THE

Harbinger of Light

A

MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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A CORRESPONDENT signing himself "Queenslander," whose letter appears in our last issue, appeals to those of his co-subscribers and readers of *The Harbinger* who are competent to enlighten him as to the means of "creating, absorbing, retaining and distributing Magnetism;" which he is convinced is "the centre-pin on which all spiritual phenomena turns." And yet though he has devoted some years to the study of the subject, and been able for a season to manifest some of its power, it has eluded him and left him stranded for want of knowledge how to generate it and maintain the supply. The only letter that has reached us on the subject is a supplementary appeal, and realizing the need of light on this important question, we will endeavour to impart to the querist and others as much as is in our possession. We have treated the subject on previous occasions, particularly in its sanative aspect; but the question now before us is broader and deeper, it covers indeed a wide field, and our correspondent is very near the truth in his conclusion that it is "the centre-pin of spiritual phenomena," whether physical or mental.

Magnetism is a universal force of two classes, but of infinite degrees. The lower order of magnetism is the terrestrial, pertaining to the earth and mineral kingdom, the higher order is the spiritual, pertaining to man and the spirit world; the grosser magnetism of the earth is constantly being refined and transmuted through the vegetable and animal kingdom and man, into spiritual magnetism. Man, being the apex of the animal kingdom and the base of the spiritual, is the transmuting point. Human magnetism varies immensely in quantity, quality and power; in some persons it is of the earth, earthy, deficient in vitality and spiritual power. These are people with weak constitutions or defective mental conformations incapable of assimilating and transmuting the magnetism of the various forms of organic life; in others it is very warm and vital, a blending of the physical and spiritual. These are the genial sort of people, reservoirs of vital magnetism, who are constantly distributing their overflow, often unconsciously, among their fellows; they make good mediums, especially for physical manifestations, and when they realise their powers can polarise others, who are magnetically weaker, so that they attract the finer magnetic emanations and become distributors in a modified degree. There is yet another class whose interior natures being more highly developed are able not only to absorb and transmute the magnetism of the higher forms of the vegetable kingdom, but to draw supplies of refined magnetism from the spirit world. Round these the lucid clairvoyant sees an aura more or less intense and beautiful in accordance with the plane of their development: these are the mediums for spiritual teachers, who by means of this intermediary aura impress, inspire or control them to act, speak, or write, for the advancement of humanity. As the common bar or horse-shoe magnet is a conduit for terrestrial magnetism, so are they being polarised to the spirit world, conductors for spiritual or celestial magnetism.

We have described the normal condition in relation to magnetism of the community at large, and divided them into three classes for illustration, but there is no arbitary division, they run one into another, and it is impossible to draw a dividing line; but our correspondent need not be disheartened because he is not in the higher, or distinctly in the second, grade; in many, physical causes are adverse to the potent expression of spiritual powers, but with knowledge and focalization of his spiritual forces he may ascend and obtain a firm footing on a higher plane. As a weak terrestrial magnet may be strengthened by a strong one without the latter being sensibly weakened thereby, so may he be polarised (as it appears he was some time since) by a human magnet, but when this has been done and he has regained the power he was once before the possessor of, he must put a higher estimate upon it and guard against its loss. In the first place harmonious living is essential, simple but nourishing food, rest, sunshine, fresh air and moderat_e

exercise, walks among trees and flowers, inflating the lungs with pure air, avoiding discord and excitement, and cultivating good and benevolent thoughts. These will bring him into sympathetic relation with the spirit world, and the more use he makes of his gifts the more power will come to him. The simple desire to possess the power is of no avail, it must be sought for a purpose and that a high and disinterested one. Where you are not naturally a medium for the class of manifestation you desire, you can only acquire the power by the co-operation of a spirit, either embodied or disembodied, who will polarise you, and though the former might do so out of human kindness, you could not retain the power without the co-operation of a class of disembodied spirits who combine wisdom with kindness, and these would not assist for selfish purposes. Given the conditions we have presented the magnetic fountain is inexhaustible, the natural and the spiritual worlds are overflowing with it, and man only needs to be in harmony with nature and nature's God to become an efficient conduit, through whom its vivifying influence will flow to all who need it.

OUR FOREIGN EXCHANGES.

The Spreading Light.

We have frequently had occasion to comment upon the great and rapid spread of Spiritualism in Roman Catholic countries, as denoted by the number of publications for its advocacy and diffusion which circulate among the Latin races, in Spain, and the possessions once or now belonging to her. We have before us the titles of no less than eighteen periodicals in the Spanish or Portuguese languages, which make their appearance fortnightly or monthly in the Peninsula, Brazil, the Argentine Republic, Cuba, Venezuela, Peru, and Puerto Rico; and we have just received from Mayaguez, a seaport town in the last named island, containing a population of 26,000, the first number of "*El Sol*" (the Sun), a freethought review, which is to be published every fortnight. Its leading article contains a vigorous protest against "the moral degradation which results from the gloomy teachings by which Rome has debased the human understanding;" so that "an idolatrous fetichism has been imposed upon a great part of the children of this earth; over whom a mystical superstition and a gross materialism hold imperious sway." The writer accuses that Church of having hidden the face of Jesus of Nazareth by its infamous obscurantism; and declares his intention of taking up arms on behalf of free inquiry, in company with all who will rally to his side, for the purpose of over-throwing and destroying "the already ruinous edifice which error and falsehood have erected for the shame and opprobrium of humanity." We learn from an article entitled "Redemption," and signed "Kardecist," the spiritualistic sentiments of our young contemporary. We translate the closing passage:—"O, Redemption! holy idea! thou alone wert capable of fortifying the man, Jesus, to rise to the height of a Calvary!—because thou wert Love, Justice, Freedom, Wisdom, Charity and Beauty, which are the synthesis of human perfection. O, sublime aspiration (that of self-sacrifice) consolidated in men's consciences, and turning to a heavenly mansion, from the prevailing darkness, the face of the earth!"

Light from the East.

In a recent number of *The Metaphysical Magazine* (New York), we find an excellent essay by Swâmi Abhedananda, a Hindu gentleman, on "The Attributes of God," which is thoroughly consonant with all the higher teachings of Spiritualism, and is replete with such sentiments of charity and toleration as are, unhappily very rare among Western religionists. We quote from it the following passage, as illustrative of the beautiful feeling which pervades it:—"The Vedanta says, you may choose any one of these ideals (Brahma, Buddha, or Jesus), which attracts your mind, follow and worship Him, and through that you will reach the ultimate end. As Jesus said, "I am the way," so each one of these said. "I am the path which leads to the eternal ocean of Truth and goal of Unity." Let those who find their consolation in the character of Jesus, follow his teachings, and those who find that ideal in Buddha, or others, follow their teachings. Do not say one ideal is true and another is false. Be tolerant. If your ideal is the incarnation of God, let others hold their incarnation of God. Otherwise you will quarrel and fight; and this has been going on since the beginning of history. . . It is only through our ignorance that we see one higher or lower than another. Wherever there is any manifestation of any power, it is the power of God."

General Menabrea.

Il Vessillo Spiritista publishes a letter from the late General Menabrea, Marquis of Maldora, and formerly Italian Ambassador in Paris, to Col. de Rochas, in which the writer declares himself a convinced spiritualist, and expresses a belief that the Polytechnic School, over which the Colonel presides, is "probably destined to transform into an exact science, a science (that of Spiritualism), which has been hitherto classified as an occult science."

The Register of the Will.

"To will is to be able to do," are the words with which "Ismala" commences one of his clever articles in the *Revue de la France Moderne*. "Everybody," he continues, "is cognisant of this proverb, but the number of those who have fathomed its meaning, is restricted. People ignore the enormous power of the will intelligently directed. It is the motive force which governs all our being; and it involves, as the result of its exercise, the accomplishment of the projects which we form. People deficient in fixity of ideas rarely succeed. Their life is passed without efforts, but also without realisations. Actually we can now measure the will and its intensity, by means of an apparatus invented by Professor d'Odiardi. The invention consists of a magnetic needle delicately suspended under a glass bell. This needle is so sensitive that it indicates the slightest movements of the ether, caused by the thoughts or the emotions of those who approach it. Nor is contact necessary." As those thoughts and emotions are powerful, moderate, or weak, such are the vibrations of the needle; and where two persons are present, it will be deflected towards the one possessing the stronger will. "The needle can also indicate whether two young persons are sufficiently in accord to be capable of living together harmoniously in married life. . . The first apparatus was invented ten years ago by Professor d'Odiardi, for the purpose of registering nervous forces. Professor von Corput, of the Royal faculty of medicine in Belgium, sent it to the Paris Exhibition. Dr. Baraduc was one of the first to take advantage of it in France. Soon afterwards, Professor d'Odiardi applied himself to perfect the instrument, and perceiving that contact was unnecessary, his experiments entered upon a new phase. . . . Thought is a force which originates motion, and the energy of the will is a power resembling electricity. Prof. d'Odiardi has, then, constructed an instrument of sufficient delicacy to respond with precision to the movement created by mental emotion without any physical contact. Therefore, we have now the visible proof of the divine influence of mind over matter. If the person has a weak brain,—if his thoughts are undecided, the needle demonstrates it, . . Every mental emotion must be classified as belonging either to the positive or the negative pole. Those of the positive pole are beneficent and comforting. Those of the negative pole are wearying and destructive of vitality. We must accordingly conclude that all the emotions produce an influence on the body, and modify it incessantly. . . One must begin, to control, for our own good, those subtle forces which

we now employ so evilly. Upon the adroit direction of these invisible forces depend our success or failure, our pleasure or pain, our happiness or misery. The more we learn upon this subject the better able shall we be to profit by it. We can now obtain the proof that the condition of our mind is continually rising or falling. Hatred and jealousy occasion a constant loss of vitality. We must bear in mind that we are so many centres of energy, whose powers point to the Infinite, and for whom the kingdom prepared before the foundations of the world, is the kingdom of health, peace and happiness."

Is it not a singularly impressive fact that one of the latest discoveries of science should be a verification of the divine wisdom embodied in two clauses of the Lord's Prayer :—"Thy kingdom come, Thy will be done?" For if, as this needle shows, the human will is brought into harmony with the will of Him whom we are enjoined to address as "Our Father;" and whose name is Love, peace, harmony and happiness prevail; and if this condition of affairs were universal among mankind, His "Kingdom" would have "come" indeed; and the earth would be the Paradise it was intended to be.

It is surely a great privilege to live in an age, in which as "Ismala" epigrammatically remarks, "Edison has photographed thought, and d'Odiardi measures it."

Crime in Relation to Spiritualism.

Our good friend Professor Falcomer, of the Royal Technical Institute of Alessandria, contributes to *L'Avvisatore della Provincia*, a newspaper published in that city, an article of three columns, expository of the new lights shed upon crime, in its moral and scientific aspects, by Spiritualism; proving, as this does, "that man, besides his physical, has also an ethereal body; the demonstration of which springs as much from pure logic as from that of facts. The ethereal body is the true organism, sentient and motor, as is shown by the phenomena of anæsthesia and catalepsy; of the exteriorisation of motricity and sensibility; of tiptology, and objective apparitions, etc., etc." Then Professor Falcomer goes on to show that, as this ethereal body survives the change called death, the following, according to the testimony of a murderer who was also a suicide, and who lived in Rome, during the pontificate of Clement the 14th, is what takes place :—"If a man who dies has been subjected to the worst passions of the world, and has violently cut short his existence, it follows that, from thenceforward, he is plunged into the deepest disorder, and that, upon his ethereal body reverberates the decomposition of the other; this reverberation being occasioned by the base affinity subsisting between the two." In proof of which, the Professor quotes the statement of the poor wretch above referred to. It is too long to translate in its entirety, but we will extract the following passage :—"Terrible, terrible state, that of the miserable suicide! I saw my carcase decomposing bit by bit, and being reduced to mud and puddle. (He had drowned himself in the Tiber). I saw my bleaching skull emerging from its foul bed of death, glaring at me, and lacerating my heart, by the words which it flung at me, like a challenge, "Why didst thou betray me?" How many days, months, or years I passed in this frightful condition, I know not, my brothers. But O, the tortures which I suffered! O, the horror of it all!"

It is only Spiritualism which can reveal this posthumous retribution and remorse, and when this source of knowledge from beyond the grave is universally recognised, what a deterrent effect it must have upon persons meditating crime!

Now if Mrs. Piper's organism represents one end of a line, the other end of which is in the so-called "Spirit World," or if there is a recognisable possibility of this, it seems to me eminently desirable that we should try to find out what will improve the line and the transmitting and receiving apparatus, and if possible obtain knowledge concerning the methods to be used in making and improving other similar machines.—*Richard Hodgson, LL.D. report on Mrs. Piper.*

OCCASIONAL NOTES.

In the *New World* (Boston) for April appears an article by the Rev. J. T. Sunderland entitled "Christian Missions in India." Roman Catholic Missions there, it seems, date back as far as quite early in the sixteenth century, but Protestants did not appear in the field till nearly two hundred years later. Of the 290 millions of people in India to-day, about two and a half millions may be designated "Christians;" whilst fifty-seven millions are Mohammedans, the remaining vast majority being for the most part Hindus. Mr. Sunderland points out that the doctrines of "orthodox" Christianity fail in their appeal to the educated Hindu, but he speaks hopefully of a movement towards a more reasonable faith embodying the best spirit of Christianity.

Mr. Page Hopps has discovered a music in all the creeds of Christendom! "I know them all," he says, "and their makers—from the Popes to Calvin, from Calvin to Westminster divines, from the Westminster divines to the Wesleys, from the Wesleys to Mr. Spurgeon, with bishops and inquisitors, crucifiers and councils, synods and star-chambers, all the way;—a ragged regiment!" And yet Mr. Hopps finds music in them all—a "deep divine undertone, in which they all agree." And it is, "these four great abiding verities: that God is the Infinite Justice, Mercy, Love; that the human race is the object of His infinite solicitude; that, for man, goodness is vital—the one essential thing; and that man is immortal—in the deepest things, the creature of an infinite hope."

