

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."

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SOME philanthropic individual connected with the Melbourne Evangelistic Association has printed for private circulation a pamphlet, entitled "Melbourne and its Sin," the object of which, apparently, is to open the eyes of the unthinking to the vices of our city, and to suggest means for their abatement. It is well that we should realize the existence of these sores and stains upon the social body, for unless we see their repulsiveness, or feel their effects, we are not likely to apply ourselves to the attainment of more healthy conditions. Melbourne is not singular in this respect; where is there a city or large centre of population exempt from crime and immorality? Its existence is a necessary outcome of imperfect development, and although it hides itself from the light, and its more repulsive forms are confined to haunts unvisited by the majority of humanity, manifestations of its vitality constantly remind us that it does exist, though few are conscious of its extent.

We are at one with the writer as to the need of earnest effort being made to lessen vice and improve morality, but we differ *in toto* as to the means by which this desideratum is to be brought about. Our friend, following the example of the medical school in its treatment of the physical body, centres his attention on the effects, and loses sight of the primary causes. He would organize "Vigilance Committees for the suppression of vice, bringing all the pressure possible to bear on the Government, Police," &c. Does he imagine that by these means he could crush out or even materially mitigate the evil? If so, his knowledge of human nature is very superficial. Let him close up one sore, and the peccant matter which has found its vent there will find a new outlet, or if kept beneath the surface will be infinitely more insidious in its effects. The

cause of vice in all its forms is ignorance and imperfect development, and to materially lessen its manifestations the ignorant must be educated, not alone in reading, writing, and arithmetic, but in physiology, sociology, and the moral law. Let all efforts of the teacher be directed to demonstrate that obedience to the latter inevitably brings more pleasure than its violation; let æsthetics be inculcated and attractively illustrated, and a rapid diminution of the vicious manifestations of humanity must necessarily ensue. It may be argued that vice exists among the educated classes—true, but its manifestations are less apparent, and, as a rule, less repulsive than among the uneducated; and here, too, it is equally traceable to defective education and inharmonious development, for even in the higher schools the system is defective. Given a comprehensive curriculum it is not adapted to all minds, and its arbitrary application to all produces incongruous results. Physical, mental, and spiritual equilibrium instead of being presented as the central objects of attainment, are mere incidents in the course of the more material studies; and where morality is taught it is in connexion with a religious system, which is, in a sense, immoral, in so far that it cramps the development of the higher faculties of the mind, and by transferring the responsibilities of the individual to another tempts him to immorality.

Crime, education, and the social evil are all subjects for the consideration of the present Social Science Conference, and it would have been well had the Spiritualists been represented in that body, their educational views being, as a rule, in advance of the popular ones. It is not their fault they are not so, a formal application to appoint a delegate having been made by the Victorian Association through their secretary, and ignored. There appears, however, to be amongst the congress, men of liberal opinions and advanced ideas, and if through their efforts the evils we refer to are philosophically considered, more practical results are likely to follow than any amount of repressive measures can possibly accomplish. What is commonly called Sin (crime, excess, licentiousness, &c.) is simply moral disease, and it is only by a philosophical examination of its causes that we can successfully work for its prevention. Treating the effects is simply empiricism,

which the experiences of the past has shown to be futile. We do not expect what we have written will have sufficient effect on the writer of "Melbourne and its Sin" to cause him to remodel his scheme for the reformation of the sinner, for church organizations, (through which he proposes to work) generally ignore philosophy in their operations; but we ask those members of the Social Science Congress who are unbiased by religious belief, to carefully read and digest the ideas presented, utilizing the truths they perceive in them for the benefit of "sinners" here and elsewhere.

WISE WORDS FROM SWEDENBORG.

(Concluded.)

CREATION is a term which conveys to the mind of man but an indefinite idea. The fact, as I am able to understand it, is, that the universe is sown with the seeds of vitality—is really one gigantic hot-bed of life, and which, in response to certain laws, produces spontaneously the products which become visible to the eye of sense. However these laws may have originated, and from what centre there proceeds the ruling or directing fiat, is only, can only, be matter of conjecture, since the creature formed can never grasp the Infinite and ultimate Cause of its production. The utmost the creature can attain to is, the recognition of the facts to which I have referred, and beyond these he may surmise in a variety of degrees, according to his plane of existence; but the great First Cause cannot be known, and it is not necessary that He should for any purpose of absolute happiness to man. The realm of creation then, comprises the sum total of all things. The things which are seen were not made of things which do appear, but of those impalpable essences which are hidden in the most intricate recesses of the Infinite.

The orders of creation are *ad infinitum*, even as viewed by man on the earth plane; how much more so when viewed from the higher planes of the more interior spiritual existence; but the dependence of one on the other, and the whole together, is absolute, even though man should never be able to trace the methods of the operation. Of this creation man has been said to be the crowning effort. Yes, truly, it would be so could it be known what man is designed to be; but the creature you now call man presents but a very primitive idea of what that crowning result will be. Creation is aiming at a perfection, but that degree of perfection will never be actually reached, only aimed at. The creature, man, as he is at present known to you, presents only the incipient idea of what is to be manifested in the hereafter, when ages and ages shall have afforded him an opportunity to grow and develop. It is man's duty to study creation; to investigate its laws; to discover its bearings; to learn the lessons which it teaches him. Thus will his own mind expand, and he, as part of that creation, fall more readily into his proper place, which while facilitating his growth, will tend to increase his happiness.

Degrees of life next claim our attention. These are constituted by virtue of the operation of those laws which of the invisible essences are constructed things seen and manifest. Like the orders of creation, there are innumerable degrees of life; like the tree springing from one root, but whose branches spread hither and thither into space. The terms animate and inanimate life do not express what I wish to convey, since it is simply as the result of the operation of laws that any unit of existence as viewed by man is of a higher or lower order. As declared in the Christian writings—to the essences hidden and invisible, God hath given such forms as it hath pleased Him; all differing in degree. There is one glory of the sun; another of the stars; every single manifestation of creation differing from the other in glory, but all displaying that ruling principle whereby design is manifested; and all being the creatures of absolute law, are moved by those impulses which render them in degree capable of fulfilling their

respective duties; not one even failing in its allegiance to the All Controlling Principle of Being.

Providence is merely the application of such laws, as we have referred to in the way of design, to secure a certain and fixed result. It is thus the intention of the Infinite One becomes apparent to man, and to his growing intelligence affords the assurance that all the necessary provision has been made for his successful growth and continuance. But this assurance depends in a remarkable degree upon the attention which he bestows to the examination of those laws of creation to which we have referred, and his consistent application of the knowledge thereof to the perfecting of his own nature. This operation covers all things which be; nothing can be excluded from its range or intention, and all things alike receive the due attention which is needful to secure their successful passage along the line of progress. The term *Special Providence*, which has been claimed by a certain class of persons, is a fallacy arising from a supposition that any person, or thing, could render itself more worthy of attention than another to the operation of the laws which govern growth, as it has been defined, to the Infinite One as the Parent of all; but the idea, although a human one, which is also expressed in the Christian writings, is most true, when it is said, "God is no respecter of persons;" all alike being the objects of His care; a doctrine fully borne out in the history of the world, as well as in the utterances of the wise of all ages.

The Universe is a designation of so wide a scope that the human mind is lost in its contemplation. Nevertheless it must be treated of, inasmuch as it involves many important considerations. The wide expanse, if so we might term it, wherein are the suns and systems of His formative power who rules in all, is space without limitation—a circle without a boundary—a straight line running in all directions without any end. Nay, had we not better admit at once that the universe in its length and breadth, its height and depth, is incomprehensible, even as He is, to whom we impute the origin of all things.

In the vast universe, then, man is appointed to dwell now here, now there; and the conviction in my mind is that there is no point therein where is not found intelligent beings in various stages of development; and if you will endeavour to work out this idea, to what wonderful conclusions will it lead you: beings not hoary with age, but bright and beautiful, as it becometh those who have contracted to a fuller extent the characteristics of Deity. Language used in the Christian writings, and imputed to Jesus of Nazareth, well expresses the idea I want to convey: In the domain of My Father there are many abiding places, all designed and regulated with the object of providing for the training and growth of man; and in which he finds all the necessary elements to assist him in his onward and upward progress. And then, when it is further said, "I go to prepare a place for you," it is implied that in the advance and elevation of harmonious souls, we have the guarantee of our own elevation in due time, when we also shall have fulfilled the necessary conditions. I wish to point out, therefore, that man is to find his abiding place from period to period in special localities of this vast universe; carrying with him his accumulated experience that he may improve upon it. Now these planes of life—for I prefer to call them planes, rather than spheres—are grosser in their characteristics, or more refined, in accordance with the capacity of those who inhabit them; for it is a law of nature that there must be an intimate correspondence between the spiritual capacity and the material basis on which it rests, with this proviso, that in proportion as the spiritual grows into more refined conditions, so will it qualify its surroundings and impart to them a higher tone. With regard to those auxiliaries which the universe provides for man's material comfort on the various planes of life on which from period to period he abides, these will vary also and take their form and character from the quality of his intelligence, even as it is the case in a limited degree on your earth. Subject as he must be to outside influences, there will always be found the capacity to work out from his inner consciousness

the needed appliances to meet every necessity; and this is true as applied to the lowest as well as to the highest condition of spiritual life. I should like to make you understand the marvellous symmetry which characterises the universe in all its parts, so far as I have been enabled to investigate it; and the evidence therein afforded, apart from the intuitional conviction which arises of the existence of a Great First Cause, the Infinite Soul of that Infinite Body; and, also, that in every part of His domain, He manifests Himself to His creatures in such a way as to encourage the most implicit confidence in His government of all things, even when its movements are a riddle to man. The unity of all things is a sufficient guarantee that all things will ever be the recipients of His benediction in the degree in which they are able to receive it.

It is within the circle of the universe, then, that all those wonderful events evolve which fill man's mind with the rich stores of knowledge which are necessary for his growth and elevation; and moving through that universe as he does, the star dust of His glory, who is the Author of all things, gathers around man's soul and beautifies his spirit until the resplendent image reflects a majesty which, while it makes the Invisible known more fully, also inspires less developed souls to aim at the glorious pinnacle of divine attainment which they in their turn may reach; and this elevation can alone be reached in the pathway of life, in all its various stages, when the lessons peculiar to each are learned; and thus the knowledge in its use becoming wisdom, endows the wonderful being with the power to wield the sceptre of a God; but ever and for ever in subjection to the Unsearchable and Incomprehensible Being who underlies, fills, and controls all things, invigorating His creatures with the golden beams of His glorious love, the perennial stream at once of existence and everlasting strength and happiness! Creatures of earth, let your thoughts ever ascend to Him, for of Him are ye, and to Him must you ever progress, and every step of that progress will be rendered conducive to your comfort if, in the recognition of His overruling Providence, you seek to walk in harmony therewith, your constant prayer being: Teach me Thy will; and your every act an endeavour to fulfil that will!

I will thus for the present close my discourse, thankful that it is possible to make known, even in this imperfect manner, the thoughts which move my soul, and which I trust may be conducive of healthful stimulant to all who may receive them. Farewell!

EMANUEL SWEDENBORG.

Melbourne, September, 1880.

H. J. B.

SPIRITUAL ASTRONOMY.

(Continued.)

THE PROGRESS OF ASTRONOMICAL DISCOVERY.

NO. IV.

MY FRIENDS,—The close of the last century and the beginning of the present—you observe that when I speak to you I am referring to the mode of reckoning that is in use in earthly life—therefore I say, that the close of the last century and the beginning of the present, saw the greatest strides in observational astronomy that have been made for nearly two centuries. For, perhaps, you are not aware that observational astronomy was not cultivated by me to the same extent during my earthly existence that mathematical astronomy and the laws of physics were. But the beginning of the next century will mark an important epoch in the history of terrestrial astronomical science. There will be a revelation of discoveries of the most startling kind—discoveries which will be not only of the highest possible importance to terrestrial astronomical science, but will partly revolutionise astronomy and induce new modes of scientific thought. For since Copernicus, in obedience to spiritual impression, swept the heavens with his far-searching glance, and receiving confirmatory evidence of the inspired thought, undeterred by the fear of theo-

logical tyranny, dauntlessly told the world that the planets, the earth included, were all revolving in vast orbits around the sun, science will have experienced no greater change. At that epoch human thought became paralysed. "Infamously blasphemous and impious," thundered the Church; "because, if the world is turning round, what is there to prevent the inhabitants from falling off, when the world is turned upside down?"

