselves that it was substantially made and exempt from slip panels. The conclusion arrived at by the *Banner of Light* is—that the Holmes's are mediums, and that spirits have materialised in their presence, but that when the nerve-aura of the medium was expended fraud was committed for the sake of the money the seances brought in.

EXTRAORDINARY SEANCES IN AMERICA.

THE following letter from H. H. Moody, late of the London Hotel, Dunedin, has been placed at our disposal. The letter is dated Massachusetts, December 22nd, 1874:—

MY DEAR FRIEND— . . . I send you twenty copies of the New York Graphic, containing a full account of what Col. H. S. Olcott saw at the residence of the Eddy family, in Chittenden, Vermont. I can corroborate most of his statements. I wrote you some time ago about my trip to Cascade. It so difficult to obtain permission to visit the Eddys, and I have made application repeatedly during the summer, by letter, but without effect, until last month, when I was fortunate enough to get permission, and went up on the 30th. What I saw and heard during my stay of two weeks would fill a volume. I give you only an outline. Read Col. Olcott's twenty communications in the Graphic. The illustrations are very correct. The circle room is 40 x 20 feet. At one end of it there is a platform about two feet high, and ten feet wide, extended across the room. On the edge of the platform is a railing about three feet high. On the platform is a cabinet or closet about two feet six inches wide, seven feet long, and six feet high. It is lathed and plastered, with a small window, over which a piece of gauze is nailed. There is an opening for a door, over which a blanket is hung. An old lady, a Mrs Cleaveland, sits at one end of the platform, and on the other side a Mrs Jacobs, of New Orleans, plays on a cabinet organ. Two rows of benches where the audience sit are about ten feet from the platform. There were from fifteen to twenty-four persons at each sitting. We take our seats, all join hands, and William Eddy takes his place in the cabinet. The kerosene lamp is turned down so low that you cannot fully distinguish the features of a person, but you can easily see the form and size. Some circles are a good deal lighter than others. Among those that I saw were numbers of my own friends—one my old friend Mr C. Redding, who lived at Inglewood and Dunedin. He was killed about four years ago at the central shaft of the Hoosac Tunnel. He appeared twice—walked from the cabinet on the platform, dressed precisely as he was when last I saw him. He could not speak, but answered my questions by raps with his hand. I also saw my sister and brother, who passed away over twenty-six years ago; also, a cousin, who passed on a few years since; also, a young girl who lived near us. Honto, an Indian girl, appeared a good many times. She played on the organ, and sang and danced. One evening, she invited two ladies and two gentlemen to dance with her. They danced about ten minutes. Honto remained out so long that she had no power to get back into the cabinet, but faded away on the stage. She made two or three shawls at almost every seance. Mrs Jacobs, who played on the organ, handled them. Some felt like silk and wool, and some like all silk. One she made was at least nine feet long, and three feet wide. After showing them they threw them into the cabinet. Nickachee, an Indian over six feet, appeared on the stage, dressed in full Indian costume. He asked Horatio Eddy to dance with him and they danced some five minutes. He threw his feet at times nearly as high as Mr Eddy's head, who is nearly six feet tall. He left the platform, walked within a few feet of where I was sitting, and shook hands with a gentleman sitting next to me. He then put his hands on the railing, jumped on the platform and disappeared

in the cabinet. Mrs Jacobs's mother and brother came many times to see her; she would shake hands with them, and we could hear them converse together. A former slave of Mrs Jacobs, named Sally, came a number of times, shook hands with Mrs Jacobs, and talked with her. One night she said she wanted to smoke. A pipe was filled with tobacco, lit, and given to her. She smoked, she played on a tambourine, and danced over five minutes. She also sang "Old Zip Coon." Residing in the spirit land a few years had not taken a bit of the Nigger fun out of her. Nichachee's wife, an Indian Princess, appeared, dressed in latest style, a magnificent black silk velvet dress, trimmed with beautiful pearls and diamonds. She allowed Mrs Jacobs to examine them. Her daughter, Black Swan, appeared, dressed splendidly. One evening the "Witch of the Mountain" appeared on the platform, took a chair, sat down and addressed us in loud clear voice for about fifteen minutes. God, she said, was the soul of the universe. We would have to suffer for every violation of his laws—for every sin committed. To be saved from suffering, we would have to work and do good. If we only lived up to the example which Christ had set, we would surely be saved. A few nights before I was there the "Witch of the Mountain" came out with a magnificent diamond bracelet. Most of the spirits, after they have been out a few times, can speak so that you can hear them. At one seance, in less than one hour and a-half, sixteen materialised forms came out of the cabinet—from a little child about two or three years old, with curly ringlets and a wreath of flowers on her head, to a gigantic Indian six feet three inches tall, with a snow sledge on his back, rifle, bow and arrows, &c. At eleven seances which I attended, one hundred and twenty-nine different materialised forms appeared.

When Horatio Eddy holds a dark seance many very wonderful things take place. At one circle I tied his hands behind him, and then tied him to a chair. He then asked a large-sized gentleman to sit in his lap; then he asked a lady to sit in a chair in front of him; then a rope was put around the gentleman and held by the lady. The light was put out, and in a minute a spirit voice said, "Good evening, ladies and gentlemen; we have come to give you a little music to-night. Our band numbers eleven." He then named them over. The spirit controlling that circle is named George Dix. He says he was drowned in the steamer President, many years ago. We had then some fine music—about a dozen instruments playing at the same time. The first night I was there, George Dix said they would play a piece entitled, "The Storm at Sea," and remarked that he supposed we had all heard a storm at sea. Some one replied that they had not. George Dix said, "Mr. Moody, you know well enough what a storm at sea is, don't you?" I replied, "Yes." I thought it strange that he should know my name, so the next time he came, I said, "Mr. Dix, will you please tell me how you knew my name?" He replied, "I will, Mr. Moody; I sometimes accompany Mr. Peebles, and I have heard him call you by name." I asked him if it was in New York. He said, "No, it was far away across the water, at a place called Dunedin, in New Zealand." Mayflower sung, played on instruments, and talked to us. She told one gentleman she had a great mind to kiss him; then she said she did not think it would be best; then she said she would kiss him, if it were the death of her. She then gave him a smack which was heard all over the room. George Dix came next, and delivered an address. He said there were thousands upon thousands of disembodied spirits wandering up and down in spirit-land, who were most unhappy in consequence of the lives which they led when in the body. But the very worst and most miserable of them, if they so willed it and strove, could better their condition, and eventually become bright and shining spirits. He said there were enough for all of us in this world, and to spare; and those who were hoarding up more than they required, and depriving others of their just rights, or seeing others suffer, would have something fearful to answer for hereafter. Having concluded his address, he came round and shook hands with us and bid us good night.

Horatio Eddy also holds a very light circle, where spirit-hands are seen, musical instruments played upon,

&c. At one of the seances he asked me to sit by his side. I took off my coat, and he put both of his hands on my bare arm and held me, and the instruments played the same as ever. I was patted on the face and back, and had my whiskers pulled by spirit hands. I saw a spirit hand, within six inches of my face, write the name "George Dix" on a card—the room being quite light, and Heratio Eddy having hold of my arm at the time. I saw another spirit hand, which I could almost swear was the hand of my old partner. It wrote his name—"Rufus Smith." A female hand then appeared, and wrote, "From your darling sister, Elizabeth Moody." In all, there were about twenty different cards written upon for different persons in the room. I cannot write you one hundredth part of what I saw and heard.

The question was asked George Dix, how the materialisation was done. He replied at some length. As near as I can recollect, it was in substance as follows:—All the elements which compose a man's body and clothes float in the atmosphere. Spirits collect them and form the body and dress, using the medium and persons present to get from them matter that gives life to the body formed. In order to do this, every spirit must form a battery of and for itself. That battery is the Divine spark which is in every person, and it depends upon the strength of that Divine spark whether the spirits of our friends can exhibit strongly or otherwise. That spark is an emanation from God, the Great Spirit, who acts through that Force which Tyndall says we cannot comprehend.

I must say, in justice to the Eddy Brothers, that every facility was given for the detection of fraud. We were allowed to examine the cabinet and all the rooms in the house. During the two weeks that I was there, I kept a sharp look-out, and I am bound to say that the one hundred and twenty-nine materialised forms which appeared were genuine. I am thoroughly confirmed in my belief in the fact that our friends can and do come back, and show themselves, and that there is for us a life eternal. It shows how careful we should be as to our conduct in this world, seeing that those who are near and dear to us, and who have gone before us, are cognisant of all our actions. If the Eddys had assistants and a wardrobe, they could not, as they do, represent the friends and relations of their visitors, and make them converse in their own well-known voices. Another thing, William Eddy, who goes into the cabinet, does all the cooking and washing, generally for about twenty-two persons. He is in the kitchen all day, and does not go upstairs until the members of the circle take their seats. He is a good strong farmer man, of rather rough exterior, wears his pants tucked into cow-hide boots, woollen shirt, and very plain clothing. He weighs about 190lb. I am positive there is no humbug or deception about it. They charge nothing for their seances, and only eight dollars per week for board.

The spirits say that on and after the 21st September, 1875, they will be able to materialise in broad daylight, and to address a public audience. Tell old man B. to be perfectly satisfied as to the future.—*Otago D.T., Feb.*

We subjoin the general conclusions of Colonel Olcott, the special correspondent of the "*Graphic*" referred to by Mr Moody.

GENERAL CONCLUSIONS BY COLONEL OLCOTT.

I can hardly express the relief I experienced at the result of this seance. Convinced as I had long been of the good faith of William Eddy; satisfied as my reason was that it was a physical impossibility for the man to simulate such a variety of forms, making himself at one moment a patriarch of eighty or a tottering grandmother, and the next a babe in arms or a toddling child of three or four years; now a giant Indian chief or a dancing squaw, and anon a roving spearman of the plain of Ararat or a bronze-faced fellah from the foot of the Pyramids; twisting his inflexible tongue around the gutturals, nasals, and sibilants of numerous languages that certainly nobody outside of the Oriental Society or some occasional Dominie Sampson had mastered; convinced, I say, as I was upon all these points—that ventilating window, hollow platform, and seven-by-two cabinet forced themselves oftener than I liked between

my mental vision and the bald facts—I confess to a feeling closely akin to astonishment when Honto, the selfsame copper-coloured squaw, the pipe-smoking, shawl-weaving, dancing, laughing Honto, stepped out and confronted me. It seemed that it would be next to impossible for enough of the spiritual matter-essence to filter through that plastered wall for these cunning electro-platers to make a covering withal for their filmy forms. But there she was, sure enough, in full form—with no detail of her dress lacking, no lock of her massive suit of hair gone; her figure as plump, her motions as supple, her attitudes as widely statuesque as ever before. When she had passed away from our sight, I awaited the coming of the next spirit with eager attention, for, even then it seemed to me that it *could* not be possible for another to materialise itself. Honto was the familiar spirit of the medium, or somehow attached to, and, as it were, enamelled upon the family, so that she could do impossibilities that no one else from the other world could. But, in the midst of my doubt and mistrust, there came the grey-white apparition of old Mrs. Pritchard, the very starch in her apron and cap seeming as if it were crisp from the laundry. Then, I think, the conviction formed itself that, no matter how many "sceptics" came battering against the granitic facts, no matter what array of "exposers" might blow their tin horns and penny trumpets, that Jericho would stand. Then I said to myself that if William Eddy were caught fifty times playing at materialisation, with "cork soles," "ragged blankets," and up-standing hair, the genuine phenomena of this one seance could not be obliterated from my memory. In his dark hole of a cabinet there was not a bit of woollen, silk, or cotton rag the size of a finger-stall, nor a moccasin or string of beads; not a wig, nor even a stick of black pomade, much less a wash-bowl, water, or towels; and about his person, as I had discovered by my innocent *ruse*, there were none of these things; and yet there had appeared—but the story is already told, and I need not repeat.

Two features of this occasion will arrest the attention of scientific minds, viz., the appearance and disappearance of the baby, and the instantaneous formation of Honto and shawl. There could be no mistake about the child—no question of rag-wrapped legs or fondled pillows. The figure stood too near me, and in too good a light, to admit of such deceptions being practised. It was a living, moving child, which, with its right thumb in its mouth, nestled its little head in the neck of its bearer, and passed its chubby left arm about her neck. For the instant it was as palpable and, no doubt, as material a being as any baby now lying in its mother's arms. Made from the imponderable atoms floating in the foul air of that chamber, it was resolved into nothing in an instant of time, leaving no trace of its evanescent existence behind. And the shawl! In what spirit home, by what hearth, or under what vinetrellised porch (for Mayflower's rhymes teem with allusions to her house and garden, her pets and domestic companions) was its yarn spun, its knots tied, and its strands tinted? Whose busy fingers ply the needles, or whose hand guided the ghostly loom by which its meshes were formed? Mystery of mysteries! What Oedipus can solve the riddle? And how long must we wait for an answer?

HENRY S. OLCOTT.

SPIRIT TEACHINGS.

We have now spoken to you of the general outcome of Spiritualism, and have endeavoured to show you wherein you had misconceived its tendency. It is not as you have fancied. Were it so it would be but a degraded and degrading thing, to be avoided with care, and to be crushed out rather than nurtured. We have shown you that deep down below the scum there is a something which the careless eye does not see; a mass of real fact and truth far different from that of which you have spoken. As in the days of the development of each fresh step in the knowledge of God there are many silent workers of whom the noisy world knows little, who cry not aloud, nor vaunt themselves in the world's market-places, but who grow up silently, yet surely, in

progressive knowledge which day by day becomes more and more assured, so is it in the epoch through which you are now passing. Many there are now who know what they have believed, who are the silent recipients of angel guidance, and who, while they deplore much that they see around them, are not to be shaken from their faith, or diverted from their progressive growth by any foolish cries or deeds which emanate from less developed spirits. Doubtless there is much in the communications of the less refined and elevated spirits which is to be deplored. Doubtless, too, the adversaries are not slow to foster and encourage much that may discredit us, and throw contempt upon our work. We have, many times, warned you that it is so. But in spite of all this there is much cause for earnest thankfulness in the growth of many a faithful soul, far more than for sorrow at any outburst of ill-regulated and fanatical enthusiasm.

It behoves you to remember that all intercourse between the two spheres, ours and yours, is as yet unregulated by definite and well-ascertained laws. Neither ye nor we know as yet many of the causes which interfere with our orderly intercourse. We are not able to lay down laws for your guidance; scarcely are we able to formulate regulations for ourselves. The space during which objective communications from our spheres have been possible, is but short. Few of the years, by which you mark the lapse of time, have gone since the process by which material phenomena are produced was first discovered: and the process is little known even amongst that rank of spirits who most use it. We had been accustomed to convey our messages by less material means, and our chiefest difficulty was, and is, to find a ready and fit instrument, and to attune it to our purpose. That difficulty is so far from being lessened by the prevalence of objective physical manifestations, that that very fact has added to us a new difficulty. We have warned you that an undue devotion to the mere physical side of spiritual communication is fraught with risk. Spirits who are best able to communicate thus are little developed, unable to give to you true and reliable information, tricky frequently, and on a low plane of intelligence, even where graver charges may not be brought against them. It is not from such that elevated and improving truths can be elicited. Yet, too frequently their foolish words pass current for truth, and it is alleged against us that our information is contravened by some such utterance as theirs. It is to us a new cause of difficulty and embarrassment.

Men have not learned yet to discriminate; and even by those who most interest themselves, the subject of spirit communion is very little understood. Questions which concern the deepest mysteries, into which the most elevated spirits long to penetrate, are asked of some poor soul but lately emancipated from a body of flesh which dwarfed and stunted his spirit, and he is expected to unravel divine mysteries known only to the highest and most progressed intelligences. Vain delusion and foolish as it is vain! When men shall have learned wisdom they will wonder at the foolish curiosity which can prompt such questionings.

