SOCIETY FOR SPIRITUAL PROGRESS, AUCKLAND.

THE

# Harbinger of Light.

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DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM, AND THE HARMONIAL PHILOSOPHY.

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

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For some years past a metaphysical school of healers, variously denominated Christian, Mental and Spiritual Scientists, have attracted public attention in America, partly from their novel and somewhat extravagant pretensions, but more from the remarkable results occasionally achieved by them. In its inception and earlier stages, when its leaders and their apostles were filled with religious fervor, the undoubted cures effected silenced opposition and magnified the psychological influence exerted by the mental science practitioners; but the extraordinary claims made by Mrs. Eddy and other leaders of the movement, together with an increased ratio of failures to produce effects, which from the nature of their pretensions should have inevitably followed the treatment, brought the system somewhat into disrepute, and under the condemnation not only of the secular press, but of the spiritualistic journals, which as a rule are favourable to all methods of cure having a spiritual or psychological basis.

One of the most energetic, earnest, and rational of the leaders of the spiritual science party is Prof. A. J. Swarts, the editor of the "Mental Science Magazine" and President of the Spiritual Science University, which he has recently succeeded in forming. We have received from him a text book containing the fundamentals of their principles and formula, which may be summed up as follows, viz.: God is diffused spirit permeating the universe. Spirit is the universal substance, and reflects itself as thoughts and ideas even as visible worlds and objects. No absolute entity belongs to man as a spirit. Visible things were first the ideas or thoughts of God, and as ideas are real and eternal, spiritual science rejects all belief in the reality of so-called "matter." This latter seems to be the fundamental idea of the system; what is usually called the physical form is only the reflection of the spiritual idea! and disease is only "a condition of agitated or discordant mind," having no *real* existence as such. Drugs of all kinds are declared to have no other virtue than that conveyed by them from the mind of the pharmacist or physician, and the want of success of drug doctors is due principally to their belief in the existence of disease.

To our mind the most serious objection to Prof. Swarts' position is its want of harmony not only with general experience, but with that of those who have devoted much of their lives to the study of psychological subjects, and striven to view both mental and physical phenomena from their esoteric aspects. We are quite prepared to admit the universality of Spirit, permeating and animating matter in all its forms, but we contend that matter, though evanescent and changing in form, is as real as the spirit working in and through it, and that the physical body, though most powerfully susceptible to intelligently directed spiritual forces, is acted upon by the spiritual forces inherent in drugs, food, and so-called inanimate substances it either takes into its interior or comes into contact with. If a physician send a bread pill to a patient as an emetic or carthartic, and it acts as desired by him, he might reasonably infer that the quality and force were given to the bread mentally; but if he intends to send a four-grain pill of geranin as an astringent, and unknowingly uses the same quantity of podophyllin in place of it, the patient would be painfully conscious of the discrete action of the drug, notwithstanding the doctor's intention and anticipation of a totally opposite effect. It isimmaterial whether the action is on the physical or spiritual organism, the magnetic or spiritual forces belonging to the drug have produced a positive and definite effect upon the hepatic surfaces and the lower portions of the alimentary canal, which seem to be most susceptible to its action, and experience shows that the effect is measurably the same whether the patient or the pharmacist or both are conscious or unconscious of the nature of the drug administered. That this action can be intensified or modified by volition we are not prepared to dispute, neither will we affirm that drugs are absolutely essential in the treatment of disease,

but that drugs and food, water, electricity, and magnetism have qualities pertaining to and inherent in them capable of inducing harmony or discord in the human system according as they are wisely or unwisely used, and irrespective of the impulse of individual mind force, is a demonstrable fact.

The immateriality of matter is a doctrine palpably undemonstrable. Not only is matter manifest to us through mind, but clairvoyance recognises it as something more than a shadow. Dr. Swarts admits that if a limb be broken the surgeon should be first sent for to put it in place before the treatment. We fail to see how a broken bone can be more real than a cancer, a stricture, or a callosity, or why a surgeon's shadow should be necessary to adjust the fractured shadow bone before the spiritual healer can restore the equilibrium of the man whose shadow has been deranged by contact with some other shadow called matter. If the cancer, stricture, or callosity have no existence save in the mind of the sufferer, neither has the fracture, and the Professor's admission here is fatal to his thesis. From a rational and psychological standpoint, "Mind Cure," or "Spiritual Healing," is simply the higher application of magnetism to the restoration of physical and spiritual equilibrium. By the benevolent impulse and temporary exaltation of the healer, combined with the passive and receptive state of the patient, conditions are given for the influx of spiritual forces, either from individual spirits or from the universal Spirit, supplementary to that of the healer, and marvellous results not unfrequently accrue. Did the system simply stand on its merits, without the insistance of dogmas repulsive to both common and cultivated sense, it would meet with more respect and larger results, but hampered with these impedimenta it becomes an object of ridicule and contempt amongst persons who would in its simple manifestation recognise it as a blessing.

Those who have studied magnetic therapeutics know that the cures of the Christian, Spiritual or Mental scientists, have been equalled by magnetisers who did not accept in any way the formula of the schools referred to, but recognised the reality both of the physical form and of the diseases with which it was afflicted, merely believing that they were assisted in their treatment by spiritual intelligences; the Zouave Jacob, the late Dr. Newton, and Mr. G. M. Stephen, are examples. We could give some instances in our own experience of cures effected by transmitted magnetism, where the patient was ignorant of the magnetism being transmitted to them, as well as where they were cognizant of it; also where they had no faith, and yet were unmistakeably benefited by the administration of magnetized water, which the operator only believed to be charged with his superabundant magnetic vitality. Similar instances may be found in nearly all works on animal magnetism.

We are not finding fault with the system of mental healing, because we believe in essence it is good, but we want to divest it of the mysterious, metaphysical, and incomprehensible features which lessen its usefulness by destroying the confidence of rational people in its efficacy.

THE Presbyterian Assembly was in a state of consternation on the 23rd ult, and its members filled with holy horror at an announcement by the Commissioners of Railways that country excursion trains would run on Christmas Day, which on the present occasion happens to fall on a Sunday. The Rev. Mr. McVean, who moved the appointment of a committee to wait upon the commissioners and the executive with the view of preventing "what would shock Christian feeling over the whole of Victoria," said, in reference to the commissioners' announcement, that it was "one of the most surprising and one of the most startling paragraphs that had ever appeared in the press for many years back!" "It proposed to cover the whole country with travellers on the Lord's Day!" "He felt burning with indignation at the proposed action." . . . . "It was one of the greatest outrages of Christian feeling that was ever proposed in the colony." It had also been stated that Frankston and Lilydale were to be included in the suburban area, so as to enable them to run Sunday trains on those lines.

Mr. Balfour, who seconded Mr. McVean's action and motion, fully concurred with what he had said, and the Presbytery unanimously endorsed it. Steps have since been taken to arrest the action of the wicked (?) commissioners, and from Mr. Gillies' reception of the deputation it seems not improbable they will be successful in preventing the many thousands of citizens who usually spend their Christmas in the country.

It is time something was done to put a stop to this "dog in the manger" sort of business and infringement of the liberties of the people. If the Presbyterian Assembly and their followers like to go to Church or stay at home on the 25th or any other day, they are at perfect liberty to do so, and although many may think they would be better both mentally and physically receiving health and inspiration amongst the beauties of nature, than listening to dreary sermons within brick or stone walls, none will deny their right to do so, neither have they any right to interfere with those whose consciences justify them in the alternative course. It is better that Mr. McVean should continue to "burn with indignation" till the fire burns out than that this Presbyterian bigotry should be exercised to the detriment of so many thousands of probably as good and moral members of the community as the rev. gentleman himself.

We shall be told perhaps that a certain number of railway officials are compelled to work against their consciences and inclination, but we don't believe it. If an employé stated to the commissioners that he had conscientious scruples against working on the Sunday, it is not likely that he would be compelled to do so. No commissioner would have the temerity if he had the inclination either to compel him or discharge him for non-compliance with orders, and it is well known that there are abundance of the employés quite willing to do occasional Sunday work either for increase of pay or an equivalent in holidays on other days. The Presbytery's objection is purely of a (so-called) religious character, supposed to be Christian, (?) but altogether out of accord with the character and teachings of the founder of Christianity.

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SOME months since, Dr. T. L. Nicholls kindly sent us a copy of his "Twenty Years of American Life," which at the time we had not leisure to peruse. We have recently done so, however, and find it a most interesting volume, giving an excellent idea of American manners, customs—political, social, and religious, besides some graphic descriptions of persons, places, and events. Those who have not time to study American history will get a very good idea of that great country, and its go-a-head people, from this really well written volume.

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DURING the past month Mr. H. J. Browne, of this city, who has been sojourning for a while in Sydney, has delivered two lectures there on religious and spiritualistic subjects, which were well attended and favorably received. The first was given in the Protestant Hall, and the second in West's Rooms, under the auspices of the Sydney Spiritualistic Association.

## OUR FOREIGN EXCHANGES.

THE storm in the Theosophical teapot which was conjured up so unexpectedly by Mr T. Subba Row a few months ago, and which I considered as blown over lately, is not altogether layed yet, as it is made to appear from a six-page article by Navroji Dorabji Khandalvala, entitled "The Bhavagad Gita and the Microcosmic Principles," and which was published in the September number of the *Theosophist*. If T. Subba Row is as good as his word, and I have no private reason to doubt it, he will have nothing to do with the flattering challenge contained in N. D. Khandalava's strictures on his supposed ambiguous attitude taken up by him against the sevenfold classification of principles. T. S. Row has already won the battle, and unless the members of the Theosophical Society are anxious to see T. S. Row celebrating a twofold triumph over his defeated enemies, they had better leave him in the undisturbed possession and enjoyment of his position behind the ramparts of his pet Vedantic four-fold classification. Let us conclude this farcical *intermezzo* with the balm conveyed in Virgil's verse: *Una salus victis nullam sperare salutem;* for it seems to be only too true what Charles Johnston, F.T.S., writes from Dublin, dated June last:—"There seems little doubt that the evolution of *the true theosophy* (the italics are mine) is a slow and gradual process, and that before its perfection is reached, many stepping stones must be used and set aside." This is most decidedly our opinion also, and it will therefore, be necessary in future to keep unscholarly and unphilosophical dabblers in Theosophy at a respectable distance from the movement on the Horatian principle of "*Odi profanum vulgus et arceo.*"

The September number of the *Theosophist* brings also what I at first considered a critique on "Kabbala Denudata of Knorr von Rosenroth" lately so ably translated from the Latin original into English by S. L. McGregor Mathers, but as I proceeded in the perusal of the sad gibberish and jumble of an article, "The Kabbala and the Microcosm,' I found out my mistake, for nowhere was the great work performed by S. L. McGregor Mathers for English readers mentioned, and K. von Rosenroth's Latin text of the book spoken of in a manner as if it were child's play to tackle a work of which Mathers says himself in the preface, that "to launch the unprepared reader" (including the "European gentleman who can read Latin," and finds "the language of the Kabbala for the most part delightfully simple"—Montague R. Lazarus) on these abstruse quabalistical writings without some preparatory explanation of the tenets of the quabala would be simply to hopelessly bewilder him." And therefore, the translator, who is apparently also some kind of European gentleman who can read Latin," has deemed it highly advisable to write an elaborate and most able introduction of forty-two pages for the benefit of his ordinary readers, of course not for M. R. Lazarus, accompanying the text here and there with explanatory notes of great service to every English reader who has not the good fortune to belong to that large class of European gentlemen who can read Latin. Whilst on the subject of the Kabbalah, or as the authors of *Sphinx* and Mathers prefer to spell it, Quabalah, I would remind my readers, and students of the Bible and occult lore generally, that it is almost impossible to understand properly the Old and New Testaments without holding this master-key to its hidden difficulties, and both orthodox and heterodox expounders of it would gain a deal of profound insight into what are now inexplicable mysteries; Tom Paine and Colonel Ingersoll would find their occupation gone, for there is nothing in the Bible to provoke merrriment, satire, and least of all, blasphemy, if the so badly translated text of the Hebrew code were approached with this *clavicula Salomonis* is the hand. This much by way of a hint *en passant* to those who have not yet dipped into the works of Eliphas Levi and the cabalistic writers of ancient and modern times who will find a well-built system of philosophical thought in their works which will throw quite a flood of light on all sorts of subjects hitherto only partly understood by them. But after all is said and done, I cordially agree, with a few important reservations which for the present I shall keep to myself, with the judgment passed on the subjects of Spiritualism and theosophy by Dr. Coues, when he said, in answer to the question asked by some friends of his, if he had found anything of a satisfactory character in the fields of Spiritualism or theosophy: "No; there is nothing in it to satisfy anyone. The happiest people are those who have never touched either subject. I am tired of the whole thing, and intend to resign my connection with the Theosophists *(of the Olcott cum Blavatsky sort?)* very soon. I find that I have all the fools, all the cranks, all the soft-headed people of this country hanging on to my coat tails. There is much in this field that is convincing to anyone who investigates that there is another life (*hear! hear!*) but much investigation leads to dissatisfaction and unrest for strong minds (*weak ones?*). I feel confident now that if I had not had a clear, well educated mind (*might not others have a clearer and better educated mind than Dr. Coues?*) I should have gone crazy long ago, and broken down under the line of research I began four or five years ago." I repeat, he said further, with a great deal of emphasis, "that those are the happiest who have left such subjects completely alone. To the man who is on the eve of investigation, I have simply this to say—don't." I am afraid this terrible caution will be worse than useless, and I am, moreover, convinced, from an experience of eighteen years, that I am both a happier and a better man for having gone through the mill of both Spiritualism, Eliphas Levyism, and Theosophism, than when I left off studying Comtism, Büchnerism and Spencerism. A man, if he be a man at all, with a genuine spark of the divine spirit in him, will come out of the ordeal of his investigation of Spiritualism and theosopy unsinged and unharmed; and if he is not a man, but a born idiot, the sooner he goes out of this life for a new reincarnation the better for him, and for the world too. I have some more remarks to make on this subject of Dr. Coues' attitude towards Spiritualism, and theosophy, but as they would be too lengthy here, I shall return to the topic on some future occasion. In the mean time I say in good company: "Prove all things, and hold fast that which is good and true," *id est*, investigate!