That was a question that Copernicus could not answer; but, in defiance of theological tyranny and the hatred which he incurred from the priestcraft of his time, he nobly maintained the truth of his theory. Firm and immovable as a rock in the midst of the surging, foaming, dashing waves which break around it, stood the champion of truth, while the billows of persecution and hatred rolled against him in vain. And in his great work *De Revolutionibus Orbium Coelestium*, he gave the fruits of his labours to the world, well knowing that it would stand the most rigorous examination by posterity, and that the science of the future would maintain the truth of his theories, and place his name where it deserves to be—foremost in the ranks of those pioneers of truth who have immortalised themselves by their labours for the advancement of human knowledge. Nevertheless, his work was condemned by the *Congregation of the Index* as being heretical, blasphemous, contrary to all knowledge, and written at the instigation of the evil one!

Ah! great and noble and aspiring spirit! with what a smile of love, of thankfulness, and pity thou recallest the fearful memory of the dark and terrible days of superstition on the earth when thou stoodest on thy solitary eminence of scientific grandeur, removed by thy superior knowledge alike from human sympathy and human love; and yet thou heededst not the terrible doom which threatened to destroy thee from off the face of the earth—from amongst thy fellow-mortals whose spiritual advancement was the highest aspiration of thy soul. Let the world know how he is venerated among us—the beings of immortality.

For a time astronomical knowledge stood transfixed. Then Kepler succeeded Copernicus, and applying certain theories to the phenomena of the heavenly bodies, ascertained the laws which govern the planetary motions and the great principle of unity.

Next, I was the instrument selected for the transmission of knowledge; and, applying a method of analysis spiritually impressed upon me, I had the honour to demonstrate to the world the truths of the sublime theories of my illustrious predecessors.

The transit of Venus which will take place in 2004 will lay the foundation of a series of startling discoveries, which will partly revolutionise astronomy—that is to say, terrestrial astronomy—for I draw a broad line of demarcation between terrestrial science and spiritual science. A great stride will mark that epoch of astronomical science, and one of the great facts discovered will be the ascertainment of the true parallax of the sun, and consequently the exact distances of all the heavenly bodies. For, according to terrestrial, mathematical astronomy, the squares of the times of the revolutions of the planets are equal to the cubes of their mean distances from the sun. Nevertheless, the true parallax of the sun will be determined by an accurate knowledge of the velocity of light and the laws of refraction.

This is a subject far too complicated to be entered on at this present time, as it involves calculations too intricate for the minds of the friends present. Neither will I weary the circle with minute details or heavy technicalities. I will simply remark that the atmospheric portion of the etheric ocean which envelopes, rests upon, and surrounds your globe to a certain height, decreases in density in proportion to its distance from the surface of the earth; and as a ray of light passing from the rarer into the denser atmosphere is deflected from the perpendicular, each deflection increasing with the differences of the density of the layers of etheric atoms through which the light of the sun or stars must cleave its way ere it reaches the earth. The amount of this deflection will be determined by the velocity with

which that light reaches the surface of the earth. The knowledge of this alone will lead to and determine the parallax of the sun; but, in order to arrive at this, there will be required a most consummate mathematical skill, and a correct and intimate knowledge of the science of optics. By these means, however, will the noblest and most difficult problems in astronomy be resolved, and with a precision so minute that it will not be liable to an error greater than a mere fractional difference.

The next great fact to be deduced from the solution of this problem, namely, the true parallax of the sun, will be the discovery of a new planet belonging to the solar system, and whose path in the heavens is beyond that latest discovered planet of the solar system, Neptune. And this planet will determine the bounds of the whole of the solar system, and still further set at naught the empirical law of planetary distances.

Even spiritual science at the present time has not a very accurate knowledge of this planet, or of its movements, etc. We just became aware of its existence by mathematical calculations as to other phenomena; for, as the great Kepler truly said, "In the arrangement of the heavens the Creator had regard to the principles of geometry." Secondly, we learned it from astronomical and spiritual observation; and, therefore, I have no hesitation in giving this knowledge to you as accurate, or in asserting that the future will confirm my words.

The third great discovery will be that the force of gravity does not act wholly and independently of itself, but that it has a mutual relationship with another great undiscovered force—I say undiscovered relatively to terrestrial science. It is not undiscovered with regard to spiritual astronomy, for there is a correlation of physical force, or rather a co-operation of physical agencies which compels the fixedness of that law which binds the cosmos together, and without which the force of gravity would be ineffectual for the stupendous purposes for which it is required. For weight or gravity is really a mere phenomenon of matter. This may appear to be a strange admission coming from me, but I am fully assured that the phenomena of a correlation of forces agree with observed facts, and that the force of gravity has a mutual relationship with another great force which it admits in explanation of its existence. The affinity of forces [I use the plural term, although there is really only one force] is only in the primal knowledge among terrestrial scientists.

The next fact which will startle the world is, that the sun, which from time immemorial has been looked upon as the heat as well as the light giver of the solar planets, is not absolutely so, for the solar rays or propulsions of matter from the radiant orb are not in themselves sufficient to cause planetary heat, but that they act as a provocative to a reciprocal element contained in the masses of the planets—a correlation of physical forces producing calorific effects. For instance, the solar rays require a definite time to produce a given effect. Again, the earth is nearest to the sun in winter, and further from it in summer. Terrestrial astronomy accounts for these phenomena by the obliquity and perpendicularity with which the sun's rays fall on the earth's surface. Now, the greater the altitude to which the sun attains, the less obliquely will its rays fall on the surface of the earth. Therefore, when the sun attains its maximum altitude, how are we to account for the fact that the longest day is not the hottest, nor the shortest the coldest? Again, how account for the phenomenon that in the Equatorial regions of the earth, the summit of the highest mountains are covered with snow, while exposed to the fierce glare of the solar rays. This you will say is owing to the extreme cold of the interplanetary spaces. In that case, if the sun's surface were a mass of glowing hydrogen, to which terrestrial astronomy assigns a heat 250 times greater than metal at a white heat, the extreme cold of those interplanetary spaces—even allowing for the immense velocity with which the solar rays travel to the earth—would materially reduce, if not altogether deprive them of, calorific effect.

Here, my friends, my remarks about the physics of light would apply, to a certain extent, to the physics of

heat. There is a correlation of forces—a co-operation of physical agencies—which produce the phenomenon of heat, and this principal is governed by laws similar to those which govern the operations of all other physical agencies.

The theory that a planet moves fastest when nearest the sun, and decreases in proportion to its distance from it (a theory fully verified by spiritual science), and that there is a rapid increase in the changes of the sun's longitude never accounted satisfactorily to my mind, when on earth, for the changes of temperature to which your globe is subjected during its annual revolution. But I now know that it is owing to the reciprocal principles contained in the masses of the planets, and that, without these, the heating power of the sun's rays—the solar radiance—would be ineffectual for the generation of planetary heat. If heat were generated solely by solar radiance, the upper strata of the atmosphere would be hotter than the lower; whereas we know it is precisely the reverse, the heat increasing with the density. One hundred thousand years ago the earth was nearest to the sun in summer, and furthest from it in winter. At that time there was a short period of extreme heat, followed by a long period of extreme cold; and it required a much longer time to complete the annual revolution of the earth than it does now, as the eccentricity of its orbit was much greater. Your globe brought forth a different kind of vegetation then. Different species of animals existed, and different beings peopled your planet at that distant period, which was the glacial epoch. And the snow-clad mountains of the tropical regions, of which I spoke just now, are remnants of that epoch, and have survived all the varied changes of temperature which the earth has undergone, and still attest the occurrence of the epoch I have named. I have given it as 100,000 years ago, but the earth was in the same condition 50,000 years ago.

I have not deviated in this wise from the sequence of my addresses without a special object, not only with regard to the physical constitution of the sun, but also with respect to those subjects which may come under consideration at a future time, namely, the physical constitution of the solar planets, and the probabilities of their being inhabited.

I spoke in my last address of the nine atmospheres of the sun, and that these atmospheres have a movement independent of each other. I also spoke of solar seas, and mentioned that the solar terrestrial atmosphere is a life-sustaining medium to the inhabitants of the sun. Let me add that I know that there is land and water in the sun as assuredly as if I had been there and touched both, and that this land and water are distributed similarly to the distributions of land and water on your globe. There are mountains and valleys, lakes and islands, continents and oceans, similar to those of your earth. But remember, I say similar; it is analogous to that which forms your globe, but it is matter more refined, pure, and sublimated. For, if I hold the globe, or dark body of the sun to be as weighty as any of the planetary bodies—and weight, I would remind you, is simply a mathematical conception, and not a reality—you must remember that the mass or density of the sun is by no means commensurate with its extraordinary magnitude or volume. That it is inhabited by beings analogous to the human race I am fully assured—intelligences of a higher order, clothed with a frame of etherealised and attenuated matter—intelligences of such an order, with terrestrial organisms, as far transcending the human race as the human being in the scale of creation transcends the animal.

The condensing atmosphere of the sun, and the cloudy atmosphere which intervenes between the first and second atmospheres of the solar globe refine and tone the luminosity of the incandescent photosphere until there is a permanent Aurora Borealis illuminating the globe of the sun; but this Aurora Borealis is as much brighter and as much more transcendently beautiful than the renowned Aurora Borealis of the Northern regions as the solar inhabitants transcend the mortals of earth.

In conclusion I would remark that the climate of the globe of the sun must be so delightful to the senses that

the mere consciousness of existence constitutes an intense pleasure—the various atmospheres softening and refining the external sunshine; and the immediate atmosphere of the solar globe being free from moisture, necessarily presents a transparent and crystalline appearance: and thus distant objects lose half their remoteness, the visual organs of the inhabitants being so constructed as to meet all the requirements of their position; and life passes with an indefinable sense of joy amidst transcendent splendour and ineffable beauty.

To Correspondents.

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

THE UNDER CURRENT OF SPIRITUALISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

University College, London.

September 1st, 1880.

DEAR SIR,—Spiritualists are a cosmopolitan body, and the profession of a common faith, ignored or despised by the world, is always a strong bond. For myself, I watch with as keen interest and sympathy the progress of the Cause at the Antipodes, as I do in America, and in places nearer home, where my own share in the work is urgent in its demands. I have no doubt whatever of our all arriving ultimately at the same goal, and our progress towards it is already far in excess of that made by any other movement that history acquaints us with. It is true we take different paths, and when these seem to cross each other, we appear to present a picture of disunion. We labour, too, in different fields, and each is eager to magnify his own department, and perhaps sometimes to disparage the importance of another's work. It is to the last degree deplorable that any appearance of antagonism should exist among those who have the same end in view. But it is in my view an impossibility that the friction consequent upon the evolution of new ideas and the shaping them for popular acceptance, should not engender heat. There must be divergence of thought in such an age as this, and on such a subject as Spiritualism. Where there is divergence of thought there must be argument, and out of this comes by natural process, when the dust and din are over, a fresh view of an old truth, or a clearer insight into a new one.

It has always been so when, as now, an old epoch is dying and a new one is being ushered in. Christ came, we know, standing thus between the dead and the living—between the past which was no longer able to influence the mind of the age, and the future, in which a higher view of truth should reign. We know—I have tried to bring out the view in my recent *HIGHER ASPECTS OF SPIRITUALISM*—that he expected no peace, no social acquiescence, no immediate acceptance of His message. "Not peace, but a sword," He said: houses divided, friends separated, the nearest and dearest ranged against each other. Only so could the truth have free course, be fully ventilated, and have its due discussion. It is the seeming curse that each blessing of new truth brings with it: and this apparent evil of war, discord, inharmony, and unrest, is really the beneficial provision whereby alone the truth can push its growth through the tangled undergrowth of past error, which thus is cleared away.

If we all accepted the surface explanations of the mysteries with which we have to deal, there would be no probing of underlying truth: and if we Spiritualists did not wrestle with each other, and contend in all the various domains that the human intellect energizes in, whether of science, theology, politics, or social life, there would soon creep over the new truth an apathy and indifference which would effectually stifle it. If there be one thing to be dreaded it is that: better the conflict of the sword than the apathy of the indifferent.

Gallio is the one character to be chiefly dreaded in our ranks.