Moreover, no proper care is taken of our mediums. The instrument is out of tune, and every jarring note is credited to us. The nervous system of the medium is over-wrought, or his bodily health is weak. Rude contact with the world has upset the mental balance, and communications are disturbed. Or the atmospheric conditions vary: that which was easy to-day becomes impossible to-morrow, we know not always why. Circles are not properly composed. No care is taken that they who meddle with holy things should be pure in mind, body, and intent; that no base or unworthy motives intrude into that which should be free from the base and sordid atmosphere of your lower earth; that no mere idle curiosity beset the path with difficulty, and open the way to deceit; that no impure, untruthful soul be there to draw around it congenial spirits, and to taint the air with corruption. Men reckon little of this.

And even when a circle is duly formed, and the communing has become regular and comparatively easy, instead of waiting patiently for the development of communication and for the evolution of truth, too

frequently other elements are introduced time after time, each one bringing with it its own changed conditions, until we know not what possibility of communing we may find. We always grudge refusal when permission is asked; but it must be remembered that we have usually no knowledge whatever of the person who is to be introduced, and even when we have such knowledge we are not able to prophesy the result of a new combination until it has been tried.

These causes, and many others, prominent among them, the scanty interest that the higher revelations excite, render it very difficult for even the most advanced intelligences to make satisfactory communication with your world. Men care little for being taught; they seek rather to be amused, and wile away an idle hour by endeavouring to summon the spirits who have progressed in knowledge to play some tricks before them. It is little wonder, surely, that a temper of mind such as this, so widely prevalent, should be a grievous stumbling-block. And where it is supplemented by low mental development, or by distorted mental or spiritual characteristics, where the curious is also base, impure, untruthful, ignorant, the result is precisely that foolish, aimless communing which you deplore.

But all is charged on us; and men, having done their best to dwarf our power and to drag our communing down to the level of their own requirements complain of us that we are foolish, inaccurate, good for nothing. Not we, friend, but they. We wait with earnest longing for the time when men shall have learned wisdom, and shall be fit recipients for communications from the wise. Meantime we do what we can, hampered by many disadvantages, attacked on the one side by the ceaseless machinations of spiritual foes, and hindered from advance on the other by the dead, cold faith of man, or by his undeveloped and unreceptive spirit. Be sure that one grand law at least is known to us and to you. Like where it is evil will draw like; the converse being true where the pure and the good are fenced around and protected from assaults of evil. As is your spirit's tone so will be the tone of the messages you will receive; bad where it is bad; foolish where it is foolish; good and pure where it brings a good atmosphere with it, save and except only where the soul is subject to assault as part of its necessary training. To the purest may come assault from the adversaries, which their guardians will enable them to repel. Saving this the law is absolutely without exception. Like attracts like.

Nothing now is said of those circles into which deceit is admitted. There none but the most undeveloped spirits can enter, and the manifestations must needs be of a deceptive and repulsive character. On this we do not dwell.

But much, friend, is in your power. You may help us to crush out deceit and fraud, those genderers of evil. You may aid us in raising man above the plane of mere curiosity, where he can receive nothing that can do his spirit permanent benefit. You know how by our advice, by the cultivation of a receptive spirit, by repressing all inclination to idle change, to curious questionings, and to the frequent introduction of new elements to our circle, we have enabled you to progress steadily on the road to knowledge. You might well have progressed more; but we have not now to deal with that. We say that by encouraging others to form circles for the steady evolution of truth, you may in some measure help in putting a stop to the evils which you deprecate. The time will come when the cloud of dust will be blown away; but not till man has ceased to add to it. God does not force truth on unwilling minds: and man must have reached a higher plane of progress than that which he now occupies before it can be possible for us to remove evils many of which are caused by himself.

When you come to ponder this, think, friend, that we are not responsible for all the mischief: and even admitting the evil, be thankful also for the good, remembering that anything is better than lifeless stagnation, and hoping for the time which shall surely come when all shall be made clear, and our communings shall be regulated by laws which shall be thoroughly known amongst you.

—The Spiritualist.

IMPERATOR.

MR. J. TYERMAN.

THIS energetic worker in the spiritualistic cause left our shores for Sydney by the s.s. Alexandra on Monday, March 8th. Previous to his departure Mr. Tyerman visited the scene of his former labors, and delivered two lectures at the Temperance Hall, Sandhurst, the first being his popular lecture, "Is there a Devil;" and the second, "Who and What was Jesus Christ." There was a good attendance at both lectures, and the lecturer was well received, the only unpleasantness arising from the unseemly conduct of a Presbyterian minister, who, by loud and persistent interjections, endeavoured to interrupt the lecturer. Some correspondence in reference to this matter appeared in the local papers, the Rev. Mr. James seeking to palliate his clerical brother's offence, for which he is ably rebuked by a correspondent signing himself "Video." Mr. Tyerman delivered his farewell address at the Apollo Hall, Melbourne, on Sunday, the 7th ultimo, and left with the intention of proceeding to America after a short stay in Sydney, but we trust our Sydney friends will induce him to continue amongst them. The Spiritualists and Freethinkers in that city would do well to secure so able an exponent of their views as Mr. Tyerman.

LEVITATIONS.

THE last number of the *Quarterly Journal of Science* contains an article entitled "Human Levitation." The author, evidently a scholar of considerable erudition, after a general dissertation on the present short-sighted view of what are termed "Miracles," commences his historical review with the ancient Greeks, showing that in their earliest records the existence of "Aethiobats" (persons who have the power of levitation) was an established fact: instances of such facts are numerous; and, in the list of those noted for their marvellous feats, we find such names as Pythagoras and Abaris.

The Hebrew traditions are next examined, and the continued appearance of these peculiar phenomena is sufficiently proved up to the Christian era when they attained a startling prominence.

From the received and the rejected Testaments, the works of the Jewish Rabbis, and the Fathers of the early church, numberless feats are supported by unquestionable testimony from all sources.

In the middle ages the number still increases, and our author gives a list of forty names—Monks, Cardinals, Princesses, and Soldiers—in whom this power was perpetually manifested often in the sight of multitudes—such highly gifted individuals as Friar Joseph became sources of terror to the church by the popularity they acquired from these seemingly supernatural events, while many others, such as St. Peter of Alcantara and others owe to it their canonisation.

Surely these are proofs which no sceptic can refuse unless he rejects the world's whole history down to the present time, and even that would not avail him, for he would then have the declarations of Dr. Crookes and others to the present occurrence of levitation.

The writer points out how, from the fears of the Church and the superstitions, the manifestations fell into discredit, and were checked if necessary by violence, the Roman Catholic Clergy waging a ceaseless war against all miracles beyond their own pale, or even as we have referred to within it. The persecutions for witchcraft alone carried off many thousands of persons, and as the gift is supposed to be hereditary, this would of course be a considerable bar upon its future development. An interesting fact bearing upon this is, that the Eddys, now creating such a sensation in New York, are reputed to be descended from a witch family, who suffered in the New England persecutions.

We are pleased to see proofs pouring in from such a source, establishing so completely the occurrence of spiritual phenomena or Spiritualism in all past ages, nations and creeds, and adding further to the firm foundation upon which it sets forth to its conquest of the future.

ANÆSTHETICS AND THE NERVOUS SYSTEM.

HOW ETHER, LAUGHING-GAS, OR CHLOROFORM AFFECTS THE SYSTEM.

IN the state of mesmerism, which is a state of coma partially, there are certain effects visible upon the nervous system, and upon the circulation. You are aware that under the influence of ether, or laughing-gas, or chloroform, or any familiar anæsthetic, the nervous system undergoes a peculiar and singular change, which also stimulates the nerves and mental faculties in certain directions, expressing either that which is uppermost in the will, or expressing that which has been long suppressed in the mind. The influence which an anæsthetic agent has is the influence which mesmeric or magnetic force has when not directed by a wise and judicious will. The effect upon the nervous structure is precisely the same, with this difference, that the one person being under the control of a wise and beneficent mesmeriser, there is never any reaction to the nervous system, or upon the particles that constitute the vital life of the brain or of the structure of the organism. But all anæsthetics produce certain injurious effects, to the extent that for every portion or particle of power exercised over the nervous structure there must be something given in return, which is not adequately returned; there must be a supply of nervous force expended, while in mesmeric control there is nothing expended, but the soothing and anæsthetic power is retained.—*Spiritual Scientist*.

A NARRATIVE.

OF THE SPIRITS OF SIR HENRY MORGAN AND HIS DAUGHTER ANNIE, USUALLY KNOWN AS JOHN AND KATIE KING, GIVEN—BY H. T. CHILD, M.D.
(Continued.)

It is essential that each one should enter upon the work with such feelings, for if any one be indifferent it will mar the whole work, hence small circles are generally more successful, as the chances for inharmony or indifference increase with the numbers.

The rules for forming circles are these:

- 1st. Positive and negative forces properly adjusted as experience and your impressions may guide you.
- 2nd. Genial and harmonious feelings on the part of all with an interest in the subject.
- 3rd. Regular meetings at the same place and time; punctuality in these being quite important.
- 4th. To follow such suggestions as the spirit-guides may give from time to time.

Many sensitive persons have suffered in circles, but if these rules are observed there will be little danger from this, and the most sensitive may find themselves benefited by sitting in such circles.

Our separate narratives had brought us down to the year 1800. New fields were now opening to us very beautifully. The anguish and remorse which resulted from the wrongs done in earth-life were in a great measure overcome, though even to this day there are times when the remembrance of those dark scenes comes before us vividly and painfully.

The narratives which you have already published, have done much to relieve us of this, and hence we are desirous to proceed.

Our association, from this time forward, was not confined to those persons who were upon that low plane in which we had been compelled to labor. We wish to state distinctly and emphatically, that there is no plane of life, however low and degraded, that has not its useful side, and throughout all these years in which we have been engaged among those persons, we were doing the best work we could for them, and for ourselves.

During the first half of this century our labors assumed a much more important character. We were engaged with many other spirits, in laying the foundations for that grand event which ever will mark this age as more progressive than any former one, namely, the advent of Modern Spiritualism. There were many instances in which it seemed as though our efforts would be crowned

with success and then disappointments came, and we were obliged to work in other directions. Our failures, however, did not discourage us, but rather tended to stimulate us to more energetic labors. We were associated with various bands of spirits, and there are many spirits here who have been fully conscious of our labors on earth since they came to live with us.

Those who understand the philosophy of any subject will know how often failure is caused by the slightest deviation from a necessary rule, and how easy it would be to succeed if we only knew exactly what is needed.

We will not detain you with accounts of our various efforts in your country and on the other continent, only say that owing to the progressive tendencies of your free institutions, and especially to the aid which the Aborigines of your country were able to give us, our labors were principally confined to this country. The number of haunted houses, as they are termed, was constantly increasing, and there were many places in which there seemed to be very good prospects of a successful introduction of the phenomena referred to.

At length we were enabled, at Hydesville, New York, to strike a chord which not only vibrated over your continent, and your earth, but throughout all the spheres of spirit-life. The news of this success flashed over the entire spiritual world, and produced more rejoicing than any event which we have ever witnessed.

We held an important position in the bands that produced the manifestations of that day. When you recognize the fact that spirits can pass from one part of your continent to another, and across the ocean to the other continents in the twinkling of an eye, to use an expression that has been greatly misunderstood, you will see that many difficulties in regard to our labors and our presence in different localities at apparently the same time, will be removed.

All that is necessary for the appearance of certain spirits, is to summon them by a desire, which may be made more effective by asking for them, and they will appear almost instantly, though they may have been a thousand miles away, provided the telegraphic line of communication extends to them as it does through the circles of the spheres, and all who were thus engaged were constantly on the watch, ready for the summons at any moment.

We did not find any mediums in New York State that were adapted to our peculiar needs, but at Athens, Ohio, we met with our first real success, commencing in 1850.

Having been engaged for nearly two hundred years in connection with various circles in earth and spirit-life, often as executive officers of these, we desire to present to you our views of the philosophy of these.

All power is spiritual and invisible, and it is invariably dual. Our Shaker brethren have reached the plane of thought on which they realize that God is dual, consisting of the male and female principles which they call Father and Mother God. And those systems of religion which recognise only a male God are exceedingly deficient and imperfect, and have done much to retard the progress of the race.

The same dual, positive and negative, or male and female principles are found acting in every department of the universe, material and spiritual, and hence they form the basis upon which all successful circles must be formed. The functions of reproduction furnish an illustration of this important fact. In proportion as the circles, either in spirit-life or with you, conform to this law will be their success. They range in numbers from two to several hundred, but they are most frequently in twos, threes, sevens, twelves, and twenty-fours, in the order named.

The first, or a union of two, a male and female, both on earth and in the spheres, are the most numerous. The object of such unions on earth are too often confined to mere sensual enjoyment, and selfish pursuits. The real object both here and with you should be mutual self-development, which can be more efficiently accomplished in this way than any other, where there is a beautiful interblending of the physical, mental and spiritual natures, which also produces the most favorable condition for the investigation of all

branches of knowledge, a condition in which the labor is divided and the enjoyments are multiplied in the most satisfactory manner. The principles which draw individuals together properly are mutual adaptation on all the planes of being.

At the same time that these unions are productive of very important results, which can alone flow from such close and intimate relationship, there are limits to these which do not belong to the larger circles, in which three or more individuals combine for the accomplishment of some specific object. In order to produce the best results in these circles the same dual principles of male and female must be brought into action, the first essential for an efficient circle is this blended and harmonious action of the different elements which compose it.

In spirit-life, and especially in the higher conditions there is such a perfect appreciation of this, that spirits are drawn together by their interior feelings, and hence circles are formed spontaneously, and are strongly attracted to certain specific objects, and this is one of the means by which they are held together.

At the same time that we were producing our manifestations at the Koons' rooms, we discovered the Davenport family, then living at Buffalo, N. Y. Spirits have no difficulty in discovering mediums and distinguishing their peculiar characteristics. We can see them from a very great distance, and on visiting them, readily perceive what will be the character of the manifestations which may be produced through them.

We selected these children, and visited them a number of times before we left the Koons' rooms. We have found it better to move from place to place, not only to spread the manifestations, but, by change of magnetism, to increase our power, and to aid mediums in particular localities, in the production of various physical manifestations. In almost all instances, we were obliged to commence with very crude and imperfect manifestations and gradually improve them. Our first manifestations with the Davenports were of this character, but in a very short time we began to do better than we had any where before.

The father of the Davenport children was not at all inclined to take stock in our manifestations, and we were obliged to give him some very severe lessons before he was willing to enter upon the great work which he was to do in conjunction with us. We desire you to give some of the statements that were recorded at that time, as made by us.

One night after a circle, five of them, the father and mother, and three children were sitting together, with no other light than the flickering of the wood fire, as they were close together, there came sounds as of a large man in heavy boots, tramp, tramp, tramping, in one corner of the room, and evidently approaching the sitters near the stove; and nearly simultaneously with these ominous sounds, a voice of unearthly depth, power and volume, said, in words as clear and distinct as were ever uttered by man, "Davenport, you're a fool! I'll teach you a lesson you'll never forget. You have yet to learn, that, in spite of death, a man's a man all the way from time to eternity, and will be so forever and forever more! You have yet to learn that human beings must talk wherever they may be. They have vocal organs while on the earth, adapted to the requirements of their earthly or carbonaceous existence. So, in the higher life, they have organs adapted to their better conditions; and, when it is necessary to bridge your senses, we can condense material emanations from certain peculiarly constituted persons called 'mediums,' upon our own more subtle and invisible organs, and thus are enabled to address you vocally; just as we are obliged to convince universal man that he is something better than a perishable brute, by hard knocks on a table or chair.

