

THE

Harbinger of Light.

A
MONTHLY JOURNAL.

DEVOTED TO

ZOISTIC SCIENCE; FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

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

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and spoke publicly on the subject. In November of the second year eleven persons met in the Trades' Hall, and formed the nucleus of an association, which in a short time increased to eighty members. They compiled a hymn book, and inaugurated Sunday services in the Masonic Hall. The Press ridiculed, and the pulpit from time to time declared it to be a delusion, the Rev. Mr. Nish in 1872 being the first to acknowledge the phenomenal facts. The subject was a second time debated in the Eclectic Association, and found more supporters than at first. A correspondence in the *Argus* initiated by "J.S." brought some of the facts more prominently before the community, and the public discussion which followed between Messrs. Tyerman and Blair kept up the interest. The Association held its first conversazione, and the President's anniversary address was an encouraging one. Though this paper had to rely principally on local circulation, and received no subsidy from the Association or others, the Proprietor found it necessary at the close of the second year to enlarge its size to accommodate the increase of necessary matter that flowed in for publication. The next important event in the history of Victorian Spiritualism was the establishment of a Sunday School on harmonial principles, the inauguration of which took place in October 1872, Mr. W. H. Terry being the first conductor. Almost simultaneously with this was the advent of Dr. (then Mr.) J. M. Peebles whose public lectures and work in the Lyceum served to consolidate the movement. A controversy in the "*Age*" newspaper, between the Rev. Mr. Potter, and Mr. Tyerman, in which Mr. Terry also took part, served to bring Spiritualism still more prominently under notice; and the subsequent visit of Charles Foster, created considerable excitement, convincing many sceptics who were insusceptible to any milder manifestation of spirit power and intelligence. The well authenticated manifestations at Sandhurst and Castlemaine, reported from time to time in this paper, and occasionally commented on by the Melbourne and country Press, have also done their part in keeping alive public interest, whilst the more recent popular lectures of Dr. Peebles, Thomas Walker and Mrs. Britten have widened the influence of the philosophy, and aided the efforts of this journal to establish Spiritualism on a broad rational basis.

With the present number the "*Harbinger of Light*" completes the first Decade of its existence. Launched at a time when Spiritualism, though attracting some attention, was little known, and less understood; and when the manifestations of "Freethought" were erratic and spasmodic, with popular prejudices strongly against the ideas it advocated, the pulpit and the press in active opposition, it gave but little promise to the outside public of surviving the many adverse influences with which it was surrounded, and establishing itself on a firm and permanent basis. But, we knew our material was good, and our foundation solid. Truth is a rock that will sustain any edifice that reason constructs upon it, and with the material supplied to us by kind contributors, the world of man and the world of spirits, Reason has built up ten solid volumes of facts and Philosophy, which have in the past, and will in the future continue to benefit mankind by their tendency to expand and liberalize thought, and to open men's minds to a rational conception of Spiritual things and a realization of the future life, unattainable through the Churches.

At the time of our advent in 1870, Mr. B. S. Naylor, in Melbourne, and Mr. G. C. Leech, at Castlemaine, were lecturing on Spiritualistic subjects, and creating a commotion in the orthodox Dovecotes. The Rev. A. Gosman, the Dean of Melbourne, and Mr. Kinsman, were disturbed thereat, and were vainly endeavouring to divert the public mind from serious consideration of the question, and nip it in the bud. Old Mr. Naylor, was a man not easily daunted, opposition increased his energy, and he spoke and wrote with more vigor; whilst the addresses of Mr. Leech, published from week to week, in pamphlet form, were distributed extensively in Melbourne. Mr. Charles Bright, who was the writer of "Epsilon's" letters on Spiritualism, which appeared in the *Argus*, openly identified himself with the movement,

With no extraneous aid, and simply on our merits we have had to make our way, local booksellers and news agents have fought shy of us, and declined an agency, whilst those in distant places are chary of doing more than keeping the "*Harbinger*" for those who ask for it, and the editor has had to steal time as it were from other pressing duties to conduct the paper—yet in defiance of all these obstacles its circulation has increased and spread over a wide area, as in addition to the neighbouring colonies we have subscribers in America, Great Britain, France, Holland, and more recently in New Caledonia. Our influence has widened and we confidently look for a still wider range during the next Decade.

Though, in the establishment of the "*Harbinger*" on its present footing we have been at considerable pecuniary loss, we ask no aid in this direction, all we want our friends to do is to endeavour to increase the circulation by introducing the paper to their acquaintances, by this means they will help us and the cause at the same time. To the few earnest workers, who have helped in this manner we tender our sincere thanks, and trust that our concluding remarks will stimulate others to do likewise.

THE "*Melbourne Daily Telegraph*," is not remarkable for truthfulness when speaking of those who happen to differ from it in either politics or religion; but a sub-leader in the issue of July 14th. directed against Mr. Deakin, and the Spiritualists of Melbourne, surpasses its previous performances in the direction of falsehood and misrepresentation.

The article is based upon the following "Calendar of Saints," which is spoken of as "a blasphemous and indecent document, issued by a select society established in Melbourne, for the promotion of irreligion and immorality."

A CALENDAR OF SAINTS.

Con.—What is a Saint?
 All.—One who elevates his kind by his labor and sorrow.
 Con.—Name some saints?
 Rt. Div.—Buddha and Zoroaster.
 Lt. Div.—Jesus and Mahomed.
 Con.—For what are these canonised?
 All.—Because they uplifted the religious consciousness of their several days.
 Con.—Recall some of the Saints of Philosophy?
 Aur. Cir.—Plato and Aristotle.
 Con. Cir.—Descartes, Bacon, and Kant.
 Mtn. Cir.—Spinoza and Swedenborg.
 Con.—In Poetry?
 Aur. Cir.—Homer, Dante, and Calderon.
 Sun. Cir.—Goethe, Schiller and Spencer.
 Mtn. Cir.—Shakespeare, Milton, and Shelley.
 Con.—In Art?
 Aur. Cir.—Phidias, and Michael Angelo.
 Sun. Cir.—Titian, Turner, and Leonardo.
 Mtn. Cir.—Beethoven and Mozart.
 Con.—In Arms?
 Aur. Cir.—Cyrus and Epaminondas.
 Sun. Cir.—Cæsar and Belshazzar.
 Mtn. Cir.—William the silent, Washington and Garibaldi.
 Con.—In Science?
 Aur. Cir.—Euclid and Archimedes.
 Sun. Cir.—Newton, Laplace, and Bichat.
 Mtn. Cir.—Priestley, Hunter, and Linnæus.
 Con.—In Mechanical Inventions?
 Aur. Cir.—Watt and Stephenson.
 Sun. Cir.—Morse and Wheatley.
 Mtn. Cir.—Arkwright and Brunel.
 Con.—Have you no Martyrs?
 Aur. Cir.—The Truth has thousands.
 Sun. Cir.—From Socrates to Bruno.
 Mtn. Cir.—From Galileo to Paine.
 Con.—Are there no women saints?
 Aur. Cir.—Aspasia and Cornelia.
 Sun. Cir.—Joan of Arc and Florence Nightingale.
 Mtn. Cir.—George Sand, George Eliot, and Mrs. Browning.
 Con.—Are these all the saints?
 All.—No, they are but a few from the great host who have founded our happiness.

Con.—Is the list closed?
 All.—No, every year adds to it, and the future will see it even more rapidly increase.
 Con.—What are the sainted great in relation to the past?
 Aur. Cir.—Its glories.
 Con.—In relation to the present?
 Sun. Cir.—Its riches.
 Con.—In relation to the future?
 Mtn. Cir.—Its prophecies.
 Con.—What do we offer our saints?
 Aur. Cir.—Gratitude.
 Sun. Cir.—Reverence.
 Mtn. Cir.—Affection.
 Con.—What do they give us?
 Aur. Cir.—Light.
 Sun. Cir.—Strength.
 Mtn. Cir.—Hope.
 Con.—What is their teaching?
 All.—That we like them may attain to lofty levels, wherefrom we can be as beacons to our brethren in distress, if we will but make ourselves worthy.
 Con.—How will they reward those so aspiring?
 All.—By their presence, sympathy, and inspiration.
 Con.—Let us then gratefully remember the Saints.
 All.—And by our lives summon them to our assistance.

This the "*Telegraph*" characterises as "a composition so openly profane and blasphemous, so glaringly indecent—a parody on the sacred calendars of both the Roman Catholic Churches and Churches of England, &c." It takes care, however, not to publish the document which in the eyes of any but a bigot would itself refute the accusation, but heaps up another pile of falsehoods on the previous accumulation as follows:—"Mingled in its roll of so-called saints, with names held sacred by all Christians, are the names of Pagan gods and Atheists Revilers of the bible and Christianity, Profligate and Prostitutes." The only women named in the Calendar, are Aspasia, Cornelia, Joan of Arc, Florence Nightingale, George Sand, George Eliot and Mrs. Browning. It is to Aspasia alone that the designation we have underlined could by any means be made to apply. On reference to Chambers Encyclopedia, vol. I we find:—

"Aspasia, one of the most remarkable women of antiquity was the daughter of Axiochus, and born at Miletus. The circumstance that in Athens all foreign women, whatever their character, were equally esteemed or rather disesteemed, and that their children, even when begotten in wedlock were held illegitimate, has originated the erroneous notion that Aspasia was a courtesan."

Professor Stallbaum is quoted as saying, "She was pre-eminent for her virtue."

The "*Telegraph*," however, speaks in the plural, to what others of those we have enumerated will it attach its infamous brand? Can any confidence be placed in a paper that promulgates such vile slanders? We might have attributed their remarks to ignorance and prejudice but for the fact that the following temperate letter of correction sent to the Editor by the writer was suppressed, although some scurrilous allusions to Spiritualism founded upon the article complained of have been admitted to their columns, in the face of which the intentional suppression *veri palpable*.

(To the Editor of the "*Daily Telegraph*.")