I have been led into this train of thought by the fact that I am writing to friends who will be glad to know how the progress of Spiritualism fares in this country, and how the general outlook impresses one who has some, perhaps exceptional, facilities for observation. I will tell you: and in this view my previous observations are very applicable. Spiritualism in England is a seething pot, in which the scum on the surface is more apparent than the assimilation of valuable ingredients which is going on below. The outer aspect of the movement shows much that is unlovely and even repulsive. We are rent apparently by discussion and internal division. The conductors of the various newspapers that represent (or misrepresent) us are too frequently engaged in personal recrimination; not always however from their own choice or by their own fault. Our public mediums are alternately exposed and prosecuted:—some of them I of course mean, and these, in at least some cases, most unjustly, and by a law which is a standing disgrace to a civilised country. Attempts at united action bring into prominence marked divergence of opinion, and the general outlook is one of storm and conflict.

The result is that a very large and increasing number of earnest spirits withdraw from overt connexion with the movement, and abating no jot of their interest and conviction, shrink into the privacy of the family circle away from the jarring contentions inseparable from public association with the movement. They have gained all they want; they a little selfishly think, and though they would not object to help, they will not imperil mercantile or social position, and consent to be the target for every form of sneer, abuse, and misrepresentation that may be levelled at them. The forefront of the battle is not to their mind, and so they retire into private life.

This, in its turn, reacts on the movement. Exoterically it seems to be in process of disintegration. Esoterically it grows stronger and stronger day by day. Phenomenal Spiritualism attracts, as it always will, a certain class of mind; and the philosophy of the question is receiving an amount of attention that is novel and encouraging. Side by side with this, men see that religion in its truest sense lies at the root of this great Spiritual endeavour to enlighten mankind, and so a more serious and sober frame of mind is engendered in those to whom the family circle has become the family altar, round which their beloved ones minister, and which is to them both the House of God and the Gate of Heaven.

Spiritualism, then, in my judgment, is pursuing a natural process of growth, and is passing from the mere wonder-hunting stage to one of a more encouraging nature, wherein its mysteries will be grappled with by a philosophy, and its spiritual potentialities be embodied in a religion. This is but to say, in other words, that the beneficial effort of those spiritual messengers who have been commissioned to give us such higher views of truth as we can bear, are producing their fruit. It is not for me, at the close of a long letter, to show how that fruit is apparent in the literature of the day, in the liberalizing of opinion, especially of theological opinion in the Churches, in the growth of men's minds from narrow bigotry and prejudice to a broader and higher platform whence their mental horizon is wider and more extended in all directions. Much bigotry and folly then still remains—but its wings are clipped, and its day, when it flaunted itself unbuckled and unchecked, is over. Such of it as remains looks oddly out of place in this century of progress and freethought, and goes about shamefacedly, blinking like an owl in the sunlight, and suspicious of every movement, political, social, or religious that, it knows full well, will render it practically harmless in the future.

Whether popular Spiritualism live or die—and I take it that it has struck its roots too deep even for fraud and folly to kill it—this Spiritualism, of a far higher nature and better deserving the name of a spiritual thing, is fast becoming a note of the age: is influencing many who would repudiate the name of Spiritualism with horror, and is making Liberalism in all domains of thought

and action a present possibility and a future hope. So long as this be kept in view, we may bear with equanimity what may seem to be death in the external plane, remembering the Pauline analogy of seeming death in the grain preceding the abundant crop of the succeeding year. "If it die, it will bring forth much fruit."

In this certainty, and with cordial good wishes for the success of your own labours, I am, dear sir, yours truly and fraternally,

M. A. (OXON.)

THE CIRCULATION OF THE "HARBINGER."

TO THE EDITOR.

DEAR SIR,—I was much pleased to see the letter from a "Practical Spiritualist" in last *Harbinger*. I do not at present feel in a position to follow his example, all I can do just now is to promise to do my utmost to increase the subscribers to your paper, and from my experience in the past I feel convinced that there is not a subscriber to the *Harbinger* but can induce another person to take it in. So I trust all subscribers who are not able to do as a "Practical Spiritualist" has done, will at least endeavour to secure another subscriber each. I am not a Spiritualist, sir, although I am willing to become one upon sufficient evidence. But I have thoroughly made up my mind that a liberal journal like the *Harbinger* cannot be too widely circulated; its contents from month to month are deeply interesting. My concluding words to the subscribers of the *Harbinger* are, help to increase its circulation.—I am, dear sir, yours truly,

A SUBSCRIBER TO THE "HARBINGER" FOR THE LAST SIX YEARS.

September 9th.

A DISTINCTION.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—The assertion that the numerical strength of a religion is no proof of its truth, no doubt holds good where the religion is hereditary and consequently accepted without question. But in the case of Spiritualism I consider there is a wide distinction, and that the argument may fairly be advanced in its support—because being new it is of course not hereditary—and further, the majority of its followers have accepted it not as a matter of faith, but as the logical result of an exercise of reason and personal investigation. The transitional ordeal from faith to knowledge being in numerous instances extremely painful.—yours &c.,

C. R.

Emerald Hill, 21st. October.

JOTTINGS ON PASSING EVENTS.

The *Southern Cross*, as might have been expected, takes advantage of the presence and active ministrations amongst us of Mr. Milner Stephen, to have another "fling" at Spiritualism; and it devotes a characteristic article to belittling one whom, with inimitable taste, it calls a "modern table-rapping apostle" and "miracle-monger."

This eminently pious production exhibits all the qualities that disgrace the writings of latter-day "Christians" when treating of matters antagonistic to the cause they affect to espouse. It is vulgar and flippant in tone; it is inaccurate in statement, misrepresenting some facts and suppressing others; its logic is vicious, and it shows an utter want of fair-mindedness and of that impartial discernment and acknowledgment of truth, by which the investigations of honest inquirers are distinguished.

"Wherever he can get it," says the *Southern Cross*, "Mr. Stephen charges a sufficient fee." A statement like this, in face of the fact—which everybody knows—that Mr. Stephen has treated and relieved, if not cured, hundreds of persons without receiving the slightest remuneration, should suffice to render its author an outcast from all respectable associations. One feels

almost contaminated even in alluding to such a miserable miscreant. But a writer who, to build up an argument, deliberately ignores all previous and later well-authenticated reports of indubitably successful treatment by Mr. Stephen, and seizes upon a one-sided account of what happened to be a singularly unsuccessful proceeding, cannot be expected to be very nice as to distinctions of truth.

After saying that Mr. Stephen claims to be a second St. Paul, the *Southern Cross* adds—only "he substitutes Spiritism for Christianity as his gospel, and mesmeric passes and red flannel for the Divine name Paul employed." Here it is implied (1) that Mr. Stephen attempts no cures without parading his religious beliefs; (2), that Paul, when operating on the infirm, rehearsed the Westminster Confession or the Thirty-nine Articles; (3), that mesmeric passes and red flannels are the invariable concomitants of Mr. Stephen's treatment, and (4), that the only aid Paul invoked was the name of Christ.

Items Nos. 1 and 3 are best answered by that most satisfactory of all methods, *personal inspection*. Nos. 2 and 4 can be met in but one way—an appeal to the only record that has any reference whatever to the matter—the test-book of Christians. In the Acts of the Apostles, xiv., 8—10, we read of a cripple to whom "Paul, steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, 'Stand upright on thy feet.' And he leaped and walked." Nothing said about Election, Reprobation, Trinity, nor Atonement; no "Divine name" invoked! Heretical Paul!

In Acts xix., 11, 12., it is written, "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." In Paul's case the cures were wrought by his hands (*dia ton cheiron*), and the aid of handkerchiefs. But Milner Stephen, it is alleged, makes "mesmeric passes" and uses "red flannel;" clearly a distinction, even though it be without much difference.

Acts xx. relates that a young man named Eutychus, not unlike many young persons in these days, when listening to a prosy expounder, fell asleep, "as Paul was long preaching." Unfortunately, Eutychus fell further, and tumbling from "the third loft," was so stunned that the people supposed him to be dead; but Paul fell on him, and embracing him said, [nothing about a "Divine name," but] "Trouble not yourselves, for his life is in him;" and presently the man regained consciousness, and was well. Strangely enough, Paul seems to have left his Prayer-book behind him, for he said not a word about "the Apostles' Creed," and quite forgot that talismanic "name" which, if he had been an attentive reader of the *Southern Cross*, he would certainly have employed.

Finally, we are told in Acts, xviii., 8, that the father of Publius was sick, and that "Paul entered in and prayed,* and laid hands on him, and healed him." And, continues the record, "when this was done, others also which had diseases in the island came and were healed." What about "mesmeric passes"? What about Paul preaching the "Christian doctrine," and employing a "Divine name" in making these cures? Alas! Paul would never have done, since his conversion from Saul of Tarsus, to edit the *Southern Cross*. Poor *Southern Cross*! Do read your Bible a little more attentively. It can't make you any worse, and it might do you good.

That no injustice may be done the *Southern Cross*, the following extracts from its issue of the 16th October, are appended, as illustrations of its acumen, generosity, and good sense:—

"Accepting a mild percentage of the cures as recently wrought we would be disposed to trace them to the imagination of the subject and to magnetic influence exerted by the operators. . . . For ourselves, we do not doubt that in some cases partial and temporary relief is felt by the patient. Imagination may be, in a degree at present vague and undefined, a curative agent, and the imagination, stimulated by credulity, can play strange tricks with the nerves. Mr. Stephen's cures, however, are most childish and contemptible examples of a singularly childish and contemptible order of phenomena."

* Mr. Stephen, it was observed, prefaced his operations by a prayer to the Almighty.

When professedly "Christian" writers talk sneeringly about the "temporary" nature of Mr. Stephen's cures, and grow funny over his occasional failures, we wonder whether they ever reflect that there is not a particle of evidence to prove that any of the "cures" recorded in the New Testament were permanent; and we cannot help inquiring whether such critics are aware of that passage in the gospels which relates that in one place Jesus was not able to do any mighty works because of the people's unbelief.

A last word about the *Southern Cross*. That amiable journal has received a copy of Mr. Harold Stephen's pamphlet on his father's cures, and of it thus speaks—"A miracle of silliness and impiety. This is about the most symmetrical example of audacious silliness that even the lunatic world of Spiritism has yet brought to light."

We commend such a paragraph for its Christian graces. After this, Mr. Stephen junr. must see the propriety of for ever remaining dumb. Clearly, nothing remains for him but to "curl up and die."

THE REV. ISAAC NELSON, M.P., ON CLERICALISM.

THE following is from the speech of the Rev. Isaac Nelson, member for the County Mayo, delivered during the debate in the House of Commons on the abolition of religious tests in the English Universities:—

"Mr. Nelson did not think that *there was any inherent advantage in clerical education*; nor, considering the character of that sycophant Wolsey, could he respect the memory of all the pious founders. The time had gone by for the protection of clerical interests in monastic institutions, and the human mind was fast emancipating itself from clerical influence. He questioned whether education could ever be made a function of government. If the state undertook the task there would always be interests at stake that would be unfavourable to honest enquiry. At one time the Presbyterians had distinguished sacred from secular education, and the result was sacred rhetoric (laughter.) It was a failure (laughter.) He pronounced sacred rhetoric at that time to be a sacred sham (renewed laughter.) There was no sacred method of determining an angle in Trigonometry, and he was aware of no sacred mode of analysing a Hebrew verb, or of any heresy lurking in the middle voice of a Greek verb. He besought the house so far as it could influence the education of the country, to have it untrammelled, to leave it to walk alone without ligatures or swaddling clothes in the interest of cunning clerics, who cared but little for the elevation of the human mind if they could succeed in their purpose. In his country 2800 a year would produce Greek scholars *ad libitum* (laughter.) In this island were the sinews of war, the sinews of learning, the sinews of great establishments, but unless science could act on its own honest inquiries, unless psychology could be based upon the philosophical truths that regulate the phenomena of the human mind, unless Christianity would live by its own inherent power, Europe would struggle in vain to shore it up."

THE INFALLIBLE BOOK.

THE Rev. Samuel Hebdict delivered a sermon last month, at the Collins Street Independent Church, taking his text from the 1st Epistle to St. John. The following is from a brief notice of it which appeared in the *Age*:

"During the delivery of the sermon Mr. Hebdict read verses six and eight of the chapter from which he had quoted his text.

'You will observe,' he said, 'that I have omitted verse seven.' You will hardly be startled at my doing so, for it is now generally acknowledged that it is spurious.' The words of the seventh verse are: 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' The fact thus mentioned had long been known to scholars, but at the present time the British and Foreign Bible Society print and publish the verse without note or comment, and it goes forth to the unlettered public as part of a divinely inspired work."

MONK FUND.

