

# 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. 97.

MELBOURNE, SEPTEMBER 1st, 1878.

PRICE SIXPENCE.

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SINCE the departure of Charles Foster from these shores some two years since, the want of a medium through whom reliable phenomena, challenging the scrutiny of the keenest and most scientific minds could be given, has been severely felt in Melbourne. We have been fortunate in securing able exponents of the philosophy of Spiritualism in the persons of J. M. Peebles, Thomas Walker, and Emma Hardinge Britten, whose appeals to the reason and religious sentiments of the community have created a deep and wide spread interest in the subject, and a large appreciation of the theory, a natural consequence of which is a desire for evidence of the facts upon which it is based. The arrival amongst us of Dr. Henry Slade is, therefore, at this juncture particularly opportune, and already are the first fruits of his work apparent. Several persons, more or less interested in Spiritualism, but yet unconvinced, have had their faith turned into knowledge, and numerous sceptics have problems presented to them which will tax their ingenuity to solve outside the spiritual hypothesis.

The phenomena occurring through Dr. Slade's mediumship is much more varied than was generally supposed, psychography, or direct spirit writing being the leading feature, but levitations of ponderable objects, the playing of musical instruments by unseen hands, partial materialization, and trance speaking are no uncommon occurrences. Still more remarkable phenomena have been produced at a series of experimental sittings with Professor Zollner, at Leipzig, the particulars of which are in the course of publication, and will be translated and re-produced here at an early date. Meantime the following accounts of his first seance in Victoria, and outline of some subsequent ones will give our readers some idea of the extraordinary power manifested through him.

IMMEDIATELY on hearing of Mr. Slade's arrival, an old Spiritualist residing in the country at once wrote down to arrange for a seance, and a friend of his in town, aware of his intention, obtained permission to join him. The former we may refer to as Mr. S., the latter as Mr. D. The seance, which was the first given by Mr. Slade in Australia, took place at about twenty minutes past four on Saturday afternoon, August 17th, in a small room in the premises occupied by Mr. Terry. The only furniture was a light table, made to order, of very simple construction, and a few chairs. As the room was well known to both visitors, there was no possibility of concealed machinery. There is one window, one door, and one fireplace. The afternoon was bright and clear, and all the manifestations occurred in broad daylight. Mr. Slade's nails are cut down low, to prevent any suspicion of his using them to write with, and he also drew up his coat sleeve to show that there was nothing concealed there. The slates used (obtained from Mr. Terry), were quite new, and had only been received from the warehouse that morning. The table was examined also. The pencils used are pieces about the size of a small grain of wheat. During the greater part of the time Mr. Slade sat sideways at the table, so that his feet and legs were in full view of Mr. S., who sat next him, and at hardly any time were they under the table. Mr. D. sat opposite to Mr. Slade, who was in the full light of the window. Throughout the seance Mr. Slade displayed the greatest anxiety to facilitate investigation, and of his own accord increased the stringency of the conditions in every possible way. These preliminary statements are made to remove any suspicion of fraud or uncertainty that might arise in the mind of a reader though, as will be seen, the manifestations were obtained under conditions that absolutely forbade the idea of trickery of any kind. Immediately on joining hands in the centre of the table, Mr. Slade received several shocks, and told us encouragingly that the power was strong. A shower of raps then came on all parts of the table, sounding as if underneath it, of varying intensity and in many places. While they were obtained, Mr. Slade's feet, legs, and hands were all under the supervision of the sitters. Taking a clean slate, and placing upon it a little crumb of pencil, Mr. Slade

passed it under the table in such a way that his thumb was above the top, and the slate evidently closely pressed against the flap. While in this position we heard a distinct scratching, which ceased with three taps, when, withdrawing the slate, we found written upon it, "Good afternoon all." The writing invariably commenced at the end furthest from Mr. Slade's hand, and was written straight down the centre towards it, the pencil being found lying exactly at the last letter. Were Mr. Slade's hand completely under the table, and had he something against which he could rest it, it would be a matter of the greatest difficulty to write in such a manner. The writing was clear and bold, and without any erasure, smudge, or overlining, and the manifestation itself quite convincing. The slate having been cleaned, was passed under again, and this time being pulled, Mr. Slade said, almost out of his hand, it pressed several times against the chest of Mr. S. In answer to a question as to whether Mr. D. was a medium, it was written, "He is." The writing was heard as before, and three taps denoted its conclusion. Mr. D. then held a slate under the table for a minute or two, when, in answer to Mr. Slade's question as to whether it could be written on, there was written on his slate, "We can't do so now." This time Mr. Slade's thumb was visible as at first, and the words were written in the same place. After this came the crucial test of the sitting: taking up the two slates just used, and having cleaned his own with a wet sponge, Mr. Slade placed a crumb of pencil on the one, and placing the other upon it, grasped the two at one end. Mr. S. held them at the other. The slates were not passed under the table, or out of sight for a single second, but almost immediately the scratching was heard, and, as usual, in the centre of the under slate, was found written an answer to a question of Mr. Slade's, "We will try." Nothing more perfect than this test could be obtained; its simplicity and directness rendering any deception utterly impossible. While these writings were being received, a chair next to Mr. D. and at the opposite corner to that at which Mr. Slade was sitting, was knocked down. Passing a cleaned slate under again, Mr. Slade held it with his thumb visible as before, but also with Mr. S. holding it close up against the table. Under these conditions, equally infallible, the scratching, crossing of t's, and dotting of i's was heard as clearly as ever, and there was found written, "The light will shine out of darkness." Being asked if we could get some music, Mr. Slade, holding the slate as on the previous occasions, it was written, "We will do so." Taking a small accordion, which he opened, to show us that there was no machinery concealed in it, and holding it by the "block," a piece of solid wood at the bottom of the instrument, beneath the bellows, above which was the keyboard, he pushed it under the full length of his arm. It several times touched Mr. S.'s chest, and part of it was occasionally visible, while Mr. S. had his feet upon Mr. Slade's feet. After some irregular strains, "Home, sweet home," was very beautifully played. Mr. S. had brought with him a six-sided slate, on which a pencil was placed, and it was held under the table. After a moment or two, Mr. Slade, to assist Mr. S., relinquished the book-slate, which he laid down, and, with his elbow resting upon it, stretched his hand over to touch Mr. S. In this position, scratching was heard as if in the book-slate under Mr. Slade's elbow, and when it was concluded we found written irregularly down one side the answer to a question put in relation to Mr. S. — "He is a good medium if developed; he must sit often." This was another crucial test, being obtained unexpectedly, and as the sound informed us, while the slate was closed on the table. Mr. Slade then held another slate under the table, and said, "It is gone," when the slate appeared at the side of the table near Mr. D., where there was no sitter, and bobbing up twice, returned to his hand. This was repeated, and, at Mr. D.'s desire, the slate came into his hand, while held close to Mr. S. under the table. It would have been impossible for Mr. Slade to reach over with his hand, and to accomplish it with his feet would have been a difficult task that must have produced contortions of his body. During the sitting Mr.

S.'s chair was tapped upon, and Mr. D.'s knee was touched, as if by some soft object. Finally, Mr. S. having his feet upon Mr. Slade's feet, and all hands being laid upon the table, it was lifted at least six inches in the air, and hung suspended thus for a few seconds, the hands of all being an inch or two from its surface. With this striking feat the remarkable phenomena of Mr. Slade's first seance in Australia closed. From this it is easily to be seen that report has not overstated the extraordinary powers of his mediumship, the real excellence of which can only be determined after witnessing the inexplicable manifestations which clear to the senses and perceptions, defy the imagination and the reason. The single fact of the writing between the slates being obtained when no human agency could possibly have intervened, is a challenge to modern science and modern thought, which for them to disregard is to confess an impotence of intellect and conscience, the antithesis of civilised, as base, as ignorant, and as barbarous as can well be conceived. To sum up briefly, the results obtained under test conditions were as follows:—

1. Raps of various force on various parts of the table.
2. Writing on the centre of a single slate under the table several times.
3. Writing between two slates and closed book-slates above the table.
4. Accordeon playing under the table.
5. Touch felt by Mr. D., and taps on Mr. S.'s chair.
6. Migrations of the slate under the table.
7. Levitation and momentary suspension of the table.

It may be added that though the demeanour of Mr. Slade is so courteous and frank as to at once encourage confidence, the observers adopted every precaution that suggested itself to them, and maintained throughout the strictest scrutiny upon every motion of the medium. Their investigation was searching and deliberate. They still believe themselves to be sane and their experiences actual.

THE Melbourne "Age" having shown a disposition to treat the subject of Spiritualism on its merits, an invitation was sent to that paper, and in response two of its representatives attended at Dr. Slade's room on Monday the 19th of August. We were present at the seance, a full and impartial account of which appeared in the following day's issue of that paper, in which the writer sums up as follows:—

"First, it was daylight. Second, there were three independent witnesses. Third, the evidence was furnished by three of the senses of each witness, namely, the eyes, the ears, and the touch. Fourth, the manipulation of the slate was rendered impossible by the precaution taken to have a new slate, which Dr. Slade had not handled. Fifth, the writing was legible. Sixth, the answers written were an intelligent reply to questions put. Seventh, Dr. Slade's legs were visible all the time. Eighth, some of the writing was done on the slate placed on my shoulder, and some more on Omega's hand on the opposite side of the table, and not under the flap. Ninth, at no time throughout the entire seance was Dr. Slade's hand under the table, but at least six inches outside, within the observation of everybody. With this summary my business ends. The slate with the original writing in its leaves is still in my possession, so that the hallucination or mesmeric theory does not hold good."

At a seance on Tuesday last, a gentleman from Balarat had a three-leaved book slate which he brought with him filled with writing, some of it signed by departed friends; and on the following morning, whilst taking part in another sitting, his handkerchief was taken from his pocket, and a lady's from her lap, and both tied in complicated knots, all the sitters' hands being visible at the time.

[Since writing the above, we have read an article by Hon. A. Aksakof, translated from the St. Petersburg *Vyedomosti*, on Zollner's demonstration of his theory in relation to a fourth dimension in space, in which he refers to Professors Pertz, Hofmann, and Fichte's admission of the genuineness of spiritual phenomena.]

## To Correspondents.

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

"Layman," "E. F. Hughes," and other contributions unavoidably held over.

### BIBLICAL DIFFICULTIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT

SIR,—“Difficulties as to Miracles and Teachings.” Such is the subject of Dr. Faunce’s fourth chapter; a chapter which I have read with feelings of mingled pleasure and regret; pleasure, at the noble catholicity and generous charity that seem to distinguish some of his sentiments; regret, because of the cramping reservations that mar and modify that catholicity, and put limitations on a charity which should have no bounds. How creditable to its author, for instance, the statement that “the deeply religious, the really holy men of all the centuries are one in essential belief!” Yet, how its beauty is spoiled by its restriction to *Christian* men!

