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

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CONTENTS:

Psychical Researchers and Spiritualism 4621
Our Foreign Exchanges 4622-4
Occasional Notes 4624-5
Reincarnation..... 4626-7 *Materialisation in Sydney* 4627
Thoughts on Spiritualism..... 4628 *Another Sign of the Times*.. 4628
An early Spiritualist..... 4629 *Spirit Communications*.. 4630
The Harmony of Spiritualism with Science ..... 4631-2 *Vigils*.... 4632
The Creation—a Lecture by Mrs. T. Harris..... 4633
Farewell to Mr. Geo. Spriggs..... 4634
American Psychical Society 4634-5
A Fossilised Physician..... 4635
Modern Idolatry and the New Life 4636
Mrs. Williams speaks..... 4637 *Spiritualism in Athens*..... 4637
Ancient History written by its Factors 4637
Mr. G. Milner Stephen 4638

THE veteran Spiritualist, John Wetherbee, reports in the *Progressive Thinker*, some of the sayings and doings, and comments on the attitude of certain members of the American Psychical Research Society. We reprint his article in another part of the present issue. This Society at its start laid down some very arbitrary rules of procedure, which we are inclined to think, however, they have modified in practice; and having a number of gentlemen in their ranks not unfamiliar with spirit phenomena and the methods usually adopted to elicit it, they have obtained better and more startling results than some other similar bodies; but there appears to be an atmosphere connected with psychical researchers antagonistic to the reception of the spiritual theory of the phenomena elicited. Evidence after evidence in harmony with this theory, and admittedly inexplicable by any other at present formulated, is accumulated; and persistently put aside awaiting the advent of some mundane theory to account for them. Mr. Savage is a notable illustration of this sort of thing. He has been investigating (?) the subject for seventeen years; to use his own words: "In my experience I have had communications claiming to come from departed spirits, that could not be accounted for by telepathy—matter that I did not know, and I am sure the medium did not know either. I have so much evidence of this kind in my experience that it has almost become monotonous. . . . . He had facts in abundance that he could not account for on any other theory than that he was dealing with an invisible intelligence, and *he would be thankful to any one who could suggest a mundane or a physical solution.* So far he had not been able to find one." The italics are ours; the sentence is the pith of the matter. Here is a man, a Christian minister of generally liberal views, so affected by the miasma of psychical research, that he is appealing for a mundane prop to sustain the weight of spiritualistic evidences with which he is being overwhelmed. We maintain that these sort of people are not only unphilosophical, but irrational. Certain phenomena admittedly occur; a rational theory is promulgated to account for them; other theories are suggested, and are found inadequate; the phenomena accumulate in quantity and variety; the original theory still covers them; meanwhile the cleverest scientific men, with a strong bias against it, are unable to formulate another that will cover even a reasonable section of the ground. What does common sense say at such a juncture? Accept the most complete theory, *pro tem*, with the understanding that if a *more complete one* should be discovered, you are at liberty to substitute it. What is there inherently repugnant in the spiritual hypothesis? Is there any thing dreadful in the idea of our spirit-friends trying to demonstrate the continuity of life and intelligence by the production of physical phenomena? Is it unreasonable to imagine that an unselfish spirit, who whilst in the body had lacked the evidence of a future life, should be desirous to give to those still in the body the evidence he had craved whilst in the mundane sphere. And does not the unreasonableness almost amount to absurdity when the intelligence producing the phenomena persistently asserts (irrespective of the belief of the investigator) that it is a disembodied human spirit, to deny without evidence to the contrary that it is such.

The true mission of a Psychical Research Society is first to investigate and confirm psychic phenomena, and secondly, to seek dispassionately for their cause. A Society endeavoring to do this is deserving of the support and assistance of both spiritualists and mediums; but the ordinary Psychical Research bodies, whose primary object is to discover a material theory for spiritual phenomena, are unworthy of assistance, and should be left to follow their own devices. We are reminded of a communication received by automatic writing in our presence, many years ago, which fits the case of the average Pyschical Researchers, though it bears more upon the

means than the source. The invisible writer, after comparing the reception of truth in the spirit-world to that in the mundane world, says:—"Whatever means should be made use of for conducting or forwarding the light of truth from the spheres to the earth, rather than receive or even see the light, man is first disposed to cavil and object to the means; this is not the reality; it is not the means man cares for, but being the first objectionable point to make a stand at, man avails of it; it is the truth which will upset his preconceived and entertained thoughts and theories that he objects to. . . . Yet, it is not fairly opposed by or compared with those which man regards as truth, but simply as it interferes with man's established forms."

This is exactly the posture of the average psychical research man who has decided *a priori* that all effects are the result of physical or mental causes, and therefore labours to overthrow any theory opposed to his own. It is of course legitimate and proper that all alleged spiritual phenomena should be tested and compared with what can be produced by physical means, and that ascertained mental phenomena should be used as a touchstone; but where the spiritual phenomena stands the test of both, as it had over and over again, the non-recognition of the spiritual theory is not only unphilosophical, but in some instances dishonest.

OUR FOREIGN EXCHANGES.

THE *Revista de Estudios Psicologicos* (Barcelona), takes a retrospective survey of the progress of Spiritualism in Spain during the year 1891, and finds sufficient cause for congratulation in the increased number of circles which have been formed, and in the new literary organs which have been established; while the good cause has been helped forward by public lectures and by congresses.

In an article on Apocryphal Spiritists, from the pen of Senor Manuel Navarro Murillo, the writer points out the distinction between the true and the pseudo-spiritualist. The latter, he says, experimentalises with the phenomena in a spirit of puerile curiosity, and endeavours to obtain information for worldly purposes, with the result that he obtains mystifying and contradictory communications, attracts to himself and is sometimes taken possession of, by spirits of a low order; and helps to bring Spiritualism into ridicule and contempt. But the true Spiritualist is recognised by the moral transformation which it works in him, by the increased purity, veracity, and integrity of his character and conduct, by the greater elevation of his aims and ends, by the wider extension of his love and charity towards his fellow creatures; and by the greater earnestness and persistency of his warfare against his lower nature; for

> "He holds it truth, with him who sings
> To one clear harp in divers tones,
> That men may rise on stepping-stones
> Of their dead selves to higher things."

The spirit of John Wilmot, Earl of Rochester, contributed to *Il Vessillo Spiritista* (Vercelli), the conclusion of a valuable communication on the subject of Cremation, in which a good deal of new light is thrown on the nature of the perispirit, its connection with, and its final severance from, the body at or soon after the occurrence of the change called Death.

We translate what appears to us to be the most important passage:—

"When spirits speak of suffering, because they are attached to the body, they say what is not altogether exact; because at death all the threads of direct communication between the body and the perispirit are severed. On the other hand, so long as a single tie unites them, decomposition does not take place. But when the rupture is complete, the spirit remains definitively separated from the body, although it cannot get far from it, owing to causes which it has itself created; since, even in matters of this kind, man is the artificer of his own sufferings. It is sufficiently well known by Spiritists what an immense part the moral condition—the vices and virtues—play in forming the situation of the perispirit, and therefore I do not feel called upon to enlarge upon it.

"But it is perhaps not so well known that every living body is surrounded by a special atmosphere which is the *ensemble* of the moral and physical emanations of the man, the true residuum of his thoughts and his actions. This fluidic globe represents also the attractive or repulsive elements felt by men when encountering each other. Conformity attracts, dissimilarity repels. This is, to a certain degree, the abode of the perispirit. Very well, then, if the fluidic globe is pure and light, the spirit, after its separation from the body, traverses it without difficulty, leaving behind it these tatters of the past, which gradually dissolve. But if, instead, it is heavy and dense, the perispirit enveloped and burdened by material emanations, is incapable of rising above the astral atmosphere which the man has created during his lifetime, and the spirit remains a prisoner in the tissues woven around him by the emanations of his vices, his passions, and his impure thoughts.

"Upon this fluidic disc, more solid than your own prisons, are impregnated the emanations of putrefaction which reflect, so to speak, all the phases of material destruction, and the spirit is so vividly conscious of these as to believe that it is still bound to the corpse."

May not its efforts to free itself, account for those movements of the latter which are popularly supposed to indicate that a person has been buried alive?

We are glad to learn from our ably conducted contemporary, the *Revista Espiritista de la Habana*, that it is in contemplation to double the size of that periodical so as to enable it to give full particulars of the progress of Spiritualism from month to month throughout the entire world.

From the same source we are informed that a medium named Margarita Kleinhaus, is producing some interesting physical phenomena in the capital of Mexico, and that her séances are attended by members of the most distinguished people of that city. It is further stated that Sra C. de Muth, the founder of the Jeanne d'Arc Society of Spiritualists in the Argentine Republic, and a brilliant lecturer, is making a propagandist tour throughout the various States of South America.

Our contemporary also mentions the publication of a volume of 200 pages, entitled "Roman Catholicism and Spiritualism," by Quintin Lopez Gomez, which contains a most searching criticism of the faith, worship, and law of the Church, and a refutation of its doctrines. It is evidently a work of an extremely damaging character to the religion it dissects, and it serves to show the intellectual activity of our spiritual brethren in Spanish-speaking countries.

La Constancia (Buenos Ayres) publishes an excellent article on the subject of the disappointments experienced and the mistakes made by novices in Spiritualism; more particularly as regards their foolish desire to be brought into communication with the great illustrations of humanity; as this often encourages mischievous spirits to practice on the vanity and credulity of sitters, by assuming the names of great personages, and delivering pompously common-place messages which their recipients publish or otherwise repeat, and thus bring Spiritualism into ridicule. To imagine that exalted intelligences are at the beck and call of the average member of any circle, is to form a very ignoble conception of the other world, and of the occupations of the higher spirits, many of whom cannot approach the earth sphere.

Le Rappel, a daily journal published in Paris, mentions in its issue of the 9th of January, the occurrence of some spirit-rappings and other physical manifestations in the house of Mme. Boll, living at No. 38, Rue Ducouedic. She was awakened in the night by a noise as if barrels full of sand were being emptied on to the

floor of the room overhead. All of a sudden, four of the chairs in her bedchamber were overturned, and the glasses of the picture frames on the walls were broken, with the exception of one covering a portrait of Beranger. Four brass knobs on the pillars of her bedstead rose to the ceiling and fell with a crash on the floor. She called for help, and one of the neighbours who came in saw a water-bottle and tumbler move from one table to another without any visible hands, and presently a chest of drawers was capsized, making a great uproar. These incidents have created quite a stir in the neighbourhood.

Le Spiritisme (Paris) states that M. Leon Dénis, the gifted author of "Après la Mort," has been giving two lectures, the one on Materialism and the other on Spiritualism in the light of Science and Reason, to audiences of between 600 and 700 persons, in the Salle de Casino in that city.

The *Journal de Rouen* reports both discourses, and mentions that the lecturer held his listeners for an hour and a half on each occasion in charmed attention. He subsequently delivered an address to the members of the Spiritualist Union, upwards of a hundred in number, at their Rooms. It was full of sound, practical advice, and was warmly appreciated by all who listened to it.

From a contributor to the same journal we learn that Spiritualism is making rapid progress in the populous city of Lyons, which contains three Societies. These are about to federate, and to build, or buy, or rent a hall capable of seating 400 persons, in which to hold their meetings.

Verdade e Luz (S. Paulo, Brazil), contains an ably written article on Reincarnation, from which we make the following extract :—

"Comparing the brevity and insignificance of this life with the magnitude of the immortality which awaits us —if such a comparison were possible—it will be only logical to admit that it would be neither consonant with reason nor with justice that our future condition for ever should be determined by the acts of a single lifetime. For could a drop of water, peradventure, determine the direction of the ocean ? The importance of the life that now is, is undeniable, but it can only be considered as one phase of an eternity of existence, as a link in a chain of indefinite extent. Without a plurality of lives how can we explain innate ideas, different aptitudes, precocious vocations, characters that repeatedly resist the influx of education, or the birth of men of genius in families of mediocre intelligence, thus contradicting the law of heredity; virtue depressed side by side with vice triumphant; intelligence united to ignorance; and the savage neighboured by the civilised man ? But on the theory of Reincarnation, and of a plurality of existences, all these problems appear under a most vivid light, and Divine justice is manifested in all its splendour."

According to *La Lumière* (Paris), the manifestations referred to above, as having happened in the Rue Ducouedic, have been investigated by Mme. Lucie Grange, who, in reply to mental requests, obtained many tests of the presence and power of the spirits who caused them, and heard a spirit voice uttering the name of "Jules." She ascertained that the speaker was the deceased uncle of two little children, Lucien and Gabriel, who have been adopted by Mme. Boll, and that there were seven spirits present. It was by means of a table that she obtained the information.

The January number of *Lux* (Rome), opens with a sympathetic address to its readers, from the editor, Signor Giovanni Hoffman, who makes a kindly allusion to an article in the November number of the *Harbinger of Light*. Our aims and aspirations, we can assure him, are identical with his own. We seek the truth, and we desire its utmost dissemination. We recognise in Spiritualism the only efficient agency for the arrest of mankind on its downward path to that pit of materialism and atheism which would assuredly prove the grave of modern civilisation. A science which is capable of proving, by the most positive evidence, the continuity of our individual existence, the nearness of the unseen world, the intimate relations which subsist between its inhabitants and ourselves, the perpetuity of the friendships and affections formed while we are in the flesh, and the instruction, guidance, counsel, and support which we are capable of receiving from those who have gone before us, is a science at once elevating, purifying, consoling, and divine. A philosophy which resolves all problems, dissolves all doubts, harmonises the teachings of all the Messiahs of the race, explains much that is mysterious in the histories and biographies of the past, lifts us into the higher regions of thought, and enables us to breathe an atmosphere of "rarer ether and diviner air"—is surely such a philosophy as Socrates acquired from his *daimon*, or spirit-guide; as Plato taught in Athens, and Christ expounded in the Holy Land. It raises us above

> "The smoke and stir of this dim spot
> Which men call earth."