Let us pass on now to a review of the September number (93) of our beautiful shining light, *La Lumiere* of Lucie Grange. From the leading article, entitled' "*The Militant Legions for the Progress of the Earth*," we cull the following pregnant lines in connection with the spiritual wave of fire which has been sweeping over the earth for a considerable time, but especially since the year 1880, as already spoken of by me at great length in a lecture delivered by me 7 years ago in Chiltern, on the subject of the "End of the World," or rather the beginning of a New World. Speaking of this terrible tidal wave of spiritual fire—*vague de feu spirituel*—Lucie Grange says towards the end of her article: "This wave will overthrow all systems, all wills; the consciences, the hearts of bad men without faith will be tortured by this voice of justice, and while this justice will manifest and exercise itself both physically and morally by its fulminating force, those who have merited the name of the Elect will be happy and powerful through the medium of the very same fire which will manifest itself to them in its sweetest form of power, the power of Love. Everything will then be found in its proper place."

"In the mean time, men, like adult children, will make war on God himself, as our modern atheists now do, employing high-sounding words and phrases in the service of hollow ideas.

"The so-called mystic will be covered with ridicule, he will be insulted to his very face, his piety will be laughed to scorn. The real value of these words, mysticism and piety, are not understood; but what does it matter? Is it not a grand thing in this world to manufacture Turks' heads! There will be a great outcry over a man who listens to the familiar voice of a dear departed friend who has entered into the blessed sphere of immortality, and people of this stamp can nevertheless have a coral amulet dangling on their watch-guards as a protection against uncanny influences.

These people will no longer be credulous, but hugely and foolishly superstitious. People will not believe any longer in invisible intelligences, but they will turn their purses three times round at the first appearance of the new moon, to conciliate that star, and to make it fill them with money. Such are the little weaknesses of men of spirit, of strong-minded people who will not believe in spirits, and who treat with insolent mockery everything sacred, including the memory of their own mothers, whose bodies rest in the grave. For it must be admitted that the arguments which are an offence to the memory of the dead, and which excite a sickly hilarity on the countenances of shallow fops, must be as much an offence for their own mothers as for those of other people. It will be upon men of this stamp, false and hollow spirits, ungrateful, perfidious, and gross men, that this fulminating force, the expression of God's will, is going to descend in its fatal and vigorous justice, purifying the infected hearth-stones which they carry about with them in place of hearts.

"And this is a law of reason. This is the great mystery of *Thought* spoken of in the first number of *La Lumiere*.

"This visiting justice is the simple effect provoked by the culprits themselves: this is the *counterblast*, the *choc en retour*.

"The power which preserves the good would not be a protecting power to them, if all the bad elements were not made to return to their author."

The *Sphinx* of September and October are as full as usual of the most masterly and profound essays on a variety of subjects. "The Human Soul," by August Niemann, deals elaborately with the *vexata questis* so often debated, namely 'the contention between Platon and Aristotle about the essence of the soul. In the early numbers of the *Sphinx* Dr. du Prel has already treated of this divergency and opposition of the Platonic and Aristotelian views, *de natura animæ*, and Niemann elaborates here, only in more expansive detail, a few hints thrown out by the author of the "Philosophy of Mysticism" on matter and form in their antithesis, the Platonic doctrine of ideas, the metaphysical unity of the species, and the shadowy nature of the individual in the present state of existence. The central difference consists in this, that Aristoteles held the doctrine of the freedom of the human will, as is still done by state and church in our modern days, whereas Platon teaches that men are only automata, he calls them "thaumata" (juggling tricks, strange gambols) in the hands of God, who plays with them quietly, so as even to make them be astonished themselves about their own cleverness and dexterity; as many poor creatures now-a-days do who, in high positions, and invested with great authority, are often seen strutting, actor-like, across the stage of life, dressed up in the plumage of other birds, and allowed to wear crowns and sceptres, and sign the death-warrants of better men than themselves for trifles in comparison to the wholesale crimes and murders committed by fools and villains born on thrones and permitted for a couple of generations sometimes to gambol about, and play antics before high heaven at which even the merciful angels cannot help laughing in their emyprean sphere. Platon contends that no one does evil willingly, that all evil is only the consequence of error, and the laws of morality are in his opinion as inviolable as the laws of nature. Plato further holds that the consequences of evil and bad actions are unrest and inharmony of the soul, and that the culprit, so-called, feels an internal torture, which he cannot shake off, over any crime or dark deed perpetrated by him, no matter whether he has been detected and punished for it or not. A continuation of this article appears in the October number, where August Niemann treats on the esoteric doctrines of Plato, significantly admitting towards the end that no one has as yet understood Platon's philosophy, and that to properly understand his works it would be necessary to be a seer like himself. One thing is anyhow indisputable, viz. that the most important and most decisive passages in Platon's writings are exactly the passages which we are least able to unravel, and Niemann very properly suggests that the priests of Bacchus, and the initiates of the Bacchanalian mysteries alone, were capable in their exalted frenzy to soar up to the sublime heights of this ancient master of occultism, or *occult* philosophy, which is such with a vengeance, and so different from our modern American and Eurasian theosophical tomfoolery. In Platon's words there is truly something occult worthy to unearth, but our present occultism is so openly and glaringly an £ s. d. philosophy that one who runs can read it.

Of the rest of the articles of the *Sphinx*, but especially of Hellenbach's continuation of his essay on 'The Ether as a Solution of the Mystic Riddle,' dealing with the metamorphosis of the ethereal body, the expansion of human knowledge, and the respective attitudes and spheres of philosophy and science, I must hold over for next issue. The same observation applies also to those important contributions on the doctrine of the soul according to the Quabalah by Carl zu Leiningen. 1st part: the soul in this life; 2nd part; the soul after death, and 'The Elementaries,' by Johann S. Hanssen, in which the question is asked and answered: Are we justified to believe in the existence of elementaries?

Numbers 18 and 19 of *La Revue Spirité* contain two instalments of an essay by A. Vincent, entitled "Spiritism and Science," the object of which is to review an important work by Dr. J. Ochorowicz on "Mental Suggestion," which appeared in the current year.

To be brief, the sum total of the work of Dr. Ochorowicz resolves itself into a transcendental kind of dynamics of matter in which spirit is also simultaneously dissolved. Still, with all its faults, the work of Dr. Ochorowicz contains some very subtle and fertile ideas and observations, and will prove a stepping-stone to better things.

I cull from it the following passage: "Evidently," says Dr. O., "there will always be a certain number of unbalanced minds who will delight in taking their bath in the waters of vagueness and obscurity. But they will not be the men who will make the prejudices live. The life of the prejudices is supported by the aspirations of those who, dissatisfied with the *chiaro-oscuro* of a science, seek a more brilliant light, and find it like the moths of the night, in the light of a lamp which singes their wings."

"An intelligent physician, endowed with a lively and open imagination. but rendered skeptical by scientific routine work, is present at a séance of Spiritists. He has come out of personal friendship, not to satisfy his own curiosity, for he is perfectly certain that the whole thing is made up of *tricks* and *tomfoolery*. With a benignant smile on his lips he condescends to ask *the spirits* questions in order to unmask this human piece of folly. But unfortunately, *the spirit takes his revenge. The unconscious principle of the medium guesses his thoughts*; our skeptic is confounded, overthrown, and as a truthful man he proclaims the truth.

"As science has never troubled itself with the phenomenon of mental suggestion, it does not know it; it believes it to be impossible, consequently it falls back again into mysticism, becomes a Spiritist, and propagates the contagion."

"Science has lost a useful man [and Spiritism has gained nothing.—C. W. R.]. Why? Because science has neglected, on account of its vanity and presumption, to look into the discoveries of its decayed rival—the science of magic."

"No; mental suggestion is not favourable to occultism; on the contrary, it scorns occultism. And still this occultism, once recognised, once regenerated by positive science, will return to our astonished ears in accents more powerful and more worthy of our century, the mysterious echo of the verities of antiquity."

Well, we doubt it; nay, we know that it is false; for we have made a false start in modern occultism; the patient of Spiritism is at present, at least, in the hands of quack-doctors; they call them theosophists, I call them blind men, leading still blinder men, and sometimes even blind women, rendering their own sex blinder than they were before. A false *Aurore* shining over a dense forest of *Lotus*, and what can be the result? It does not require the aid of the integral calculus to find out. If not *ex orieate lux*, perhaps, *ex orituro!*

In *Les Sciences Mysterieuses*, Madame Blavatsky, who is still bold or blind enough to assert, without the slightest proof whatever, that the spirits appearing in the circles of Spiritualists are nothing else than human *larvæ* (whatever that may be), comes in for some trenchant critical remarks at the hands of Leo de Morville, in an article of his on "Brahmanism and the Seven Principles of Man," justly stigmatising her wanton and baseless attack upon Spiritism as perfidious, unjustified, and lacking all support of genuine scientific proof, being, in fact, nothing more than empty and presumptuous asser tion and verbiage, scarcely understood by her fellow-sophists of the Divine, and made with the laudable view of creating a sensation by the silly diversion, and on the principle of certain mudlarks of fishermen who stir up the pure water to enable them to catch fish in the puddle created by them. *Place aux dames!* even in occultism.

Make room for Madame Blavatsky, ye silly Spiritualists, with her seven principles of man, not leaving one principle for her womanhood.

But I am bid to stop by electricity informing me that the space allotted to my humble lucubrations is filled, and, therefore, obeying the orders of my superior Brother, I shall stop, after having made my most reverential bow to my fellow Spiritualists in Victoria and elsewhere, who I trust will never forget that they have little to learn, but a great deal to suffer, from the theosophists, the occultists—*et hoc genus omne* of literary parasites and poachers in the vast domain of Spiritualism.

C. W. ROHNER, M.D.

Phillip Island,
November 11th, 1887.

## SLATE WRITING EXTRAORDINARY.

A MAN who designates himself as "Prof." Miller, visited the Lookout Mountain camp meeting, announcing that he was a Spiritualist, and desired to give an exhibition of his mediumistic powers. He was not received, however, with the cordiality he thought himself entitled to, so he went to Chattanooga, and announced his readiness to expose Spiritualism, asserting his ability to duplicate any manifestation given by a medium. Finally a relative of Mr. James Whiteside, a medium, offered him 100 dol. to duplicate the latter's slate writing, and explain how it was done. He accepted the proposition. At the exhibition, Mr. Whiteside's two slates were critically examined by "Professor" Miller and the special committee, thoroughly cleansed and fastened together, with a small piece of pencil enclosed. The medium, Mr. Whiteside, and the "Professor" jointly held the slates. A sound as if writing was going on was heard, and soon after when the slates were handed to Miller for inspection he found the following message written thereon:

"Truth is stranger than fiction. Now, go home, Jim. —Billy."

The test was so striking that the prestidigitateur refused to try to duplicate it. We received a paper from Chattanooga embodying the above, and then wrote to Mr. Paul R. Albert inquiring as to the truthfulness of the account. In response he writes as follows:

CHATTANOGA, TENN., AUG. 14th.

Your favor of the 10th inst., to hand, In regard to the contest between Miller and Whiteside, I will say that it was "a square thing." Mr. Miller took advantage of the interest taken by our citizens during the camp meeting in July, to advertise his "show" in the city, and on several occasions vaunted himself as being able to counterfeit anything done by a spiritual medium. Mrs. Porter's platform tests he ascribed to mind reading, and Jas. Copeland's descriptions and names, to information he had surreptitiously procured beforehand. The physical manifestations he said he could imitate in a better way on the stage than they were done by the bungling mediums in private, etc., etc. This naturally brought about considerable talk, pro. and con.

Mr. James Whiteside is a private medium, who never took a dollar for a sitting in his life. He was born and raised here, and is connected with some of the best families. His mother (who was present at the exhibition) is one of the wealthiest citizens of Chattanooga; one of Mrs. W.'s Brothers is Chief of the Fire Department and candidate for Mayor; another brother is City Auditor, and a third brother is our County Judge and ex-Mayor. Igive you these details to show you that Mr. W. is well connected.

I have sat with Mr. Whiteside for many years—once for six successive years regularly, for development and manifestations, two and three times weekly in my own parlour. I got my first proof of spirit communication through him, and such remarkable demonstrations as I have never witnessed through any other medium. Excuse digression.

While Mr. W. is a private medium, and now sitting but rarely, yet wher ever he hears Spiritualism is being attacked, he is ever ready to take up the cudgels of defence in demonstration through his mediumship. A relative of Mr. W's. having heard of the utterances of Prof. (?) Miller, and desiring to assure himself of the genuineness of Whiteside's mediumship, with the consent of the latter to undertake the test, voluntarily placed 100 dols. in the hands of the editor-in-chief of the *Daily Times*, to be handed by him to Miller if he could get the writing in public, as did Mr. Whiteside. There was no bet; if Miller did not do the writing he simply did not get the 100 dols; if he did do the writing, he got the 100 dols. The proposition was published in both newspapers of the city. Miller having nothing to lose, accepted. Mr. Whiteside was quite sick before, during and since the contest, but he was determined to succeed "even," as he expressed himself to me, "if they carry my dead body off the stage." Bill (his control) had promised me he would succeed, and he never yet broke a promise.