Let us, however, proceed to the matter in hand. Referring to the difficulties likely to be encountered by a thoughtful young man nurtured in the Bible faith, our author says there are two ways of meeting them. “One would be to state each of them at full length, and then answer it. This plan he deems would be highly inconvenient. To use his own words, “It would require volumes.” But fortunately there is another way, which (says the rev. gentleman) is that of Peter, when he cried, “Lord to whom shall we go? Thou hast the words of eternal life.”

“Stop,” says the pastor to the “young man” perplexed in mind, “stop, and think a moment as to what would you gain by rejecting the Bible. . . . There are difficulties with the Bible; but there are ten-fold more without it. Let a man magnify these difficulties a thousand-fold and it would be still true that the difficulties of unbelief are far more formidable.” And so the youth is wisely counselled of the two evils to choose the less!

One of the “difficulties,” suggests Dr. F., is *miracles*. Now, the obstacles that many of the Bible miracles present to the minds of modern philosophic materialists\* are not so apparent to us spiritualists, for we claim the reality of many phenomena that in former ages were regarded as miraculous, and we profess to parallel them by occurrences that are the frequent concomitants of modern spirit-intercourse. Hence, in many respects we can join hands with our new friend; differing from him, however, in one essential point, viz.: that what he regards as direct interposition on the part of Deity, we consider to be only the acts of human beings, whether in the flesh or disembodied. Speaking for myself, I object to the notion that God works special miracles, on the ground taken by that profoundly philosophic writer the author of “The Alpha,” viz., that “it is impossible that the all prescient Deity should ever change His intentions, or alter or suspend His laws, for the accomplishment of any new plan of purpose, because it is impossible that anything should have been unforeseen or unprovided for. Any assumption, therefore, which pre-supposes such change of will, or alteration or suspension of His laws, implies fallibility in a Being who is infallible; imperfection in a Being who is necessarily perfect; and a want of foresight in a Being who is necessarily perfect; and a want of foresight in a Being who is necessarily prescient: all which is impossible, and hence untrue.” (*Alpha*, p. 68.) And we may perhaps, add the position of A. J. Davis† that “The laws of nature, like nature herself and the human soul, were not created by the Deity, but were and are the spontaneous attributes of His divine existence and constitution. The inevitable and indispensable developments of the Divine essence. The outer manifestations of the internal essential principles which constitute His existence and organization; and consequently, the Deity

and His laws are equally beyond the possibility of being changed, suspended, transcended; or destroyed.” But, though we repudiate the idea of God interfering with His own laws, we may believe in miracle, accepting the definition of A. R. Wallace, in his treatise on the subject, namely, “any act or event necessarily implying the existence and agency of superhuman intelligences.” (as disembodied spirits &c.) Hurriedly leaving the subject of miracles, we must follow our author to his treatment of the next difficulty, which is that connected with “many a speculative question.” And here I beg to protest against the rev. Dr’s. cool identification of “Christ’s teachings,” with the teachings of Christianity or Bible theology. One may have the most implicit faith in the doctrines of Jesus and yet deny the authority of the major portion of the Bible, and totally reject the dogmas of popular theology. The real difficulty is not “Christ,” but the “Bible,” not “Religion,” but “Theology.”

Our author tells us that there is nothing to be gained by leaving the Bible, that “He who rejects it is as much bound to account for the origin of evil, transmission of diseased moral natures, free-will, &c., as any other man. Yet he himself admits that even with the Bible there are great difficulties on these subjects. And from the alleged fact that *without* the Bible we know nothing more on such points than *with* the Bible, he draws the extraordinary conclusion that therefore we must not reject the Bible! But I maintain that modern thought, particularly in connection with spiritualism, throws a light on many of the difficulties that the Bible has failed to afford; and I further hold that if not a word of the Bible had ever been written, men would possess just as much knowledge on such subjects and would be just as capable of living pure, moral, and holy lives as now, when that book is translated into the vernacular and a copy of it placed in every home in the land.

I am, &c.,

VOX VERITATIS.

### SUN WORSHIP AND CHRISTIANITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—There is perhaps no religious question of greater importance than that of the relation between Christianity and solar worship. Upon its right solution depends the judgment we should form on the relation of Christianity to the other great religions of India, Persia, Egypt, Syria, and Greece. What then is it reasonable to conclude was solar worship originally? Were the earliest worshippers Spiritualists or Materialists? Was it merely the physical sun and the temporal blessings of his restored power and influence that were celebrated at the vernal equinox? Or is there no reason to believe that in the earliest ages the highest Spiritualism prevailed?—that which perceives in all external nature only types and representations of things spiritual and divine, and recorded in the firmament the visions of primeval seers, whose agreement with Christianity only confirms and enlarges our views of the latter as the absolute and eternal religion.

“Fixed in the rolling flood of endless years,  
The pillar of the eternal plan appears;  
The raging storm and dashing waves defies,  
Built by that Architect who built the skies.”

On any other supposition, what wild and incredible caprice must have presided over the division and naming of the stars.

But give to the lamb and serpent (constellations chiefly relied on by Dupuis in support of his Materialist scheme), the significance which the same emblems have in the Johannic Apocalypse, the former typifying the affections which induce the sun of righteousness in the soul, the latter those that remove us from his benignant rays, we then see the grandeur and beauty of that pre-historic Apocalypse, whose meaning, lost through centuries of materialism and sensualism, has been rediscovered by the doctrine of the New Church.—I am, &c.

WM. TERROT.

Eumemmering, July 28, 1878.

\*Those who wish to see the subject of miracles treated from a Materialistic stand-point, should refer to *Supernatural Religion* part, 1.

† *Philosophy of Special Providences*, pp. 50-51.



## A CORRECTION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I must beg a small space in your journal to correct a few errors that occurred in my last letter on the subject, "Was Jesus God," which arose, I think, from a faulty manuscript. The first was in submitting a for on in connection with material. The next, the word *internal* was used for *integral*. Thirdly, *creation* supplanted *Creator*, and lastly, *projecting* should have given place to *projective*.

While I am writing, I would like to say a few words in reference to the "Southern Cross" and Spiritualism. I have read the article alluded to by your correspondent Mr. Leonard, as a friend was kind enough to forward me a copy, knowing I was interested in the new science. I was glad to see Mr. Leonard's letter, for it was just the sort of one to meet the case. I should rather think that that section of the orthodox church which finds a representative in the organ known as the "Southern Cross," would be likely to feel pretty small in being indebted for the advocacy of its views to a journal lately convicted by a leading paper in Melbourne of literary pilfering. Yes, pilfering, for the "Argus" published side by side the two articles, with scarcely any difference. The purloining editor seemed to be deficient in ingenuity in introducing enough variations to entitle his nefarious transaction to be termed a "co-incidence." "Save me from my friends," might indeed be uttered by those religionists who are placed in a humiliating position by the action of their champion. It is no wonder this editor would like to get to heaven by the morality of another, for he seems to perceive his own would be apt to fail him. And this is the man who would act the censor on Spiritualism. Faugh! what odors arise from—I was about to say carrion—and cannot restrain myself! I can tell the culprit of the "Southern Cross" that hundreds of men have been hanged for crimes of far less moral turpitude than that perpetrated in a journal supposed to be devoted to the cause of religion and truth. That the said editor may mend his ways is the sincere wish of, yours truly,

INVESTIGATOR.

River Leven, Tasmania, Aug. 19, 1878.

## LEGAL BLASPHEMY.

SIR,—Not very long ago I was at a certain public school, when a class-lad had just finished his reading lesson from the third book, "Irish National Series," the subject being that part of the history of Moses, narrating the plagues of Egypt. As in all our public schools, the books were then closed, and the teachers began the usual searching oral examination, to find out how much of the lesson had been really mentally received by the class. The thorough manner in which this was done caused me to sigh deeply. Here was a number of intelligent children, varying from twelve to fifteen years of age, clearly being taught that God took pleasure in causing severe suffering to thousands upon thousands of innocent men, women and children, and also dumb animals, for the mere purpose of displaying His power—a God deliberately laying traps to ensnare Pharaoh, and so cause the misery, torture, and destruction of His people. We are told that God sent a message to Pharaoh to do certain of His commandments, and then He (God) hardened Pharaoh's heart so as to cause him to disobey the said commands. What should we think of an Oriental despot who commanded a man to jump over a five-barred gate, under penalty of frightful punishment to himself, innocent family, and dumb animals; first telling his slaves to bind the poor man's legs tightly together, so as to prevent him leaping the said gate, and then to enforce the brutal penalty? The record, after describing many grievous plagues, goes on to state, "At midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and there was not a household in which there was not one dead." Surely some man, utterly unable to conceive anything worthy of the Great First Cause, must have concocted this horrible tale. Then

again, look at the contemptibly mean light in which the history places God in connection with Moses, when "despoiling" the Egyptians. We are informed that God tells Moses to ask the Egyptians to lend to the Israelites all their gold, silver, jewels, costly raiment, &c.; and that, meanwhile, He (God) would so influence the minds of the cowed Egyptians that they would readily do so, and then he (Moses) was to keep the lot. What a blasphemous record of degrading collusion!

Lachlan District,  
New South Wales.

XENOPHANES.

DR. WATSON V. DR. EDWARDS.

THE following letter is reprinted from the *Religio-Philosophical Journal* not alone on its inherent merits which are sufficient, but additional value attaches to it from the position of the writer, who was for many years one of the most prominent leaders of the Wesleyan Church in America, President of the State Female College and editor of the *Christian Advocate*, the Church Organ of the Methodists. Dr. Watson was one of the earliest investigators of Spiritualism, and although intuitively believing in the ministrations of angels, whom he regarded as identical with spirits, he discredited the modern manifestations and his first experiments were an endeavour to detect and expose it. Through the mediumship of an unsophisticated coloured servant in his employ he was first convinced that the phenomena could not be explained by any law of physics or metaphysics known to him. This led to the formation of a large and influential circle, which included in its numbers, five physicians, three ministers, and several influential laymen, the leader being the head of the Episcopal Church in Tennessee, and the medium a pious young lady member of the Baptist Church. Very astounding and impressive results were obtained at this circle, an interesting account of which is to be found in Dr. Watson's "Clock Struck One," the publication of which led to his severance from the Wesleyan Church, although previous to this event he had announced his belief from the pulpit without any active interference from the bishop. He has from the first asserted and maintained the identity of Spiritualism with true (or primitive) christianity, and in his life is a noble example of what he professes.