And without disqualifying us for fulfilling the duties of daily life, it subordinates them to considerations connected with the higher life, and continually reminds us that "that though our outward man perish, yet the inward man is renewed day by day;" and that while "the things which are seen are temporal, the things which are not seen are eternal."

Yet another notable sign of the times is supplied by the publication in the *Zeitgeist*, a supplement to the Monday edition of the *Berliner Tageblatt*, of an article from the pen of Dr. H. Barth, entitled "An Excursion in the Kingdom of Spirits," in which he describes two sittings which he had with the celebrated medium Eusapia, at Naples; when there were also present Hirsch, the banker, a partner in the house of Rothschild, Signor De Fiori, of the *Neue Freie Presse*, and S. S. Ciolfi, Cavalli, and Calandra.

The physical manifestations were so numerous and so extraordinary as to carry conviction to the minds of all present. Among others we have only space to enumerate the following :—Herr Hirsch, speaking in Italian, expressed a desire to communicate with the spirit of a person buried in the cemetery at Naples, and asked the spirit, if present, to ring the bell, and move the table. Immediately the bell rose from the table "like a bird," and rang forth a clear tintinnabulation, while a resounding blow was struck upon the table; and Herr Hirsch, who stood with his back to the wall, felt a hand passing over his shoulders. He then said, in French, "If it is thou, give me a sign;" and the invisible hand was passed over his face; while the medium, who was in trance, exclaimed "It is a lady, a young lady." Impressing two kisses upon his lips, which were heard by all present, the spirit, which is believed to have been that of his late wife, departed.

Dr. Barth then mentally signifying a wish, clothed in German words, for the presence of some one who had been dear to himself, received similar manifestations, the kisses being equally audible to all present; the clapping of hands was heard in the air, and the bell went floating about the room, far above the heads of the six persons who took part in the proceedings, ringing out cheerily as it moved from place to place.

The *Moniteur Spirite et Magnetique* (Brussels) mentions the publication of two important works, the one on the "Wherefore of Life," by M. Leon Dénis, and the other, on "The Unity of Life, past, present, and future", by P. P. Courtépée. In the former, the writer elucidates the problems of existence—its whence, its why, and its whither; problems which only Spiritualism can solve. In the latter, its author presents a rational explanation of the causes and objects of terrestrial sufferings, as explained by the logic of reincarnation; and shows that the inequalities of gifts and goods is perfectly compatible with divine and eternal justice; as each of us will be qualified to perceive and acknowledge when we have finally ceased to be encumbered with this "muddy vesture of decay."

The *Psychische Studien* (Leipsig) copies from the *Berliner Tageblatt* the comunication from Dr. Barth, already referred to; and also a corroborative statement on the same subject, by Signor R. de Fiori, together with some comments upon the phenomena by Professor Lombroso, who does not dispute their reality, but invents one of the most preposterously amusing theories to account for them we ever met with. It is altogether too ludicrous to bear serious discussion. Of all the victims of hallucination,

it appears to us that the confirmed materialist is the most incurable and the most to be commiserated.

M. P. F. de Gournay contributes to *La Revue Spirite* some remarkable tests obtained by typtology and slate-writing; and Dr. Gaston de Messimy reports the particulars of a compendious biography communicated in the same way, the accuracy of which was fully certified to by one of the persons present.

Our contemporary also publishes an excellent summary of Mr. Wallace's "Miracles and Modern Spiritualism," which has been translated into French. At the last meeting of the Committee of Propaganda in Paris, Commandant Dufilhol, commenting on the fact that Spiritualism is interested in all the questions of the day, pointed out that what it now wants is "the power of powers; that of the press;" and added, the day when a Spiritualist journal shall be issued at a halfpenny, treating of every question from a Spiritualistic point of view, will soon after witness the arrival of the decisive hour of victory.

The February number of *Op de Grenzen van Twee Werelden* contains two ably written articles by its accomplished conductress, entitled "Why dost thou not believe in Immortality?" and "How a Spirit works through a Medium;" together with an interesting communication received by Mrs. A. Howitt Watts, from her father, William Howitt, in which he relates his first experiences in the spirit-world. Like his brother, Dr. Godfrey Howitt, he was a frequent visitor at the circle of the late Dr. Motherwell, in this city.

We had almost omitted to call attention to a notable article in *Lux*. It is written by Signor Calenzio, who has hitherto been, as he himself avows, a disbeliever in the existence of an invisible world, and attended one of the sittings at Naples, with the medium, Eusapia Paladino, with a predisposition to discredit her powers, and to believe that the phenomena produced through her were the result of fraud or mystification. But the manifestations were such as to dissipate all doubt; and after describing them, he feels constrained to make the following candid acknowledgment:—"The phenomena were such as could not have been produced by the strength or art of man. Will it be said that we were the victims of a suggestion? We should be truly grateful to any one who knows how to demonstrate it by satisfactory proofs."

"Man and his Organisation," and "Life and its Functions," are the titles of two philosophical articles in the current number of *Annali Dello Spiritismo* (Turin), by its editor, Signor Niceforo Filalete, which are equally lucid in statement and logical in argument.

Another noteworthy paper by Signor Adolfo Franck, entitled "The Idea of God in the History of Humanity." combats atheism with victorious vigour, shows it to be more intolerant than the most dogmatic religionists, and demonstrates that Theism is the most rational of all beliefs.

Speaking of the latest development of Agnosticism, as expounded by M. Herbert Spencer, the writer remarks that the rule of human conduct which he lays down would allow the feeble, the sick, the suffering, the helpless, and the unfortunate to perish, like so many unclean animals, in order that the operation of the laws of natural selection and of the survival of the fittest may not be interfered with; from whence it would follow that the charity inculcated by Christ, and the philanthropy recommended by the great philosophers, must be looked upon as a fatal error, if not as an actual offence against humanity.

Le Messager (Liege) publishes a communication received from the spirit of Professor Zöllner, in which he says:—"During my last existence, I was fortunate enough to establish the reality of the phenomena produced by the medium Slade. My brother savants flouted me as a fool; but my conduct, like that of Crookes and other brave defenders of science and of truth, has had the effect of furnishing the propagators of the spiritual idea with a powerful argument in favour of their doctrine. This result suffices to compensate me for all the annoyances which my affirmation has occasioned me. Dear Spiritualists, be not discouraged. If you could only conceive the smallest part of the joys with which the truth inundates those who have served it, you would bless the trials you undergo in defending its cause."

OCCASIONAL NOTES.

In last month's *Harbinger* Mr. B. J. Atterbury advisedly directs attention to the pictorial forecast given by Zadkiel—"Britannia mourning over a coffin," and he might also have referred to a similar symbol in Raphael's "hieroglyphic" for 1892—a coffin lying beside a crown. Raphael, moreover, in his prophetic comments on the English winter-quarter (December 22nd, 1891, to March 20th, 1892,) wrote, "The Sun, lord of the 10th, and afflicted by Saturn in elevation, will cause sickness or death in Royal circles;" and the *Astrologer's Magazine* for January, alluding to the preceding lunation of December 31st, stated, "The luminaries are separating from a square of Saturn, sickness may afflict Royalty during this lunation," whilst the February number of the same magazine, dealing with the lunation of January 29th, adds, "The luminaries applying to a sesquiquadrate of Saturn seems to point to fresh illness in Royal circles" (British). Now what do we find? Prince George suffering from typhoid in December, Prince Christian accidentally shot in the eye on December 26th, death of the Duke of Clarence in January, and the Grand Duke of Hesse (son-in-law of Queen Victoria) dead on March 12th!

There may be nothing in Astrology, but certainly its two most prominent professional exponents, "Zadkiel" and "Raphael," have made some remarkably good "guesses" for this year, as anyone, taking up their prophetic almanacs for 1892 and comparing their predictions with current chronicles in the newspapers, will see at a glance. Space is lacking for a detailed list; let a few illustrations suffice. Both Z. and R. foresaw for February much sickness in Great Britain (Influenza raged throughout the land, there being 216 deaths in one week from it alone, in London); and great storms and floods in places, with extraordinary mishaps on railways (Severe snowstorms throughout Northern Europe, especially England, delaying trains, some accidents occurring on the railways in consequence). Raphael says, "The Government will be in hot water the latter part of the month and will barely escape defeat" (About February 15th, the Government were nearly defeated on Mr. Sexton's amendment to the Address-in-Reply, declaring the inability of the Imperial Government to legislate for Ireland); but he expects, towards the close of the month, "a good stroke of fortune in connection with our foreign diplomacy" (About February 24th, an apology was elicted from the Czar for the action of a Russian officer in expelling Captain Younghusband, the leader of a British expedition in Pamir). Zadkiel tells us that in February the state of the British naval forces will attract much attention and cause some public excitement (A prominent London journal declared the naval defences of Great Britain to be in a most unsatisfactory state and many of her ironclads defective. Much controversy has ensued in the press. A parliamentary committee, appointed to enquire into the efficiency of the English army, reported about February 24th, in strong condemnation of the army and military arrangements generally). "News from Spain," says Zadkiel, "will tell of excitement and attempts at either revolution or riotous strikes" (Throughout February and March anarchistic outbreaks have been giving great trouble to the authorities in Spain, and intense excitement prevails in that country). Coming to the Spring quarter, beginning on March 20th, Raphael predicts for the United States of America, "unpleasantness with foreign nations and danger of war" (The Behring fisheries embroglio); whilst Zadkiel has the following with reference to Melbourne:—"The Law Courts will be very busy, and a great and exciting cause will be tried therein." (The forthcoming trial of "Williams," the Rainhill and Windsor fiend, will probably rank as the greatest and most exciting known in the annals of colonial history).

SAYS the Melbourne *Herald*:—"An evangelist of more than ordinary repute has arrived from Boston, America, by the Arcadia. Mr. Miles Grant is a Second Adventist, and is a strong believer in what he regards as the fact that we are living in the last days of the Gospel dispensation. He brings with him to illustrate his addresses an immense chart, 68ft. by 7ft., painted from a small chart published in America, which had cost ten years' labor on the part of its author, and was published at an expense of £4000. This chart commences with the creation, and follows human history, sacred and profane, marking events in chronological order up to the last decade. He is also a deeply interested teacher of 'Scriptural Holiness' as a necessary preparation for the Lord's return. Mr. Grant has been an Evangelist since 1858. During this period he has labored as a herald of the Cross in twenty of the American States, and a part of Canada, Great Britain, Ireland, and Italy. He has strong faith in Divine guidings, and implicit trust in Divine care and keeping. Arrangements are being completed for the present mission, particulars of which will shortly be made known through the press."

MR. GRANT, who was at one time a Methodist minister, but who for many years past has been an Adventist "Elder," more than 20 years ago published a vigorous little pamphlet entitled "Which? Divine Revelation or Pagan Philosophy?" In it he combatted, *on Biblical grounds*, the generally-accepted Church doctrine that man is, by creation, immortal, and that "sinners" are liable to everlasting punishment or eternal torment; enunciating views somewhat similar to those with which the Rev. H. N. Wollaston, the late Incumbent of Trinity Church, East Melbourne, flutterred the local theological dovecots a score of years back when he preached his memorable sermons on the immortality and future fate of man. Mr. Grant says in precise words that to declare the soul immortal is to join Satan and contradict "Our Lord," because "the Bible teaches us that the *whole man dies, and remains unconscious till the resurrection at the last day*," that "immortality is to be obtained (only) by patient continuance in well-doing, and to be put on at the resurrection, when the Lord comes." Verily this "leader" stands much in need of the enlightenment afforded by the Spiritual Philosophy. Yet he is by no means ignorant of Spiritualism, for a more persevering, vehement, and virulent opponent of our cause than Elder Miles Grant it would be difficult to find. In his own journal, *The World's Crisis*, and in his pamphlet, "Spiritualism Unveiled," he has shown himself not unfamiliar with our literature, although such knowledge seems to have availed little to save him from committing gross misrepresentations of Spiritualistic ethics and practices. It may be as well to add that his little book has been dissected, and his "arguments" destroyed root and branch, by Mr. Moses Hull (himself at one time an Adventist preacher) in a pamphlet under the title of "Letters to Elder Miles Grant." (Colby and Rich, Boston, 1870).

THE name of the subject of the foregoing paragraph calls to mind the fact that another person of like cognomen, the Rev. Brewin Grant, B.A., "departed this life" in January last. Brewin, who would have been more appropriately christened "Bruin," was about the bitterest "pill" ever administered to the Secularistic freethought party in England. Originally a Congregational minister, he la terly joined the Church of England and was Vicar of St Paul's, Bethnal Green; but whatever may, or may not, have been his parochial zeal, his *forte* was fighting "the Infidels," whom he cordially detested. As far back as 1853 he debated for six nights in London with George Jacob Holyoake, the founder of "Secularism," and had another six nights' "bout" the following year with the same gentleman in Glasgow. Shortly afterwards he encountered Joseph Barker for ten nights at Halifax. Neither Holyoake nor Barker can be said to have enjoyed the "interview," for Grant was a subtle debater, well posted up in his own case, and he knew every turn and twist in his opponent's. He had several skirmishes with the late Charles Bradlaugh, who, although vastly Grant's superior, chafed much under the latter's cunningly-devised castigations, and felt little disposed to renew platform acquaintance with the wily, fluent-tongued, resourceful vicar of St. Paul's. Ah, well! Both men have "passed on," and each has doubtless by now learnt something: the one, that this wondrous universe cannot be wholly interpreted in terms of "matter and motion;" the other, that, though an ecclesiastical vicar, he didn't "know everything down in Judee," and that even the despised Infidel who acts well his part has an honored place in the Kingdom of Righteousness (*i.e.*, "Heaven"). It may be added that Brewin Grant has debated also with Charles Watts, the very able English "Agnostic" lecturer, and, at Hartlepools in 1880, with Mr. Joseph Symes, now of Melbourne. The opinion has been expressed that Mr. S. will carry with him, to his "dying day," traces of the fighting parson's controversial claws.