A small hall was rented by Miller (I would not give him the opera house for such purposes, especially as it was undergoing renovation), and when the time for opening was at hand, the money being demanded in advance, was not forthcoming, owing to the impecuniosity of Miller, and it had to be advanced by one of Whiteside's friends. I say this to show you there could have been no collusion, as Miller, in the state of his purse, would have been only too glad to have made the 100 dols. The result was just as published in *The Commercial*.

Prof. (?) Miller was simply dumbfounded. He was made to believe by the skeptics that Whiteside did the writing under a table covered with a black cloth, which he frequently does, and Miller of course, was prepared to imitate this. But when Whiteside got the message, as described in *The Commercial*, he was entirely taken by surprise, as nothing had been said by Mr. Whiteside or his friends in what manner the writing was to be gotten. Miller has left the town, and thus far has not succeeded in imitating the medium's mode to any one's satisfaction.

PAUL R. ALBERT.

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THE true inwardness of all genuine religion, is *supreme love to God*, and its correlative, *love to man* as his offspring, the fruits of which are manifest in its votaries, and need never be mistaken. Many hearts possess this love in a less or greater degree, both without and within church organizations. Probably there are some in every denomination who are better than the system they advocate, for systems accounted religious which embrace the corrupt life and practices of the world with its mixture of evil and good, do encourage the propagation of evil in the seed, on one hand, while attempting on the other to hold its grosser manifestations in check. But souls actuated by the love of God, will not be prevented by denominational or sectarian bias, from free and friendly interchange and mutual understanding.

True religion appeals to the love of God, or to love for the truth in which He is manifest, and to love fraternal.

False religion appeals to fear and says in theory and practice, if not in so many words, "Save your soul from an avenging God and from everlasting hell by joining the church and paying its dues. Do not rely upon your own good works for salvation, but upon the merits, or the blood of Christ. Nor think it possible to live without sin in this world; but avoid public scandal, and condemn every one that refuses your currency.—*Shaker Manifesto.*

## SPIRITUALISM AS AN IDEAL OF LIFE.

### III.

### MATERIALISM.

THE causes, then, of the gradual but certain decline in belief in the fundamental doctrines of orthodox Christianity are clearly evident if the statements contained in the concluding portion of my last paper be correct. These causes are:—1. The dogmas of orthodox Christianity do not accord with actual, every-day experience. 2. Nor with scientifically observed facts. 3. Nor with our highest sense of right, duty and justice. There may be other minor causes of the "Eclipse of Faith," such as the inconsistency of the clergy, bad conduct of some professional believers, and the restricted freedom of opinion and judgment permitted to those who are in the fold; but these three are the chief ones which lead to doubt, disbelief and search for another faith, many intelligent men and women.

And where shall they look for and find a truer and better faith than orthodox Christianity? That is the all-important question of the religious world of to-day. Thousands of anxious souls are in the wilderness of doubt without any promised land in view. They cannot return to the intellectual and spiritual bondage of the Church, for that would mean the very worst form of *infidelity*. Darkness and death are behind, light and life are in front, though the "desert" of unbelief must be crossed to reach them. Many who have escaped from the "land of bondage," rejoicing as only those can who have been confined and obtained their freedom, believe this desert to be the "Promised Land." It is only when the pangs of hunger come upon them that they begin to search for more fertile country. Liberty is a good and necessary condition for human advancement and happiness, but it is not all. Man cannot live upon it alone, physically; neither can he religiously. As material food is requisite for the sustenance and growth of the body, so spiritual food is necessary for the maintenance and development of the soul.

Materialism at best is only a halting-place and not the final goal of human thought. To all those who only view the physical aspects of man and nature, it is very enticing, and appears to be supported by and in accordance with all known facts. On every side we witness birth, growth, decay and death. This process has been going on during millions of years, and applies to all forms of plant and animal life. "One generation cometh and another generation goeth, but the earth abideth for ever." And shall the soul of man abide for ever? Or is it

> "Like snow falls on the river:
> A moment white, then melts for ever."

So far as the outward forms of things and beings of all kind are concerned, there is a perpetual ebb and flow, during every instant of time, on this earth. But beneath this constant change of form, may there not be some imperishible forces at work? And if these forces are imperishible, may they not also be conscious forces? Materialism is emphatic in its answer to these questions, and positively replies, "No!" It asserts that all forces are physical in their nature and mechanical in their operation, and that life is only the result of a compound of certain elements of matter. And as these elements gradually resume their original condition, life gradually disappears, and, so far as the individual is concerned, life vanishes for ever. Materialism, consequently, in its highest ideal of life, has only physical existence in view. Its enjoyments and aspirations never rise beyond the physical, affectional and intellectual. "One world at a time" is its favorite motto. And to the Materialist "one world" really means this world only, and many of them do not desire any other. They honestly say with Mrs. Jameson, when death is near:—

> "Take me, my mother Earth, to thy cold breast,
> And fold me there in everlasting rest!
> The long day is o'er,
> And I am weary and heartsore;
> And I would sleep, but deep, *deep*,
> Never to waken more."

This desire for everlasting sleep is not a normal or natural state of mind. It is caused by an hereditary melancholic disposition, or by severe disappointments and sorrows. To the active, healthy and well-disciplined mind everlasting death cannot be a very desirable condition. In fact, the more our natures and capacities are expanded, the more we value life both here and hereafter. So that, in this respect, Materialism is undesirable, unnatural and opposed to experience of the best and highest kind.

Even its doctrine of making the best of this life, is not a good teaching in the sense in which Materialists use it. It entirely excludes the intuitional, reverential, religious and spiritual portion of man's natnre, and gives too great prominence and encouragement to the animal propensities. As these propensities, in the course of evolution, were the first to be developed, they now rather require restraint than stimulation. It is the latest formed faculties which should have received encouragement and culture. And all those faculties, the exercise of which make man distinct from and superior to the rest of creation, which make him self-denying, altruistic, heaven-aspiring, angel-loving, and a God-worshipping being. Those people whose thoughts exist only on the Materialistic plane can neither understand nor appreciate these things. In fact, they hate the very name of some of them, and it is useless to try and convince them of the truth of a future life, or the existence of God, until they evince a desire for these things. Experience alone can convince them of the insufficiency of Materialism as an ideal of life.

ROBERT WHITE.

The Boulevard, Burwood,
Sydney, Nov. 22.

## MATERIALISATION.

We are indebted to *Light* of October 15th for the following:—

The author of *Startling Facts* has not lost the power to startle. In the *Cincinnatti Times* of August 20th, Dr. Wolfe gives the following:—

I recently gave a summary of startling phenomena which occurred in my parlours in the mediumistic presence of Mrs. Helen Fairchild, who, at the time, was a guest in my family. Of some of these manifestations I now propose to speak with more particularity.

Mrs. Fairchild is before the public as a medium for spirit manifestations. I therefore felt free to ask her the first day after she came to my house to favour me with a materialising seance, with which request she complied.

To enable her to do this I put up a pine board nine feet long, extending from my chimney jamb in my back parlour to the casing of a postern door. Over this board I hung a curtain about eight feet long reaching to the floor. That enclosed a shallow corner of the room; and, by shutting out the light, gave to the place a quietness and privacy essential to form good conditions for materialisation.

I supposed Mrs. Fairchild would go behind this curtain and exbibit the materialisation through its opening folds; but in this I was mistaken. She simply drew down the window shades in the parlour to mellow the sunlight, and then walked back and forth in front of the suspended cloth in full view, and mingled with the audience, sometimes ten feet away from the curtains.

While Mrs. Fairchild stood three feet in front of the curtain through it came a female figure clad in a white, gauzy material. She was tall, had dark hair, lustrous black eyes, and a brunette complexion. Her form was graceful and her step as noiseless as the brush of down.

The spirit was recognised as the sister of one present, who held with her a subdued conversation for several minutes. Her power growing feebler, she retreated behind the curtain and was lost to view.

While Mrs. Fairchild was ten feet from the curtains a manifestation occurred, which from its suddenness almost took my breath. Midway between the medium and the curtain a figure of a slender man grew rapidly from the floor to the height of six feet and a-half. His hair hung over his shoulders and his beard to his waist, white as fleece. Anyone who had been as familiar with the

author of *Hot Corn* as I, could not fail to recognise at once the form of Solon Robinson. I rose to my feet, as he extended his hands, and took both in mine. He shook them cordially and in a distinct voice, said: "My dear friend, I have strength to walk about the room with you," and taking my left arm we walked slowly three times around the room, he meanwhile saying substantially: "You have now the proof palpable that when a man dies he is neither dormant nor dead, but resurrects as he does after sleep. We quit the body when it no longer promotes the growth of the spirit. I did not know this in my earth life, but now I know it, and the truth has made me free! I could not believe that there was an after life. Death seemed to be the last of earth. It may appear paradoxical to you, but the fact is, man does not really begin to live until he dies.

"As you lived an athiest in this life, Mr. Robinson," I said, "was your unbelief a disadvantage to you when you came to realise the existence of a spirit world?

"Those who neglect to improve the opportunities of time have regrets, but not reproaches,

> 'Who does his best his circumstance allows,
> Does well, acts nobly; angels could no more.'

In the eternity of time we mature in wisdom and pass to the higher life. I am as busy here as in my most active years on earth. I feel that life is just beginning for me. There are cries here as appealing as *Hot Corn*, and I am listening to them.

The voice of the spirit now faltered and grew rapidly indistinct. I looked into his face, on which a calm and benignant expression rested, but his speech was gone. He pressed my hand and began gradually to sink down, down, down, until all of him was lost to sight but his head and the hands I held in mine. His white beard lay on the carpet at my feet for a moment, and then went out, as a snowflake melts away in water. Co-instantial with this evanishment his hands eluded my grip, and I stood alone on the shores of time—he, in eternity. A few minutes after I resumed my seat, mentally saying "what next?" I was surprised and gratified to see the form and hear the voice of my old friend Plimpton.

How different in form, features, speech and power this spirit from the one just passed out of sight. He grasped my two hands cordially as a friend and shook them with a good deal of strength. He drew up a chair and sat to me *vis-á-vis*. As he did this, he said: "I am glad to see you, old boy. I'm glad to come to you, old friend. This is a great medium. She gives us great powers. She will enable us soon to hold a materialisation in an electric light, and to speak in a voice strong enough to fill the Music Hall. Yes, sir, we will do it old boy! We are rehearsing now for the purpose. You don't know we have a green room here? Well, we have, and are preparing actors for a grand *début*. They are receiving instructions how to hold power under trying conditions, so that they may stand unmoved against assaults of any kind—even to resist the stale eggs of bigots and superstitious zealots.

"What will France do when she beholds the idolised forms of Napoleon and Josephine in the midst of her people again as they appeared in the palmiest days of the Empire? Rather, what will she not do when her beloved Emperor shall break death's seal of silence and once more speak to his people with words of loyal love and wisdom, as he did when his eagles carried his arms in triumph through a hundred sanguinary battles? Make a note of it, my friend. Napoleon and Josephine will soon appear and speak to the French people. When they do, the nation will rise in splendour and glory, unsurpassed in all her previous eistory. Boulanger will not elevate France. Peace has its victories as well as war. The nation will grow in wisdom, and become a teacher of the arts of peace to others."

The spirit spoke this with animation; then, turning to Mrs. Fairchild, said: "You don't know this old fellow as I do. We have passed many pleasant hours together in this house. It was here I got my first light of the spirit world." He knows how to provide a good dinner and to spin it with 'attic salt,' if he will."

"And you used to feign excuses for not 'sitting up,' when you came late, until you saw something savoury on the table, when you did not require much urging. Ain't it, Florus?"

"I know, dear old friend, I was a little cranky and wanted to be coaxed. I liked to hear you say, 'Mr. Plimpton, do please sit up and dine with us! You make us fidgetty! We know you are hungry and want to eat. Why not begin at once without fuss? That turkey was feathered for you—for you it gobbled corn and roosted high! And those oysters—oh, sit down and eat 'em!"

Plimpton held his materialisation while chatting in this desultory manner for twenty minutes, when, as Skiwaukee tells us, he "fell to pieces."

To understand why Solon Robinson and Plimpton came to me as they did, two reasons occur to my mind. They were warm personal friends. My relations with Plimpton, social and mental, were close as they could be. No two free men, not covenanted by lodge oaths and pledges or society obligations, stood closer together. I knew him well—not only as a "fellow of infinite jest," but of "most excellent fancy." Take him all in all he was a goodly man. He was leading writer on the *Commercial Gazette* for a quarter of a century, and since he laid down his pen no one has been found to take it up.

Robinson and Plimpton came to me as they did because I schooled myself not to resist them, but always give them welcome. In short, I made conditions for, not against, them.

I have no personal views to advocate respecting the philosophy of this phenomenon I have recorded. It is immaterial to me personally whether Napoleon and Josephine appear in France again or not, or that anybody believes it.

This record will show, however, that Spiritualism has advanced in its manifestations since it began with double-jointed toe-raps in 1848, in Hydesville, New York. The tiny noises then and there heard have resounded through the world. They began an epoch in history which the scholar and cosmical student consider of peerless interest.

N. B. WOLFE.

## MAGNETIC SOCIETY OF FRANCE.

A SOCIETY is being formed in Paris, under the above title. Its object is to study magnetism scientifically. All the medical men, *savants*, and magnetisers, who are looked upon as authorities in matters of magnetism have already joined the Association.