James Martineau, the Plato of the nineteenth century, recently celebrated his ninety-third birthday anniversary. As the century dies, says a London journal, the men and women who have shaped its thought are passing away. Darwin, George Eliot, Tyndall, Carlyle, Huxley, Newman have long since gone. It becomes increasingly pathetic to number the few that remain. Gladstone, whom the writer then described as "lingering yet on the verge of the viewless land," has now passed to his high reward; clouds and darkness are around Ruskin, the seer of Coniston; and Herbert Spencer has spoken a grave farewell. But older than all these, with mind still undimmed and health unbroken, stands James Martineau at the amazing age of ninety-three. "Dr. Martineau," adds the *Echo*, "is the one man of genius produced by English Nonconformity, whose place alongside the greatest of his contemporaries admits of no doubt. He combines scholarship and philosophic reach with spiritual vision, a deep emotional nature and a splendid literary gift. From him a far extending and fructifying influence has gone through the religious thought of the time, subtly and thoroughly transforming it."

Dr. Martineau, it is pleasant to remember, is a Unitarian in creed.

Touching County Court Judges, Mr. Justice Williams recently made some remarks which the *Argus* describes as unkind and uncalled for. Perhaps, had the newspaper in question waited a few days longer, until it had read in the columns of a contemporary the report of Judge Hamilton's "Pleasant Sunday Afternoon" address on the Bible, it would have modified its adjectives. Where Mr. Rip Van Winkle Hamilton has been (intellectually) hibernating these many years, one cannot imagine. But a County Court judge isn't very much "up to Dick," you know, at least as regards law; and in matters theological he musn't be expected to know what he is talking about. The judge, however, if he chose to do a bit of study, might learn something from the writings of other judges, such as those of Judge Strange (England), Sir Richard Hanson (South Australia), and Mr. Higinbotham and Sir Hartley Williams, of Melbourne.

The Hon. A. I. Clark, of Hobart, who has just been appointed a judge of the Supreme Court in Tasmania, is a Unitarian and a Freethinker; one, of whom we wish there were many. He may be described as a Christian of the most advanced type, a lover of Martineau the Unitarian, and of Moncure Conway the Agnostic.

Mr. Justice Clark possesses one of the finest private libraries in all Australia, and his shelves are largely stocked with "advanced" works. This accomplished gentleman and judge has given some thought to the teachings of Theosophy, but has not yet made a study of Spiritualism.

Secularism in England has sustained a severe loss by the death, at the age of forty-eight years, of Mr. Joseph Mazzini Wheeler. The deceased gentleman was probably the most erudite member of the aggressive Freethought movement, to-day, known as the National Secular Society. Though mainly self-taught, he had mastered several modern European languages, besides acquiring a knowledge of Hebrew and the classics. He was an omnivorous reader, and his stores of knowledge in very many and very varied departments seemed inexhaustible. Although belonging to a militant organization, Mr. Wheeler was in disposition most modest, amiable and sympathetic.

Another death, but at a great age (93), is that of the Rev. Samuel Davidson, D.D., LL.D., formerly Professor of Biblical Literature in the Lancashire Independent College. He was one of the profoundest theological scholars of the day, and his writings all make for "advanced" views of the ancient scriptures. In the controversy with "Orthodoxy," liberal and advantageous use has been made, by Freethinkers, of the reliable and monumental researches of Dr. Davidson. His great works, "Introduction to the Old Testament," "Introduction to the New Testament," "The Canon of the Bible," &c., must be well-known to quite a number of *Harbinger* readers.

The past year has seen some notable additions to the ever-increasing literature of the anti-vaccination movement in England, such as the valuable pamphlets of Dr. A. R. Wallace, Dr. Hadwen, Mr. A. Milnes, and Mr. Alex Paul. The latest and perhaps best is a handsome volume by Dr. Scott Tebb, entitled "A Century of Vaccination." The learned author is a son of Mr. William Tebb who, if not the father, is certainly the foster-parent, of the modern revolt against medical despotism in the form of vaccination. X.

The Kerang *Times* in its issues of June 10th and 17th has a lengthy article entitled "No Longer Death," commencing with quotations from Ernest Renan, Thomas Buckle, Washington Irving, Milton, Confucius, Dr. Robt. Chambers and Shakespere, all pointing to the continuity of life after the change called death. Then referring to a number of scientific men who have satisfied themselves by investigation that the continued existence of the Ego is a fact, it quotes largely from the last report of the London Society for Psychical Research, the testimony of Dr. Richard Hodgson, LL.D. and winds up as follows:—

"Now what have our teachers and pastors, our philosophers and leaders of thought, to say to all this? It is impossible to over-estimate the importance of an actual demonstration of the survival of the personality after death. Have we got such a demonstration here? If we have not, I should be much obliged to any reader who will formulate a more conclusive method of testing the identity and objective reality of the alleged spirit. But if we have——!"

This is supplemented a few days later by a letter in the correspondence column by "An Old Investigator," who, after congratulating the editor on his courage and independence in publishing the articles referred to, gives a lucid definition of Spiritualism in its scientific, philosophical and religious aspects which will be somewhat of an "eye opener" to many who from ignorance of the subject imagine that spiritualism is made up of fraud, credulity and irreligion. We are pleased to see the country papers taking up the subject, thousands are ready to entertain and investigate, if only sufficient light is thrown on to it to give them an inkling of its true nature, which has been obscured by clouds of error created by a prejudiced press in the past.

NOTES FROM A QUEENSLAND CORRESPONDENT.

An interesting phase of mediumship came under my notice the other day. It was the ability to give advice to the conductor of a spiritualistic circle, as to the relative positions each sitter should occupy, and not only that, but the spiritual organism of each was read, simply from two letters written from members of that circle.

The gentleman intimated, states that the information obtained was most acceptable and in effect was a test of clairvoyant or psychometric powers. The reason for asking the advice arose from some unsatisfactory results that were obtained at the circle, which could not be explained, as all the members were earnest investigators. Mrs. Burbank (the medium referred to) says "that she could feel the effect of each sitter's presence, although hundreds of miles away."

We are pleased to see the report in the *Harbinger of Light* of the clairvoyant power of Mrs. Foley. It will be of interest to your Queensland readers, and to those who knew her before she embraced Spiritualism, and a proof that her gifts are natural and not the result of cultivation.

Mr. Newham Waterworth, Mesmerist, &c., has rooms here, and with the aid of Mr. Buckley, whom he places in a mesmeric sleep, diognoses and prescribes for patients. His rooms are always crowded, the good being done, both spiritual and material, is immense. I understand that the subject, when under the influence, speaks most lucidly and masterly on spiritual matters.

The knowledge of Spiritualism is spreading slowly but surely through our vast colony—we hear and know of many circles in process of formation, mostly in the country districts and northern sea board.

In one farming district I am acquainted with, many of the residents have erected rooms especially for holding meetings.

The child-medium (Mabel Buchanan), 13 years of age, and of whom I wrote you some months' since, visits available places with her mother and speaks with confidence to any audience she may meet.

It is possible that we may have the pleasure of a lecturing visit from Mr. White, from Newcastle, if so we look forward to some good propaganda work being done in the city.

Mrs. A. H. Burbank, of "Castra," is not lecturing to audiences in the city, owing to the cold weather, but I understand is receiving investigators at her home, which she finds has a most satisfactory result, as from these visits, in many cases, new circles are formed, and so the good work goes on.

I do not think we have a sufficient number of spiritualists in the city and suburbs to form a strong Society, otherwise it would be the best thing to do.

2/6/98. Q.C.

A PSYCHIC TELEGRAM.

M. Jaroslavtzey, sends to the *Rébus* of St. Petersburg, the following narrative of facts, attested by his own mother and sister, and by Messrs. Martynot and Pokatiloff:—

"My elder brother has been for some little time, a public functionary at Krontya Gorki, in the Government of Saratof, Siberia. Not having been able to find the certificate of birth of my sister, of which we had urgent need, we wrote to my brother, to ask him if he knew where it was to be found. No reply; and the day was fast approaching when the document must of necessity be produced. We telegraphed; and still no answer. The evening before the day, we held a seance, when, all of a sudden, the medium, in a very original handwriting, traced some words which seemed to have no meaning. Then, in reply to a question, the name of my brother was written. We were so startled that the sitting was interrupted; for the general opinion was that my brother had passed away. When our agitation had somewhat subsided, the medium resumed her pencil and wrote as follows:—"The certificate is in my secretaire, at the bottom." We opened the secret drawer of that piece of furniture, of which we had

never thought, and there we found the document desired. Much excited by what had taken place, we separated, oppressed by the conviction that we had received a communication from the other world. Next day a telegram brought us joyful news. It was from our brother who said "The certificate will be found in the secret drawer, at the bottom of the secretaire." A letter presently apprised us that he had been away from home on public business. A second letter informed us that on coming back, he had been greatly vexed by his inability to send an earlier reply to my letter, and had then telegraphed without delay. On going to bed he had dreamed that he had personally taken us the answer we were waiting for, and then his mind became easy. When he awoke, he felt almost certain that we should find the certificate in time for our purpose."

Although the foregoing is headed "A Psychic Telegram," the true explanation of the phenomenon is this, that the spirit of the brother in Siberia was the bearer of his own message, was present in the circle, and controlled the hand of the medium to write it. Incidents of this kind are of frequent, almost of common, occurrence. Six times during the last two years has it happened to the present writer to hold conversations, through a trance medium, with the spirits of persons still in the flesh. The brain of each was asleep at the time, but the spirit never sleeps. And it is often more active in the night than during the day. If this were more generally known, honest mediums would not be so often accused of fraud and falsehood when delivering messages to sitters from persons still incarnate. A sitter receives a communication purporting to come from his mother, let us say, who is at the other end of the world. When he last heard from her by letter, she was in robust health; and with the prospect of many years' life before her. What does he conclude? Either that the medium is purposely deceiving him, or that some trickster in the spirit-world is impersonating his relative; whereas, in all probability, it was his mother who was really present, and her message, therefore, would be perfectly genuine. While the body is wrapped in slumber, and the spirit quits it for a few minutes, or a few hours, to wander in space, all its organic functions continue to be fulfilled with the utmost regularity, and it remains under the watchful care of its appointed guardians, and should there be the slightest risk of its being suddenly awakened, a message is instantaneously flashed along the magnetic cord, which unites the astral with the physical body, and is only severed at the change called death, and the spirit is immediately recalled.

FEDERATION.

God speed the Day! When, from the present's voicing,
Which with deep patriot-spirit is full stirred,
A Commonwealth shall rise 'mid wide rejoicing,
And, as one People will the States be heard;
When all provincial jealousies shall end,
And for the common weal each man will bend.

God speed the day! When everywhere the longing
For true and lasting union will be shrined
In every heart, and selfless aims be thronging
The chambers of each high and lowly mind;
When state to neigbouring state shall bravely call,
And one grand Commonwealth o'erarch us all!

God speed the Day! When yearned-for Federation
Like to a lodestar on our skies shall blaze;
And, undivided, we shall stand a Nation,
Becoming greater with the roll of days;
When for the Whole the individual life
Shall spend its being in far nobler strife.

God speed the day! When this our strong endeavour
To found a deathless, closer Brotherhood
Shall bear a golden fruitage. Now and ever
Let us sink Self to aid the general good;
And lo! Our jubilant Motherland shall see
Australia stand united, great and free.

DEVOTION.

Sydney, June, 1898.

OUTSPOKEN THOUGHTS AND COMMENTS.

By A. M.

"Fin de Siecle" Reviews.

(Continued.)

That unnatural and excessive sensuality, however wrapt up it may be in the garb of respectability and conforming with the laws and decencies of society, is utterly destructive of all spiritual life and growth is self-evident and requires no demonstration. We can not simultaneously occupy the animal and spiritual planes, and even aspiration, even the desire, however slight, to ascend to the latter out of the quagmires of animalism, is impossible, wherever the sexual instinct is allowed to run riot uncontrolled.

The religious devotees of the early Christian church felt this instinctively, but in their desire to escape sensuality, they fell into the unfortunate mistake of condemning not the excesses only, but also the natural and legitimate exercise of the sexual instinct as sinful lust of the flesh, that must be conquered completely by all aspirants to godliness. Hence the law of complete abstinence and chastity, enforced on the unfortunate priests and nuns, placing them in opposition to the fundamental law of nature, that has for its object the preservation and perpetuation of the race.

No doubt the utter licentiousness and demoralisation of the Roman world under the emperors was the principal cause of the early Christians elevating chastity into the highest virtue and condemning the "so-called lusts of the flesh" as heinous sins, to be eschewed by all earnest devotees. The recorded canonisation of a married couple who are alleged to have lived together for many years in perfect chastity, even if it is a pious anectode, shows, how greatly the church itself endorsed and encouraged this morbid and unnatural sexual asceticism.

It was conscientiously acted up to by many aspiring souls, and we cannot but admire the devotion, the almost heroism, with which these votaries had to stamp the most powerful instinct of nature under foot and even subject themselves to flagellation and other self-inflicted tortures, when they found their struggles in vain, and human nature, to them synonymous with the Evil one, asserted her rights in spite of fasting and prayers.

This whole system of asceticism, however, was so morbid, so utterly opposed to the Divine laws of nature, that Christianity itself would have been hoplessly wrecked if it had insisted on the complete "crucifying of the flesh" as the only God-pleasing mode of life. Here then the early church was in a dilemma. Either marriage had to be condemned as impious or the chnrch had to devise some means, by which the partaking of the forbidden fruit might be legalised and rendered compatible with the life and duties of a good Christian. Ecclesiasticism is never at a loss in devising means for consolidating its power and influence. By making matrimony a sacrament of the church and legalising all its excesses and immoralities by special licence, it solved the problem, and at the same time extended its influence throughout the family-circle into the very recesses of the human heart, making sexual passion itself the helpmate of its greed of gain and inordinate grasping for power and supremacy. But in constituting itself the sole arbiter of sexual morality, it failed completely in the responsibilities it iucurred, in the duty devolving on it of defining and inculcating a true sexual morality on the basis of natural law.