"DEAR BROTHER:—I have just seen an editorial in the *Northwestern Christian Advocate*, published in your city, Rev. Arthur Edwards, chief Editor. This article has the heading, 'MURDERING Faith.' If TRUTH had been inserted instead of faith, it would have approximated nearer a proper heading, I do not remember to have seen a grosser perversion of facts, combined with so much sophistry and unfairness as this reverend editor has given his readers. I propose to notice some points in this remarkable production. I have, to some extent, though not with that spirit he manifests, entertained similar opinions in regard to some of the views he expresses relative to Spiritualism. His first paragraph is a vein of ridicule of the facts attested by multiplied thousands of living witnesses in our country, that 'spirit faces and forms appear,' and that they write spirit messages on the inside of slates, screwed together. After enumerating the flower and fire-test, sealed letters and supernatural music, etc., he pronounces them a 'pitiful list of humbuggery.'

This editor is far behind the times. I had supposed that there was scarcely an intelligent person who pays any attention to the events of the day, who did not acknowledge the phenomena of Spiritualism. These, after admitting that there are tricksters and fraudulent mediums, are acknowledged, and the same reason assigned that the Jews gave for the works done by Jesus 'by the Devil.' But as our friend is still in his swaddling clothes, I must address myself to him as one of the 'babes' at least in regard to the Great Truth of the nineteenth century, which has engirdled the world with its phenomena; and as he says, 'It will not do to sneer at these deluded people who number millions in this country,' I take it for granted that he as a Methodist preacher, believes the Bible history and holds the opinions of the founders of his church and of his choice as worthy

of respectful consideration. I shall therefore notice his article from a Biblical Methodist standpoint, as being the one that would be most likely to reach his 'class.' That book (the Bible) begins and closes with spirit manifestations. Its history, from the 'men' called angels, who visited and dined with Abraham to the old prophet, called an angel, who appeared to John on the Isle of Patmos and made remarkable revelations in the closing book of Revelations, is filled with the phenomena of Spiritualism.

I assert, fearless of successful contradiction, there is scarcely a phase of modern Spiritualism from the sublime to the ridiculous, that its counterpart is not to be found in the Bible. Under every dispensation men called angels appeared by night and day, and held converse with mortals, sometimes in regard to important matters, at others relative to very insignificant things, but all demonstrating the fact that communication between the natural and spiritual worlds was open, and that which was typified by 'Jacobs Ladder,' of their first ascending then descending, was illustrating the great truth of spirit communion.

I need not stop to prove the identity of angels and men from the Scriptures. This is as clearly demonstrated as anything can be by Biblical history. I will, however, mention a few cases. The angel that appeared several times to Manoa's wife, and conversed with her relative to the birth of Sampson, said he was a *man* when asked by her husband who he was.

Two of the Evangelists call the persons whom the women saw at the sepulchre 'angels.' The other two call them 'men' one of them a 'young man clothed in a long white garment.' Two men appeared at his ascension: they are called angels.

'The 'man' who appeared to Cornelius, telling him to send for Peter, is called an angel, for he was a messenger on an important mission—the breaking down 'the middle wall of partition between the Jews and the Gentiles,' showing that the latter were equally entitled to the Gospel.

'The 'man of Macedonia,' who came to Paul at night was an angel, though not so called, for through his agency the Gospel was first preached on the continent of Europe by Paul, who, at his request went over into his native country, and planted the church at Philippi, to whom he wrote an epistle, now recognised as a part of the sacred Scriptures.

'We might mention Moses and Elias, who appeared to, and talked with Jesus, Peter, James and John, on the Mount, with many others, but we must address ourselves to this queer document emanating as it does from church authority.

'The first phase of spirit manifestations which our editor denies, is 'that forms appear.' He believes, I presume the Biblical history where as I have shown, 'forms have appeared under every dispensation of the Old and New Testament. He believes upon the one thousandth part of the evidence that we have, that such things as occur now did occur thousands of years ago. Whatever psychological law that will explain the modern phenomena, attested by 'millions,' as he admits, in our day, will sweep the last vestige of the appearances said to have occurred in a dark age, among an ignorant and superstitious people, witnessed by comparatively a few and recorded by we know not whom.

'O, consistency, thou art a jewel, very rarely found among the clergy when writing on this subject. Hear our clerical expositor of the *Advocate*: "There is not a single performance in any one of the cabinets or dark circles in Europe, America or England which has, or cannot be duplicated and explained as hollow and cheating tricks." Was there ever so reckless a sentence penned by a minister of the gospel as this? 'Shame, where is thy blush.' I have spent some months in 'Europe and England, but cannot say what others may have seen; but I can say I have seen handled and talked to a materialized form known as 'John King,' in London, while I sat by and held the medium myself, all with a light sufficient for his photograph to be taken, which I have had in my library for years.

'I have seen the same individual in 'America,' at the Centennial, while the gentleman medium was confined in an iron cage, come out to me, standing by me for

some time, talking freely of our former meeting in London. His features are as strongly marked as any I ever saw, and when once seen, leave an impression on the memory that time can scarcely erase. When we parted, he squeezed my hand so hard that it pained me for several minutes. At the same time, Bishop Polk came out with his surplice, looking about like he did in earth-life, when a Confederate general. While he was commander of this department, he occupied in this city the same building that I did. I knew him intimately, and recognised him when we met at Philadelphia. I have been for over ten years investigating this phase of Spiritualism with a number of mediums, and in several States, under the best conditions. Often in the day time, and under circumstances where fraud was impossible, I can unhesitatingly assert that these manifestations have been of such a nature as will meet the most exacting demands of science.

'I have had many materializations in my library, where there was only a curtain hung up in the corner for a cabinet, with a brick wall on each side, and nothing behind it but a chair, the medium having been carefully searched before taking her seat. In a few seconds after she passed behind the curtain, three forms dressed in white, appeared in a good light. I have had as many as five come out and stand with their backs to the wall to have their height marked thereon, varying from 18 to 20 inches, and none of them the height of the medium. In these cases there was no possibility of 'trap doors or secret entrances,' as below our library is the dining room, and no entrance possible only through a brick wall and the curtain in front, which is often raised, and the medium seen, apparently dead.

'I have had my spirit-wife hold the curtain up and call us to examine and see that the medium was there, all in the daylight. She has shown herself often in the daytime, in the presence of scores of living witnesses; has taken a chair and sat down by my side, talking as in other days. I have often seen some of my children as they were when they passed over. In a few minutes they would become grown up to full maturity, without being out of sight during the time. I have taken their little hands in mine, and bade them act in my library as they did a few months before in mortal life.

'I have four times seen these materializations on a vacant lot, two and three persons walking and kneeling with the medium several times, while we were only a few steps away. At one time fire fell from above consuming the grass around for several feet. This was published in the *Religio-Philosophical Journal*, and written by Mr. Peebles. The time he was present, there were two female forms there besides the medium, and a man in Confederate uniform; they witnessed the independent slate-writing in several rooms in my house, where the materialized hand would be extended and shake hands with all present in sunlight.

'I have seen the double-slate held by sceptics, close together while writing; truthful messages were written on both slates when thus confined together. On one occasion a marked jessamine leaf and a paper, on which questions were written, were taken out of the slate thus held, and carried over a mile to my yard, and the place of deposit told, all of which was found just as the spirit said it would be. We could notice other phases, but have not time or space at present.

'We have heard no 'supernatural music,' for we do not believe in the supernatural; but we have sung old Methodist hymns with spirits often, and have seen them while singing with us. The happiest seasons we have ever experienced has been when we have realized the declaration of Jesus that we should see the angels descending in the latter day. That was what he referred to a few days before Moses and Elias appeared when he said 'But I tell you, of a truth there be some standing here which shall not taste of death till they see the kingdom of God come with power.'

'Spirit manifestations constitute the basis upon which the whole fabric of Christianity has been built. Take that away from the Bible, and you destroy its spirituality—its vitality. Primitive Christianity, as taught by



its founder, and pure Spiritualism are identical. These manifestations constitute the basic principle of all religions, and upon them they have reared their magnificent superstructures, controlling the destinies of nations, kingdoms and empires, in past ages. Nor is Methodism an exception to this universal rule.

"The church to which the reverend editor belongs, and to which I consecrated thirty-six of the best years of my life, owes its existence to the Wesleys having been controlled by spirit influence. They were as much despised by the Church of England as our editor affects to despise Spiritualists; yet they are now the most numerous and influential body of Protestant Christians in the world; so Spiritualism is destined at no distant day to be the religion of the future. We'll may our editor declare that it is 'capturing more human' beings than any other ism, and that 'the converts are as rapid now as they were twenty years ago.' The reason is obvious. The church has not, nor can it meet the demands of the age. The age of faith is rapidly passing away. This age demands knowledge, such as the church cannot give, with its imposing paraphernalia of religious ceremonies. This materialistic age demands demonstrations upon all matters capable of such proof. Spiritualism only can give such proofs of immortality as the longing, aching hearts of the people require to satisfy them that there is another state beyond the present that will fully justify the ways of God to man.

"If the editors of Methodist Church papers, and preachers, would read the works of those men who founded their church, they would find they were Spiritualists. Indeed, I cannot see how anyone can believe the Bible and not be a Spiritualist. They are compelled to acknowledge the phenomena of Spiritualism, and that is all that is necessary to constitute a Spiritualist.

"It is a matter of astonishment that Methodist preachers who quote in the pulpit, these authors as the highest human authority, can be so much opposed to their views in regard to spiritual manifestations. What I claim is, the Rev. John Wesley, the founder of the Wesleyan Church, did fully believe that the spirits of persons who had lived here had returned and identified themselves to their friends on earth. If the reader has any doubt on this subject he should read "The Wesley Family," by Dr. Adam Clark. He cannot question the belief of those distinguished divines. Then let him read Mr. Wesley's Journal, and he will soon ascertain what was Mr. Wesley's belief, by the numerous cases he gives upon the 'best human testimony.' I will make an extract from the London edition of his works, vol. iv page 358. He says:—

"I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service, I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bible, but the suffrage of the wisest and the best of men, in all ages and nations. They well know (whether Christians know it or not,) that the giving up these things is in effect giving up the Bible. And they know on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air—Deism, Atheism, Materialism—falls to the ground. I know no reason, therefore why we should suffer even this weapon to be wrenched out of our hands. Indeed, there are numerous arguments, besides, which abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason or religion requires this."

"Mr. Wesley gives in his Journal, an interview he had with the Indians when he came over to Georgia in July, 1736. He says they told him:

"We talk of them and to them at home and abroad, in peace and in war, before and after we fight, and indeed, whenever and wherever we meet together.

"Again, he says:—

"Meeting with a Frenchman, of New Orleans, on the Mississippi, who lived several months among the Chickasaws, he gave us a full and particular account of many

things which had been variously related. And hence he could not but remark what is the religion of nature, properly so-called, or that which flows from natural reason unassisted by revelation; and that even in those who have the knowledge of many truths, and who converse with their beloved ones day and night.

