

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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THE recent outbreak of smallpox in Sydney has had the effect of calling public attention to the subject of Vaccination, and the widespread impression of its prophylactic powers will probably induce many nervous persons to avail themselves of its advantages. (?)

Most of our readers are thinking people, who have shaken off their allegiance to doctors of divinity, analysing all the nostrums presented by such for the salvation of their souls, and accepting only those which reason pronounces good: but many of these free-thinking individuals are still subject to the doctors of medicine, the application of whose dogmas to the physical body are often as deleterious as unsound theological ones are to the soul. We would, therefore, suggest to our readers the propriety of exercising the same freedom in the examination of medical dogmas as they do in theological ones, and by bringing them to the touchstone of reason, ascertaining as far as practicable their truth or falsity.

One of the most stupendous dogmas of the orthodox medical fraternity, involving the health and well-being of millions now existing and yet unborn, is that of Vaccination; and it is to this we wish to draw the attention of progressionists and reformers, irrespective of their religious opinions. Formulated by the faculty, and endorsed by the State, the dogma of Vaccination held almost undisputed sway for many years. Some have had grave doubts about it, but the knowledge of its general acceptance as a preventative, or the fear of penal consequences, has overcome their scruples and caused them to surrender their children to the lancet and lymph; but of late years the collection of reliable statistics indicating its inefficacy as a prophylactic, and its efficacy as a promoter and diffuser of many other diseases as formidable as the one it is intended to

avert, has served to shake the faith of many, and led to a powerful movement for the abolition of compulsion in relation to it. The most prominent body in connection with this movement is the London Society for the Abolition of Compulsory Vaccination, which numbers amongst its officers several M.D.'s and men of eminence, including Professor F. W. Newman and Moncure D. Conway. This body maintains a central office for the publication and diffusion of knowledge concerning Vaccination, and to it we are indebted for the bringing to light of many facts on the subject which to private individuals would be difficult of acquisition; one of the most notable of these is the English Registrar-General's Return, showing the proportion of deaths during the three epidemic periods since the passing of the original Act in England. From this it appears that during the

First period, 1857-59, there were 12,244 deaths

Second " 1863-65, " 20,059 "

Third " 1870-72, " 44,840 "

Allowing for the increase of population at 7 per cent. from the first to the second epidemic, there is an increase of smallpox in the same period of 4½ per cent.; and allowing for an increase of population between the second and third periods of 10 per cent., there is shown an increase of smallpox of 120 per cent. With the knowledge that in England the Vaccination laws have during that period been very generally enforced, this must startle those who have hitherto relied upon the efficacy of Vaccination as a preventative of smallpox.

Another Return* referred to by Mr. Thomas Baker, barrister, shows that out of 80,000 deaths from smallpox, 43,000 were of children under five years of age, up to which time Vaccination is held by the medical profession to afford absolute protection.

In a recent Report forwarded to the Chief Secretary by the "Melbourne Board of Health," we observe the following paragraph:—"The colony of Victoria having had for so many years the advantages of Vaccination, the Board think the danger is not with us so imminent." We venture to think that if the Board were in possession of the statistics we have referred to,

* No. 433 Session, 1877.

they would be less sanguine about the *advantages* they assume we possess.

It is not our present intention to enter generally into the subject of Vaccination, its Physiology, and Pathology, we have our opinions on the subject, but they are not sufficiently matured to be presented with confidence to our readers; the purpose of our present writing is to direct attention to a side of the question which has not been adequately presented, at least on this side of the globe, and thereby stimulate thought and enquiry on a matter of vital importance to the present and future generations.

It is not improbable that our remarks may lead to correspondence on the subject, and in view of this we must remind our readers that important as the subject is, it is a "side" or incidental one for which we cannot afford so much space as we could wish, and must, therefore, ask those who may be disposed to write to put their ideas or evidences into as small a compass as possible to ensure their publication. We shall show no partiality on this matter, but will give both sides equal space, as our only desire is to elicit evidence for the benefit of humanity.

FAMILIAR LETTERS ON SPIRITUALISM.

III.

"Spirits have their existence when time flows into eternity; and space is enclosed in infinity, as the dewdrop is lost in the ocean."