"I will be with you in two weeks from this day. When I return, you shall learn what your mission to the world is to be; what the nature of the great work is that you and your children are called to engage in. You shall then know what road to take, and at what place to go, in order to accomplish the greatest possible amount of lasting and real good, to the greatest

possible number of men and women, the wide world over. Disembodied people do not return and handle matter merely for man's amusement or profit, nor for their own pastime; but they come as oculists, to couch the cataracts on the eyes of humanity, so that it may see, and, seeing, know somewhat of the pure, clear, blessed light of immortality. You and yours are to be agents in this great and mighty work.

"You may have to tread in thorny paths, but tread them boldly, bravely; for your guerdon is sure. I am to be known as 'John King.' My mission is not to the select few, but to the millions; for I intend to demonstrate human immortality and spirit-power to the masses, till my name shall be a household word from one end of this continent to the other; aye, and even across the roaring seas shall it go, until the people of far-off lands shall, in their eager thirst for the waters of knowledge of immortality, call across the deep, crying to those sons of yours, 'come, come!' And they shall go, and I will go with them; and wherever we land, there will we plant seeds that shall grow and blossom, and bear goodly fruit for the healing of the nations, to the end of time."

These declarations were made in 1854. The sequel shows that we knew what we were saying.

An incident related in the life of the Davenports will show our success in materializing at that early day: "Libbie Davenport was one day sitting as a medium, alone, for several persons who had casually dropped in, her brothers not being present at the time, when a thing took place of so wonderful a nature as to almost surpass belief. There came out in the dim twilight of the room, from beneath the table, what looked like a phantom child of about two years old, delicate, small, and surpassingly beautiful and lovely. The gorgeous being flitted hither and thither about the room, upon the floor, and then, by a power inscrutable to man, rose in the air, and alighted like a butterfly upon the hands of the people, spread out, palms downward, on the table. It deliberately stood upon every hand, and then, stretching forth its immortal fingers, its lips wreathed with an angel's smile, and its features glowing with seraphic love and joy, it touched the forehead and cheek of every person present, and smiled most lovingly as it did so. Soon it arose again in the air, sailed majestically over the heads of the people, alighted once more upon the floor, moved gracefully around, and then passed from sight beneath the table.

To those who are familiar with materializations as they frequently occur to-day, this description will be quite satisfactory. In a short time after this we were not satisfied to expend so much labor in order to convince the number who could meet in the small circle which we were obliged to hold in the dark room. We therefore told Mr. Davenport to build a cabinet, which after various modifications was so constructed that we succeeded admirably, and have been able to produce manifestations that have astounded millions of earth's children, and convinced many thousands of their own immortality. The first experiments with these, as with other things, were very crude, but we soon discovered the means of improving them, and the cabinet has come to be used by mediums all over the world. We induced the Davenports to travel over this continent, and also to visit Europe; the manifestations that we have been enabled to exhibit through them have done great work for humanity, as well as for spirits.

It is not necessary to enter into the details of these. Our labor introduced us to other mediums, and as you are well aware, Katie, aided as she always has been by her father, was enabled to do her work,—the grandest that has ever been accomplished by any spirit, with Miss Cook, the account of which will be published to the world, by Prof. Crookes, in due time. It will be readily perceived by all who have carefully read and appreciate the first communication given through you by Katie, that we are very liable, when materialized, to make mistakes, and that the statements made by spirits under these circumstances must be received with great caution, the conditions very often interfering with the

expression of real sentiments. We are not troubled at this because we know it to be law; and we know also that when it is understood you will be able to correct the errors that are common to such conditions. Mankind will learn this great truth, that communications from spirits are reliable in proportion to the perfection of the condition, both of the spirit and the medium, at the time they are given. These things will be better understood as your experience in materialization becomes more extended.

A PERSONAL DEITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

I HAVE some curiosity to know who is your correspondent "Philomath," who in the March number so dogmatically asserts the non-existence of a personal Deity, and informs us that "that is a belief which has been long discarded by science and Spiritualism." I confess I was startled by this reckless assertion, especially when I recollected that one Sir Isaac Newton, Prof. Agassiz, and a few more humble ones not unknown to science, were very far from discarding the belief in a personal Divine Being. A personal Deity! Is it not disingenuous to make use of such nomenclature, when merely a "pervading principle in nature" is meant—such as heat, for instance, or light? Come, Mr. "Philomath," doff your sheep's clothing, and stand forth in your true vulpine proportions, of atheist pure and simple. Have the courage of your opinions: don't pretend to a belief in God when you merely mean magnetism and electricity!

But where did "Philomath" obtain his information that Spiritualism discarded a personal God? Like Noah's Ark, which gathered in specimens of "every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort,"—so Spiritualism embraces within its wide-reaching and all-sympathising arms opinions and beliefs of every complexion. The knowledge that there is a spirit-world immediately adjacent to this is natural, and that the inhabitants thereof can communicate with us dwellers on the hither shore of death's dark stream, requires no radical change of opinion. Hence we find great variety of opinion; and this is true also of communicating spirits. The spirit who, while in the body, held atheistical or deistical opinions, still holds them, and holds forth upon them; while the Christian moralist will sometimes tire the circle with familiar platitudes, learned while in the earth-life. These facts prove—what? They prove that it is impossible to formulate a creed for Spiritualism at present. Let us hope that the day for such a work is far distant.

Spiritualism and dogmatism are antagonistic to each other. Neither does true science dogmatise upon this subject of a personal Deity. Tyndall, Comte, and Mill, are so far from doing this, that they only claim that it is not known—adding, perhaps, not knowable. Although arguing from a negative standpoint, they are careful not to assert the negative dogmatically. And if they did assert it, what a preposterously unscientific position would it be! As reasonable would it be for them to assert that all the planets of our solar system have been discovered—that there are no more! Or to assume that there are no inhabitants upon any other world than ours.

Scientific men sometimes do strange things, and we Spiritualists are the last persons to pin our faith to them, or place them upon the pedestal of infallibility. Many of those who are now fulminating against Phenomenal Spiritualism—*through superciliously declining to investigate it*—are men who devote themselves to the investigation of natural phenomena, tracing effects to causes, with the greatest assiduity, dissecting our mother planet to ascertain her history, and lingering as lovingly over the debris of defunct fauna, as over the petals of the most fragrant living flora. Yet—marvellous inconsistency!—these same giants of our day turn up their precious noses at phenomena, which—if Spiritualism does not account for them—are

unaccounted for. Therefore, place not your trust in (scientific) princes; but bear in mind that their education, like that of the clergy, to a certain extent unfits them for taking unbiassed views of things outside of their speciality. Let scientific men hold on their praiseworthy course of analysis and generalization, but distrust their deductions whenever they dogmatise.

And now, a pleasant word at parting to our youthful friend, "Philomath." (I assume his youth, as a deduction from his rash assertions.) Spiritualism and the spirits, as well as their friends in the body, have a better work to perform than to imitate the Popes and Councils of Christendom, in their manufacture of creeds and dogmas—fathoming them upon a system of phenomenal truth, which is in its nature imperfect and progressive, and will probably never be final or complete. And he is no true friend nor observant student of Science or Spiritualism, who would intimate that either of them discards the idea of a Personal Deity. Spiritualists have in many instances come from the ranks of materialism and materialistic Christianity, to believe in and realize the existence of spirits, and their immediate and constant presence with us—not as "pervading principles of nature," but as real embodied personalities. And surely they should hesitate to stultify themselves by asserting the impossibility of a Divine Personal Spirit, a Being of infinite perfections, albeit amenable to the laws of Order, which are the laws of His own existence.

Thus much I have felt impelled to say, upon this vast subject; nor could I have refrained, Mr. Editor, without being recreant to the faith that dwells with me always, in an intelligent Being, who is a loving Father, Provider, and Protector to us, His improvident and careless children.

UNCLE JOHN.

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DEVOTED TO

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

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

No. 56.

MELBOURNE, APRIL 1st, 1875.

PRICE SIXPENCE.

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THERE is a subject so closely interwoven with the interests of Spiritualism that, although not usually connected with it, we make no apology for urging it upon the attention of our readers. Education is admitted to be one of the great hobbies of the day. Everywhere comes the cry for more and better education. It is claimed as a right for the very lowest ranks of the people.

We are told by many it should form part, not only of reformatory systems, but even of prison discipline, that under its civilizing influence prisons may become unnecessary, and crime be almost unknown. It is not only a wider diffusion of knowledge that is claimed as needful for the well-being of society, but also a higher kind of knowledge among all classes; a more practical and more scientific education for our young men; a far higher education for our women; a technological education for our artisans; these are the demands of the times. We believe that these demands represent the true needs of our people, and that nowhere is the need greater than among Spiritualists. It is very true that Spiritualists, as they now stand, are not only very generally people of culture, but also of more than average intelligence. But the reason for that is, simply, that now to become a Spiritualist it is necessary to have a more than usually active thinking faculty. It is unpopular to be a Spiritualist, somewhat difficult to become one; it requires personal investigation, and individual thought. None of us were born and brought up Spiritualists; we all became such by much patient study, and in spite of many difficulties. All these circumstances will probably alter with time, but leaving the future to take care of itself, let us see how the increase of education is likely to affect Spiritualism. It is not necessary to say that Spiritualism does not fear the increase and

wider spread of education; but merely to say that she hopes for it, looks forward to it with joy, courts additional light and additional knowledge in every department, is a very inadequate way of stating the close relationship that must for ever exist between the progress of education and the well-being of Spiritualism. Without knowledge—not mere scholastic book learning, but true knowledge of the laws of nature; without faculties trained to keen observation, and to patient study, Spiritualists run as fair a chance of being the victims of ignorance, the dupes of every designing mind on either side of the grave, as any people that ever lived on earth. The ancient priesthoods that claimed to communicate between God and man, became an almost insuperable barrier to the progress of the nations they pretended to lead. Yet their claims were no more dangerous to mankind than would be those of mediumship if once the idea of liability to error, both on the part of the medium and of the communicating spirit, were lost sight of. Now there is a disposition almost universal in the mind of man to regard with awe and reverence all that comes to him from the realm of disembodied spirits. Nothing but habits of calm thought, of patient, accurate judging can teach us to curb this weakness. No medium ever yet spoke on earth truth quite unmixed with error; no teacher has ever yet lived who never made a mistake, and by no possible process can we ever hope to know truth, except by being ever ready to perceive our own and others' errors, and perceiving, seek to correct them.

Moreover there is good ground to believe, even with our present limited experience in mediumship, that cultivated and intelligent mediums offer facilities to spirits communicating which cannot be found with the ignorant, the coarse, or the stupid. It thus becomes a duty for all mediums who rightly esteem the use of the talent entrusted to them, to develop and improve every faculty of their minds to the utmost extent that their circumstances allow of.

"Tell her to develop her own brain, to use her own faculties, not by mediumship—that is only allowing us to use them—but by study, by the activities of life, by learning the truth about all things." Again and again we have heard these and similar words addressed to us

by loving, intelligent spirits, through the very medium concerning whom the words were spoken.

Humanity will gain in all its departments and in all ways by the spread of a wise education, and by the increase of true knowledge, but nothing will gain more by this than Spiritualism, nothing will lose more if any great event should severely check the onward march of intellectual development. No body of human beings are more truly personally interested in the spread of education than Spiritualists, and no cause is so closely connected with the success and usefulness of Spiritualism than is education, and the triumph of mind over matter, of knowledge over ignorance, of light over darkness.

COMMUNICATIONS.

RECEIVED AT A MELBOURNE CIRCLE, MARCH 1875.

THE contest between Spiritualism and Dogmatism now grows fiercer day by day—under the one head are ranged the increasing but comparatively minute band of those gifted with the clear insight that pierces to the core of life and matter; faint some are, doubting also many more, but the names of those who have attained the heights of pure conviction are not few.

On the other side stand the separate ranks of their opponents:—

The Dogmatism of Pseudo-Science.

The Dogmatism of Theology, and

The Dogmatism of Undeveloped Minds who see in the truths of Spiritualism the ruin of their palaces of sin.

Who shall triumph in the strife? Who has triumphed in all such strife? David and Goliath; Luther and Rome; Science and Faith; Freedom and Slavery; Liberty and Despotism. Though oft baffled to the feeble sight of man the tide never retreats, nor shall it fail you now; but gathering as slowly, as silently, and as resistlessly as the forces that wrestle within the earth's shell, it shall first weaken their attack, and finally overthrow all opposed to its progress.

In this struggle whatever of evil shall have been born with, or grafted on the grand truths of Spiritualism, shall also fade away.

The light penetrating the darkness shall, as it discloses speck and flaw, be followed by their removal, until springing from the heart and soul of man, purified, strengthened, and washed white as crystal, the truths that are in it shall shine forth in all the ineffable majesty and grandeur that has won its way through time and trial into the cheering rays of the perfect day. Purge then yourselves, your beliefs, and your surroundings of every taint of error; strike boldly at the monster's head, fearing not at any time for the result, since truth is of God, and like him is patient in power, supreme and unconquerable, almighty and ever glorious.

MAN in the various stages of existence is the great problem that we present to you, analysed so far as it lies in our power. Of those atoms and those forces that, through a long succession of toil, have moulden his corporeal frame. Of the immortal soul that occupies this domicile; of its relation to and mode of action in its envelope and the world at large; of the duties that belong to the corporeal existence—that is, to the union of soul and body; of the possibilities of the spirit; of its power, its destiny, and its future home. These are the variations of the one great theme, which we might treat systematically, but since the time at our disposal is limited, and the conditions in many cases unfavourable, we on the whole prefer to speak of those branches which appear to be most advantageous to you.

Of the body of man it suffices you to know that it has been developed through countless ages from the earth

on which you tread—that is from matter—bearing always in mind that matter is only a name for something that you cannot comprehend. Of the immortal soul all our teachings take as a basis, and in themselves are proof to you, of an existence after death. Its relation to the body may be briefly explained as being the action of microscopically refined matter, through various envelopes increasing in density (though for the most part imperceptible) upon the visible and tangible nerves and muscles of your bodies, remembering still that you are only cognisant of appearances, and cannot know reality.

The duties of this existence are, as we often tell you, to develop yourself and others to the full extent of your natures, expanding the inherent treasures of the spirit, love, hope, patience, wisdom, and reason. Of the power and destiny of the spirit it is all contained in the one word progression. Its future home is an abode of beauty and happiness, at first resembling your birth-world, but gradually refining until it loses itself in light.

These are our lessons; this is the framework of our faith, stated simply and concisely, yet containing in itself, and those other questions which arise from it, as of the nature and attributes of the God-principle, the laws of material, mental, and spiritual nature, fields o'er which your spirit shall roam when your earth-life shall seem a distant dream—a darker mountain peak far o'er the stream of time, shining not all ingloriously to you across the brightness of the sea of existence, sending up faint gleams and remembered lessons to those heights on which you shall then tread, seeing before you still a wider grandeur ocean of unfathomable knowledge and boundless wisdom, lit by Godlike love.

Poetry.

NATURAL THEOLOGY.

Of all pursuits most dear to me,
I love to search for truth;
And looking round that I may see
Of God convincing proof.

Creations wondrous works and laws,
Display his love and care;
The Infinite, the Eternal cause,
Revealing every where!

A wondrous chain through nature runs
Which shows one grand design,
Through mind, and matter, worlds and suns
Proclaiming power divine.