"I copy from Wesley's Journal, page 364 what he states on the best human testimony:—

"A little before Michaelmas day, 1743, my brother, who was a good young man, went to sea. The day after Michaelmas day, about midnight, I saw him stand at my bedside surrounded with a glorious light and looking earnestly at me. That night the ship on which he sailed split on a rock, and all the crew were drowned."

"On the 9th of April, 1767, about midnight, I was lying awake, and saw my brother John standing by my bedside, just at the time he died in Jamaica."

"Mr. Wesley says, in a footnote, 'So a spirit finds no difficulty in travelling three or four thousand miles in a moment.'

"Page 369:

"On Friday, July 3rd., I was sitting at dinner, when I thought I heard someone coming along the passage. I looked about, and saw my aunt Margaret Scott, of New Castle, standing at my back. On Saturday, I had a letter informing me that she died that day."

"I could give many pages from Mr. Wesley, showing his belief in these things, but it is unnecessary. I think I have given sufficient to show his belief to be in harmony with similar cases which have occurred in our midst, published in "Clock Struck One." The manifestations made in the Wesley family, in England, commencing in the year 1716, contains many features developed in modern times. These continued with some members of the family for over thirty years. I purchased the "Memoirs of the Wesley Family," by Dr. Adam Clark, from the Methodist book establishment in London, in which there is a full account of these things given in detail, by a member of the family, and endorsed by Dr. Adam Clark, the most critical commentator that ever wrote. Hear what he says upon this subject:

1 "I believe there is a supernatural and a spiritual world, in which human spirits, both good and bad, live in a state of consciousness."

2. "I believe there is an invisible world, in which various orders of spirits not human live and act."

3. "I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with the world, and become visible to mortals."

"See his commentary on 1 Samuel, xviii chapter.

"This is modern Spiritualism, so far as the phenomena are concerned. It embraces the highest phase of it. To see our friends and converse with them face to face, is now the privilege of thousands.

"Let us notice what Richard Watson, the most intellectual man the Methodist Church ever had, says upon this subject. In his commentary on Samuel, he says: 'The real Samuel appeared, and the message uttered is so much in character and so manifestly breathes the spirit of the divine commission, that containing, as it does, an explicit prediction which was exactly accomplished, we must conclude (let loose and skeptical commentators conjecture what they please) that there was no deception here. The account not only shows that the Jews believed in the doctrine of apparitions, but that in fact, such an appearance on this occasion did actually occur, which answers all the objections which were ever raised or can be raised, from the philosophy of the case, against the possibility of the appearance of departed spirits.'

"Can this editor question the belief of either of these three founders of the Methodist Church relative to spirit communion? Truly does Mr. Wesley say, 'That the giving up those things is in effect giving up the Bible.

"And now, in conclusion, I wish to say to this brother preacher, that I, too, was brought up, after the strictest sect, a Methodist. My father was for about forty years a class-leader in that church. I dedicated my young heart to her altar, consecrated my early life and ripened manhood to her service. She honoured me more than I

deserved, by giving me official positions, and continued them until I voluntarily withdrew from her communion. In other days I knew officially and personally some of your predecessors as editors of your paper—one of them with my name. We held sweet communion together. I love their memory still, and expect to meet them in the better land. I read the works of Wesley, Watson, Clark, Benson, Fletcher, and others, and from them learned the truth of spirit communion, as they understood it was taught in the Bible.

"What I once received by faith, I have now by knowledge, as inspiration expresses it—'faith is lost in sight.' This has afforded me more real happiness than I found in all that I ever experienced during more than forty years I claimed a membership in the church which was my foster mother.

"For her my tears shall fall,  
For her my prayers ascend."

That she may know that Spiritual Christianity and Christian Spiritualism are identical."

SAMUEL WATSON.

Memphis, April 1, 1878.

### ANCIENT FAITHS.

REFERENCE before has been made in these pages to "the Brahma Somaj" (the Society of God) being a revival of the earliest creed found in the "Rig Veda" supposed to be the oldest book in the world, a Hindoo Sanscrit document, which promulgates the doctrine of "The Universal Fatherhood of God, and the Universal Brotherhood of Man;" without any priesthood, without any sacrifice, but that of a pure heart towards God; and without any temple but the arch of heaven. It taught that the spirit of man existed in a separate state after death; that it progressed upwards in knowledge and purity throughout a long duration of ages, advancing in the likeness of its Creator, till at length it became so pure and perfect as to be fit to be absorbed into that eternal Essence from which it at first proceeded. "The Author of all perfection, life, and power; the one only Self-existent Germ of all things, who delightheth in continual expansion and manifestations of itself in creation, evolution, and development through infinite varieties of operations;" through what are to us an inconceivable multitude of worlds.

The following is a portion of one of the hymns of the Veda concerning God, "Brahma," the Self-existent Universal Father.

"Thou art our Guardian, Advocate, and Friend,  
A Brother, Father, Mother all combined;  
And thou art ours. O! let thy pitying soul  
Turn to us in compassion when we praise thee,  
And slay us not for one sin, or for many."

Though the Vedic religion at first had neither temple, priesthood, sacrifices, castes, nor idols, yet it became gradually corrupted, through men who professed to be divinely inspired. Thus gods many, idols and priest-hoods many, were introduced.

Vedism supposes that the Supreme Being manifested power variously, as fire, light, heat, and producing rain, and growth, and food, animal and vegetable life, &c.; and allegorical figures became gradually deified by ignorance, superstition, and priestcraft. Thus fiction and myths were introduced.

"Thou art thyself a mighty God and Lord!  
Giver of life and immortality!  
One in thy essence, but to mortals three,  
As fire on earth, and lightning in the air,  
And as the sun in heaven!"

"The name Brahma means to grow, to develope. It is given to the original Eternal Essence. Hence all visible forms are from God."

"Hence also a series of higher forms of existences, demi-gods, and evil spirits."

The three Gods are the first and highest manifestation of the infinitely exalted ETERNAL ESSENCE; they contribute to the well known TRIMURTI, or triad of divine forms, which characterise Hindooism; they seem

thus to have been gradually developed through priestcraft.

"Brahma, Vishnu, and Siva were at first regarded as different names for one and the same Eternal Essence; afterwards as the Creator, Preserver, and the Destroyer. These are described in the following lines from the Vedas of a later age:—

In these three persons, the one God is shown,  
Each first in place, each last, not one alone;  
So Siva, Vishnu, Brahma, each may be  
First, second, third among the blessed three."

"Vishnu is afterwards represented as being the same as CHRISTNA, the Incarnate Son of God, who died as an atonement for the sins of Manhood." And a priesthood was then required, just as Moses introduced one with his sacrifices, and as Mahomet demanded obedience when he professed to be the Prophet of God, so do they of every creed.

Another ancient Faith containing many things which harmonise with the Vedas is that of the Parsees. Its author was Zoroaster, who taught the worship of Ormuzd, the Supreme Eternal Self-existing Being. This teacher lived in Persia *twelve hundred years before Jesus*. He also taught the Universal Fatherhood of God, and Brotherhood of Man—without any earthly temple, priesthood or sacrifice but the offering of the heart to God.

God being the author of light, heat, and fire, the purest of all things upon this earth, and the most powerful, he adopted FIRE as the most fit emblem of the DEITY, and taught his disciples to keep a ring of fire continually burning as an emblem of the only One who is without beginning or end, of purer eyes than to behold iniquity, and whose wrath is a consuming fire! Before this fire they perform all their devotions.

Their creed is "To fear God, to live a life of pure thoughts, pure words, and pure actions, and the belief in a world to come, with a judgment after death, when all must be rewarded according to their works—in heaven or hell." There are traces among their works of a resurrection at the last day, to be foretold by Sosroh, Son of Zoroaster, who is to come as Messiah, or the Prophet of Ormuzd, to convert the world, and to slay the Arch Fiend Ahriman. Another ancient writer says to purify the earth with fire, consume all that is evil, and bring forth out of its ashes a new heaven and a new earth, wherein dwelleth righteousness. As Cyrus held this faith, we need not be surprised to find it introduced into the predictions of Isaiah xxiv. 6; lxvi. 15.

The next Faith to which I would direct attention is that of Buddhism. Its founder, Guatama, was by birth a prince. He was born 628 years before Jesus. In the kingdom of Oude, in India.

The chief doctrines he taught are eight in number: right thoughts, right speech, right actions, right living, right exertions, right recollections and right meditations. He also taught ten commandments, of which the first five apply to the people, the rest to pious devotees who lived together in many respects as do monks of the Romish Church. They are—"Thou shalt not kill, steal, commit adultery, lie, or get intoxicated," that they should abstain from late meals, public amusements, expensive clothing, luxurious beds and should accept of neither gold nor silver.

Guatama TAUGHT NOTHING ABOUT GOD, but on this doctrine left his followers to the free exercise of their own judgment. The spirit of Buddha, as well as of the two faiths before referred to, are in harmony with the teaching of Jesus, as contained in the first three Gospels; they all taught that men should not resist evil, but pray for their enemies (*none of them were persecuted*) but deny ungodliness and worldly lusts, and inculcated temperance and benevolence toward others. "Blessed are the peacemakers for they shall be called the sons of God."

The object held out by Buddha to be aimed at by his disciples was called NIRVANA, perfect tranquility through the subjugation of their appetites and passions). Yet he also teaches another and a future state of existence after death, attainable by his disciples, who progress onward till they come to the lake of Ambrosia in which the traveller may wash and free himself from



all defilement and sorrow and thus obtain rest, which can never be lost.

"The mendicant whose life is love,  
Who walks in Buddha's\* laws,  
Nirvana will obtain above  
Near the Eternal cause.

#### RECLUSE.

The most of the information in the above is obtained from a work entitled, "Non-Christian Religious Systems," published by a Society for promoting Christian knowledge.

#### THE COMING RACE.

TRANSLATED FROM "LA GENESE SELON LE SPIRITISME" OF ALLAN KARDEC, BY C. W. ROHNER, M.D., HAMILTON.

"GENESIS, according to Spiritism," is one of the most interesting works of the celebrated author of "Le Livre des Esprits," and as it is my intention to submit to your readers the contents of the concluding pages of this masterly production, I deem it necessary to make a few prefatory remarks on the scope of the work, for the use of those readers who are not acquainted with the book. It was published early in 1868, and its object, as the title indicates, is an explanation of the wonders of creation from the new point of view furnished by an exact and careful study of modern Spiritism. If I am not mistaken, it is the fourth volume of the well-known series of works, five in number, which are reckoned amongst the most popular writings on the subject of Spiritism on the continent, and especially in France.