Respected Friend,—To fully comprehend either the rational, or practical character of Spiritualism, it is necessary that you should cultivate that interior life which alone can introduce you to the border land of the two worlds. In the Christian Scriptures Paul speaks of the *Spiritual* and the *Natural* minds as being combined in one—any—individual. But he also explains that the natural or external mind, as a rule, preponderates to such an extent that man, unless he exercises his will to suppress the tendencies of the external operation, will live a mere surface life, and the range of his experience will be bounded by the things which are seen by the external senses; while the more important facts of the inner life will be entirely lost sight of: it being clear to the writer of the observation quoted, and I think to all reflecting minds, that he who lives a mere surface life only, can never receive or comprehend the spiritual things of existence; and thus, as the writer saith, "To be carnally minded is death," or a condition of existence which is of the lowest order; while, on the other hand, "To be spiritually minded is life and peace"—a state of elevation and healthy progression. To those who take this dual view of man's nature it must be quite clear then, that to comprehend what Spiritualism is, there must be, by personal culture, an ascent out of the lower into the higher degree of man's nature; or rather, as explained in a recent work, "Spiritual Philosophy," the harmonisation of these two elements of man's nature; the blending of the external and internal, by such a union that the full force of man's capacity shall be brought into play to secure the highest attainments of knowledge of self and its surroundings, which is possible.

I have thus ventured to commence my third letter with these practical remarks very much for the purpose of clearing the way as we proceed, and trust that such a result will be secured by the adoption of this course, so that the nature and value of Spiritualism may be more fully realised when considered in this practical manner.

The term *Spiritualism* has been adopted by English and American writers to define or represent that system of mental operation which introduces the individual to the more impalpable things of nature, the human being,

and thus to God and the future state. In its truest sense it indicates the operation of the spiritual mind when systematised for some special object. On the continent of Europe, and by French writers especially, the terms *Spiritist* and *Spiritism* are adopted as being more in accord with the operations in question. However this may be, the term Spiritualism has become more familiar to English readers, and we prefer to retain it as the representative of that science of spirit which includes all of those varied manifestations which are now exciting the attention of thousands of our fellow men, and opening their eyes to the greater importance and value of human life.

Without descending into particulars here, and which I shall have to do in the third part of my exposition, I would remark that Spiritualism may be said to include two branches of manifestations: the phenomenal and intellectual; or, the objective and subjective phases; that which includes the more tangible results presented to the external senses, and that which more particularly affects the reflective or mental sense of perception. It would thus appear that in this dispensation for the instruction of mankind, the Infinite Being had appointed laws and made a provision to reach the wants of both the external and more internal capacity of man; a fact which was perceived by thoughtful men thousands of years ago, and has been beautifully expressed in the writings of the Old Testament: The visible expanse declares the wisdom and love of the Infinite Eternal; and all the things therein contained, and upon which man gazes, shew forth His skill. Thus day unto day in its recurrence, revealing as it does the wonderful operations of that wisdom and love, teaches lessons silently; for there is no speech or language, or tangible voice, but to the listening mind there comes the lessons of wisdom, while at the same time the eye of man gazes on the more palpable objects of a material creation—a beautiful and sublime idea, most pregnant of suggestion to the individual who would understand the nature and value of spiritual operations as revealed in the objective or phenomenal degree. To the single eye, the pure heart, the just life, when combined in one grand focus, there shall not fail to be revealed the underlying lessons which this dispensation teaches.

The historical aspect which Spiritualism presents to the student of the memorials of the past, may well be considered at this point in our delineation of its nature; for although we are in the habit of speaking of it as *Modern Spiritualism*, it is generally treated as if it were a thing of to-day only, while it really has a history extending back into the remote regions of the past, and is a prominent fact in the experience of the ancient people of the globe. The historical aspect of Spiritualism is, indeed, one of its most interesting phases, and from a study of which we may learn to estimate more fully its value in the present. It would, however, be quite impossible for me to go fully into the historical aspect of Spiritualism; the materials for such a work would fill volumes, and therefore the very utmost I can do is to direct your attention thereto in a general way, and indicate some of those sources from which you may draw the fullest information by your own careful research.