BALANCE SHEET:

	Cr.	£.	s.	d.
Amount previously acknowledged	...	14	15	0
Subscription, H. F.	...	0	5	0
		£15	0	0
1880.	Dr.			
July 22. Remitted to Dr. M.	...	10	0	0
Sept. 29. Do	...	5	10	0
Expenses, Drafts, & Postage	...	0	9	0
Exchange Cheques	...	0	1	0
		£15	0	0

TWO BUBBLES IN ONE.

THE whole world, or rather the little pebble of a world called the earth, being only a huge kind of a bubble itself, it is not surprising that the clay-bubble man, since it was first inflated in the Garden of Eden through its nostrils by the breath of another omnipotent man, the anthropomorphic bubble of apotheosized humanity, should have shown so great an attachment to bubbles as he has evidently manifested in all ages of his solemn history, which is truly a divine comedy in the most tragical sense of the Dantesque phrase. This divinely inflated bubble of humanity after having burst the Original Sin bubble, with its corresponding Atonement bubble, which has lately appeared so nicely split up into five sub- (not soap-) bubbles in the waters of the *Victorian Review*—after having tapped the Noah-thies Deluge and Babylonian architecture bubbles—after having brought about the collapse of the Mount Sinai and its twin-mountain, the Mount Calvary bubble—after having floated down the long ages on numerous bubbles manufactured in Jerusalem, Alexandria, Rome, Byzantium, and a host of other places, the names of which, with their respective longitudes and latitudes, the curious reader may look up for himself in Johnson's *Atlas* or any civilised history of civilisation; I say, after the light bubble, man, had steered its airy, full-bottomed craft safely through all these shoals, sand banks, rocks, reefs, whirlpools, waterspouts, maelstroms, hurricanes, monsoons, and tidal waves, and had actually passed the dangerous monsters of Scylla and Charybdis, and the many sweet-voiced syrens of the sea of life down to the year 1718, it was destined to come to grief and lose a deal of its airy elasticity, healthy buoyancy, and self-sustaining rotundity by being brought in contact one foggy morning, on the same perfidious coast of Albion on which the Spanish Armada bubble was wrecked, with the Inoculation bubble—a bubble painted by the Turks in Constantinople, and taken in tow and brought to the shores of England by that daring sailor and syren, Lady Mary Wortley Montague—the right honorable lady who, as her tombstone in Lichfield so truly remarks, "happily introduced from Turkey into this country the salutary art of inoculating the smallpox. Convinced of its efficacy (so at least says the lifeless stone) she tried it with success on her own children (which was very kind indeed), and then recommended the practice of it to her fellow-citizens. Thus by her example and advice, we have softened the virulence and escaped the danger of this malignant disease. To perpetuate (so proceeds the hard stone in its still harder irony) the memory of such benevolence, and to express her gratitude for the benefit she herself received from this alleviating art, this monument is inscribed by Henrietta, relict of Theodore William Inge, Esq., and daughter of Sir John Wrottesley, Bart., in the year of our Lord MDCCLXXXIX."

In less than ten years after this inscription was engraved on the tombstone of this truly great benefactress of humanity, the Government of England saw fit to give the spirit of this epitaph the lie direct, by enacting laws to do away with this highly questionable benefit to smallpoxed humanity. What lessons do not some tombstones teach us; what lessons would they not con-

vey to us if we were only prepared to receive them! But, alas! we are not; otherwise a foolishly grateful world would not have endowed Dr. Jenner, and erected a statue to his memory within so easy a reach of time, and still so to speak in the face of the fatal stone sacred to the memory of one of the most self-deluded, self-sufficient, obstinate women England ever knew—the Right Honorable LADY MARY WORTLEY MONTAGUE.

(Chiltern, Oct. 16th, 1880.

(To be continued.)

THE "GIFT OF HEALING."

MR. G. M. STEPHEN'S public exercise of it.

During the past month a considerable sensation has been caused in this city by the public manifestation of the gift of healing through the person of Mr. G. Milner Stephen, who by breathings and laying on of hands, has paralleled the so-called miracles of apostolic times. Mr. Stephen arrived in Melbourne on the 10th inst., engaging rooms at 172 Collins Street, and, his reputation having preceded him, was quickly interviewed by a number of sufferers and representatives of the Press. From a report which appears in the *Age* of the 16th, it is evident that his earliest attempts here were attended with beneficial results, but Mr. Stephen having announced his intention to operate upon the poor gratuitously in a public hall on Wednesday afternoon, we reserved ourselves for the occasion, as being the most favourable for observing the effects in varied cases. Accordingly on Wednesday the 13th., we proceeded—shortly before the time announced for opening—to the Temperance Hall, the broad entrance to which, presented a curious sight, the seats on both sides being filled with rows of the halt, lame and blind. Two sick children lay in baskets whilst a mother held another in her arms. Crowds of persons anxious to get a sight of the proceedings thronged the door, and when the inner one was opened crowded into the room.

Before commencing operations Mr. Stephen requested those present to give him a clear space before the platform, as the close proximity of the spectators interfered with the forces through which he operated; some effort was made to comply, but such was the eagerness of patients to be operated upon, and others to witness the operations, that immediately Mr. Stephen began, the crowd pressed so closely upon him as to seriously impede his actions, and render his first attempts futile, to obviate this he retired with one patient to the further end of the room, and treated him successfully. This created a diversion and by the efforts of one or two friends the people were kept back sufficiently to allow room for the operations. About thirty cases were treated with the following results:—

Man suffering from sciatica for three years.—slightly relieved.

Woman, (name Valentine) rheumatics, pain and stiffness in joints.—much relieved.

Child, paralysis, (Mr. Stephen stated, that this case would take an hour to treat, he operated for a short time on the child, and directed it to be brought again.)

Man, paralysis.—no perceptible effect.

Man, rheumatism in head and spine, arm stiff,—pain relieved and the man enabled to lift both hands to the crown of his head, which he had not been able to do for many months.

Girl, eyes very painful, nearly blind,—pain relieved.

Man, pain in head and stomach,—no perceptible result.

Man, (J. Bemer) cancer in tongue, paralysis, pains all through the body. This man was a miserable object with body and legs bent, moaning with pain, and scarcely able to move on crutches. In about five minutes the pains were removed, the limbs considerably straightened, and he was able to walk the platform without crutches. He went away blessing God.

Elderly man, neuralgic pains in neck and head,—slightly relieved

Man, pains in back, (21 years)—pains taken away

Man, pains in back, rheumatics in legs.—cured.

Man, weakness, in spine pain in lower part of back and hips,—pain removed.

Man, blind, optic nerves paralyzed. Saw objects pointed at gas bracket and to a window, said there was "no mistake about it."

Man, injury to spine, (3 years)—relieved.

Woman, pain in back, kidneys and liver,—relieved.

Man, paralysis in spine, (5 years, very bad,)—no perceptible effect.

Man, bent nearly double with rheumatism, neck and arms stiff and painful. Pains relieved and enabled to lift hands over his head.

Woman, paralyzed arm, stiff knee.—relieved.

Husband of above, pains in shoulders,—cured without touch.

Man, sciatica, (6 months)—relieved.

Man, rheumatism in feet and left hand (18 months)—relieved

Mrs. Fetherston, rheumatism in legs,—much relieved.

Boy, weak chest, &c.—felt better.

Woman, rheumatism in temple, blind in one eye (20 years)—pain removed, could see a little with blind eye.

Man, accident to spine, 10 years, no strength since, rheumatics in left shoulder.—could stand more upright.

Lady sitting near stated she was under medical treatment for deafness without any good result, but since she had been sitting there the hearing had begun to return.

Miss Kingston, deaf from scarlet fever since infancy,—no perceptible result.

Young woman, general debility, weak lungs,—much better.

Blind girl, 11 years pronounced incurable by Doctors,—no perceptible effect.

Woman, deaf, pain back of head,—slightly relieved.

Mr. Stephen was equally successful on the following Wednesday, the majority of those who presented themselves being either cured or relieved.

THE ATTITUDE OF THE CHURCH TOWARDS SPIRITUALISM.

(By J. TYERMAN.)

(Continued from page 1881.)

THAT Spiritualism is destined to conquer all opposition and compel the universal recognition of its fundamental claims, there can be no doubt in the minds of those who are thoroughly acquainted with it. The reason of this is obvious. Unlike most other controverted systems that challenge public attention, it is based on *present facts*, which our ordinary senses can cognise, and which are capable of verification by independent investigators in all parts of the world. As already pointed out, the pooh pooh period is passed; the cry of unmixed imposture has died away; the reality of most, if not all of its phenomena is generally admitted in well informed circles; the spiritual origin of, at least, some of its manifestations, is being gradually conceded; the theory of Satanic agency, held by those who have been compelled to admit a supermundane source of certain events, is yielding to the force of irrefragable evidence to the contrary; and the fact that human spirits of all classes are engaged in the movement is commanding the assent of rapidly increasing numbers of inquirers. These are positions which cannot be successfully assailed.

A considerable number of representatives of Orthodoxy now admit this much, as before shown. The attitude of the Church generally has already considerably changed, and it will be inevitably constrained before long to acknowledge all that its pioneer truth-seekers have proved in connection with this subject. And when the fundamental facts of Spiritualism are universally accepted, what position will the Church take in relation to its teachings? Of course Spiritualism has its distinctive teachings, which are as generally accepted by its avowed disciples as its facts. It is not merely a system of dry phenomenal occurrences, which have for their object the demonstration of the soul's existence and immortality. If it were only this it would be of vast importance, and well worthy of the attention of all mankind. But upon its phenomena, as upon a solid and indestructible foundation, a system of teachings has been gradually built up,

and these challenge the investigation of all who accept its basic facts. Are those teachings in harmony with the doctrines of the Christian Church? If not, what will it do with them? What influence will they be likely to exert upon its theological dogmas, and religious practices?

It seems to me that at least four suppositions may be entertained on this subject, one of which it may be confidently believed will be realised in the future. Which of the four is most likely to come to pass, will be briefly indicated before I close. First,—the Church may either quietly ignore, or positively deny, those spiritual teachings which clash with its own beliefs. Or, secondly, it may succumb to them, and give place to a new order of things. Or, thirdly, it may try to reconcile them with its own doctrine, and thus absorb Spiritualism, and render it subservient to its own sectarian purposes. Or, fourthly, it may gradually admit them, modify, or abandon such of its present tenets as conflict with them, and thus become so changed in its principles, spirit, and object, as to be in reality, if not in name, a new Church. At present I can only notice these alternatives in the briefest possible manner.

In the first place, will the Church *ignore* or *deny* the teachings of Spiritualism? It may affect to *ignore* them for a time as beneath its attention, and indulge the pleasing delusion that it is free from their disturbing influence, but it cannot persist in this conduct long. Having been compelled by the logic of overwhelming testimony to accept its main facts, it will be compelled by the same means to confront and grapple with its teachings. There has already grown up in connection with it a literature of no mean proportions or insignificant character, and it is being constantly added to, both in bulk and quality. Part of this literature professedly emanates from spirits, the rest of course being the product of mortals. A considerable portion of it is necessarily a record of experiments, and deals with the phenomenal aspects of the movement; while other portions set forth its teachings, which embrace a wide range of subjects, upon most of which it throws a new light. With the character of those teachings I have nothing to do just now. They have been adopted by a large number of people outside the pale of orthodoxy; and not a few within its pale have also examined and received them. They have thus already exerted a powerful influence in certain departments of current thought, belief, and practice. It will therefore be impossible for the Church as a whole to ignore them very long. Comfortably settled as it is in time honoured beliefs and customs, we can understand its unwillingness to have its even course interfered with, and its disposition, and even determination, to shut its eyes and close its ears against unwelcome sights and sounds as long as may be; but it will be forced in spite of itself to turn its serious attention in this direction. It will discover that it is neither wise, safe, nor possible to coolly and contemptuously ignore a system of teaching which—whether true or false—has won the assent of many of the best minds of the age, and even invaded at several points its own exclusive and carefully guarded domains.