The first three chapters treat on God, the source of good and evil, on instinct and intelligence, and on the struggle for existence. The fourth chapter deals with science in its application to Genesis generally, and the fifth gives an account of its ancient and modern systems of interpreting the mysteries of nature. The following six chapters are on general uranography, geology, theories on the formation and general development of our globe, the birth of the organic kingdoms, and finally the rise and predominance of the spiritual principle in man. These conclude the first division of the work. The second portion is occupied about miracles—falsely so called—which it explains from a Spiritist's point of view, the same as the prophecies, which are disposed of in the third and last division of the work, of which "La Nouvelle Génération," or, as we took the liberty of translating it, "The Coming Race," forms the last chapter. This slight outline of the contents of the book in question, will, I trust, suffice to give your readers an idea of the comprehensive nature of the work, and of the large number of interesting subjects it deals with—subjects equally interesting to the man of science, the biblical scholar, the student of theology, the physiologist and psychologist. It is needless to tell the English Spiritualist that this, as all Kardec's works, is pervaded by the spirit of the theory of re-incarnation, which theory, in my opinion, invests everything it touches with a peculiarly fascinating air of realism, far more convincing and palpable than the tenets of English and American Spiritualism. But *ad rem*.

"To enable man to be happy on this earth it is necessary that it should be inhabited only by good spirits, both embodied and disembodied. The time for this event having arrived, a great emigration is at the present moment taking place among its inhabitants, those who do evil for the sake of evil, and whom the sentiment of good moves not, will be excluded as unworthy of a place on the earth after its transformation, because their continued presence would again be productive of trouble and confusion, and would necessarily act as a permanent obstacle to progress. They are going to depart to expiate the sins of their obduracy and hardness of heart, some to inferior worlds, others to the more backward and undeveloped races of our earth, who stand on a level with the inferior worlds, where they will transport the stock of knowledge acquired by them during their residence among their superiors, their mission being the advancement of spirits still lower than themselves. Their places in our society will be taken by better

spirits whose object it will be to bring about and facilitate the advent of the reign of justice, peace and brotherhood.

The earth, according to the expressed opinion of the spirits, will not be transformed by a violent cataclysm which would suddenly destroy a whole generation of men. The present living generation of human beings will disappear gradually, and the new generation will follow it in a similar manner without changing anything in the natural order of things.

Externally, therefore, everything will proceed as usual, with this difference only, which difference however is a capital one, that one division of spirits who formerly were embodied here will no more be allowed to take a new body or incarnate themselves again in our midst. The children who are going to be born again in future, instead of unprogressed and wicked spirits possessing them, will be endowed with advanced and good spirits.

It will, therefore, be not so much a new generation of bodies than a new generation of spirits that we will have to do with and in this sense, without a doubt must the otherwise absolutely inexplicable words of Jesus be interpreted when he said: "Verily I say unto you, that this generation shall not pass till all these things be done." Those, therefore, who expect to see the transformation accomplished by supernatural and miraculous effects will be deceived.

The epoch in which we are at present living is one of transition; the elements of the outgoing and incoming generation are yet mixed, one leading the other. Placed as we are at the intermediate meeting point we assist in the departure of the former and the arrival of the latter, each of which is already signalled in the world by its own characteristics.

The two generations which succeed one another are imbued with ideas and entertain views diametrically opposed to each other. From the nature of the moral dispositions, but especially from the intuitive and innate dispositions, it is easy to distinguish to which of the two generations each individual belongs.

The new generation, having to lay the foundation of the era of moral progress, will be characterised by an early developed intelligence and acute reasoning faculties, combined with an innate sentiment of what is good and an interesting appreciation of what is internal and spiritual, which constitutes the indubitable sign of a certain degree of anterior advancement. This generation will not be exclusively composed of eminently superior minds, but will contain a certain proportion of such persons who, having already made great progress, both intellectually and morally, are eager to assimilate and acquire all the progressive ideas which are adapted to bring about the moral regeneration of mankind.

The characteristics which on the other hand distinguish the backward and unprogressive spirits are, first, the revolt against God expressed in the refusal to recognise a power superior to that of humanity; secondly, the instinctive propensity for degrading passions, to the unbrotherly sentiments of egotism, pride, envy and jealousy; in fine, the attachment for everything that is material and gross: sensuality, cupidity, avarice.

These are the vices from which the earth must be purged by the removal—more or less violent and sudden—of those who obstinately refuse to mend their ways because they are incompatible with the reign of brotherhood, and because the good would constantly suffer by being brought in contact with them. When the earth will be delivered from them the rest of mankind will, without any further obstacles, march towards a better future reserved for them from the beginning, as the reward of their labours and their perseverance, whilst a still more complete purification will finally offer to them the path to vastly superior worlds.

By this emigration of the spirits we must not understand that it will be necessary that all backward spirits will be expelled from the world and relegated to the lower worlds. Many, on the contrary, will after their death return to this earth again, for many have not been consciously wicked but have simply followed the temptation of seductive circumstances and bad examples; in such the rind or outward shell was worse than the

\* Buddha was an exalted title like that of Messiah.



kernel. Once withdrawn from the influence of matter and the prejudices of a corporeal world the majority of these spirits will see things in an entirely different light from what they did during their life-time, of which fact we have numerous illustrations. In this they are aided by benevolent spirits who take an interest in them and who endeavour to enlighten them and to show them the wrong road which they have followed. By our prayers and exhortations we are able to contribute towards their amelioration, because the connexion which exists between the dead and living is a perpetual one, which cannot be interrupted by anything that happens to the outward shell or body of the spirit.

The manner in which this change is produced is very simple and, as may be seen, affects principally the moral side of man, deviating in nothing from the ordinary course of the laws of nature.

Whether the spirits of the coming race of men be new better spirits, or old spirits become better, the result remains the same; from the moment they bring with them a better moral disposition the desired renovation is accomplished. The embodied spirits form thus two categories according to their natural disposition; on one side are ranged the backward spirits who are departing, on the other are found the progressive spirits in the act of arriving. The state of morality and society among the people, among a race of men, nay in the whole world, will be in accordance with the prevailing preponderance of one or the other of these two categories.

A vulgar comparison will place into a still clearer light the results arising under these circumstances. Let us suppose a regiment of soldiers mostly consisting of turbulent, seditious and undisciplined men; these men will always spread disorder and disharmony amongst the peaceably inclined which the severity of the penal enactments will often fail to counteract or repress. These men are the strongest because they are the most numerous; they support, encourage and stimulate one another by their mutual example. The few good amongst them have no influence, their advice is treated with contempt; they are maltreated and knocked about by the others and their contact with them inflicts often severe physical and mental suffering. Is this not a picture of our actual society.

Supposing now that these inharmonious souls are gradually, one by one, withdrawn from the regiment and their places filled by an equal number of good soldiers, some of whom may even be men formerly expelled for bad conduct and afterwards re-admitted in an improved state, the consequence of this gradual change will be that at the end of a certain time we shall still have the same regiment, but transformed, harmony having taken the place of disorder in the meantime. So it will also be with regenerated humanity.

The ultimate effect of the outgoing of bad spirits and the incoming of good ones upon humanity will be the rapid and complete transformation of the masses by liberating them from the now constantly active bad influences, and by disseminating the new ideas of both physical and moral progress.

Thus many, in spite of their present imperfections, are ripe for this transformation and consequently leave this scene of life for a while, to wash themselves in a clearer fountain before they return to our earth again to assist in the progress of human society. Had they remained in the same environs and under the same influences they would have persisted in their old opinions and in their former manner of viewing things. A short sojourn in the world of spirits suffices to open their eyes, because they will see there what they were unable to see on earth. The incredulous, the fanatic, the dogmatist and the blindly orthodox will then be able to come back with innate ideas of spiritual faith, tolerance and liberty. On their return they will find things changed, and they will be brought under the influence of the new surroundings into which they were born. Instead of making opposition to the new ideas, they will assist with all their weight in their advancement and propagation.

It is, therefore, not necessary for the regeneration of mankind that an integral renovation of its constituent

elements should take place; a modification and alteration in their moral disposition is sufficient, and this alteration is brought about in those who are predisposed to it, after they had been removed for a time from the pernicious influence of the world. Those, therefore, that are returning are not necessarily always new spirits, but very often the same spirits endowed with new thoughts and sentiments. Whilst this amelioration proceeds only in isolated and individual instances, it remains unperceived and unnoticed, exerting no remarkable influence on the world. The effect is, however, quite different when it acts simultaneously on large masses of people; for then, according to its proportions, the ideas of the people can in one generation be profoundly modified.

A similar effect is almost always observable after great shocks which decimate the nations of the earth. The destructive scourges which fall upon the people only affect the bodies, but cannot tomb the spirits; they increase the activity of the movement of emigration and immigration between the material and spiritual worlds, and in consequence aid the progress of both embodied and disembodied spirits. It is remarkable how in all periods of history great social crises have been followed by great eras of progress.

One of these great general movements is taking place at this present moment, and it must bring after it a great alteration in the moral and physical constitution of humanity. The multiplicity of the causes of destruction, which are at present in a high state of activity, are a most unmistakable sign of the times, for these causes of destruction must hasten the unfolding of the new germs. It is only the autumn leaves that are now falling round about us, and they will be followed by a new growth of leaves full of vigour and fresh vitality; for mankind has its appointed seasons, as individuals have their different ages. The dead leaves of humanity fall under the influence of the violent gusts of wind, but they will rise again far brighter under the fanning influence of the same vital breath, which never dies but only disappears for a while to be purified.

For the materialistic philosopher and thinker the destructive scourges which befall mankind are incomprehensible calamities without compensations, without useful results because, according to his views, they sweep away the human beings without a chance of return. But to him who knows that death only destroys the shell or outer garment, the frightful ravages of war, famine and pestilence, which are now decimating humanity, and which will decimate it still more, before the lion will lie down with the lamb, appear in a vastly different light, in the light of clearing the ground for the foundations of the new temple of humanity. To him who knows that all individual mental activity is an uninterrupted stream, which may issue into a distant ocean from whence it will return again in fresh showers, to him who knows that there are two halves in our human existence, the better half being at present out of sight, the consequences of these destructive influences have no terrors, for he comprehends their object, and knows that the regeneration of the human race is based upon the necessity of a wholesale destruction of those representatives of a defunct civilization who now form the greatest obstacles to every kind of progress, social, religious and political.

The unbelievers will laugh at these things, and treat them to chimeras; but, no matter whatever they may say, they themselves will most certainly not escape from the operation of the common law; they will in their turn fall like the rest, and what will then become of them? They say: Nothing! But we say, they will live in spite of themselves, and their eyes will one day be opened by force."

Hamilton, 7th August, 1878.

SOME months since we gave an account of a sitting with Mr. Robert Brown, formerly of Chiltern, through whose mediumship the direct spirit voice and other phenomena were manifested. The circle to which he belongs has still continued its sittings, and from a recent visit paid to it the power appears to have considerably increased, the voices keeping up a sustained conversation, whilst the materialised hands were distinct and palpable.