It failed to create a sexual conscience in those it joined together in "holy matrimony," to point out to them, that its license does not justify any of those unnatural excesses and immoralities so apt to be committed without the least pangs of that conscience, through the absence of which incalculable injury is done to the individual and the race. It does not ask those it is about to unite, whether they fulfil the very first condition of legitimate marriage,—true love and devotion to each other. It merely asks the bride, whether she will take the man by her side as her lord and master and obey him in all things, as a willing slave, and the man, whether he will take the bride as such, which implies that, barring he does not infringe the laws of the land, he can do with her as he likes—for

"better, for worse, till death them does part." With the legitimate impulses of the human heart, that draw the sexes together, it has no concern. It does not even acknowledge them as such, unless they are satisfied by the church, but on the contrary declares them sinful and immoral, as they were declared to be by the early church. This, although not expressed in so many words, is still the view of ecclesiasticism on the sexual question and—strange to relate—with all our boasted emancipation from its thraldom, the general trend of public opinion on this vexed subject is still unconsciously guided by it. Does not society still treat the unfortunate victims of male lust and seduction as semi-criminals, hopelessly down in the social scale, however high they stood before their lapse; are not their innocent offspring, the poor little waifs and strays of society, visited by the direst pains and penalties for the unfortunate accident of their birth, being treated as outcasts, whom even the state must not take care of in Foundling Hospitals, but who must be left to perish through want and neglect, if not actual murder, in order that the authority of the church which has pronounced its cruel anathema against them, may not be weakened and the alleged immorality of the parents encouraged in others.

Anyone who cannot recognise in these cruel society-statutes the curse of tyrannical church rule, that, though outwardly null and void, still influences the prejudices and usages of society, must be blind indeed. The standard set up by our self-constituted guardians of morality is rotten to the core. Anything done under the ample cloak of the marriage-sacrament is supposed to be moral, no matter how heinous it may be before the tribunal of nature and of nature's God, whilst any relation between the sexes, not sanctified by the church, is a grevious, deadly sin. Hence the worst form of immorality, committed in the allegedly sacred precincts of the bed-chamber, stalks about in fine raiments with head erect and prides itself on its immaculateness. Hence the bold reformer, who points at it with the finger of scorn and contempt and in order to pave the way for sexual reform, discusses the sexual function as openly as he would any other function of the human economy, is denounced as a shameless profligate, who ought to be banished from all decent society. For in conformity with ecclesiastical notions it is still held to be immoral, even to discuss anything so impure and sinful, as the sexual relations of mankind, openly and without reserve. The noblest function delegated on mankind by the creator which actually makes a man and woman creators themselves, namely, that of calling into life, of reproducing not only human beings, but deadless spirits, must be carefully covered with the mantle of shame as sinful lust of the flesh. This is really the feeling that still underlies the reluctance, the mock modesty and prudery, with which any attempt at reform in sexual matters, more especially in the vicious relations between man and wife, now increasingly prevalent, is carefully shunned and made all but impossible.

We are at present in an almost hopeless muddle with regard to sexual matters and will have to advance considerably on the highway of evolution before the difficulties now opposed to sexual reform can be grappled with effectually. Our whole social system, based on selfishness, must give place to a purer and nobler one, in which altruism, or the welfare of the race, predominates as a motive of action over the grasping and self-seeking propensities of the individual, in which the highest and most intense form of altruism, the love that draws two individuals of opposite sex together unto one happy being, is once more acknowledged and practised, instead of being relegated to the domain of romance and fiction, as it is by the present generation. It would almost appear as if in this degenerate, utilitarian age the power of loving truly had been lost by the average man and woman, who enter on the most important event of their lives from motives of expediency and take a mere counterfeit of love, born of a passing whim and purely physical attraction for the sacred flame, which after the honeymoon soon becomes a flickering rushlight and is speedily extinguished leaving but disappointment and life-long remorse in its place.

The greatest hindrance in the way of reform and a higher sexual morality is no doubt the absurd and carefully fostered ignorance on all matters relating to the subject. Why should we be ashamed of the noblest function conferred on us by the creator, of creating, or at least reproducing creatures made in His own image? Why should the young man and the blushing maiden not receive some lessons on the physiology of the sexual organs, some necessary and well timed hints as to the direful soul and body destroying consequences of excesses in the exercise of this function, that are contrary to the laws of nature and only minister to a passion which grows, like all passions, in direct proportion to the degree of its morbid unnatural satisfaction. Instead of fostering immorality, as no doubt the upholders of our present system of false shame and mischevious ignorance will assert, we would on the contrary create a sexual conscience, based on the authority of the Divine laws of nature, that would gradually lead up to Schiller's ideal of absolute and implicit obedience to those laws, which an unerring and never violated instinct now effects in the animals. Of such a condition the perverse ecclesiastic cannot even form a conception, for natural and sinful are in the theological mind equivalent terms. He conceives of and represents nature as labouring under a curse, the awful consequences of which only the church can avert. You have but to acknowledge the authority of this church as put forth in the marriage-sacrament, pay as high a fee as you can afford for the permission to enter on the legalised concubinage called "holy matrimony" and all the excesses and violation of natural law you may commit in it, are perfectly legitimate and may safely be left out of the confessional.

For much that is impure and immoral in the marriage relations the false and utterly dependent position assigned to the female sex in society is responsible and to blame. This position, though somewhat improved of late years, is still a pitiable one and will make future generations blush for us. Whilst a wretched slave in matrimony and by a brutal law obliged to minister at all times to the brutal lust of a husband, who in nine cases out of ten is her inferior in morality, intuition and true delicacy of feeling, the average woman is so hemmed in by the stronger sex in her just claims to an independent living by her own efforts, that she has but the choice between two kinds of slavery—that of matrimony or that of domestic life as a servant or at best as a governess.

A few rays of light have at last been allowed to penetrate into the cimmerian darkness of her destiny and social position. Reluctantly and after much wrangling and struggle the Universities have opened their doors to her and she is allowed to compete with her alleged lords and masters in science and learning, to the frequent discomfiture of the latter. The government also condescends to give her employment in inferior positions at inferior salary and she is more than formerly tolerated in commercial life and pursuits. But what are all these reluctant concessions as compared with the position which she, as the equal and in many respects the superior of man, is justly entitled to?

It will, as usual, be objected to by the stronger sex and even the female advocates of male superiority, that woman's true realm are the sacred duties of motherhood, which nature has specially designed her to perform, and so far from leaving this undeniable fact out of sight, it is not only acknowledged here, but homage is even claimed, if not a certain degree of reverence for the sex that has to fulfil these duties under pangs often excruciating and with a degree of devotion and complete self-denial and self-abandonment, which the more selfish man would be completely incapable of. But what is truly damnable and must appear so to every right-minded person, is the physically stronger sex placing the physically weaker one into a position so humiliating and dependent as to leave to the latter the choice only between want and even starvation in sickness and old age, or an absolute surrendering of body and soul to the first man who can offer sustenance and a home. Sacred indeed are the functions of motherhood, a blessing to the race as well as to the mother herself; but the social conditions, that almost force them upon her, are nothing more nor less

than a remnant of barbarism still lingering in our boasted civilization. To be a mother is woman's pride and highest destiny. It is in motherhood only that the truly angelic part of her nature finds full scope of development and manifestation. In matrimony—alas—as it is carried on now, she is forced to repeat the process almost constantly. Between gestation and lactation no interval is allowed her for recruiting her vital forces, which are necessarily drawn upon by every fresh gestation. This is bad enough when she can command servants to wait on her, but her case becomes truly pitiable and desperate when she has to toil from daylight till night in household labour, and perhaps to take in even outside work, to supplement a husband's scanty earnings and help to fill a number of hungry mouths. It is then that the shameful dependency on man, which the laws, both civil and ecclesiastic, have plased the better half of humanity in, finds its full and almost ghastly illustration. We have a society for the prevention of cruelty to animals and for the protection of innocent children. But nature's masterwork, beautiful, glorious woman, may be degraded, defiled and cruelly, slowly tortured to death under the cursed yoke of "so-called holy matrimony," without a voice or a hand being raised for her protection, except perhaps that of the kind physician, when at last called in to save one of these victims of unbridled lust, against which, because her very nature revolted, she had protested in vain. Only a few short years ago a bright and joyful maiden in the full vigour of health and youth, she now stands before him a complete wreck, the mere shadow of her former self, surrounded by a crowd of children whom she had to bring into the world against her will, and when she was totally unfit for the task, simply because she had to gratify the brute passions of her lord and master, whose slave and chattel she is. Perchance she will be saved to her children, if some wasting organic disease has not already undermined her enfeebled constitution; but the chances are about equal that she will go to a premature grave, that the frail casket will break to pieces and set free the tortured soul. And how long, one may well ask at the end of the century, will this deplorable, appalling matrimonial immorality be possible? Not till we have acquired a sexual conscience, till our present barbarous marriage-laws are abrogated, till woman stands on equal footing with man, and is independent of him for the means of subsistence, not till love and love alone joins the sexes together and finally not till the conviction is shared by all, that our present life is only probationary for the next one in the spirit-world—not till all these conditions, one the corollary of the other one, are fulfilled, can we hope for better things. But come they must. Evolution, though slow, is sure.

BREVITIES.

—After a debate lasting for three days in the Chamber of Deputies, in the Grand Duchy of Baden, a resolution has been adopted, calling upon the Government to expunge from all histories taught in the public schools, passages calculated to exalt warlike actions; and to give greater extension to those which foster ideas of civilisation and progress. This is a good example which should be generally followed; for all literature which foments the spirit of murder in men's minds, is unChristian, brutal, and barbarous.

—Spiritualism has lost a fearless advocate and defender by the death at Naples, at the age of 80, of Professor Damiani, the author of a drama entitled "Spirit and Matter," which was translated into English, French, Spanish and German. He was an earnest and unwearied propagandist of the eternal truths of Spiritualism; and was largely instrumental in developing the mediumistic faculties of Eusapia Paladino. He married an English wife, spent thirty years of his life in the mother country, and was warmly attached to her people and her institutions. He has been merely translated to a sphere, in which he will continue to labour for Spiritualism with larger powers and a wider outlook.

—Speaking of Eusapia Paladino, we learn that, in May last, she was on her way to St. Petersburg; to which city she has been invited by the Czar of Russia, who is himself a medium; while Spiritualism finds many adherents among the more conspicuous members of his Court; as it does, also, among the Professors of the University, who have been convinced by the hard logic of facts.

—There has just appeared in Barcelona, the first number of a fortnightly journal entitled "The White Jesuit, the philosophical, natural defender of Deism and true Christianity." Its object is to disengage the pure religion of Christ from the errors with which it has been polluted by the Church of Rome, to oppose itself to Black Jesuitism, and to destroy its nefarious influence. Spain is waking up, in spite—perhaps because—of her misfortunes.

—Mr. Colville, states in the *Banner of Light*, on the authority of his spiritual guides, that towards the close of every 2000 years in the history of our globe, a "world" or a "time" comes to an end; and that every such epoch is marked by unwonted activity in the spheres and therefore in our planet itself. Such a cycle is actually reaching its termination now, and hence the remarkable impact which is taking place on the visible from the invisible world.

—Professor Marsh, of Yale University, the well-known anthropologist, states, as the result of his measurements of the cerebral organs of the civilised races of mankind, that the brains of the Japanese exceed in volume those of any other nation on the earth. Now, as the editor of *Le Progrès Spirite* pithily puts it, the whole of these forty millions of Japanese being spiritualists, what becomes of the allegation that all believers in Spiritualism are lunatics?

—If the barriers between Judaism and Christianity, that is to say, between mother and daughter, are ever broken down, it will be through the agency of Spiritualism; because this accurately defines the true nature of Jesus of Nazareth, as a distinctly human being, divine only in the sense that his life and character, his precepts and his practice were god-like. So long as people calling themselves Christians, worship him as God, so long will the Jews refuse—and very properly so—to recognise him as Deity. But, as showing what are the real sentiments of enlightened Hebrews towards the Master, we may quote the following words of Albin Valabrégue, the distinguished French dramatist and critic:—"Jesus is the honour of Judaism, the most beautiful flower in its crown. Those who crucified him, crucified Judaism itself, in all that is purest, holiest, and most glorious. . . He who writes these lines is a Judæan, with Christ and St. Paul, against Caiaphas and Judas."

SPIRITUALISM IN GERMANY.

Germans in Australia or America, watching the progress of our great cause in their old fatherland with eager interest, and comparing the tone of the spiritualistic and even that of the general press of to-day with that prevailing only a short twelve months ago on the subject of Spiritualism, cannot help perceiving the change, which is going on, the former becoming bolder and more outspoken, the latter less benighted and blindly intolerant. That such is the cause in the face of the difficulties that beset our case in Germany, a hostile utterly unspiritual pulpit preaching the same old dogmas and platitudes year after year to an unheeding, materialistic public would seem to show, that our friends and co-workers on the other side, who direct and control their great regenerating movement of the 19th century will not allow the Teutons to be left hopelessly behind on the road their cousins, the Anglo-Saxons of England and America, are now following.