REALLY, can it be? We have always had our suspicions, but never cared to air them; but this looks ominous. The *Evening Standard*, of March 17th, publishes a telegram from its Launceston correspondent, stating that "the *real Trinity* has been arrested on a charge of *drunkenness*." Comment is needless, and yet the Rev. Professor Macdonald, who has been doubly D.D.'d, and should know all about drunkenness, "demnition," and the other d's, deliberately tells the Ormond College divinity fledgelings that they mustn't drop their Calvinism!

EMMA HARDINGE BRITTEN has, in consequence of a disagreement with the directors of the *Two Worlds*, resigned the editorship of that interesting little weekly—"the people's popular penny spiritual paper." There can be no doubt, however, that the accomplished lady will still find useful, and, it may be hoped, profitable employment for her eloquent tongue and facile pen in the cause of reform and enlightenment. There are many who think that Mrs. Britten's *forte* lies less in the direction of journalism than in platform advocacy, where she is an admitted "queen." God speed this talented woman in all good works and words!

AMONGST recent literary announcements may be noted the early issue of a book to be called "A Dictionary of Comparative Religion," by Major-General Forlong, author of that valuable work on the evolution of all religions, entitled "Rivers of Life." Mrs. Besant is stated to be engaged upon a collection of ghost stories by the late Madame Blavatsky, to be published under the name of "Nightmare Tales."

X.

W. J. COLVILLE, who has tried hard in the past to fuse Theosophy and Spiritualism, speaks very plainly in a recent number of "The Problem of Life," on the Theosophical Theory of Shells, and the Occultist doctrine of Psychic Phenomena generally. He says:—

"Our own opinion of 'Shells' is that they have no more to do with manifestations displaying intelligence than corpses have, and if there are such things as shells, they are according to Occultism, *astral corpses*; the theory that they are galvanized and communicate at séances is a very strained and far-fetched attempt to explain away phenomena which can be far more logically accounted for otherwise."

* * * * * *

"The shell theory is entirely superfluous, as the action of human mentalities, the one upon the other, will explain intelligently what is referred to elementals. If psychic science is studied without bias, intelligent enquirers will be able to answer their own questions on the basis of personal experience."

WE have received the programme for the University Extension Lectures for 1892, which includes a summary of the work done in connection with the movement in 1891. At the ten lectures delivered during that year (one half of which were given in the suburbs of Melbourne, and the remainder at Geelong, Ballarat, and Bendigo), no less than 1382 students were enrolled. A very wide range of subjects is presented for selection in the list for this year. The Secretary is H. Arnold Tubbs, M.A., University, Melbourne, from whom lists and all information may be obtained.

To Correspondents.

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

REINCARNATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The theory of Reincarnation is by no means "disposed of," as Mr. Thomas Peters seems to imagine, because certain spirits with whom he has conversed maintain that there is nothing of the kind. I, too, have spoken with many who know nothing whatever about it; but I can confidently affirm that every spiritual intelligence of a high grade who has vouchsafed to instruct me, and who has been in the spirit-world for a few hundred or a few thousand years, has declared Reincarnation to be a divine law, and has explained its operation, and demonstrated its absolute justice in such a manner as to carry irresistible conviction to my mind.

To talk about such a doctrine as being "spiritually heretical," is equivalent to saying that we know all that is to be known concerning Spiritualism, and that anything new is to be branded as heresy. To speak of Reincarnation as an intellectual fad, is tantamount to asserting that Solomon, Christ, Plato, Plotinus, Porphyry, Jamblicus, Origen, Cyrano de Bergerac, Charles Bonnet, Ballanche, Lessing, Schlegel, Jean Reynaud, Henri Martin, Camille Flammarion, and all the most eminent contemporary Spiritualists on the continent of Europe, were or are intellectual faddists. As a mere question of opinion, I hope I may be pardoned for preferring theirs on such a subject to that of Mr. Thomas Peters.

That gentleman was asked by a spirit: "Do you think that a disembodied spirit, which had arrived at the age of maturity in earth-life before it discarded its mortal body, could be reincarnated in the body of a newly-born infant?" I should have replied, "Certainly; and why not? Is there anything more wonderful in this phenomenon than in the expansion of a little spark or speck of life into a full-grown man or woman, such as is seen to take place when materialising séances are held? In that nucleal spark or speck must inhere all the quintessential principles of the being whom we observe rapidly developing before us. If such a being is compressible for a time within so minute a space, the other compression is equally conceivable. The human mind is so accustomed to the conditions of time, space, locality, dimensions, measurement, and so forth, that as a general rule it is incapable of comprehending a state of existence from which these conditions are absent. Its idea of a human being is that he must be so many feet in height, and so many inches in girth; and he is fairly bewildered by the problem: "How can the spirit of one who was previously a mature man or woman take up its abode in so small a habitation as the body of a diminutive infant?"

Milton, the most spiritual of English poets, was permitted to perceive that bulk is not predicable of spirits, and that they can enlarge or contract by a mere effort of their will. Speaking in the first book of "Paradise Lost" of the thousands who came trooping in to the high council held by Satan in Pandemonium, he says:—

> "Behold a wonder! they, but now who seemed
> In bigness to surpass earth's great sons,
> Now less than smallest dwarfs, in narrow room
> Throng numberless, like that Pygmean race
> Beyond the Indian mount; or fairy elves . . .
> Thus incorporeal spirits to smallest forms
> Reduced their shapes immense."

Thus much by way of preliminary. And now let us look at Reincarnation in the light of Scripture, of history, and reason. Some of the arguments from the first of these will be found set forth in a contribution from me at page 4586 of the *Harbinger of Light*, of the 1st of February last; from which my signature was accidentally omitted; causing it to appear as an editorial article; whereas, the question being an open one, the editor very properly declines to identify himself with either its advocates or its opponents.

But other powerful arguments remain to be adduced. Christ, for example, explicitly declared that unless a man be born again he cannot enter the kingdom of heaven; he pronounced John the Baptist to be a reincarnation of Elijah; he asserted his own pre-existence before the time of Abraham; and when he was asked concerning the man who had been born blind, whether his father's or *his own* sin had brought that calamity upon him, he replied "neither:" thus acquiescing in the assumption of his disciples that the man's own sinfulness in a previous incarnation might have entailed upon him his present privation of vision.

A striking allusion to Reincarnation will be found in the fifth verse of the first chapter of Jeremiah; and again in the Book of Job: Though after my skin worms destroy *this* body, yet *in my flesh* shall I see God; whom I shall see for myself, and my eyes shall behold, &c.

Reincarnation is the most ancient and the most widely spread of all forms of religious belief. In fact its origin is lost in the night of time. It seems to have arisen in India—the cradle of the human race—and to have spread from thence into Persia, Egypt, and Greece. It is to be found in the Vedas, and in the Code of Manou; and is copiously explained in the Bhagavad Gita. It is one of the foundation stones of Buddhism; it is explicitly set forth in the Zends; and was the creed of Zoroaster. Herodotus informs us how firmly it was held, although in a perverted form, by the Egyptians; and among the Greeks Plato raised it to the dignity of a philosophical principle. Plotinus, and the Neo-Platonists of Alexandria, laid it down that "if the soul commits faults, it is condemned to expiate them by punishment in the realm of shadows (the dark sphere of Spiritualism), and then it is permitted to pass into new bodies, there to recommence its trials." And yet, according to Mr. Peters, these men, whose shoe-latchets I, for one, do not feel worthy to unlace, were faddists!

A plurality of existences was taught to the initiated in the ancient Greek Mysteries, and by the Druids in later times; while St. Jerome tells us that "the transmigration of souls has been long taught as an esoteric and traditional truth, which ought to be confided only to a small number of the elect." Origen, again, considers it to be the only means of explaining certain of the Biblical narratives, such as the strife of Jacob and Esau before their birth, and many others.

In the "Kabbala," that remarkable collection of writings which enshrine the philosophy of the greatest of the Hebrew thinkers, occurs the following passage, among others, bearing on the subject of Reincarnation:—"All souls are subjected to the trials of transmigration, and men know not what are, in that respect, the ways of God. They know not how they are judged in all times before coming into this world, and after they have quitted it. They know not how many transformations and mysterious trials they have had to undergo; how many souls and spirits come into this world who will not return to the palace of the celestial King; and how in a word, they undergo revolutions like those of a stone which is hurled from a sling. The time has at length arrived to unveil these mysteries."

The historical argument in favour of Reincarnation might be summed up in the popular proverb that "history repeats itself;" and there is, I think, the strongest possible presumption that the master-spirits of the world—both for good and for evil—are reappearances. Let us take two instances, by way of example: Study the life of Siddartha, or Gautama, and that of Jesus Christ, and I think it is almost impossible not to be struck by the marvellous points of resemblance between their characters and teachings, and not to conclude that the poor carpenter's son was a reincarnation of the Indian prince. Scrutinise the faces, and analyse the careers of Alexander the Great and of Napoleon Bonaparte respectively, and you will be struck by the extraordinary parallelism between the two, pointing to the conclusion that the Corsican was a reappearance of the Macedonian. I could enumerate other instances did space permit; but I must pass on to investigate the subject by the light of reason, and in its relations to Supreme and Perfect Justice.

If each of us had but one life on earth, mankind in all ages would present one vast mass of the most cruel and inexplicable injustice; for why should such enor-

mous discrepancies prevail in the matter of physical beauty, intellectual gifts, health and sickness, worldly circumstance, rank and station, temper and temperament, opportunities and position? Why should this man be a brutal savage and that a divine Plato? Why should a Giordano Bruno be burnt at the stake, and a madman like the Emperor Paul be raised to the throne of Russia? Why should the lives of some men and women be one protracted agony, while those of others should be spent in the midst of luxury and enjoyment from the cradle to the grave?

Looked at from the point of view of those who hold by the single-existence theory, human history is a hideous mystery, a revolting problem, which philosophy cannot solve, and orthodox religion can only explain by inventing an eternal paradise for some and a place of eternal torment for others. But Reincarnation supplies a simple and sufficient solution of the whole puzzle.

Each of us has gradually climbed the ladder of development; and his mental and moral capacities and faculties indicate the precise stage he has reached. Each of us has lived many lives and been familiar with many vicissitudes; all being contributory to our education and discipline. Now a beggar, perhaps; and anon subjected to the temptations to which the possession of wealth exposes us. Nor is it until the spiritual part of our nature triumphs over the material, and the divine principle implanted in each of us has subdued the animal, that the necessity for Reincarnation ceases, and we are qualified to take up our abode permanently in the higher spheres; although even then, if we desire it, and see that we can benefit our fellow creatures, the Word can become flesh and dwell among men for a season.

Reincarnation, again, offers the only rational explanation of infant precocity. Why should a Mozart be able to compose minuets at five years of age; and Raffaelle be able to draw long before he could write; and Giovanni Pico de la Mirandola exhibit such astonishing mental gifts that, at the age of ten, he ranked among the best poets and most famous orators of his time; Why did Giotto, Titian, Salvator Rosa, Luca Giordano, Vandyck, Gainsborough, Reynolds, and fifty other artists display the genius in early childhood which was afterwards to make them famous? It was certainly not inherited. Neither was it the result of instruction. But each had exercised his special gifts in a previous existence—most likely in many previous existences—and therefore they began to bud and bourgeon contemporaneously with the dawn of intelligence in the last life of each.

Can any sane man suppose that God is so capricious and so unjust that by a mere fiat of His will, and by what theologians call "a special act of creation," He gives to one mother an infant who is an idiot, or is deaf and dumb, or blind, or crippled, or hydrocephalous from birth; while upon another He bestows a child who, in after life, shall display such rare and varied mental gifts that, like Michael Angelo, he will excel in painting, sculpture, poetry, and architecture; like Leonardo da Vinci, he will shine in music, astronomy, hydraulics, mechanics, and the fine arts; like Salvator Rosa, he will be equally famous as a dramatic author, a poet, a musical composer, a musician, and an artist; like Fra Giocondo, he will be no less famous in philosophy, theology, architecture, and civil engineering than in painting; and like Andrea Verocchio, he will be a master of perspective, a practical goldsmith, a carver in wood, a sculptor, and musician?

"Shall mortal man be more just than God?" and would any human parent—supposing he had the ordering of his children's mental gifts—enrich one with a multiplicity of beautiful faculties and capacities, and cause the other to enter upon life as a drivelling idiot or a piti ful imbecile? Yet, of conduct such as this, the theologian and the biologist accuse the Most High; because they refuse to perceive that the maturity of a man or woman's mind is but the evidence and measure of its antiquity in its latest manifestation. And when we see, as in the instances already quoted, certain children evincing almost from infancy, not merely an irresistible bias towards, but a special and wonderful aptitude for, the practice of the fine arts, who can fail to discern, in such a concurrence of testimony, a powerful confirmation of the truth of Reincartion.

When men speak of Reynolds as the English Titian, of Gainsborough as another Vandyck, of Turner as a more highly developed Claude, they unconsciously attest the operation of a law in which they openly confess their disbelief. A Buonarotti, a Raffaelle, a Murillo, a Plato, an Aristotle, a Bacon, a Shakspeare, a Molière, or a Goethe, would be a miracle, a monstrosity in nature, supposing the mind of each to be a new creation; but viewed as the slow growth of incalculable ages, there is nothing contrary to nature, or abnormal, in the development of their minds.

Reincarnation is not to be disposed of by the flippant remark that in the opinion of Mr. Thomas Peters it is an intellectual fad, which has no existence in fact.

I am, yours faithfully,

SENEX.

Melbourne, 2nd March, 1892.

MATERIALISATION IN SYDNEY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I have much pleasure in giving you and the readers of the *Harbinger* a short resume of our experience with that highly gifted medium, Mrs. Mellon, who is now among us Sydney people.

I, together with others, had the privilege of attending one of her séances on Monday, the 29th of February, when the following interesting phenomena took place.

(I may say, before proceeding with my narrative, that this was an opportunity that I have been looking forward to for nearly fourteen years, but if I have waited long, my patience has been amply rewarded.)