## A TRANCE LECTURE.

THE following discourse was recently delivered by a trance-medium at the oldest established circle in Melbourne:—

There are many close analogies between the spiritual or mental, and the physical constitution of man. These have been pursued through many ramifications with great profit to the investigating intellect, having been used not only as illustrations of known principles, but as instruments by which those that were unknown were discovered. From the earliest times, such an analogy has been perceived to exist between the food of the body and the food of the mind. For as the physical frame is dependent for its sustenance upon the material which it absorbs, so is the mental constitution dependent upon the knowledge it assimilates. In gaining knowledge men have made use of various appliances by which their powers of sensible experience have been extended and rendered more accurate. They have thus the microscope; they have thus the telescope. These are but the means by which knowledge of a kind that must be hid from unassisted perception, is brought under the dominion of the soul. But these instruments are simply valuable, because of the knowledge they convey to the mind. The senses are such a series of instruments, valuable only for what they convey to the mind also, and not of any moment in themselves. But the knowledge gradually built up out of experience is the nutriment of the mind. Even as the body selects from that which it consumes peculiar qualities to answer peculiar needs in its own organism, just in such a fashion does the mind, if not overburdened, select also from the knowledge which is presented by the experience through which it passes the particular qualities necessary to expand its organs; and thus even as at a table there are probably many kinds of food for the repair of the physical system, and you partake of several of these to build up divers and definite parts of your organism, so does the mind, when presented with facts and principles allot to each its place in the mental scheme of vision, and thus every knowledge appealing to some particular organ—or organs of the mind, strengthens and refines it or them. Every kind of experience develops some particular faculty or perhaps faculties, and just in the same way as physical food is digested is the mental food assimilated—just in the same way is the mental repair acquired—just in the same way is the mind built up. As physical nutriment serves both for repair and growth, so does this food of the mind. But in the physical body the growth is finite, and repair is rather the prominent characteristic. On the Spiritual side the growth is to our gaze infinite, and repair a very subordinate characteristic.

Another analogy that may be chosen is that of the firmament, which appears to you to possess a definite line of demarcation, at which your vision ends. Yet knowledge tells you it is not so, that you are not looking through a vacuum until your gaze is stopped by a material barrier, but that you are looking through (to you) a transparent medium, until your sight fails, simply because of its own weakness. There is no boundary—no barrier—in the clear firmament; and did you possess vision strong enough you might see to infinity. It is your own power that draws the firmament around you—the lack of power which determines its limitation. And so in the mental firmament of men. It is their lack of power that makes their limitation, and their mental firmament is marked simply where their intelligence ceases to act. They cannot understand any more than they can see beyond a certain point. That is their firmament. Yet they must remember that this firmament is peculiar to themselves, and must be widened as they develop themselves. For as you develop sight with the telescope, so the sight of the mind may be developed by application and study.

There are also those exhalations from the earth below you which mount as it were to your sight above you, and blot out for the time being some portion of the higher sphere from your perceptions. Clouds in the same way arise in the life of man—arise too often from below him; something beneath his standard of develop-

ment; something inferior—and, rising, blot out from him the sweet sunshine or the fair face of the stars, and he too becomes overshadowed and clouded in soul, even as when his physical sight is obscured by physical exhalations. Yet again these serve on occasion to shelter the weak and tender plants from the piercing beams of the ever-shining sun, and oftentimes the sorrow of one soul is the salvation of another. The clouds serve to shelter some, though they deny others; and finally, even as they dissolve in the soft refreshing rain that lends a new strength to that which they have shielded or deprived of light, so shall the clouds of earthly affliction pass away when they have also shed their balmy and beneficent influence upon the soul, prepared it, revived it, and supplied it with the nourishment which shall enable it to reach a higher standard.

There is much that might be said upon the proper direction of the mind, the proper government of its powers, in order to obtain the mental health or harmony corresponding to physical health and harmony. Much might be said as to the choice of food. Even in supplying your corporeal frames you should choose the most spiritualized, the most developed forms that offer themselves to satisfy your hunger, and sternly refuse everything which threatens to excite the passions, or to dull the brilliancy of the soul. You should put aside all that would interfere with the purity of your material body. A sterner choice still should rule the appetite of the mind, and supply it only with the sweet fruits of honourable contemplation, and the fresh-running streams of inspiration. Pursuing the parallel, much should be said of the manner, of the quality, and of the quantity of the mental nutriment. But we are concerned to draw your attention from these, the more commonly considered applications of the principles, to another more closely concerning you and your peculiar phase of experience. We refer to that knowledge which may enable you to benefit by inspiration. For there is power poured forth continually in the experience of many—a rich tide of enlightenment from the superior spheres of being—knowledge upon many subjects, facts before undreamt of, principles but half or partially perceived by the materialistic gaze of Science. These things are opened by inspiration in the greatest profusion, and are proffered with the most noble generosity to all who seek its shrine, and first to the channel through which the inspiration comes. In making use of any brain to convey to those likewise restricted to a material brain, the ideas of enfranchised spirits, those controlling educate the medium first, by the mere fact of steeping his organs in their influence, next by using them (if they are of an advanced degree) only in their highest departments, and finally by impressing upon them principles and facts of the highest order, which they will receive. Even in the passage of facts and principles through the higher organs of such a man some benefit must result. But if the communication be frequent, or if the memorial powers of the brain be weak, or if that which is received is simply received and spoken, and then dismissed—in these cases benefit is but slight in comparison with that which it is possible for the medium to attain. For if the medium earnestly desire to receive—and not only receive, but also retain—the pure enlightenment which spirits have it in their power to impart, he must endeavour as far as it is in his power to remember what has been impressed upon his brain to take steps to refresh (as far as means will allow) the recollection by a reference to records of what passed through the mind—to cogitate upon this, and so thoroughly digest and absorb it. It will then be taken up into the mind and be a part of the nature, and will not simply leave a benign influence, but also add precious gems, whose lustre is undying. Somewhat in a similar manner those who receive through another channel the inspiration of the spheres must devote themselves to meditation upon them, if they would realize fully that which is given, if they would make it their own; or else, falling only upon their ears, and not penetrating the mind, they receive even less benefit than the medium. It is for them, then, more necessary than for him to return to the communications received, sift them thoroughly



in reason, commit them as far as possible to memory, compare them with one another—with scientific records—with all that men have taught before—and so see how they will stand the test of measurement beside the thoughts given (apparently) to the world by those in the flesh. It is only by such a study of the results of inspiration that a mind can derive more than temporary benefit from it, whether it be that of a medium or a listener. It is true that upon the soul all things are registered. But they are not registered so that they can be called at will unless they are as it were marked with a certain distinctness upon the mental retina. They are, there certainly, but if they are not under conscious government of the mind—if they cannot be perused at will, and applied to the solution of other problems, the mere fact that they are so recorded is of very little interest. It is necessary in order to enjoy the riches which the soul-record offers, that those things which are worthy of being remembered—that those principles which serve the soul as instruments do the physical senses (which are as it were the microscopes and telescopes of the Spirit) it is absolutely necessary that these should be organized—should be wrought out—so that they can be employed when necessary. It is to them that you must look for your future powers in the next sphere—when you have laid aside your present frame and are devoting yourself to spiritual study or contemplation. You will find then that the means placed at your disposal for the solution of spiritual problems—for the assistance of others; for your own growth and your own enjoyment—will be these principles and facts which have been so often presented to you by inspiration. Whatever it may be, you may find underlying and pervading it many principles. You find contained in it many facts. And it is not sufficient that these principles and these facts are accepted by the mind unless they are also *organized* by the reason—the facts for reference, the principles for their interpretation. By this means that firmament which seems to be settled about your spiritual nature will be extended. A far wider scope belongs to the individual who takes advantage of these treasures which inspiration offers—these instruments for probing the mysteries of life and being, and of the understanding. Remember that the transition from this sphere to the next will make no marked change in your means of gaining knowledge, as it will make no marked change in your individuality. There, as here, you will have to use your experience, and employ your reason; and much depends of course upon the culture you have reached on earth, upon the education which you have given to the spiritual powers underlying both this and that life, and also upon your understanding the spiritual principles revealed almost invariably by inspiration.

Spiritualism comes to mankind as an angel that has rolled away the stone from the Sepulchre. But it is not to show us that what we seek is lost; it is to show us that it is found—that those whom we have laid away there have indeed arisen, though they have not departed from us—that they are close to us. It tells us in what region they exist, what is the manner of their existence, what are their joys, and wherefrom arise their sorrows. Revealing this it reveals much of the greatest moment to every soul, for to all must the same experience, or one similar in most respects, come. To understand, therefore, the true nature of Death, the true state of the spiritual world, the principles that obtain there, of communication with this, of the means of growth, of the needs of the Spirit there and here, these things should be a matter for careful study.

You find here that according to the development of your mind and its direction, so is your power in the affairs in which you have employed it. You discover in your statesmen, your philosophers, your scientific men, and your inventors, that in accordance with their power and study, so are the results they achieve in these several departments. In each case it is a special sphere which calls for a special cultivation and knowledge. By the study of spiritual principles you grow in spiritual strength—in the possibility of spiritual happiness, and therefore it is of the greatest importance that men should devote themselves to unfold as much as they can

of the soul-powers here. It is aspiration, it is faith opening endless possibilities of apparently diverting material laws, of discovering that which pertains to regions beyond, of annihilating time and space, of drawing from resources hidden in far distant realms of being, of making them its own, of drinking from rivers flowing in them, rising above the sorrows and troubles of the daily life of the physical body, or entirely casting aside the links and bonds of habit, custom and fashion, which tie down the soul in its shell to some particular groove of thought and action. By transcending these, and entering upon bright realms in which it may move with majesty, ascend the throne prepared for it, and exercise absolute sway over itself and its surroundings. To develop these powers—to gain this knowledge—is a pre-eminent obligation. Even as it is specially requisite that man in whom the nervous system is most developed, who owes his supremacy over the remainder of the animated creation solely to its possession, which is the instrument of life and intelligence—even as it is especially necessary that he should select for his diet those foods which satisfy his nervous system, so it is equally necessary that he should choose those things which feed the spiritual nature, distinguishing him from all below him, which marks his future destiny, and is the source of all his eminence. It is well that he should cultivate all departments of his being. But it is absolutely necessary that he recognize the fact that in perfect harmony of the spiritual world, and health of the Spirit, the chief place is given to spiritual things, or those things which offer employment to the higher intellect, and the unbiassed earnest reason in the accumulation of wisdom, and in the manifestation of an unblemished morality, based upon pure love. It is in these resplendent flowers of the mind that the spirit must manifest itself, and it is therefore to their cultivation that man should most direct his earnest endeavours.

#### JOTTINGS OF PASSING EVENTS.

BY LAMDA.