And when it is unable any longer to ignore the subject, but must face and deal with it, will it take high ground, and peremptorily *deny* those parts of its teachings which clash with its dogmas? It may, and probably will adopt this attitude for a time, but it cannot consistently and permanently maintain it. When the Church was supreme in the world it could play this *role* with tolerable ease and safety when a special occasion arose, and its interests required it to do so. It could take a haughty stand, wrap its robes of selfsufficiency tightly round it, stamp its authoritative foot with vehemence, and dogmatically deny any new views which it could not endorse. Those were its palmy days. Its imperious dictum for or against a thing was generally acquiesced in. Its approval of a system was a good guarantee of its popular acceptance; while its condemnation was sufficient to either nip the thing in the bud, or subject it to a bitter struggle for existence. But the times have changed. The autocratic power it once wielded has been wrested from it. Its mere admission or rejection of a thing does not determine its real merits, and carries little weight in

the estimation of many. In this age of unparalleled mental activity it has enough to do to hold its ground, and keep abreast of the times. Instead of being obeyed without question, and blindly followed in any position it may take up, reasons are demanded for its belief or disbeliefs of certain matters; and it finds itself bound in its own interests to furnish the world with those reasons, and does so with the full knowledge that they will be closely criticised, and will only be accepted in proportion as their validity is established. Holding as it still does certain ancient views respecting the Bible it is to be expected that it will for some time deny those parts of Spiritualistic teaching which do not harmonize with that book, and with the creeds and dogmas professedly based upon it; and their disagreement with its views will appear to itself a sufficient reason for denial and condemnation. But its mere denial for that reason alone will not influence free and independent minds. It will be forced in the end to look at those teachings on their own merits, and to examine and give due consideration to the ground on which they rest. As it finds, which it will assuredly do, ever increasing numbers of those who have hitherto professed its own faith embracing and openly avowing the teachings of the new dispensation, captivated by their beauty and convinced by their reasonableness, it will feel it to be as unwise to simply deny them as it will have become impossible to entirely ignore them. Circumstances which it cannot control will thus press on its attention a subject which it at first despised, and induce and investigation of its claims. The day of scornful rejection without a hearing will be closed, and the question whether all its doctrines are as true and important as it has hitherto believed, and whether many disembodied intelligences, without ascribing infallibility to them, are not better authorities at least on some things than itself, will have to be fairly met. What is likely to be the general result of a more intimate acquaintance with, and due consideration of the subject will be pointed out further on.

In the second place, will the Christian Church *succumb* to the teachings and influence of Spiritualism, and disappear before a new order of religious thought, sentiment and practice that is being developed in the world? If it can neither ignore nor deny this movement for any lengthened period, as I have ventured the opinion it cannot do, what is most likely to be the effect of it upon its creeds and conduct, its existence and character? A good many Liberals of the secular type believe that the Church is doomed to utter destruction by the action of Liberal principles, and that before long it will be overthrown and numbered with the things that were. Its rapid decay and final extinction is a foregone conclusion, and forms a theme of frequent exultation. And no doubt if its continued existence depended on their pleasure or power its collapse would speedily be effected. A few Spiritualists share the same sanguine expectations. This is more especially the case with young converts. The new system is so beautiful and good that they wish everybody to enjoy it; they wonder why others do not see it as they do; a laudable zeal to make it known kindles within them; the spirit of prophecy broods over them, and they predict mighty revolutions in the religious world, a general revolt against orthodox Christianity, and its final disappearance from the face of the earth. But deeper reflection and wider experience generally modify their views and expectations. However intensely they may desire a radical and sweeping change, they perceive that its sudden realisation is impossible. I am as thorough a Free-thinker as most of those who are known by that name, and have as strong a wish as they to see more rational views on religious questions supplant those popularly taught; but I do not expect a sudden and universal abandonment of the orthodox faith. Such a change could not in the nature of things take place. No doubt a considerable number will every year detach themselves from the Church, as the new light reveals to them the falsity of many of its dogmas. But when we reflect on its hundreds of thousands of salaried advocates, who employ their talents and influence to maintain, and if possible extend the popular faith; on its many and costly buildings consecrated to its interests; on its hosts of Sunday schools, in which so many tender

minds are being impressed with its teachings and biased in its favor; and on its vast and varied agencies for its defence and propagation—the folly of expecting the speedy destruction of such an institution becomes very manifest. And even changes in it tending to liberalize its teachings, and render it more tolerant in spirit, and progressive in policy, will not be effected so rapidly as could be wished. But of this we may feel sure, it cannot wholly resist the influence of liberal principles—they have already penetrated it at several points, and they will gradually and surely produce changes in the direction we desire to see them effected. To remain stationary when everything around it is moving on will be found to be impossible. There are already signs of progress, and these will multiply as time rolls on.

(To be continued.)

RATIONAL SPIRITUALISM.

A COMMUNICATION TO A SYDNEY CIRCLE.

BELIEVERS in Modern Spiritualism have a very difficult and dangerous duty to perform in spreading the knowledge of the wonderful fact of Spirit Communion. It is not sufficient to convince unbelievers of the truth; they should also warn them of the dangers which beset the path of the enquirer. It would lead to anarchy and chaos if the ignorant mass were to throw off their allegiance to their various churches, and seek knowledge for themselves. We all know what mob-rule is; how much worse would it be if unprincipled men had the power of leaguering themselves with spirits of a similar nature from the other world. Those who wish to try experiments in Chemistry are very careful as to the quality of the ingredients they use, and also as to the result of their experiment; yet a great many accidents occur. How much more careful should those be who are seeking information which will affect their well-being in eternity? I would not wish to prevent anyone from giving information to an anxious enquirer; but to do so without explaining the awful responsibility which rests on a medium, or circle, would be like placing a loaded gun in the hands of a child. The theory which is held by many Spiritualists, that you must pull down all faiths and creeds before you can build up a belief in the truth, is a mistake, which is easily proved by referring to history. You will see there that all progress in general civilisation has been gradual; and when men have wished to compass too great a change at one stroke, they have invariably caused such horrors as were produced by the Great French Revolution. Our greatest efforts should be directed towards showing a good example to those of our loving Christian neighbours, who show their regard for their great Master's precepts by lying, cheating, and fighting all the week, and praying to escape the just consequence of their misdeeds on Sunday. Spiritualism, unlike other faiths, is not intended to be put on like a garment once a week, but should be with us and influence our conduct always. If you give your attention to the subject you will see how wonderfully God has ordained that men, living in different countries, at different periods of the world's history, should be endowed with qualities suitable to that age and country in which they live. Of what use would it be to instruct a savage in the art of painting, or sculpture, without placing him in a position where he can make some use of his skill. Teach all men to read and write, and do their duty to their fellow men, and then they will be competent to judge for themselves on subjects of such importance. Investigations into the phenomena of Spiritualism should be conducted on one principle—to receive advice and rules for our guidance while traversing the earth plane, and to gain what knowledge we may be permitted to attain of the future life. Information of this character obtained by men who pray earnestly to God to direct their efforts and send good spirits to instruct them, would be of immense value to the recipients. But if people only sit in circle for their amusement, or to indulge their curiosity with the various physical phenomena, they will do themselves more harm than good, and justly cause those who are ignorant of the subject to laugh at and despise them.

If you want your friends to believe, you should go them to attend lectures and read some of the best messages from spirit-land. When you have shown them that there is something worthy of their attention in the subject, then prove the truth of your assertions by means of the lower phenomena. Any sensible Spiritualist who is convinced of the truth of his belief, ought to be disgusted with the frivolity and humbug which is carried on in most circles. To sit night after night and see weak-minded media controlled by spirits of a still lower intellectual type into committing the most outrageous absurdities, cannot surely lead to any important results. Of course those whose peculiar organisations are especially fitted for physical phenomena, are doing a service to the cause; but Spiritualists should remember that when they have succeeded in proving the fact of spirit communion, they have only taken the first step on the ladder of progress. All this is well known to those who have studied the subject, but they do not like to discourage investigators by informing them of the utter uselessness of the trash which is communicated through undeveloped media at what may be called physical phenomenal circles. What you seem to require most in Sydney are circles formed of believers who are thoroughly earnest in their search after knowledge. Let them seek information through clairvoyance, clair-audience, and trance-speaking and writing; and if they wish for some more amusing phenomena to vary the proceedings, they can, with the necessary media, hear beautiful music, or have equally beautiful drawings executed for them by spirit artists.

This short address is necessarily incomplete and full of faults, by being given impressively through an undeveloped medium; but that it may in a small way do good, is the earnest wish and prayer of both Guide and Medium.

Sydney.

THE STATE OF THE LAW OF ENGLAND AS IT AFFECTS PUBLIC MEDIUMS.

(Concluded.)

IV. THE ACT OF GEORGE II.

IV.—One more engine for stamping out the medium remains to be noticed. There is an Act (9 Geo. II., c. 5) which, after repealing one of the old witchcraft enactments, provides that "any person who shall pretend to exercise or use any kind of witchcraft, sorcery, enchantments, or conjuration, or undertake to tell fortunes, or pretend by his or her skill or knowledge in any occult or crafty science, to discover in what manner any goods or chattels, supposed to have been stolen or lost, may be found . . . shall for every such offence suffer imprisonment for the space for one whole year, without bail."

He is further to stand in the pillory, and find sureties for good behaviour. The pillory is abolished, but the rest remains in force. To put the matter plainly, every medium, every time he sits for spiritual manifestations, if this Act were made, as doubtless it would be, to apply to him, is liable to a year's imprisonment for each act of his mediumship.

THE MEDIUM IS THE SCAPEGOAT.

You will not fail to observe that it is the medium who in all cases is the scapegoat. He is the "elusive wild beast" of Professor Lankester. Mr. Campbell, in a paper recently published in the *Spiritualist*, described him in language singularly inapplicable to the great majority of mediums, and entirely erroneous, save in certain cases where our own ignorance, folly, and sin have produced the causes now sought to be visited on the head of the unfortunate scapegoat.

DR. PURDON ON MEDIUMS.

And yet again in the *Spiritualist* of May 14th, we have Dr. J. E. Purdon making some most extraordinary statements about mediums. "Mediumship is a misfortune," and the medium a "hysterogouty person" by no means to be trusted, "being 'unquestionably a person of inferior development' as respects the highest part of

his nature. "It is quite certain that if mediumship becomes more general, the moral tone of its professors remaining as it is, the mediums would be stamped out by the rest of mankind in self-defence." Finally, the medium "must be content to take his place somewhere between the common notion of an angel" and that of a devil. Well, I suppose we must all do that. Even Dr. Purdon himself would hardly claim, I presume, to be quite an angel, at least now; and he would not like to be called a devil, though he would apparently place mediums somewhere in the neighbourhood of the spiritual Torrid Zone. But what a farrago of unscientific generalisation to come from a man who claims to be scientifically educated, in a paper the object of which seems to be, so far as it is intelligible in its involved language, to make a scientific study of some of the phenomena of Spiritualism. Does Dr. Purdon know that these hystero-gouty, morally undeveloped or depraved persons whom the rest of the world is to stamp out in self-defence are numbered by scores and hundreds among all ranks of society? He would seem to have generalised from a few, a very few cases that have come under his knowledge, and to have applied his hasty theories, drawn from observation of a few specimens, to a whole class. A truly scientific method! "The moral to be drawn from this [veracious statement of the case] is that mediums' words and sayings and so-called teachings should be judged on their merits." Most assuredly, it is for that we contend. But neither magistrate nor Dr. Purdon judges either them or anything relating to them "on their merits," and I take leave to say that their words and sayings would, if so treated, in a very great number of cases fare better than Dr. Purdon's illogical and unscientific diatribe.

VICTIMS OF MEDIUMSHIP.

But, it may be said, in a certain sense and to a certain extent, the allegations are true. Yes, there are mediums who are, I believe, the victims of their mediumship: physically weakened, it may even be morally paralysed by its injudicious exercise. But it is not they who are to blame so much as ourselves, and our foolish methods of investigation. I do believe that a long course of public mediumship in promiscuous circles, where no care is exercised in the admission of suitable sitters, is very prejudicial to the medium. He is, as I have frequently said, the wash-pot into which go the psychic influences and mental conditions of the whole circle. He is amenable to every dominant influence, and it is small wonder that a long continued course of absorption of the blended auras of the multitude, heterogeneous, inharmonious, physically, psychically, and perhaps morally vitiated, who resort to him, should leave him in a deteriorated state. But do not blame him for that; blame the general folly, and instead of stamping out, reform the methods under which you use his powers.

I cannot peruse words such as those on which I have dwelt without a feeling of great regret that they should have been written, and with a sensation of indignation at the wrong done by them to a much abused and maligned body of persons who are, to a very great extent, to be pitied rather than blamed. What with the persecutions of the law, the ignorance of the general public, and such ill-advised statements as these, the lines of the medium have by no means fallen in pleasant places.

REFORM OF THE LAW.