At eight o'clock we were called to order. Mrs. Mellon then selected the sitters for the front row, some eleven in number, of which I was fortunate in being one, and there were as many in the next row of chairs.

We then commenced by singing "Angels' Footsteps;" during which time the medium went under control of her little guide, "Cissy," who is a most chatty, and at times very witty, little spirit. She wanted first of all to be introduced to the sitters, and she asked one of the gentlemen to do this; and we were introduced one after another. She made several characteristic remarks, which brought forth genuine laughter. This we were told was a preliminary, during which the spirits were preparing themselves, collecting power to appear.

The spirit then rapped for music, and the musical box was set going. Soon Cissy appeared at the parting of the curtains composing the cabinet, then at one end, addressing one of the lady sitters; then at the middle again; when she, for the want of power I believe, was reduced to almost half her usual size; but she quickly rose again, saying she would return again before we broke up; and after moving about a little, she dematerialised between the two curtains right in front of us.

"Geordie" then appeared, first in the middle, then at each side, bowing to the company; then he retired for a second or two, and reappeared stronger. He then addressed some of the sitters: to Mrs. Harris he gave a message for his old medium, Mr. Spriggs, as he seemed to know she was going to Melbourne shortly. To Mrs. Havee he said some encouraging words; also, that one of her medical guides was there, and that he would assist him to materialise. This was in accordance with a promise made to her by the said guide in the course of the day, and only known to herself; which in itself must be considered a most satisfactory test.

Geordie then retired, and presently a tall, beautiful form appeared at the opening in the curtains, saluting us, and when my wife asked if he was the form of her guide, he turned to her and bowed several times; after which he retired.

Then the form of a young lady appeared; and when another lady medium asked if it was "so and so," calling her by name, she replied by a bow in her direction.

When she retired, Geordie appeared again quite strong. He then invited questions, which were asked by one of the gentlemen, and answered to his satisfaction. And I

must remark that Geordie has a splendid manly voice, with a pleasant musical ring in it.

Then dear little Cissy appeared again, for nobody that has seen her once can help loving her. She asked for some sweets that a gentleman had promised her when she appeared earlier in the evening. He told her they were on the table, if she could take them. She seemed to hesitate a little, as the table stood about two feet away from the cabinet. However, she took the paper with lollies, and went into the cabinet; but she soon threw them on the floor, saying her teeth were not materialised strong enough to eat them; besides they were not the kind she liked best, viz., chocolate creams. When she came out again, I requested her to pick up a little hand bell I had placed on the table, and she walked boldly up and took the bell in her little hand, retired to the cabinet ringing it very vigorously, and then dropped it on the floor. She then said the power was nearly used up, and wished us good night. The curtain rose first one side, then the other, showing us the medium sitting in her chair, and Cissy on her lap.

Thus ended the most beautiful séance it has been my privilege to attend; after which a vote of thanks to Mrs. Melton was proposed and carried most enthusiastically by acclamation.

P.S.—The cabinet consisted of a pair of curtains thrown over a wooden pole stretched across one corner of the room. The light during the whole séance was sufficient to see the time on a watch. This, Mr. Editor, is as correct a statement of the above séance as I am able to give frem memory, and nothing overdrawn.

Yours, etc.,

CHAS. HAVEE.

THOUGHTS ON SPIRITUALISM.

It is of paramount importance to have "level-headedness" in all spiritual investigations, and in fact, Spiritualists have often made a serious mistake in employing as mediums, susceptives and sensitives, weak-minded, impulsive or over-imaginative, not to say hysterical, persons. Hence many pseudo-manifestations, and several cases of monomania and hypochondriasis.

We also have not always been sufficiently careful to secure mediums of pure moral character and absolute integrity and sanity; so that the vagaries, eccentricities, and occasional moral delinqencies of some of these have cast a stumbling-block in the way of many who would otherwise have welcomed the new Gospel with open arms. But these mistakes, though serious and sad enough in their consequences, were natural and pardonable at first; now, however, that the sun is so far above the horizon as to be almost clear of the distortion and refraction caused by these lower mists, it is to be trusted that every effort will be made to secure and employ only mediums and sensitives of intelligence and integrity, as well as of physical health. Of course these are scarce, as such persons are in the business world. But the importance of this course needs no one to plead it—it is obvious.

Spiritualism is now in the balance, and the beam is on the move in the right direction. Is it to continue so to do, or must it come up again and continue oscillating for another century? Bearing in mind Swedenborg's doctrine of "influx," there are signs of a speedy and orderly, as well as complete system of communication with the spirit-world. H. Junor Browne, and kindred spirits, are simply the "advance guard" from the earth-side, in illustration of this.

Whenever the spirits intend to make a move to enlighten men, or to reveal new truths, they first of all, or perhaps simultaneously, prepare man for it by revealing the *analogue* of the truth, or spiritual fact, in the material world. Now, by acting upon the mind of man by "influx," the spirits have caused him to discover the telegraph, telephone, phonograph, and photograph. These are but the "analogues" of their exact equivalents in the spiritual plane; for we now have direct and indirect verbal, and audible as well as written, communications from those who were virtually distant from, and almost inaccessible to, us by "death."

Already our electricians say that in a year or two wires will be unnecessary to our telephones and telegraphs; while Edison has just constructed machines that transmit the exact handwriting; and others, that practically reproduce the actions and speech of men, causing them to annihilate space and matter. The next scientific discovery will be the transmission of form and colour, as well as sound, heat, and electricity.

The time, then, has come for the general revelation of the spiritual equivalents of these things. Of course men must live less grossly, think more truly, desire more purely; "for the pure in heart shall see God." The *Spiritual* "Telephone Exchange" is now ready to be opened. Its rules will be shortly made known; and constant, and easy, and certain communications opened up with our departed friends.

Briefly, whenever science makes a discovery, it is a sign that its spiritual analogue is already rife for disclosure. The whole of the phenomena of this lower or material plane are in fact wholly and solely intended to prepare and educate the mind and spirit of man to rise higher, and to understand the spiritual realities which they represent, and of which they are the result.

W. B.

ANOTHER SIGN OF THE TIMES.

Voltaire, a well-known daily paper in Paris, publishes a somewhat striking article entitled "Spirit and Matter." The writer, Dr. De Courmelles, is not a Spiritualist, but like Professor Lombroso, he cannot dispute the reality of the phenomena; and he is much impressed by the fact that "in the two hemispheres there are forty millions of persons who believe in the existence of spirits and in the possibility of their appearing to the living." And remembering that these include men like Professor Crookes, Dr. Paul Gibier, and Dr. Charles Richet, who are not likely to be imposed upon by themselves or by others, he asks whether the phenomena attested as happening by them, may not be accounted for by gigantic electric currents which traverse space? "First causes," he remarks, "cannot remain for ever unknown, and their interpretations, in default of a foundation, cannot be otherwise than defective. Yet, when the invisibility of matter is scientifically demonstrated, it is not permissible to doubt what is invisible, for no other reason than because it is invisible. The opponents of Spiritualism are bound to produce more rational and more certain proofs."

Candid admissions of this kind are very rare among scientists, and their publication denotes the change which is coming over the minds of materialists with respect to phenomena which are acknowledged to be undeniable, but against the spiritual origin of which, they fight with all the tenacity of despair on behalf of a dying cause, and in opposition to the living truth.

The January numbers of *Light* contain two excellent illustrations, the first being a portrait of the late Dr. Stanhope Speer, at whose residence, Hampstead, near London, a series of interesting seances were held some twenty years since, attended by the Editor of *Light*, who was on some occasions the medium. The publication of a record of these seances was commenced January 16th, and is being continued. The second illustration is from a picture by Gabriel Max, entitled "The Touch of a Vanished Hand," and represents a lady seated at a piano. A semi-materialised hand is touching her shoulder, and she is looking round and upward with an expression of mingled awe and pleasure, with hands clasped and eyes upturned, peering into space to discover the form of her spiritual visitor. A companion picture by the same artist, entitled "Where is she now?" appears in the issue of Feb. 6th. It represents the body of a beautiful girl lying on the dissecting table; the surgeon sits contemplating the uncovered face, mentally asking the question, "Where is she now?" thereby recognising that it is only the habitation he is viewing, the tenant has gone.

AN EARLY SPIRITUALIST.

We recently purchased at the second-hand bookshop of Mr. Charles Rich, in Russell-street—who was a book-collector before he became a bookseller, and where we have found many works not ordinarily procurable in Melbourne—a copy of a book not often to be met with nowadays. It is entitled "Supramundane Facts in the Life of the Rev. J. B. Ferguson, A.M., LL.D., including Twenty Years' Observation of Preternatural Phenomena." It is edited by J. L. Nichols, M.D., an American physician, who manfully avowed himself a Spiritualist thirty-seven years ago; and who thus replied to those opponents of the science and philosophy of Spiritualism who refuse to accept it because the communications or manifestations of visitors from the other world do not fall in with their notions of what spirits ought to say, and how they should behave themselves:—

"Their ideas of the conditions and states of departed spirits may not be the true ones. The individuality and identity of a spirit require that he should be the same person in the other world that he was in this. We do not look for sudden or even very rapid changes. A fool may not become wise, nor a bad man good, the moment he gets rid of his body. Consider what the spirit in the body is, and what it is likely to be, when it has merely dropped off its outward covering.

"The world of spirits must contain a vast variety of characters and conditions. The ignorant savage, or perhaps more debased helot of civilisation, may enter upon a condition of improvement and progress, but it would be contrary to all experience and all analogy to imagine an instantaneous change into an angelic state of holiness and enlightenment. By the law of universal analogy, we must conclude that men, women, and children—the wise and the ignorant, the coarse and brutal and the refined and cultivated—enter upon the next stage of life with the same characters, thoughts, and feelings, and all that constitutes real individuality, the same beings they were in the last hours of their earthly existence. They are still human, and do not become, by the act of dying or by their birth into another stage of existence, either angels or demons."

This is the language of common sense, sustained by all that we know of the universal operation of natural law, and confirmed by the experience of Spiritualists in every part of the world. The theologians are alone responsible for the preposterous notion that man passes from a merely human into an angelic condition of being directly he "shuffles off this mortal coil."

Spiritualism teaches us that there is a natural transition, but no miraculous transformation. We begin there where we left off here. Nothing more, and nothing less; and the rate of our progress depends very much upon our individual capacities, emotions, and aspirations, and upon the lives we may have led while in the flesh.

We must pass on, however, to speak of the reverend gentleman who wrote this book, which was published in 1865. What is most remarkable about it and about himself is, that four years before the commencement of spirit-rapping at Rochester, N.Y., Mr. Ferguson, who was then living at Nashville, as pastor of a Presbyterian congregation, had become convinced not merely of the possibility but of the actuality of spirit-intercourse. These are his own words:—

"In the years 1842-3, we prosecuted, in the privacy of family relationship, a thorough investigation of what was called magnetism, in which, under repeated experiments—alone and in the company of respectable witnesses—we fully established the following facts:—

"First. The possibility of mind acting through the outward senses of other bodies besides its own.

"Second. Of its acting apart from its own and all external senses; and of holding communion with disembodied mind."

In the year 1844, M. Ferguson wrote the following prophetic words:—"If we may be allowed an opinion, where an opinion is scarcely allowable, we would say that from the invisible world there will be such a manifestation of the saints that the veil of flesh and sense will be rent away, and the connection will be permanent."

It is unnecessary to point out how completely this opinion has been verified. Mrs. Ferguson appears to have been a remarkable medium; and in the course of his personal visitations, her husband met with another, a sick person, whom he had called upon in company with a medical friend. This was in May, 1849, when the rappings at Rochester were exciting so much attention far and wide. Mr. Ferguson looked upon them as the product of fanaticism and imposture; but when he sought for some explanation of them from spiritual sources, this was the reply he received:—"The manifestations are from spirits, many of whom lived before the present nations of the earth existed. They are seeking access to the world by the agency of spirits recently departed. This is true, and you will find it so."

Not only was this the case, but the researches prosecuted by the truth seeking and courageous Presbyterian minister were attended by far more striking and important results than the merely physical phenomena which were occurring at Rochester. At a meeting in Springfield, at which three mediums were present, one of them a Methodist preacher, held in October, 1853, a spirit speaking the German language, controlled one of the mediums, and delivered through him a series of beautiful addresses, which we regret that we cannot quote *in extenso*, and sang a German hymn before taking his departure.

In connection with the use of foreign languages by controls, M. Ferguson mentions that "he once met, on the Red River, a pilot of the name of Wingard, well known on the Great Western rivers as Captain Wingard, whom he *saw* write with both hands at the same time, holding a pen in each hand, sentences in different languages of which he was entirely ignorant. He saw him—as did many other persons of undoubted credibility—write sentences in French, Latin, Greek, Hebrew, and Arabic. These manuscripts were preserved at the time by, and may still be in the possession of, Dr. Hyde, a physician of New Orleans."

Dr. Nicholls adds to the foregoing:—"Judge Edmonds of New York, in a letter to the New York *Tribune*, 1859, gives the names of thirty-five persons who have spoken, under what they believe to be spirit-influence, languages with which they were unacquainted. He says, "My daughter, who knows only English and French, has spoken in Greek, Latin, Italian, Portuguese, Polish, Hungarian, and several dialects of the Indian. Sometimes not understanding what she said, though it was understood by the auditor to whom it was addressed."

Some of Mr. Ferguson's experiences show that the powers exercised by the "Georgia Magnet" at the present day, were anticipated thirty years ago. A medium known to the circle which met at the manse as "Little Mary" was the precursor of that lady. After various physical manifestations, lasting for nearly half an hour, had taken place at one of these sittings described by Mr. Ferguson, the following incidents ensued: "Mary said, 'Mr. M. cannot rise from his seat.' We examined the gentleman referred to and found him firmly seated, his feet and chair riveted to the floor. Several persons of great physical strength attempted to remove the chair and failed. The company seemed confounded. At length a Mr. F., a connection of mine who was present, and an open denouncer of Spiritualism, spoke an said, 'If Mary can have that table moved without our or her hands upon it, I will believe.'"