An able article by Tyck Crano on the foundation of Spiritualism (Zeitschrift für Spiritismus, April), concludes as follows:—"Herewith I conclude this discussion, hoping that it may contribute towards increasing the number of our friends and shedding some more light on that mysterious domain, which is often called the nightside of nature, but should more appropriately be designated as the lightside of it, since it is in the full sense of the word "enlightening." Hitherto we have been living in the dark night of ignorance on all matters

relating to our spiritual nature and destiny, and we are only just emerging into the first dawn of a brighter day than our race has ever enjoyed. Du Prel says somewhere in his works, which I recommend most warmly as the best now extant on this subject:—"Only fifty years ago Spiritualism was like a little helpless baby. It is now grown into a youth, full of life, promise and hope, and ere long it will be a man, earnest, self-conscious, and strong in thought and in action. It will then wield both sword and scythe in defence of our heaven-inspired cause, the former to cut off the heads of scoffing, self-conceited idiots, and the latter to mow down the reeds and weeds growing in the swamps of dense stupidity and respectable, time-honoured lies, however much the frogs and toads may quake in anger or fear. Therefore, God-speed." Under the title "Two little known Spiritualistic Seances," the same paper of April 23rd, brings the following account: "That Spiritualism also entered the Imperial City, Vienna, and there is supposed to have found its Troy, is well known to opponents and aherents of our cause. Public opinion, as represented in encyclopedias is loud in applause of Archduke John's brochure, whilst Hellenbach's ingenious reply to the archduke's 'glimpses into spiritism,' has completely turned the latter into an argument in favor of the much abused science of Spiritism. But however it may have been with Bastian's alleged frauds at Vienna, they are made the most of, whilst the successful seances of Home at the court of Napoleon III, and those of Eglinton with Alexander II. of Prussia, are scarcely as much as mentioned by the Press opposed to us. Thus it has always been. Negative results are published over and over again, positive ones are carefully kept secret, no matter how unassailable they may be. That Alexander II. and III. of Russia, Queen Victoria, and many other crowned heads are spiritualists and attend seances, is known to but few initiates."

When the famous medium Home was at Paris, and such men as Baron du Potet, Agénore de Gasparin, de Mirville, Allan Kardec, etc., experimented with him, Napoleon III. also desired to be present at a few seances with this wonderful medium, examined and passed as genuine by the most eminent savans of the time. The empress Eugenie also consented to be present. Forty persons had assembled at the Tuileries when Home made his appearance there. The emperor's astonishment was great on finding all phenomena he desired mentally, taking place, among them the movement of a heavy piano into the salon out of an adjoining one. Still greater was the astonishment of the company, when suddenly a luminous hand appeared, moved about in the large salon and finally approaching the empress, made a knot in the embroidered handerchief she carried in her right hand. At St. Petersburgh, Eglinton's seances had made such a sensation among the nobility that the Czar arranged for a seance at his palace, where on the appointed evening Eglinton was received with much condescension, and invited to take tea with His Majesty and the august company, after which all adjourned to the seance room and formed a circle, consisting of the Czar and Czaritza, the grand duke and duchess of Oldenburg, the prince and princess Sergius, prince Wladimer, prince Alexander of Oldenburg and the Chief Justice. The empress sat on the right, the grand duchess of Oldenburg on the left side of the medium. Materialisations and other phenomena commenced almost immediately after the lights were put out, amongst them the most remarkable being a spirit-form in white drapery, that formed between prince Sergius and the grand duchess of Oldenburg, and after a while dematerialised in the sight of all. A great many other phenomena occurred at this most successful seance.

A. M.

We have received a copy of the *Souvenir Programme* of the semi-centennial of modern spiritualism held at Manchester, England, in April last. It contains over 100 pages, is artistically got up, and gives the music and words of the songs and hymns used during the ceremony.

SCIENCE, RELIGION, TRUTH.

Science: Do you mean for me to believe in something I have never seen? God? Show Him or else I tell you that all this talk about God is nonsense."

Religion: "Do you believe that there are stars?"

Science: "Certainly."

Religion: "You know it; but strictly speaking have you ever seen a star."

Science: "No, but the light, the vibrations—

Religion: "Then you do not *know* that the stars exist!"

Science: "O yes,—"

Religion: "How then? you said 'show me your God, and I will believe that there is One;' now I say to you 'show me your star, or I will not believe you.'"

Science: "But I can prove it!"

Religion: "So can I. God is not a mere theory but a fact. You yourself, Science, have proved that 'ex nihilo nihil fit;' something must come from something. This universe was evolved, not created, has always existed and shall ever continue to be. You, yourself, have declared the indestructibility of force and matter. God is eternal, omnipotent, omniscient. The First Cause is eternal, omnipotent, omniscient, for there is nothing to know outside of that, nothing with power except in that, since it includes the all. So the First Cause answers to our definition of God. This universe was projected from the First Cause and became the effect,—effect and cause being the same. Science, tear the veil from your eyes! look at that twinkling mite there in the sky, beyond that there is yet another universe, and another. Where is the limit? You stagger! Ah, mind is not all; there is something beyond it that staggers not; it *knows*, and that is the Soul. You see the stars? To-morrow you are blind, how know you then if they ever were? You weigh and measure matter; suppose your sense of touch should vanish, where now your proof that matter is? One little blow, a slight cut, an almost imperceptible jar to the brain and you know not whether aught nor naught exists. But far beyond the mind is Soul,—Eternal,—Free! Realise but once thy God; That is the True, the Changeless and only That."

Science: "And how to realise?"

Religion: "Gaze inward; know thyself. Hand in hand shall we find the peace you seek, and hand in hand must we pursue our journey onward, not as two, but as one, and our name shall be Truth!"

SIRI E. SWANANDER in *Awakened India*.

Poems: by "Count Ernest," is the title of a neat little booklet recently published by Ward, Lock & Co., London. The contents are reveries, sketches and songs in verse by F. W. Thurstan, M.A., Count Ernest being his *nom de plume*, though he frequently contributes to *Light* under his own name. Some of the poems are mystical, others breathe of love, and some are descriptive of the latter. "By the Riverside" is a word picture which the following verse will illustrate:—

"Soft sounds are stealing on our dream,
Faint from afar a cuckoo's note,
The coo of doves, the bubbling stream,
The ripples lapping on the boat,
A drowsy drone wheels by; a bee
With dreamy hum the clover sips;
A blackbird flushes from a tree;
A skimming swallow dips."

The book, which is unique in form, has a limp cover and is adapted for carrying in the pocket.

We have received the first annual report of the Delphic Lyceum of London, a society established for bringing together persons interested in promoting or practising psychic development. Weekly classes are held by the members for development and practical experiment in eliciting psychic phenomena, occasional classes where instruction with illustrations is given by experts in mesmerism, second sight, palmistry, &c., every member is expected to take a part and not come as an onlooker. The methods of the society seem good and from the report appear to have been so far successful.

THE GRANDEUR AND THE LITTENESS OF MAN.

The following paper was read by Mr. James Smith before the Victorian Association of Spiritualists, at their monthly conversazione on Monday evening, the 9th of May :—

Man, the primate of creation, as he is accustomed to call himself, is, relatively to all other animals, the weakest and most insignificant of beings, and nothing but his excessive pride and over-weening vanity, blinds him to the humiliating fact. During the first two years of his existence, his feebleness and helplessness would be ridiculous if it were not pathetic. He is absolutely dependent upon others for sustenance, clothing, carriage, protection and personal safety; whereas many other bipeds, and most quadrupeds, are partially self-reliant and self-helpful from the moment of their birth. They have freedom of will and of movement, and can partly or wholly support themselves. In after life, when a man is ill, he is at a loss how to regain his health, without consulting a medical practitioner; while the lower animals—if living in a state of nature—instinctively select the best herbal remedy for their disorder. When the time comes for the quadruped to die, he quietly retires to some secluded spot, and patiently resigns himself to the inevitable; whereas that poor "forked radish," man, becomes, too often, as helpless on his death-bed as he was in his cradle; has to be spoon-fed; and waited upon like a child; and is finally carried to the grave upon the shoulders of half-a-dozen of his fellow-creatures.

Even in the hour of his greatest physical strength, he is, relatively, weaker than a fly, an ant, or an earwig. For, how rarely will you find a man capable of lifting a bar of iron, or a balk of timber, equal to his own weight; and yet either of the insects I have mentioned will carry a load thirty, forty, or even eighty times its own weight.

Man prides himself upon the architectural monuments which he erects upon the surface of the earth. The loftiest of these is less than 500 feet in altitude, or 100 times the height of a short human being; but the termites of Queensland construct domed edifices which are at least 600 times the height of the individual builders. Imagine the spire of Strasburg Cathedral six times its present altitude, and you would have the same proportion between that structure and the workmen who built it, as is presented between the termites and their stupendous erections. The great pyramid of Egypt covers an area of 13 acres; and people contemplate its vast mass with a feeling of wonderment; but the coralline insects of the Pacific have built up, out of the lime they secrete from the water of the sea, islands upon islands, some of which are not less than five and twenty miles in circumference. And, again, a great portion of the chain of the Apennines in Central Italy, and that colossal range of mountains known as the Andes in South America, the highest of which attain an altitude of 22,000 feet, are entirely constructed of the solid shells of protozoa; creatures, so minute in themselves, as to be imponderable in any scale.

Many thousands of years must have elapsed before the brain of a human being was susceptible of conceiving the most elementary principles of mathematics or geometry; and yet, from the earliest times, in all probability, the bee had solved one of the most difficult of geometrical problems, namely, how to construct groups of cells which should comprise the greatest possible number in the smallest possible space; each of these being a faultless hexagon with a pentagonal base.

Man seems to have been ages and ages upon the globe before the idea occurred to his slow and stupid brain, of chipping a bit of flint, obsidian, or other hard mineral into an axe or adze; while birds and insects, his superiors in aptitude and intelligence, had actually reached a high degree of civilisation, by their knowledge and application of the useful arts and sciences. The foot of the mole-cricket and the ant-bear might have instructed him how to make a spade and how to dig; the jaws of the turtle and the tortoise might have taught him the use of shears—as soon as he had found out how to use iron; the mouth of the saw-fly could have told him how to construct that tool; the growth of a blade of grass should have suggested to him the use of the wedge; the ovipositor of the sirex how to make a gimlet; the claw of the lobster, how to fashion a pair of pincers; the web of the spider, how to design a net; the nautilus, how to build a boat; and the insect known as the "water-boatman," how to row it; the tailor-bird, how to bore holes and push thread through them, for the fabrication of garments; the mason wasp how to erect a round tower by means of a species of concrete, and the sociable weaver-bird how to thatch it; the nest of the pensile oriole how to make and sling up a hammock; the bill of the nut-hatch and of the woodpecker how to construct and use a hammer; and so on *ad infinitum*.

If we turn our attention for a moment to man as a politician and a sociologist, we shall discover his deplorable littleness, by comparison with certain insect tribes. How many tens of thousands of years, we white-skinned people—the fourth of the races which have appeared upon the surface of the globe—have been in occupation of its fairest regions, I will not attempt to conjecture, but confining myself to unquestionable fact, I am perfectly safe in affirming that no European nation has ever succeeded in establishing an ideally perfectly form of government; namely, one which should ensure universal prosperity, universal contentment, health, industry, obedience to law, and unbroken internal order, concord and discipline; as also the subordination of individual to collective well-being. And yet, according to the testimony of those who have made a life-long study of the political, social and economic life of monarchial communities of bees, and republican communities of ants, both these insects have reached that perfect organisation of the State, which man is still painfully struggling towards, and appears to be quite incapable of attaining. Both ants and bees conduct their communal life on the divine principle of each for all and all for each; and can you show me any European family of men that has risen above the sordid and despicable practice of the degrading precept "Each for himself, and woe to the man or woman who is trodden under foot in the brutal struggle for priority and pre-eminence"?

Another illustration of man's littleness is presented to us in his abject superstition. His intelligence, limited as it is, qualifies him to perceive that those two amazing wonders, the universe and himself, must have had a Supreme First Cause; but when he endeavours to form a conception of this sublime embodiment of omniscience and omnipotence, what does the poor foolish creature do? He supposes Him to be a magnified reflection of himself,—a jealous, irritable, capricious, short-sighted, cruel and vindictive giant, who actually created a more powerful giant than Himself, called the Devil, whose chief occupation is to thwart his Creator and to tempt human beings to disobey his and their Maker. And this Devil, man describes as reigning over a region of everlasting fire, in which the great bulk of mankind are being roasted and fried for ever and ever; such being the endless and infinite punishment of a brief life of finite wrong doing. Yes; and a certain potent corporation, calling itself the Church, audaciously usurping absolute authority over the souls of many millions of human beings, has actually dared, for several centuries in succession, to proscribe and punish those persons who refuse to believe in *its* god and *its* devil; casting such sceptics into prison, placing them on the rack, burning them alive, and otherwise putting them to death, because their own consciences revolted against so awful a travesty of God; who is Infinite Love, Supreme Justice, and Divine Perfection. But man in his almost incredible littleness and ignorance, continued and still continues to prostrate his intellect before this ecclesiastical usurper, and believes—astounding as the statement may appear—that this corporation holds the keys of two localities called Heaven and Hell, and can open and close them to whomsoever it will! Surely the mere fact that there are upwards of 200 millions of human beings who believe in this appalling delusion, this palpable falsehood, is one of the most painful proofs of the littleness of man which I could possibly adduce.

One more instance of it, and I will pass on to the other branch of my subject. Every human being is endowed with the instinct of self-preservation. This induces him to set a high value upon his own life, and to regard the murder of a fellow-creature as the greatest of crimes. So far, so good. But mark what follows. While he deprecates the commission of a *single* homicide, and sets in motion an elaborate and costly machinery to detect, arrest, try, convict and punish the malefactor, he, at the same time, approves of, or acquiesces in, the aggregation and organisation of millions of human beings, specially trained, educated and disciplined for the atrocious work of maiming, mutilating, blinding, crippling, blowing to atoms, hacking to pieces, and butchering, under every possible form of cruelty that the most devilish ingenuity can devise, other millions of their fellow-creatures, against whom, individually, they have no feelings of animosity, and no personal grievance to allege. Thus, you see, the destruction of one life, perhaps under circumstances of extreme provocation, is punished by society as the greatest of all crimes; while the slaughter of tens of thousands of human beings, amidst all the horrors of warfare, whether on land or on sea, and accompanied by the burning of towns, the devastation of scenes of peaceful industry, and the infliction of untold misery and suffering upon innocent women and helpless children, is actually extolled as a glorious exploit; and priests and prelates bless the banners of the butchers, and blaspheme the Most High by singing Te Deums in honour of the victorious slaughtermen who have shed rivers of blood; have filled their military hospitals with ghastly wrecks of humanity, and polluted the atmosphere with the pestilential reek of multitudes of decomposing corpses.