SIR.—Your leader of to day, in reference to Mr. Alfred Deakin's being of a personal nature would be best answered in *teste* by that gentleman himself. There are some portions of it, however, reflecting upon the Victorian Association of Spiritualists,—of which I am a member,—and the religion of Spiritualism,—of which I have been a consistent advocate for many years—that I feel called upon to correct. What is designated by you as "a blasphemous and indecent document" is an extract from the "Choral responses" of the "*Melbourne Progressive Lyceum*," or "*Spiritualists' Sunday-school*." (A distinct institution from the Association referred to and of which I am the present Conductor.) The intention of the Managers of that school is to teach the purest morality, and I challenge you or any other person to point out in its printed manual of 96 pages, one indecent or immoral paragraph. As for blasphemy there are very divergent opinions as to what constitutes this, if it is "doing indignity to God," we Spiritualists deny the accusation, for the very centre of the Harmonical teachings is "Love to God and man." With regard to the Victorian Association of Spiritualists, your reference to them is a gross libel upon a body of respectable and conscientious individuals, whose moral character, and social position will compare favourably with that of any other religious body in Melbourne, and whose object in Association is "the investigation and advancement of Spiritual truths and purposes."—I am, Sir, yours &c.

W. H. TERRY.

Melbourne, July 14th, 1880.

WISE WORDS FROM SWEDENBORG.

(Continued.)

120. THERE is very much to be said in explanation of those various phases of human character which you see around you in the earth life. The different shades of character are, in fact, different degrees of development, the result of indwelling forces which not only manifest their presence in the external life, but produce such marked distinctions between one individual and another. It is owing to the prevailing theological views that this fact is lost sight of. The terms *godly* and *ungodly*, while presenting two different aspects of human life, both in relation to the Deity and the race itself, are founded on the distinctions which prevail between the orderly and disorderly development of man. 121. But these orderly and disorderly developments are not so much the result of an imperious will as of certain ante-natal qualities, and also the class of circumstances through which the individual is brought in his early formative experience; these circumstances arising, to a considerable extent, from a want of knowledge and skill as to the arrangements of the constituents of physical life, or otherwise, the want of a greater insight or care in their regulation. This, however, is but the human view of the question. It is not possible, as some might say, to make the Infinite One the author of what men call sin, otherwise injustice; but there cannot be a doubt that He who is Supreme in all things both foreknows and acts accordingly, even if He does not fore-ordain everything which transpires, both in relation to man and the wide universe. To think otherwise would be to impute limitation to Him who in all things is the Master Mind. 122. The ungodly then, for it is of that class we are now to speak, comprise, I am aware, a very large proportion of the human race as viewed from the religious standpoint; but since they are equally the children of the Great Father, we are to deal with them, not in the way of condemnation and reprobation, but as material capable of improvement; indeed, of *re-creation* by a process through which they are to pass, and are passing even during their earthly progress. 123. The universe is one great school through which man from his earliest realisation of a responsible individuality has to pass and learn the lessons of a growing existence. But in this school there are an innumerable number of classes, or divisions, adapted to the conditions of all the souls who fill the planes of conscious life; and, consequently, the distinction which man makes between those when he speaks of heaven and hell are but arbitrary and quite unmeaning terms when considering man in the entirety of his being. If you please to use the term *ungodly*, as distinguishing some from those you term *godly*, the former are but the unformed, while the latter are the more advanced. 123. The unformed, then, are the class with which we have to deal, and more particularly the unformed who according to their light of knowledge do not manifest any particular desire to grow; who love darkness rather than light because their deeds are evil, or disorderly. I must explain, however, in passing, that much of that love of disorder would be removed and transmuted into a love of, or desire for a more orderly life, if those who have learned better were to bestir themselves to help their less favoured brethren; and it will be found eventually by this class that because they have not done this, therefore they will have to bear much of the burden of self-denial which pertains to a corrective and purifying process. There is an awful responsibility resting on all enlightened souls to help those around them who are in darkness; and if this duty is shirked in the earth life, it cannot be in this. 124. But to return, those who live disorderly lives in the earth state, also have to pass through the process called death; to be ejected from the body of flesh and blood, and to pass on to other experiences; and under these circumstances, to use the words of the Jewish Psalmist, I might say as by contrast with the class already reviewed: that the ungodly are not so; they cannot stand in judgment, but will be pronounced unfit to rise until they have been purified and made white by a process of re-creation. And, in view of this, with a soul greatly quickened by its release from the earthly

fetters, there will be a more vivid realisation, according to the degree of light dwelling within, of the unpleasantness of the circumstances, of the unrest and dissatisfaction arising from the conditions to be passed through, and the restraints imposed; with the present denial to them of the realisation of that happiness which occasional aspirations may suggest. 125. I would wish particularly to impress one thought in relation to the after-life of the disorderly, and it is this, that there is neither delight, or satisfaction in their surroundings, or that they are by a law of their being satisfied with the conditions in which they are placed; were it so, there would be no hope of their growth on to higher planes. On the contrary, this class of individuals are possessed by a restlessness which effectually prevents any settling down and accepting of the circumstances, which would be fatal to their best interests. 126. Man, as we have before remarked, has even at his lowest condition the germ of vitality which indicates growth and improvement. This cannot be destroyed, and by virtue of this he will never rest, but ever rise upwards. 127. Now with regard to those disorderly or unregulated souls, when they pass over the boundary line which separates earth life from the next degree, they will, while realising much disquietude and discomfort, not be so very much surprised after all, because it is ordained that changes of state shall be adapted to the nature of man's being, and any sudden revolution would have the effect of destroying the faculties whereby progress is realised. Consequently, it will be by a gradual process that those souls will awaken to the need of acquisitions not yet possessed; and the means used to help them in this respect will be so graduated as to fall in with the vital elements of their being.

128. I shall now proceed to dwell somewhat on the modes by which these advances to a brighter state are achieved. It will be in the use of means, and in connection with appropriate agencies, that the undeveloped and the disorderly, the uneducated in fact, are to be raised and benefited. That parable of the labourers in the vineyard (see Mat. xx, 1-16) conveys much instruction bearing on this question. It is when an individual comes under the influence of the appropriate means, and has his faculties rightly excited and brought into operation that he then begins to fall into the cultivation of those useful ends which make him a power in the community of intelligent beings. Until then, he may truly be said "to stand about idle." The author of that parable, whoever he may have been, whether it proceeded originally from the lips of Jesus, or was culled from the literature of his day, is conclusive as to the principle affirmed, and points out the right of all men to receive the assistance they need to attain a higher position. So is it in regard to those who pass out of earth life unprepared for those higher manifestations of spiritual life; they have yet to have awakened within them the desire for, and the apprehension of the possibility of attainment along the line of progression. 129. You will observe, therefore, that the principle on which this is to be attained is *self-operating*, not done *for* man, but done *by* him, and done by him by virtue of the circumstances in which he is placed. Were it desirable to give you illustrations I should have to point out that such persons have to return to the earth life sphere; that in conjunction with the impressions produced on their minds they may be led to see the necessity for discipline. Thus it is their conduct is revised and corrected; their mistakes made apparent; their failures to achieve good results pointed out; and their positive evils rebuked. And this involves more than the work of a day, but will extend over many periods, according to the necessities of the case. And it is just in proportion as the vice, as you would call it, becomes apparent, and the deformity assumes its true character, that the individual is made to feel the greater need of regeneration, especially in the light of the possible attainment that ever beams on his soul in a greater or lesser degree. 130. Now it has been said that this return to the earth sphere for the purpose of growth and improvement involves or necessitates re-incarnation, or another actual pilgrimage through the life of earth; but this is a mistaken notion; such a process is impossible; for it is a law of man's

spiritual growth that he shall not repeat in the same form, any of his previous experiences. Neither does it involve the necessity to return actually to earth life at all, because there are other ways of acquiring the knowledge necessary; for all the events and circumstances of earth life have their spiritual basis or reflection; and these enter into the life of spirit, just as the more palpable circumstances are visible on the grosser plane of earth life. 131. It is not fully understood to what extent the life of man partakes of this dual character, for even as the material and spiritual worlds are in conjunction one with the other, the one the complement of the other, so is it in regard to the circumstances of a prior life; these enter into, and have their representation in the spiritual life which succeeds. Man never needs to make search for the means of instruction; inasmuch as these are always around him whether on the lower or higher stages of his experience; and the voice of the heavenly wisdom shall not fail, at the right time, to arouse his dormant powers and command: Go ye also into the vineyard, and whatsoever is in accordance with justice that shall ye receive as the result of your labour. The justice appearing in this, that until a man is fully brought into the position to develop harmoniously he cannot recognise the Divine order in connection with which he is to grow; but since there are in the Divine government an infinite number of degrees, so you may see in man's general experience a corresponding number of states to be passed through, and only to be understood when the end designed therein is achieved. 132. I might dwell upon the nature of the trial or discipline in the spirit world spheres, both in regard to the more or less developed soul in its upward progress. This aspect of the subject would doubtless serve to stimulate those who are still in the earth sphere to use every endeavour to profit by present means, so that the future experience might thereby be the better for it. 133. All elementary states are beset with a certain degree of obscurity and at times fear, and which is not improved by the activity of mind which in accordance with its growing capacity then prevails.

134. Now the condition of life into which all come when they pass over the border line which separates the one state from the other is most elementary, because it is invested with circumstances and governed by laws so diverse from those which before prevailed; consequently, if there be in the past experience of the new-comer any of those discordant elements which are calculated to breed confusion in the mind when viewed in their right light that elementary state will be deprived of much of its normal power to help and raise the soul. It is only to the self-possessed, to the individual who has the command of his circumstances, that advantage can at once be taken of the means of progression. If there be a tendency to revert to the past because of its recognised unsatisfactory result, then will the soul be dead for a time to the means of progress; and, as has been experienced in many a case, darkness, doubt, and a species of despair will be endured. Everything in this life where there is a so much clearer discernment of cause and effect, is, balanced to such a nice degree that only to the harmonious soul is it possible to profit fully by the means afforded to rise. And thus you will perceive to how great an extent there may be apparent suffering in the case of those whose earthly lives have been beset with elements of discord. 135. This, however, is part of the discipline of growing souls, and the direct pathway to higher states. Could you see into the regions of spirit life, and pass from place to place of its advancing existence, many things both to be seen and heard, would probably fill you with surprise or even horror; but even as every cloud has its silver lining, so it is that deep as the suffering may appear to be, it is the road to that relief which will come in due time, even though it might seem to be only at the eleventh hour when all hope had well nigh vanished. 136. This vast retinue of souls passing out of the earth life sphere, and so having entered the region of discipline, undergoing the various processes of purification, and becoming moulded to the pattern of celestial life, affords to others in the higher spheres such lessons of the wisdom of the Infinite that they never tire in the acquirement of the knowledge

thus imparted. And since it is their highest privilege to observe the development of the elemental into the more perfect, by the way of practical assistance therein, it is thus seen how necessary it is that improvement should partake of so many degrees of experience; and in the correcting of what was apparently contradictory, and in the observation of the growing unity of purpose involved in man's existence, there becomes apparent to these more advanced spirits a wisdom and control of all things by an Infinite Power which establishes the belief in a Being who is the very soul of all things, the Lord Omnipotent of the Universe!