But what is God? perhaps you ask,
I answer I don't know!
But were I to attempt the task
I would describe him so,—

He's light, and life, and truth, and power,
Perfection, goodness, love;
And other attributes that tower,
Our faculties above!

Enough, I witness to admire,
In nature's works around;
In tracing which I never tire,
So perfect, so profound!

They prove His presence everywhere,
And make me feel Him near;
Believe, that I His mercies share,
And free me from all fear.

Perceiving every happiness,
Since first life's path I trod,
Each pleasing thought, each hope of bliss,
Proceeded from my God.

I therefore trust my Father's love,
And in His care rely;
Believe I'll in progression move,
And higher spheres enjoy.

RECLUSE.

To Correspondents.

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

"THE GATES AJAR."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—I hear many people outside our ranks, and even some who are hovering round our borders, say, more wishfully than hopefully, that they would much like to meet with some evidence of Spiritualism, some of its phenomena, which they could accept as fully proving the existence of intelligences outside of either the medium or the sitters.

They usually ascribe everything that occurs either to unconscious cerebration, to the power of the more positive minds present to influence even unconsciously the more passive ones, or to some other of those remarkable peculiarities of mental action which no one will be more ready to admit than an experienced Spiritualist. I have a great respect for these doubters, and think they are likely to prove exceedingly useful allies to Spiritualism, by acting as a check upon a too fervid enthusiasm, and by preventing others less cautious than themselves from taking unquestionably as evidence of spirit communication much that has no true title to be so considered. Still I am sorry for such persons, because I know that their position is really a halting between two opinions, a transition state which, though perhaps necessary, and not without its uses, is yet not pleasant. I know, too, that such persons can only be completely satisfied by evidences occurring within the range of their own personal observation. I honor them for that very exacting carefulness of investigation which refuses the supra-mundane explanation so long as any other is possible; and I rejoice to think that Spiritualism is not likely, at least not at present, to be received by any one, except as a matter of personal conviction wrought out, often unwillingly, by personal experience.

There are as yet, thank goodness, few or no ready-made Spiritualists among us—few, if any, who have not come to the faith that is in them by the independent exercise of their own faculties. It would, however, be the act of no sane mind utterly to refuse as worthless the evidence of those who have investigated a subject more fully, or under more favourable circumstances than themselves.

It is, therefore, for such as these that I subjoin the following narrative of a communication, and incidents connected therewith, which occurred to myself about twelve years ago. I confess that I cannot see how it is to be accounted for on any of the many hypotheses concerning the unconscious action of our own minds, which are now so familiar to us. To me it came as proof positive of life continued immediately after the so-called death of the body—as proof more positive, indeed, than would be the materialisation of departed forms, or any others of those strange triumphs over the ordinary laws of material existence, which startle and puzzle us more than they convince.

I had been resident for some years on the continent of Europe, and while in Italy had formed a close friendship for an officer in the English army, whom I met there on his homeward journey from India, just after the great mutiny. Circumstances separated us entirely—he returning to India, I pursuing a devious course through many foreign countries, till about five years after our parting. No letter, word, or message had passed between my friend and myself in all those years. I was in a far distant place, surrounded by a new set of acquaintances, not one of whom ever heard his name or knew of his existence. It was, therefore, with no little surprise that, sitting one evening alone with a young lady, an excellent writing medium, and thinking of my Indian friend as little as of anything on earth, I received through her hand a communication referring entirely to Colonel T. It informed me that he had been engaged in some border service in India of no great importance, had received a slight wound in the wrist, had been married to a native wife, who had died, leaving him with one child. This wife, the communicator claimed to be,

foretold my own meeting again with my friend, under circumstances so marked that there could be no mistake about them, giving even the name of the ship and part of the globe in which we should meet again, and begged me, whenever that meeting occurred, to influence my friend, if possible, in a certain direction, which she held to be of great importance to her child. The whole communication was signed with a name so unintelligible and so absurdly long that I took it to be a mere jumble of letters. The communication, however, awakened old memories, and I wrote to mutual friends in England to enquire after Colonel T. A few weeks brought me a letter corroborating my invisible correspondent's news in almost every particular as far as the past was concerned. The only points of difference were a few unimportant omissions, which may or may not have been correct. It was pretty clear that, whoever my informant might be, it was some one far better acquainted with Colonel T.'s history than either myself or my medium.

Change of scene and circumstance had somewhat dimmed the interest I once took in the incident when, after having been for some time in this country among people, not one of whom knew anything of either my medium or my Anglo-Indian friend, I chanced to look into a magazine, where I found a Hindoo story written under a *non de plume* so like my former spirit communicators, that I was struck by the resemblance in the combinations of the letters. "What does that mean?" I enquired of an Australian friend who had been long in Hindostan. "That," he replied, "is not a name at all, but a number of Hindoo words run together, which signify—One-who-has-resided-there."

"Then," I asked, "what may be the meaning of these letters which begin the same but are different at the end?" "That," he replied, "signifies, one-who-knows-all-about-it." And so the last shadow of indistinctness passed away from the occurrence. Whether or not, "One-who-knows-all-about-it," will prove to be right in her prognostication of my still future meeting with my friend, remains yet to be proved. Firm Spiritualist as I am, I feel no more certainty of that than of any other possible future event, but I am fully convinced that that communication came neither from the medium nor from myself, by unconscious cerebration or in any other way, but wholly and entirely from some other intelligence outside of us, and as little acquainted with either of us as any other deceased Hindoo lady whom we had never seen.

JOHN HALIFAX.

SCIENTIFIC RELIGION—"GOD."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—Having expressed my opinion that the infinite variety and perfection of organic design, traceable in the works and laws of Nature, afford so much evidence of the existence of a supreme, intelligent Ruler of the Universe, that almost all scientists, whose attention is devoted to the phenomena of Nature, *see no other way of accounting for them.*

On the other hand, many great thinkers, whose time and attention has been devoted to the works and laws of man, and who have paid comparatively little attention to those of Nature, are Atheists. The cause of this appears to be either prejudice or ignorance—they judge only from partial evidence, failing to examine that which bears most directly upon the subject. *These usually take no notice of such arguments as are advanced in your short notice of Mr. Drew's lecture; or those in my paper in your January number; they only meet them with bold assertions that they "have been exploded," or comparisons of their own, which they affirm are applicable, but which are not so by our conclusions "or by denouncing ours as illogical."*

These assertions are drawn from the dark side of nature. They try to upset men's belief in a Divine Being and their hope of a future state; while they substitute nothing in its stead, either to comfort the afflicted; as a stimulus to virtue, or to deter men from crime and immorality.

"Destroy their hope and their morality,
Bless them with Atheism and perplexity."

Their views seem simply the echoes of their own gloomy minds, accustomed to brood on the evils of humanity, and overlooking the beauties of nature, and the innumerable blessings and favours bestowed upon mankind; while they do not believe that life is but a preparatory state to a higher and a better world, and are without hope in death.

On the other hand there is a class of theists, who condemn our views thinking we believe in a personal God. This is a point which deserves attention, for the God of the Jews is certainly a very different character from the God on whom we believe; yet on this subject your space will but allow me to touch.

Let me here remark that the word *Elohim*, translated "God" in the three passages I am about to quote, is a plural word, and means literally "*Gods*," in which sense it often occurs in the Scriptures. For these reasons I shall translate it "*Gods*" in the following passages, not altering another word. And *Gods* said, let us make man in our own image, after our likeness;" so *Gods* created man in his image, in the image of *Gods* created him, male and female created he them.—Gen. i., 26-27. And the Lord *Gods* said, behold man has become as one of us to know good from evil."—iii., 22. And the Sons of *Gods* saw the daughters of men that they were fair, and they took to themselves wives of all that they chose," perhaps implying that they did not wait their consent, or consider whether they were betrothed or not, as Jupiter with Helen in the form of a swan, or Jehovah with Mary in that of a dove." "There were Giants in the earth in those days, and also, after the sons of *Gods* came unto the daughters of men, they bear children unto them; the same became mighty men (giants*) like Hercules! which were of old time men of renown."—Gen. vi., 1-5. In chapter v. we learn that "*Adam begat a son in his own likeness, after his image*, and called his name Saith." This similarity is borne out with respect to God and man by other passages. In chapter xviii. we are informed that "*Jehovah appeared to Abraham in the plains of Mamre; he lifted up his eyes, and looked, and lo! three men stood by him*" (doubtless *Elohim*); for these he prepared a meal, they ate, and drank beside Abraham. One of them is said to be Jehovah, perhaps with two of his sons. Such are some of the descriptions given us in the beginning of the Old Testament of "the Great Spirit that pervades the universe, the God eternal, immortal, and invisible, the only wise God who no man hath seen nor can see!" "who cannot lie, who changeth not." God can only be known by his works, by the study of nature, which few of the Old Testament prophets attended to; their descriptions, therefore, of him and his laws are valueless. Astronomy above all other sciences convinces our understanding of the inconceivable immensity of the universe. Geology of the overwhelming duration of ages it has existed. Living organisms of the wisdom and benevolent design of the Creator. Job and Jesus were the two scriptural characters who have shown most attention to the works and laws of nature. Job was evidently acquainted with astronomy, for he named several of the stars and constellations; and the character of his reflections concerning God's attributes are truthful and sublime. "Can'st thou by searching find out God? Can'st thou find out the Almighty unto perfection? It is as high as heaven, what can'st thou do? Deeper than hell, what can'st thou know? and the measure thereof is longer than the earth, and broader than the sea." "Behold I go forward, but he is not there; backward, but I cannot perceive him; on the left hand, where he doeth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." "In his hand is the life of every living—the breath of all mankind. His eyes are upon the ways of a man, and he seeth all his doings. There is no darkness or shadow of death where the workers of iniquity may hide themselves."

Jesus studied God's moral attributes more than any of the other writers of the Scriptures. His love, holiness, forbearance, mercy, goodness, and truth; holding him up as a perfect pattern of all virtues; as a tender parent full of benevolence; by his example, precepts, and parables; kindling our love, confidence, admiration,

and constraining us thereby to obedience. If ye, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give good things to them who ask him." "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, that ye may be the children of your Father which is in heaven, which maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." "Be ye, therefore, perfect, even as your Father which is in heaven is perfect."

R.

DESIGN AND CHANCE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—Your correspondent on the above subject in your last number, who opposes my paper, neither quotes my words nor attempts to refute them; deals largely in assertions and theories advocating an Atheistic planless evolution, lost in infinity; which seems neither God, nor matter, design nor chance; and which he does not even prove to have any existence. I look upon it as waste of time to argue the matter with him. Let your readers carefully examine both papers, and consider which deals with facts and things, and which with speculations, theories, and assertions, and judge for themselves which of the two is most conclusive.

I am, Sir, &c.,

R.

SEANCES AT THE ENERGETIC CIRCLE.

DEAR HARBINGER—My last letter was dated the 23rd February. Since then our sittings have been more interesting, the manifestations more powerful, and considerable progress evidently made with the materialisation of the spirit-form, under the new test conditions of seeing the medium and the spirit at the same time. The very warm weather having gone we may expect to make more rapid headway than we have yet been able to do this year. At our seance on Friday, the 26th Feb., five gentlemen only being present, the manifestations were very successful. King's light was large and luminous under the white drapery which covered it, and all saw a smaller light placed on the medium's forehead. The chairman reported that he saw the medium quite plainly, and, at the same moment, a figure draped in white kneeling or reclining on the right of the medium's chair. This figure seemed much larger than the one he saw there the previous Friday: had a turban on its head, and a long black beard on its chin. He got a slight glimpse of the features, which were very pale, and his hand was drawn down its beard. All the others reported similar, only they did not see the features. The form, it was rapped out three times, was that of John King. It will be remembered by your readers that, on the previous Friday, it was Katie King who was seen. I desire here to remark that those sapient critics, who came to the conclusion that the drapery belonged to some of the ladies present, must now find some other source than that for its appearance, as at this seance no ladies were present, and still the drapery came, and in even larger proportions. Possibly it might have been the medium's shirt, but as I saw him all the time, I can vouch that he was in full dress. Several times since, at our Friday sittings, no ladies have been present, but the drapery has come all the same. King—per the medium—laughed and talked to the members, and seemed in high spirits. He called to us to unjoin hands, and the seance closed at 8.10 o'clock, having lasted just 40 minutes. On Sunday, the 28th, there being nine members present, the chairman continued the readings from Dr. Wolfe's new book on Spiritualism, and Mr. W. played several times on the organ. At this seance the light, when first seen, was a small speck, but gradually enlarged to the usual size. It is phosphorescent in its composition, and is partly drawn from the bodies of those present. Sometimes white vapour as in ordinary phosphorus proceeds from it, and has the same

* Septuagint.

disagreeable smell. At other times no smell is perceptible. The same figure as on Friday appeared on the right of the medium, and three gentlemen, namely, Messrs H., B., and D. had their hands placed on the beard, which felt soft and silky to the touch, and to the sight, black. The medium as usual was seen at the same time. King remarked suddenly—"The power is going," and almost immediately the light became invisible, and the seance closed at 8.5 o'clock. At the seance on Friday, the 5th March, six members being present, King's light became visible, and the entranced medium was made to hold a small light to his own face and beard, while with his other hand he held the larger one to those of the figure seen by all on his right. He waved the light along the drapery, and round about and over its head, he being visible himself all the time. Several saw a large arm extended from the draped figure towards the vice-chairman, and just as the light was going out the chairman got a glimpse of the uncovered head of the spirit, which appeared to him like a bare head without a wig. As showing the presence of an independent entity amongst us, I may here record that the medium being a clerk, and particularly engaged on Fridays, expressed a strong wish to have the night of meeting changed from Friday to Thursday, his wish being in accordance with that of the rest of the circle, as it would be more suitable for him and them, it was agreed to refer the matter to John King. Accordingly, just before the close of the seance, I asked King if he could oblige the medium by changing the night of meeting, as it would likewise be a better division of the week, when he answered in a loud voice, and in the most emphatic manner, "It can't be done." Now, had the minds of the circle anything to do with this decision? Both the medium and the circle strongly wished for the change, but the controlling spirit forbade it, clearly evincing to us all that there was some very cogent reason why it could not be made, as usually King and our spirit-band are most obliging. On Sunday, the 7th, the weather was muggy and thundery, and therefore the manifestations were not so good. Several of our usual spirit-band announced their presence. King's light enabled us to see his form indistinctly to the right of the medium. He remarked to us—"The atmospheric conditions are against us to-night." There were nine present at this seance, and Miss F., having returned home from her trip to St. Kilda, resumed her usual place at the organ. On Friday, the 12th March, seven being present, the chairman read an instructive article from the (London) *Spiritualist* anent the materialisation and de-materialisation of the spirit-form at Newcastle-on-Tyne. At this seance it was observed that the form was becoming larger. Miss F. and the chairman saw it more clearly than any of the others. On Sunday, the 14th, an extract was read from the *Spiritualist* anent the manifestations of the Eddy brothers. Miss F. played several choice selections on the organ. The medium shortly afterwards was controlled, and a strange spirit spoke through him in the voice of an aged person; laughed and said, "You don't know who I am;" but no sooner were the words out than King announced his presence, and the circle sang his hymn. His light became very luminous, and about half of those present saw the spirit-form to the right of the medium and the latter at the same time. The figure was larger than yet seen, and more heavily draped. A very small hand like that of a child's was placed in that of the chairman, which King said was Katie's. Friend H. reported that he was pulled forward, the medium's head with a small light on it being placed on his shoulder, while with his hand he held the larger one up to the draped figure, which he saw most distinctly. Sister C. also saw the figure, but no features. Before the light disappeared both chairmen reported having seen a large quantity of drapery between the medium and them. The chairman said it extended from the floor to a height of six feet, and was pulled up towards the ceiling, evidently by an invisible hand, as it gradually disappeared from his gaze. On Friday, the 19th, seven members being present, and the weather beautiful, the manifestations were more pronounced. After Miss F. had played several fine operatic selections on the organ, all hands were joined and the light put out,

prayer said, and the medium controlled. In a little King's light appeared and became very clear, the spirit-form gradually coming into view on the right of the medium, the latter being seen at the same moment. The drapery appeared more than usually white, and the beard on the chin was long and well formed. There was also a turban on the head, but no features were seen. Six out of the seven saw both the medium and the draped figure, the other one only seeing the light. The figure was smaller than on Sunday last, but better shaped. The seance only lasted thirty-five minutes. Before King's light went out, I may add that the white drapery was held up for all of us to see. There were several yards of it.