The following are extracts from the Statutes of the New Society. Art. 1. A Society has been founded in Paris, under the title of Magnetic Society of France, for the purpose—1st, of studying a force, known from the remotest period of antiquity, and called Magnetism by Van Helmont, which is found in the human body, and pervades all nature; 2nd, of proving that it is a physical force, subject to the laws of polarity, and that it is impossible to confound it with hypnotism; 3rd, of studying, by means of the experimental method, the relations of this force to physiology and psychology, and to labour towards the establishment of a therapeutical system within the reach of all men; 4th, of organising courses of study, delivering lectures, establishing competitions, granting rewards to those who—foreigners as well as Frenchmen—will have distinguished themselves by their works, by oral tuition, by active propagation, by discoveries; and to encourage by all possible means the study and practice of magnetism. Art. 3. The Society is composed, 1st. of 40 members living in Paris, who form the scientific council; 2nd, of 40 national correspondents; 3rd, of 20 foreign correspondents; 4th, of an unlimited number of adherent members. Art. 4. When vacancies occur in the council, the new members are elected, by the Council, from among those candidates who have sent in a written application. Art. 21. The Society meets its expenses—1st, of an entrance fee of 5 francs; 2nd, of an annual subscription of 12 francs, payable in advance. Art. 30. Each member of the Society receives the *Journal du Magnétisme*, the organ of the Society, free of charge.

For further information apply to Professor Durville, editor of the *Journal du Magnétisme*, 5, Boulevard du Temple, Paris.

## A DYING DOCTOR'S DEAD DOGMA;
### By C. W. Rohner, M.D.

Old errors die hard; Conservatism and the inveterate spirit of, and love for, the *status quo ante* are now engaged in a hand to-hand fight with the common sense of the people and with universal reason; the one finding out at last that they have been gulled and duped by their pretended guardians of health for over a century; that a pretended and pretentious medical science has cheated them out of the normal conditions of health and life; whilst the other, universal reason, represented only by a few men of true scientific enlightenment and love of truth and true nature, has demonstrated since the days of Olim that nature cannot be improved by human quackery; that pure blood cannot be rendered purer and healthier by running the sewers of disease and animal filth into it; and that the inoculation of smallpox cannot be a preventive of smallpox.

The Hahnemannic principle of *similia similibus*, like cures like, or like prevents like, does no more apply to vaccination than it applies to the conception and treatment of disease generally. Jenner was as great a quack as Hahnemann, and the world is gradually finding this out. As we do not extinguish a fire by throwing buckets of oil on it; as we do not appease hunger by starvation, or quench our thirst by drinking sea water, so do we not, or ought not to, try to cure the sick by poisoning the fountain-head of life, the blood.

Not content with what few cases of smallpox we have, we want to augment their number and their virulence by adding fresh fuel to the fire by vaccinating, alias smallpoxing, the people; and after we have done this, no matter how unsuccessfully for over a century, we boast that we have been stamping out the smallpox, that we have been the benefactors of mankind, the saviours of public health, and that we should be rewarded with civic crowns for having rescued so many valuable human lives by what? virtually by vaccination! By cowpoxing and smallpoxing humanity; by calf-lymphing them, by animalising them, by brutalising them, by killing them wholesale, and, what is worse, by enacting laws in the name of a blind and greedy medical caste to force the people, the deluded people, the duped people, the people cheated out of their money, their health, and their very life, to submit to fines and imprisonment for refusing to allow the doctors to make experiments on their bodies, nay, to convert their bodies into farms of disease—disease present and future, and all for the small trifle of two and sixpence per head—two and sixpence, be it remembered, filched from the impoverished pockets and from the diseased bodies of the people. And this is called human liberty at the end of our enlightened 19th century!

Are these the rights of man to allow one section of our commonwealth, and that a small one, to grow rich and fat on the sufferings of the multitude? A fine Constitution is this boasted British Constitution, if by virtue of it a few doctors are permitted to poison annually millions of untutored savages, and are paid well by the State for doing so. By what State? By a State of rottenness, corruption, and immorality; by a State which believes that man is above God, and doctors above nature.

The Gospel of disease, according to Ned Jenner, is preached by State-aided apostles of medical science, and practised by its ignorant and selfish tools, the public vaccinators, who, horrible to say, often know they are doing wrong, or at least that they do not know what they are doing. Well, is it right to forgive them because they do not know what they are doing? I think not; and to this extent I refuse to be a Christian, or a follower of Christ; for it is nothing short of insanity, or enthusiasm carried to the verge of madness, to assert that I ought to love him who maliciously ill-uses me, who blindly poisons me, who robs me of my health for the munificent sum of two and sixpence, and tells me afterwards a shameless lie by saying that he has protected me against the invasion of a filthy disease, the germs of which he has personally infused into the formerly pure current of my blood. *Credat Judæus!* Not I.

Phillip Island, Nov. 15th, 1887.

## SITTINGS WITH MRS. KELLIE.

The following account of sittings with Mrs. Kellie was forwarded to us by F. E. S. Hewison, Sydney:—

1887. Thursday, 10th November.

A special circle having been formed for the purpose of testing Mrs. Kellie's powers and further developing that lady, the preliminary sitting was held at Rooms 533½ George-street, Sydney, on the above date. The phenomena and clairvoyant descriptions were very satisfactory. Mrs. Kellie described a very beautiful spirit lady, whom she said appeared to be about 18 or 19 years of age. In silver letters she saw the message written: "*Beatrice is here.*" This spirit-friend was recognised by a lady present as that of a daughter who had passed away, and the lady made declaration that she had never met Mrs. Kellie previously, nor had her daughter when in earth-life ever known her—thus proving the genuineness of the description. A gentleman also got good tests. Owing to the noise of people passing in and out of an adjoining room somewhat disturbing the conditions, it was resolved to hire a quieter room in which to hold future sittings.

Mr. Wm. Barber was appointed chairman; Mr. S. Fizzell, secretary; and Mr. F. E. S. Hewison, recorder of Mrs. Kellie's circle.

Wednesday, 16th November. (*2nd Sitting*).

The circle was opened punctually at 8 p m., with harmony. A spirit who evinced great distress at having forfeited his earth-life for a crime of which he declared innocence, controlled the medium; consolation was offered, and the friend withdrew, promising to communicate with us again. A lady spirit, giving the name "Georgina," then took possession of our medium, followed by a little Indian girl. Other spirit friends also came, and the guides said they would try and show us some lights. Singing was continued soft and low, while the medium entered the cabinet; when suddenly several brilliant lights of indescribable beauty appeared, being witnessed by all present.

This séance was eminently satisfactory. I may also add that our friends promise soon to materialise through Mrs. Kellie. As each sitting is held I will furnish you with report.

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*Report of Sub-Committee appointed by N.S.W. Association of Spiritualists to test Mrs. Kellie's powers.*

To J. Munro, Esq., V.P., the General Committee, and Members of the N.S.W. Association of Spiritualists.

Ladies and Gentlemen,

We, the undersigned, constituting the Sub-Committee appointed by your Association to test the mediumship of Mrs. Kellie, beg to report thereon as follows:—

We were present at a sitting with that lady, held at Rooms, 533½ George-street, on the evening of Wednesday, 6th Oct. inst. The sitting extended over one hour and thirty-five minutes, commencing at 8 o'clock and terminating at 9.35 p.m.

We obtained in full light the phenomena of loud raps which were distinctly audible to all, messages received thereby, and clairvoyant descriptions as to the genuineness of which we are thoroughly convinced.

As the result of our investigations we have great pleasure in most strongly recommending Mrs. Kellie to the favourable consideration of the Association, and would advise that the Association arrange with that lady in the matter of forming a circle, having for its especial object the development of particular phases of mediumship. From such a circle we feel sure great good would accrue to the cause of Spiritualism in this city.

We are, ladies and gentlemen,

Your obedient servants,

Signed, F. E. S. Hewison, J. Walter Small, Samuel Fizzell, William Barber.

## THE LATE DR. ASHBURNER ON ANIMAL MAGNETISM & SPIRITUALISM.

*(Continued from last issue.)*

"I have a great difficulty to contend with in advocating the existence and powers of unseen intelligences, or spiritual beings, from the facts relating to the operations of the human will not being credited by great numbers of persons believing themselves to be philosophers. It may be that there is no possible mode of intercourse known to the inhabitants of the upper magnetic spheres than the employment of the will, a magnetic force or agent in the production of the raps, which appear to be when carefully listened to, vibrations or disturbances of magnetic relations between the mole rules of the wood, glass, or other substance whence the sounds would seem to reverberate.

"We know well that the guiding the hand of a writing medium is quite analogous to many an experiment that has been made by my friend, Mr. Thompson, of Fairfield, and myself. If, in sitting in an omnibus, or in a railroad carriage, I have been able by the force of my will to make a person sleep, and for the purpose of establishing the existence of this power I have repeatedly made persons fall asleep in these vehicles; if sitting near or opposite to a passenger I have induced that person to put a hand into mine, or to do other ridiculous things—and I have often done this—I have established an important truth. I have often by the exertion of my will obliged a person who was two miles distant from me to sleep instantly, and to continue asleep from eleven at night until seven in the morning, thus influencing a poor wretched victim of insanity for her good, not only at the instant, but setting up a train of tonic forces in her nervous system which lasted eight hours. I have, by the force of will, obliged individuals to come to me from places at a distance of two miles, hastening over the ground at a quick pace. I know that Mr. Thompson has done the same thing, the distance being much greater; and he has influenced persons to sleep at two hundred miles.

"In Mr. Spurrell's little book on the Rationale of Mesmerism, a fact is recorded of a person being willed to come from Norwich to London. I do not find it so hard to believe that the spirit of my father can, by his will, guide my hand to write sentences, the matter of which was not only not in my head a second before, but of which most often I cannot guess the purport, while my passive hand is guided in the formation of the letters. If you had become a writing medium, and had communicated as I have done with old friends long departed from this earth, you would perforce cease to disbelieve in the phenomena, and you would derive enjoyment from the knowledge that those who were your attached friends still live, to be developed into intelligences even more pure and refined than they were here.

"Who could have been a nobler or a finer character that the late Professor Macartney, of the University of Dublin? Large in intellect, he was necessarily free in thought. High in moral qualities, he was the most strictly honourable and conscientious man I ever intimately knew, and many a pupil and many a friend will vouch for his generosity and for the warmth of his attachment. His acquirement and his industry—such is the force of example—give a noble tone to the studies it was his lot to superintend. Is it not a source of exquisite enjoyment to be certain of being able to renew, even by the aid of the *undignified* telegraph, one's former affectionate intercourse with such a friend?

"I had the misfortune to lose my father fifty-five years ago. Although I was but a child, I have a vivid remembrance of him. By the natives of Bombay he was more than respected. He was venerated for his high talents, and for his great goodness. Is it nothing to feel that such an intelligence is able to make his ideas clear to his son? But you will ask, 'What proof have you of the identities of these persons?' This brings me to narrate to you the events of the first evening I spent in the presence of Mrs. Hayden.

"I had always regarded the class of phenomena relating to ghosts and spirits as matter too occult for the present state of our knowledge I had not facts enough for any hypothesis but that which engaged for them a place among optical phantoms connected in some way with the poetical creations of our organs of ideality and wonder, and my hope and expectations always pointed to the direction of phrenology for the solution of all the difficulties connected with the subject. As to the rappings, I had witnessed enough to be aware that those who were not deceiving others were deceiving themselves; and there really exist on our planet a number of persons who are subject to the double failing of character. Having been invited by a friend to his house in Manchester Square, in order to witness the spirit manifestations in the presence of Mrs. Hayden, my good friend can testify that I went expecting to witness the same class of transparent absurdities I had previously witnessed with other persons described to me as media. I went in any but a credulous frame of mind; and having, while a gentleman was receiving a long communication from his wife whom he had lost under melancholy circumstances of childbed some years ago, watched Mrs. Hayden most attentively, and with the severest scrutiny. I finally satisfied myself that the raps were not produced by her, for they indicated letters of the alphabet, which written down in succession constituted words forming a deeply interesting letter, couched in tender and touching words, respecting the boy to which that eloquent mother had given birth when she departed from this world. If Mrs. Hayden could have had any share in the production of that charming and elegant epistle, she must be a most marvellous woman, for during a good part of the time that the raps were indicating to the gentleman the letters of the communication I was purposely engaging her in conversation. The gentleman would not himself point to the alphabet lest his mind should in any way interfere with the result; and therefore he requested the lady of the house to point to the letters for him, while her husband, seated at another part of the table, wrote down each letter indicated by the raps on a piece of paper.

"I was now kindly requested to take my turn at the table, and having successively placed myself in various chairs in order that I might narrowly watch Mrs. Hayden in all her proceedings, I at last seated myself relatively to her in such a position as to feel convinced that I could not be deceived; and in fact, I was at last obliged to conclude that it was weakness or folly to suspect her of any fraud or trickery.

"There are some people who think themselves uncommonly clever and astute when they suspect their neighbours of fraud and delinquency. It may be wisdom to be not too soft and credulous, but depend upon it the statistics of the existence of roguery and knavery in society, and the relative proportions they bear to honesty, will not bear out the proposition that it is wiser to suspect every man to be a knave until you have proved him to be honest. The world may be bad enough in morals, but unless there were a great deal more of good than of evil in the human heart—I should say in the human brain—society would not hold together as it does.

"I know no man who has been hit so hard by the villany and knavery of his brethren as I have myself been; and yet attributing much to the influence of surrounding circumstances operating upon the bad moral organisations it has been my misfortune to meet with in medical life, I should be sorry to come to the conclusion that my worst enemies were not to be far more pitied than blamed. As for Mrs. Hayden, I have so strong a conviction of her perfect honesty, that I marvel at any one who could deliberately accuse her of fraud.

"In order to obtain an experience of the phenomena in the fairest manner, I asked Mrs. Hayden to inform me whether it was requisite to think of one particular spirit with whom I wished to converse. 'Yes,' 'Well, I am now thinking of one.' It was the spirit of my father whom I wished to enlighten me. No raps on the table. I had anticipated an immediate reply, but there was for awhile none. Mrs. Hayden asked if there was any spirit present who knows Dr. Ashburner? Imme

diately, close to my elbow, on the table, there were two distinct successions of gentle rapping sounds.