I have now set before you such a popular statement respecting the condition of the law as will, I hope, make clear what the medium has to fear. The Memorial which the British National Association of Spiritualists has drawn up sets forth in clear and precise language what is complained of and what is desired. I have but little hope that official routine can so be done away with as to obtain any prompt measures of relief. But I shall be much disappointed if the statesman now at the head of affairs, whose open mind is more ready to entertain such matters than most of those who govern us, does not see that the state of the law is a scandal and a shame. If he does I have no doubt whatever that he will lay his axe at its root, and hew down the abuse. At any rate I look to the information of public

opinion, to the dissipation of prejudice, and to the dissemination of truth, as the most potent engines that we can use. And this Memorial will at least let men know what we complain of, what we want, and the facts on which we rest. Men know too much already to swallow the crude generalisations that ignorance puts forth, or to acquiesce in the stamping out process so airily suggested. If we must wait, we can afford to do so; for time is long, and the world moves on and away from the tactics of persecution. But we will wait no longer than we must, and spare no effort to undo an injury and a wrong, of which English justice should be thoroughly ashamed.

PERSECUTION IS A BLUNDER.

For these tactics are those of persecution, however skillfully those who resort to them may veil that fact. They, or something like them, have been the Egyptian midwives who have sought to strangle the man-child of New Truth whenever he has been born into this purblind world; and they have consistently failed, for it has invariably "multiplied and waxed very mightily," as the Hebrew children did. They tried it when, in days long gone by, they visited the penalties of the accursed Inquisition on Galileo. They have tried it whenever and wherever orthodox belief, whether scientific or theological, has been assailed. They visited it on Elliotson for his belief in Mesmerism, and they tried it on geology when it contradicted the myths of Genesis. They have howled round Darwin, and they will continue to give forth inarticulate remonstrance against any infringement of what they regard as their patent for a monopoly of Truth. And what is the result? Galileo's Truth is unquestioned now; these same smiling persecutors of mediums will tell you that Mesmerism is one of the explanations of the Spiritualism they denounce; Geology has triumphed over Genesis; and Darwin is enthroned secure on the pedestal of science, while Huxley at the Royal Institution offers incense as attendant High Priest.

The old story repeats itself. Spiritualism will take care of itself. If it be true—that is the real point, and we know that it is a great, an eternal verity—it too will "multiply and wax very mightily," and will in the end prevail.

MR. CHAS. BRADLAUGH.

THE *Northern Whig* thus describes Mr. Bradlaugh:—

"Mr. Charles Bradlaugh, attorney's clerk, dragon, agitator, Republican, Secularist, Malthusian, journalist, and lecturer, is also a remarkable man—one of those men whom you could not meet in the street without turning round to look after. With a splendidly built body, massive head, and well-cut face, he is in every way fitted for the career he has chosen and led for thirty years. One thing must be said of him: whatever his speculative opinions on religious and social subjects, he has been before the public constantly for half a generation, and in all the fierce attacks made upon him I have never heard a single charge made against his private character. This is something to say when we recollect what manner of men some of our would-be demagogues have been and are. Anyone who has seen him in Hyde Park haranguing a multitude that could only be numbered by the ten thousand, is not likely to forget him. With his trumpet-like voice and perfect gesture, he can sway them at will, and yet a mob of his gathering has never done an illegal act, while they have swept away many grievances. Mr. Bradlaugh is, beyond all comparison, the most powerful platform speaker in England; it remains to be seen what he can do in a house that has tamed and broken so many wild spirits."

THE *Grafton Argus* speaking of Mr. Tyerman's recent lectures there says:—

"As an orator Mr. Tyerman is quite equal if not superior to any lecturer we have yet heard in Grafton, and throughout his address rivetted the attention of the listeners. The audience frequently applauded the lecturer."

THE ORPHIC CIRCLE.

WITH us the phenomena continue to increase, although only gradually yet surely. Hands freely and very frequently touch us; and these little marks of friendship are not so hastily made as hitherto, but now remain and linger with us. Nita, a short time ago, had both her ankles seized at the same time, and separately held for about a minute. Here there must have been two hands materialised, for she distinctly felt the fingers and explained the phenomenon to us whilst they thus held her. At another time she had a powerful and large hand placed upon her shoulder, and allowed to rest there for some time. We indistinctly saw the outline of a human form standing between her and "Friend," who sat next. At the same instant that the hand was taken off her shoulder, he felt it placed upon his. It was no doubt the other hand, because the figure still seemed to be in the same position. This "form" has been seen on several occasions standing between these two. Singing sometimes accompanies us. Once we heard a voice very clearly and frequently joining in with us, and upon asking if it were a spirit-voice that we all heard, the reply was,—"many." I requested that they would try to take off my spectacles. "Yes, sing," was the reply. During the singing I felt a thumb and finger placed upon my nose—in fact, held me by the nose for some seconds. Then fingers raised my glasses, first on one side and then the other; but with this so far successful attempt they desisted. A beautiful perfume was then passed round the table and completely thrust under my nose; it felt to me like a tuft of cotton-wool saturated with some sweet scent. At one time a chair was almost pulled away from under the sitter; a full length arm was placed in a lady's lap—this has been done several times; a vase was audibly moved on the mantle shelf; a hand covered in drapery stroked our faces; a voice accompanied our singing, which sounded exactly like a pair of "clappers," and quite as loud; Bennett when yawning, felt a finger gently but firmly placed under his chin—this greatly amused him, and whilst explaining his sensations to us, and his head inclined towards me, his whisker (the farther one from me) was pulled, by way of drawing him into his right position again. Such is the kind of some of the phenomena we have been obtaining during the last six months. Of course we still get a great deal of that which has already been described—such as table-rising and so on. It was only the other night that we were requested to close by singing the National Anthem four times. During the first singing the table rocked in a very violent manner, but keeping time to the tune notwithstanding. At the second singing it repeated the same performance, but as gently and softly as possible. At the third singing it rose clear into the air, and remained suspended during the whole time, and yet keeping time to the tune by rocking movements, the whole of which were performed in the air at least eighteen inches and sometimes two feet off the ground. At the close of the verse it came to the floor and quietly beat time to the last singing. This must have required great physical power, and the manner in which so heavy a table is made to dance and remain in the air whilst doing so, convinces us that we have, through perseverance and harmony, attained to a power of mediumship—varied in phase as it is possible—of which the Orphic Circle may well feel proud. R. H. W.

THE *Victorian Review* for October contains an article on Spiritualism, contributed by Vincent Cavendish of New Zealand, that is well worthy the perusal of the sceptical, both within and without the pale of the churches. The writer, an investigator with twelve years' experience, presents the gist of the evidences he has received of spirit communion, perceiving in it a solution of the myths of antiquity and the difficulties of Holy Writ. He disclaims a desire to make converts, his object being to suggest enquiry into a subject which presents itself to his mind as of the highest value to humanity, and "vindicting in a remarkable manner the absolute justice, as well as the sublime goodness, tender mercy, and infinite love of Almighty God."

MATERIALISATION.

WE extract the following from an account of one of Mrs. Esperance's wonderful sances (written by an M.D.), which appears in the *Medium* of June 4th last.

"One evening after 'Yolande' had been with us for half-an-hour, interestedly examining a concertina, trying to discover where the music came from, and the 'French Lady' had paid us a visit, there was a short pause for five or ten minutes. At the expiration of that time the curtains opened, and a young man, with both whisker and moustache, tall, and dressed in dark clerical garments, appeared. No sooner had he made his appearance than a lady sitting in the circle started toward him, exclaiming, 'My son! my son!' He threw his arms around her, and kissed her affectionately. What more passed I cannot tell, for the lady's figure prevented me seeing that of the young man. There was another pause of perhaps two minutes, when a tall, stout, bearded and moustached man stood before us. Another lady went up to him, embraced and kissed him; a gentleman shook hands with him, and in a voice broken with emotion, exclaimed, 'Thank God for this, Biltcliff.' Another interval of a minute, when the curtains opened, and a young sailor lad, in dark clothes, bright buttons, gold band on his cap, white shirt-breast, and light curly hair, stood before us, and was kissed and embraced by a lady, who in trembling tones exclaimed, 'Oh, my boy!'

"All this time I sat speechless, conscious only of a deep thankfulness that such things should be vouchsafed to us, repeating dreamily to myself the words I have heard my neighbour use: 'Thank God for this; thank God for this!' I had scarcely noticed the withdrawal of the young sailor till I was startled not a little by the rather sudden appearance of a lady in a dark dress and large white shawl, her dark, wavy hair worn banded over the temples and ears, and fastened in some way behind; she also wore what appeared to be a large glittering locket. This figure came forward with decided energetic steps to where a gentleman and lady sat, both strangers to me. This gentleman rose as the lady approached, and the two stood for several seconds clasping hands, then she bent forward and kissed him, and afterwards the young girl, then walked swiftly back to the cabinet, and disappeared. A whisper passed round the circle—'Who was that? did you know her?' The strange gentleman, who was visibly affected, replied, 'Yes, I know her; it is my wife!'

Now all these four different forms appeared, were recognised, and greeted by their friends in less than an hour, not two of them bearing the slightest resemblance to each other, much less to the medium, who spoke to us at intervals during the whole of the time; and indeed it would be absurd to suppose that the lady could transform herself into as many different forms and shapes, even were she so disposed, and had the power of passing through gauze screens and leaving them in tact.

"I read with interest 'Beta's' letter in the last issue, and agree unreservedly with 'Beta,' that the quality of phenomena must be in accordance with the vessel through which it comes. I am not intimately acquainted with Mrs. Esperance, but all I know of her is thoroughly good, generous, and unselfish; perhaps a little quick-tempered and impulsive, but generous to a fault; she goes un-daunted amongst the lowest and roughest, in the most wretched localities of dirty Newcastle and Gateshead; she helps and comforts them as a sister would; there she is the kind friend and helper; but if any rash individual, presuming upon this kindness, were to attempt any familiarity, she surprised, haughty stare that would greet him would make him feel rather small, and regret his temerity.

"Beside this peculiarity of disposition which keeps objectionable people at a distance, I consider Mrs. Esperance has exceptionally good conditions constantly surrounding her. Under the guardianship of Mr. Fidler and his worthy wife, who are all well known as thorough practical Spiritualists, working constantly for the good of the Cause, and for the alleviation of the distress among the poor little news-boys and others, what wonder that the best part of her nature is brought out and developed. I am only sorry that there are not more mediums with such advantages as Mrs. Esperance enjoys, and such guardians and protectors as she possesses. If mediums were to endeavour by their lives and actions to show the value of the Cause they represented, then Spiritualism would be ennobled, and its teachers respected. "M.D."

SPIRITUAL TELEGRAPHY.

As old correspondent and member of the New South Wales Parliament, at present on a visit to Melbourne, has furnished us with a record of experiments, conducted by himself and three friends, for the development of a new channel of communication with the spirit world by means of the ordinary terrestrial telegraph.

It appears that the idea was suggested by the peculiar sounds emitted by a table at an impromptu circle held in a telegraph office, which were recognised by an operator present as imitations of the dots and dashes of the telegraphic instrument, and by means of them the name of a deceased "operator" was spelled out. Subsequently, a "Morse" telegraphic instrument and battery were procured, and on August 17th arranged for work.

The following extracts from the minutes will give those understanding telegraphy a better idea than a narrative of the *modus operandi*."

"Had table securely fastened to floor by screws; placed an ordinary 'Morse' instrument on top; secured it by a leather strap to top of table. The key was connected with the sounder, the same as having an ordinary 'Morse' regular in circuit on a main line, with a 'Daniel' local battery on. After sitting half an hour with our new apparatus, but no result excepting a few raps indicating 'yer,' and 'no,' meeting adjourned to the following Friday, same time and place."

Friday, August 20th, 1880.

"Met pursuant to adjournment same circle, consisting of four sitters. After sitting around the table, placing our hands on it for say fifteen minutes, the key of the instrument was used. All the signals that were given were the same as used in New South Wales, Victoria, and Queensland, and were quite correct. Mr. Johnston named every letter in the alphabet, which Mr. Cane says were given through the instrument quite correct; still no direct intelligible message. Meeting, fairly satisfactory, adjourned to Tuesday."

Tuesday, 24th August, 1880.

"Met again to-night, half-past eight o'clock; same circle, same room, instrument in its usual place. Sat an hour and a half. Soon after taking our seats, say within ten minutes, the armature at the instrument commenced working, not very intelligently; the name of Edward Erskine, however, was spelled out—Mr. Cane says very correctly. There were also very strong raps or knocks given on the table. Darkness was asked for, and given, when strong manifestations ensued; spirit lights appeared near the key of the instrument; hard slaps, which all could hear, were given to three of the sitters on the head several times; Mr. Johnston was several times touched on the knee, arm, and head, also on the hand. At this time all hands of sitters were joined; a fur cap was also carried from one part of the room and put down in front of Mr. J., passing his face, and falling between his feet; also a chair, away from any of the sitters, removed and upset. Most of this time the armature at the instrument was working, making considerable noise, but not intelligent."