Our seance on Sunday, the 21st, was attended by nine members, and in a week more there will be a full circle, as all the ladies will have then returned from the sea bathing. The manifestations of last night's seance were of a similar character to those of Friday. Several of us saw the draped figure and the medium quite plainly, and my fingers were slowly and quietly drawn through the beard of the former; but still no features were seen. An unknown spirit, who has manifested before, controlled the medium and spoke through him as follows:—"I was born in Swansea, Wales, in 1799, and died in the 14th Avenue, New York, America, in 1871. When you hear my name you will be contented. I have manifested at 45 circles in Philadelphia, and assisted in many and varied manifestations—good-night." Then John King again controlled and, per the medium, said:—"If I could get your minds as one, you would obtain what you all want to see much sooner. What we want principally is unity and harmony: these above all things. You should neither come nor leave with expectations in your minds of what you want to see, as it prevents us from advancing. Nor should you admit any members who would desire to come here from an idle curiosity, as it—though you may not think so—throws you back many months. Have patience and perseverance, and you will in a little time see all you have been promised." Then Alfred Longmore said:—"I only manifest when the conditions are favorable. You are again making power. If you will only study the conditions, and endeavour to fulfil them, it will be greatly to your advancement. You are now making steady progress. If you had obtained all you want to see without the exercise of patience and trouble, you would not have thought much of it. But what you wish for will come, and, when it does, see that you keep it." The evening hymn was then sung, and the seance closed. Light was now called for and struck rather quickly: the consequence was that the medium was thrown on the floor, and his guides seemed unable to raise him or awaken him. I asked if the vice-chairman should do so, when with his head he was made to give three loud raps on the floor in the affirmative.

Your readers, no doubt, will be surprised that we have not yet been able to see the faces of our spirit guides; but they must remember that the old conditions under which we sat so long, and under which we saw them, were broken up, thus breaking the magnetic chain, and that time alone can restore it to us. We are, as was said by one of the spirits last night, "making steady progress," and under such circumstances too as cannot fail when success crowns our efforts, to give unbounded satisfaction to all true friends of Spiritualism. And this, I trust, will be achieved without the aid of any "Judy Box" or cabinet.

Sandhurst,

22nd March, 1875.

THE CHAIRMAN.

THE SPIRITUAL MAGAZINE.

THIS journal (the oldest English exponent of Spiritualism) has entered upon a new era, under the editorship of Dr. Sexton. Under the previous editorships of Mr. Shorter and Mr. Wilkinson, the magazine has always occupied a respectable position amongst the spiritual literature, containing many excellent and durable articles emanating from the leading minds connected with the spiritual movement. The assumption by Dr. Sexton of the editorial chair will give an impetus to the maga-

zine, as, in addition to the talent of his predecessors, he possesses great business energy and literary experience. The January number of the Magazine contains a portrait of Dr. Wm. Hitchman, and a biographical sketch of that talented Spiritualist; an article on Spiritual Progress in America, by R. D. Owen; a scientific paper on "Organic Electricity," by Dr. Hitchman; an article on Scientific Religion and the Missing Link, by Thos. Brevior, and other interesting matter. There is an appeal to the public to support the magazine, offering inducements to large subscribers, which we trust will be responded to by our wealthy friends, as the circulation of really good spiritualistic literature must exercise a powerful influence in paving the way for enquiry into the subject.

MR. CHARLES BRIGHT'S LECTURES.

THE course of Freethought lectures, by Mr. Charles Bright, announced in our last month's issue, opened at the Temperance Hall, Russell-street, on the 14th March, with great success. The body of the large hall, which with its galleries is said to be capable of seating nearly a thousand persons, was well filled; and the audience and the lecturer seemed to be in thorough sympathy together, for though Mr. Bright particularly requested that all expressions of feeling might be restrained, as other parts of the building were occupied by persons differently employed, nevertheless, the subdued expressions of approval that came spontaneously and seemingly irrepressibly from various parts of the audience, were neither few nor far between. The tone Mr. Bright takes in speaking of the religious beliefs, and as he thinks religious errors, common in the world around us at the present day, is calm and kindly, yet not at all uncertain in its sound, and we do not think that either any devout Christian or any sincere well-wisher to mankind, whatever might be his belief, could possibly quarrel with the beautiful picture, given in the opening lecture, of what the world would be if it would once fully and faithfully put in practice the Christianity of Christ. We congratulate the Melbourne Association of Progressive Spiritualists on their happy choice of a lecturer, and we hope the success which has attended this effort of theirs to gain the ear of the public, will encourage them to continued effort in the same direction. Great truths grow by reaching new minds, they grow in strength and they grow in development. For every mind that receives new truth, besides being itself benefited, adds something much or little, according as it is itself weak or strong to that truth. It is by bringing our thoughts, our opinions, and our experiences continually before other men that we correct the crudeness of our own individuality, and thus also we help others to grow into wider knowledge and fuller experiences than they could possibly attain to so long as each party remained associated only with those who agree exactly with themselves in their beliefs.

It is thus and thus alone—by this association and comparison of dissimilar ideas—that man ever has progressed in thought. Any society or body of men who propose this object to themselves are working for the truth, for nothing but truth can stand this test. We, therefore, heartily wish success to the present movement among the Spiritualists of Melbourne, and hope to see both it and many similar ones successfully carried out. It is a duty, as well as a privilege, to encourage native talent, and when that supply fails, or when variety is needed, as it always is sooner or later, England and America boast not a few names among our ranks that would command the respectful attention of the wisest and most learned in the community. There is no real reason why we need sit down silent under the sneers and misrepresentations of those who are either too bigoted in their own opinions, or too ignorant of the facts of Spiritualism, to do it justice. As long as we do so our enemies and traducers hold the field against us, and the name of the brightest faith and best founded hope that ever helped men through life, becomes a by-word and a mockery through our inertness. With energetic action on the part of our associations and their committees, there is no necessity for our remaining thus

misunderstood and ill spoken of. They have but to act vigorously and perseveringly in the direction of those objects for which associations are formed, and which no individual effort alone can reach, and we shall become acknowledgedly what we are in reality—strong, rich, and numerous. We are strong, for nothing is so strong as truth, and we have no other object than truth. We are rich, for we have a knowledge for which kings and emperors might well lay down their crowns. We are numerous, for they which be with us are more than they which be against us. Companions and comrades innumerable accompany us in our daily work, and help us in our undertakings. Best and most of all, however, can they help us in those undertakings which have no selfishness in their aims, but which seek without reserve the spread of truth and the benefit of our fellow beings.

HOW I CAME TO STUDY SPIRITUAL PHENOMENA.

A CHAPTER OF AUTOBIOGRAPHY.—BY ROBERT DALE OWEN.

(From the "Atlantic Monthly," November.)

(Concluded from page 788)

Leaving out a few sittings, as to which I had doubts whether the results were fairly obtained, the character of the sittings for communications through the table recorded in this volume was, as nearly as they could be classified, as follows:—

Serious, 30; Frivolous, 3; False, 3; Boisterous, 2; Total, 38.

One example of profanity—the only one throughout my experience of eighteen years—occurred Oct. 11, 1856; and for that I was prepared. For two months before, the Baroness Suckow, of Bavaria, then on a visit to Naples, and having brought a letter of introduction to me, related to me some of her spiritual experience; this among the rest: On one occasion, while sitting in a circle with several young ladies of rank, cultivated and refined, the table gave some answer so evidently absurd that one of them said, "That's not true!" whereupon the table, by the alphabet, spelled out such shocking oaths that the ladies, ashamed and terrified, broke up the sitting. The character and demeanour of the baroness, stamped with German earnestness, and with a touch of enthusiasm, was to me sufficient voucher for this narrative.

Our experience was similar. At our private circle a (alleged) spirit, assuming to be Mrs. Owen's mother, made several replies so irrelevant and inconsequent that Mrs. Owen said, "You have been deceiving us all the time. You are not my mother."

Whereupon there came this: "Mary lies, dam you" (thus spelled).

I may add, as to the sittings classified as "frivolous" and "boisterous," that these occurred, as a rule, when the assistants were numerous and were chiefly young people, or others, who had come together for an evening's amusement.

In summing up, at the close of this volume, I find my conclusions, so far, thus recorded:

"As to the great questions touching the alleged agency of spirits in framing communications through involuntary writing, or through the table, I regard it, after eight months' experiments, as still undecided, either in the affirmative or negative. If the proofs for, are numerous and striking, the difficulties against are serious and unexplained."

Of these difficulties the chief were: false intelligence given; occasional failure, by tests, to detect a spirit afterward discovered to have assumed a false name; occasional giving back of our own ideas, even when these proved afterward incorrect; but chiefly the failure to communicate anything not known to us at the time, and of which we afterward verified the truth.

But if, on the one hand, I withheld assent from the spiritual theory until further investigation; on the other, my reason rejected the speculations which were put forward, in those days, to disparage the phenomena, or to sustain the pneumatic hypothesis. Of these the most accredited were by two French authors of repute, the

Marquis de Mirville and the Count de Gasparin. They attracted much attention, and obtained a wide circulation. Both writers admitted the reality of the phenomena, as I did; both traced them to the agency of a mysterious fluid; but at that point their conclusions diverged.

De Mirville, a Roman Catholic, admitted an ultra-mundane agency, but asserted that, except when under ecclesiastical sanction, and within the limits of one privileged church, these "fluidic manifestations" (as he called them) were demoniac only. As I never believed in the doctrine of human depravity, so neither could my mind admit the idea that if, under cosmical law, there was influx or intervention from another world, such influence could be accursed in its nature, be controlled by a vagrant devil, seeking whom he might devour.

De Gasparin, on the contrary, rejected all intermundane agency, as cause; assenting to a theory which had previously been set forth by Mons. de Mousseaux, and thus expressed: "That spirit which you have the generosity to attribute to the table is nothing more than your own spirit replying to your own questions. The act is accomplished by the operation of a fluid which escapes from you, which moves the table unconsciously to you, and which governs it in conformity with your sentiments."

I took pains to make clear to myself the objections to this opinion; and these I recorded at the close of the manuscript volume from which I have been abstracting. As they have never been published, I here produce them.

"Let us look narrowly to this theory, and examine what it is that it takes for granted. First, a fluid escapes from our bodies and enters the table; and when we will or request the table to move, *that fluid moves it*.

"I do not assert that, so far, the theory is necessarily incorrect. But yet this of itself would be wonderful, beyond any natural phenomenon with which I am acquainted. What other example have we, in the whole circle of physical experiments ever made by man, of the human will passing out of the living frame of which it determines so mysteriously the movements, and acting on an inert, inanimate mass, which it causes to obey each varying command that may be given?

"The advocates of this theory remind us, in explanation, that every day—each moment almost—we transmit motion to external inanimate matter by mechanical action; then why not in some other way? Mechanical action is not the only mode of action in the world; caloric expands bodies; the loadstone draws towards itself the distant iron.

"But the analogy does not hold good. If the fluid, passing from our bodies into the table, uniformly caused it (let us suppose) to split into pieces; or if, in every case, it acted so as to produce rotary or oscillatory motion, then, indeed, we might liken its action to that of heat or mineral magnetism, as being determinate and consonant. But, on the contrary, its manifestations are as various as the commands of human caprice can issue. I bid the table to lift the leg next to me, it lifts it; the opposite leg, it obeys. I request it to beat polka time or dance a jig; it conforms, with efforts grotesque and ludicrous, to each requirement. Did the command of any mortal creature ever cause the thermometer to rise one degree beyond the point to which the temperature pervading the atmosphere had contracted or expanded it? Could the combined will of thousands determine the action of the magnet in a direction at right angles to a straight line drawn from the iron to itself?

"But, secondly, supposing it possible to explain these phenomena on physical principles, we have but touched the threshold of the mystery, disposing of but the first and least difficulty. Others far greater are yet to be met.

"A fluid (according to De Gasparin), passing from our bodies into inert matter, not only moves that matter at our bidding, but, from its inanimate abode, it enters into intellectual correspondence with us; it answers with pertinence our various questions; it joins in the conversation, and replies, assentingly or dissentingly, to incidental remarks made (as I suppose we must express it) in its hearing. Sometimes, even, it comments on these remarks. Its conversation, though at times carried

on with apparent hesitation, as if under the difficulty of a novel attempt is, in a general way, reasonable and consistent, seldom exhibiting contradictions.

"Let us consider what all this involves. Do we engage in conversation with a fluid? Does one portion of ourselves talk to another portion, and receive an answer from it? Is the nervous fluid (if it be a nervous fluid) endowed with intelligence? And does that portion of this intelligent fluid which has passed out of our bodies to lodge in the table, comment upon what the portion which remains within us thinks and says?

"And yet even this is not the entire case. A second instalment of difficulties remains to be encountered still.

"The fluid gives many indications of being an independent entity. Like any living thing, it shows personal preferences; and, still more strange, it exhibits changeable moods. Usually quiet and earnest, it is yet sometimes boisterous and rollicking; to-day, frivolous or petulant, to-morrow, mischievous or abusive. And these moods do not uniformly correspond to the state of mind of the assistants.

"More extraordinary yet is the fact that the replies given by this fluid, and the comments and suggestions made by it, are frequently far from being echoes of the opinions or expectations of the questioners. It makes, unexpected to all present, original suggestions, and these of a rational character. It sometimes calls up from the recesses where they have slumbered for half a lifetime the secret images of the past, and presents these to us in a sudden and startling manner. Occasionally, even, the answers and allegations are contrary to the expectations or belief of the individuals from whose persons the fluid is alleged to have gone out.

"It does more yet. The fluid within the table originates an argument with the fluid within us, objecting to a chance expression which the other has employed. On another occasion, instead of replying, as we expected, to a question asked, it goes out of its way to defend the individual whom it impersonates against an unfavourable opinion casually expressed by one of the assistants; thus, as it were, reproving for undue severity that bodily portion of the fluid of which, but an hour before, it had been a constituent part.

"Then here is not only a duality of intelligence caused by the alleged division into two portions (the internal and the external) of the nervous fluid of the human system, but there is not even harmony between the two. Not only does the external portion rummaging in the store-house of the mind drag forth unlooked for thoughts and recollections, but it still more evidently exhibits the attributes of a distinct reflecting existence. It takes that portion of itself from which it has recently parted by surprise. It begins a controversy with it. It conveys a reproof to it. Finally, one portion of this dualised fluid occasionally tells the other portion of it what that other portion knows to be a lie!

"Where, in all human experience, within the entire range of natural science, have we hitherto encountered phenomena bearing any analogy to these?"