"Of course I did not expect that this could be done. Immediately with graceful gesture she motioned every person from the table to a distance of not less than four feet. She seemed to examine—eyes still closed—to ascertain that neither human feet nor dress was near it. She sat down in her chair at the table, and was suddenly moved six feet from the table, her chair carried, as it were, by invisible hands. She then remarked that her chair was fastened and could not be moved. A gentleman attempted to move it, and confirmed her statement. She ordered all to be seated and quiet, with an air of authority that would have provoked a smile on a less occasion, had it not been for the true dignity of her manner. Then pointing to the table, she commanded it to 'come.' It moved more rapidly than any two men

could have moved it, over a rough carpet, no human hand nor any dynamic power, that we could recognise by the external senses, being near it. She commanded it back again, and it obeyed her order; when the alphabet was called, and a name, which was said to be her deceased mother, was distinctly rapped, each rap answering to the letters as she called them. My sceptical relation spoke out and said, 'It is enough, I am convinced.' I need not describe the effect upon our company, as his honest conviction was theirs, and many who were then present are now avowed believers."

It argued no little courage on the part of a minister of religion, belonging to one of the most creed-bound sects in Christendom, to publish facts like the above some forty years ago. But as Mr. Ferguson himself wrote at that time, "I believe, I know, that I have held, and now frequently hold, communion, intelligible and improving, with kindred and elevating spirits who have passed from fleshly sight;" and he was too honest, too earnest, and too sincere to withhold his testimony from the truth. To disperse the clouds that gather round the mind of man in view of the dissolution of his mortal frame, was worth making a serious effort for; and to substitute for the husks and draff of what goes by the name of religion, "that inner religion which worships at the altar of eternal truth and unchangeable love," was his end and aim.

"Spiritual communication," said he, "is a divine institution or appointment, or the foundation of every religion in this land is baseless. . . . . It is the wisdom of the Old Testament and the faith of the New; and if it still be asked how is it possible for spirits to return? I answer, by the same method through which they leave the world. . . . . Which is the most reasonable, to suppose that God in the constitution of His universe left no means of communication for His children, or that He has given to all the agencies of reciprocal approach and friendship?"

SPIRIT COMMUNICATIONS.

From "Spiritualism,"

By J. W. Edmonds and G. T. Dexter, M.D.

I am glad to meet you all, my friends, to-night. When you are older than you now are, or when even a year or two shall pass, you will look back on these re-unions for spirit-instruction with pleasure, and yet pain. Cherish them while they last. The opportunity afforded you has not before been vouchsafed to mortal man. Love one another, and be true, be holy; tame your earthly feelings toward one another, and look forward to the time when together in the world of spirits you will wander, hand in hand, through its bright regions, seeking love and truth in every exploration. I greet you to-night in the name of God. Sweedenborg.

Spirits, as I have before remarked, differ but little from man, except in the sublimation of their organism and in the stronger exercise of the attributes of their minds. Thus their judgment on matters connected with their life, is more matured, and the grand characteristics of their minds are more developed. Their feelings and desires are more intense than man's, and they aspire higher than man, for they are not satisfied with the pleasures and joys of one sphere, but are continually striving to enter the sphere above.

After the spirit has arrived at the spot where his affinities have directed him, he comes under the law pertaining to the whole, although he enters a community or neighbourhood. He is provided with a place of residence, and all things necessary to make that residence comfortable. But he is required to render such services. common to all, as will make the labour of the whole more equally divided; but only a very small portion of his time is devoted to this purpose.

The usual necessities of organic nature are always attended to, and then the whole time is devoted to the acquisition of knowledge in some form, or in developing some fact pertinent to their existence, or in fulfilling some command or rather demand from some other, or in learning some truth, or in subduing some unlicensed desire, or in contributing, by absolute effort and self-denial, to the happiness of some one of their neighbourhood or sphere.

The manner of instruction differs in different spheres; but the most usual manner is to select some person properly qualified and every way worthy, both in mind, desire, and education, belonging to the neighbourhood, to lecture on some topic or subject which he selects for that object.

Thus, while imparting instruction, he blends reproof or advice, or teaches duty, or inculcates lessons of morality and truth.

The early part of the day is usually passed in studying or hearing instruction, and in the performance of the ordinary duties incident to condition or circumstance; but the after-part of the day is occupied in visiting friends in the spheres, or friends on earth.

It is not always, however, that all the spirits composing a neighbourhood leave at the same time; but those whose duties are well done for the day, leave and visit according to their pleasure. Now, we eat, and drink, and sleep, but these absolute necessities of organic life are not performed in the same way as on earth; that is, the fact of eating is merely to support matter, and when there is but little matter, or matter refined, it requires but very little food to support it. When the spirit has ascended to the higher spheres, it casts off, as a garment, the grosser part of its body, and consequently the spirit distinct is the governing principle of its existence. I should say that the spirit is the greater proportion of the two; thus the spirit-necessities are paramount and sometimes such spirits scarcely eat once a week, and only when the demands of the material part of their combination require support from food. If the spirit has pain, it arises from some violation of the organic part of its body; and as there is less of matter, there is less of pain.

Sleep is necessary only so far as the material portion requires it, and as the spirit develops, there is less and less required. Do you suppose God sleeps? Then if you can imagine mind almost entirely divested of matter, you can comprehend what I mean. When I say that spirit-connection with matter is under the laws regulating matter, you must also understand me to say that the matter is divested of a portion of its grossness; and the nearer to earth spirits reside, the more are they influenced by causes affecting matter belonging to earth. This does not apply to progressed spirits residing on or near the earth.

I never saw a spirit sick in body, but I have seen spirits suffering from a kind of pain. They hunger, they thirst, but only as they are mixed up with matter in a greater or less proportion; and the farther they advance, the more refined they become.

Their obligations and dealings are also governed by this law, and they lose selfishness as they progress, until at last they manifest only that principle of their spirit-nature which compels them to love one another.

Mr. Warren asked a question, to which it was answered:—

They have fire, I am told in the dark spheres; but even those spirits residing near the earth require no fire, as the climate they live in is exactly adapted to the condition of their organisation, and having but comparatively little of matter to protect, they feel none of the changes of climate, which are very rare. There is no money, and the land is subdivided into communities or neighbourhoods, and in them the land is also again laid out in parcels for each to till for the benefit of all. The government is patriarchal, and the head of a sphere is a spirit invisible, who communicates his wishes to those higher spirits by absolute oral statements, or by impression.

At this moment the Doctor was called to see a sick woman in the neighbourhood, who was indeed dead from apoplexy before his arrival.

On his return, it was further written as follows:—

Dear Doctor, I went with you to visit that female who is dead, and I will give you an account of her spirit, which left her body just as you and I entered the

room. Not a spirit belonging to her, except some of her grandchildren attending their mother, was there; and they were surprised at the sudden ushering in of their grandmother to their sphere. The spirit when it left the body was, to my eye, clothed in its material garb, peculiar to this sphere, and seemed to float by its own specific weight in the air, directly over the corpse. While you were in the room, it still remained directly over the body, occasionally opening its eyes and gazing vacantly around, as if in a dream, and could not realise where it was. I saw no preparation, and even the spirits who were in the room appeared surprised at the abrupt entrance of her spirit, and could not, therefore, have had time to have prepared any other body than the one it possessed when I first saw it, which it had assumed or generated independent of them. When you left the house it had not recovered its consciousness, and probably, even now, it remains precisely as we left it, just above its mortal body.

The children are much affected, as their grandmother was the whole reliance of their mother, and on her she depended for everything; this gave the children pain, as they knew their mother's weakness of mind, that she is away from home, and that she must and will suffer from her loss; but they have not yet spoken to their grandmother, neither will they until she arouses to a perfect consciousness of her situation, and then they will approach her.

I have mentioned these things that you might have, as it were, an example directly under observation, and that the preliminary acts being under your eye, you might be able to follow the spirit to this world. And also, as from the suddenness of death, the uniting or passage of the spirit from a body of entire matter to one of refined matter, might be distinctly made known.

The spheres are scattered through all space, and under an imperative law, too. I will give you a teaching on this subject soon. But it is too late to night, and Mrs. D. must retire.

They never die; but as they progress they leave their gross part from sphere to sphere, and are never entirely divested of matter, even when they arrive at those spheres where the spirit of God is made manifest.

The change is progression, and progressive, and they never die but once, though the last change from the spheres to the bright abodes is more of a change than the passage from sphere to sphere. But the change is as they go along. If they have not changed, how could they enter heaven, or the bright abode?

THE HARMONY OF SPIRITUALISM WITH SCIENCE.*

Spiritualism has only one more conquest to make in order to render its triumph final and complete. It has already established its identity with primitive Christianity. It has already proved itself to be coeval with the human race. It has already shown that its doctrines were held by the sages and seers of antiquity, and that they were the groundwork of all that was most elevated, pure, spiritual, and sublime in the great philosophies and religions which have exercised the most beneficial influences upon the ideas and conduct of civilised mankind. And it only remains to demonstrate that it is in perfect accord with the latest conclusions of science in regard to ontology, biology, and psychology.

This is the task to which Don Felipe Senillosa, a gentleman of high literary standing in the Argentine Republic, has addressed himself, with great erudition; with a firm, broad grasp of his subject; with unwearied patience of research; with lucidity of statement, a skilful method of arrangement, and an earnest devotion to the truth.

One of the leading journals in Buenos Ayres, *La Prensa*, speaks of the work as being "undoubtedly one of the most important books on the subject that has been written in America, or even in Europe;" and remembering the attitude of the secular press towards Spiritualistic literature in general, this must be acknowledged to be high praise. And it is thoroughly well deserved. Senor Senillosa's work is one to compel respect, for it is weighty, well reasoned, calm in tone, judicious in argument, and comprehensive in the field it covers.

In the first volume, Senor Senillosa presents us with a searching and incisive study of the known laws of the physical world, of the phenomena of matter in its various phases and conditions, of the correlation of forces, of the theories of heat and fire, of the evolution of the sidereal bodies, and of the causes of the production of the heat and light of the sun.

He then proceeds to investigate the origin and transformation of species, as also the origin and existence of the soul. Thence he passes on to the consideration of sleep and dreams, of the manifestations of the soul in somnambulism, of magnetism and hypnotism, together with their actual applications and the phenomena occasioned thereby; and thus he is led to speak of the new proofs which these furnish of the existence of the soul, and of its action as conscious force.

The ultimate conclusions arrived at by the writer are these:—"That matter is a transitory form of the universal substance. That forces originally are merely vibratory movements of the fluids, which on meeting with various media, transform themselves and generate other fluids, effecting the disintegration of matter, liquefying it or converting it into gases, which produce, by expansion, the forces known as heat, and when touched by the matter of which we are composed, produces such a vivid sensation. That the primary action of the *nebulæ* cannot be scientifically explained by any laws known to man, or that he is able to appreciate, but must be due to a cause beyond his comprehension. That the most active fluid which exists in the earth, constitutes its vitality, perpetually circulating in all bodies, transforming itself in them, and thus constituting fluids as innumerable as are the varieties of matter extant. That in animal organisms this fluid becomes assimilated (which does not happen in inert matter), accumulating and diversifying itself, and operating in them as a simple motor, while at the same time imparting to the animal kingdom greater vitality and a more lively fluidic emanation. That the transformation or successive perfecting of species is a fact, and that this fluid is already being transformed within the crucible of the cerebral convolutions; but inasmuch as life is not self-existent, and as there is no such thing as spontaneous generation, we are bound to recognise a creative First Cause of the earliest organisms endowed with the faculties of nature, of reproduction and of hereditary transmission. Finally, he holds that the soul may conceive itself as the supreme result of the combination of all the laws of nature, acting in various modes upon the most active fluid, to which he has elsewhere alluded, and which he supposes may be electricity."

The first volume should interest every scientist whose mind is free from prejudice and receptive of new truths, or of old truths presented in a novel aspect, and in fresh relations.

The second volume will be most highly valued by Spiritualists. It is really an encyclopœdia of knowledge, and all within the compass of 390 pages; and for the sake of English, French, German, and Italian Spiritualists, we hope to see it translated into those languages.

It begins by relating the history of Spiritualism, and of the undeniable proofs it furnishes of the survival of the soul; and the chapters which follow deal with the subjoined subjects:—Explanation of the forces displayed by the spirits; Mediumship and mediums; Spontaneous phenomena of ultra-terrestrial origin; Physical phenomena, which are produced by the intervention of mediums and denote the presence of invisible intelligences; Of visual manifestations or apparitions of various grades of visibility up to materialisation; Spontaneous apparitions immediately after death; Spirit photographs; Direct Writing; Writing and drawing mediums; Healing mediums; Trance mediums; The nature of communications, and advice to new beginners.

* Concordancia del Espiritismo con la Ciencia. Per Filipe Senillosa, Membro Honorario de la Sociedad Cientifica de Estudios Pysicologicos de Paris. Buenos Ayres: Martin Biedma.

To these succeed eight chapters embodying the doc trine and philosophy of Spiritualism, under the following headings :—The perispirit ; Reincarnation ; Conservation of the thinking *Ego* in all its integrity, in spite of the apparent loss of memory of the past ; The will ; Human solidarity ; Reciprocal influences between the corporeal and the spiritual world ; Perceptions and sensations of spirits ; Pictures of the other world ; Solution of the question whether animals possess a soul ; Conversion of instincts into intelligence ; The true transformation ; Involution of the spirit ; God and His action upon affairs, beings, and the soul ; The problem of divine justice ; Faith and innate ideas ; Good and evil ; Providence, in the generally understood meaning of the word, does not exist ; Guardian angels ; Distribution of the goods of this world ; Conclusion. There is also an appendix in which many correlated questions are admirably discussed.

The work is really a masterpiece of its kind, and Senor Senillosa deserves the thanks of all Spiritualists for its laborious preparation and its publication.