"The next question was, 'Was the spirit he wished to converse with present?' 'No.' 'Was there any one present who would endeavour to bring it?' 'Yes,' 'Are the spirits who rap near Dr. Ashburner friends of whom he is thinking?' 'No.' 'Will they give their names?' 'Yes.' These replies were signified by rappings to questions put, some audibly, some mentally.

"Mrs. Hayden suggested that I should take up the alphabet, which was printed on a card. I took the card into my hand and pointed at each individual letter with the end of a porcupine quill—my friend Mr. Hoyland, the gentleman of the house, kindly undertaking to put down on paper for me the letters distinguished by the raps. When I arrived at a letter which the spirit desired to indicate, a rapping took place; but at all the other leters there was a complete silence. In this manner I obtained the letters successively ANN Hurry, the name of one of the most beautiful and accomplished, as well as pious and excellent persons I had ever known. I had not seen her since 1812. She married two years after, and died in 1815. My father and most of the members of the family had been on terms of the greatest intimacy with several branches of the Hurry family, and I had in youth and childhood known Ann and her cousins as companions and playfellows. By the aid of the telegraphic signals I have endeavoured to describe, I conversed for some time with the charming companion of my early years. I learned very interesting particulars relating to her happy abode in the spirit-world.

"My curiosity had been excited by the different sounds produced by rappings heard close to those made by my friend Ann. I asked for the name of the spirit they represented. The name which came out by the letters indicated on the alphabet was Elizabeth Maurice, another companion of the childhood of myself and my brother and sister—another almost angelic being while on earth, but now with her cousin Ann, an inhabitant of the third sphere in Paradise. The authoress of the 'Invalid's book,' and some other works, testifying to a pure, gentle, and refined taste, conversed with me awhile; and at last a louder and more decided signal was made to me from the middle of the table. The name I obtained by the telegraphic raps was that of my father. I asked him to communicate to me the date on which he quitted this world for the spirit-home, and the raps indimated '7th September, 1798.' I asked him where the event took place, and I obtained the answer 'At Bombay.' I asked his age at the time,-with many other questions, the replies to which were all quite correct. I kept up mentally a long conversation with him on subjects deeply interesting, and it was productive of a communication from him, which I subjoin:—

"'My dear Son,—I am delighted to have this privilege of communicating with you, hoping to dispel some of those wrong impressions which now hover around you in regard to this spiritual being. Allow a spirit who inhabits one of the higher circles to decide for you on a most important subject, to try to remove from your mind the doubts which perplex you, and to establish in their stead a firm faith in the Creator of Heaven and earth. It is He who permits us to make these manifestations, through certain constituted persons, in order to impress mankind with the fact that the spirit shall live in a future state, in a more bright and blissful home. What proof can I give you of the truth of this? You have only to name it, and it shall be granted to you from your father, who has ever watched over you with the care of an angel. *Do not doubt* what I now say,

"'Your affectionate father,

"'WILLIAM ASHBURNER.

"I am giving you a short narrative of the first part of my course of experience of the Spirit Manifestations. It is important not to be too diffuse. I am desirous of showing that if the subject be investigated in a calm and bold frame of mind, there is no danger of the bad tendencies which have been so fiercely deprecated. I may not be able to prove to you, and to such as yourself, that there is a sufficient amount of facts to satisfy you of the existence of intelligences absent from the immediate sphere of our own cognizances, but I have at all events been able to adduce to you a number of curious facts; and if these and more such be tied together in bundles, so placed as to affect the phrenological organs of a vast number of brains with the attractive force of agreeable conviction, many of the ideas advocated by the *Reasoner* will have a chance of being displaced and forced into the category of negative existence. To take up the impossibility of future existence is to deny that we are beings of limited capacities, and to arrogate to ourselves the power of finality.

"No weakness is so ridiculous as that of fancying that we are arbiters of events—that our *will*, exercised by organs that soon shall rot, is to determine the fate of a holy truth. How ardently does the bigot fancy he is right. Sincerity may be his merit, if ignorance be the cause of pardon for a foolish sincerity. A new truth, a new event, which established into a fact is a new light, makes the antecedent idea pale, and it vanishes before the force of new conviction. I cannot express to you the influence on my mind produced by the facts, rapped out by alphabetical signals, that my spirit-friends, Ann and Elizabeth, knew of their cousins Hannah and Isabella having called a few days before at my house at twelve o'clock, and that they knew I was going from Mr. Hoyland's house to 17, Palace Gardens, Kensington. They knew the persons I should see there; and on being asked if they were acquainted with any other persons residing in Palace Gardens, Ann replied to me that her cousin, Henry Goodeve, lived at No. 2—a house he had not long before purchased.

"If these be not facts demonstrative of a future state of existence, in which friends of former days are now cognisant of the events occurring here, I do not know what will be sufficient to force your mind to a conviction. But these are only a small part of the numerous proofs I have had of the identity of persons with whom I had been acquainted years ago. I have in subsequent séances had many opportunities of holding intercourse with a score of other persons now in the upper magnetic regions of space surrounding this earth—intelligences, some of whom were friends here, and some of whom were individuals of whom I had been desired to learn facts that turned out to be marvellously true.

"Had I been inclined I could have made an equally absurd affair of this serious inquiry as some have succeeded in doing. My taste does not lean in that direction. When I am convinced that I have a good grip of a bold and sacred truth, it is not an easy matter to shake me from it. I have tested the fact of the spiritual manifestations most minutely and carefully, and I grieve for those who have concluded against it from a touchy disposition not to accept a truth simply because it does not originate from self, or on account of any other weak and personal consideration. It is easy to go to simpletons and say your neighbour is a credulous fool, and the simpletons believe it, because perhaps they have never seen a mesmerised somnambule under the influence of a magnetic impulse from the finger on the organ of self-esteem, obliged to utter the same class of words.

"You in your articles on 'Those Rapping Spirits' were influenced to trot in a groove on the point of *dignity*. Some *infallible* judges of dignity there are who cannot perceive in mankind any other high qualities but those of cunning and acquisitiveness. Man is a strange compound, and to the philosopher it is a curious subject of reflection how very trifling in themselves are the motives which make the wisest rush into the most foolish and illiberal courses.

"It is unnecessary, after the notices of the spirit manifestations in subsequent numbers of your periodical, to dilate on the deficiencies of philosophical taste that have characterised some of the would-be considered investigators of the subject. I may say that when I have been impelled by the lower feelings of our nature to feel desirous of attacking them, it has happened invariably of late that I have had affectionate warnings from the Spheres not to be guilty of the error of hurting unnecessarily the feelings of my friends. You will acknowthat if the tendencies of Spiritualism are to make men more tender towards the feelings of their neighbours

and more mindful of the obligation they owe to kindness and friendship, those tendencies cannot be very dangerous, or evil, or pernicious.

"With every good wish,
"I remain, my dear Mr. Holyoake.
"Yours truly,
"JOHN ASHBURNER.
"40 York Place, May 26th, 1853."

## LOVE, LIGHT, AND LIBERTY.

*A Lecture delivered to the Melbourne Progressive Lyceum by Mr. B. O'Dowd, (Leader of Liberty Group.)*

"Deny thyself, know thyself, be thyself."

NOTHING in the universe is so beautiful as love, and nothing is so omnipresent. We find it everywhere, in everything, and in every person, changing in form according to place and thing and person, but yet remaining love in essence. Attraction is love, and love is attraction. Particles sometimes need other particles to complete them; worlds require other greater worlds to hold them in their places; young men and young women feel instinctively that other young women and young men are necessary to make them complete beings; philanthropists feel a vacant spot in their hearts, and yearn to fill it up, and do so by being attracted to the poor and lowly and loveless of the earth.

All these attractions are love; call them cohesion, gravitation, passion, affection, benevolence, altruism—what you will—the fact remains that they are all love. I have often thought that if we admit the existence of a God at all, it must be in those oft-repeated, little-thought-of words of the Bible—"GOD IS LOVE." Not a person, not a thing, but that sublime quality which exists everywhere in the universe, interpenetrating all things and all persons, tending to harmonise all things and all persons, telling man continually to hope on—hope on! That love is in the world, and while love is there life is indeed worth the living.

In how many and in what beautiful forms this sublime quality, Love, presents itself to us. In heaven and on earth, in man and in animal, in nature and in art; it raises its lovely head as queenly Aphrodite, goddess of love, once raised hers above the sparkling foam of Grecian seas. An old story says that a beautiful maiden loved the sun, and such was her love that she pined away, gazing ever at him, pined away until the gods who saw her pitied and changed the lovesick virgin into the gorgeousness of the sunflower, which still pursues the devoted task of its ancestress by following the sun's progress from dawn to dark, when having no longer its loved one to gaze on, it folds up its petals in the meekness of patience till the morning again brings its glorious lover. Who will say that sunflower does not love the sun? The matter of fact bat may sneer, but he is a denizen of matter's dull caves, and knows not the glories of the spiritual sunshine.

Then there are the loves of the flowers for each other. The whole life of a flower is a life of love, nothing else. When the love is completed the flower dies. And was there ever a more gorgeous palace erected for proud man than Nature makes for the lowliest plants to live their lifetime in? I was holding one in my hands a few days ago—blue, more delicious than that of a summer evening's sky, formed the outer wall of the home; arranged star-fashion it seemed indeed a lovely star which had left its lofty abode for a while to gladden the eyes of man with its beauty. It was armed with a curve of the purest white, and within might be seen the bride and the bridegroom, delicate and transcendently beautiful.

How different, too, become the birds when nature tells them the love season has come. Their plumage then becomes most lovely, their song most divine, so divine indeed sometimes that poets have wondered whether birds learnt singing from angels or angels from birds.

Then comes the love of the sexes in mankind. The tremendous power both for good and for evil that is in this passion is too well known to need mention. In many cases it is the turning point of life. When the seed of genius is sown in the brain of a young man, and the warm winds of a pure love blow their fructifying breaths over him, that seed bursts its bonds and the genius grows and flowers and astonishes the world with its beauty, its vigour, and its resplendence. Love comes upon him as a torrent of inspiration; he has been inactive, careless, before; he is active now, a worker, for his destiny is revealed to him by the potency of love.

O how many happy hours have I spent reading over the stories of great loves, of the heroes and heroines of old—of the love of Penelope for her husband Ulysses, ever constant, ever strong, notwithstanding that dreary absence of 24 years from him and his care—of the loves of Cupid and Psyche; poor Psyche's wanderings and trials, until at length by the power of the gods she became Cupid's eternal bride—of the love of Bacchus and beauteous Ariadne—of the loves of chivalrous knights and the beautiful maidens of the Middle Ages: stories so refreshing amid the horrors, religious and otherwise, of those times as to be real stars on the dark sky of the period—of the sweet, sad loves of lovely Rosamond, of Romeo and Juliet, of Abelard and Eloise. O love tales enchanting, I must thank you sincerely for having made my mind a little more ethereal than without you it would have been!

But after all what are these loves but instincts, or refined instincts. The particle cannot help being attracted to its kindred particle; the world cannot help being attracted to the sun; the flower cannot help being formed, nor in its fairy halls can the stamens help wooing the tender pistils; the bird cannot help seeking its feathered partner, nor the young man rushing into impassioned panegyrics on the incomparable qualities and celestial glories of the young lady who, in all likelihood, would say just the same things of him if it were fashionable to do so. But there is a love which is not instinct, which is not selfish (as all other loves *are* in reality, no matter how unselfish they may seem), which is in the power of everyone to bestow, even the loveless, which is so much more than human that when human beings exercise it they are no longer human beings, but visible angelic spirits, allowed to remain on earth a little longer than other angels.

This love has been called Altruism or Universal Benevolence. I don't think that anyone can be a perfect Altruist, but everyone may try to approach the ideal, and by doing so our humanity will blossom forth as the most heavenly thing, the most perfect thing that has ever moved angels to envy with admiration.

Altruism in its strictest sense is the annihilation of self for the good of one's race. More modified, we can consider it as love for our fellow men of so exalted a nature that in everything we consider ourselves last; that we are ready to make any sacrifice whatever for the good of our fellows, and for the sake of truth; that we are ready to face even infamy and shame provided we can lift a load of sorrow from anyone, no matter whom, whether criminal or emperor. Of course there is no Altruism in this if we do it from the hope of reward here or hereafter. In such a case it is only laying out so much love at such and such a rate of interest, expecting such and such an accumulated capital when you get the other side. This is not love, it is blasphemous selfishness. Altruism is the most desirable of all states to attain to, but few of us poor mortals can hope to attain to it, although it is all in our power; but we can and must cultivate assiduously the beautiful doctrine of the human brotherhood by loving each other if possible more than ourselves.

Boys and girls, you are young in the world, very young; well, you can like everybody, learn to hate nobody, to despise nobody, and when you see anyone sad or miserable, always try to console him or her, and to make a brighter look gleam on his face, and a lighter heart beat in his bosom. Do all things gently, for gentleness is the way that love speaks. When you try to love people, don't do it because you want to be rewarded, but do it because it is good. Always be generous, and truthful, and honest, and kind, for these, too, are the language of love.

Try and remember what I say now, boys and girls, all your lives, "Love everybody, and when you know that anyone is in want, deprive yourself of the greatest neces-

sity even to supply his want." Remember that, and always act on it, unless of course duty, previously undertaken, forbids you.