COLLINGWOOD again hath spoken, and once more Spiritualism is "exploded." The oracle this time is situated in Oxford Street, and is none other than the Rev. Thos. James of "Southern Cross" renown. *Experientia docet*, it is said; but Mr. James is not apt at taking his lesson. The rev. gentleman, a short time since, complained bitterly of having been judged with an unrighteous judgment by the public and the press; but he is not at all averse from judging others. And the oracular verdict is that "Spiritism is of the Devil!" Strange to say, however, the rev. "exploder" admits the facts, phenomena and phases of Spiritualism, and as these include a demonstration of immortality, the inculcation of morality, the alleviation of suffering, and other benefits, we have another proof that the Devil is not so black as he's painted, but is a patron of whom we needn't be at all ashamed.

Some one has sent me a copy of the "Australian Christian Advocate," containing a report of the debate between Messrs. Green and Walker. The "Advocate" is the organ of Mr. Green's sect. The review, on the whole, is very fair and impartial, and does not spare either combatant. Of course the victory is claimed for the Christians. That is natural enough. Of Mr. Walker, the writer says: "He certainly was the best debater of the two. . . . Mr. Walker with all his faults, has shown himself an opponent not to be held too cheaply by anyone; and one who with truth on his side, or upon an evenly balanced subject, would beat Brother Green without much trouble."

How fond some people are of running their heads against a wall! They certainly must be endowed with a very respectable amount of thickness as regards their capital appendage, or they would come to grief oftener than they do. Here is the "Catholic Advocate" belabouring Bishop Moorhouse and calling him an infidel for saying that he now views with no alarm the progress of the Darwinian theory of evolution, as, even if true, it would not invalidate the accuracy of Genesis. The "Advocate" says:—"Though it directly lead to ma-

terialism, deny the immortality and spirituality of the soul, though it destroy all moral responsibility, annul the commandments, demonstrate the incarnation of the Son of God to be a fiction and the Gospel a fraud, yet to this preacher of the Gospel of Christianity Darwinism is an interesting problem, that is, a theory which may or may not turn out to be correct." Darwinists, take warning! See to what your creed leads you. You can have no belief in a future life, and you are free from all moral restraint, utterly lawless and free to do what you like. Future anti-Christian discussionists, please take notice! This great Catholic authority says that Darwinism once proved, the Gospel of Christianity is a demonstrated fraud.

Dr. Moorhouse has won golden opinions everywhere else. Even the Methodists can't help saying a good word for him at times. He has shown himself a scholar, an orator, and a true man. His learning is undoubted, his generosity in deed is proved, and his liberality in thought has been exemplified by his noble utterances on the subjects of Public Amusements, the Sabbath, and Salvation of the Heathen. But, like many a better man, the Bishop has one serious failing: *he is not a logician*. I have attended three of his lectures on St. John's Gospel, and heard arguments in support of Christ's Deity, which a Picton or a Page Hopps, or any cultured mind would shatter with perfect ease. Take the following instance, as accurately reported in the "Argus." On the text, "Not that any man hath seen the Father save he which is of God, he hath seen the Father," the Bishop said: "Christ here positively declared that no one of all the human race had seen the Father but Himself. Yet in the face of the claims here put forth by our Saviour there were people who said He was not God." Now, after assuming that Jesus identified himself exclusively with "him which is of God," the Bishop offers the remarkable argument: "Jesus claimed to have seen God; therefore he is God." A parallel argument would be this:—The Rev. John Jones claimed to have seen a tailed monkey-man in New Guinea; therefore the Rev. John Jones is a tailed monkey-man! Complimentary to the Rev. John Jones, isn't it?

Some one has just been "unveiling Spiritism," and reveals, amongst other novelties, that A. J. Davis is an atheist, and J. M. Peebles a polytheist.

#### REPORT OF A FEW DAYS AMONGST THE MEDIUMS.

(By Mr. John Carson, late of Melbourne.)

LEAVING London on June 10th, by the "Flying Scotchman," at 10 a.m., reached Edinburgh by 7 p.m., found my good spiritualistic friend, Mr. Stoddart, waiting to take me to his hospitable home, where a warm greeting from his better half and little boys awaited me. It was arranged that when I had disposed of my business matters on the Clyde, Mr. Stoddart should join me in Glasgow, and introduce me to a lady and married daughter, having peculiar mediumistic powers. Calling at Mr. Jas. Bowman's, met Mr. Armstrong and Miss Fairlamb, of Newcastle-on-Tyne, and Mr. David Duguid, who is employed in Mr. Bowman's photographic establishment, was invited to attend a seance with Miss Fairlamb on the following Monday night.

Mr. Stoddart having joined me on the 14th (Friday), we went to the house of Mrs. T——. After a knock at the door she opened the door, at which I stood alone, and reaching out her hand said, "How do you do, Mr. Carson, come in, I have been expecting you." Mr. Stoddart said he had not mentioned my coming. We found the daughter with her (Mrs. P——.) While preparation was making for tea; the mother was controlled, and gave me several tests of spirit-presence. But the strangest, and to me a new phase, was the daughter after we had taken tea, taking the cup of Mr. Stoddart, and then mine, and giving us most convincing personal information; and if one is to judge of the indications of the future by what we were told of the past, and of the state and condition of our bodily health, there was a power present to her beyond any that we had, to read

us through and through. She seemed to see, and looking into the empty teacup with its ten specs of tea leaves, like one looking into a crystal. It was told by each of the ladies of projects I had in my mind, that it is hardly possible they could know anything of, and during the next few days having had several sittings, additional information was given, but being of a personal nature, need not be further referred to at this time. I may add that one of the controls claimed to be Robert Burns, and through the mother addressed me in broad Scotch, in a friendly strain, saying he had several times tried to influence me, putting the thoughts in verse. Also Queen Mary, who said some of my forefathers had been followers and supporters of her house. Well, I can only say that to my mind neither of the statements are impossible. On Monday evening, the 17th, attended at the hall of the Glasgow spiritualists; found a large company, and four clergymen busy with a long new clothes line, tying up and sealing the medium. They were so intent on their work that had I not called to her to bend herself forward, the back would have been burst out of her dress. Half an hour was taken up with this, and the medium was carried into the cabinet; but beyond a few words from "Cissy," the little black girl, nothing occurred, and after three-quarters-of-an-hour the circle broke up—some said they saw "Cissy's" dress.

The following night we were in Edinburgh, and invited to three nights' sittings in the house of a friend, with Miss Fairlamb. I brought two ladies with me, who were anxious to see what took place. There were about twenty persons, most of whom had never seen anything of the kind. One of the Glasgow ministers that Mr. Stoddart and I heard preach on the Sunday forenoon, came to lunch with us, and had been to D. Duguid's with us on a former occasion, and two Edinburgh ones were present at all the three meetings. The first night when assembled they began to discuss the best way to tie the medium. I felt impressed to ask them to let their senses and reason be the test, referred to the night before, when all the power was wasted, and the fact that for thirty years all the tests that men could devise had been applied, and yet Spiritualism existed; to have confidence in the medium, and the gentleman in whose house they were—and see what would come. This was agreed to, and soon little "Cissy" was chatting away, and showed herself at the openings of the cabinet. George also did the same. My friends sat with me next the cabinet, the lady on my right being next the cabinet. George shook hands with her, reached out and pulled my beard. Altogether for a first night with so many new to such meetings, it was very good. Just out of the cabinet he placed first one bare leg, uncovered to the knee, on the back of a chair, then the two legs at once. Could any medium do that on an empty chair, within a yard of at least four gentlemen, in a light that let all in the room see that his legs were bare? The next night, the two ladies I introduced, said they would not come back, others had been permitted to take our places: but as they came after all, we got seated in the middle of the circle, the furthest from the cabinet. Soon after "Cissy" took control she told a lady who had my seat on the previous night, to change places with me. I had been most uncomfortable where I was, the night hot and the room crowded, I was in a state of perspiration, in my new place. I found the lady on my right had a fan, which she kindly offered me, as soon as I sat down. A few strokes of it and I was comfortable all the evening. Soon "Cissy" came well out of the cabinet, and called me to come to her, to stoop down, and she would kiss me. I had still to bend, though on my knees, for her to do this. She patted me with her little hands; that, like the rest of her, was all covered with drapery. Several others of the circle were called up in the same way. On her returning George came to the front, holding the curtain across his breast, with head and shoulders out. Again, I felt inclined to speak, so I asked George for permission, he said—"That as many present were new to what they saw, and I was a stranger to them, they might conclude that I was a confederate, but that it was not so, only that I always treated our spirit visitors and mediums with as much respect as I would, if permitted, to approach the Queen." Acting



of this way I was generally favoured with a large share in the attention given to those present; and I had to assure them that in many cases as much depended on the sitters as the medium, in giving conditions for the phenomena to take place. That they had a better night then, because they were giving better conditions. If they would sit as they did in church—quiet and attentive—all would go well, etc., etc. George had stood all the time in the same position, and made some remarks to me, that as he was some distance off, and on my deaf side I did not hear, so he came through the cabinet, and standing close to me, said—"I wish I had the same conversational powers you have—what you said was quite right." Shortly after, the lady next the cabinet asked me to change seats with her, as she did not like to be so near them when they came out. I said the change might disturb. But a few minutes after George (who could not with ordinary powers of hearing, have known the lady's proposal) said to me, "Mr. Carson, sit next the cabinet, there is one of your friends wanting to materialize." Well, I shall be pleased to see him, if you and the other controls of the medium will permit and assist. Soon the curtain was opened by me, and there stood the most ghostly appearance one could well imagine. A female of low stature, with the hands extended towards me, the whole figure covered with a mass of white drapery. I held forward my right hand, my left being joined in circle, as all hands were. I was strongly pulled forward into the cabinet, kissed on the forehead, patted and fondled on the face and hands. When the curtain closed the lady next me, who was looking over my shoulder, asked me who it was, and who was the tall female standing over us, when the other spirit held my hand. Now, I should have mentioned that there was a fair light from a gas-jet, over which had been placed a sheet of pink paper, that the medium was all in dark clothing, while these forms came in a mass of dress like unstarched muslin. The second form supposed to be "Minnie," was an excellent test. I did not get to know who my friend was. Of course others present, particularly those known to the controls had a share of the manifestations; but naturally, I noticed what interested myself. The third night the manifestations were not so good—a gentleman having in reply to "Cissy," who had been making some childish remarks to him and others, said "He did not care for her nonsense." This seemed to offend or disappoint her, for she stopped her prattle, except to a lady who sat on my right, and next the cabinet, and is an advanced and mediumistic person, from whom George took a bunch of violets, and in answer to her mental requests for a flower, dropped into her hand a pansy. We had but a poor night. Mr. Armstrong (a fine old gentleman of means) who looks after Miss Fairlamb like a father, and has seen her develop with Miss Wood in their circle in Newcastle, from the first sittings, said the sharp remark made in the early part of the seance had been unfortunate.