It has been forcibly said by a modern writer, "Man's earliest religious history is also the history of Spiritualism, or his communion with the realms of spiritual existence." (Art Magic, p. 102); and we may adopt this as an appropriate motto when referring to the historical aspect of Spiritualism.

It would probably be impossible to discover the period in man's history when his spiritual nature first became sufficiently expanded to realise the duality of his existence; and thus, while distinguishing between spirit and matter, to realise the possibility of spiritual intercommunion. We may, by the assistance of historical records, travel back many thousands of years in our search for this realisation on the part of man; but even then we shall be very far behind the epoch referred to, inasmuch as the earlier ages of man's spiritual growth and development are shrouded in the obscurity of the remote past. It is indeed only during the recent thirty or forty years that the means of penetrating the nearer

past has been afforded the student in any degree; while probably, in the progress of modern research, in the course of another quarter of a century, a greater flood of light will be shed upon the question under consideration. It is for me, however, to call your attention to the means available at present, and from these much interesting and conclusive information may be gained.

In a modern work, the "Aryan Household," by Dr. Hearn, there are a number of references to what might be called the *spiritual habits* of the ancient people. Although Dr. Hearn does not venture to fix any date to the social organisation under which the Aryan race lived, and of which he treats so fully in his work, he evidently leaves his readers to conclude that he is dealing with a people who must have lived in a remote past, speaking as he does of that people as the remote forefathers of almost all the nations of Europe, of Persia, and the multitudinous tribes of Hindostan; while other writers believe that the descendants of this race have formed the foundation even of a wider range of distinctive peoples. The spiritualistic aspect of these early men of our world, appears to have been based on the development of the religious faculty in man; for, as Dr. Hearn says, "Although the religion of the Aryan assumed a different form from that with which we are familiar, yet he was profoundly religious, and his religion consisted in a belief in the duality of man and the continued existence of the spirit after it had left the physical body." Moreover, he clearly indicates that, in a way peculiar to these ancient people, there was a mode of intercourse adopted, and by means of which the belief in the continuous life of man after the fall of the body at death was kept up. At page 60 of his work, speaking of one of the religious practices in vogue, and which he seems to indicate had its origin in the worship of the house spirit by the Aryan race, he remarks, "Amongst the Slavic people we are told the custom prevails of holding an annual feast for the dead. At this feast, which is not meant for any special person, but for the dead generally, they believe that the souls are personally present. Silently, little bits of food are thrown for them under the table. People believed that they heard them rustle, and saw them feed upon the smell and vapour of the food." And Dr. Hearn goes on to point out in what way this, or similar practices, have continued to prevail, and which, although by many persons denominated a superstition of the worst character, yet evidently proves how ancient and continuous has been the belief in what may truly be termed Spiritualism. At this point I must defer additional remarks to my next letter.—Your well-wisher,

Melbourne, June, 1881.

H. J. B.

SIR REDMOND BARRY ON EDUCATION.

A COMMUNICATION RECEIVED AT A MELBOURNE CIRCLE.

COMPULLED, my friends, by the weight of earthly transgressions, to wander on the boundary of two worlds, our thoughts ever take flight to things terrestrial; and pondering upon my earthly career and the progress of human knowledge and watching the tide of human events, I am forced to ask myself the questions:—Is not physical knowledge overreaching moral philosophy? and should not knowledge morally elevate the human mind? My friends, taking a general view of the cultivated portion of humanity, it does not appear to have achieved such a highly desirable result, a result so necessary to the true progress of the human race. For I now see that such a result can only arise from self-knowledge, self-respect, self-restraint, self-government and self-reliance, and it certainly does not seem to me now that the Educational System, so much in vogue on earth and so highly prized, is at all likely to promote these desirable attainments, and I now, also, see very plainly that the differences of conduct are not always the result of differences of inherent natural tendencies. For there are very few indeed, I should say scarcely any, who have not during some portion of their earthly life to conquer inherent tendencies to evil—more, they have had to carry on the warfare, many of them, during their whole earthly career, if they would not be conquered by these evil tendencies and become the slaves of evil passions.