It seems to me, as I copy this argument, that I had already obtained what should have sufficed to convince me of the reality of an outside thinking entity, not mundane; a conviction which virtually involves the spiritual theory. The recollection of the fact that I still held back, awaiting further evidence, has taught me charity for persistent doubters who must have proof on proof ere they can believe. I think my hesitation was chiefly produced by this, that I had not yet become reconciled to the idea that in the next phase of existence there are the same varieties of intelligence and of power as we find in this world; and that, there as here, success in a novel experiment is achieved only by practice and persevering effort.

But I had already abandoned one error; seeing clearly that, whatever else this phenomenon might be, it was not a reflex of one's own opinions.

It needs not, and might be tedious, to go through my third volume of observations. They corroborate substantially former results, with a few further proofs toward the spiritual theory added. Of these last one or two may be worth citing; the first touching that difficult question, identification of spirits.

Jan. 21, 1857, at a private circle, my brother William, who died in 1842, unexpectedly announced himself. He had lived with us, being a widower, during the last few years of his life, and thus Mrs. Owen was intimately acquainted with his habitual feelings. She asked, "If this is really you, William, will you spell out something to assure us of it?"—A. *I am cured: death cured me.*

Mrs. Owen. I do believe it is William himself.

For five or six years before his death, William was a cruel martyr to dyspepsia; he suffered cruelly, and the care of his health was his constant and absorbing thought. If spirits, when they return to earth, recur to what were their ruling passions and hopes ere they left the body, Mrs. Owen might well accept this congratulatory statement touching an escape from daily suffering to perfect health, as one of the strongest tests which her brother-in-law could have given in proof of his personal identity.

July 9, 1857, again our own circle. We had ascertained by repeated experiments that, while the table could spell out any word which I thought of, it never in any instance seemed able to read a word in Mrs. Owen's mind; and, if urged to persevere in the attempt, would reply, "All dark," or "No light," or employ some similar expression. On one occasion she had thought of the word "soap," and it declared, as usual, that it could see nothing. Then Mrs. Owen said, "I'll go into my bed-chamber and touch what I thought of." She did so, the room being quite dark; then returned and asked, "What did I touch?"—A. No—

Mrs. Owen. Its going to spell "no light."

I said, "Let us make sure of it. Please go on;" and it spelled *s e*. I urged it in vain to finish the word; I could get nothing more.

"Is that all?" I asked. "Yes." "Does it mean that you cannot see?" "No." Then first it occurred to me that it had spelled the word *nose*.

When I suggested this, Mrs. Owen, after reflecting a little, burst into a hearty laugh, and asked, "What did I touch it with?"—A. Soap.

Thereupon she explained to us that when she entered the dark room, groping about, she had laid her hand upon a cake of scented soap and smelled it, and that she distinctly recollected (but not until the table recalled the fact, that she *did* touch her nose with it. After telling us that she relapsed into thoughtful gravity, "The thing," she exclaimed at last, "must have followed me in the dark and seen everything I did!"

The Rev. Mr. Godfrey, an English clergyman, experimenting in table-moving, recognised the *Thing* as we did; but he, somewhat hastily, concluded that it was Satan himself. The reason he assigns for this belief is that his table remained stationary as often as he laid the Bible on it, but went on moving under any other book. The experiment may have been suggested to him by a perusal of St. Anthony's biography, in which we read that the devil appeared to him as "a spirit, very tall, with a great show, who vanished at the Saviour's name." As the reverend gentleman's work, then recently published, had obtained a notice from *The London Quarterly Review*, we decided to spend a few minutes in verifying or disproving his theory. Having put a volume of Tennyson's poems on the table, we asked for three tips, and got them. When we replaced this book by the Bible, the tips came just as freely. A second time we placed Tennyson on the table, and asked to have it shaken; the table obeyed. Again we replaced it by the Bible, and the table was shaken as distinctly as before.

So our table, unlike Mr. Godfrey's, exhibited no inking of the diabolical.

I find the sittings in this volume thus classified:

Serious, apparently truthful, and exhibiting good feeling, 75; frivolous, 3; during which false intelligence was communicated, 11; in which a spirit evinced revengeful sentiments, 1. Total sittings, 90.

Thus five-sixths of our sittings were of a serious and satisfactory character; a considerable improvement on last volume.

Also, I found recorded that, out of more than two hundred mental questions (216), ninety-three per cent. (202) received strictly relevant answers; a very satisfactory proportion. These were important, not only as experiments in thought-reading, but as enabling me to

eliminate all expectation except my own, as influence in determining or modifying the replies.

The above may suffice as a sketch of my early studies in this field, then little explored. The point of progress which I had reached is indicated by a document recorded at the close of my third volume, and which I here produce.

SUGGESTED THEORY.

"A theory for which I have not yet found sufficient proof, but which harmonises with the phenomena, so far as observed, is the following:—

"1. There is a phase of life after the death-change in which identity is retained; the same diversity of character being exhibited among spirits, as here on earth among men.

"2. Under certain conditions the spirits of the dead have the power to communicate with the living.

"3. Spirits when in communication with earth have the power of moving considerable weights and of producing certain sounds; also the power of reading in the minds of some men and women, but perhaps not of all. They experience many difficulties in communicating; and partly because of this, but partly also for other reasons, their communications are often uncertain and unreliable.

"4. Spirits communicate more readily when the communications happen to coincide with the thoughts or expectations of the questioner; yet they do, in many instances, declare what is unthought of and unexpected to those to whom the communications are made.

"5. One of the conditions of spirit communion is the presence of one or more of a class of persons peculiarly gifted, and who are usually called mediums.

"6. This communion occurs, not through any suspension of the laws of nature, but in accordance with certain constant laws, with the operations of which we are very imperfectly acquainted."

To this document I find appended the following:—

"NOTE.—Under the above theory all the chief phenomena we have observed find ready explanation. I have heard of no anti-spiritual hypothesis of which the same can be said. It remains to be seen whether further experiments will confirm or disprove this theory; or whether any other theory can be suggested, involving less of the marvel than the above, yet adequate to the explanation of the phenomena in question."

No further than this, and with hesitation, had I made my way after two hundred sittings, running through sixteen months! Yet I have heard certain persons—cautious and sensible in other things—unscrupulously assume, as the result of a few weeks' experience, that they had probed this matter to the bottom, and ascertained, beyond possible doubt, that it was all mere imposture or delusion.

I propose, in my next paper, briefly to set forth some general results from my spiritual experience; proposing simply to state these, and to glance at their connection with civilisation and cosmical progress, not to argue their truth. The arguments for and against modern Spiritualism swell to volumes, and can be found elsewhere.

ROBERT DALE OWEN.

THE KATIE KING EXPOSURE.

THE American spiritualistic papers received by the Californian mail are full of correspondence touching the alleged fraud on the part of the Holmes mediums. There is no doubt that Messrs. Owen and Child have been deceived, but the question is—By whom were they deceived? by the Holmes's or by the *soi disant* widow who professes to have personated Katie King? Although she has made a statutory declaration before a judge, her own name is not appended to it, which renders it worthless; and a lady writing to the *Banner of Light* offers to produce two witnesses to prove that she is not a widow as represented, but has a husband living who keeps a drinking saloon in Connecticut. The Holmes's are continuing their seances at Philadelphia, and many recognised materialisations have appeared. Five persons also testify to having seen the pseudo Katie King in a lager beer saloon, during the progress

of a seance at the Holmes's, where a materialised spirit calling herself Katie King was seen by all present. An affidavit by the carpenter who made the Holmes's cabinet is published, testifying to its truthful construction; also the testimony of ten respectable persons, who, during the series of manifestations, and immediately after a seance, took the cabinet to pieces and assured themselves that it was substantially made and exempt from slip panels. The conclusion arrived at by the *Banner of Light* is—that the Holmes's are mediums, and that spirits have materialised in their presence, but that when the nerve-aurea of the medium was expended fraud was committed for the sake of the money the seances brought in.

EXTRAORDINARY SEANCES IN AMERICA.

THE following letter from H. H. Moody, late of the London Hotel, Dunedin, has been placed at our disposal. The letter is dated Massachusetts, December 22nd, 1874:—

MY DEAR FRIEND— . . . I send you twenty copies of the New York Graphic, containing a full account of what Col. H. S. Olcott saw at the residence of the Eddy family, in Chittenden, Vermont. I can corroborate most of his statements. I wrote you some time ago about my trip to Cascade. It so difficult to obtain permission to visit the Eddys, and I have made application repeatedly during the summer, by letter, but without effect, until last month, when I was fortunate enough to get permission, and went up on the 30th. What I saw and heard during my stay of two weeks would fill a volume. I give you only an outline. Read Col. Olcott's twenty communications in the Graphic. The illustrations are very correct. The circle room is 40 x 20 feet. At one end of it there is a platform about two feet high, and ten feet wide, extended across the room. On the edge of the platform is a railing about three feet high. On the platform is a cabinet or closet about two feet six inches wide, seven feet long, and six feet high. It is lathed and plastered, with a small window, over which a piece of gauze is nailed. There is an opening for a door, over which a blanket is hung. An old lady, a Mrs Cleaveland, sits at one end of the platform, and on the other side a Mrs Jacobs, of New Orleans, plays on a cabinet organ. Two rows of benches where the audience sit are about ten feet from the platform. There were from fifteen to twenty-four persons at each sitting. We take our seats, all join hands, and William Eddy takes his place in the cabinet. The kerosene lamp is turned down so low that you cannot fully distinguish the features of a person, but you can easily see the form and size. Some circles are a good deal lighter than others. Among those that I saw were numbers of my own friends—one my old friend Mr C. Redding, who lived at Inglewood and Dunedin. He was killed about four years ago at the central shaft of the Hoosac Tunnel. He appeared twice—walked from the cabinet on the platform, dressed precisely as he was when last I saw him. He could not speak, but answered my questions by raps with his hand. I also saw my sister and brother, who passed away over twenty-six years ago; also, a cousin, who passed on a few years since; also, a young girl who lived near us. Honto, an Indian girl, appeared a good many times. She played on the organ, and sang and danced. One evening, she invited two ladies and two gentlemen to dance with her. They danced about ten minutes. Honto remained out so long that she had no power to get back into the cabinet, but faded away on the stage. She made two or three shawls at almost every seance. Mrs Jacobs, who played on the organ, handled them. Some felt like silk and wool, and some like all silk. One she made was at least nine feet long, and three feet wide. After showing them they threw them into the cabinet. Nickachee, an Indian over six feet, appeared on the stage, dressed in full Indian costume. He asked Horatio Eddy to dance with him and they danced some five minutes. He threw his feet at times nearly as high as Mr Eddy's head, who is nearly six feet tall. He left the platform, walked within a few feet of where I was sitting, and shook hands with a gentleman sitting next to me. He then put his hands on the railing, jumped on the platform and disappeared

in the cabinet. Mrs Jacobs's mother and brother came many times to see her; she would shake hands with them, and we could hear them converse together. A former slave of Mrs Jacobs, named Sally, came a number of times, shook hands with Mrs Jacobs, and talked with her. One night she said she wanted to smoke. A pipe was filled with tobacco, lit, and given to her. She smoked, she played on a tambourine, and danced over five minutes. She also sang "Old Zip Coon." Residing in the spirit land a few years had not taken a bit of the Nigger fun out of her. Nichachee's wife, an Indian Princess, appeared, dressed in latest style, a magnificent black silk velvet dress, trimmed with beautiful pearls and diamonds. She allowed Mrs Jacobs to examine them. Her daughter, Black Swan, appeared, dressed splendidly. One evening the "Witch of the Mountain" appeared on the platform, took a chair, sat down and addressed us in loud clear voice for about fifteen minutes. God, she said, was the soul of the universe. We would have to suffer for every violation of his laws—for every sin committed. To be saved from suffering, we would have to work and do good. If we only lived up to the example which Christ had set, we would surely be saved. A few nights before I was there the "Witch of the Mountain" came out with a magnificent diamond bracelet. Most of the spirits, after they have been out a few times, can speak so that you can hear them. At one seance, in less than one hour and a-half, sixteen materialised forms came out of the cabinet—from a little child about two or three years old, with curly ringlets and a wreath of flowers on her head, to a gigantic Indian six feet three inches tall, with a snow sledge on his back, rifle, bow and arrows, &c. At eleven seances which I attended, one hundred and twenty-nine different materialised forms appeared.

When Horatio Eddy holds a dark seance many very wonderful things take place. At one circle I tied his hands behind him, and then tied him to a chair. He then asked a large-sized gentleman to sit in his lap; then he asked a lady to sit in a chair in front of him; then a rope was put around the gentleman and held by the lady. The light was put out, and in a minute a spirit voice said, "Good evening, ladies and gentlemen; we have come to give you a little music to-night. Our band numbers eleven." He then named them over. The spirit controlling that circle is named George Dix. He says he was drowned in the steamer President, many years ago. We had then some fine music—about a dozen instruments playing at the same time. The first night I was there, George Dix said they would play a piece entitled, "The Storm at Sea," and remarked that he supposed we had all heard a storm at sea. Some one replied that they had not. George Dix said, "Mr. Moody, you know well enough what a storm at sea is, don't you?" I replied, "Yes." I thought it strange that he should know my name, so the next time he came, I said, "Mr. Dix, will you please tell me how you knew my name?" He replied, "I will, Mr. Moody; I sometimes accompany Mr. Peebles, and I have heard him call you by name." I asked him if it was in New York. He said, "No, it was far away across the water, at a place called Dunedin, in New Zealand." Mayflower sung, played on instruments, and talked to us. She told one gentleman she had a great mind to kiss him; then she said she did not think it would be best; then she said she would kiss him, if it were the death of her. She then gave him a smack which was heard all over the room. George Dix came next, and delivered an address. He said there were thousands upon thousands of disembodied spirits wandering up and down in spirit-land, who were most unhappy in consequence of the lives which they led when in the body. But the very worst and most miserable of them, if they so willed it and strove, could better their condition, and eventually become bright and shining spirits. He said there were enough for all of us in this world, and to spare; and those who were hoarding up more than they required, and depriving others of their just rights, or seeing others suffer, would have something fearful to answer for hereafter. Having concluded his address, he came round and shook hands with us and bid us good night.

Horatio Eddy also holds a very light circle, where spirit-hands are seen, musical instruments played upon,

&c. At one of the seances he asked me to sit by his side. I took off my coat, and he put both of his hands on my bare arm and held me, and the instruments played the same as ever. I was patted on the face and back, and had my whiskers pulled by spirit hands. I saw a spirit hand, within six inches of my face, write the name "George Dix" on a card—the room being quite light, and Horatio Eddy having hold of my arm at the time. I saw another spirit hand, which I could almost swear was the hand of my old partner. It wrote his name—"Rufus Smith." A female hand then appeared, and wrote, "From your darling sister, Elizabeth Moody." In all, there were about twenty different cards written upon for different persons in the room. I cannot write you one hundredth part of what I saw and heard.

The question was asked George Dix, how the materialisation was done. He replied at some length. As near as I can recollect, it was in substance as follows:—All the elements which compose a man's body and clothes float in the atmosphere. Spirits collect them and form the body and dress, using the medium and persons present to get from them matter that gives life to the body formed. In order to do this, every spirit must form a battery of and for itself. That battery is the Divine spark which is in every person, and it depends upon the strength of that Divine spark whether the spirits of our friends can exhibit strongly or otherwise. That spark is an emanation from God, the Great Spirit, who acts through that Force which Tyndall says we cannot comprehend.