The lower animals, obeying the instinct of hunger, kill each other for food, and usually the death they inflict is instantaneous, because they either break the vertebræ, or they paralyse sensation by the terror they inspire. But man—civilised man—in his terrible ferocity, mows down his fellow-creatures for the mere pleasure and excitement of carnage, just as he does in a battue of elephants, or antelopes, or pheasants. Is he not, therefore, unspeakably little, if we take cognisance of him as a rational being, and compare him with the lower forms of animal life?

From man the animal—man the inferior, in many respects, of the creatures below him in the scale of zoology—man the slave of filthy appetites and murderous passions—man the exterminator—man the oppressor and the robber of his brothers and sisters—man the worshipper of his ignoble self—man, the mole, who, burrowing in the darkness of Materialism, denies the very existence of the Sun of Righteousness—let us turn (and with what a feeling of immense relief!) to man the divine, man the spiritual, man who is only a little lower than the angels, man as undeveloped god.

For such he is, in virtue of the eternal principle within him—the treasure hidden in an earthen vessel—the pearl of great price lying almost unperceived in a field of clay. This spirit, being of and from God, never had a beginning, and can never have an ending. It existed countless ages before it was imprisoned in an earthly tabernacle; and it will continue to exist for millions of eons after every atom of this perishable frame of ours has been dissolved and has undergone innumerable transformations in the laboratory of Nature. Man's spirit, being immortal, is, during its incarnation, or successive incarnations, the occupant of a temporary halting place between an immeasurable past and an interminable future; just as time, by which we are conditioned, is a brief "parenthesis between the eternities"; or both it and human life may be compared to a narrow isthmus, standing upon which, man sees, upon either hand, a boundless ocean stretching away into illimitable space.

But the grandeur of man, as a spirit, does not consist alone in the fact that he possesses the attribute of immortality. For matter, being indestructible, is, of necessity, immortal also. His true greatness resides in this tremendous, but obvious, truth that, being of and from God, a particle of Himself, a spark of His divine nature, an emanation from His essence, man participates in all His faculties and qualities; and therefore is he an embryonic deity. This was perfectly well known to Jesus of Nazareth, and accordingly he was accustomed to speak of himself as the son of God; as every human being is likewise a son of God. But the ignorant Jews of that day, like the equally ignorant Trinitarians of our own, were quite incapable of understanding this son-ship, and they took up stones to fling at him, and when he asked them which of his good works had provoked such a punishment, they made reply:—"For a good work we stone thee not; but for blasphemy; and because thou, being a man, makest thyself God." Jesus answered them, "Is it not written in your law, 'I said ye are gods'? If He called them gods, unto whom the word of God came—and the Scripture cannot be broken—say ye of him, whom the Father hath sanctified and sent into the world, 'Thou blasphemest; because I say I am the son of God?'" The passage to which he referred occurs in the 82nd Psalm, and is to the following effect:—"I have said, 'Ye are gods; and all of you are children of the Most High.'" So that the benighted Jews actually hurled stones at the poor Nazarene for re-affirming the universal Fatherhood of God and son-ship of man, which had been explicitly affirmed in their own Scriptures!

"Ye are gods," said Asaph the seer. "Ye are gods," repeated the greatest of all mediums, or mediators, between the Seen and the Unseen. And if "gods," then participators, as I have said, in the divine attributes of "Him in whom we live, and move, and have our being." Those attributes comprehend Omnipotence, Omniscience, and Omnipresence, Infinite Love, Absolute Justice, Infallible Wisdom, and Supreme Perfection. These I unhesitatingly assert to be latent in the spirit of every human being; just as his own complex physical organisation is latent in a couple of microscopically minute germ cells and sperm cells; and as the stupendous bulk of the whale is latent in its diminutive ovum; and as the magnificent structure of a mighty oak-tree is latent in the acorn which you can hold betwixt your finger and your thumb.

So, beneath the dark skin of the Australian aborigine lies the potentiality of becoming an archangel. A million years may have elapsed since his first ancestor—the earliest human being to appear upon the globe—planted his feet upon it. Another million of years may pass by before he is qualified to be incarnate upon this or on some other planet; as a white man; and other millions of years may have fallen into "the dark backward and abysm of time" ere we are fitted to approach that perfection which is the ultimate destiny of all men, because they are in very deed, sons of God; but what are a hundred million of years, but a single throb of the pendulum, in comparison with the endless duration of our spiritual existence?

This, then, is the true grandeur of man, the spirit, as contrasted with man, the animal—man, the prisoner of a corporeal dungeon,—man the slave of ambition, the thrall of lust, the bondman of avarice, the ravager of the earth, the destroyer of his kind.

He is an undeveloped god; and if he listens to the voice of the deity within him, and lives a spiritual life, he will have the angels for his companions, teachers, counsellors and friends. He will stand with his feet upon the earth and his head in the heavens. No knowledge that he is capable of receiving, digesting and assimilating, will be withheld from him. He will obtain access to stores of wisdom, such as will amaze him by their amplitude, and delight him by their novelty and their "infinite variety." Not of "the ignorant present" only, but of the past and of the future, he will be a spectator and a contemporary, because those who have lived in bygone ages, and those to whom the events which are, to us, concealed in the womb of time, are as legible as an open volume, will converse with him, on the footing of familiar associates;—will correct the errors of history, and predict as far as they are permitted—the evolutionary progress of mankind.

Knowing, as every spiritualist does, or should do, the grandeur of man and the magnificence of his destiny, is it not strange that, with this knowledge in our possession, it should exercise so little influence upon our lives? Conscious, as we are, that the inner life is of such transcendent importance, and that our material life is so un-

speakably trivial and futile, as compared with the other might it not be legitimately expected that spiritualists would be conspicuous—above all men and women—for the purity, the elevation, the unworldliness, the self-effacement, the disinterestedness, and the untiring philanthrophy of their daily conduct? Are we so? And, if we are not, of what practical value is all the knowledge we have acquired with respect to the grandeur of man, the immortal spirit, and the splendour and sublimity of the destiny which awaits him?

We have the indisputable evidence of what religionists of all denominations can only guess at, conjecture, hope for, and believe in. To us, the other world, the continuity and perpetuity of our individual existences, and the fact that our happiness or misery hereafter will be the rigorously just result of our lives here, are absolute certainties. Men and women who have lived for themselves in this world, instead of for others, come back and describe to us in harrowing language, the mental agony and remorse which they are undergoing—an agony and remorse which sometimes endure for centuries—and entreat us not to do as they have done; but do their experience and their pathetic solicitations influence us to practice self-denial, to dedicate our lives to the service of our fellow creatures?

Let each one answer for him or herself. I should be disloyal to the strongest and deepest convictions of my nature, if I refrained from showing you, however imperfectly, the miserable littleness of man, the animal, as compared with the indescribable grandeur and the inconceivably magnificent destiny of man, the spirit.

GUARDIAN ANGELS.

An esteemed *confrère* in Russia, M. Joseph de Kronhelm, whose contributions to the spiritual press of France, England and Spain prove his indefatigable devotion to the cause, recently expatiated in the *Revue Spirite* on the fact that Spiritualism dates back to a very remote antiquity; for, said he, "all the old pagan religions were based upon the existence of invisible beings, of spirits who exercise a greater or less occult influence, according to circumstances. The Latin substantive *Religio* has for its root the word *Religare*, which signifies to unite, to bind together; that is to say, the object of religion is not only to bind men, together, among themselves, but to unite the visible or material world to the invisible or spiritual world, the world of spirits." And then he proceeds to show the universality of the belief in classic antiquity, that certain household spirits, known as *lares* and *penates* attached themselves to children, watching over their safety and welfare, and extending this loving supervision to their posterity.

This guardianship was reaffirmed by Jesus of Nazareth on the occasion of his calling a little child to him and setting him in the midst of his disciples, to whom he said:—"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." A good deal of misconception has prevailed with respect to this passage, because it seems to imply that these angels are watching over their charges from that far distant region in which theologians have posited their fantastic heaven; whereas these angels, on whatever planet they may be fulfilling their vigil, are everywhere and always in heaven; because, living in perfect harmony with the will of God, heaven is within and around them; and, being pure in heart, they are privileged to see God.

The Church of Rome has always upheld the doctrine of guardian angels, but it was reserved for Spiritualism to *prove* their existence and intervention in human affairs.

Under the title of "Guardian Angels," Mr. Leadbeater last year published a book, containing some extremely interesting narratives in relation to their beneficent work; and it is somewhat curious that we should be indebted for our knowledge of them to a French translation which appears in the May number of *Revue Spirite*.

The first case related occurred in connection with a fire in Holborn. A child four years of age had been forgotten in the excitement occasioned by the flames. A brave fireman devoted himself to its rescue, at the risk of sacrificing his own life, and penetrated to the room in which the flames were already wreathing around the child's cot, and forming an arch, which appeared to preserve it. A woman of remarkable beauty, clothed in white, stood at the side of the cot watching over the child. The fireman, startled and stupefied by the phenomenon, rescued the little creature unhurt.

In this instance we may be perfectly certain that the beneficent angel enveloped the self-sacrificing fireman as well as the child in her own magnetism, so that they both emerged scatheless from the flames. There was a time when this would have been called a miracle; like the incombustibility of the three men of old in the fiery furnace; but Spiritualism teaches us that such occurrences, remarkable as they undoubtedly are, are explicable by natural laws.

Fact, No. 2, relates to two children of the respective ages of three and four, who were playing on the banks of the river Thames and fell in. They were saved from drowning by a beautiful woman, clothed in white raiment of great resplendence; and the apparition and her action were distinctly visible to two policemen and a little girl.

Fact, No. 3. Some children were amusing themselves by chasing each other along a vast and sombre corridor, when, all of a sudden, they desisted from their pastime and became serious, saying that they had seen their deceased mother attired in a magnificent white robe, who directed them to leave off play at once. A subsequent examination of the corridor showed a deep excavation at one end of it, into which they would doubtless have been precipitated with fatal results, had they continued to run.

Fact No. 4. The daughter of an Anglican bishop was walking one day with her mother, in the streets of London, when, on crossing the road, she was knocked down under the feet of two carriage horses. To the astonishment of her agonised mother, and of the spectators, the child rose up safe and sound, saying to her mother:—"Mama don't cry. I am not hurt. A very pretty young lady in a white dress with such a magnificent crown upon her head, protected me from the feet of the horses saying, "Don't be alarmed, my dear child; have no fear, no harm will come to you."

Fact No. 5. Two small children of a farmer in Buckinghamshire was left at home, while their parents and the servants were busy in the harvest field. Tired of playing in the garden, they wandered into a neighbouring wood and lost their way. At night fall, when the folk returned home, they were distressed to find no children there; and persons were sent out in all directions to look for them, but without result. All on a sudden, a globe of golden fire was seen moving about. Following it up, they perceived it resting over the two lost children, who were completely enveloped by it, while it lit up all surrounding objects. Then, when the little derelicts had been discovered, it suddenly disappeared. The children said they had lost their way, and then, tired and hungry, had shed many tears and cried out for help. As it became very dark, they laid down at the root of a tree to pass the night, when they saw before them a very beautiful lady in white, holding up a lamp. The children rose up and followed her. At the end of a short time, the lady led them into the right path. To all the questions addressed to her, the lady made no reply, but never ceased smiling. The parents and servants saw the light only and not the materialised form. The apparition manifested itself for upwards of half an hour.

Fact No. 6. Mr. Leadbeater states that a friend of his finding himself accidentally in the midst of a crowd of people charged by the police, and seeing many persons fall to the ground under their batons, dreaded a similar fate for himself; when, all of a sudden, he fell into a half unconscious state, and, an instant afterwards, he found himself standing in a street parallel to that in which he had been previously, without in the least understanding how he had got there.

We may supplement the foregoing by mentioning an incident which happened to the late Dr. Motherwell, that zealous spiritualist who made so many sacrifices for the cause which he served with unswerving courage and fidelity. Passing through Russell street one day in his four-wheel buggy, he was accidentally precipitated to the ground, and the wheels of the vehicle passed over him. Nevertheless he rose up perfectly unharmed. Describing his own feelings at the time to the present writer, he said, "It was just as if the wheels were lifted up by some invisible agency, so that they never touched my body; and I could not be other than grateful to those unseen friends who safeguarded me from serious and possibly fatal injuries."

When people talk of "providential escapes," they are quite right in attributing them to the Author of all good; but they almost invariably lose sight of the fact that He works through instruments, and that if a man or woman leads a sufficiently good life, so as not to alienate his or her guardian angels or "ministering spirits" from their side, their benevolent interposition will often save those who are under their care from imminent disasters. That children should be the especial objects of such loving guardianship, is easily accounted for by the relative purity of their lives.

BIBLIOGRAPHY.

M. DURVILLE, director of the Practical School of Magnetism and Massage in Paris, sends us the first volume of his *Traité Expérimental de Magnétisme*, which is published in a very compact and portable form, and contains a good many wood-cuts in illustration of the text. It sets forth with all necessary clearness and consecutiveness, the theories which have been held with respect to the science of Magnetism during the last three hundred years; analyses these theories and then proceeds to describe the latest and best methods of reducing them to practice. Although everybody is more or less familiar with the fact that Jesus of Nazareth was a great magnetic healer—the greatest, indeed, that ever walked the earth; yet few persons are conversant with the extreme antiquity of this all important therapeutic agent. Homer, in his *Iliad*, speaks of certain men gifted with "the healing hand;" and he is believed to have flourished nearly a thousand years before Christ. Pliny, in his *Natural History*, written in the second half of the first century, mentions many magnetic healers. Celsus, a medical writer, who lived in Rome at the time of Christ, describes magnetic friction and massage, which were then in universal use. Apollonius of Thyana, also a contemporary of Christ, restored a young girl to life by his touch. Tacitus, by no means a credulous writer, describes the Emperor Vespasian as restoring a blind man to sight by the same means; and the same fact is recorded by Suetonius in his *Lives of the Twelve Cæsars*. The Emperor Adrian enjoyed a similar gift; while magnetic somnambulism was a commonplace phenomenon in those days, and is referred to by Plautus, Cicero, Martial, and other Latin writers. We borrow these facts from M. Durville's book, which should be in the hands of every magnetic healer and Masseur, who can read French.