The following evening, Friday, 21st June, I went by invitation to Kirkcaldy, and had a sitting with Mr. A. Duguid, saddler, the old grandfather and grandmother, brothers and sisters, with brothers and sisters-in-law, formed the meeting; self, and the mother and daughter, (mentioned formerly) from Glasgow, who were on a visit as guests. I never sat in a circle where there was so much power and quiet harmony. With several it seemed as if it were a meeting of shakers, yet not the slightest notice was taken by anyone of it, the medium passed under control of an old African, who was speaking after the negro style, yet had much sense in all he said. Then Wolfstad, an ancient Scottish chieftain, slain by the Romans in the year 70, gave a long and impassioned speech, the language and delivery of which would have been fine on any stage, while the medium is a very plain, simple-looking and spoken man indeed. Wolfstad is still bitter against the Roman power, and fond of Scotland. With the last control the medium stood and gave force to his remarks, by appropriate gestures. Now he sat, and Miss Harriet Martineau gave a quiet intellectual discourse, far beyond the ability of any untaught tradesman. Some of her remarks were so much in sympathy with my own feeling, that when all was done

in a few words, I expressed my satisfaction at having had the privilege of attending such an elevating meeting and listening to such advanced teaching, advising the relations to keep their meetings select, and that they would find in them a source of higher education than any they were likely to get in the churches. My remarks were endorsed by the control and circle. The medium was under control, and speaking from 8 till after 11 o'clock p.m.

Wolfstad said that Scotland would, through spiritualism, take a more noble stand in the world, and against the Church of Rome, than she had done 390 years ago, that the present seeming advance of that power in Scotland was a last dying effort and would fail.

Back to Edinburgh, and on to Newcastle on the Saturday. On Sunday morning attended at Weir's Court, the regular seance of the society, Miss Wood medium. "Pocha," pronounced by most of the members "Puggy," a little black child like "Cissy," chatted, came and gave some of the members a bit of her dress, "Benny," like Miss Fairlamb's George came out and showed, his white robe enlarged as he waved it backward and forward. When the meeting broke up, the medium still entranced, I was called into the cabinet, where two young ladies had gone to attend on the medium when coming out of her trance, "Pocha" asked where I was going, and if I was pleased? I said I was going to London, but that I would have liked to have had a piece of her dress to send to Melbourne, but being a stranger did not like to ask for it. She said would I stay till Tuesday night, and she would give me a bit. As I had matters to attend to the following day, I assented, so on Tuesday, a night for members and parties from a distance only, I was there. "Pocha" came out and walked about freely, going about with Mr. Armstrong as one of his own children would do. On her retiring, "Benny" came fully out, walking actively over half of the space nearest the cabinet. He went to a chair on which was a caraffe full of water, and a tumbler. He held the latter while a gentleman next me filled the glass, drank a good portion, then held it to the lips of several, hands being joined. He, when it was empty, went and filled it himself several times, giving about half the members present nearest the cabinet on each side a drink. He came to me twice; the second time I had half the tumbler full, as I was thirsty. He then playfully sprinkled it with his hand out of the tumbler over several ladies. Took the caraffe and tumbler and placed them in the middle of the floor; asked one to whistle, and then gave us an imitation of the sword dance. When he withdrew, "Pocha" returned, and offered Mr. Armstrong a bit of her dress, who asked for a scissors. I had a pair with me; she came over for them, and brought them back, when I asked if I was to get a bit. In a thin little voice she told me to take it. I asked her to hold me the piece I was to cut, so she held out in her little hand a part near the waist that I laid hold of, she holding the same time. I cut between our hands, and have a piece nearly the size of a sheet of note paper, but irregular in form. "Benny" had let Mr. Armstrong cut some of his whiskers; and at the conclusion of the meeting "Pocha" asked Mr. A. to let me have it, and he would get some another time. Again, a female all in white came out, went to Mr. Armstrong and took his arm, and walked about with him, took him to his seat—the first on the right; I was, as in Edinburgh, second on the left. She came across to the fourth on our side, an old member, who asked to kiss her hand. She then held it to the gentleman next me, when raised to his lips I had a perfect view of the arm half way from the elbow, to the hands it was bare, above one fold of gauze. She then held her hand to me, which I placed to my lips—a long tapering hand and fingers. I did not learn who she was, but think it was said not to be "Maggie," the usual female control of Miss Wood, but a friend of one of the members. Although the forms exhibited more power than they usually do with Miss Fairlamb, some of the members assured me that they often had much stranger manifestations.

To continue my intercourse with "Pocha," I did not state in its sequence that on the Sunday, at 2 p.m., I attended a conference, J. Burns in the chair, and in the

evening a trance lecture by Miss Brown, of Howden-le-weir, a young woman of about eighteen. She gave a long, able address on God, Nature, and Man. Afterwards replying to questions, her father, a worthy old man, is a good medium. I have had sittings with him in Edinburgh.

On the Tuesday Mr. Armstrong showed me a photograph of George, looking in a garden. The lady who got the pansy on the third night, Mrs. S., is very kind and hospitable to mediums, and has a nice cottage by the side of Firth, above Edinburgh, where she often retires from her house in town. She invited Miss Fairlamb and guardian to come out on the Saturday, and stay till she had rested after her late sittings. On the Sunday, Miss Fairlamb seeing a tent in the garden, said, "Oh, it would be nice to go in there." So soon as she entered "Cissy" controlled, and said Mr. A. and Mrs. S. were to sit at the back of the tent outside, and if Mrs. S. would prepare for a photograph, George would give him a picture—being an artist's house, this was soon done, and George was taken twice, looking head and shoulders out of the tent. While the plate was being developed he came out, walked about the garden, went into the cottage, looked at and examined a lot of things, and asked what they were for, holding a conversation in the broadest Scotch, that the medium could not understand. I intend to ask for a copy of the photo., and an account of what took place from Mr. S., if it is not to be published, so that by the next mail you may get fuller particulars.

J. CARSON.

#### MELBOURNE PROGRESSIVE LYCEUM.

THE nomination of officers for the ensuing session of the above institution took place on Sunday, August 18th, Mr. F. Lang accepting the office of conductor. For the other elections, and fuller particulars we refer our readers to the *Lyceum Miniature* for September. There was a large attendance on the 28th, the closing day of the session, when Mrs. Britten gave an impromptu address, based upon one of the choral responses, entitled, "The workers win," the moral of which was to shew that those who steadily worked for the truths of spiritualism would, in spite of many obstacles and opposition, ultimately win the respect of those who might differ from them, and attain an elevation of character which would bring them happiness. Mrs. Britten's admirable address was listened to with rapt attention by young and old, and heartily applauded at its close.

The retiring conductor, Mr. Terry, briefly reviewed the events of the past session, and congratulated the Lyceum in having maintained its progressive character, and numerical strength. A vote of thanks to the retiring officers was carried by acclamation, and after the usual march and song the Lyceum was dismissed.

#### A FRENCH CO-OPERATIVE JOURNAL.

WE have received from an Association of Labour and Capital in France, the "programme number" of a new weekly paper appearing on Sundays, entitled "*Le Devoir*."

In the preliminary explanation it is stated that this publication is not intended to be the organ of a party, but it will endeavour to satisfy the demands of the present day for facts, experiments and proofs, while it will adhere to certain fixed principles.

It is proposed to study most particularly all that tends, 1st, to the elevation of the individual in the physical, intellectual, and moral relations; 2nd, to the amelioration of the circumstances in which the individual acts and is developed, in the school, workshop, or dwelling; 3rd, to the amelioration of the various combinations of which the individual forms a part, in the family, country, and humanity; and this study would necessitate inquiry into questions of production, consumption, commerce, labour, administration, legislation and religion.

The principles which will guide the choice of facts relating to these questions are—*That life is the supreme*

*law of all things. That continual progress is the condition of life. That the elevation of the individual, of the circumstances in which he lives, and of those combinations of which he forms a part, are the conditions of continual progress.*

In politics only that which has for its object the happiness and welfare of mankind, will be discussed. The only form of government consistent with its principles is a Republic in its modern expression, because by it the nation governs itself, it is the only one possible with universal suffrage, and which can introduce innovations without revolution.

The motto is "Mutuality, Solidarity, and Fraternity." Under the title of mutuality, it is intended to advocate an extension of the principles of the association, such as are found now in an embryonic state in life and property assurance societies. Solidarity relates to the rights of citizens, and the unity of interest between all classes; it reprobates the progress of one individual at the expense of another; or, in other words, upholds the liberty of each so far as it is consistent with the liberty of all. Fraternity is well defined as the living social love existing in all hearts; it teaches respect for human life; it is the virtue of humanity in action; it is love for one's neighbour, and is the bond which ought to cause all hatred, rivalry and jealousy to disappear from among men.

This journal will always declare in favour of peace, for it maintains that war has been the means of elevating murder, of increasing evil instincts, of glorifying crime, that it is contrary to common sense, and that nothing can justify it except in defence; and that nations are culpable in not settling differences by arbitration, therefore it will try to promote the establishment of a permanent congress for arbitration.

Religious movements, which are so varied and extensive at the present day, and which form a chief element in the revolution of modern society, will be treated of without entering upon questions of dogma; it will propagate all religious thought tending to progress, and will expose intolerance and dogmatism.

As the first duty of man is to work, and of society to facilitate that work, it is proposed to furnish accounts from time to time of divers societies of working classes, including employers as well as employed, in various countries of the world, in order to establish the best methods of bringing about unity and harmony of all classes.

Questions of domestic economy will form part of the subject matter, and an article is devoted to food, while another gives an interesting description of a Phalanstery (*Familestre*) at Guise. It is a large palace, which accommodates from 350 to 400 families on the communistic plan, thereby promoting comfort and economy. Details of its management will be supplied in future numbers.

We feel assured that the liberal and moral principles on which this publication proposes to treat of these vital and interesting questions are worthy of admiration, and will commend themselves to all who are interested in communistic efforts for the advancement of the human race. We heartily wish *Le Devoir* every success.

MRS. E. H. BRITTEN.

MRS. BRITTEN's second course of lectures are now drawing to a close. Her oration on "Ancient and Modern Freemasonry" last Sunday was one of the finest of the series; the theatre was crowded in every part, numbers of people being content to stand through the whole service, which lasted two hours.

It will be observed that Mrs. Britten is to deliver a lecture at the Town Hall on Tuesday next, in aid of the funds of the Melbourne Hospital. We hope our readers will lend their aid to make this movement on behalf of our principal charity a great success. The final lecture previous to Mrs. Britten's departure for Sydney will be given at the Opera House on Sunday, the 8th. instant.



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