Between this date and September 14th, little progress was made; but on that occasion an improvement was manifest. The record says:

"Circle met to-night at half-past eight; all the members present. Within one minute after taking our seats at the table, raps and loud knocks were given; the armature at the instrument commenced to work strongly, rapidly, and well, spelling the alphabet down to the letter K quite correctly; then a sound, known as a laugh, then a short message was given—'We are sorry we could not be present the last two; then we asked if the word 'night' was meant; three loud raps were given in response. Question asked—'Would they be able to work the instrument perfectly?' Answer, 'Yes.'"

Two other fairly successful meetings were held, when the circle adjourned on account of our friend's necessary absence from it. The sittings will be resumed shortly, and we are promised progress reports. Meantime we hope that those who have the facilities to do so will experiment in the same direction with the view of aiding the development of this important discovery.

MR. TYERMAN'S LECTURES.

MR. JOHN TYERMAN having accepted an invitation from the Victorian Association of Spiritualists, is lecturing for that body in the large Temperance Hall, and although the weather since his arrival has been somewhat unpropitious the attendance has been good. His first subject, Sunday October 17th, was, "The New Dispensation, its nature, objects and aims."

He briefly reviewed the first successful attempt to open up communication with the spirit world, and expressed his conviction that the movement had not only been initiated but sustained by that world, and showed how consistent the spiritual hypothesis was with the goodness of God. He enlarged upon the rationality of of spiritual intercourse, and showed how completely Spiritualism met the religious requirements of the times, and was a dispensation essential to supersede the moribund systems of the day, endeavouring to demonstrate to those who were ignorant of it, the sufficiency of the available evidences to justify efforts being made to prove this important subject.

His subject for Oct. 24th. was a Freethought one, viz. "Is our present advanced state of civilization due to the influence of Christianity?" Never in the past, he said, could civilization boast of the triumphs of the present century, and proved this by reference to many evidences of the rapid advance of civilization, including our local Exhibition. Contrasted with the inferior condition of primitive man, the progress was very great, though many pagan nations prior to the Christian era were in an advanced state of civilization. The Church, however, magnified the progress made by disparaging the civilization of the then heathen world, and attributing all progress to the influence of Christianity. The Lecturer showed that the Golden Rule and other moral precepts were taught in Greece long before the Christian era, and enlarged upon the state of civilization, attained by that and other countries without the aid of Christianity. On the other hand he pointed out, how for at least 1000 years Christianity had only held back the car of progress, and that the general influence of the Church was to retard rather than advance civilization by restraining reason. It was the printing press and the emancipation of mankind from ecclesiastical bondage, which were the true causes of the rapid advancement of civilization during the present century.

THE MELBOURNE SPIRITUALISTIC SOCIETY.

The first Half-yearly General Meeting of the Melbourne Spiritualistic Society was held at Hanover Rooms on Tuesday evening, October 12th, for the purpose of electing Office-bearers, and to receive the Balance-sheet for the past six months.

The Income of the Society from April 9th to 30th September, amounts to £100 6s. 4d. Expenditure, £97 11s. 4d. Assets, £28 15s. Liabilities, £5.

The following is the result of the Election for Office-bearers for the ensuing six months:—President, Mr. J. Veevers; Vice-President, Mr. Milligan; Hon. Secretary, Mr. A. J. Hall; Treasurer, Mr. J. Veevers; Committee, Messrs. C. Adkins, G. Birley, J. T. Blencowe, R. S. Benson, R. J. Breden, A. Edwards, E. Elliott J. L. Lees, J. Wing, Whalley.

THE HERALD OF PROGRESS.

We are indebted to Mr. J. J. Morse for some specimen copies of the *Herald of Progress*—a new English Spiritualistic paper—the expected advent of which we alluded to in our September issue. It is a neat quarto of sixteen pages, and contains,—A lecture by Mr. C. L. V. Richmond with portrait; The Philosophy of Spirit, by Wm. Oxley, and other original matter, it is also announced that the "Historical Controls," by A.T.T.P.—a series of which were published in the *Medium* last year, will be resumed in this journal.

TRANSCENDENTAL PHYSICS.*

THE long-looked-for translation of Professor Zollner's experiments in spiritual phenomena is at length published, and a copy of it is before us. Extracts from the original German edition have been published in this paper, but the book requires to be read in its entirety to comprehend the truly scientific method adopted during the investigation by the Professor and his colleagues, who, whilst ever on the alert to secure scientific accuracy in their results, respected the conditions ascertained to be essential to the production of phenomena, and treated the medium, or psychic, with courtesy and respect. This book is dedicated by the author to Wm. Crookes, F.R.S., and the tone and substance of the dedication so excellent and instructive that we cannot forbear reproducing it with slight abbreviations:—

AUTHOR'S DEDICATION.

TO WILLIAM CROOKES, F.R.S.

WITH the feeling of sincere gratitude, and recognition of your immortal deserts in the foundation of a new science, I dedicate to you, highly honoured colleague, this Third Volume of my Scientific Treatises. By a strange conjunction our scientific endeavours have met with the same field of light, and of a new class of physical phenomena which proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world. As two solitary wanderers on high mountains joyfully greet one another at their encounter, when passing storm and clouds veil the summit to which they aspire, so I rejoice to have met you, undiminished champion, upon this new province of science. To you, also, ingratitude and scorn have been abundantly dealt out by the blind representatives of modern science, and by the multitude befooled through their erroneous teaching. May you be consoled by the consciousness that the undying splendour with which the names of Newton and a Faraday have illustrated the history of the English people, can be obscured by nothing, not even by the political decline of this great nation: even so will your name survive in the history of culture, adding a new ornament to those with which the English nation has endowed the human race. Your courage, your admirable acuteness in experiment, and your incomparable perseverance, will raise for you a memorial in the hearts of grateful posterity, as indestructible as the marble of the statues at Westminster. Accept, then, this work as a token of thanks and sympathy poured out to you from an honest German heart. If ever the ideal of a general peace on this earth shall be realised, this will assuredly be the result not of political speeches and agitations, in which human vanity always demands its tribute, but of the bond of extended knowledge and advancing information, for which we have to thank such heroes of true science as Copernicus, Galileo, Kepler, Newton, Faraday, Wilhelm Weber, and yourself.

In the first place it is necessary that the truth should be regardlessly outspoken, in order to encounter lies and tyranny, no matter under what shape they threaten to impede human progress, with energy and effect. In this sense I beg you to judge my combat against scientific and moral offences, not only in my own, but also in your country.

Every polemic, even the justest, has in it something uncourteous, like the sight of a battle or of a bloody battle-field. For hereby is man reminded impressively of the imperfections and faults of his earthly existence. And yet are gathered the noblest blossoms of the human heart, in its self-renouncing devotion of the dearest to the Fatherland, round the graves of the fallen warriors. The poetry and history of all peoples glorify these blood

saturated spots with their noblest breath, and the returning spring sees crosses woven with roses and ivy, where a year before the battle raged. So, hereafter, will this literary battle-field appear to the generation growing up. They will have understood the moral necessity of the strife, and in the morning splendour of a new epoch of human culture will have forgotten the repulsive *das Unsympathische* of my polemic.

Accept, my honoured friend, the present work as a token of the sincere esteem of the Author.

Leipzig, October 1st, 1879.

The first chapter is devoted to an explanation of the author's theory of a fourth dimension in space, which he asserts is proven by the experiments related. This subject is, however, too abstruse to enter upon in a review, but the chapter is made interesting by extracts from the works of Immanuel Kant, who, in the course of some speculations on the existence of unknown dimensions in space, admits his belief in the existence of spiritual beings, and that "in this life the soul stands in indissoluble communion with them." Similar sentiments to these are to be found in the writings of many other philosophers, but are lost sight of by the general public, and only brought to light by seekers after spiritual truth. After this preliminary disquisition the author enters into clear and concise descriptions of the various experiments performed, and most of the results are illustrated by plates, the first being the tying of knots in an endless cord, the particulars of which were given in these columns; the permanent result of this experiment, an endless cord, with four separate knots, remaining in the possession of M. Zollner to the present day.

The next experiment was a repetition of an experiment tried successfully by M. Reichenbach (some 10 years previously) with one of the most powerful sensitives, viz., the deviation of the magnetic compass. It was found that the medium could produce variations amounting to a complete revolution of the needle without contact with it, it being satisfactorily ascertained by examination and contra tests that the medium had no concealed magnet or metal on his person to account for the phenomena. Physical phenomena occurring at a distance from the medium, and direct writing under the most stringent test conditions seem to have convinced the Professor and his friends of the existence of intelligent "four dimensional" beings directing it. Writing was received on closed slates without the contact of any visible hand, and words written to the dictation of M. Zollner by the invisible intelligences. The next phenomena was the impress of a hand upon a bowl of flour placed on the floor by the Professor, whilst every human hand in the room was resting upon the surface of the table, and visible to all present. Moreover, the hand differed in size and shape from the medium's, and no signs of flour were visible on his hands. A powerful hand grasped M. Zollner's knee, leaving a floury impress upon it. This led to experiments with blackened paper, when impressions of both feet and hands were obtained, sometimes between closed slates. During some further experiments with endless cords, in which leather was substituted for hemp, a materialized hand appeared distinctly visible to all present for a space of two minutes, and as though to further impress the Professor with its tangibility, grasped with considerable force his arm. This phenomena was witnessed by his three colleagues, Professors Fechner, Weber and Scheibner. Following this a new class of phenomena were introduced, viz., the disappearance and reappearance of solid objects, commencing with a book and finishing with a table, the latter of which reappeared, descending from the ceiling, and here again, to convince them that their eyes did not deceive them, the table in its descent appealed to their sense of feeling by striking them with considerable force upon the head. The next phase of the phenomena tested by M. Zollner was the passing of matter through matter, the reality of which was conclusively proved to himself and Herr von

* Transcendental Physics, an account of Experimental Investigations from the scientific treatises of Johann Carl Frederich Zollner, Professor of Physical Astronomy at the University of Leipzig; Member of the Royal Saxon Society of Sciences, of the Royal Astronomical Society of London, the Imperial Academy of Natural Philosophers, Moscow, &c., &c. Translated from the German, with preface and appendices, by Chas. Carleton Massey, barrister-at-law. London: W. H. Harrison. 1880.

Hoffman, who assisted him in conducting the experiments. A permanent result of these experiments remains in the form of a table, upon the pillar of which are threaded two solid wooden rings, which it is impossible to remove without fracturing. Following this was the production of fire, and the lighting of candles by the invisible intelligences. We have but briefly sketched some leading instances and results of the phenomena investigated by Professor Zollner. They verify the conclusions of Professors Hare, Crookes, and others who have preceded him, and enter into new fields wherein appear manifestations discrete in themselves, yet homogeneous with the general psychic phenomena pertaining to Spiritualism. The medium through whom these results was obtained was Henry Slade, with whom (in a series of private sittings whilst that gentleman was in Melbourne) the writer witnessed duplications of most of the phenomena recorded by Professor Zollner. Since the publication of Dr. Crooke's investigations no book has appeared of such value in relation to spiritualistic phenomena, and it will necessarily take a high place amongst that class of the literature devoted to physical evidences of spiritual power.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE Annual Meeting of the above Association was held at the Temperance Hall on Thursday, September 30th; Mr. John Ross, the retiring President, in the chair.

After the confirmation of the minutes of previous meetings, the Secretary read the Annual Report of the Committee, which for want of space we are compelled to hold over until next number.

The nomination for Officers and Committee being read, the following were elected for the ensuing twelve months:—President, S. G. Watson, Esq.; Vice-Presidents, John Ross, Esq., Alfred Deakin, Esq., M.L.A., W. B. Bowley, Esq.; Treasurer, W. H. Terry; Secretary, A. van Alkemade; Committee, Messrs. Brotherton, Browne, Cohen, Moore, Lang, Purton, Towsey, Carson, Johnston, Cackett, Hoogklimmer, Watt; Mesdames Cassell, Andrews, and Syme.

Mr. Terry mentioned that from a letter he had just received from Professor Denton there was a probability of that able lecturer visiting here next year.

The meeting then closed.

ITEMS OF NEWS.