"MY RELIGION."

Colonel Ubaldo Romero Quiñones is one of the most earnest, and at the same time prolific writers on sociological, moral, religious and spiritual subjects, to be found in Spain, at the present day. He has already published nearly forty substantive works, including eleven original novels; and all of them are elevated and ennobled by his lofty spirit of humanity, philanthrophy and Christianity, in the best and purest sense of that much abused word. He has now laid all Spanish truth-seekers under a great and lasting obligation by translating into Castilian Count Leo Tolstoi's remarkable book entitled "My Religion," with annotations. The Colonel published the earlier chapters of it in *La Nueva España* of Madrid; but was compelled to suspend it for eighteen months, owing to a severe attack of typhoid fever; and the finish of the translation appeared in *La Cronica* of Guadalajara, a famous old city about ten miles from Madrid. Like all men in advance of his epoch, Colonel Ubaldo finds himself "crying in the wilderness;" and thus gives vent to his wounded feelings:—"From 1873, when I published "The Social Formula," until 1877, when my "Religion of Science" made its appearance, seven years before the publication of Count Tolstoi's "My Religion," I have striven to shed light upon the doctrine of Jesus, in Southern Europe and in the Latin Americas. Unhappily for the Spanish family and for a nation as insensible as old Jerusalem, distracted by a press hostile to the truth, and overwhelmed by insane conventionalities, I have been generally met by a conspiracy of silence on the part of a people who turn their back upon the light, and thus conclude that they have extinguished it; confirming the truth of the adage that no prophet hath honor in his own country." But let not our gifted *confrère* be discouraged by apparent failures and disappointments; for the good seed which he has sown is certain to germinate and to bear fruit; although he may not witness the harvest in this life. He will do so in the other.

SOCIAL PRESERVATION.

M. Emmanuel Vauchez is continuing to labor for the emancipation of the French people from the thraldom of ecclesiasticism, the suppression of religious congregations and the separation of Church and State in France. He has just published a second series of letters received by him from between sixty and seventy public functionaries and influential men in that country expressing their warm sympathy with him in his efforts to procure the strict application of the decrees of 1880, which would prevent the Jesuits from becoming the masters of the nation, which they are moving heaven and earth to accomplish. No spiritualists can or ought to be in different to the struggle which is going on in France; for the Jesuits there and everywhere else, are the implacable enemies of Spiritualism. They acknowledge the truth of the phenomena, and when they occur inside the pale of the Church, they attribute them to saints and angels; but all manifestations outside that worm-eaten institution they connect with the agency of the coloured gentleman whom they call the Devil; and for whom they exhibit a sneaking kindness by wearing his favourite colour. If the disciples of Ignatius Loyola were once to obtain the ascendancy in France, they would denounce and close every circle, and suppress every spiritualistic publication in the country. Happily there is very little prospect of such a calamity, but it would be a mistake to under-estimate the magnitude of the forces which Jesuitism is striving to marshal against freedom of conscience, freedom of thought, and freedom of worship, wherever it can find a chance of so doing; and valiant combatants against error, superstition, ignorance and bigotry, like M. Emmanuel Vauchez, are entitled to the sympathy and support of the friends of civil and religious liberty, in all parts of the world.

PASSED OVER.

Mr. Harry Spindler, an old, earnest and much respected spiritualist, passed to the better life on the night of May 29th at his residence Leichhardt, Sydney. A painful and prolonged attack of asthma was the cause of his removal. Mr. Spindler will, no doubt, be remembered by many old London spiritualists, as for a long while he was a regular attendant at the circles held by Mrs. Maine, in Bethnal Green, and was present the night Mr. J. J. Morse was first controlled for inspirational speaking. His remains were laid in the Rookwood Cemetery. Mrs. Horspool, in compliance with the deceased's wish, sang at the grave his favourite hymn, "Shall we know each other there?" Mr. Spindler will be much missed by the older spiritualists of Leichhardt who best understood his worth, and to whom he naturally most clung.

Death's Chiefest Surprise, is the title of a recent lecture by Mr. E. W. Wallis (Editor of *The Two Worlds*) which has just been published in pamphlet form. It is based on the beautiful poem of Sir Edward Arnold's, and is worthy of the text.

ABOUT THE SHAKERS AND SHAKER SPIRITUALISM.

THE following interesting account of The Shakers by Dr. J. M. Peebles is reprinted from *The Light of Truth*, of May 7th. The late Elders Evans and Lomas were not unfrequent correspondents of ours, and we have received their journal *The Shaker Manifesto* as an exchange for at least a quarter of a century. In all business transactions we have found them most thorough and reliable. We met Elder Whiteley at Boston in 1893, and it was our intention to visit the community at New Lebanon, N.Y., but passing through New York State on a "limited" ticket, prevented our accomplishment of this. We have on more than one occasion alluded to the Shaker spiritual manifestations antedating the Rochester knockings.—ED. *H. of Lt.*

Though several times encircling the globe, I have never seen—never found a Christian. I have found Methodists, Baptists, Presbyterians, Mormons, Seventh-Day Adventists—selling, cheating, persecuting, marrying, robbing, fighting and even killing each other on gory battlefields, and all "In His name." But not a Christian, a real, genuine, spiritually minded Christian, did I see. I saw and heard of those professing Christianity, but professing and possessing are very different things. Those professing were just as scheming, worldly and wicked as those they condemned for not having a creed fashioned after their own. In fact, they were earthy and full in line with John Milton's Mythic Demons. No! I saw no Christians until I reached Mount Lebanon, Columbia county, N.Y., where, on a sunny spring day, I was dropped down from the carriage into the midst of several families or societies of Christians—and what a change! what quietness! what peace! Although advocating for many years that heaven was only a condition, I was now half inclined to say, "It is a place—and I have found it."

It was also interesting to know that these believers, denominated by way of ridicule "Shakers," are all Spiritualists. They never deny it.

In the autumn of 1837 at Watervliet, Albany county, N.Y., two Shaker sisters, Miss Goff and Miss Gibbs, each about 16 years of age, were visited by spiritual, messengers from the land of souls. They came to them in vision first, and then assumed physical forms, gave their names and manifested other pecular identifying characteristics. They were at once recognized by the Believers. From this time these spirit intelligences frequently entranced these sisters and also others. At times they seemingly left their bodies and traversed the spirit spaces, conversed with other spirits, and returning again to their bodies, described the fields, gardens, groves societies and loving friends whom they had known in their earthly bodies. Some of their tests were marvellous. After a few weeks this inspirational wave from the higher life was transmitted to many persons in the Shaker societies. Some of them became temporarily spasmodic, others spoke in the trance state, others saw visions and others still described the spirits present. The baptism was thrilling and potent.

These spirit manifestations spread rapidly from society to society and soon the whole fraternity of Shakers were having communications from the spirit world. Some of the mediums were directed to fast from material food, others were so strongly controlled that they could not utter a word for days, others still spoke in foreign tongues. These weird manifestations continued to increase month after month in varying phases, until they spread throughout all the Shaker comunities. This soon became noised abroad. People flocked to their meeting houses and to their homes also, to witness the strange manifestations. Very soon the cry was raised by scoffers and materialists that these people were mad—that they were insane, that they practiced witchcraft; and so they were obliged to close their meeting houses from the public for a long season These peculiar spirit, phenomena continued for about seven years, records of which are still kept in the families and archives of Shaker history.

Ere long these spirits prophesied, or rather declared they were speedily going out into a wider field; that they would give these demonstrations to atheists, materialists and the doubting world generally, visiting every hamlet and country upon the face of the earth, proving the fact of future immortal existence. That prophesy has already been fulfilled.

These Shaker spirits further prophesied that later, after the world had all heard of or witnessed these manifestations after wars and rumors of wars—after national upheavals and terrible fiery trials, humbling the mighty and bringing down the proud and lordly, that these same manifestations, though on a somewhat different plane, would return to the Shakers and gather into their lovely homes hundreds and thousands of those ripe for the ingathering harvest of souls. They now feel that the dawning day is near.

Though the Shakers have existed in America for a hundred years or more the masses do not seem to fully understand their teachings or the heavenly lives that they live. They really do no missionary work. They consider themselves "a light set upon a hill," and those who seek the light and the higher and more divine life, they expect to seek for and come to Zion.

A sister said to me: "I congratulate myself that I am not legally tied to a man, to be watched with jealous eyes, and while it is right on the generative plane to replenish the earth, I consider it much nobler and higher to generate thoughts, ideas, principles and reform than to generate flesh, blood and bones—and especially those disorderly fleshy specimens that fill jails, prisons, poorhouses and lunatic asylums."

"Out in the world there should be fewer children born, and better ones—but with us, who live," said she, "the resurrection life, none at all." "Is this natural?" does some one ask. Yes, natural, a thousand times natural to the spiritual and the spiritually minded. While you of the world produce and selfishly love, your little flesh-and-blood families, we love your little angular families also, love yours and the world's families—love their souls with a love, pure, unselfish and universal; and thus loving we seek to gather in such ripe and radiant ones among you as are ready for the golden harvest.

"We do not expect, however, the masses to gather home to spiritual Zion until after they pass through more cold waves and more chilly gates of humiliation, until they have learned of the illusions of mortal life and of the perishing vanities of the world."

The Shaker socialism is largely a pattern of an Essenean or Nazarenean communism of Apostolic times. Ann Lee was a seeress of Quaker ancestry. In their early ministrations the Quakers quaked, and hence their name. The Shakers shook with magnetic emotions and inspirations—a sort of worshipful aspirations affecting the whole body, which body has been wisely termed "the temple of the spirit."

These Shakers, so they decare, follow Christ, Christ being revealed through Jesus on the male side and Mother Ann on the female side, thus constituting the oneness of wisdom and love. Jesus did not marry, they say. The Apostles and early Christians held all things in common, so these Shakers do not say my garden, my field, my herbs and my workshops, but our gardens, our fields, our libraries and our beautiful homes. I was pleased to see each morning, at Mount Lebanon, the young brothers take the milk pails and go whistling towards their barns. I have never seen choicer field stock. I have never seen a happier people. The flowers and twining vines around their houses are truly inviting. In their rooms, several of them, there are pianos, organs and the chociest literature of the day. They do not work because they positively are obliged to, but they work because they love to. They enjoy it, feeling that they are improving their fields or building up and beautifying their homes. In their houses are no cats nor dogs, no rats or mice; and for neatness and order, the sisters seemingly excel the world.

Visiting their schools I heard the children declaim, recite their lessons and solve problems that would puzzle older and seemingly wiser heads. Their schools are excellent. Their music is somewhat unique, because it comes freshly, the most of it, from inspired sisters and brothers dwelling in the spiritual world. In their

worship there are songs, addresses, exhortations and marching; and while marching to music they keep time with their hands. As they move in this sort of rhythmical motion, called marching, the clairvoyants among them sometimes see glorified souls and white-robed angels engaged in the heavenly march just above their heads. They are a spiritual people. They do not profess perfection, but they are seeking to attain the highest and the purest. They do not oppose marriage as is above stated, but they contend that marriage on the Adamic plane or earthly plane of life is right and proper, but they would advise those entering married life to consider well their steps, for, as it is often said, "marriage makes or breaks earthly bliss." Elder Frederick Evans often said that he could not find "good timber enough out in the marriage world to make proper Shakers of." They depend mostly for their increase upon taking in orphan children, and training them up in the better way that leads to health and consequent happiness.

They are reformers in diet and in dress. The corset-curse is not known among them. None of them eat the corpses of dead hogs, long barrelled, and most of them partake of no kind of animal flesh. On their plain bonnets or hats wave no innocent bird's plumes. There is but little sickness among them. Sometimes dissatisfied Shakers and Shakeresses leave the families, and, after wandering and experiencing many sore trials, they are as glad as was the prodigal of old to return where there is a home and bread to spare.

They have finely cultivated farms, and raise nearly all kinds of fruits, and yet there are empty rooms and houses in some of their families not occupied—why is it? Again I ask. Why is it? Several answers might be given to this question. Those who chew and smoke tobacco, drink poisonous liquors and engage in the world's fashions, are naturally not attracted to these Shaker communities. In fact, many who are ragged, homeless and half-starved would sooner hang around lamp posts by theaters, smoke cigarettes and breathe the vile pestilence of both, rather than to reform, enter a Shaker home, where there are all the comforts of life, and the loving kindnesses with the brotherly and sisterly affections that tend to beautify and exalt human character.

I know of no localities where there is so much freedom, real soul freedom as in Shaker communities, and by freedom I mean liberty, and sweet liberty to do right—to come into order and live the better, higher life.

A Shaker meal is really a most wholesome feast; the brown bread, the shreaded wheat, the sweet, fresh butter, the rich milk, the delicious cream, the maple syrup and garden vegetables, the sisters waiting and watching to tend to their comforts, makes a Shaker table a place for a geninue love feast. The Shaker beds are paragons of neatness and cleanliness. On getting in to one, one feels to sprawl all over it in a delirium of delight.

It is true, as everyone knows, that Shaker garden seeds and all Shaker productions are in great demand, because the outside people feel that this body of brothers and sisters are truthful and honest in their dealings.

These communities are not as numerously peopled as they were many years ago. This was prophesied by their seers and visionists and it was further prophesied that ere the close of this century there would begin a great ingathering of ripened souls.

The Shakers are a progressive people. They seek the new improvements in machinery, in culinary affairs and also in literature. They will not fight. During the civil war, in Kentucky, both armies, the North and the South, marched through and over their farms and they fed both armies from their barns, their store-houses and their tables. They believe in arbitation for the settlement of difficulties.

The Shakers have made a practical exemplification of woman suffrage, of woman's equality with man, for a hundred years. In their families the government is held and equally administered by both male and female, the two halves of one circle.