Thus the one great lesson to be learned from all that has been brought under your notice is this: to seek to know by the most persistent effort of the mental faculties what may be the will of the Infinite Author of your existence concerning yourself individually and as your existence affects your fellow beings; and having arrived at that knowledge, to pledge yourself to live consistently therewith, thus following the straight but narrow road which leads to the sublimest heights of blessedness, beautifully set forth in the sentiments of the poet, who declares by inspiration, that

• • • if our hearts but poise and swing
Like the compass in its brazen ring,
Ever level and ever true
To the toil and the task we have to do,
We shall sail securely, and safely reach
The Fortunate Isles, on whose shining beach
The sights we see, and the sounds we hear,
Will be those of joy and not of fear!

Marniss Meti.

Melbourne, June, 1880.

H. J. B.

COMMUNICATION.

[The following was received at a Circle in Castlemaire from the spirit of a lady well known and once resident in Melbourne.—M. F.]

I AM now about to give you my experience in spirit life. I have said to you that I was taken from earth life with beautiful music, being carried in the arms of love to my spirit home, where I was received by my husband and daughter. I was received by them and by many others whom I had loved on earth, but who had long left it, leaving me alone behind them. These warmly greeted me with loving words, soothing and tender caresses, and oh! such kind glances, which pierced my soul with sympathy and love so keen that the pleasure at first was almost akin to pain in my yet weak state; but Oh! how soothing were their tender ministrations. Oh! how like balm to my weary, tired spirit were the loving words and kindly ministrations of these beautiful and beloved spirits—so beautiful, so beloved! Oh! the love that flowed from them to me was past earthly experience; therefore cannot be described by the language of earth. It is only to be felt to be understood. Such love, no tongue of poet hath e'er pictured it to the mental gaze of the human mind; no human heart has ever experienced the intense, the sublime feeling of the love of the soul which belongeth to the angel spheres where it has been my lot to be carried unto.

Oh! it is a blissful lot mine since coming to the sphere where my loving friends abide. I have experienced much that I cannot as yet describe to you, because I cannot yet impress you with suitable language whereby a true idea might be conveyed to your mind; but by and bye I will be able, I doubt not, to do all that I desire. I have met since my arrival here a great many of my old friends—friends that I had almost forgotten, having so long passed from my sight that I had at first a little difficulty in recalling them to my mind; and then the pleasure was great. Things of which I had forgotten I was reminded of, and conversations took place between us which were equally interesting to both.

This, then, is some of my experience. But not a tithe of it. My life, since I came to spirit land, has been full of joy, and activity, and delight; flitting about from place to place, paying my respects here and my duty

there, and learning and giving information, teaching and receiving knowledge, each in their turn, that I have not known what it was to weep, or sigh, or weary, since I came to this beautiful home of love, and activity, and satisfaction in every way. This truly is life and happiness, and bliss so deep, that you, my dear friends, cannot sympathise with me in this, for you have never yet known it. It is not an inhabitant of earth, its abode is in the spheres alone, where the angels of God dwell and give their aura to those around them to bless and comfort all. No one is without that comfort here; no lonely soul walks wearily along uncared for or uncaring for others; all are united by a living chain of love which binds each one within a clasp so close that none can escape from its embrace; a power so strong that none can wander beyond the precincts of its almighty influence; for it is of God, divine and holy, pure and good, infinite in its operations and in its penetration through all things, so strong that it cannot be broken or cast aside by any one. Yet, Oh! how slow spirits and mortals too are of grasping hold of this magnetic chain of love; how slow are they of accepting it even when it is offered to them. Oh! did they but know its real beauty, value and power, they would not hesitate, but seize every opportunity of becoming linked to this great and mighty bond of love which in time will surround the universe, and draw all people to the Source of *all love and light*.

I am now about to give you some further details of my experience in the spheres after my translation from earth life to the heavenly one which now I live in, whence I am now coming nightly to visit you and other mediums in whom I am interested. How diligent should we be in cultivating the kindness and affection of our fellow mortals on earth, so that the reunion in the spheres may be one of true joy and satisfaction to us all in this particular. How difficult it is for people to see the necessity of this; of how much joy and bliss do they by their negligence of these things deprive themselves of. My own experience proves the rule that one should always, without exception, make friends of all they come in contact with; that is, they should show a friendly spirit to all, both rich and poor, gentle or simple, learned or unlearned. My experience has proved that we cannot do a kind action with good motives without its reward coming to ourselves in rich and abundant measure. Overflowing indeed is the cup we receive to drink if we have while on earth given unto others kind words and loving deeds. Oh! the harvest one reaps of love and sympathy, of generosity and angelic ministrations, are beyond the knowledge of humanity. This is then the point I should, my dear friends, like you to observe particularly, so that you likewise might enjoy, as I have enjoyed, the bliss, the unutterable satisfaction of having given words of love and tenderness to those whom you have met in your wanderings in earth life; so that when at your entrance into spirit life you may be received by the warm clasp of the angels who have gone before you, and who are prepared to welcome you with every demonstration of fondness and affection.

Oh! my beloved friends, this is no light thing, when you enter a stranger and alone into a strange land how grateful to your eyes is it to behold the face of a friend whose face you little thought would greet you on that farther shore. Oh! how grateful I say it is to meet one face on which you used in days of yore to love to look upon; but how much more gratifying and encouraging to you while entering a strange land is it to see dozens of such faces, all looking so sweet and beautiful, and recognising you as a friend, and not only as a friend, but one whom they love and respect, and have been expecting; so that they are prepared to receive you and to have everything ready to make you welcome and comfortable, and to pave the way for you, anticipating your every want, and recognising your weakness, and the necessity for your rest and refreshment. Then the delicate tact, so that everything is done without obtrusiveness, or haste, or unseemliness in any way, but all that you require or could possibly imagine you would require, is done for you, and everything you could possibly imagine

you would like to do, you are led to master, and to enjoy everything in turn; but chief of all is the delight, the joy of being welcomed in this unknown land by a band of happy faces, all assembled to do you honour, and to bestow knowledge and light and harmony, and love upon you. No longer do you feel yourself in a strange land, no longer are you a stranger, but a recipient of all the good things they themselves enjoy, and a partaker of all the beauty and wisdom they have to impart, and to receive. All are ready to help, and you are at once made one of the party—a loved and honoured member of the Divine society of heaven; and the last corner is ever the most tenderly and considerately treated, as being the weakest as yet in the spiritual magnetism, therefore needing the most sympathy and sincere attention of others who have been long inhabitants of the spheres. This, then, is a small portion of my experience in the spirit life. At next sitting I will give you more.

Now I will continue my history. This, then, was my experience—that kind deeds and loving words bestowed on earth had their reward on entering these spirit spheres, where love and gratitude, and kindness and affection reside. Oh! the love I received was marvellous, and you would be astonished were I to tell you the numbers who came to welcome me; much more wonderful was that to me than almost anything else that I saw in the spirit world at my entrance, much more wonderful where everything was wonderful, but to my eyes and heart that exceeded them all.

Oh! the gratitude was great which I felt at being made the object of so much love and attention in this spirit sphere, where so many beautiful and beloved forms and so many high and exalted minds, much more worthy of regard and consideration than myself, came in crowds to meet me and help me in my restoration to strength and power. So great was my astonishment at the number of great minds who condescended to help me in the spirit sphere of love and wisdom; so great was my astonishment that I remarked upon it, and they answered that "Humility was the only badge which would denote the true nobility in this land of soul aristocracy." I have said that was the uniform answer they all gave me in the spirit world. Humility was the badge of honour, of aristocracy, and high birth; for none of high breeding would be pretentious, or set themselves up as anything superior to their neighbours. That is true nobility, the nobility of the soul, which recognises all that is pure and holy in others, as a part of the great Father of all His children, without any exceptions. This, then, was my answer from the noble spirits who came to help me, and whose assistance afterwards I could not refuse, as such was the order of heavenly society into which I had been ushered by my spirit friends and relatives.

The next thing I have to say is, that when I had become accustomed to the new order of things, so different from earth life, I fell in with the ways of the place, and soon became at home—at home truly. Oh! how sweet the name to me, who was so long without a home! At home in a way in which the inhabitants of earth cannot realise; at home in such a manner that I felt like myself at home in a manner that I cannot fully describe to you. There is so much meaning in the words "at home" that description seems to spoil the whole. Let your imagination have full play here, and fancy what "at home" should be, and what a home you would like to have, and there you have mine in all the richness of your colouring and the beauty of your ideal fancies. Feelings at being at home, none can describe them, not even myself; for they are unutterable and beyond language; they must be felt to be realised.

I was taken to my home—a lovely home—standing embowered amidst some beautiful trees, shrubs, and flowers, just as I love to see them, arranged in such exquisite taste under the management of my beloved husband and daughter, that the flowers seemed to speak to me with the voice of welcome, telling me of the love bestowed on me by the loving occupants of that luxurious dwelling-place. How I longed to utter

a prayer of deep thankfulness to God for this proof of His great love to me; how heart-felt was it I cannot express; so heart-felt that words were beyond my power, only a long wail, as it seemed to me, passed along the corridors of my soul and went upwards to God, in grateful adoration of His munificence and great and glorious sublimity, and wonderful love to His humble creatures. Oh! it is wonderful beyond expression, wonderful beyond thought; all the bounty, benevolence, generosity, and omniscience displayed in God's garden of heaven, prepared for those who seek the spiritual life of the soul. The soul garden! Its beauties are beyond compare. Oh! cultivate it, my friends, and you will reap, as I have done, the sublime, the everlasting love and grandeur of a home, infinitely grand, majestic, and beautiful in every way; a home which for richness and loveliness far surpasses any garden on earth or the fables of the poet's brain.

Good night, beloved friends.

A. G.

To Correspondents.