There are some points upon which certain of his readers will probably differ with him ; but these are of minor importance and will not affect their general estimation of the scope and substance of his work. Before taking leave of it, we must do ourselves the pleasure of translating a portion of the chapter in which he gives a sort of *résumé* of the contents of the second volume :—

"By Spiritualism, humanity conquers the certainty that the beings we have loved survive the tomb, and that howsoever we may all suffer in traversing our various incarnations, yet, in the end, we reach eternal happiness. Thus, certainty will replace beliefs ; and all may obtain the assurance that God is Intelligence as testified by the fact of the creation of the soul ; is Justice, as revealed in its development ; is Love, as displayed in the infinite life which awaits us. Spiritualism has fulfilled the prophecy of genius ; science is religion, and this religion demonstrates to us the utility of labour, of conflict, and of constancy, in order to conquer the necessary aptitudes in the first place ; then the conception and application of equity in fraternity, and finally morality, crowned by meek and lowly charity ; that is to say, intelligence first, then justice, and ultimately love ; in obedience to the impulse derived from the action of God, and thus reaching towards Him who is definitively Love itself."

This is admirably and concisely put, and embodies a whole sermon, of the highest character, in a single sentence.

"Our spiritual origin," continues Senor Senillosa, "is lost in the night of time. Obscure, instinctive, and slight, at its birth, it developed by slow degrees ; fell into evil, suffered, strove, and by its suffering and its strife, it was enabled to advance and to arrive at a knowledge of good ; and by means of good it attained to the light, in the ineffable enjoyment of charity and love.

"In traversing this slow evolution, man has always been guided by religious beliefs ; and therefore his worship has always been on a level with his intellectual progress and his moral necessities. At length he has finally conquered the truth which was preached by Jesus ; for *Spiritualism is true Christianity* attested by facts. It is the supreme conquest of humanity—a conquest which crowns its intellectual progress and initiates an era of moral progress.

"I do not wish to signify that there has existed, or does exist, a radical division between the two progresses, —No. In all time there has been some moral progress ; in all time some men have been conspicuous for their moral elevation ; but, taken in the mass, humanity has always been immoral. What actually happens is this : the lower class is immoral by reason of its own backwardness ; the middle class is entirely preoccupied in money grubbing and in sharpening its wits : the governing classes, while co-operating in the moral progress of the community, know how to keep up appearances, are fundamentally the most refinedly immoral ; they are the traffickers in politics ; they are those who by setting a bad example pervert the manners and compromise the future of the State.

"Individually, the first thing a man acquires are instincts ; presently he conquers intelligence, and ultimately morality. This evolution is accompanied, as we have seen,* by a change in the form of the skull. But this last development has not yet terminated. It is necessary that it should be complemented by man's reaching towards the utmost perfection on the earth, and attaining therewith the happiness possible to him.

"To this end, he must engage all the potentialities of his soul ; he must exercise the faculties of his will equally with an efficacious morality ; and thus bring into play the organs constituting the human duality. And where will man find the incentive which will urge him towards such a line of action ? In the promises of a future life which religion is incapable of demonstrating ? Or in Materialism, which offers nothing better at the end of life, and the activities of an ephemeral existence, than an empty skeleton ?

"No ; certainly not. The time has arrived when man needs for his stimulus to moral progress the knowledge that the soul survives its material husk ; that it meets with justice ; and that there awaits it a happy future, depending only upon our own will, and our own proceedings, whether its acquisition shall be remote or near.

. . . . .

"Spiritualism, studying the methods and the laws of communicating with spirits, has enabled us to bring the humanity of the present into actual converse with the humanity of the past ; and these communications permit us to verify the words of Jesus, and to know that only by fulfilling his moral law can we be led towards God ; and this demonstration is so evident that man can no longer doubt it, nor draw backward from his moral progress.

"Certainly this moral progress is slow, but so is intellectual progress, because it is stimulated by necessity or by social conventions ; while moral progress depends for its realisation upon impulses derived from aspirations towards an ideal future, and aiming at the satisfaction of the conscience."

The writer concludes by pointing out the emptiness and failure of religious belief on the one hand, and of an atheistic Materialism on the other ; while Spiritualism offers the only ark of safety to mankind weltering in a shoreless sea of doubt, confusion, mental disorder and moral anarchy.

VIGILS.

I am so blind, I cannot see
Those silent watchers of the night ;
They are so mystic in their ministry,
I only sense a keen delight,
And close my eyes like some poor, weary child,
By tender mother's lullaby beguiled.

I am so deaf, I cannot hear
Those soft, low voices of the dawn,
That whisper loving words of cheer,
Till thoughts of strength to me are borne.
Yet sweeter is their presence unexpressed
Than music to the spirit lulled to rest.

I am so slow to understand
The intuitions of an angel mind ;
I cannot feel the touch of his soft hand
Tho' his sweet breath upon my brow I find.
And oh ! it is so sweet to just lie still,
And learn the workings of my darling's will.

He "wills" that I should cease from care,
And leave to heaven the untrodden path,
He "wills" that I should live life's prayer,
And prove by fortitude my faith.
And thus I learn the holy laws of love,
And strive to follow him to homes above.

JENNY WREN.

* The writer here refers to an excellent chapter in the second volume, on Anthropology, illustrated with woodcuts, and by measurements, exhibiting cranial development, and also that of the convolutions of the brain.—TR.

THE CREATION.

Lecture delivered by the Controls of MRS. T. HARRIS, *in the Horticultural Hall, Melbourne, March, 13th, 1892.*

DEAR FRIENDS,—It is scarcely necessary for us to review more than very briefly, the story of the creation of the world in which you live, as handed down to you by the scribes of old; the fable of Eastern lore, beautiful as it is, laden with mystic meaning, ripe with spiritual truth. The Bible upon which the Christian bases his belief, is so redolent of Spiritualism, being the language of those mediums and seers to whom the Father entrusted these sacred truths through the ministry of His angels; that to the spiritually minded it becomes the most beautiful study, inspiring a deep reverence for the Creator of all good, and a pure love for all created beings. To the Spiritualist therefore, the story of the creation is possessed of peculiar interest when viewed in the light of evolutionary science, the seven days represented being accepted as seven epochs of time, ages of progress, during which vegetable and animal life reached that beautiful perfection which fitted the earth to become the habitation of Man, the acme of all creation, the glorious masterpiece of nature, on whom the Father should confer immortality; the being who was called into existence when God said, "Let us make man in our own image." And methinks, all Heaven stood still to see what God would do, as the echo of the Divine voice died away amid the countless worlds of the Universe, and thousands of celestial messengers waited upon his will. The vastness of the spheres is a thought beyond the comprehension of man while in human form, so finite are his powers, so small his grasp of the infinite idea of life as an absolute truth.

This little world, a mere atom cast off from the central sun of its system, having undergone those organic changes which fitted it to produce all things necessary for man's maintenance and use; its atmosphere sufficiently purified to produce those essences necessary for the formation of a superior being, whose body should be the temple of the thought of God, immortal as Himself; waited the coming of these magnetic powers or forces; as though nature had prepared her beautiful dwelling, spread it with verdure, decked it with flowers, crowned its mountains with forest grandeur, strewn its valleys with beauty, threaded by silvery streams, whose waters refreshed all her products. It was as though a bridegroom had prepared a home for his bride, and spirit waited to wed with matter at the bidding of nature's Divine Ruler, the mighty life-force of love and wisdom.

Hither and thither, borne on the magnetic tides of ether that flow onward forever through infinite space, came the messengers sent by the Father's will-force to gather together those atmospheric atoms, those spiritual essences wherewith to create man. To use a simile, the best at present at my command, I will say, to form of materialised atoms a human being, upon whose brow should be stamped the image of God; into whose form the divine breath, or essence of immortality should be infused by those electric agents or forces whom the Father included in that wondrous little word "we." Bright celestial beings were they, once human as yourselves, denizens of other planets, laden with the fruits of many incarnations; full-orbed angels, vested with power from the divine will.

Have you ever witnessed the wonderful phenomena of materialisation? if so, you will be able to form an idea concerning how this glorious creation of man took place. How long a period of time was occupied in this great work we cannot say, suffice it, that nature contributed all her best materials to aid in the construction of the temple of God, the outer structure or body, within which was to dwell the animate life or soul, the breath of God. A deep magnetic sleep fell upon these beautiful beings, they lay entranced under the influence of the heavenly powers; and the power of reason, thought, will, intuition, wakened into life that should be immortal at the bidding of the Creator.

The idea that that the entire race sprang from one human pair sinks into insignificance at the greatness of the thought of magnetic creation, even as the repugnant idea of man's having originally descended from a tribe of monkeys, falls upon spiritual minds without acceptation.

* * * * * *

Only pure, only true, only loving, could be these beings thus called into existence to inherit the earth prepared for their habitation; therefore the allegory of the garden of Eden is fraught with mystic teachings for the spiritual mind. Yet the next generation could not have preserved this sinless condition, God's wonderful plan of evolutionary progress must be fully carried out, and all the world be peopled by various phases and manifestations of human life. They must be all wise, as well as all loving, they must learn the lessons of good and evil, they must pass through various changes and developements, they must learn to create new thoughts, to receive fresh inspirations, or ideas; they must discover the hidden treasures of nature, and learn to govern well this province of the Universe entrusted to their care. Selfish passions must arise, and be conquered, conflict and struggle must be factors in man's mighty development, and all "nature must groan as in travail," until the perfect way of truth was found.

* * * * * *

And now it remains for us to consider the weighty responsibilities of our office as created beings. Children of the living God, ambassadors of heaven sent into this world to do His will, and perform our part of the eternal plan of redemption. What can we render as our tribute to his great love? can we not be creative agents for good, can we not give all our magnetic force and influence to the production of happiness, harmony, and love. Can we not use our wondrous reasoning faculties for the discovery of truths and principles that will assist human progress, and promote happiness? Can we not use all our thought-power in the creation of the beautiful, promoting the reverential love of all beautiful things which are manifestations of God's love to the children of earth? Can we not give our tender sympathy to all suffering beings, and accept the assistance of God's ministering angels, who are ever willing to aid us, instruct us, and inspire us; so that our lives may be reflections of the divine nature. We are in duty bound by the pledge of nature to fulfil our mission as saviours, workers, co-operative agents with the heavenly ministers for the production of good. Therefore a knowledge of spiritual laws is necessary; therefore is communion with spiritual beings, whose instructions can elevate and ennoble our lives, necessary for our progress and happiness.

It is our duty as spiritualists to promote spiritual knowledge, to strive to create new desires, holier thoughts, purer desires in the minds of others, and in this we shall always be assisted by the angels who love us. Life becomes fraught with lofty purpose and noble thought; pure unselfish love emanates from the soul who receives the ministry of heaven, and becomes himself a minister —"God in us," "Emmanuel"—the divine spirit of love indwelling in human form, for are we not all born of God? Oh, wondrous thought! that our Father loves us, and bids us multiply the creations of the beautiful, the pure, the true; the production of all that is good, generous, and heavenly, for the benefit of humanity. What has been in the past, is surpassed by what now is, and what now is, shall be far surpassed by what the future holds of human progress and evolutionary development. Through many changes and much chaos, of earthquake, fire and flood, wind and storm, came Earth forth as a bride, decked in beauty to meet Man; even so shall man through trial, suffering, and struggle come forth to perfect angel-hood to meet Heaven.

Therefore let us strive to create, to develope, to produce good through labour and progress, that at last we may be found among the blessed ones who shall be received as faithful stewards, returning from the earth-plane into the presence of the Father.

Beloved, let us labour together to overcome evil, that God's will may ere long be done on earth even as it is done in Heaven, and that in our lives and conversations we may ever preserve the beautiful likeness to divine love of which the Father thought when he said: "Let us make man in our own image."

FAREWELL TO MR. GEO. SPRIGGS.

A most agreeable and successful meeting of members and friends of the Victorian Association of Spiritualists was held at the Thistle Company's Rooms, Little Collins Street, on the evening of Wednesday, March 23rd, for the purpose of meeting and bidding farewell for a time to the above well known and much respected medium who is leaving Melbourne for England by the Arcadia on the 9th inst.

The chair was taken shortly after 8 p.m., by Mr. W. H. Terry, the President, supported on his right and left by Mr. Spriggs and Mr. Smart (the guests of the evening), and Mr. John Carson and Thos. Lang.

After some introductory vocal and instrumental music, Mr. Terry said: It is now my pleasant duty to formulate the purpose for which we have met, namely, to express our appreciation of the substantial work accomplished by Mr. Spriggs for the cause of Spiritualism, our esteem for him individually, and to wish him a pleasant and prosperous voyage. Some 11 or 12 years since, some prominent members of the Victorian Association of Spiritualists—one of whom had met Mr. Spriggs in Cardiff, induced him and his friend Mr. Smart to come to Melbourne. Mr. Spriggs had never been a professional medium, and had no desire to become one, so the fares and incidental expenses alone were paid, and on the arrival of the two friends, they found themselves so fully in accord with the committee of the Association, that they placed themselves in their hands, and aided by the experience of Mr. Smart in the conduct of materialising phenomena, a series of scientifically conducted séances extending from Dec., 1880 to June, 1882, were held in the Association's library. These séances were reported in the *Harbinger of Light* of the period, and ably summarised by Mr. Smart in that journal for July, 1882. They conclusively demonstrated to the committee the reality of materialisation phenomena, and the absolute integrity of the medium. In addition to this, a number of spirits gave messages through him to friends residing in various parts of the colonies, the larger proportion of which were recognised and confirmed. Those who had the pleasure of Mr. Spriggs' personal acquaintance, knew him to be a man of integrity and genial disposition. Very few men escaped the tongue of slander, but he (the speaker) had never heard an unkind word spoken of Mr. Spriggs. He therefore had much pleasure in moving

"That this meeting of members and friends of the Victorian Association of Spiritualists desire to express their appreciation of the eminent services rendered by Mr. George Spriggs to the cause of Spiritualism, and their esteem for him as an individual. And, further, to wish him a prosperous voyage, a happy time in the old country, and a speedy return to Victoria."