Viewing the progress of human knowledge from my present plane of observation and conditions of thought, I see clearly that the path of knowledge along which the human mind is now being led, is not such as would enable it to know how to provide for the future contingencies of an earthly career, to grapple with the difficulties of human life, or, above all, to prepare for a spiritual existence. I see clearly that humanity will not be moral, unless trained to morality, and I am compelled to confess, that much mental cultivation is oftentimes combined with much moral depravity. Even more, my friends, with what might almost be termed an utter absence of moral consciousness. Human beings think they have done enough when they cultivate the intellect, and forget to cultivate the solid virtues, which give power to the soul and shed upon it a spiritual light which the highest mental cultivation can never impart. The most of mankind acquire mental cultivation, either as a stepping stone, whereby they may reach their ambition, or to minister to their egotism and vanity, as though man had not an immortal destiny and their earthly life was not in the words of the poet—the be all, and end all of existence. Oh; If such were the case, looking back upon the sum total of earthly existence, man might well exclaim, in the words of the sceptical philosopher, "who after watching the closing earthly scene, the final departure from earth of one of the most brilliant minds of a more than usually brilliant era in literature. Alas! Alas! Poor, poor, humanity!! Great man, profound thinker, his moral consciousness of the justice of the great Being, who had constructed the grand mechanism, which lay stretched lifeless before him, was so dwarfed that he could not understand that when the machinery had stopped the grand power, which had kept the machinery in motion, might live apart from the machinery itself. Indeed, friends, with such profoundness, with such grandeur of philosophical thought as distinguished the very remarkable man whose words I quote, contemplating him from our point of view, we may well say, "Alas! Alas! Poor, Poor Humanity."

If I were again on earth, what a war I should wage against the Educational Systems now carried on in Public Schools and Universities; a system where the memory is being continually exercised at the expense of the understanding, the imaginative and reasoning faculties. What a lamentable waste of mental force; Words! Words! Words! Students are rammed tightly, like overloaded guns, with words, words, words, which they fire at random, and which can never take effect, and these students are let forth on the world with exaggerated notions of their acquirements and inflated with their own self importance; because after much coaching and cramming, *ad libitum*, they have passed that greatest of all educational shams, a University Examination, and consider that they have a legal right, henceforward, to regard themselves as oases of learning in a desert of human ignorance.

When human beings come under our notice in that particular light, we can justly and with much consideration exclaim, in the words of the before mentioned philosopher, "Alas! Alas! Poor, Poor Humanity." There is no doubt that the advantages, supposed to be derivable of a University course, have been grossly exaggerated. People little remember that the profound philosophical insight into human nature, the wealth of imagery, and exuberant flow of language which have distinguished those great literary stars, who have shed their light upon the darkness of the human mind, pointed out the paths to knowledge and indicated the bye-laws of science, have been acquired neither in public schools nor Universities; nay, more in some of the most striking examples of these grand minds, their feet never trod within the sacred precincts of a University, and it must have been a material help to them, for they had so much the less to unlearn, and yet it is deplorable to think that the self-restraint and consciousness of moral obligation of one human being to another, which should have been the concomitants of such high intellectual culture, have been conspicuous by their absence, and yet these are the true sources of earthly happiness and spiritual progress, and shed a light upon the spirit which