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

SPIRITISM IN SYDNEY—ITS PROGRESS.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

DEAR MR. EDITOR.—Your readers may be interested with a little news from Sydney regarding Spiritualism and its progress. Spiritualism is making rapid advances into the hearts and homes of many of the most intelligent of our community. We have a public medium, who holds two sésances a week for teaching the A B C of the circle, admitting all comers at one shilling each; although the manner he conducts the gathering does not meet the idea of some good Spiritualists, to say the least of it he is doing a good work. During the last six months he must have shown upwards of 5000 persons how to investigate at their own homes, and have set as many more wondering "what can these things be?" He and the public meetings have caused such a stir amongst the "champions of the cross" as to raise quite a bitter feeling of ill-will against the cause, which the Rev. John A. Dowie graphically calls a "pestilence that walketh in darkness, and if not stayed at once will sweep all before it." I fear that the pestilence has already taken too deep a hold in our otherwise healthy city ever to be rooted out, and that in time it will indeed "sweep all before it."

Spiritualism must be gaining ground very fast, judging from the excitement it is causing. It appears to have already driven the Rev. J. A. Dowie stark mad, from his attitude and denunciations against it, and all those who believe in the "accursed thing" exhibited by him on Sunday evening last. During the week he had been inviting ALL to come and hear him—denounce and expose Spiritualism as of the devil and a fraud, expose the whole matter and sweep it from our midst. As I had never heard this "great defender of the faith" and exposé of the fraud of Spiritualism, I thought this a good chance to do so. Accordingly I repaired to Kelly and Leon's Opera House, getting there early, as I had been told if I did not get there in good time I should not get a seat; but that was a mistake, for when the rev. gentleman took his seat at 7.5, the little Opera House was not half filled, the audience being of the lowest class, although in the dress circle there were a few of the better sort. After a hymn had been sung by four boys and six girls in a manner that would lead you to suppose they were chanting a funeral dirge instead of a hymn of praise, the rev. speaker read from "the inspired word of God" the 139th Psalm, laying particular stress on the 21st and 22nd verses, saying that he, too, hated with perfect hatred all those who did not love God as he did; and, for once, I felt that he spoke

truthfully, for I could see the demon of hate glaring through his small, black, snake-like eyes as he with a demoniacal stare looked me full in the face. I confess that if I had not a clear conscience, void of the lack of love toward God, I could not have withstood that look of hate, of the bitterest type; not that I think he intended to crush me, for I do not think he had ever seen me before.

I need not quote from his sermon, as the sum and substance of it is contained in the hand-bill enclosed; to review his discourse would take up too much of your valuable space, further than to say that it was the most violent, illogical, and untruthful production I have ever heard propounded by the lips of a follower of the meek and lowly Jesus; it was full of curses against Spiritualism in general, and denunciations of Spiritualists in particular; but he comforted himself by these words—"He was happy to say the people of Sydney were too enlightened to accept Spiritualism, and it must soon hide its unhallowed head and quickly disappear," adding that its three great prophets were only A. J. Davis, Bright, and Tyerman. The rev. gentleman evidently thinks these are the only three Spiritualistic teachers in creation. It gave me great satisfaction when I noticed that he got but little sympathy from those present, for no right-minded Christian could sympathise with such a want of love and truth as he displayed through the entire evening.

I am sorry to add that some one has proved they have more money than sense by presenting the Rev. J. A. Dowie with £20,000 (twenty thousand pounds) to build a meeting-house with; the new building will be built in about three months, in Elizabeth-street; in which he intends to crush, and for ever (if he can) this crying evil of Spiritualism, denouncing it from the devil.

I am happy to tell you that there are many private circles in working order, and every day others are springing up (two others are being formed this week). I attend four every week; at one we get very good trance-speaking and musical controls; at another, spirit-writing, full of religious and historical information.

Mr. Tyerman is doing a good work; He draws large numbers of noted church-goers to hear him. Mr. Bright continues to have a very large gathering of most respectable and intelligent hearers, who appear to most thoroughly enjoy his Sunday evening lectures, and to value his increasing powers, which improve each time you hear him.

As this is my first letter I will not intrude further on your space, but if this is acceptable I will give you a series of reports on the progress of Spiritualism in Sydney.—Yours truly,

S. W. N.

Sydney, July 6th, 1880.

A VISION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Mrs. B——, wife of Mr. Edward B——, labourer, residing at ——— Street, Emerald Hill, states that on the evening of Saturday, the 3rd instant, she was sitting at the window reading a paper while waiting the return of her husband and their little daughter—a child about five years of age—who were absent. Upon looking up she observed them approaching the house, and in the air over their heads she distinctly saw a large number of angels. She was immediately seized with the impression that it portended ill to the child. The child became unwell a day or two later and died on the following Wednesday. She states that the vision was remarkably clear. Of late they have had much trouble owing to the husband being a good deal out of employment, and the appearance of the child's spirit-friends was no doubt sent to lighten the weight of this additional trial. Not having permission to publish the names, I enclose them for your private information.—Yours, &c.

C. ROBERTS.

Emerald Hill, 11th July.

MR. TYERMAN ON MR. MALLALIEU AND
DR. CARPENTER'S OPPOSITION TO
SPIRITUALISM.

IN an article entitled "Spiritualism—a brief exposition and defence," which appeared in the April number of "*Freethought*," Mr. J. Tyerman replied to Mr. Mallalieu's prize essay against Spiritualism, which appeared in the previous number of that Magazine. We give the following extracts from Mr. Tyerman's article partly in support of the views we expressed last month as to Mr. Mallalieu's incompetency for the task he imposed upon himself, and partly to show how completely Spiritualism fulfils the conditions which Dr. Carpenter insists upon. After some introductory remarks on the origin, rise and progress of Spiritualism, Mr. Tyerman observes—

"One of the latest public opponents of Spiritualism in Australia is Mr. Mallalieu, whose prize essay against it appeared in the last number of *Freethought*. It is not my intention to attempt a formal and full reply to that gentleman; but it may not be amiss to briefly notice some of the objections and difficulties he has raised, before stating what Spiritualism is, as I understand it. The writer, no doubt, sincerely believes that it is a false and bad thing, and has done his best to disprove its claims; but I venture to say that no well-informed Spiritualist will be moved by his effort. Most of his objections and arguments are old and threadbare, and have been answered scores of times. Whether he has personally investigated the well authenticated phenomena of Spiritualism, and made himself thoroughly acquainted with its literature, and the testimony of its most competent witnesses, I do not know. If he has, he is about the only person I have heard of in that position, whose conclusions were adverse to the movement; if he has not, his opinions are premature and worthless, and would have been better withheld till a more full and intimate acquaintance with it had been obtained. No one is competent to pass an authoritative opinion on a subject that he has not thoroughly and impartially examined. The article in question conveys the impression to my mind that its author has not done this; and towards the end of it he offers a kind of indirect defence of his conduct for not having done it. He says that the subject "can be safely judged from a distance; and to ask us to suspend judgment until we have experienced the said phenomena as an old device." But I submit that it can be much more "safely judged" from close contact with it—that is, from a personal and experimental knowledge of it—than from a "distance;" and the request that unbelievers shall "suspend judgment" until they have witnessed its phenomena, instead of being an objectionable "device," will strike most people as both reasonable and just.

Mr. Mallalieu says that if "the phenomena be real, they are miracles," and twits Spiritualists with inconsistency in denying the reality of Christian miracles. But it is not fair to ascribe a character to events which those best acquainted with and most interested in them repudiate. Surely the writer is aware that Spiritualists as a body deny that the phenomena are miracles, in the theological sense of the term, I am not surprised that many who harbour this misconception as to their real character should reject Spiritualism, for they deny the possibility of miracles; but when this misconception is corrected, a great stumbling-block will be removed, and the subject may be approached free from the bias of a foregone conclusion. With scarcely an exception, all the principal exponents of Spiritualism, whether in the press or on the platform, regard the phenomena as perfectly natural, though extraordinary, events; being as certainly governed by laws, and dependent upon conditions as any natural occurrence that we are familiar with. And this is the general teaching of spirits themselves on the subject. The terms, "miracle," and "supernatural," have no place in the vocabulary of modern Spiritualism. With regard to the alleged miracles of Christianity, Spiritualists are under no particular obligation either to deny or defend them. As a matter of fact, however, we accept most of the events referred to as real occurrences, but do not admit the miraculous

element in them which Christians contend for. The undoubted occurrence of phenomena in our day, so strikingly analogous to many of the events recorded in the Bible, render the latter creditable to thousands who would otherwise reject them as mere myths. Spiritualism is a better interpreter of the Bible, without regarding it as an infallible book, than all the theological systems that have been propounded; and Christians make a sad and suicidal mistake in assuming an antagonistic attitude towards it as an enemy, instead of welcoming it as a heaven-born friend.

The writer in question urges the argument of "antecedent improbability" against Spiritualism, and adduces Dr. Carpenter's opinion in support of his position. This is a dangerous argument to use against a new movement, as experience has abundantly proved. It has often confronted things in the past, only to be abolished by the logic of accomplished facts. With all our boasted knowledge, we are still too ignorant of the powers and possibilities of Nature to justify us in denying an event, if it is well attested, simply because it clashes with our experience, and is, as we think, inherently improbable, not to say impossible. As to Dr. Carpenter, he is, in certain departments, an authority to whom we may safely bow; but he is not an impartial and competent judge on the question of Spiritualism. Few of its opponents have been swayed by stronger prejudices, or animated by more bitter hostility than that gentleman in dealing with this question. In his treatment of it he has given a pitiable exemplification of the worst defects and faults of which he has so often accused Spiritualists. He made the great mistake, into which many have fallen, of committing himself to an adverse opinion of it before he had carefully and fully examined the whole subject; and apparently being unwilling to admit the possibility of error in his views, his sole aim since has been to sustain his foregone conclusions. If those who have rushed into print to expose and denounce Spiritualism had first made themselves well acquainted with it, I believe that ninety-nine per cent. of them would either have kept silent, or have treated the matter in a different spirit. But, having jumped to conclusions on insufficient data, and given the public the benefit of their premature and ill-founded opinions, rather than frankly admit their error when facts have told against them, they have in many cases endeavoured to maintain their position by questionable means. In order to uphold his too hastily formed views, Dr. Carpenter has persistently ignored a class of phenomena which conflicted with his pet theory, though quite as well authenticated as those that he thought supported it; and he has not even scrupled to impugn the motives, question the competency, and assail the reputation of witnesses who testified to facts which would not fit his groundless assumptions.