SIDNEY *Freethought* has succeeded in drawing out the "Opposition," the October number containing three articles opposed to Freethought and Spiritualism. Two of them are well worthy of refutation, and we shall look with interest for the next number, to see how the champions of Freethought and Spiritualism demean themselves in the contest.

FROM South African papers recently received, we find that Mr. Thomas Walker is still meeting with great success at Kimberley Diamond Fields, the local Theatre being crowded at his lectures. He is also carrying on a controversy with a Rev. Mr. Brown, and the *Diamond News* gives him two and a half columns of space for one of his letters.

In an article in last week's *Spectator* the Rev. T. James expressed his views on Spiritualism in a way that reflects but little credit upon him. He will be taken to task in our next number for his illiberality and misrepresentations.

Two new Spiritualistic papers have just started in New York and Brooklyn, viz., *The Instructive Light* and *Miller's Psychometric Circular*. The former professes to obtain most of its matter from the spirit-world through an improved "Thummim," upon which symbols and letters of light are reflected; the latter relies more upon Psychometry, and tests the communications by a mortal Psychometer (Mrs. Decker). Some remarkable materialisations of Jesse Shepard's Egyptian controls at the "Eddy's," are related in No 2 of this paper.

The *Medium* of August 20th contains a circumstantial account of new and marvellous spiritual phenomena occurring through the mediumship of Mrs. Esperance. Plants were grown and flowers produced before the eyes of the circle. Some of the flowers were tropical, and not procurable in England. The materialised spirit, Yo-laud-hi, who produces these marvels, is much admired by those who see her.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER; TOGETHER WITH WHAT A HUNDRED SPIRITS, GOOD AND EVIL, SAY OF THEIR DWELLING PLACES.

SUCH is the title of an interesting new volume of 300 pages from the pen of Dr. Peebles. It is about the size of his "Seers of the Ages," and his "Travels Around the World."

The general drift of the book may be inferred from the following lines, taken from the preface:—

Give us details—details and accurate delineations of life in the Spirit World!—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations?

Are the planetary worlds that stud the firmament inhabited? and if so, are they morally related to us, and do they psychologically affect us? What shall we be in the far-distant æons? Upon what shall we subsist, and what shall be our employments during the measureless years of eternity?

Too long, perhaps, have we listened to generalities and vague imaginations touching the so-called shadowy realm of existence whither we are hastening.

It may not be generally known that Dr. Peebles, while on his second visit to Australia, and during his tour on through Ceylon, India, Persia, and other countries peopled by the so-called "heathen," met *Fakirs, magicians, and mediums*—many of which he questioned concerning what they knew of a future existence, and the occupations of those whom we usually speak of as dead.

The twenty-one chapters constituting this volume upon "Immortality, with the Occupations and Dwelling Places of Spirits," contain some of the spiritual shavings harvested during the extensive travels of this author in our country, in Asia, South Africa, and in his own native land. He informs us that he personally knows 3000 mediums. Many of their communications, with questions and answers, together with considerable spiritual philosophy, and some metaphysical theorising, may be found in this elegantly bound volume. Here follows some selections:—

Out of nothing comes nothing, is the common rendering of *ex nihilo nihil fit*; and there cannot be a plainer axiom. But if nothing cannot evolve or produce something the equivalent of substance, then the converse is equally true, that something cannot produce or become nothing. But man is something, and more—a conscious, thinking, rational being, yearning for a future life, and therefore immortal. Logic, then, is on the side of immortality.

"Beings," says Schiller, "live only in their becoming. Nature is spirit visible. Spirit is invisible nature; and living is spirit becoming manifest as nature."

Nature often moves by seemingly inverse methods. The decay of the dead leaves proves that there is a life-force within it. Men die as they grow, by degrees. Each white hair of the aged is a dead hair. Brain-cells are consumed in the process of thought. Each muscular or mental act is coincident with disorganizing dying cells; and dying cells prophesy of the becoming, of the living form, the conscious act. But from whence the brain-cell? It is fashioned from protoplasm by that mysterious principle life, which dominates the organism. Marvellous, indeed, are these methods of nature. Vegetable and animal processes are each essential to complete the cycle of living forces. Vegetable growth is a process whereby inorganic matter is made living. The animal structure builds its tissues from this prepared material, and in its voluntary activities consumes it again—causes it to die—and so returns it to the inorganic world. So

the processes of thought involves the continual waste and death of the material vehicle. But the spiritual nature is supplied from another, a diviner fountain.

Nature is a conservative prophet. The frowning storm precludes the calm, and darkness the morning sunshine.—Resurrections are all around us. And death is but a *Joyn-the-Baptist*, crying of the coming Christ of immortality. (Chap. iii., p. 26.)

Take it to yourself; think of the last year, the last day, the last hour, the last moment, the last thought, and *that* thought annihilation! Oh, how the soul, mighty in her conscious grandeur, shrinks back from such a worse than meaningless destiny!

Forgetting God for the moment, I have to say of nature, if *she* has given us ideals never to be attained, and aspirations never to be realized, then let her be despised and hated; for nature, however potent, has no moral right to create in us deep, divine wants to live immortal, and then mock them—blast them with a resurrectionless death!

No one making pretensions to philosophical reasoning, talks nowadays of annihilation, of the transformation of substance into nothing, of the destruction of force, or of conscious life ultimately in death unconscious and eternal! The universe can know no loss. "No motion impressed by natural causes, or by human agency, is obliterated. The ripple of the ocean's surface, caused by a gentle breeze, or the still water which marks the more immediate track of a ponderous vessel gliding with scarcely expanded sails over its bosom, are equally indelible."

The most ingenious chemist, with crucible and compound blow-pipe has not been able to annihilate the minutest atom of matter. What then of the *Ego*, the I am, that thinks, wills, reasons, and aspires after the blissful glories of immortality?

The Chinese mourn in white. Egyptians in Ptolemy's time, and the emotional Greeks of two thousand years ago, had truer and clearer conceptions of death and the future life than have many plodding sectarians of this nineteenth century.

"Thou art not dead," said the Grecian poet Pórté when standing over the corpse of his friend; but "thou hast removed to a better place, to dwell in the Islands of the Blest among abundant banquets. There thou art delighted, tripping along the Elysian fields among soft flowers, and free too from every ill of the mortal life." Page 30.

Fourth sphere "Light now dawns with celestial brilliancy. The scenery is grand; the teachers are from the celestial spheres. Unity of feeling and love universally pervades this divine realm. They have vast universities. In one of these were sages from various parts of the world—America, England, France, Russia, Prussia, China, Japan, and other countries of the globe.

"The studies here were anatomical, psychological, and spiritual; also great attention was given to the laws of mesmerism, magnetism, impression and inspirational influences, that they might by influx become better understood upon earth.

"In this circle they do not seem to have fixed habitations, but when they need a covering, it is immediately improvised from the elements; they talk with each other by looks—being transparent, they see each other's thoughts; when they wish for refreshment they compound it out of the elements, and from etherialized fluids; they telegraph by thought of the spirit. The air is melodious with warbling notes of gaily-plumaged birds. These spirits visit by thought and will. They descend to the other circles and to the earth to teach. Here are children descending in groups from the celestial heavens, covered with flowers, and bearing baskets of fruit on their arms, and gather knowledge. They are very noble in stature, symmetrical in form, and pure in spirit, constantly joining together in singing, praise, and worship, and they manifest great joy and congeniality of mind.

"Each acts up to his ideal—and labor is a work of love. I see in this celestial sphere no insects or lower forms of animal life. I see multitudes of spirits coursing their way through the elements, visiting and communicating with each other in different parts of the circle, and visiting the earth and spheres and then returning. . . . The joy here is elastic." . . . Dr. Pearce, the medium. Page 75.

Q. Was the external clothing prepared for you?

A. It was, and brought to me, and put upon me when I first escaped from the physical tenement.

Q. Did this spiritual clothing correspond to the spiritual status of your spiritual life?

A. I afterwards perceived that it did, although I had no consciousness of this correspondence at the time. For six years after entering spirit life I was restless and dissatisfied, seeking far and wide for the fulfilment of the fixed notions I had in earth life. I was a rigid Presbyterian by faith. I interrogated my mother, who simply answered me, 'My son, await the growth of thy soul to perceive truth.' At length there came over me a spirit of acceptance, a feeling that I must take life as the Infinite Will and Wisdom and Love had prepared it for me. That once fully fixed in my soul, I became most thoroughly satisfied and happy. From that hour I have pressed forward in all the paths of progress as rapidly as was possible for my nature. One of the bitterest things that millions experience in spirit life is this utter failure to realize the preconceived notions that were contracted in the earthly state.

Q. Did you soon desire to return to earth and communicate

with mortals, informing them of your new surroundings and teachings?

A. Not until after my full acceptance of spirit life as I found it.

Q. Are there not spirits in that life who are really opposed to returning to earth?

A. Indeed there are. While some are indifferent, being absorbed in the pursuits that engage their minds.

Q. Have you a teacher?

A. Many of them. Each specific subject that I pursue has a teacher specially devoted to it. We have large institutions of learning, and in each institution there are a number of teachers. Teaching is usually by means of representative objects.

Q. Is thought a spirit substance?

A. It is a spirit substance in motion.

Q. What is the difference between a thought and an idea?

A. Thought is a spirit substance in motion, while an idea is the ever-enduring principle or statical form of spirit substance."

The Spirit "Gordon," through Dr. Saml. Maxwell, medium.

"Situated on a beautiful hill, Pure Love City overlooks the Valley of Wisdom and Pilgrimage Plains. Angel Lake is in the front grounds. In the distance rolls Sunshine River, falling into Angel Lake. Isis Pier stretches out into the lake, and being built of living flowers, covered with translucent down, it is as useful as beautiful. At the foot of the hill, and dividing the Valley of Wisdom into two portions, a rippling and romantic brook curls along towards the lake, and—pardon our liberties—since forming your acquaintance, and in honor of your missionary labors for the furtherance of spiritual knowledge, we now call it Peebles' Brook.

Among the leading features of our city is a massive museum Music Temple, and Poets' Dome. The museum occupies a commanding position upon the summit of a table-land promontory. It is an ancient structure, having been built, furnished and ornamented by the united efforts of Pythagoras, Socrates, Plato, Lucretius, Confucius, Jesus, Euclid, Democritus, Empedocles, Homer, Ptolemy, Pliny, Herpeton—a Greek reformer, whose works were destroyed at the burning of the Alexandrian Library—and a number of others interested in the dissemination of true science, refined literature, and religious truth. Its erection and the subsequent influence of those dwelling in or frequenting it were the causes of all the religious reformation that have dawned upon the earth for the past few centuries. The noted seer Swedenborg has a prominent position as teacher of spiritual analogy in one department of the building. We are now expecting a visit from that exalted seer of Patmos, St. John. Countless throngs will flock to see and hear his saintly words of wisdom." Page 171, from Bruno, through Thomas Walker.

An Eccentric Asiatic Spirit.

During my sojourn in southern India, on the second visit to that most interesting country, I met a Brahmin seer, who ministered in a Sivite temple, devoting a portion of Friday to the casting out of demons. He was a truly devout man, and for a Brahmin, catholic in spirit, touching the religions of other countries and other ages. He also devoted special seasons to prayers and long fasts; after which he passed into a deep interior trance, becoming the instrument of spirit control. Only a few of the tried and the worthy knew of his gift.

After a few weeks of pleasant acquaintance, he consented, being pressingly urged, to go into his unconscious trance condition, which, according to the interpreter, was equivalent to a "transient death-sleep."

He first burst into a rapturous, offered prayers, appeared tremulous, the head whirling, then spasmodic; and then becoming, so far as I could discover, utterly unconscious, he began to speak, or rather the controlling intelligence did, in a soft, musical, unknown tongue.

"Can you speak English?" I inquired.

He answered promptly in the affirmative; but added, "I prefer another language; you have an interpreter."

I then asked him many important questions, the nature of which will be readily understood by the answers.

"How long in spirit life? Time, what is it?"

"Why ask? Time should be measured by aims and holy acts performed. Why do men remain so long but children in wisdom?"

"My name, you would not know its import should I give it. In this land, where you now walk a stranger, and where I had a birth, names originally meant something; but in the west, among English-speaking people, they imply nothing of qualities or purposes. You may call me Mystic. I dwell in the infinitudes. Judge me by what I teach.

"I did not die, but swooned into another joyous mode of life. There was gladness among friends at my coming. I was fully myself at once, and oh, how delightful to breathe!" &c., &c.

We shall give a chapter relating to an interesting Australian experience, with the late Peter Sterling in our next.

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