I must say, in justice to the Eddy Brothers, that every facility was given for the detection of fraud. We were allowed to examine the cabinet and all the rooms in the house. During the two weeks that I was there, I kept a sharp look-out, and I am bound to say that the one hundred and twenty-nine materialised forms which appeared were genuine. I am thoroughly confirmed in my belief in the fact that our friends can and do come back, and show themselves, and that there is for us a life eternal. It shows how careful we should be as to our conduct in this world, seeing that those who are near and dear to us, and who have gone before us, are cognisant of all our actions. If the Eddys had assistants and a wardrobe, they could not, as they do, represent the friends and relations of their visitors, and make them converse in their own well-known voices. Another thing, William Eddy, who goes into the cabinet, does all the cooking and washing, generally for about twenty-two persons. He is in the kitchen all day, and does not go upstairs until the members of the circle take their seats. He is a good strong farmer man, of rather rough exterior, wears his pants tucked into cow-hide boots, woollen shirt, and very plain clothing. He weighs about 190lb. I am positive there is no humbug or deception about it. They charge nothing for their seances, and only eight dollars per week for board.

The spirits say that on and after the 21st September, 1875, they will be able to materialise in broad daylight, and to address a public audience. Tell old man B. to be perfectly satisfied as to the future.—*Otago D.T., Feb.*

We subjoin the general conclusions of Colonel Olcott, the special correspondent of the "*Graphic*" referred to by Mr Moody.

GENERAL CONCLUSIONS BY COLONEL OLCOTT.

I can hardly express the relief I experienced at the result of this *seance*. Convinced as I had long been of the good faith of William Eddy; satisfied as my reason was that it was a physical impossibility for the man to simulate such a variety of forms, making himself at one moment a patriarch of eighty or a tottering grandmother, and the next a babe in arms or a toddling child of three or four years; now a giant Indian chief or a dancing squaw, and anon a roving spearman of the plain of Ararat or a bronze-faced fellow from the foot of the Pyramids; twisting his inflexible tongue around the gutturals, nasals, and sibilants of numerous languages that certainly nobody outside of the Oriental Society or some occasional Dominie Sampson had mastered; convinced, I say, as I was upon all these points—that ventilating window, hollow platform, and seven-by-two cabinet forced themselves oftener than I liked between

my mental vision and the bald facts—I confess to a feeling closely akin to astonishment when Honto, the selfsame copper-coloured squaw, the pipe-smoking, shawl-weaving, dancing, laughing Honto, stepped out and confronted me. It seemed that it would be next to impossible for enough of the spiritual matter-essence to filter through that plastered wall for these cunning electro-platers to make a covering withal for their filmy forms. But there she was, sure enough, in full form—with no detail of her dress lacking, no lock of her massive suit of hair gone; her figure as plump, her motions as supple, her attitudes as widely statuesque as ever before. When she had passed away from our sight, I awaited the coming of the next spirit with eager attention, for, even then it seemed to me that it *could* not be possible for another to materialise itself. Honto was the familiar spirit of the medium, or somehow attached to, and, as it were, enamelled upon the family, so that she could do impossibilities that no one else from the other world could. But, in the midst of my doubt and mistrust, there came the grey-white apparition of old Mrs. Pritchard, the very starch in her apron and cap seeming as if it were crisp from the laundry. Then, I think, the conviction formed itself that, no matter how many "sceptics" came battering against the granitic facts, no matter what array of "exposers" might blow their tin horns and penny trumpets, that Jericho would stand. Then I said to myself that if William Eddy were caught fifty times playing at materialisation, with "cork soles," "ragged blankets," and up-standing hair, the genuine phenomena of this one *seance* could not be obliterated from my memory. In his dark hole of a cabinet there was not a bit of woollen, silk, or cotton rag the size of a finger-stall, nor a moccasin or string of beads; not a wig, nor even a stick of black pomade, much less a wash-bowl, water, or towels; and about his person, as I had discovered by my innocent *ruse*, there were none of these things; and yet there had appeared—but the story is already told, and I need not repeat.

Two features of this occasion will arrest the attention of scientific minds, viz., the appearance and disappearance of the baby, and the instantaneous formation of Honto and shawl. There could be no mistake about the child—no question of rag-wrapped legs or fondled pillows. The figure stood too near me, and in too good a light, to admit of such deceptions being practised. It was a living, moving child, which, with its right thumb in its mouth, nestled its little head in the neck of its bearer, and passed its chubby left arm about her neck. For the instant it was as palpable and, no doubt, as material a being as any baby now lying in its mother's arms. Made from the imponderable atoms floating in the foul air of that chamber, it was resolved into nothing in an instant of time, leaving no trace of its evanescent existence behind. And the shawl! In what spirit home, by what hearth, or under what vinetrellised porch (for Mayflower's rhymes teem with allusions to her house and garden, her pets and domestic companions) was its yarn spun, its knots tied, and its strands tinted? Whose busy fingers ply the needles, or whose hand guided the ghostly loom by which its meshes were formed? Mystery of mysteries! What *Œdipus* can solve the riddle? And how long must we wait for an answer?

HENRY S. OLCOTT.

SPIRIT TEACHINGS.

We have now spoken to you of the general outcome of Spiritualism, and have endeavoured to show you where in you had misconceived its tendency. It is not as you have fancied. Were it so it would be but a degraded and degrading thing, to be avoided with care, and to be crushed out rather than nurtured. We have shown you that deep down below the scum there is a something which the careless eye does not see; a mass of real fact and truth far different from that of which you have spoken. As in the days of the development of each fresh step in the knowledge of God there are many silent workers of whom the noisy world knows little, who cry not aloud, nor vaunt themselves in the world's market-places, but who grow up silently, yet surely, in

progressive knowledge which day by day becomes more and more assured, so is it in the epoch through which you are now passing. Many there are now who know what they have believed, who are the silent recipients of angel guidance, and who, while they deplore much that they see around them, are not to be shaken from their faith, or diverted from their progressive growth by any foolish cries or deeds which emanate from less developed spirits. Doubtless there is much in the communications of the less refined and elevated spirits which is to be deplored. Doubtless, too, the adversaries are not slow to foster and encourage much that may discredit us, and throw contempt upon our work. We have, many times, warned you that it is so. But in spite of all this there is much cause for earnest thankfulness in the growth of many a faithful soul, far more than for sorrow at any outburst of ill-regulated and fanatical enthusiasm.

It behoves you to remember that all intercourse between the two spheres, ours and yours, is as yet unregulated by definite and well-ascertained laws. Neither ye nor we know as yet many of the causes which interfere with our orderly intercourse. We are not able to lay down laws for your guidance; scarcely are we able to formulate regulations for ourselves. The space during which objective communications from our spheres have been possible, is but short. Few of the years, by which you mark the lapse of time, have gone since the process by which material phenomena are produced was first discovered: and the process is little known even amongst that rank of spirits who most use it. We had been accustomed to convey our messages by less material means, and our chiefest difficulty was, and is, to find a ready and fit instrument, and to attune it to our purpose. That difficulty is so far from being lessened by the prevalence of objective physical manifestations, that that very fact has added to us a new difficulty. We have warned you that an undue devotion to the mere physical side of spiritual communication is fraught with risk. Spirits who are best able to communicate thus are little developed, unable to give to you true and reliable information, tricky frequently, and on a low plane of intelligence, even where graver charges may not be brought against them. It is not from such that elevated and improving truths can be elicited. Yet, too frequently their foolish words pass current for truth, and it is alleged against us that our information is contravened by some such utterance as theirs. It is to us a new cause of difficulty and embarrassment.

Men have not learned yet to discriminate; and even by those who most interest themselves, the subject of spirit communion is very little understood. Questions which concern the deepest mysteries, into which the most elevated spirits long to penetrate, are asked of some poor soul but lately emancipated from a body of flesh which dwarfed and stunted his spirit, and he is expected to unravel divine mysteries known only to the highest and most progressed intelligences. Vain delusion and foolish as it is vain! When men shall have learned wisdom they will wonder at the foolish curiosity which can prompt such questionings.

Moreover, no proper care is taken of our mediums. The instrument is out of tune, and every jarring note is credited to us. The nervous system of the medium is over-wrought, or his bodily health is weak. Rude contact with the world has upset the mental balance, and communications are disturbed. Or the atmospheric conditions vary: that which was easy to-day becomes impossible to-morrow, we know not always why. Circles are not properly composed. No care is taken that they who meddle with holy things should be pure in mind, body, and intent; that no base or unworthy motives intrude into that which should be free from the base and sordid atmosphere of your lower earth; that no mere idle curiosity beset the path with difficulty, and open the way to deceit; that no impure, untruthful soul be there to draw around it congenial spirits, and to taint the air with corruption. Men reckon little of this.

And even when a circle is duly formed, and the communing has become regular and comparatively easy, instead of waiting patiently for the development of communication and for the evolution of truth, too

frequently other elements are introduced time after time, each one bringing with it its own changed conditions, until we know not what possibility of communing we may find. We always grudge refusal when permission is asked; but it must be remembered that we have usually no knowledge whatever of the person who is to be introduced, and even when we have such knowledge we are not able to prophecy the result of a new combination until it has been tried.

These causes, and many others, prominent among them, the scanty interest that the higher revelations excite, render it very difficult for even the most advanced intelligences to make satisfactory communication with your world. Men care little for being taught; they seek rather to be amused, and wile away an idle hour by endeavouring to summon the spirits who have progressed in knowledge to play some tricks before them. It is little wonder, surely, that a temper of mind such as this, so widely prevalent, should be a grievous stumbling-block. And where it is supplemented by low mental development, or by distorted mental or spiritual characteristics, where the curious is also base, impure, untruthful, ignorant, the result is precisely that foolish, aimless communing which you deplore.

But all is charged on us; and men, having done their best to dwarf our power and to drag our communing down to the level of their own requirements complain of us that we are foolish, inaccurate, good for nothing. Not we, friend, but they. We wait with earnest longing for the time when men shall have learned wisdom, and shall be fit recipients for communications from the wise. Meantime we do what we can, hampered by many disadvantages, attacked on the one side by the ceaseless machinations of spiritual foes, and hindered from advance on the other by the dead, cold faith of man, or by his undeveloped and unreceptive spirit. Be sure that one grand law at least is known to us and to you. Like where it is evil will draw like; the converse being true where the pure and the good are fenced around and protected from assaults of evil. As is your spirit's tone so will be the tone of the messages you will receive; bad where it is bad; foolish where it is foolish; good and pure where it brings a good atmosphere with it, save and except only where the soul is subject to assault as part of its necessary training. To the purest may come assault from the adversaries, which their guardians will enable them to repel. Saving this the law is absolutely without exception. Like attracts like.

Nothing now is said of those circles into which deceit is admitted. There none but the most undeveloped spirits can enter, and the manifestations must needs be of a deceptive and repulsive character. On this we do not dwell.

But much, friend, is in your power. You may help us to crush out deceit and fraud, those genderers of evil. You may aid us in raising man above the plane of mere curiosity, where he can receive nothing that can do his spirit permanent benefit. You know how by our advice, by the cultivation of a receptive spirit, by repressing all inclination to idle change, to curious questionings, and to the frequent introduction of new elements to our circle, we have enabled you to progress steadily on the road to knowledge. You might well have progressed more; but we have not now to deal with that. We say that by encouraging others to form circles for the steady evolution of truth, you may in some measure help in putting a stop to the evils which you deprecate. The time will come when the cloud of dust will be blown away; but not till man has ceased to add to it. God does not force truth on unwilling minds: and man must have reached a higher plane of progress than that which he now occupies before it can be possible for us to remove evils many of which are caused by himself.

When you come to ponder this, think, friend, that we are not responsible for all the mischief: and even admitting the evil, be thankful also for the good, remembering that anything is better than lifeless stagnation, and hoping for the time which shall surely come when all shall be made clear, and our communings shall be regulated by laws which shall be thoroughly known amongst you.

—The Spiritualist.

IMPERATOR.

MR. J. TYERMAN.

THIS energetic worker in the spiritualistic cause left our shores for Sydney by the s.s. Alexandra on Monday, March 8th. Previous to his departure Mr. Tyerman visited the scene of his former labors, and delivered two lectures at the Temperance Hall, Sandhurst, the first being his popular lecture, "Is there a Devil;" and the second, "Who and What was Jesus Christ." There was a good attendance at both lectures, and the lecturer was well received, the only unpleasantness arising from the unseemly conduct of a Presbyterian minister, who, by loud and persistent interjections, endeavoured to interrupt the lecturer. Some correspondence in reference to this matter appeared in the local papers, the Rev. Mr. James seeking to palliate his clerical brother's offence, for which he is ably rebuked by a correspondent signing himself "Video." Mr. Tyerman delivered his farewell address at the Apollo Hall, Melbourne, on Sunday, the 7th ultimo, and left with the intention of proceeding to America after a short stay in Sydney, but we trust our Sydney friends will induce him to continue amongst them. The Spiritualists and Freethinkers in that city would do well to secure so able an exponent of their views as Mr. Tyerman.

LEVITATIONS.

THE last number of the *Quarterly Journal of Science* contains an article entitled "Human Levitation." The author, evidently a scholar of considerable erudition, after a general dissertation on the present short-sighted view of what are termed "Miracles," commences his historical review with the ancient Greeks, showing that in their earliest records the existence of "Aethiobats" (persons who have the power of levitation) was an established fact: instances of such facts are numerous: and, in the list of those noted for their marvellous feats, we find such names as Pythagoras and Abaris.

The Hebrew traditions are next examined, and the continued appearance of these peculiar phenomena is sufficiently proved up to the Christian era when they attained a startling prominence.

From the received and the rejected Testaments, the works of the Jewish Rabbis, and the Fathers of the early church, numberless facts are supported by unquestionable testimony from all sources.

In the middle ages the number still increases, and our author gives a list of forty names—Monks, Cardinals, Princesses, and Soldiers—in whom this power was perpetually manifested often in the sight of multitudes—such highly gifted individuals as Friar Joseph became sources of terror to the church by the popularity they acquired from these seemingly supernatural events, while many others, such as St. Peter of Alcantara and others owe to it their canonisation.

Surely these are proofs which no sceptic can refuse unless he rejects the world's whole history down to the present time, and even that would not avail him, for he would then have the declarations of Dr. Crookes and others to the present occurrence of levitation.

The writer points out how, from the fears of the Church and the superstitions, the manifestations fell into discredit, and were checked if necessary by violence, the Roman Catholic Clergy waging a ceaseless war against all miracles beyond their own pale, or even as we have referred to within it. The persecutions for witchcraft alone carried off many thousands of persons, and as the gift is supposed to be hereditary, this would of course be a considerable bar upon its future development. An interesting fact bearing upon this is, that the Eddys, now creating such a sensation in New York, are reputed to be descended from a witch family, who suffered in the New England persecutions.

We are pleased to see proofs pouring in from such a source, establishing so completely the occurrence of spiritual phenomena or Spiritualism in all past ages, nations and creeds, and adding further to the firm foundation upon which it sets forth to its conquest of the future.

ANÆSTHETICS AND THE NERVOUS SYSTEM.

HOW ETHER, LAUGHING-GAS, OR CHLOROFORM AFFECTS THE SYSTEM.

IN the state of mesmerism, which is a state of coma partially, there are certain effects visible upon the nervous system, and upon the circulation. You are aware that under the influence of ether, or laughing-gas, or chloroform, or any familiar anæsthetic, the nervous system undergoes a peculiar and singular change, which also stimulates the nerves and mental faculties in certain directions, expressing either that which is uppermost in the will, or expressing that which has been long suppressed in the mind. The influence which an anæsthetic agent has is the influence which mesmeric or magnetic force has when not directed by a wise and judicious will. The effect upon the nervous structure is precisely the same, with this difference, that the one person being under the control of a wise and beneficent mesmeriser, there is never any reaction to the nervous system, or upon the particles that constitute the vital life of the brain or of the structure of the organism. But all anæsthetics produce certain injurious effects, to the extent that for every portion or particle of power exercised over the nervous structure there must be something given in return, which is not adequately returned; there must be a supply of nervous force expended, while in mesmeric control there is nothing expended, but the soothing and anæsthetic power is retained.—*Spiritual Scientist*.