But take his own demands in regard to the "higher phenomena" of Spiritualism. He says that they are of such a character "that nothing but an accumulation of the most cogent testimony could fairly justify our reception of them; and that cogent testimony required to be given, not by persons who have already committed themselves to a system, but by persons altogether independent. With the first part of this demand I heartily concur. Those who are guided by the opinions of others rather than by personal experience in matters of an unusual kind, are justified in requesting "an accumulation of the most cogent testimony" before accepting them as established facts; but I hold that this request can be fully satisfied in the case of Spiritualism, if those who make it are rational and honest truth-seekers. What other disputed question can be mentioned for which testimony of the same character and quantity can be adduced? Glance at it for a moment. Note first the number of witnesses. Thousands and tens of thousands of persons solemnly declare that they have observed certain phenomena, and obtained satisfactory evidence of communion with the spirit-world. I know that the argument from mere numbers carries little weight in some cases, but when the question in dispute is not one of belief, but of objective fact—when the testimony is grounded on the evidence of our physical senses—then, the greater the number of witnesses, the stronger the case becomes. Then, remember that those are *eye witnesses*. I will exclude all

who speak of matters second-hand, but who depose that they have seen with their own eyes, touched with their own hands, and heard with their own ears, things which have proved to them the truth of Spiritualism. And is their positive testimony to what they have seen to be outweighed by the mere *ipse dixit* of those who have not seen? If so, the principles that govern our courts of justice must be reversed. Further, consider the qualification of many of the witnesses for thoroughly testing the claims of Spiritualism. We can concede to our opponents the credulity, the lack of intellectual culture and scientific training, and other things which they consider either totally disqualify some of the witnesses, or greatly diminish the value of their testimony; but we have left a long list of witnesses whose competency for the task they undertook cannot be reasonably called in question. Literary men, versed in the history of epidemic delusions; medical men, familiar with the freaks of human nature, in certain abnormal conditions of body or mind; legal men, accustomed to sift evidence and balance probabilities when testimony conflicts; scientific men, trained to observe the phenomena of nature, and study the laws that govern them—these, and other classes of competent persons, have investigated Spiritualism, in some cases strongly prepossessed against it, and on the evidence of their own senses, they have been compelled to accept it as a reality. The testimony of those men would be deemed overwhelmingly sufficient to settle any other question in a court of justice; why, then, should it not carry equal weight when given in favour of Spiritualism? Are they sane, intelligent, critical, careful, trustworthy—in a word, competent when dealing with other matters? And do all these excellent qualities in a witness vanish when they approach the, as yet, comparatively unpopular subject of Spiritualism? Our opponents must excuse us if we believe that either blind, unreasoning prejudice, overweening vanity and self sufficiency, culpable and obstinate ignorance, or interested worldly motives, are in many cases the chief reason for rejecting the testimony of such a host of well-informed and reliable witnesses. Again, the *disinterestedness* of the vast majority of the witnesses is another important feature in the case. Professional mediums, and public advocates of the movement, may be set aside, because pecuniary interest in it may be supposed to influence their conduct; though for that matter their testimony may be quite as sincere and trustworthy as any that can be produced. The great body of Spiritualists had nothing to gain, but much risk, in embracing and publicly identifying themselves with a movement that was under the ban of public opinion. And, as a matter of fact, many of them have incurred serious penalties for the course they have pursued. Some have suffered in business, and others in reputation. The pangs of blasted friendship, and of religious and social ostracism, have pierced the souls of not a few; while many who were previously deemed quite *compos mentis* on all things have had to labour under the suspicion of insanity, at least in regard to this particular subject. Is it likely that so many persons—many of them the most distinguished of our witnesses—would have risked, nay, actually borne, so much misrepresentation, abuse, and injustice, for the sake of a thing of doubtful reality or questionable good? It is against common sense and human nature to suppose they would. Nothing but a profound conviction, based upon personal experience and intimate knowledge of the truth and importance of Spiritualism, would have induced them to avow their belief in it, and take the consequences as they have done. And to the disinterestedness, and, consequently, the presumable genuineness of their motives, must be added the unimpeachable integrity and spotless reputation for which many of them are distinguished—qualities which render their verdict on all other questions beyond suspicion. Finally, their independence of each other, and the consequent impossibility of collusion among the witnesses, is an additional argument in their favour. Had the manifestations of Spiritualism been confined to some particular place, they, of course, might have been perfectly genuine but their local character would have told against them in the estimation of many. As it is, however, they are obtained in so many countries, and by persons so far apart, as to render the idea of collusion

utterly untenable. Evidence of their occurrence pours in upon us from nearly all parts of the world. This shows the wide-spread interest that is felt in the movement, indicates the number of agents, visible and invisible, that are working for its propagation; and suggests a universality of purpose which is as significant as it was unexpected in the eyes of many.

But I need not enlarge on these points. I think sufficient has been said to prove that there is such an accumulation of the most cogent testimony in favour of Spiritualism as fully satisfies the first part of Dr. Carpenter's demand. If any question can be settled by testimony; if the number, character, and competency of witnesses are to have the same weight in this as in other matters, then Spiritualism is a demonstrated reality. I have not produced the testimony on which I rely, nor given the names of the witnesses more especially referred to, for want of space; but any one who is read up in the literature of the movement will bear me out that I have ample material to support the statements I have made.

The second part of Dr. Carpenter's demand is scarcely worthy of notice. He says that the testimony on whose magnitude and character he lays much stress, must be given by persons who have not "already committed themselves to a system"—that is to the Spiritual hypothesis. But I demur to this position. What if those who have thus committed themselves to this hypothesis after an exhaustive and impartial investigation of the subject, have been compelled, by the irresistible evidence of personally experienced phenomena, to accept it, in spite of all these prejudices, prepossessions, worldly interest, and other considerations that arrayed themselves against it? Such has been the experience of many of the witnesses. And surely, then, their testimony is at least of as much value as that of those who have not "committed themselves" to it, in many cases through an obstinate determination not to be convinced by any amount of evidence. When a man has committed himself to a definite view in some other department, it is presumed he has done so on sufficient evidence; and if he clearly can show this, Dr. Carpenter would, no doubt, attach more importance to his testimony than to that of an outsider, whose chief reason for not having committed himself to a positive opinion was probably the fact that he had not fully mastered the subject. And all I ask is that Spiritualism shall be treated in the same manner, and tested by the same rules as other questions of public interest.

THE LYCEUM MINIATURE.

WITH the June number published a few weeks since, this excellent little journal ceased its publication.

It was started in January 1878, by the then Conductor of the Lyceum, to encourage the younger members of that institution, to record their ideas and develop literary talent. The Sydney Lyceum which was established shortly after supplemented it with subscriptions and contributions, and for a time with the aid of friends all went well, and gave prospect of permanence. Being little known outside the Lyceum the circulation was necessarily limited, and for lack of a business manager had for some time decreased. Since its advent there has been two changes of Editorship, and for twelve months past the office has been most creditably filled by a young lady, who has been one of the most earnest and useful members of the Lyceum from its commencement. The Committee marked their appreciation of her disinterested services by presenting her with a handsome volume of Ruskin, suitably inscribed.

The last number is full of good things, and we would advise our readers to secure a copy as a memento of the Lyceum.

"FREETHOUGHT" for June and July contains much excellent matter, including a portrait and biographical sketch of Mrs. E. H. Britten—Good and Evil—A. B. C. of Spiritualism; and a continuation of Dr. Williams's articles on Mesmerism. In the July number the Editor asks—"Where are the champions of the Church?" None having come forward in that number to vindicate themselves or their creed, although its columns are equally free to both sides.

GOOD WORDS FROM SPURGEON.

THE Rev. Mr. Spurgeon is reported to have written in a letter on Mr. Bradlaugh's candidature—"No man should be made to suffer for his religious opinions, and men of all creeds and of no creed have a right to be represented in the House of Commons if they are numerous enough to be able to return a member. . . . The fitness of a man to represent us politically cannot be measured by his piety or orthodoxy. We employ a physician, not because he is a Baptist, but because he understands medicine; and so we vote for a man to sit in Parliament, not because he is orthodox in religion, but because he holds views in politics which we regard to be right." These are brave words from a minister of religion, and will surprise a large number of his admirers in this colony. If, as Mr. Spurgeon remarks, we require the services of a clever physician, few of us would refuse to employ him because he is a gambler, an atheist, a debauchee, or bankrupt in everything save his wonderful ability in saving life where other medical men fail. He may have been divorced from his wife or neglected his children, but though we may secure his services a little cheaper on account of his immoralities, life is sweet, and we ask no questions. It is the same with politicians. We vote for men who will advocate the best interest of the country, and not for the man against whom we have never heard any scandal. At home Gladstone may be a goblin, and Disraeli a devil, but no one considers the private life of these two men when he gives them his vote. In Little Pedlington even, where a man cannot purchase a pennyworth of beer without all the inhabitants being told he has swallowed twenty shillings' worth of beer at one sitting, the electors vote for measures, not men, and common sense tells us that it matters not who makes our laws so long as our laws are good ones.—*Australian Star*.

JOTTINGS FROM THE NORTH EAST

THE "Raikes Centennial Anniversary" was celebrated by the Orthodox ministers and their congregations with great ardour, and, I suppose, devotion in the churches in this district. I being seized with a burning desire to hear the worthy minister of the Church of England, Yackandannah "hold forth" in the local school house at the Junction, made my way, in company with some of the "elect," to hear him. After some preliminary music by the choir in the shape of hymns, in which "Bright crowns" and "Heavenly streams" "Harp," "Jasper walls," "Golden streets," "Pearly gates," &c., were pictured in glowing verse; all of which are to be, or rather supposed to be, the rightful heritage of all true believers. The real business of the day commenced by the minister reading the 1st chap. of the 1st book of Samuel, and making remarks thereupon in the shape of a sermon, if such an outcome of—well, not particular language, can be called a sermon. Let any one read the chapter in question, and say whether it was in any way fit to read to a number of children, rising from the "toddler" upwards; and moreover, the direct allusion—the forcible attention—he drew to the 5th and 6th verses, causing the blush to rise in the faces of many of the young women present. Surely he could have found some other part of the Bible in which a lesson could be drawn on such an occasion without giving his congregation a sermon on—. I leave the reader to fill up the blank.

TALKING about religion, of course I mean what is fashionably termed religion—an old friend of mine, who at one time was a soldier in one of her majesty's regiments of foot, but now is in the enjoyment of a small pension, and ditto piety, and who in consideration of the last-named, thinks he is all right for the crown and harp, and although he never played a note of music here, may become a splendid harpist there, made a remark that I think should be kept in mind to prevent any becoming a Christian of the stamp of my soldier friend. A young married woman whose husband keeps an hotel, died. She was when here beloved by every one she came in contact with—generous, charitable, a good wife

and mother. Poor fellow, it almost killed him, and yet, on the authority of my Christian soldier, she has "gone to hell." Why? Because her husband kept an hotel! Verily Verily the sins of the husband are visited on the wife with a vengeance in this case. But if such a place be, as the Orthodox parsons are so fond of telling their congregations there is, I should like to know who has the greatest right to go there, a good woman and mother, or a man who for thirteen pence halfpenny a day binds himself to shoot, slay, or otherwise dispose of any number of his fellows—in fact, is paid to murder!