Mr. John Carson, in seconding the motion, gave an account of his first introduction to Mr. Spriggs, at Cardiff, in Wales. His first séance there; the rigid rules to ensure the best conditions in the circle that were adopted, and hence the good result of them. He related some of the striking incidents which occurred at the Melbourne sèances, and spoke in terms of high commendation of Mr. Spriggs' mediumistic work.

Mr. Carson's remarks were endorsed by Mr. H. Junor Browne, and the resolution was carried with applause.

After a short interval the Chairman called upon Mr. Carson, as the oldest friend of Mr. Smart, to propose the second resolution as follows:—

"That the meeting taking into consideration the long and honourable career that has been pursued by Mr. A. J. Smart since his arrival in the colony, and the many services he has done to the cause of Spiritualism, and taking into account that he is now on the eve of his marriage, do wish him and his bride all the happiness and prosperity to which they are entitled."

This was seconded by Mr. Thos. Lang. Both proposer and seconder spoke from personal knowledge of Mr. Smart's quiet work for the advancement of spiritual truth, and eulogised his sterling qualities as an individual.

The resolution was carried by acclamation.

Mrs. Harris read a beautiful poem of her own composition, entitled "The Child and the Flower." Miss Fryer recited "The Exile," very effectively; and several lady and gentlemen friends contributed some excellent vocal music.

Mr. Lamont, President of the Liverpool Association of Spiritualists (at present visiting Melbourne), gave a short and interesting address, greeting the Melbourne Spiritualists on behalf of their Liverpool brethren, and expressing the pleasure he felt at his reception by them, and the general good tone of the movement here.

Excellent refreshments were provided by the Thistle Company, and about 10-30 p.m., Messrs. Smart and Spriggs, having thanked the ladies and gentlemen who had contributed to the enjoyment of the evening, the meeting dispensed.

AMERICAN PSYCHICAL SOCIETY.

INTERESTING PARTICULARS IN REFERENCE TO IT.

A meeting of the members of this Society was held in the vestry of the Unity Church, Monday evening, Dec. 21st. The President, M. J. Savage, was in the chair. He opened the meeting with a short address on the present situation of the subject of Psychic Phenomena in the public mind! its growth in respectability even in the space of one year, mentioning the names of two or three men standing high as scientists, who, a year ago, thought the investigation was hardly worth the attention of scientific people, but who to-day are willing to be recognized as believers in a future life for man, and are satisfied also that departed spirits can, at least, communicate occasionally with man on earth, and the subject was now receiving scientific attention and careful investigation. He said hypnotism, clairvoyance and telepathy (mind-reading) were now accepted truths, as much so as the Copernican system; but he said they do not prove the truth of Spiritualism, but pointed in that direction. He said he had been an investigator for 17 years, and was interested in the manifestations; all he wanted was the truth, whether the source was in this life or in the other. He was ready to accept the Spirit theory, if it were the truth, and be glad to have a knowledge where the Christian had, at best, only a hope. In his experience he had communications claiming to come from departed spirits, that could not be accounted for by telepathy—matter which he did not know, and he was sure the medium did not know either. He had so much evidence of this kind in his experience that it had almost become monotonous; still he was not convinced that Spiritualism was the truth. He wanted the truth, whether it proved a future life or not. He had facts in abundance that he could not account for on any other theory than that he was dealing with an invisible intelligence, and he would be thankful to any one who could suggest a mundane or a physical solution; so far he had not been able to find one. He thought the scientific method was the true one to pursue: to see if the phenomena can be explained by a mundane process before seeking a solution of another world. He would be glad to have the spirit phenomena prove the true one, thus adding a knowledge to the Christian's hope of a future life.

I think, if I can read between the lines in his remarks, he believed more in the spirit theory than he felt inclined to admit; was, as I have often said, hospitable to a possible truth.

His remarks, and also the recognition of the growing respectability of modern Spiritualism, which is everywhere noticeable, and manifest also in this meeting, was its most interesting feature, much more so to me than the reports of the investigators, which were chiefly confined to the phenomena of independent slate-writing.

Of course, the reports and interest manifested were interesting, but veterans like myself would consider their experience ten years behind their own, and could give much stronger testimony than was presented at this meeting.

I am a great lover of slate-writing phenomena, and consider them the most convincing of all phases. These

reporters were satisfied they were not deceived, and their reports were received with confidence. The question seemed to be not in the fact, but how it was done, and their suppositions were generally averse to a physical solution, attributing it to mind-reading, and rather ignoring any spirit-aid. If there is anything in this world which is a settled fact, even that the earth is a globe, it is the fact of independent slate-writings. I do not know anything more certainly and absolutely proved, not even the fact that I am now writing with pen and ink, than that intelligent messages have appeared on cleaned closed slates, without human contact or any visible mechanical action.

It was amusing as well as interesting to listen to these learned reports, and hear the comments of the reporters and the questions asked by the audience. Professor Dolbear made a report at some length. He was sure the writing was done, and in the way claimed; he did not think he was hypnotized; said an atom moved without contact, and against the law of gravitation, which proved a new power unknown to science. He evidently did not recognize the intelligence in connection with this new power.

Rabbi Solomon Shindler had an experience, where he wrote three questions: one in Hebrew, one in German, and one in English, which nobody saw and the medium did not understand. Hebrew or German, the three questions were correctly answered by the invisibles on the closed slates, who must have understood the languages. Considerable stress was made on mind reading as a solution. This led Mr. Savage to add a word. He said he did not care how much his mind was read; explanations often obscured the simple fact; that no matter whether the mind was read or not, "how was the act of writing performed when the slate never passed out of the hands of the holder nor touched the medium?" That was the important feature. How was that intelligence conveyed to the slate?

One very bright man in his report said they wanted the invisible operator to make a certain mark on a slate. The medium said she did not know that it could be done; had no objection to trying. They suggested a zigzag mark like a flash of lightning, and as colored writings were frequent, it was suggested to make the zigzag mark with yellow, and it was done so. He seemed to consider this the most wonderful phenomenon he ever had seen, and wholly inexplicable. He said it certainly suggested a new power in nature unknown to science. He was not inclined to favor the spirit theory; said this was a physical fact and called for a physical solution, not forthcoming. The psychical could next be tried, and as a last resort the disembodied spirit idea. This man evidently has no faith in the spirit theory, but he would probably be a good Spiritualist if he ever got satisfied. I asked him the question, whether the fact of the universal claim of the intelligence itself that it was a departed spirit, ought not to make it prime factor in the solution of this question? He evidently wanted to avoid the solution, having no faith in the spirit theory. I would have liked to quote M.A. (Oxon), to whom he had respectfully alluded in answer to that question, which I do not have at my tongue's end, but I will add it to this report. I think all these experimenters would be wise to inwardly digest this reply of M. A. (Oxon), editor of London *Light*, to a query:

"What are your reasons for believing that the phenomena are the work of spirits?"

"Answer. My *first* reason is, that the intelligence that communicates says they are. My second is, that I never came across an intelligent force, and I never knew anybody who did. Force is that which is used by intelligence, and the intelligence is what I call and what calls itself a spirit."—*The Progressive Thinker.*

Boston, Mass. JOHN WETHERBEE.

THE PRACTICAL PHOTOGRAPHER (London), for Dec. last, publishes copies of four spirit photographs, obtained at the studio of Miss Power, of Birmingham, with a description of the circumstances under which they were taken. We shall refer to this subject more fully next month.

A FOSSILISED PHYSICIAN.

A MEDICAL Rip van Winkle, who seems to have fallen asleep some time towards the end of the last century and to have been suddenly awakened at the close of the present one, has been delivering a lecture, entitled "Hypnotism and Humbug," at Toynbee Hall, in London, which the editor of the *Nineteenth Century* has good naturedly printed in that magazine for January.

Ernest Hart, M.D., is the signature attached to the article; and if there were such a thing as a museum of living antiquities, this human fossil should find a place in it. The poor old gentleman, after referring to the phenomena of hypnotisation or mesmerism, clairvoyance, and spiritualism, asks what are the powers which the two latter have added to the two former, and answers his own question with a senile chuckle, in these words: "Imposture! Imposture! Imposture!"

Rip van Winkle, aroused from his slumber of a century, and surrounded by a multitude of scientific facts which are quite incomprehensible by his dazed faculties, exclaims, in accents of petulance and perplexity: "They are delusions, disordered visions and hysteric hallucinations;" and the believers in them "have dropped into darkness and are buried in the mud."

Poor old gentleman! There is nothing to be wondered at in these meanderings of a mind enfeebled by age and debilitated by a protracted sleep; but one may be pardoned for expressing some astonishment at a well-conducted and influential magazine admitting a contribution so obviously senile and silly as this. Its ignorance of the subject which it proposes to treat, merely excites compassion; but its misrepresentations affect the character of the publication in which it appears. And for the information of its editor, Mr. James Knowles, we will expose some of these misrepresentations.

Dr. Rip states that all the pretensions of the mesmerists who presented themselves to the Commission appointed by the French Academy were dissipated; and that the competitors for the prize of 3000 francs offered by Dr. Burdin to any one who could read, without the use of his eyes, were tricksters, whose impostures were unmasked. Now one of these "tricksters" was Mdlle. Leonide, a young lady eleven or twelve years of age, the eldest daughter of an M.D., occupying an important public position in France. It was accidentally discovered by her mother that Mdlle. Leonide could be thrown into a mesmeric trance, and that in that condition she was clairvoyant.

Among those who witnessed her powers in this respect, and who attested the genuineness of the phenomena produced, were the following distinguished persons: Arago, the Astronomer; Orfila, the famous toxicologist; Mme. Georges Sand; the present Baron de Lesseps, and M. M. Leon Faucher and Albéric Second, both of them well known men of letters, whose testimony should outweigh the antiquated opinions and prejudices of twenty such medical fossils as Dr. Hart.

When the young lady's clairvoyance came to be put to the test, the members of the commission nominated—not by the French Academy, as Dr. Hart says, but by the Academy of Medicine (a very different body), and composed of practitioners who viewed mesmerism and mesmeric or magnetic healing with unconcealed alarm—insisted upon imposing their own conditions. In all previous experiments, Mdlle. Leonide's eyes had been bandaged by several layers of cotton-wool and taffety, which were kept in their place by strips of diachylum plaster. Instead of this, the commission wanted to cover the whole of her face, or nearly so, with a mask of silk.

To this Dr. Pigeaire objected, for the following reasons: "A somnambulist," said he, "is not a physical instrument, and is not to be capriciously handled. A mask, were it of the most diaphanous glass, would oppose the production of the phenomena, by breaking the *rapport* which seems to be established between the somnambulist and the object which she has to regard." He offered to allow the ordinary bandage to be as thick as they might think proper; but the members of the commission were bent upon having their own way, and no trial of the

somnambulist's powers took place. And this is what Dr. Rip van Winkle calls dissipating the pretensions to clairvoyance of the mesmerists.

If our fossilised physician would take the trouble to read "Animal Magnetism," written by the late William Gregory, M.D., F.R.S.E., who was professor of Chemistry in the University of Edinburgh, he would find in chapters 13 and 14, scores of well authenticated cases of clairvoyance on the part of persons who had been thrown into a mesmeric sleep or trance, from which all possibility of "trickery" or "imposture" is absolutely excluded.

One word in conclusion to the editor of the *Nineteenth Century*. That gentleman is well known to entertain a profound regard for men and women of rank and eminence, and to be never so happy as when his list of contributors for the month comprises several titled personages. Therefore he will be interested by the following enumeration of distinguished people who were, or are, sincere believers in mesmerism, animal magnetism, or hypnotism—it matters little by what name we call it:—Alexander the First of Russia, Queen Victoria, Queen Hortense of Holland, the Archduke Karl of Austria, Prince Talleyrand, the Duc de Montpensier, the Prince of Moscow, Lord Stanhope, Count Panin, Lady Caithness, Lord Dalhousie, Le Marquis de Borsey, Marshal Ney, Viscount de Beaumont, Lord Dunraven, Sir Walter Trevelyan, George Washington, General Lafayette, Benjamin Franklin, Cuvier, A. L. de Jussieu, Laplace, Gioberti, Lavater, Berzelius, Oken, Springel, Hahnemann, Broussais, Gall, Mnnemoser, Dupotet, Elliotson, Ashburner, Reichenbach, Gregory, Archbishop Whately, Pére Lacordaire, the Abbè Lamennais, De Tocqueville, Daniel Manin, Proudhon, Dumas, Alphonse Karr, Victor Hugo, Mme. de Girardin, T. Gauthier, Edgar Allen Poe, and a host of men of letters and science; all of whom, according to our unhappy fossil, "have dropped into the mud"! The friends of Dr. Hart should really put him under restraint.

MODERN IDOLATRY AND THE NEW LIFE.

UNDER the above heading, the *Two Worlds* for Dec. 10th, publishes a Poem, contributed by Dr. Sharpe, of Donegal, Ireland, which we reproduce in a slightly condensed form below:—

All who would the Father worship
Must worship Him in truth and spirit;
Prayers in words without the spirit
Dull the heart and chill the senses;
Hollow words repeated over
In a synagogue or temple,
In a mosque or Christian chapel,
Are idolatries in essence,
Words external in their nature.

. . . . .

Hence Christ Jesus, in Judea,
Called the Jews a generation
Both idolatrous and wicked.*

. . . . .

But apart from formal worship,
When the salt has lost its savour,
May be heard the Gospel-message
As of old it was delivered
To the multitudes in darkness;
For a mighty fermentation
For the leaven of conviction,
And the force of demonstration
Is now far and wide extending.

. . .

Now has come again the advent,
The outpouring of the spirit,
When the young men see in visions,
And the children of the people
Fill the *rôle* of priest and prophet,
When the babes in human learning
Teach the sages of the nations,
Breaking up their old opinions
With the pungency of new thought,
Till men cry out in their anger—
"Who are these, the innovators,
Coming to disturb our slumbers
With their knocks and table-tappings?"