A NARRATIVE.

OF THE SPIRITS OF SIR HENRY MORGAN AND HIS DAUGHTER ANNIE, USUALLY KNOWN AS JOHN AND KATIE KING, GIVEN—BY H. T. CHILD, M.D.
(Continued.)

It is essential that each one should enter upon the work with such feelings, for if any one be indifferent it will mar the whole work, hence small circles are generally more successful, as the chances for inharmony or indifference increase with the numbers.

The rules for forming circles are these:

- 1st. Positive and negative forces properly adjusted as experience and your impressions may guide you.
- 2nd. Genial and harmonious feelings on the part of all with an interest in the subject.
- 3rd. Regular meetings at the same place and time; punctuality in these being quite important.
- 4th. To follow such suggestions as the spirit-guides may give from time to time.

Many sensitive persons have suffered in circles, but if these rules are observed there will be little danger from this, and the most sensitive may find themselves benefited by sitting in such circles.

Our separate narratives had brought us down to the year 1800. New fields were now opening to us very beautifully. The anguish and remorse which resulted from the wrongs done in earth-life were in a great measure overcome, though even to this day there are times when the remembrance of those dark scenes comes before us vividly and painfully.

The narratives which you have already published, have done much to relieve us of this, and hence we are desirous to proceed.

Our association, from this time forward, was not confined to those persons who were upon that low plane in which we had been compelled to labor. We wish to state distinctly and emphatically, that there is no plane of life, however low and degraded, that has not its useful side, and throughout all these years in which we have been engaged among those persons, we were doing the best work we could for them, and for ourselves.

During the first half of this century our labors assumed a much more important character. We were engaged with many other spirits, in laying the foundations for that grand event which ever will mark this age as more progressive than any former one, namely, the advent of Modern Spiritualism. There were many instances in which it seemed as though our efforts would be crowned

with success and then disappointments came, and we were obliged to work in other directions. Our failures, however, did not discourage us, but rather tended to stimulate us to more energetic labors. We were associated with various bands of spirits, and there are many spirits here who have been fully conscious of our labors on earth since they came to live with us.

Those who understand the philosophy of any subject will know how often failure is caused by the slightest deviation from a necessary rule, and how easy it would be to succeed if we only knew exactly what is needed.

We will not detain you with accounts of our various efforts in your country and on the other continent, only say that owing to the progressive tendencies of your free institutions, and especially to the aid which the Aborigines of your country were able to give us, our labors were principally confined to this country. The number of haunted houses, as they are termed, was constantly increasing, and there were many places in which there seemed to be very good prospects of a successful introduction of the phenomena referred to.

At length we were enabled, at Hydesville, New York, to strike a chord which not only vibrated over your continent, and your earth, but throughout all the spheres of spirit-life. The news of this success flashed over the entire spiritual world, and produced more rejoicing than any event which we have ever witnessed.

We held an important position in the bands that produced the manifestations of that day. When you recognize the fact that spirits can pass from one part of your continent to another, and across the ocean to the other continents in the twinkling of an eye, to use an expression that has been greatly misunderstood, you will see that many difficulties in regard to our labors and our presence in different localities at apparently the same time, will be removed.

All that is necessary for the appearance of certain spirits, is to summon them by a desire, which may be made more effective by asking for them, and they will appear almost instantly, though they may have been a thousand miles away, provided the telegraphic line of communication extends to them as it does through the circles of the spheres, and all who were thus engaged were constantly on the watch, ready for the summons at any moment.

We did not find any mediums in New York State that were adapted to our peculiar needs, but at Athens, Ohio, we met with our first real success, commencing in 1850.

Having been engaged for nearly two hundred years in connection with various circles in earth and spirit-life, often as executive officers of these, we desire to present to you our views of the philosophy of these.

All power is spiritual and invisible, and it is invariably dual. Our Shaker brethren have reached the plane of thought on which they realize that God is dual, consisting of the male and female principles which they call Father and Mother God. And those systems of religion which recognise only a male God are exceedingly deficient and imperfect, and have done much to retard the progress of the race.

The same dual, positive and negative, or male and female principles are found acting in every department of the universe, material and spiritual, and hence they form the basis upon which all successful circles must be formed. The functions of reproduction furnish an illustration of this important fact. In proportion as the circles, either in spirit-life or with you, conform to this law will be their success. They range in numbers from two to several hundred, but they are most frequently in twos, threes, sevens, twelves, and twenty-fours, in the order named.

The first, or a union of two, a male and female, both on earth and in the spheres, are the most numerous. The object of such unions on earth are too often confined to mere sensual enjoyment, and selfish pursuits. The real object both here and with you should be mutual self-development, which can be more efficiently accomplished in this way than any other, where there is a beautiful interblending of the physical, mental and spiritual natures, which also produces the most favorable condition for the investigation of all

branches of knowledge, a condition in which the labor is divided and the enjoyments are multiplied in the most satisfactory manner. The principles which draw individuals together properly are mutual adaptation on all the planes of being.

At the same time that these unions are productive of very important results, which can alone flow from such close and intimate relationship, there are limits to these which do not belong to the larger circles, in which three or more individuals combine for the accomplishment of some specific object. In order to produce the best results in these circles the same dual principles of male and female must be brought into action, the first essential for an efficient circle is this blended and harmonious action of the different elements which compose it.

In spirit-life, and especially in the higher conditions there is such a perfect appreciation of this, that spirits are drawn together by their interior feelings, and hence circles are formed spontaneously, and are strongly attracted to certain specific objects, and this is one of the means by which they are held together.

At the same time that we were producing our manifestations at the Koons' rooms, we discovered the Davenport family, then living at Buffalo, N. Y. Spirits have no difficulty in discovering mediums and distinguishing their peculiar characteristics. We can see them from a very great distance, and on visiting them, readily perceive what will be the character of the manifestations which may be produced through them.

We selected these children, and visited them a number of times before we left the Koons' rooms. We have found it better to move from place to place, not only to spread the manifestations, but, by change of magnetism, to increase our power, and to aid mediums in particular localities, in the production of various physical manifestations. In almost all instances, we were obliged to commence with very crude and imperfect manifestations and gradually improve them. Our first manifestations with the Davenports were of this character, but in a very short time we began to do better than we had any where before.

The father of the Davenport children was not at all inclined to take stock in our manifestations, and we were obliged to give him some very severe lessons before he was willing to enter upon the great work which he was to do in conjunction with us. We desire you to give some of the statements that were recorded at that time, as made by us.

One night after a circle, five of them, the father and mother, and three children were sitting together, with no other light than the flickering of the wood fire, as they were close together, there came sounds as of a large man in heavy boots, tramp, tramp, tramping, in one corner of the room, and evidently approaching the sitters near the stove; and nearly simultaneously with these ominous sounds, a voice of unearthly depth, power and volume, said, in words as clear and distinct as were ever uttered by man, "Davenport, you're a fool! I'll teach you a lesson you'll never forget. You have yet to learn, that, in spite of death, a man's a man all the way from time to eternity, and will be so forever and forever more! You have yet to learn that human beings must talk wherever they may be. They have vocal organs while on the earth, adapted to the requirements of their earthly or carbonaceous existence. So, in the higher life, they have organs adapted to their better conditions; and, when it is necessary to bridge your senses, we can condense material emanations from certain peculiarly constituted persons called 'mediums,' upon our own more subtle and invisible organs, and thus are enabled to address you vocally; just as we are obliged to convince universal man that he is something better than a perishable brute, by hard knocks on a table or chair.

"I will be with you in two weeks from this day. When I return, you shall learn what your mission to the world is to be; what the nature of the great work is that you and your children are called to engage in. You shall then know what road to take, and at what place to go, in order to accomplish the greatest possible amount of lasting and real good, to the greatest

possible number of men and women, the wide world over. Disembodied people do not return and handle matter merely for man's amusement or profit, nor for their own pastime; but they come as oculists, to couch the cataracts on the eyes of humanity, so that it may see, and, seeing, know somewhat of the pure, clear, blessed light of immortality. You and yours are to be agents in this great and mighty work.

"You may have to tread in thorny paths, but tread them boldly, bravely; for your guerdon is sure. I am to be known as 'John King.' My mission is not to the select few, but to the millions; for I intend to demonstrate human immortality and spirit-power to the masses, till my name shall be a household word from one end of this continent to the other; aye, and even across the roaring seas shall it go, until the people of far-off lands shall, in their eager thirst for the waters of knowledge of immortality, call across the deep, crying to those sons of yours, 'come, come!' And they shall go, and I will go with them; and wherever we land, there will we plant seeds that shall grow and blossom, and bear goodly fruit for the healing of the nations, to the end of time."

These declarations were made in 1854. The sequel shows that we knew what we were saying.

An incident related in the life of the Davenports will show our success in materializing at that early day: "Libbie Davenport was one day sitting as a medium, alone, for several persons who had casually dropped in, her brothers not being present at the time, when a thing took place of so wonderful a nature as to almost surpass belief. There came out in the dim twilight of the room, from beneath the table, what looked like a phantom child of about two years old, delicate, small, and surpassingly beautiful and lovely. The gorgeous being flitted hither and thither about the room, upon the floor, and then, by a power inscrutable to man, rose in the air, and alighted like a butterfly upon the hands of the people, spread out, palms downward, on the table. It deliberately stood upon every hand, and then, stretching forth its immortal fingers, its lips wreathed with an angel's smile, and its features glowing with seraphic love and joy, it touched the forehead and cheek of every person present, and smiled most lovingly as it did so. Soon it arose again in the air, sailed majestically over the heads of the people, alighted once more upon the floor, moved gracefully around, and then passed from sight beneath the table.

To those who are familiar with materializations as they frequently occur to-day, this description will be quite satisfactory. In a short time after this we were not satisfied to expend so much labor in order to convince the number who could meet in the small circle which we were obliged to hold in the dark room. We therefore told Mr. Davenport to build a cabinet, which after various modifications was so constructed that we succeeded admirably, and have been able to produce manifestations that have astounded millions of earth's children, and convinced many thousands of their own immortality. The first experiments with these, as with other things, were very crude, but we soon discovered the means of improving them, and the cabinet has come to be used by mediums all over the world. We induced the Davenports to travel over this continent, and also to visit Europe; the manifestations that we have been enabled to exhibit through them have done great work for humanity, as well as for spirits.

It is not necessary to enter into the details of these. Our labor introduced us to other mediums, and as you are well aware, Katie, aided as she always has been by her father, was enabled to do her work,—the grandest that has ever been accomplished by any spirit, with Miss Cook, the account of which will be published to the world, by Prof. Crookes, in due time. It will be readily perceived by all who have carefully read and appreciate the first communication given through you by Katie, that we are very liable, when materialized, to make mistakes, and that the statements made by spirits under these circumstances must be received with great caution, the conditions very often interfering with the

expression of real sentiments. We are not troubled at this because we know it to be law; and we know also that when it is understood you will be able to correct the errors that are common to such conditions. Mankind will learn this great truth, that communications from spirits are reliable in proportion to the perfection of the condition, both of the spirit and the medium, at the time they are given. These things will be better understood as your experience in materialization becomes more extended.

A PERSONAL DEITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

I HAVE some curiosity to know who is your correspondent "Philomath," who in the March number so dogmatically asserts the non-existence of a personal Deity, and informs us that "that is a belief which has been long discarded by science and Spiritualism." I confess I was startled by this reckless assertion, especially when I recollected that one Sir Isaac Newton, Prof. Agassiz, and a few more humble ones not unknown to science, were very far from discarding the belief in a personal Divine Being. A personal Deity! Is it not disingenuous to make use of such nomenclature, when merely a "pervading principle in nature" is meant—such as heat, for instance, or light? Come, Mr. "Philomath," doff your sheep's clothing, and stand forth in your true vulpine proportions, of atheist pure and simple. Have the courage of your opinions: don't pretend to a belief in God when you merely mean magnetism and electricity!

But where did "Philomath" obtain his information that Spiritualism discarded a personal God? Like Noah's Ark, which gathered in specimens of "every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort,"—so Spiritualism embraces within its wide-reaching and all-sympathising arms opinions and beliefs of every complexion. The knowledge that there is a spirit-world immediately adjacent to this is natural, and that the inhabitants thereof can communicate with us dwellers on the hither shore of death's dark stream, requires no radical change of opinion. Hence we find great variety of opinion; and this is true also of communicating spirits. The spirit who, while in the body, held atheistical or deistical opinions, still holds them, and holds forth upon them; while the Christian moralist will sometimes tire the circle with familiar platitudes, learned while in the earth-life. These facts prove—what? They prove that it is impossible to formulate a creed for Spiritualism at present. Let us hope that the day for such a work is far distant.

Spiritualism and dogmatism are antagonistic to each other. Neither does true science dogmatise upon this subject of a personal Deity. Tyndall, Comte, and Mill, are so far from doing this, that they only claim that it is not known—adding, perhaps, not knowable. Although arguing from a negative standpoint, they are careful not to assert the negative dogmatically. And if they did assert it, what a preposterously unscientific position would it be! As reasonable would it be for them to assert that all the planets of our solar system have been discovered—that there are no more! Or to assume that there are no inhabitants upon any other world than ours.

Scientific men sometimes do strange things, and we Spiritualists are the last persons to pin our faith to them, or place them upon the pedestal of infallibility. Many of those who are now fulminating against Phenomenal Spiritualism—*through superciliously declining to investigate it*—are men who devote themselves to the investigation of *natural* phenomena, tracing effects to causes, with the greatest assiduity, dissecting our mother planet to ascertain her history, and lingering as lovingly over the debris of defunct fauna, as over the petals of the most fragrant living flora. Yet—marvellous inconsistency!—these same giants of our day turn up their precious noses at phenomena, which—if Spiritualism does not account for them—are

unaccounted for. Therefore, place not your trust in (scientific) princes; but bear in mind that their education, like that of the clergy, to a certain extent unfits them for taking unbiased views of things outside of their speciality. Let scientific men hold on their praiseworthy course of analysis and generalization, but distrust their deductions whenever they dogmatise.

And now, a pleasant word at parting to our youthful friend, "Philomath." (I assume his youth, as a deduction from his rash assertions.) Spiritualism and the spirits, as well as their friends in the body, have a better work to perform than to imitate the Popes and Councils of Christendom, in their manufacture of creeds and dogmas—fathering them upon a system of phenomenal truth, which is in its nature imperfect and progressive, and will probably never be final or complete. And he is no true friend nor observant student of Science or Spiritualism, who would intimate that either of them discards the idea of a Personal Deity. Spiritualists have in many instances come from the ranks of materialism and materialistic Christianity, to believe in and realize the existence of spirits, and their immediate and constant presence with us—not as "pervading principles of nature," but as real embodied personalities. And surely they should hesitate to stultify themselves by asserting the impossibility of a Divine Personal Spirit, a Being of infinite perfections, albeit amenable to the laws of Order, which are the laws of His own existence.

Thus much I have felt impelled to say, upon this vast subject; nor could I have refrained, Mr. Editor, without being recreant to the faith that dwells with me always, in an intelligent Being, who is a loving Father, Provider, and Protector to us, His improvident and careless children.

UNCLE JOHN.

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Printed by E. Purton & Co., at their Office, 106 Elizabeth Street, Melbourne
 for the Proprietor, W. H. Terry, and published by him at 96 Russell Street
 South, Melbourne.