I quoted before the phrase, "God is Love," and certainly the most divine sayings of every age and nation have been exhortations to mankind to love each other. Down the avenue of the ages, from the times at which man's memory first begins to the din and turmoil of our own age, stand an array of mighty demigods all uttering the Godlike meaning expressed in the words, "Love one another." Amongst the Hindoos, ten thousand years ago, perhaps, 'mid all the confusion of innumerable calls to innumerable gods in innumerable temples, rose clear and sublime the voice of the mighty Brahma commanding all who loved him to love all and all things, to harm not even the insect that crawled on the floor. And in our own age our sweetest songster, Shelley, in his glorious production, "The Sensitive Plant," makes the lady of the story carry the grubs and insects that abounded in the garden into the woods instead of killing them as the Christian gardener does every day.

In the mighty Chinese empire, children, once lived a man who so loved man that he refused time after time the highest dignities in the land because he thought that there were other people who could not do well without him. This Chinaman we call Confucius, and he said 600 years before the time of Christ, these words: "That which ye do not wish done to you, do ye not to other men." I might spend the whole of my address relating instances of self-sacrifice performed by the weakest in the interests of their race, in example, grace, and virtues, and of sayings, in reference to the duty of man to love one another, by the great and the good of every land, from Egypt's hieroglyphic-strewed sands to Peru's cave temples! from where Elephanta's wonders strike awe into the most skeptical observer to where the sublime simplicity of the Druids reared the Cromlechs at Stonehenge to Albion's sky; but I must conclude my remarks on Love by quoting the wonderful lines of my favourite Persian poet, Hafiz:—

"Learn from yon orient shell to love thy foe,
And store with pearls the hand that brings thee woe.
Free like yon rock from base vindictive pride;
Emblaze with gems the wrist that rends thy side.
Mark where yon tree rewards the shower
With fruit nectarious, or the balmy flower:
All nature cries aloud, shall men do less
Than heal the smiter and the railer bless?"

Spiritualism is the inspirer of love, the spreader of light, and the asserter of liberty. Love breathes from all its teachings, Light gleams from all its phases, and Liberty unfolds its banner in all its realms. The love that is in all the religions in the world is the Spiritualism in those religions—the more Spiritualism the more love; the less Spiritualism the less love.

Now we come to the second part of our subject—Light. Light is learning, knowledge of every kind. Learning is the lantern which the seeking mind turns into every dark corner of the universe. True knowledge fears no discovery, avoids no discovery. There it is where the learning of Spiritualism transcends all other learning. The orthodox fears to look into secret things, the Agnostic refuses to look into them, but the Spiritualist dares to look in, for he loves knowledge for its own sake, and wherever the flag of mystery floats, thither he directs his fearless steps and investigates or endeavours to investigate, at whatever risk, and what a glorious reward, too, is his!

The fairly intelligent Spiritualist knows more about the structure of the universe and the causes of things, and of his own nature, than do Tindall and Huxley or Herschel, for he takes whatever means lie at his hands to gain knowledge, while they, severe and contemptuous in their self-assumed and asserted infallibility, throw away or despise the instruments given them by Nature to learn her most secret mysteries. But the spiritual light that Spiritualism gives us, is one which illumines our own nature and tells us how we are formed, what is our destiny, what are our physical and moral duties, and in what way we differ from the animals below us and the angels above us.

On a great Spiritualistic temple, thousands of years ago, called the oracle of Delphi, where a medium used to go into a trance state and utter prophecies that invariably came true, was an inscription which means "Know Thyself." And Spiritualism gives as a command to every one of its modern temples (and its modern temple is man), the same august order, "Know Thyself."

Take heed, children, and after trying all you can to love everybody, then seek earnestly to know everything. Start with yourselves, however; learn how your limbs, and muscles, and nerves, and lungs, and heart are formed and moved and nourished; how to keep them in order, so that you may build up a strong and healthy and beautiful body; and at the same time you will be improving your brain to such an extent that it will be a proper instrument for the workings of a strong and healthy and beautiful mind. Learn all you can, ask if there is anything you cannot understand, and if the one you ask does not happen to know, ask somebody else. If any of you at any time have anything that puzzles you, and I can help you, I shall be more than pleased to do so, and if I cannot answer you I shall make a good attempt to find it out for you. The Lyceum should be and must be like a big family; we are all brothers and sisters, parents and children, uncles and aunts, nephews and nieces, and if any of you little ones are puzzled about anything just ask one of your big brothers or sisters, and they will be only too happy to tell you.

Mind, this is a very serious matter for many reasons, For instance, at present, we are too poor to pay a lecturer to come out from America to lecture for us. It seems hard that we should be compelled to do without spiritual food like this, but harder still that when we want it we should have to send 8000 miles away for it. It is not only hard, it is a shame. Why shouldn't we be able to raise lecturers of our own? Isn't the air of Victoria of just as good a quality as that of America, and are not the ancestors of Victoria of just as good men and women as the ancestors of America? and are not the universities and schools of Victoria quite as good if not better than those of America? Of course they are, and Victoria ought to be at least able to supply enough lecturers for her own wants when America can supply them for the wants of the world. Anyone who has had a Lyceum training and a good education, and has seen half a dozen trustworthy Spiritualistic phenomena, ought to make a good lecturer. I know I would have made one myself if I had been brought up in a Lyceum and had had half the spiritual experiences that some have had. It is from my own feelings and experiences in the matter that I must urge you, children, to get as much knowledge as you possibly can, so that when you grow up, any of you, if need be, can take the platform and spread the light of Spiritualism wherever your voices can find an audience. Attend carefully to what I say, boys and girls, for I think you are worthy of being addressed on such subjects, for, from what I have seen of you, I think I can say, without being accused of favour, that there are not more promising flowers in Melbourne. Your first duty, then, is "love," your second "learn." Do both "Love and Learn" and your minds will be warmed with the soothing heat and your minds be illuminated with the gleaming light of the sun of mentality, for love without learning is like heat without light, and learning without love is a cold dreary sun deprived of every ray of hope-inspiring warmth.

Liberty is Spiritualism's banner. Above all systems of religious thought in the wotld, Spiritualism stands pre-eminent in its unswerving determination never to acknowledge any man, however learned, however powerful as its leader, to be as free as the winds that wander unrestricted alike over ocean and over desert, to take a resolute stand as an independent self on the world, sheltered by no man's mantle, by no god's cross, to stand bold, self-reliant, prepared, ready to encounter every whirlwind of derision, every typhoon of hate, every tempest of innuendo, every tornado of religious bigotry and materialistic fury; leaderless, independent, proud and sublime. Spiritualism does not need a leader any more than Truth does, for Spiritualism and Truth are synonymous, since Spiritualism includes *everything* true,

and whoever heard of Truth having a leader? It is only weak faiths that need leaders to back them up and in the majority of cases if you take away the leader there is nothing left. Take away Christ from Christianity and what have you left? a nondescript mixture of mediæval philosophy, Egyptian esoteric nonsense, Assyrian humbug and Phallic pruriency. Take away Mohammed, Fo or Joe Smith from Osmanlism, Chinese Buddhism or Mormonism and what is there? Nothing. We want no leader, no king, no pope, no omnipotent tyrant over our consciences and our souls, and we will have none. If any guide us rightly we shall honor them, but let them not assume the purple of dictation, or oblivion shall be their home. Republicanism in politics says all men are so far equal that they have the right to govern themselves and no one has the right to ride roughshod over them. Spiritualism is the republic of religious thought. No mind-despots sway over it, as no tyrant sways over the the land of its modern birth, America (Spiritualism, by the way, has had many births, like the Vishnu of the Hindoo's, in fact, I often think their stories of the incarnation of Vishnu are but symbols of the different advents of Spiritualistic ideas on the earth, and that the present movement is the last great Avatara or incarnation foretold for many ages, and, what's more, I think I am right). It behoves every Spiritualist to be as free from the sway of tyranny as is Spiritualism itself. In the grand words of noble William Denton "Be thyself and do thy duty," let every thought that sparkles forth from the anvil of your mind be an original thought, not one borrowed from some other man. Of course, let all that is good and noble be a guide to you in order that you may become more good and noble yourselves, but do not be a mere imitator. Everybody can think independently if they choose, and if everybody were to think one new thought a year the world would go ahead remarkably. Fresh thoughts are like showers of rain in the midst of a drought, they make all the surroundings smile with a promise of verdure. Let your minds never be bowed down beneath the leaden weight of dogma or sectarianism; be always in a position to own yourself as the champion and the acceptor of every truth, no matter from what source it comes; recognise the good done by a Prison Gate Brigade in some obscure country gaol as well as the revelations of an inspired seer in the "hub of creation." Do not sneer at the poor, ignorant "faith healer" because he is orthodox, and at the same time place every dependence on your own "healers by faith" because they happen to be learned and spiritualistic. Be free from all bigotry; and recognise, I say again, the good done by others even though they are not Spiritualists. We are all brothers and sisters, and if we differ a little in our opinions it is no reason why we should selfishly claim a monopoly of all good deeds, and abstain from helping others to do good. I mention this, because from what I have heard I am afraid that there is too much of the exclusive feeling about among spiritualists. Bigotry is almost a crime when committed by Spiritualists.

Now, girls and boys, I have said a good deal about the three "L's"—Love, Light and Liberty—and I sincerely trust that they will always be the guiding stars of your lives, that love will ever cheer you on, light point out the way, and liberty make you strong to encounter dangers, and ready to defend yourselves when your rights are assailed. Remember their teaching by these three mottoes: Love says "Deny Thyself," Light says "Know Thyself," and Liberty says "Be Thyself,' the three joined together form the most glorious trinity ever conceived of by man, intertwined they form a laurel wreath of beauty and grace so resplendent that whosoever head is decked with it shines preeminently among his fellow men. Follow those guiding stars, think of that trinity, wear that wreath and the sight of the humanity you make happy will be sufficient reward for enlisting under the beautiful triplicate banner of "Love, Light and Liberty."

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We are in receipt of No. 36 of "Problems of Nature," a monthly journal edited by H. B. Philbrook, and published at Chicago, U.S.A. It contains some ably written articles on Sociology, Evolution, and Religion.

## THE GOD IDEA IN THE HISTORY OF MANKIND.

AN ADDRESS BY M. ADOLPHE FRANCK, (OF THE INSTITUTE);

*Translated from the French for the "Harbinger of Light,"*

BY C. W. ROHNER, M. D.

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On Wednesday, 13th April, at half-past eight in the evening, the hall of the Boulevard des Capucines was crowded by an immense audience; all the intellect of Paris had met there. The space being unfortunately too confined, more than two hundred persons were refused admission. That number of people were silently waiting the result of the meeting, in the court yard. All came to hear M. Adolphe Franck, member of the Institute, who, notwithstanding his high age, had been desirous to lend his aid to the "National League against Atheism," in order to make a *fête* of the first anniversary of its foundation.

Let us also add that M. J. Simon presided on the occasion, who in a short but brilliant introduction, full of spirit and humour, charmed the *élite* of the audience.

Amongst those who supported the president of this meeting we noticed—not to mention illustrious names connected with politics, literature, or religion, of which latter we saw several sects here and there represented—M. F. Bonillier, of the Institute; M. F. Passy, deputy and member of the Institute; M. Lefèbre-Pontalès, deputy; M. Waddington, correspondent of the Institute, professor at the Sorbonne, and M. Arbouse Bastide; M. Loubens, secretary-general of the League; M. F. Ginouvier, director and founder of the League.

We shall not attempt to give an idea of the impression produced on this *soirée*, and we shall simply content ourselves with propagating, as much as in our power lies, that impression by bringing within the reach of everybody the discourse of M. Franck.

F. M. MARTIN-GINOUVIER, Director & Founder.

Ladies and Gentlemen,—I begin with a declaration which, although understood beforehand by your impartial good sense, will perhaps appear to you unnecessary. The war which my friends and myself make upon Atheism does not extend to the Atheists. We know a good many of them, now and in the past, who deserve to be honoured both for their knowledge and their virtues Besides, our faith in God, as we take it and as we have taught it throughout our life, is inseparable from the love of man without distinction of either opinion or party. One of our most essential dogmas is this, that we must respect the consciences of those who are against us, and believe in their sincerity. If there are, therefore, Atheists present in this assembly, I trust they will give me a fair hearing, not to say an indulgent one. All I wish for is a patient hearing on their part as I would accord to them if they were in my place.

Atheism does not date from yesterday. It goes back to the remotest ages of history. We find even traces of it in the biblical times, for it is impossible not to recognise it in those severe words of the Psalmist, which have become irreconcilable with modern courtesy: "The fool hath said in his heart there is no God."

Amongst the systems of thought engendered, God knows how long ago, among the Brahmins of India, there was one which, without descending to the low level of Materialism, abstains nevertheless from affirming the existence of God. With greater reason do we meet with partisans of Atheism amongst the Greeks, that refined people which, after having elevated logic and ratiocination to their highest potencies, knew also how to push them to their extremest excesses.

We see, amongst the Greeks, Socrates disputing with a celebrated Atheist—Aristodemus the Little by name—and attempting to show him in the wonders of nature the designs of a Supreme Intelligence.

Amongst the Romans, the most religious people of antiquity, Atheism had for its interpreter the great poet, Lucretius, and found a defender in Cæsar, the murderer of liberty and of the Republic, the creator of Cæsarism, that accidental despotism which has lasted for so many centuries, and which is always ready to devour the demo-

cracies, so forgetful of the counsels of wisdom and moderation.

You will scarcely believe it, even in the times when the Christian faith, represented by the Catholic Church, had attained its highest degree of fervour, at the end of the 12th century, Atheism issued from the works of a canon of Sevilla, made its appearance in France under the auspices of David of Dinan and of d'Amaury of Bennes.