WHERE is the Orthodox heaven situated? Jesus said "The kingdom of heaven is within you"—that must be heaven on earth. While the Rev. Mr. Spurgeon says "Heaven is on the confines of space, away beyond the stars." Of course the rev. gentleman must be right; while, in an old book on astronomy I once read, the author gravely said that heaven was in the sun! and cited as proof some part of the to-be-twisted-any-way Bible, that "there is no night there;" and, of course, as the sun is shining all the time, that must be the place. If he is right what a consolation it is to think that we can at any rate see heaven if we never get there. I suppose (although I cannot see hardly how it will fit, as it is so small, and there is such an army of Spiritualists, Freethinkers, and Infidels, now and what is to be, to fill it; but I suppose his Satanic Majesty will cram us in somehow) that the moon must be the other place that is so remarkably hot, where the broad road leads to, and no toll-gates to bar the track.

SIGNS OF THE TIMES.

THE report read at the Session of the General Synod of the Church of Ireland for 1880 showed a decrease in the receipts from all sources of £9,300 for the year 1879 as compared with 1878. The following reference to the subject is from a leader in the *Wexford Record*, one of the Church organs:—

Plausible hypothesis for the diminution in the contributions will not support the ministry and Church officers, or maintain Church fabrics, and the laity should ascertain if causes other than that of trade depression cannot be assigned. It can scarcely be doubted that the commercial nightmare did militate against the pecuniary interests of the Church; but we believe had the Protestants of Ireland put forth their strength, they would since disestablishment, have settled beyond dispute the stability of the Church. While her ultimate stability cannot be questioned, the fact, however, remains that since 1876 the funds have been decreasing to a somewhat serious extent. In 1876 they stood £212,095, in 1879 £165,007, showing a decrease in three years of £47,088—nearly 16,000 a year. Look at it how we may, assign what reasons we can, those figures convey a very sad almost alarming, impression as to the interest which Church men as a body seem to take in our beloved Church.

FREETHOUGHT VINDICATED.

MR. TYERMAN'S LECTURE.

LAST night, at the Temperance Hall, Mr. Tyerman addressed an immense concourse of people, in reply to assertions made by certain clergymen respecting Free-thought. Mr. Greville, M.P., took the chair, and introduced the lecturer, who was received with loud cheering. On the platform, among others, there were Messrs. Bright, Johnstone, M.L.A., G. M. Stephen, Skinner, Hume, and J. W. Ward. Mr. Tyerman spoke for two hours and a half, championing Free-thought, as against the professed Christianity of those who had of late abused him and others who attended his meeting. He enumerated a long list of eminent politicians and others who were Freethinkers, and when he alluded to the persecution of Mr. Bradlaugh, in the House of Commons, the applause was deafening. John A. Dowie's Christian principles were severely handled, amidst loud laughter from all. A cordial vote of thanks tendered to the lecturer brought the meeting to a close.—*Sydney Evening Herald*. June 26th.

MR. MILNER STEPHEN'S MARVELLOUS CURES.

IN our last, we alluded to the reports of wonderful cures by laying on of hands, performed by Mr Stephen, the following well authenticated instances, are from the *Sydney Daily Telegraph* :—

The following is from the *Riverine Herald* :—"On Saturday the 17 instant, a man suffering from paralysis of the spine and lower extremities—the result of a buggy accident—was carried into a saloon carriage at Spencer street station and laid on the seat. His moans were piteous to hear, and he had that half of the carriage to himself. In the other compartments of the carriage were Captain and Mrs. Organ, of Prahran, who affirm that on the journey, at Sunbury, Mr. George Milner Stephen entered the sick man's compartment and told the poor fellow he would cure him in an hour. The man said he was going to the Castlemaine Hospital, and he supposed, to be buried there, as no one could do him any good in Melbourne. "I will cure you," said Mr. Stephen and he commenced making mesmerizing passes over the man's back and lower limbs. In a short time the man sat up, pronounced himself much better, and when the train arrived at Kyneton he actually got out of the carriage and got himself a cup of coffee. On his way from there to Castlemaine he remarked that would seem queer for him to go back on Monday carrying his carpet bag, but he appeared quite able to do so when he left the train."

"Deniliquin, 4th May, 1880. My dear Mr. Stephen, —I have only just got your note, and hasten to reply to it; as you say you will be at Elsternwick till Thursday only, I am afraid this will not reach you. I am happy to be able to say that my daughter is much better—in fact, cured of her bronchitis. The other young lady staying with me, I don't mind giving her name, Miss—, has left, and is now staying with her uncle, Mr.—of Kew. Before she used your ring she suffered every day from severe, or rather, I should say acute, neuralgia. Up to the time of leaving Deniliquin she had not another attack, but I have not heard since. When you go to Melbourne you might see her. I read your case of the sick man in the Castlemaine train in the newspapers with much interest. I think these things should have publicity. We are all well. With my kind regards, yours very faithfully, J. Dowling Brown. Geo. Milner Stephen, Esq."

The following letter appeared in our morning contemporary on the 10th June :—"Sir,—A few days since Mr. G. M. Stephen was speaking to me about some instantaneous cures effected by him. As they appeared to me to be very remarkable, I suggested to him that it might serve the cause of science, by leading to judicious and careful inquiry, if he could procure in any one case from the person operated upon, and those who witnessed the operation, a clear and definite statement of the fact and mode of the cure. He mentioned the case of Dr. Broomfield of this city, and gave the names of Captain Hixson, Mr. Heselton and G. R. Dibbs as witnesses of the occurrence in question. I suggested that a statement from those gentlemen could be readily obtained, as they are all in Sydney, and as they are all well known, such a statement could be implicitly relied on. I have this moment received the following letter from Captain Broomfield, with the certificate underwritten in the handwriting of Captain Hixson and signed by him and Messrs Heselton and Dibbs, and also by Mr. Pope, who did not see the cure effected, but saw Captain Broomfield at a later period of the day. I send you this letter for your inspection, in order that you may yourself see that the signatures are genuine. Indeed, if this were not so, the gentlemen would, of course, give a contradiction in your next issue. May I request you to publish this note and its inclosure in to-morrow's *Herald*? I withhold my name, as I personally know nothing of the cure, and have only been the medium of procuring a complete authentication of the statement made to me in the first instance :—"Dear Sir,—Mr. G. Milner Stephen has asked me to state the circumstance of his late instantaneous cure of my attack of gout, which I had been suffering from ever since laying the found-

ation-stone of the new lighthouse, South Head, on the 18th of last April. My knees were so very weak that I could not get up from a seat without the assistance of my hands; and on sitting upon a log with a friend the same morning, at Balmain, whilst waiting for the steamer I could not rise without assistance. While sitting in a chair in Mr. G. Dibbs' room, in presence of Captain Hixson, R.N. (the President of the Marine Board), Captain Heselton, and other gentlemen, Mr. Stephen entered the room, and after some joking on my part as to his healing power, he stooped down and breathed into each of my knees, and then made a pass across them (as if driving away the disease), saying "Gone!" I instantly rose from the chair without the slightest difficulty, and, to the astonishment of myself and friends, I sat down and got up on several chairs in succession, and then sat down on the ground, and got up without any assistance. After lunch, the same day, at the Royal Hotel, I raced Mr. J. Pope down the stairs and back again, taking two steps at a bound. On the 24th of last month the stiffness returned for a short time, but I am now as well as I have been for years.—I am, &c., John Broomfield. 152 Sussex-street, Sydney, June 3." "We witnessed the occurrence referred to, and were assured by Captain Broomfield that he experienced instant relief from a complaint in the knee-joints he had been suffering from.—Francis Hixson, Thomas Heselton, George R. Dibbs; John Pope (as to after lunch paragraph)."

The *Gundagai Times* says :—"Mr. G. Milner Stephen, who has been in Gundagai attending the quarter sessions and district court, claims to be possessed of wonderful curative powers. During his stay he was visited by numbers of people who were suffering from various disorders; and, in some cases, we are assured by the patients, he effected perfect cures. Among those who sought his aid was Peter Linnane, of Yamatree, who has been totally blind of one eye for fourteen years. Mr. Stephen made a few passes on his face, and then gave him a bottle of water, in which he had previously washed his hands, to apply to his eyes assiduously, which he did. Linnane assures us that he can at present see with the diseased optic as well as ever he could. Mr. Stephen also claims to have cured a well known resident of gout (Mr. Bibbo, the ironmonger)."

"Mrs. Stubbs has been suffering for some time past from severe 'hemiparesis,' which culminated some few morning since in a long swoon. At my solicitation Mr. G. Milner Stephen kindly came, and placing his hands for some seconds upon her forehead, she appeared to feel, though quite unconscious, a decided benefit. She then pointed to the top of the head, his hands following, and after resting there were guided over the closed eyelids, when there was also a short pause, upon which the patient awoke from her insensibility, and said that the 'pain had entirely ceased.' Up to this time (now four days past) there has not been any return of the symptoms. Mr. Stephen also operated upon a friend, and succeeded in a few seconds in dispersing the pain from rheumatism.—R. F. Stubbs. Sydney, June 12, 1880. P.S.—I ought to say that up to this date Mrs. Stubbs has not had any return of the pain.—R. F. S. June 20, 1880."

"Manly, 19th June, 1880.—My dear Sir,—At your request I have much pleasure in stating the particulars of my deafness, and the effects of your treatment for the relief of it. For 20 years I have been almost stone deaf with one ear, and I had become so deaf in the other that even with the use of a long telephone tube, I could only distinguish loud speaking, and could not hear a sound of music; and indeed I was obliged to relinquish a valuable appointment in consequence. Since your operation upon both ears I am enabled to enjoy the softest tones of the harp when played by my daughter; and the clearness with which I heard the conversation you addressed to me, without even putting a hand to my ear, in the presence of Messrs. R. Want and A. Allen, the well-known solicitors, and Mr. Larnach, proves the great benefit I have thus far obtained. To myself and friends it is most astounding and gratifying, as at my age I could not have expected such a wonderful improvement in my stone deaf ear. I have also been suffering from asthma, a long time, but since you

breathed into my chest I have been very greatly relieved. Your simple yet effective mode of operation—viz., the laying on of hands, and breathing into each ear—proves the curative power, of whatever it may be termed, to be most extraordinary, and well deserving the careful study of all scientific men. I hope your good and disinterested labour to do good and benefit others, may be a source of happiness and blessing to yourself.—Yours, &c.—Charles Kent. P.S. I omitted to state that within five minutes after laying on of your hands I heard you speak distinctly, with the stone deaf ear. Mr. Russon, J.P., was present at the time. G. Milner Stephen, Esq."