In these latter days returning,
As of old it was predicted,
Comes anew the Gospel-message
With a further revelation,
And a broader demonstration,
Rolling back the tide of darkness,
Liberating souls from bondage,
Giving proof to all the people,
Proof anew unto the people,
To the learned and the simple,
Of a wondrous evolution,
Of a mighty compensation
For the present toil and trouble
In the fast approaching future.

In the over-crowded cities,
In the streets, and lanes, and alleys,
In the fields, and on the highways,
From the North to distant India,
With the force of full conviction
Based on facts beyond disputing,
Is the ancient message sounded:
Sounded from the press and pulpit
By the writer and the preacher
And the unassuming layman.

In the broad lands of the Far West.
On the rolling Plains and Prairies,
In the Pine Woods by the great Lakes,
In the little Wooden Churches
Of the rising forest cities
Many teachers may be met with,
Simple, zealous, unaffected,
Who with force of love abounding
Kindle new life in the people.

Other teachers, great and noble,
Beacon lights amid the darkness,
Full of eloquence and wisdom,
Learned in the lore of ages,
With the glow of inspiration
Lead the mind to higher reaches,
Kindling thought and aspiration,
Pointing man to high ideals:
Ideals all Divine and perfect
Of the Godhead manifested.

. . .

The poet here describes the hybrid imitations of the genuine wheat growing in the fields of progress, which are sometimes hard to detect; the formal religionist acting up to the letter, but missing the spirit, talking of the "new life," but knowing nothing of its meaning or its spiritual unfolding, and concludes as follows:—

So they talk about "the new life,"
Feeling nothing of its power,
Of its mighty exaltation
In a love beyond their knowing,
Of its wondrous transformation,
Of its kindling inspiration;
Like the glowing light of heaven
With the soul of love within it,
Such life is the birth of spirit
Polarised to life eternal:
Life to which all things are lawful,
Having passed from Egypt's bondage
Through the desert into freedom:
Into freedom and fruition,
Love and wisdom reunited.

† According to Swedenborg and others this is the only meaning of the word rendered "adulterous" in Bible version.

The Women's Suffrage movement is kept alive in New South Wales by a strong Society and a little paper, The Woman's Suffrage Journal, which contains some very good articles, and cogent reasons for the extension of the suffrage to the gentler sex. They quote in support of their claim, Francis Power Cobbe, Longfellow, Stuart Mill, Herbert Spencer, Emerson, Prof. Huxley, Chas. Kingsley, and James Freeman Clarke.

MRS. WILLIAMS SPEAKS.

At a circle held in Fitzroy, on the afternoon of Wednesday, the 16th of March, the latest victim of the atrocious murderer, Williams, presented herself. Her mental agitation was painful in the extreme, and she spoke in a low and tremulous tone of voice, as if the horror of events was still predominent over every other emotion. She did not even give her name, and began by abruptly exclaiming: "Do not believe what the passengers say about his kindness to me. He would have drowned me upon the voyage, if he could; and he was never what I hoped him to be. He wanted me only to gratify his passions; nothing more. He is unequalled in crime. *Numerous murders have stained his hands with blood; he spares neither young nor old.* I believe him to be possessed by an evil spirit. He looks at you as a glutton looks at some dish upon the table that tempts his appetite. If you could see his eyes as I saw them, you would see that they are like bronze glowing with fire. What I have told you is nothing but the truth, or my soul could not rest."

There was something in the tones of the speaker's voice, and in the earnestness of her manner, that communicated a feeling of silent awe and of compassionate sympathy to the listeners.

It is necessary to remark that this communication was made betweeen four and five p.m., on the day named, and therefore preceded by at least twelve hours the publication in the *Argus* of the telegram confirming the statements we have underlined.

Twenty-one persons were present, and can vouch for the accuracy of the foregoing, which was noted down by our informant at the time. Well might Hamlet declare that

> "Murder, though it have no tongue, will speak
> With most miraculous organ."

SPIRITUALISM IN ATHENS.

There is no country in Europe in which Spiritualism might naturally be expected to take root so readily and so deeply as in Greece; for it was the fountainhead of Spiritualism 3000 years ago. The Iliad of Homer is full of it. Minos and Lycurgus, two of the greatest lawgivers of antiquity, were inspired by the spirit controls of those remarkable mediums, the sibyls and priestesses of Delphi and Delos.

According to the doctrine held by most of the Greek philosophers, every man has a guardian spirit, or *daimon*, assigned to him for his guidance and instruction. Thales, who lived six centuries and a half before our era, taught that the whole universe is peopled with spirits, who are the secret witnesses of our actions, and who can record our very thoughts. Epimenides, the contemporary of Solon, was inspired by the spirits, and often received divine revelations. Zeno declared that every man was attended by a genius who inspired his language and directed his actions. Socrates held the same doctrine, proclaimed the pre-existence of the soul, and affirmed that there was a complete hierarchy of intelligences connecting the creature with the Creator.

Plutarch has left it on record that the souls of those who have lived many virtuous existences, and are upon the point of entering the other world for ever, are visited by other spirits, who sustain them in the hard trials to which they are ordinarily exposed; and Socrates tells us that God does not manifest Himself to men save through the mediumship of the spirits, which are His messengers, while his disciple, Plato, conveys much the same truth in other words, when he says that spirits hear the prayers of men to God, andtransmit His gifts and inspiration to men. Finally it is to be remarked, that the Epistles of Paul, which are fullest of Spiritualism—those to the Corinthians—were addressed to Greeks.

It is quite fitting, therefore, that Spiritualism should revive in Greece, and nowhere could it do so more appropriately than in Athens; where, as we learn from an article contributed to *La Revue Spirite*, by Signor R. di Giuntiniani, it is spreading apace.

In that city there is a poet, Polemi by name, 30 years of age, who is a remarkable medium, and the manifestations which have occurred through him have been such as to arouse public attention and to disarm scepticism. Barristers, doctors, journalists, university professors, diplomatists, and men of letters attend the séances, which are held at the house of M. Souri, proprietor and sole editor of the famous Greek journal devoted to humour and satire, known as the *Romios*.

"M. Souri," we are told, "was a confirmed sceptic, but is now firmly convinced; and his journal is quite unique in the world, being written in verse from title page to colophon. It is published every Friday, the day consecrated to its composition. Souri's facility of versification is something unheard of, and it is not at all impossible that the astonishing editor of the *Romios* may be unconsciously, and in spite of his past incredulity, an intuitional medium.

"The spirits present at these séances divine the most secret thoughts of those present, read entire passages unknown to the medium, decipher impossible words as regards orthography and pronunciation, bring to light lost objects, and describe unerringly the contents of closed purses and pocket-books. Many ascensions of a table have taken place, and at each ascent the members of the circle saw underneath it a phosphorescent light, undulating like a flame.

"One of the results of these phenomena is that M. Souri, in his journal, defends the cause of Spiritualism in very beautiful verse." In all probability the spirit of Aristophanes, or of some other of the old Greek comic poets and satirists, is the impressor of this Athenian improvisatore.

ANCIENT HISTORY WRITTEN BY ITS FACTORS.

We noticed, some months back, the remarkable series of books written through the mediumship of a Russian lady of noble family, by the spirit of John Wilmot, Earl of Rochester, and comprising "Pharaoh Mernepthah: An Episode in the Life of Tiberius, Herculaneum, and the Abbey of Benedictines." At each of the epochs to which these narratives related, the writer had lived, sometimes in a conspicuous and sometimes in an obscure position; and he described in them the men and women he had known, and the events he had witnessed, in his earlier incarnations.

He has just dictated another work of the same kind, under the title of "Queen Hatasou", who shared the throne of Egypt with her brothers, Thothmes or Touthmosis the Second and Third, belonging to the Eighteenth Dynasty, which began to reign 2040 years B. C. One of the historical personages introduced is Horemseb, a prince of the blood royal, who had conceived an infatuated friendship for Thaadar, one of the high priests of the Chaldean god Moloch, who was a great musician, a powerful mesmerist, and deeply versed in the occult sciences. By his evil influences the young prince was led into a career of vice, folly, and crime; and ultimately Queen Hatasou, with the assistance of Amenophis, high priest of Memphis, succeeded in arresting the two delinquents and bringing them to justice.

What renders the book more particularly interesting is that three of the characters in it, according to the Earl of Rochester, have been reincarnated in our own times. The work itself has not yet reached us, and we have obtained our knowledge of it from a review which appears in *Il Vessillo Spiritista*; to which we are also indebted for what follows:—Horemseb was, in his last incarnation, Ludwig the Second of Bavaria, and Thaadar was Wagner, the composer. Ennobled and purified by many existences of expiation, and placed by his spiritual guides in a position which offered him the opportunity of proving his force of character, Ludwig the Second wanted both the energy and the perseverance to labour unremittingly for the welfare of his people, and fell a prey to his invisible enemies who led him into folly.

As Horemseb had previously done to Thaadar, so the Bavarian gave all his support to Wagner, and this

proved fatal to him. His music bewildered Ludwig, like the plant he had cultivated in the grounds of the palace at Memphis. It was a revelation to him, for it recalled that which Thaadar had composed for him on the banks of the Nile. Those sounds which raged like winds unchained, roared like a hurricane, or soothed like the song of a nurse lulling an infant to slumber, to melt unexpectedly into a soft and voluptuous melody, awoke in the mind of the young king, vague and confused, but enervating recollections.

When Ludwig the Second had undergone the humiliation of seeing himself dethroned, his invisible enemies ceased to obsess him, and restored to himself, he felt all the irksomeness of his position. Full of wrath and resentment, he nevertheless knew how to dissemble his rancour against the physician who had undertaken to watch over him, and whom he instinctively hated, for this physician had been Amenophis, the high priest of Memphis. When a propitious occasion presented itself, he cunningly induced him to accompany him to the middle of the lake in which he was accustomed to bathe, and gathering up all his strength, killed him. But the moral and physical strain thus imposed upon the king brought on a swoon, and he himself perished in the water.

MR. GEORGE MILNER STEPHEN.

THE above celebrated healer, (whose advertisement appears in another column) arrived in Melbourne early last month, and on the 16th, gave a public healing seance at the Odd-fellows' Hall, Russell-street. The room was crowded with patients and on-lookers, but the cases that came up for treatment were not such as afforded opportunity for sensational effects.

Mr. Stephen commenced the proceedings by reading and commenting upon a number of testimonials of cures of blindness, deafness, lameness, paralysis, cancer, etc. performed by him during his recent residence in England.

Before commencing Mr. S. said that as there was a mental action in the process, faith on the part of the patient was an assistance in the production of satisfactory effects. The first case treated was that of an elderly lady who had been suffering from an affection of the chest for three years, and had been attended by four medical men, who failed to relieve her. She said she felt easier after Mr. Stephen's treatment.

In the second case, severe curvature of the spine in a child of five, and a third, rheumatic corrosion of joints, there was no appreciable effect, save that the latter said he felt more comfortable. Case 4, paralysis of arm and side with partial loss of speech; the patient was able to lift and hold the arm considerably above the horizontal position which he had been unable previously to do, No. 5, a case of asthma; the woman said she felt much easier after treatment.

A young man who had suffered from a choking sensation in the throat for six months; said he was "a lot better" after the treatment, and appeared to be cured. And a young woman, suffering from weakness and pain in the ankles, had the pain removed. Another young person suffering from partial deafness, said her hearing was much improved after treatment.

Mr. Milner Stephen held another public healing of the poor on Wednesday, the 23rd ult., at the Odd Fellows' Hall. Several of the patients who had attended at the previous healing, came for a further treatment, and expressed their gratitude for the relief they had obtained, and proved it, in many cases, by the briskness of their walk and general movements.

One very interesting episode occurred, in a la ly coming up to Mr. S., and shaking him heartily by the hand. She said she had come to state publicly that Mr. M. Stephen had cured her, more than ten years ago, of a complication of complaints, her heart and lungs being affected, and she had lost the use of her limbs, feeling quite shattered in health, and suffering from neuralgia, and that she had lost the power of walking over a year. She had to be brought in a cab, and was almost carried into Mr. S.'s presence in the Horticultural Hall; but after he had placed his hands upon her, she walked from Lygon-street to Nicholson-street, being free from all pain, and steadily improved from that moment, and has continued perfectly well ever since.

By a curious coincidence, H. Junor Browne, Esq., J.P., was present when Mrs. Taylor's cure was effected, and now heard his confirmation of it; which was greeted with applause by some sixty patients and spectators then in the Hall!

THE CONQUERER, published at Lahore, in the Punjab, reproduces from *The Harbinger* the communication about the Planet "Saturn," published in our December issue; also portion of the article, "In the Valley of the Shadow of Death."

A SERIES of three lectures embracing Spiritualism of the past, present, and future, will be commenced next Sunday evening, at the Horticultural Hall, by Mrs. Harris. Last Sunday's lecture, "Where are the dead?" was much appreciated by a large audience. It will be seen by advertisement that Mrs. Harris has rented the premises of the late Mrs. Reynolds and will hold a weekly meeting in the large séance-room there.

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MRS. HARRIS,

Having Returned to Melbourne, has Resumed Practice, and will hold Public Circles at her Residence, No. 324 Gore St., Fitzroy (formerly Mrs. Reynold's), on Wednesday Evenings, at 8 o'clock. Admission 1/.
Private Sittings daily from 2 to 5. Saturdays excepted.

MR. MILNER STEPHEN

Having Returned from England (where he successfully treated H.R.H. the Prince of Wales and four other Members of the Royal Family) will RECEIVE PATIENTS at his Rooms, York House, Victoria Parade, Corner of Regent Street, Daily, from 10 a.m. till 5 p.m.

Z. V. BRODERICK, SEC.

MATERIALIZATION SEANCES.

The whole of the Records of Mr George Spriggs' Seances in Melbourne, including Spirit Messages and Verifications (Sixteen Reports and Summary) are contained in *The Harbinger of Light*, Sept., 1880, to Aug., 1882.—One Large Volume, bound in Cloth. Price 12/6,

W. H. TERRY, "Harbinger of Light" Office, Melbourne.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

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April 3rd—"Spiritualism of the Past."
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