Many, very many whom I know would be infinitely better off, physically, mentally, morally and spiritually if they were to gather into these beautiful Shaker homes. Here they would find tender, sympathizing brothers and sisters. Here they would find music, libraries to read, gardens to be cultivated, fields to be tilled, and associations at once refining, loving and spiritualizing. Of course they would not find perfection—perfection does not abound upon this earth. There is but one absolute perfection in the universe, and that is God—but there is no place where the perfect life is so readily and philosophically attained as in a Shaker community. Such are my convictions.

Shaker Deaths and Funerals.

These funerals are natural, simple, and yet all aflame with the hope, the faith and the knowledge of immortality. There is no wringing of the hands, no heart-rending anguish over the souless, decaying tenement. They look up, not down into the grave. There is no crape upon the doors, there are no mourning garments worn. Their burial caskets are plain and covered with white.

At the funeral they rehease the virtues and the victories of the ascended soul, and sing resurrection songs as they bear the body to the grave to be raised again only as it reappears in grasses and twining wild briars.

Some of the words spoken at the late Martha J. Anderson's Funeral.

Martha was a sister universally beloved in the families of Believers. She was a poet and a writer. We have all seen her articles published in various hygienic and Spiritualist journals. Some of her own hymns and songs were sung over her mortal remains. Here follow brief extracts from the memorial words of the different speaker at the funeral in the Mount Lebanon meeting house:

One of the beautiful customs prevailing here is that of dropping from our speech the dreary word "death." Our friends "pass over;" we bid them good night in the full assurance of meeting them with a glad morning, in the drawn of an eternal day.

* * *

"High up on the mountain transfigured she stood,
Who gave her great powers for humanity's good
And sealed her grand work against sin's mighty flood."

* * *

When I came here from the bench of the University, more familiar with the roots of Latin and Greek than with the roots in our gardens, I was met by Sister Martha Anderson. I could not but think of the beautiful traditions of the angels waiting at the gate of heaven to welcome and make us feel at home with its blessedness."

* * *

"Her lofty aspiration soared above
The petty vanities and aims that snare;
She made her soul an atmosphere of love,
And for her heart the throb and thrill of prayer

That she would grace the pride of princely hall
Was said of her in life's young halcyon day;
She heard it not. she heard the Spirit's call
And trod on earth's ambitions to obey.

Not as a leader, titled to command,
But as a sister, conscious of the tie,
She took each fellow-pilgrim by the hand
And led to paths that through the valley lie.

White roses and the lilies of our thought
We give to thee, our gentle, loving one;
At thy last milestone we anew are taught
That soon our exile journey will be done."

* * *

Sister Martha wrote her own soul history among the Shakers in the following unpublished lines:

"I would that my hands were swifter
Love's duties to fufil,
To meet life's needs in earnest deeds
As prompts the heart and will.

I would that my feet were fleeter
To move with the mind's intent,
To answer the call "do good to all"
On heavenly missions bent.

I would that my tongue in praises
Might tenderly lovingly speak.
That never a word by passion stirred
Might injure the strong or weak.

I would that my lips might seal the vow
That nectar may from them fall,
Life's golden cup with joy fill up
And blessing bring to all."

Just as I was finishing this article for the Light of Truth the inclosed letter from Simon Emery of Bangor, Maine, reached me. Kindly permit me to make the following

extract, as it is right in line with the wonderful spiritual manifestations of that body of people called Shakers.

"What you said in your Rochester lecture in relation to the wonderful Spiritual manifestations and power among the Shakers I can vouch for as true, for I lived among them at that time. I remember a prophesy given in vision through one of their mediums, that at a certain time in the future (I do not remember the year given) there would not be a crowned head in all Europe. The Spirit tidal wave ran very high among the Shakers at that time. I remember one evening when they were having a very zealous meeting that Mother Ann appeared in the center of the room under a lighted chandelier. She was brighter than the noon-day sun Only a part of the assembly saw her. I was one of the favored —Simon Emery.

The above description of what I saw, or heard, or know of the Shakers especially at Mount Lebanon, is true, and the truth as I see it I will fearlessly speak and fearlessly write, and that, too, if I offend every aquaintance, forfeit every friendship, part with every friend and lose every earthly possession. This is my motto: "Peace—peace if possible, but the truth at all hazards and at all prices."

J. M. PEEBLES, M.D.

Indianapolis, Ind.

EMANUEL SWEDENBORG.

"THE JOHN THE BAPTIST OF MODERN SPIRITUALISM."

The life, experiences, and teachings of Emanuel Swedenborg will well repay careful study by Spiritualists of the present time. Very likely since the time of Jesus no man ever lived with God, associated with angels, and conversed with spirits more than the great founder of the "New Church." For over 40 years of his earth-life he was in constant commune with the spiritual world. With him, God was a living reality ever present to his mind; the heavens were opened to his interior vision and presence; he conversed with angels and spirits as easily and as frequently as he did with the men and women around him. His exterior life was simple, good, and useful to mankind. His interior life was a spiritual romance, a celestial poem, a heavenly drama that but few in this world have experienced. In the words of the poet J. C. Prince:

"He felt within his soul the celestial fire,
And linked his language with eternal things."

Emanuel inherited from his father, Jesper Swedenborg, the capacity to see and converse with spirits. His father was a truly pious man, being professor of theology in the University of Upsala and Bishop of Saka. He claimed to be able to converse with the angels and derived his greatest happiness from his association with the spiritual world.

He gave his boy, Emanuel, the best education the schools of Sweden could afford, strangely leaving out of it theology, of which he was a professor.

Emanuel became by close observation and untiring study one of the greatest authorities of his age in the physical sciences. No one ever more critically observed matter or studied its laws more than he did. Anatomy, physiology, and the sciences relating to the nature of man, he specially studied to ascertain the connection between the body and the soul. Needless to say, he did not find it in that quarter.

Charles XII. appointed him assessor of mines, from which he received a fair income as long as he lived. The Queen of Sweden, in recognition of his services in inventing a means of transferring vessels overland 18 or 20 miles from sea to sea, changed his family name from Swedberg to Swedenborg, and made him a member of the nobility. He was consulted in all important matters in physical science as he was estimated one of the most learned men in Europe.

It was in the year 1730, when Swedenborg was 42 years of age, "the heavens were opened to him," and from then till his death in 1772, in London, he had constant intercourse with the world of spirits. Many of his former friends believed he had become mentally deranged in religious matters, though they admitted that he was just as sound as ever in questions of science and objects of business.

Thenceforward Swedenborg was fully absorbed in his grand mission of bringing the spiritual world into touch with the natural world, of joining angels and men, God and his children, by giving correct views of each. God is "Divine Love and Wisdom." He is the *esse*—the very *essence* of existence. Divine goodness and spirituality flow downward from God into all his creatures—angels and spirits, men and women—when they open their souls and aspire heavenward. God is the Great Spiritual Sun of the universe that warms and animates all conscious existence. God is essentially *one*, but has three grades of being or states of consciousness—the natural, the spiritual, and the celestial. Religion passes through the same phases—the Jewish the natural, the Christian, the spiritual, the new church, the celestial.

Angels and spirits of a high order bear interior illumination. They light up the heavens with their glorious radiance. No human eye could gaze upon their celestial light and beauty. Spirits have to be gradually trained and prepared for this heavenly light. Sudden introduction into it would be more than could be borne.

Low or evil spirits grope in darkness, blacker than the darkest. Evil is not a positive state; it is the absence of goodness, which causes absence of light, which is darkness. Goodness and light always go together, and are positive existences. As darkness disappears with the incoming light, so evil recedes before the approaching goodness.

Consequently, the state of evil spirits is gradually improved through the agency of the angels, and finally all will enjoy real happiness and the blessing of their Great Creator—"Divine Love and Wisdom."

It will be seen from this brief summary of Swedenborg's teachings and of his earth-life experiences, he was the great fore-runner of Modern Spiritualism. To a large extent he lived and experienced what he taught. This gave his writings a positiveness, almost a dogmatism which surprises the general reader. In this he resembles Andrew Jackson Davis and other leading teachers of our beautiful philosophy. There is so much in common between him and them we may well claim the great Swedish Seer as our "John the Baptist."

May 19th 1898. ROBERT WHITE.

Teesdale Terrace, Hamilton,
Newcastle, N.S.W.

THE RELIGION OF SCIENCE

Is the title of a pamphlet by "Boolin Parkie," printed at *The Bunyip* office, Gawler, S.A. It is based on a correspondence which was carried on in the above paper during the months of November and December last, between the author and one signing himself "Eno Rationes," the latter being apparently a materialist. Boolin Parkie affirmed that there was abundant proof from a scientific standpoint that man had a soul that survived the body; his opponent ridiculed the idea and wanted a demonstration. B.P. intimates that the proof will not come to him unsought; if he investigates he will get it; he, however, presents some of his personal experiences as evidence. At this his opponent quibbles, and demands that B P. shall "first prove a soul and then demonstrate its immortality." He scouts the idea of a soul separate from a body, and in a sense he is correct, that is a body of the same density as we are accustomed to, he evidently does not conceive of substance too fine to be cognised by the physical eye or touch, and argues in this way about God:—"Giving his God an intellect he must have a brain, if a brain a body, if a body it must be material," &c., &c. Argument with this class of mind being unprofitable, Boolin Parkie withdraws and, giving a condensation of the correspondence in the first part of the pamphlet before us, proceeds to give proofs of the operation of disembodied mind, citing several instances within his knowledge of post mortem appearances and communications which were verified, and supplementing these with quotations from the proceedings of the Society for Psychical Research and other journals. The concluding chapter is intended to show that the God of Nature and the God of the Gospel are identical, also the likeness of Christ's teachings to the Religion of Science. The pamphlet contains some sound argument and the matter is well put.

To Correspondents.

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

MISSIONARY WORK IN THE SPIRIT WORLD.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—It was with pleasure I read in your issues of April and May articles bearing on the above subject. You, in a commentary note thereon, refer to the papers which I have from time to time contributed to your columns illustrating how great a good can be done by us on earth to the poorer dwellers on the threshold. In several of these papers I have earnestly entreated my fellow mediums to allot a portion of their time to this good work of spreading the news of God's love and of the soul's advancement to happiness and wisdom among those who are in such conditions that almost preclude their learning higher truths except through being brought into contact with those who, while yet on earth, are naturally sensitive to spiritual influence.

I am aware that the spirit controls of circles request the medium and the sitters not to encourage promiscuous messages. This is quite right, otherwise confusion and trouble would ensue; but such controlling spirit would, I feel certain, be only too glad to co-operate with the circle in any effort to benefit the poorer ones of spirit life—by poorer I mean those who are ignorant, or are in sorrow or trouble. If only one hour per month was set apart by every medium for such work great good would result, no harm would accrue to the medium, and the circle would soon learn to look forward to this hour as the most interesting and instructive of their sittings. I would not, however, counsel a circle to attempt any missionary work whose members and whose medium are not God-trusting and prayerful. To help those ignorant spirits effectively God's aid must be asked; it is perhaps needless for me to add that if asked for *it will be given.*

I must, however, state that this missionary work has its dangerous side—obsession by an undesirable spirit may take place, partially or wholly. Any medium whose gift is that of trance or semi-trance should *never* permit of control without first offering up a prayer to God for protection. No newly formed circles, especially if the members are inexperienced in the laws of spirit, should invite or permit communication from indiscriminate spirit intelligences. Such new circle's first aim should be by prayer to obtain the controlling of their medium by one wise and good spirit.

Entrancement of a medium by an ignorant or gross spirit means that when the spirit retires it leaves behind a portion of the gross aura which envelopes it to mingle with the aura of the medium; the effect upon the spirit retiring is one of great benefit if the medium be good morally and religiously. If the medium is of this high character, or if the Control of the circle is of high status, no harm results from the impure magnetism left behind; for in the one case it cannot, and in the other case it is not permitted, to permanently blend with the magnetism of the medium.

Ignorant spirits can be helped by a circle offering up a short simple prayer to God to help them. The higher spirits have the power to compel many spirits of low degree to return to earth to receive enlightenment from man. In the lower spheres many spirits are absolutely impervious to conscious influence from those above them, and such can only be reached through reading the thoughts of mankind on earth. Whenever and wherever there is an assemblage of mankind for good purposes, to such a gathering are some spirits brought for enlightment. The salvation captain (may God bless her) as she kneels on the wet ground of a Melbourne slum praying for God's blessing on the rough men and unhappy women around her, little knows that she is also teaching and leading to God a congregation of invisible ones equally degraded and unhappy.

"SUGKAMNO."

BACON OR SHAKESPEARE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I have just read of the death, in London, of a very accomplished man of letters, a most advanced thinker. He and a friend, says the record, had been discussing the Bacon-Shakespeare question, and within twenty-four hours he became insane, and soon afterwards passed away. With such a warning before me I should hesitate to discuss, or ask your readers to discuss, the ever recurring question, "Did Bacon write Shakespeare?" It is, however, a subject in which I am somewhat interested, and that interest has been whetted by a remark in your issue of June where, in a review of your "foreign exchanges," the writer says, "Anyone who has enjoyed the pleasure and privilege of listening to Shakespeare explaining the precise circumstances under which his dramas were written, and of hearing his statements confirmed by Francis Bacon, Ben Jonson, and others of his contemporaries, will freely acknowledge the simplicity, the reasonableness, and the obvious accuracy of his own version of the methods of their composition, or more properly speaking, of their spiritual inspiration." If it be not out of place, I should very much like the writer to enlighten "anxious enquirers" on this matter. Evidently he himself has enjoyed the "pleasure and privilege" referred to; and some account of Shakespeare's post-mortem utterances regarding the authorship of the plays commonly ascribed to him would assuredly be most interesting to many readers. I need scarcely remark that there is quite a number of literary men and women who regard as very strong the evidence of a Baconian authorship of those plays, and some even go so far as to think that Bacon wrote the essays of Montaigne also. In this connection surely some interest attaches to the Greek inscription on the Montaigne monument at Bordeaux. The following is a translation:—"O thou who gazest upon my monument and my name, and who askest, Is Montaigne dead?—cease thou to be horrified. For this tomb is not mine. Of fine figure, noble birth, wealth than which none can need greater; honour, power, and influence, the passing toy of pleasure; from heaven I descended, a god-like scion in the land of chains. Neither the eight sages of Greece, nor the three of Rome, but I alone, the only one in a whole nation, through the depth of my knowledge, and by the blooming of my erudition; I who also through the wisdom of belief in Christ have overcome the scepticism of Pyrrho, so that the envy of Hellas and Ausonius also is overcome: I myself, putting an end to envious strife, mounted into the realms of the immortals, and returned to my native country."