"G. M. Stephen, Esq.—Sir,—I beg to thank you for getting immediate relief when suffering severely with face-ache.—Mary Evans. (In presence of Mr. Richard Driver and of the undersigned, Mrs. Sims, Mrs. Driver). June 23, 1880."

"835 William-street, Sydney, June 24, 1880.—I have been suffering for upwards of 20 years from rheumatic gout; and lately it has come on with such violence in my right arm and hand and both legs, that I was obliged to take to my bed, from which I was unable to rise without the assistance of my daughter and a servant. Yesterday, my son-in-law went to Mr. G. Milner Stephen, and begged him to come and cure me. He came, and breathed on my hand and arm, and at once the pain instantly left. As I was unable to stand, Mr. Stephen made passes over my legs, as I lay in bed, and then left the room with my son-in-law, ordering me "to get up and walk." I immediately arose without assistance, and walked up and down the room without any pain anywhere. To-day I am quite free from pain and able to walk about, and feel better than I have been for years.—Priscilla Cohen. (we were present, and confirm the above statement. Sara Levey, Joseph E. Levey, Mrs. Elizabeth Jones, Mrs. Esther Salomon.)"

"Government Printing Office, Sydney, June 24th Sir.—I wish to bear testimony to the relief you gave to my wife, whose left side has been paralysed for over ten months, on the occasion of your kind visit of Sunday last, when you were enabled to straighten the arm, and send her across the room without any halt in her step. I firmly believe that you will ultimately cure her. I have the honor to be, sir, your grateful servant.—A. F. Furber, superintendent of bookbinders. G. M. Stephen, Esq."

"24th June, 1880. I hereby certify that a lady, whom I heard afterwards was named Mrs. Whitfield, arrived here in Mr. G. Milner Stephen's office, saying 'she had had such acute pain in her head all night, as if a knife had been run into her eye, and having heard Mr. Stephen could cure her, would he? He said, 'Yes,' and immediately touched her head over the right eye, and said, 'Gone.' She said the pain had gone there, but she had pain on the top of the head. Mr. G. Milner Stephen then ordered it away, and Mrs. Whitfield says it left immediately.—Irwin Wilson. The above statement is perfectly correct. Eleanor Whitfield, Walter Bosmes, Louisa Stevens, her x mark (totally blind). Jessie Whitfield."

"10, corner Marlborough and Miles street, Surry Hills, June 8th, 1880.—Milner Stephen, Esq. Dear sir,—I beg to return you my sincere thanks for the wonderful cure you effected on the 2nd June, at Yass, on my son, Emanuel Alexander, at the railway station. He had lost his voice, and had pains in his chest, throat, and head. Need I say how happy we were on hearing of his recovery. A minute after you had breathed on him he was cured. Mrs. Alexander would like to see you, &c.—G. Alexander." (Memo.—The young man is a railway guard, and woke me up in the night to see my ticket. Seeing he was very ill, and voiceless comparatively, I told him to stay in the carriage a minute, and I breathed once into his chest. The result is made known in this letter.—G.M.S.)

"Halfway Diggings, May 17, 1880.—G. M. Stephen, Esq. Dear Sir,—I am sure you will be pleased to know that two days after I saw you in Melbourne my eye was quite well, and also my side, and I have felt nothing of them since I have been at home, although there is a mark on my eye which I think will always remain there. Trusting this will find you in good health, and may God

bless you and yours, are the earnest prayers of mother, sister, and yours ever grateful,—Thos. Martin, New-bridge, Victoria." (Eye and chest internally injured by three kicks from a horse in a stable in the dark. T. Martin was travelling from Wagga to Albury in the coach with G. Milner Stephen, in April last, with his eye awfully swelled, and his chest in such agony that he could not lift his arms. G. M. S. made a few passes over his eye, which instantly discharged copiously, and he breathed into his chest, when Martin declared that all pain had left him. The next morning at the hotel G. M. S. brought him into the barristers' room, and made him tell the story of his cure to Messrs. G. B. Simpson, Fitzhardinge, and Fraser.)

Mr. Stephen has since commenced practice as magnetic healer, and is meeting with great success.

THE ORPHIC CIRCLE.

WHEN the sceptic has reluctantly been convinced of the reality of spirit communications, his last thro', before admitting his conversion, is generally the ejection of that stereotyped wail—*cui bono*. The Orphic Circle has lately been favoured with communications which would have satisfied any honest truth-seeker that there is both a great use and a good use in many of these messages. Take this for example: "We have a warning for friend, do not go the journey by water; a dangerous accident." It proved on enquiry that "friend" had arranged for such a trip, although none in the circle knew it. Of course he did not go, therefore cannot tell what sorrow or something worse he had escaped by so timely a warning from his guardian spirit. In explanation of the next communication, it should be said I was expecting a visit from a gentleman who wished me to join him in an undertaking of doubtful result, the conditions of which I did not like, and I had some hesitation as to how I should act: "We have a message for you; we foresee difficulties for the circle; we do not want to interfere with your business, but if you wish to succeed spiritually be cautious about earthly affairs; our success, as now, depends on your harmony; so do not introduce any new comer or element of possible discord. Beware of the speculation in your mind; you know what we refer to. Not according to the present proposed idea, it would certainly end in loss. Avoid risks, so terminate the affair." I thanked my kind adviser and acted accordingly, as I have already realised the *cui bono* of spiritual communications.

Our last sitting was opened with: "Will friend resist if we try to control him?" After a little consultation with one another, it was decided that he would not; and at the request of our guides we sang two verses, at the close of which, "Friend"—for such we now call him—was in a trance. He then gave utterance to one of the most beautiful invocations I have ever heard; after which, "one of the band" through him addressed us each severally—told us that we had the necessary elements for all phases of Spiritualism; hence, so far our success. That in all probability we should get materialisations, if we persevered and attended to their instructions. The medium was then controlled by Robinson, who gave us an address on the "Harmony of Circles," enlarging towards the close on love to God, which would have done the *cui-bono*-criers good to have heard. It was a grand discourse. "Friend" was then brought out of the trance, and was thoroughly unconscious of what had taken place. We are progressing steadily, but I think surely.

R. H. W.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE Sunday-evening meetings of the above Association during the last month, have—with one exception—been well attended. To-morrow, Mr. Samuel gives his second lecture on "The spirit of Moses unveiled and examined from an Astronomical, Philological and Cabalistic standpoint."

DR. MONCK FUND.

MR. WHITTAKER'S letter, and our editorial note of last month, have been responded to by several sympathising Spiritualists. The following amounts have been received up to the present, and a draft for Ten pounds on account was remitted to Dr. Monck by last mail.

W. B. Bowley Esq.	£1 0 0	J. S.—Castlemaine	0 10 6
R. J. Creasy Esq.	0 10 0	Mrs. C.—Castlemaine	0 10 0
Mr. Elliott	0 5 0	A Circle of three	2 0 0
Mr. J. Healey	0 10 6	Malsbury	
Friend, Stawell	1 0 0	J. Stevenson	0 5 0
A. Mueller Esq. M.D.	2 2 0	J. O. Button	0 10 0
Mr. & Mrs. Mallett	0 10 0	Mr. Overton	0 10 0
J. Boezler	0 5 0	C. H. Hartmann	0 10 0
W. L.	0 16 0	J. Matheson	0 5 0

MRS. VICTORIA CLAFLIN WOODHULL.

We were both astonished and pleased to find in the "Christian Union" of February 13th. last, the following tribute to that able but much misunderstood reformer Mrs. V. C. Woodhull.

"We view with much satisfaction the prospect of the proximate re-appearance among us of one of the most remarkably gifted women of the age. Mrs. Victoria Claflin Woodhull, after a period of over two years absolute rest enjoined on her by her Physicians owing to the fearful strain she had gone through in advocating her principles in the United States, where she sacrificed health and considerable fortune, to the moral improvement of her fellow creatures, is about to resume her most arduous public duties so far as her partially recovered strength will permit. During this term of enforced repose she has been sought out by the noblest and highest minded men and women of this country, and nothing but their kind and generous sympathy could have enabled her to recover so far from the effects of the fiery persecution and misrepresentation heaped upon her by her enemies. Far removed from the arena of that excitement they have been able to form a just and unbiased estimate of the real qualities of this extraordinary woman, and they find in her nothing but the most pure minded, self-denying philanthropy, her sole ambition being the amelioration of the sufferings of her fellow creatures. Before returning to her native land she purposes to put forth to the world some of her writings, and feels that the English people have justly a prior claim to her first publications. Mrs. Woodhull insists with all the power of her impassioned eloquence upon the evil results to the world of interested and ill considered marriages, and shows what improvement would be effected in society if the sanctity of marriage were better understood and more sacredly respected. She believes that woman's loving influence is to be the great regenerator of the human race, and that she, under Divine guidance, has a mission to instruct and prepare her sex for the mighty responsibilities which rest upon them. Those who enjoyed the high privilege of hearing Mrs. Woodhull at St. James' Hall will ever remember how the audience was held spellbound by her fervid and impressive eloquence, and her reward was that parents, sons, and daughters flocked to her afterwards to bless her for thus falling to their most serious attention matters so important to their temporal and eternal welfare. She has always been even from her very infancy a most diligent and prayerful student of Scriptures, and as if by inspiration she had been able to make clear and explain many of the hidden mysteries of the sacred writings, in a most logical and convincing manner, and her works are destined to be a lantern of light to those who seek for enlightenment on these most vital and moral subjects. That a woman who has devoted her whole life to doing angel's work should have been so maligned and persecuted, even up to the gates of justice, where alone she received a verdict of blameless, is one of those marvels which the pages of history only can explain, and which show that all those who have fought for a good cause, from Saints

and Martyrs downward, have had to pass through their Gethsemane of mental suffering too exquisite for human utterance. She has passed through her Gethsemane, and when she returns to her native land her people will vie with each other to make reparation for the cruel injuries they have done to the noblest minded and most self-sacrificing of women whose only fault was that she loved them too well.