What were these two doctors teaching, dressed in monastic robes, one of whom, David of Dinan, had been the favourite of a Pope? That spirit and matter are only two different names signifying one and the same thing; that this thing is Nature, ontside of which, above which, there is nothing, neither God nor devils, neither heaven nor hell; that heaven is science, the fountain-head of all pleasures; that hell is ignorance, the origin of all superstition and of all suffering. You see that all this is not so very far removed from the thoughts of certain coteries of to-day.

By pushing nominalistic philosophy to these last consequences, as was done by William Occam in the 14th century, one might detect traces of Atheism in their doctrines; but some one might accuse me of unfairness for thinking so. Why should I expose myself to this reproach?

There are abundance of Atheists to be found in the succeeding centuries. Here we have the 17th century not less celebrated than the Middle Ages for its monastical and religious ideas. Well, if we may believe father Mersenne, a pious theologian and friend of Descartes, Paris alone, at the beginning of this epoch, numbered no less than 50,000 Atheists. This is certainly an exaggeration; but this was the time when the priest Gassendi renewed the system of Epicurus, and when Hobbes himself, the incarnation of the most insulting Atheism, wrote his "Leviathan," and supported the following beautiful maxim: "Man is a wolf to his own species—"*homo homini lupus.*"

To those for whom Atheism is the highest guarantee of liberty, I would say, *en passant*, that Hobbes was the most consequential and decided theoretical supporter of despotism.

What shall we now say of the 18th century, and of the first years of the 19th? Atheism was then preached as a dogma by Helvetius, Baron d'Holbach, Lamettrie, Diderot, Naigeon, Sylvain Marechal. Bolder than all his predecessors, the founder of Positivism, Auguste Comte, had the original idea of making a religion of it, having its temples, its priesthood, and its infallible Pope.

As you see, gentlemen, I have not kept from your view the old and repeated appearances of Atheism in the unlimited field of human thought. But what part has it played therein? What effect has it produced there? That of a purely speculative, abstract, solitary system, addressing itself to spirits as solitary as those who had evoked it, so to speak, from the bosom of darkness, and in a day of despair and defiance. The work more of argumentation than of ratiocination, and of ratiocination more than of meditation, it has never entered into the heart and head of mankind. One could compare it to certain products of a refined industry, or of an artificial culture, which provoke astonishment but not imitation, and which the very efforts to which they are due condemn to constant uselessness and sterility.

Such, gentlemen, is not the Atheism of our times, especially that which is spread by all manner of means and through the most various channels of publicity in our days. This our latter Atheism has the double arrogance of being at once the last word of science and the last word of social progress, the twofold pretension of showing to us the boundary beyond which no effort of intelligence, no philosophical speculation will be able to pass, and of punishing us with a baseless fabric upon which henceforth must rest the government and the education of the people—their civil and political legislation, their public and private organisation, their institutions of every kind, their whole life.

It is in consequence of this pretension that Atheism has become as intolerant as the most religious dogma ever has been; as intolerant as the spirit of our age will permit independently of revolutions. How could it be otherwise? The Atheist says to himself that he holds absolute truth in his hands; he says he is charged according to the material order of things, as the religious believed formerly they were charged according to the religious order of things, to assure the happiness of mankind, and that outside of its own ranks there is only room for evil.

The two propositions which I have here signalised constitute an extreme danger both to the intelligence and to the security of the now living generation of men, for they are addressed to spirits badly prepared to combat them, the majority of whom do not even suspect their scope.

I hope I shall succeed in proving to you that these propositions are as false as they are dangerous, and my sources of demonstration I shall draw not from the reasonings of the schools, but from reason proper and history. Ratiocination, logic—I was going to say the strategy of systems—lend themselves to everything, can give the air of truth to all paradoxes, to all illusions. If our section of Atheists believes to have proved that there is no God, another section of them flattered itself to have established with the same degree of certainty that there is no such thing as a soul, that there is no conscience, no rights, no duties, no free will; that the human individuality, such as we conceive it, with its unity of existence, its memory, its identity in time, is a pure chimera. Reason alone is always the same; she alone rules over all with the same authority, she alone is eternal and universal. History, taking it in its totality, is the visible manifestation of reason throughout all ages, and in the most astonishing works of humanity.

The idea of God is so little contrary to the demands of reason that both together, God and reason, have from the earliest ages of antiquity been designated by one and the same name. We know that the *Logos* of Platon, which is nothing else but reason, is the favourite appellation which the great philosopher of Greece gives to the Author of all things, to the supreme principle of all truth and all being. The name of *Logos* has been translated in the language of Christian theology by that of the Word (*verbum*), and we read at the head of the Gospel according to St. John: 1. "In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3 All things were made by Him, and without Him was not anything made that was made"

In the language of the Bible, we might say in that of the principal philosophical and religious monuments of the East, reason has been called Wisdom. Now, Wisdom has in the old book of Proverbs the same meaning which *Logos* has in the Republic of Platon, and the Word in the Gospel text. Brought on the stage under the auspices of a symbolical person, it says, speaking of itself:

"The Lord possessed me in the beginning of His way, before His works of old."

"I was set up from everlasting, from the beginning, or ever the earth was;"

"When there were no depths, I was brought forth; when there were no fountains abounding with water;"

"Before the mountains were settled, before the hills was I brought forth;"

"While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.;"

"When He prepared the heavens I was there; when He set a compass upon the face of the depth.—*Proverbs*, viii., 22 & seqq.

Is not this like saying that Reason is God; that Reason and the Divine Essence are identical?

What we say of reason taken in its unity, applies also to the moral conscience of the human race, to the idea of duty and of right, which is but its immediate consequence. The moral conscience has been given to us by one of the most ancient monuments of religious faith as an unmistakable manifestation of God, as the expression of His will and wisdom, as the law specially given to man, without which men would resemble the beasts of the field:—

"Thou shalt not kill; thou shalt not steal; thou shalt

not bear false witness; thou shalt not covet thy neighbour's wife, neither anything belonging to him; thou shalt keep thy oath; thou shalt honour thy father and thy mother; thou shalt aid and assist the widow and the orphan; thou shalt help the poor; thou shalt love thy neighbour as thyself."

These are the principal articles of that code which dates back 3000 years and more, and which has for its basis the unity, and therefore the fraternity of the human race, the original superiority of the human species over the rest of the animal creation.

Let us pause here a little while and see what morality, justice, charity, human dignity have gained from the teachings of Atheism. I have just now introduced you to Hobbes, who sees in man only a ferocious beast, and can conceive of no other instrument for the subjugation of his natural instincts than despotism, the oppression of men and of men's consciences. To the name of Hobbes I could add that of Jeremy Bentham, who, seeing in egotism, in self-love, in the love of comfort, the only motive force of our actions, condemns as a chimera, and even as a danger to society, every disinterested sentiment, every thought of self-denial and devotion.

I could also speak of a German philosopher, an Atheist like the two Englishmen already mentioned, and who is the chief source of inspiration to a certain clique of *literateurs*, the great and sombre-minded Shoppenhauer. For him nothing but evil exists, and the place of God is filled by I dont know what kind of mysterious and incomprehensible artificer of illusions, misery, and suffering. For the sentiment of duty, for mutual love and regard of human souls, this implacable dreamer substitutes pity without giving it a thought that we have equally pity for an ill-used dog, for an overburdened ass, or for a crushed insect.

But I prefer to direct your attention to a still living moralist, who has the reputation of being the greatest philosopher of the day, the greatest psychologist, and, to use a fashionable phrase, the greatest sociologist of our century; in other words, the greatest theoriser on the social order. We are speaking of Mr. Herbert Spencer, after Diderot and Lamark, the veritable inventor of the Philosophy of Evolution, to which Darwin also has attached his signature. Herbert Spencer, who according to the best accredited opinion is the accomplished personification of contemporary science, of modern science, in short, of science simply.

Without positively calling himself an Atheist by name, Spencer is an Atheist in fact, for he can find no room in his system for the idea of God. For him the world is the fœtal production of a blind force, which is obedient only to exclusively mechanical laws. It is this force which has given birth to the phenomena of life and thought as to those of the brute creation. Mankind has been developed out of the mineral and vegetable kingdoms. The human species evolves, or rather transforms, itself just like the lower orders of animated creation, by heredity and sexual selection; that is, by the union and successive coition of the strongest, the ablest, the most adapted for evolution, and by the destruction, more or less slow, extermination and weeding out of the inferior or less favoured species. The qualities which distinguish the former are preserved and perfected by heredity.

Derived from this view of things, animate and inanimate, is the rule of conduct proposed by Herbert Spencer to society. We must allow the weak and feeble to perish like unclean beasts; the infirm, the incapables, *id est*, the poor and the sick, the simple and the unfortunate of all ranks must and will be pushed to the wall. For of what use are they? Only to hinder and retard the effects of natural selection, only to be an impediment to the material and intellectual progress of humanity, or at least to that of one nation in particular, most likely the English nation, which is threatened by the impoverished and starving masses, clamouring for work or bread, with corruption, brutalisation, and poverty. Charity enforced by Christianity and even by the code of the hard Hebrews, philanthropy recommended by the majority of genuine philosophers are fatal errors, which in order to speak the whole truth it is better to call crimes.

Phillip Island, Nov 16th, 1887.

(*To be concluded in our next.*)

## ANSWERS TO QUESTIONS TELEGRAPHED FROM THE SPIRIT-WORLD.

Some months since we gave an account of the development of telegraphic communication from the Spirit-world through Mr. Rowley, of Cleveland, Ohio. The *Religio-Philosophical Journal* of July 9th last contains the following specimen of communications received through his mediumship:—

There is a new phase of spirit power developed through the mediumship of Mr. Rowley, of Cleveland, that is certainly worthy of note. He is the only one in the United States whom the spirits employ in this way—using the telegraphic alphabet and an instrument specially constructed for the purpose. It appears from the Cleveland *Plaindealer* that Dr. Wells, who communicates through the telegraphic mediumship of Mr. Rowley, in answer to a question, said: "The spiritual world is not a great way off, as some people think. It is here. It is everywhere. You who are in the flesh are in it, but you do not know it. Heaven is relative. You make it or you lose it, as you most desire. To the good, it is goodness; to the pure, it is purity; to the holy, it is holiness; while to the evil, it is evil—evil in its fullest sense and greatest significance. Beware, then, how you live, for when you change from your physical to your spiritual form you do not escape from nature's laws. The same causes produce the same effects. In the physical body you are subject to physical laws, in the spiritual body you are subject to spiritual laws, but all law is nature's law, and there is no escape from it there nor here. When you drop the clog of mortality you take upon yourself spiritual conditions, as when a coal is burned it changes its form and is acted upon by new elements. But nothing is lost, and it is still subject to nature's immutable laws."

"Is pantheism a true doctrine?"

"No, I am not a pantheist, an athiest, or an agnostic. The nature of God is beyond human comprehension, but pantheism does not express the truth. Life in the body is an incident, one link in an endless chain."

"Does not existence begin with birth?"

"Only in part. Your physical existence began then, but spirit has no beginning, as it has no end. Your spirit always was, even as it always will be. You cannot conceive of spirit as having a beginning. Mind, soul or spirit is a part of one stupendous whole, but that is not pantheism. There is a beginning of conscious identity, but that identity is stamped upon your spiritual and physical nature as the stamp of the dollar is placed upon silver. That identity is never lost."

"Do you take an interest in scientific subjects?"

"Very much, indeed."

"Have you ever found out what electricity is?"

"You would like to know what electricity is, what magnetism is, and what gravity is. We know more about these things than you can possibly know, but do not pretend to understand them fully, and yet it is not possible to explain to you, encumbered with your physical being, what we know of these forces, because the explanation leads into more and deeper mysteries than the thing itself. Words cannot convey its truth. There are thoughts that can find no expression in words, depths that cannot be reached. Nothing but an opening of the vision to things spiritual can make the whole thing plain. Life is like a carpet of intricate figures. You are looking at the wrong side. You cannot see its full beauty, and how shall we who do see make it plain to you who have not seen and cannot see?"

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Mr. H. J. Brun, of Oakleigh, sends us particulars of some recent sittings held there, attended by him, the phenomena witnessed and communications received resulting in his conviction of the truth of spiritual intercourse. There seems to have been considerable power exhibited at the circles, as amongst other manifestetions the table, with Mr. Brun sitting on it (weighing in all about 200 lbs.), was raised from the floor.

## To Correspondents.

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

### THE LATE THOMAS HARRIS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Would you kindly insert the enclosed lines, written in memory of my dear husband, Thomas Harris, who departed hence on the 6th August last, after a brief and sudden illness. He was an earnest, enthusiastic Spiritualist, and has spent many a pleasant hour in the perusal of the *Harbinger*. His sudden demise causes the first break in the circle with which he was connected —this being the least expected on account of his constant sound health and constitution.

He was a man of extraordinary pure life, high honour and clear understanding. Living ever in the presence of the truths he loved, he has but passed on to the beautiful realisation of those blessed promises; and being thus absent from us, is born again into a higher, purer life, unto which we also aspire, having knowledge of our beloved that he liveth in the light of God's Eternal Love.

I am yours truly,
"JENNY WREN."

Wren's Nest, Parawai, Thames,
Oct. 21st, 1887.

IN MEMORIAM.

The first to hear the angels softly calling,
The first to pass from earth-life's scenes away;
He, the beloved of all, the strong and noble hearted,
Has passed beyond the pearly gates of day.

He knows the "hidden things" that here he ponder'd;
He enters into life's eternal joy;
He feels the sacred presence of that wonder,
And lives anew in love's most sweet employ.

We miss the genial friendship, true and tender,
The voice so earnest in the cause of right;
The noble service that he loved to render;
His hearty hand-clasp, and his grave "good night!"