I am, &c.

W

NEW SPIRITUAL SOCIETY IN CHRISTCHURCH.

DEAR HARBINGER,—Please grant us a corner of your valuable space, for we claim your united sympathy and help-thoughts over here in N.Z. A Society has been formed here called the "The Society for Spiritual Progress," the officers of which are ladies, with a strong committee of twelve souls, six of each sex, a young member roll and a hopeful prospect—the fields are white unto harvest. Everyone in the work is most thoroughly in earnest. A large organ has been presented for the work by one member, a small one for home work and choir practice by another; an energetic choir is forming.

A library is also being formed for use of members, towards which several kind friends are contributing. However old or small the work on spiritual matters, it will be gratefully received by our librarian, Miss Renouf. Our services are still held in the Temple every Sunday evening, and a class meets each Sunday morning for study of Scripture and spiritual interpretation, and a Wednesday service is held by members and friends. So we mean work here—and I know that you will be glad to know that we have met with much kindness from all here, and already feel quite at home in their midst.

We hope soon to hold a social gathering to remind

us of former happy times with you all at the Thistle conversaziones.

God be with you and prosper you in the good work. The *Harbinger* is ever a welcome visitor, we watch for it with great interest.

We remain, yours truly,
J. HARRIS.
A. RENOUF.

MUSIC AND EMOTION.

(By James McBlain).

Music is a mysterious thing. Sound itself is a mystery. On a cloudy night in the country, when the atmosphere is heavy, a tune from a brass band comes floating to us from afar, its faintly ringing sound weird and strange; a hush falls upon us. Our hearing becomes intensely acute in gathering up the threads of melody. Now the silvery tones of the cornet soar aloft, now the clarionet's piercing cry cuts the air, then there is the crash of the drum and cymbal. Now nothing is heard but the sighing of the gently moving atmosphere and the whispering of the softly falling dew. Then a sad symphony weakly wanders towards us. It becomes a wail of sorrow. Then the fife shrieks as with despair, and the trombone groans. A sympathetic sadness fills our hearts. Pictures of pain and suffering pass before the mind's eye. We are downcast, apparently without cause.

But now the kettledrum rattles, we hear a military call, imagination paints within the miraculous cellular tissue of the brain a field of battle, and sorrow gives place to ardor. The rythmic motion of the music suggests an army on the march. Then the whole band with all its force portrays the fury of a charge. The clarionet shrieks like the wounded, the cornet gives command, the roll of the bass drum is like the roar of cannon. Our hearts grow strong within us. Gradually the music changes to a dirge, and we can see the burial of the dead. Now we are almost ready to weep. But what is this? The dirge becomes less slow, then higher but not louder notes come pealing like angels' voices out of a distant sky. Loud and louder, more melodious the melody swells. It is a wierdly beautiful song of peace and good-will, it seems to fill the earth with joy. But, as we are about to join our voices to the grandly rising chorus, it slowly dies away, and we are alone again. The night is dark and silent. Our thoughts wander perhaps over the world and beyond it. Life seems to have opened her heart to us. We may become cognisant of the presence of the unknown, and may be vainly searching for it when the cool fingers of the rain touches our uplifted brows with a blessing, and beckons us indoors to rest.

Music soothes the most savage heart. It gives enthusiasm to the faltering. It stirs up the lazy. It encourages the despondent. It makes strong the weak. It converts cowards into heroes. Although its principal influence is only temporary, the results are lasting. A soul without any music in it is like a machine without oil. It goes creaking and creaking through the world like a skeleton on stilts. Music is the harmony of creation. It is the sublime rythm of nature—of which art is but a portion. All music is music of the spheres, all music is spherical. All that is needed is the ear, the universal ear, to interpret the motion of the universe as one grand oratorio, and all that is needed is the Infinite ear to hear in the evolution of all that exists the never-ending symphonies of the one great melody of God.

Before artificial music was invented, people had to be content with the music of nature. But there was more of it then than there is now. Population was not so crowded, the untrodden wastes were vaster and wilder, the human ear was more sensitive, and sounds were louder. The fisherman on the bank of a stream that ran through a richly wooded country entirely uninhabited save for his few companions, could bask all day long in the sunshine with the silvery voices of the running waters in his ears. When rain descended freely, he heard a rougher, an angrier tune then when, the rivulet sparkling in the bright sunlight, it went leaping gayly along with a tiny, tinkling melody of joy. And he did not feel lonely, for he spiritualised everything, and worshipped it. The rustling, whistling song of the wind through the trees was to him the overture of a coming opera of storm, played and sung by the gods. The pattering of the rain in a pond was to him a fairy orchestra of silver bells. The crash of a falling tree, with its resounding echoes which he looked upon as ominous, was a weird, uncanny music that thrilled his soul. The roar and cackling of fire, thunder and lightning, the sublime rumbling of the waves, as they fell like dying giants on the sands, all these were to him most wondrous music And they are so to us also. And violins and pianos and harps and reeds do not fail to stir this imagination and touch the heart if they hold the mirror up to the music of nature.

Then there was the music of the animal world; the bass of the lion and the boar, the trumpet tones of the elephant, the piteous lullaby of the morepork, the staccato of the dog and wolf, the discordant notes of the nightly prowling cat, cougar and panther, and the gurgling tunes of the canary, nightingale, finch and mocking-bird,—all these are doubtless music, although some of them sound better at a distance than near at hand, like the wild warblings of the Scotch bagpipes or the screams of the playful clarionette. Then there was and still is the human voice, and what can make music that is more affecting?

"THE SPIRITUAL BAND OF HELPERS."

Sir,—Since my last report to the *Harbinger* I am pleased to state that in face of all difficulties our little band is continuing its work, and as we go on each day, proves more and more the necessity of it and the hearty co-operation of all true spiritualists. Some of the cases are indeed most heartrending, and to meet such we have decided to take suitable premises, the advantages of which will be clear to everyone. This being the case, I feel it my duty to make an earnest appeal through every available medium for the support we claim we are deserving of, seeing we have no paid officials, and thereby enabling every penny we receive to be expended on those in need. We have to sincerely thank the Committee of the V.A.S. for their practical sympathy and support, and for having placed our objects so prominently before their members. The books of our Society are always open to the inspection of anyone willing to join us and help us.

The donations to date (June 25th) since my last acknowledgment are:—

Mr. Edelsten, 1/-; Mr. Bennett, 1/-; Sympathiser, 2/6; Mrs. Knight, 8/-; A Helper, 3/-; Mrs. Whitfield (Tasmania), £1; Per Mr. Bennet, 8/2; Per Miss Hinge, 2/9; do., V.A.S. Box, 3/0½; Per Mesdames Taylor and Brown, 1/-; Per Mesdames Turner and Brown [Mr. Bricknell, 2/-; Mrs. Bricknell, 2/6], 4/6; Per Mrs. Turner [H.G., 6d.; W.H., 3d.; H., 1/-; Nemo, 1/-], 2/9; Per Mrs. Simpson, 2/6; Per Mrs. Praed, 7/-; Per Mrs. Campbell, 1/1; Mr. Blackman, 2/-; Mrs. Oberdorf, 3/-; Mr. Terry, 8/-; A Friend, 5/-; Reward for Washing, 2/-; At Cottage Meeting, Mr. Croslin, 2/6; Mr. Brown, 1/-; F. G. Taylor, 3½d.; Mr. Jager, 5/-; Woschatz, 2/-; Collection, Mr. Brown's address, 12/9; Mrs. Campbell, 1/-. Total, £5/13/3. Total Receipts, £11/10/3. Expenditure, £10/1/6. Balance in hand, £1/8/9.

H. TAYLOR, Hon. Sec.

There was another large attendance at the June Conversazione of the Victorian Association of Spiritualists when Mr. W. H. Terry read a paper on "Better Roads to Higher Altitudes," indicating how by wise directions investigators may be helped to a knowledge and comprehension of Spiritualism; extracts from some interesting letters from prominent American spiritualists were also read. There was as usual a good programme of music and recitations and animated conversation during the refreshment interval.

It has been arranged that Mrs. Maude von Frietag will leave San Francisco for Melbourne by the mail advertised for August 25th, and may therefore be expected here before the end of September. Fuller particulars with regard to her Public Test Seances will be given as the time approaches.

EXHUMATION OF A MAN IN A TRANCE.

Paris medical men are much perplexed over the case of a man named Poinsignon, 36 years old, who died last Tuesday, and was duly buried two days afterwards at the expense of the Parish. The undertaker's men were surprised at the absence of rigidity in the "corpse," which was also singularly warm at the time of burial. One of them happened to mention this fact to an acquaintance of the "deceased," who thereupon related that only about a year ago his friend had fallen into a lethargic sleep, and remained so for nearly a month. The undertaker's man communicated this information to the authorities, with the result that the body was hastily exhumed It was found to be still comparatively warm. There were no traces of decomposition, neither was the "corpse" stiff. Several doctors have seen it, but hesitate to say whether the man is dead or alive. He will now be kept in hospital until positive proof one way or the other is obtained.—*Dalziel.*

Under the heading of *A New Force*, Mr. B. F. Underwood (formerly editor of the Religio-Philosophical Journal) contributes a marvellously interesting article embodying a series of scientific experiments with Liquid Air by Mr. Chas. E. Tripler, of New York. He finds that liquid air, which is obtained by compression of 1-781· its normal bulk, and a temperature of 320 degrees below zero, has an expansive power of 2000 pounds to the square inch. The effects produced are lucidly described and illustrated by diagrams. Mercury is made a solid metal, water is frozen in a kettle standing on hot coals, and the carbon dioxide of the fire frozen on the outside of the kettle within two inches of the red-hot coals. Many other peculiar effects are produced, some of them very beautiful.

THE NEW HERESY.*

The writer of this book, though a temperance man and a believer in the inspiration of the Scriptures, is an opponent to the movement for prohibition on the ground that the vine and its products are a gift from God which, if rightly used, are a blessing, the evil being the abuse or wrong use of wine and other fermented liquors. His quotations from both the Old and New Testaments, which are abundant and concise, clearly sustain his position. Moses, Isaac, Solomon and Jesus are amongst his authorities, and it is difficult to see how professing Christians can set these aside.

Admitting the evils that follow in the train of this "blessing," the writer attributes the agitation that has grown up against the use of intoxicants to the intellectual growth of the age which has made these evils more apparent and pricked the public conscience, and not that drunkenness is increasing, for it is admitted on all sides that it is diminishing, and "each generation is progressing slowly and steadily towards sobriety."

There is a consensus of opinion that the evils pertaining to the use of intoxicants should be "stamped out," but the best method of arriving at that result is the point at issue, and on it the world may be said to be divided into only two parties: One casts away and tramples under foot that which their Bible declares to be a special gift from God, a boon and a blessing, and practically says: "Take back your gift, it is no boon, no blessing, it is a curse; we asked for bread and you gave us a stone." The other party humbly and reverently accepts the gift, the boon, the blessing, and more earnestly than ever repeats the prayer, "Give me understanding, that this gift may be a blessing to us and not a curse, and we will teach our children and give them 'understanding,' that they may know from their earliest years that blessings misused are always turned to curses."

The book is ably written and temperate in tone. We notice it has been commended by several of the leading New Zealand journals; it contains 87 pages, and the publishing price is 1s.

*The New Heresy: or Scripture Teaching regarding the use and abuse of intoxicating liquors, by Geo. Bailey, 2nd edition, Invercargill, 1897.

PHYSICAL MEDIUMSHIP.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Rumour hath it that a certain individual calling himself a physical medium, is holding seances which are not above suspicion, and I think for the sake of Spiritualism, those spiritualists (some of them old mediums) who are helping to develop these so-called manifestations, should dispel all doubts (by insisting on test conditions) ere it be too late, and they hear the whisper, "birds of a feather flock together."—Yours, &c.,

H. TAYLOR.

[The above reached us just as we were going to press. We have not heard anything authentic about the medium, but a gentleman in whom we have confidence, who is favorably impressed with his sincerity, has arranged to have a circle with the medium under test conditions, and we hope to be able to report something definite next month. ED. *H. of Lt.*]

A few months since Mr. W. T. Stead sent some small fragments of stone to Castra, Queensland, with a request that Mrs. A. H. Burbank would make a psychometric examination of them and report result. The request was complied with, and by a recent mail Mr. Burbank received a letter from Mr Stead, advising him that Mrs. Burbank's examination had been perfectly correct as far as it went, but that the Hindoo Archeologist from whom he had procured the specimen desired further information and sent more material for her to report upon. It appears that the specimen came from the ancient city of "Patiliputra." We will present our readers with fuller details when they come to hand.

Cardinal Moran, who is *en tour* in Europe, is evidently troubled about the growth of Spiritualism. He alludes to the "ten million spiritualists in America," and speaks of the Devil as their father. If the Devil is their father, they show him very little respect, and evidently think less of him than "mother" church does.

THERE was a crowded audience at the Hibernian Hall on Sunday evening last to hear Mr. George Spriggs' interesting narrative of his varied experiences in connection with the phenomena of Spiritualism in the elicitation of which he was at one time a remarkable medium.

THE correspondence on Spiritualism in *The Kerang Times*, referred to in another column, is extending. The local Baptist minister, Rev. F. J. Wilkin, having denounced Spiritualism as unChristian, has brought out no less than four champions on the other side, who not only contradict from Scripture his assertions, but endorse their position by the authority of several divines. The issue for June 28th, which contains over two columns of correspondence, is well worth reading.

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