PROFESSOR ROBERT HARE'S LATEST
OPINION OF SPIRITUALISM.

(From the *Spiritual Magazine*.)

THAT chapter in the history of science that speaks of its relations with Spiritualism is not creditable to modern thought. The new philosophy received at the hands of scientists, a reception similar to that which was given to the discoveries of astronomers by the church of the middle ages. In America a few distinguished men rose above the bigotry and cowardice that prevailed among their scientific brethren, and one of them was the late Professor Robert Hare, of Pennsylvania.

This good man was indebted to nature for a powerful and striking *physique*. An artist seeking to portray a Roman of the Republic, would have found his ideal in the face and form of our venerated friend. His students at the University of Pennsylvania were wont to call him Jupiter, in allusion to the grandeur of his look; but well they knew that behind the austere gravity of his demeanor was an interest in their success almost paternal in its character.

The Professor had won a great name as a chemist and electrician, when, in the autumn of his days, he was confronted by Spiritualism. It required him to begin anew his studies in the most fundamental principles of science, and to accept the doctrine of individual immortality, which hitherto he dissented from. Our friend was possessed of great strength of will, and the spirit of controversy had always been strong within him. But he was a gentleman, holding his allegiance to truth above and before everything; and so when he had duly tested the phenomena on which Spiritualism is based, there was no unworthy shuffling with the facts, no professional arrogance in place of argument; but only a candid, humble acknowledgment of the glorious truth, it had pleased God to show him in the latter days of his existence.

The following letter, addressed to me by the Professor, is of importance, as it shows, in spite of newspaper allegations to the contrary, that years after the publication of his work on Spiritualism, and within a brief space of his death (which happened on 18th May, 1858), his views on that great question remained unaltered.

—:O:—

J. C. KEMP.

"Philadelphia, 5th February, 1858.

"Dear Sir,—Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months, had more striking evidences of that agency than those given in the work in question. I have lately had a leaden reservoir, weighing 110 pounds, removed from the north room to the south room of my laboratory, inaudibly and invisibly, while I was in the room with no other mortal than a lad of 18 years old, who was all the time otherwise engaged under my eyes, the reservoir being too heavy for him to lift. A stand, about as heavy, was transferred in like manner. I have had gas lighted and extinguished, when there was no fire nearer than in the kitchen. I have had empty glass phials broken and exploded under circumstances in which the agency of mortals was impossible. I have had many other manifestations of a similar kind.

"ROBT. HARE,

"To James Campbell Kent, Esq.,

"Petersburg, Va."

MR. GEORGE SPRIGGS, THE CARDIFF
MEDIUM.

WE are happy to be able to announce that arrangements have been made by the Committee of the Victorian Association, for the above excellent medium to visit Melbourne and give a series of Materialization seances, under their management; the tickets are being rapidly taken up by members, and 142 already are issued. The subscribers' tickets will have priority over all others, and no strangers will be admitted until they are all used.

DR. W. B. CARPENTER AND HIS BROTHERS.

THE following article (bearing the initials of our friend and correspondent Epes Sargent, Esq., and published in the Boston Daily Transcript of April 10th,) will hardly be pleasant reading for that champion abuser of Spiritualism and Spiritualists, Dr. William B. Carpenter:

To the Editor of the Transcript: Your correspondent "W." in the Transcript of March 30th, seems to think that Dr. William B. Carpenter is a better authority against certain phenomena which he has not seen, than Mr. William Crookes, the chemist, is in behalf of certain phenomena which he has seen. My present object is simply to call attention to what Dr. Carpenter's two brothers—Phillip Pearsall Carpenter and Russell Lant Carpenter—have to say on the subject of Spiritualism, so distasteful and incredible to "W." and to his *Magnus Apollo*, Dr. William B. Carpenter.

Within the month there has appeared in London "Memoirs of the Life and Work of Phillip Pearsall Carpenter, B.A. London, Pd. D., New York, chiefly derived from his letters: edited by his brother, Russell Lant Carpenter, B.A. London: C. Kegan Paul, 1880." In this memoir I find the following passage in regard to Mr. P. P. Carpenter:

"Not long after he heard of the death of a little son of Mr. I. Moulding, who seemed full of health and happiness when he had visited him. He was thunder-struck, and felt like David when 'he was astonished for one hour.' When, after some time, he was able to write to his dear friend, he says, 'As for me, I have left off believing in deaths, so called. The Spiritual world appears to me close and near. Judging from all accounts there are only a few hours, or days at most, before the spirit wakes up again. I believe my deprivation of home sympathies has made me live more in the Spiritual world, from which I feel separated only by a veil of flesh. I feel as though it would never surprise me to find that I had died and was there; it often seems more natural than the present state. In old times, when I believed in an eternal heaven, and thought we left off being men and became some queer kind of undefined angels, it was not so. Now I feel it to be a waking up of the same humanity without the hindrances of flesh.... In my intercourse with the Spiritualists it is evident to me that they do not mourn for death like Orthodox Christians, whose heaven is more ideal than real. They really believe that their friends are living happily and have intercourse with them. About this medium work I care very little; its principal use is to teach the reality of things unseen; and it must be a very imperfect thing, at best, because it is only the lowest elements of their nature that communicate with the highest of ours. But for us all to look on the next state as an absolute continuation of this, only in a far purer and in every way better sphere, is good for us all, and especially for those who have treasures in heaven."

From this it would seem that Dr. Carpenter's brother Phillip, eminent as a naturalist, and one of whose works is now being printed by the Smithsonian Institution at Washington, was a thorough Spiritualist; and if any further proof of it should be asked for, it may be found in the following foot-note, appended to the foregoing quotation by his brother, the editor of the *Memoir*:

"In the summer he attended a circle of 'mediums' at Plymouth, Mass., and had been subsequently introduced to Mrs. Underhill, formerly of Rochester, then of New York, by Mr. Garrison, with whom he spent an evening

of which he gave a full account; he believed that he then received messages from the departed."

It is barely possible that Carpenter's brother Phillip, having investigated the subject, may have been as good authority in regard to it as the doctor, who did not investigate.—*Banner of Light*.

REV. THOS. EDGAR ON SPIRITUALISM.

"The spiritual character of the church, including its perfect Catholicity and unity—for they can never be separated—is now represented by Spiritualism, which as a form of religious belief and feeling, apart from the extravagance that generally belongs to religious movements in their imperfect stages, in spite of the popular contempt, is without doubt one of the greatest powers of the age. *That there is an unseen world far exceeding the visible in greatness and worth; that that world is the most real world, and as near to us as our inward thoughts and senses of inward life; that the influence of that world reaches into this, to be experienced and cherished by us; that by a continuity of existence those who are no longer visible are none the less present with us, none the less capable of mutual intercourse;* these are conceptions that must lie at the foundation of any religion, if religion is to be anything more than a system of ethics, and is to have an influence over the affections commensurate with its power to guide the judgment. *And this is Spiritualism.* If, then, the lament is general that material ideas and tastes—I mean something more than intellectual theories—have debased the moral tone and life of the age, acting with concentrated force in the deterioration of the church, it should be apparent to the thoughtful that the only possible antidote to this melancholy tendency must be found in more powerful convictions of unseen things.

Unseen things, however, without unseen beings, will never have any reality to us; nor will invisible beings have much reality when severed entirely from our own earth life. This is the feeling that justly gives cogency to Spiritualism. *And will do so.* No less certain is it that a connection which brings us into fellowship with the great past—not as dead past, but as a past living on into the present—must by its grand immensity put an end to all remnants of narrowness, and make us truly Catholic. A Spiritual Catholicity must precede a renewed faith and life. No doubt there is plenty of nonsense and extravagance mixed up with Spiritualism or passing under its name, which will all have to be got rid of; the sooner the better; that the minds of men may come into that dispassionate condition in which they can prove all things, and hold on to the good only. Then will there remain the most precious residuum of the reality, and nearness, and unfolding of heaven, which neither the unbiassed judgment nor the heart, pure in its affections, will be at all likely to abandon at the bidding of a few avowed professional liars."—*The Echo* (Dunedin)

IMPORTANT NOTICE.

SOME months since, at one of the oldest circles in Melbourne, the spirit of a celebrated astronomer promised as soon as conditions would permit, a series of discourses on our Solar system, embodying the information he had acquired since his entrance into spirit-world, where he has been enabled to pursue his astronomical studies from a more favorable plane. The preliminary communication of the series was given in June last, and four of the series have been given since. By permission of the Circle these highly interesting scientific papers will be first published in our columns, and in order to give space for the extra matter, we shall, with next month's *Harbinger* give a four-page supplement. This will considerably increase the expense of the issue, and we hope subscribers will busy themselves in introducing the paper to friends to recoup us for the outlay.

Kindness is stowed away in the heart like rose leaves in a drawer, to sweeten every object around them, and to bring hope to the weary heart.

THE MELBOURNE LYCEUM.

A GRAND "Exhibition" Session of the above progressive institution is to be held in the large Temperance Hall, on the 18th instant. In addition to the Musical Calisthenics, Ornamental Marching, &c., two plays will be performed by members; one, a domestic piece, the other, a Musical Extravaganza, (in character). The public will be admitted to the Balcony on payment of one shilling.

THE "Religio-Philosophical" journal announces the intended publication in its columns of a new work by Professor Denton, entitled "Sideros and its inhabitants." It purports to be the history of a world that once revolved around the sun (in the track now occupied by the November meteors,) revealed by psychometry. Professor Denton invariably tests information received in this way, and verifies the accuracy by comparison of results through different sensitives, we may therefore expect something, not only interesting but scientifically reliable.

The "Medium" of May 14th & 21st records some marvellous phenomena through the mediumship of Mrs. Esperance. In the one instance the materialisation of recognised spirit forms, and in the other materialisation or spontaneous growth of flowers.

THE "Theosophist" for June, is an interesting number, by it we find that the Theosophical society is increasing in numbers and widening its sphere of action. In response to an invitation, the principal officers have gone to Ceylon to found a branch there, and met with a cordial reception.

"Spiritual Notes" for June, contains the annual report of the British National Association of Spiritualists, from which it appears that the association has done considerable work during the past year, and increased in numbers. A motion was carried at the meeting dissolving the present council and arranging for the election of a new one consisting of 36 members.

Mr & Miss Brown, favourably spoken of as trance speaking media, left England for the Cape of Good Hope, en-route for Australia in June last.

Advertisements.

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