Good night, beloved! we shall meet thee yonder,
Beneath the sunny skies of that fair land
Where sorrows never come, nor sable mourner,
Weeps for the tender clasp of loving hand.

The angels claim thy service; thine the honour
First of the chosen few to enter in.
We will not mourn thee, but rejoice the rather
That thou wast counted worthy life to win.

JENNY WREN.

### FUNDAMENTAL PRINCIPLES OF SPIRITUALISM,

BY HUDSON TUTTLE.

1. Man is a dual being—a physical structure and a spirit. The spirit is an organised form, evolved by and out of the physical body, having corresponding form and development.

2. This spiritual being is immortal.

3. Death is the separation of this duality, and does not affect the spirit, morally or intellectually.

4. The spirit holds the same relations to the spirit-world that man holds to physical nature.

5. The spirit there, as here, works out its own salvation, receiving the reward of well-doing, and suffering for wrongful actions.

6. Salvation is attainable only through growth.

7. There is no arbitrary decree, final judgment, or atonement for wrong, except through the suffering of the guilty.

8. The knowledge, attainment, and experience of the earth-life form the basis of the spirit-life, which is hence a continuity of the same existence.

9. Progressive evolution of the intellectual and moral faculties, is the endless destiny of individual spirits.

10. In the spirit-world, as on earth, each receives all he or she is capable of receiving, according to individual tastes, desires, and capacity.

11. Heaven and hell are not places, but conditions of mind. Inharmony is hell; harmony, heaven.

12. Spiritual beings are evolved by, and eliminated from, physical bodies. They differ in grades of morality and intelligence, as men differ on earth.

13. These departed spirits, retaining all their love and affection, can and do return and communicate with those in this life. Their capability of so doing does not depend on their intelligence or morality.

14. Mediumship rests on sensitiveness, which is not dependent on culture or morals, though elevated and controlled thereby.

15. Communications from Spiritual beings are fallible, partaking of the qualities of their source, and may be for good or evil, according to their source, and the channel which transmits. and those who receive them.

16. The spiritual communications of all ages emanate from this one source, and must be alike tried by the test of reason.

17. Individualised spirit is the reality, and the highest type of creative energy. In this sense man is divine, and endowed with infinite capabilities, and united in brotherhood, having common origin, purpose, and destiny.

18. Spiritualism encourages exalted aspirations, and energises the spirit by presenting the highest, purest motives, and inculcates noble self-reliance. It frees man from the bondage of authority of book or creed. Its only authority is truth; its interpreter, reason. Every individual must be a law unto himself, draft his own creed, and grant to all other equal liberty.

19. If Spiritualists organise, it is because organisation is the best method to reach desired results, and the means by which each shall receive the combined strength of all.

### MESMERISM, CURATIVE MAGNETISM, AND MASSAGE.

THE above which appears to be the first section of the Magnetic and Botanic Family Physician—a prospectus of which has been in circulation for some months past—has just reached us. In it the author, who appears to have had a lengthy experience in the practice of Magnetism, gives lucid, practical instructions for the application of Animal Magnetism or Mesmerism to the alleviation of pain and cure of disease. These directions are accompanied by a number of well executed pictures, illustrating the various methods of operating appropriate to different diseases and derangements, or to induce particular phenomena. These will be be found particularly useful to learners who have not the advantage of oral instruction.

Although the purpose of the book is to instruct in the art of Curative Magnetism, there are directions for experiments in Phreno-mesmerism and the development of Clairvoyance; also, for the preparation of magnetic oils, and their application as a supplement to the treatment by passes.

In some prefatory remarks, Mr. Younger complains of the continued opposition of many medical men to the introduction and practice of Mesmerism, though to his knowledge Clairvoyants are frequently employed by them in private practice and to diagnose different cases in the hospitals. The existence and potency of Animal Magnetism is, however. an established fact, and the opposition complained of cannot seriously impede its utilisation in the amelioration and cure of diseases.

Mr. Younger's book is for its size and price one of the most useful we have met with.

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A RECENT number of *Light*, commenting upon the numerous conflicting psychical theories, advocates their correlation. The idea is excellent, the time is apropos; all that is wanted is the mind capable of accomplishing the work.

## SEANCE WITH MR. EGLINTON.

Sir,—Although, perhaps, a hundred statements of séances with Mr. Eglinton have been given in "LIGHT" by half as many sitters with him, I desire to add one more to the long and amply sufficient list. I lament that he, with his very charming wife, is about to leave England for Peru. I doubt their wanting him there; but we certainly need him here—greatly need him. I fear his absence from us will be for a long time. Surely his departure will create a vacuum which there is no medium to fill up.

But to the purport of this letter; the message conveyed to me through him is as true as that night follows day. I desire to explain. When I entered his drawing-room on the 5th July, I knelt and offered up a prayer that God would permit to influence us only good angels and pure spirits. It is to that my beloved wife refers, and her reference to the term "darling" is this: When she was "dying," *i. e.*, leaving earth, I bent over her and said, "Do you know me, darling?" She nodded. I said: "Then say darling." She moved her hand and touched my shoulder. She murmured the words into my ears and was in Heaven.

How often I have seen her, and received written communications from her, since her departure I have recorded in "LIGHT"

I might write at greater length on this subject but I have written enough. The message, which was written between two slates in less than two minutes was, as follows:—

"MY DARLING,—When you prayed to God on your knees I was by your side, and tears of joy and gratitude welled from my heart to the master who has so graciously permitted this beautiful communion. You do so well to thank Him, my darling, for all his grace and care. From the moment when I passed on, whispering the word 'darling' into your listening ears, I have never been absent from your side, and it is given to me that I should come to you in the stillness of the night, when I place my arms round your neck and tell you I am your wife in Heaven as I was on earth. I am waiting to usher you into the beautiful summerland of rest and joy. The heavenly paradise we so often pictured to ourselves will then be ours. Do not shed tears, dearest, unless they be of joy and thankfulness. We are *not separated*, we are ONE. Humbly I thank God for this vision of light

God bless you darling.—
Your own "MARIE."

I shall—please God—be with her soon in that summerland of which in this message, as in so many other messages, she speaks. We are, as she says, "*not separated: we are one.*"

S. C. HALL

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THE Vegetarian Society of Victoria had a very agreeable reunion on the evening of the Prince of Wales' birthday, at the Thistle Company's Rooms. After an excellent tea, presided over by the Rev. Mr. Higgins, the company retired to the upper Hall, where an interesting address on Vegetarianism was given by Miss Fanny E. Samuel, who also favoured the company with some fine vocal music. Conversation was interspersed with music and songs by lady friends of the Society, and the procedings terminated shortly before 11 p.m.

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A company has been floated at Manchester to start a new Spiritualistic journal, entitled "The Two Worlds," under the editorship of Mrs. E. H. Britten. It is to embrace Ancient Occultism, General Reformatory matters, Children's Lyceums, the Rostrum, and to be a thoroughly representative "people's paper." The proposed capital of the company is fifteen hundred pounds, and the price of the paper three halfpence weekly.

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BUCHANAN'S Journal of Man for October contains an essay by Dr. F. Hartman, F.T.S., giving the Oriental or Theosophical view of Anthropology, which, with Dr. Buchanan's comments thereon, is highly interesting.

## FROM COMMUNICATIONS RECEIVED AT AN EARLY SPIRITUALISTIC CIRCLE.

THE most momentous period in a man's existence is the time when he first becomes conscious of his immortal nature, and of the wants and necessities of his soul for its education for the long vista of eternity on which he is entering. Few men allow their minds to rest upon this. The ordinary religious man, such as you see him at church or chapel, hardly realises in very deed the fact of his future state. He looks upon faith as such an entire and absolute fulfilment of all his ideas on religion, that he leaves the future in the hands of God. This practically leads to a condition not far removed from actual infidelity. We who can see into men's minds as you can into their faces, notice this often when attending services and religious meetings.

Believe us, the true Spiritualist—he who looks upon the present as only a part of eternity, and thinks of his fleshly nature as merely the germ of his spiritual future, is far higher in his aspirations. Without feeling one whit less of veneration, and really more of love for the Great Creator, he feels also that his future rests to a great extent upon himself, as indeed it is only natural to suppose that it should. You often seem to wonder at the apparent meaninglessness of the communications you receive from the lower spheres. This is easily accounted for. The spirit-mind looks only to ideas, and it is not every mind that can quickly revolutionise itself into this novel working of the mental faculty. Many minds from lack of aspiration or natural vigor will not for many centuries progress beyond the fourth sphere. There are others with boldness and vigor, worthy of their Great Father, and a perfect absence of fear, are able at once to throw off all material ideas and to accept their new position with a readiness that enables them rapidly to rise to a companionship with those of a pure form of magnetism, and who deal only with great principles and mind in its essence approaching more closely (though yet how far), to the Great Author of all mind.

Look back upon your short spiritual experience, and this will apply equally to all of you. Is it not much better that you should have arrived at perfect conviction as you have, by a slow (to you) process of mental conviction rather than that by any violent or sudden physical manifestation we had forced it on your minds before they were fully prepared for it? So it is with the world at large. Believe us, it is much wiser and better to work on slowly and surely, and allow the good seed to germinate in appropriate soil until the mass of now unsuitable soil in its neighbourhood can be brought into condition worthy to receive good seed. At present much of it is utterly useless, and the good seed would wither and perish, or be converted into useless tares.

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## LYCEUM PICNIC.

THE Annual Picnic of the Melbourne and Richmond Progressive Lyceums was held at the Survey Paddock on Monday, Nov. 9th; the latter was first on the ground and met the Melbourne party at Picnic Station, marching with them to the Camping ground. Dinner was served about 12.30, and at 3 p.m. the two Lyceums joined in a short session, conducted by Mr. Bamford, of the Melbourne Institution, concluding with a march

The exercises and evolutions were witnessed by a large number of people, who appeared to be considerably interested in them.

Tea was served at 5 p.m., and the Picnic broke up soon after 6. The weather was delightful, and an enjoyable day was spent.

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DR. BURNABY, an American gentleman of ability and experience on the lecture platform, will speak next Sunday evening at the Horticultural Hall, Victoria-street—his subject is "Phrenological Spiritualism;" and from his extensive knowledge of Mental Science, something interesting may be expected.

## THE LYCEUM.

THE usual sessions have been held during the month, the attendance, especially of children, being exceptionally good.

The Curator of the Museum wishes to acknowledge with many thanks contributions of fossil wood and silver ore specimens from Messrs. Weir and Tracey.

On the 27th, the usual afternoon session was held, the Conductor giving an interesting address upon "Earthquakes and their Meaning," at the Richmond Lyceum, on the morning of that day. The latter Institution, which meets as usual every Sunday morning, holds its afternoon session at 3 p.m. on Sunday next.

THE Secretary of the Richmond Lyceum desires us to acknowledge the kindness of Messrs. Montgomery & Co, and Messrs. Harper Ricketts, and Ling, in providing them with swing ropes and vehicles for the recent pic-nic.

## THE ISAIAC TABLET.

MR. BAMFORD has sent us a copy of the above, recently published by Mr. R. H. Fryar, of Bath, the well-known publisher of occult reprints. The frontispiece consists of a beautiful photogravure of the tablet, 8 inches by 10, printed on fine plate paper. The monograph accompanying it consists of nineteen large pages of the history of the tablet, with the opinions and notes upon it of several well-known Egyptologists and occult students generally.

## NEW BOOKS.

Invisible Telegraphy of the Future (Telepathy); by Geo. S. Hazlehurst. 2/6
Gates Between; by E. S. Phelps, author of Gates Ajar. 2/
Doctor Claudius, Zoroaster, Mr. Isaacs; by M. Crawford. 3/6 each.
Daracinesca; by Marion Crawford. 6/
Art of Mind Reading. Illustrated. 9d.
Secret History of Court of England. 1/3
Helps and Hints to Mothers; by Professor Cohen. 1/3
Smoking and Drinking; by Jas. Parton. 3/6
Taylor's Diegesis: Being a Discovery of the Origin, Evidences, and Early History of Christianity. 5/
Tea and Coffee: Their Physical, Intellectual and Moral Effects on Human System; by Dr. Olcott. 1/3
Volney's Ruins and Laws of Nature. 1/
Ventriloquism; by Fred. Maccabe. 1/
'Twixt Two Worlds: Life Narrative of Wm. Eglinton. 8/6
Modern Domestic Medicine; by Thos. Graham, M.D. 5/6
Health in the Household, or the Cottage Cook Book; by Susanna Dodds. 10/6
Oratory—Sacred and Secular—or the Extemporaneous Speaker; by W. Pittenger. 7/
Somnolism and Psycheism, or the Science of the Soul and the Phenomena of Nervation as Revealed by Vital Magnetism; by J. Haddock, M.D. (1851). Out of Print and very scarce. 12/6
For Mothers and Daughters: a Manual of Hygiene for Women; by Mrs. Cook. 7/6
Hygiene of the Brain; by Dr. Holbrook. 2/6
Crack in the Wall, or Parson McNinny: a Side splitting Comedy in 3 Acts; being a Satire on Sectarian Education, etc. By W.H.R. 1/
Man *versus* the State; by Herbert Spencer. 1/3
Common Sense Clothing; by Edith Barnett. Illustrated. 3/6
Psychometry—the Dawn of a New Civilisation; by Professor Buchanan. 10/
Salvation According to Christ: a Contrast between True and False Christianity; by F. A. Binney. 6d.
Science of a New Life; by Dr. Cowan. Illustrated. 15/
Story of a Great Delusion: the History of Vaccination and its Horrors; by William White. 5/
Science of Mind—Applied to Teaching; by Professor Hoffman. Illustrated. 7/6
How to Sing, or the Voice, and how to Use it; by W. H. Daniell. 2/6
Lightning Calculator, and Mental Arithmetic. 1/
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