records to all eternity, that when on earth the soul was sovereign of the man; such a one, my friends, lives two spiritual lives, one on earth and one in eternity. I wish that the people could be brought to see how very urgently Educational Reforms are needed. It seems when we consider the matter fully, an utter absurdity, that the many diverse orders of mind and differences of mental capacity, should be all tied down to the one routine of study—a routine of study which does not meet the pressure of the age, and certainly is not of much value in enabling the human mind to cater for its own wants and that of the soul. Then we have to consider the mould of mind, otherwise, my dear friends, the professorial mind, through which the knowledge to be dispensed to others must be passed. Now, there are some students who do not hesitate to say among themselves, that the knowledge filtered through the afore-said professorial mind, is very musty indeed. There are others who do not hesitate to say, that they are gigantic old humpages; and others again, that they are rare specimens of learned ignorance; but this is among ourselves, and I exceedingly regret that my regard for truth will not permit me to contradict the latter terms. Of course I see a great difficulty in formulating a curriculum, which should be adapted to the different orders of mind which pass through a university, but I certainly think that the courses might be very much varied. I do not mean for the one individual, for they teach so much that the students learn very little indeed, and never acquire one branch of knowledge to its fullest extent. I must confess that I was very apathetic on these matters in earth life; you see we do not like to upset things, we do not like Reforming and Revolutionizing. It draws down so much odium. Still if I had seen it in the light which I now do, I think I may safely do myself the justice of saying, that I should not hesitate for one moment, in saying at the University Council Board exactly what I am saying now to you—minus the remarks of the students. I should like to continue the subject, but must reserve what I have to say to a future sitting. I must thank you very much indeed for your patience in listening to the remarks of one who, considering his many frailties when on earth and the imperfect use of the current in his present life, is unable to deliver them with that conciseness and clearness which he could wish. I now wish you good night.

May 12th, 1881.

To Correspondents.

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

("L.S." and several other communications unavoidably held over.)

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

Sir,—In the correspondents' column of the *Harbinger of Light* for current month, Stephen Jennings says, "Will 'Unit' kindly inform us of anyone mentioned in the Scripture whose pre-existence is spoken of? The pre-existence of Our Lord is unique, and indicates his divinity." Now, sir, I would like with your permission, to ask S. J. a few questions, the first of which is this: Why does he ignore Melchisedec? Surely he must be ignorant of that highly respectable and very remarkable old gentleman, and therefore not well up in bible lore, or he fails to see that Mr. M. was coeval with the Trinity, and, in being so, either destroyed their claim to divinity on the ground of pre-existence, or being equal with them in that quality he must—if pre-existence indicates divinity—be just as divine as they, and, if S. J. fails to see this he is justly entitled to his self-confessed "Minister of grace." These words are, I think, plain enough: "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." Heb. vii, 3. Had an Irishman written this verse we should have laughed at its self-contradiction, and called it a bull; inspiration is absolutely indispensable to teach us that a motherless, fatherless being, without beginning of days or end of life, was MADE. Who made him? Was S. J. ministering "grace" when telling "Unit" that he was stultifying

—that is, making a fool of himself? and, in using other expressions regarding "Unit's" mind, which simply amounted to so many sneers. A "Minister of grace" should never sneer. Finally, will S. J., if he deign to notice this short reply, keep his *Christian* charity in the shape of "stultifies," "dishonesty," "astute," "advanced," &c., &c., for home use, and treat us to a little *Heathen* charity in the shape of civility and forbearance? P.S.—As a "Minister of grace" S. J. of course knows what became of Judas Iscariot. By Matthew he returned the blood-money and committed suicide; by the Acts of the Apostles he bought a field with the blood-money and died by accident; lastly, he was alive and honoured (with the rest of the apostles) by a sight of Jesus, at least three days after the crucifixion. (According to Cor. xv., 5.) If S. J. will ease my mind on this point he will greatly favour his, &c., PHOS.

CHRIST—GOD, OR MAN?

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—I am sure our acknowledgments are due to the Rev. Stephen Jennings for his intimation that he is a "minister of grace"; we should never have supposed it from his letter. In fact, from the "sly, insinuating vein" that pervades the rev. gentleman's communication, we might almost have inferred "a fall from grace." Not wishing to imitate Mr. Jennings's personalities, I hasten to notice his "arguments."

I. In his fourth paragraph, where he deals with my reasoning from the text, "My Father is greater than I," Mr. Jennings remarks:—"The Christian church has always consistently taught that the *human nature* in Christ Jesus is lower than the *divine nature*, and lower than the Father." Without pausing to question the accuracy of the historic statement herein made, I wish to ask Mr. Jennings why, when he had an argument like this, did he trouble himself with advancing any others? Possessed of such an argument, he is more than a match for all the Unitarian texts in the world; for, supposing the Bible stated in explicit terms that "Jesus is not God, he is merely man," the Trinitarian reply is at hand:—"Oh! that has reference only to Christ's *human nature*." It was a very convenient doctrine—that of the *complex nature* of Christ—for the Trinitarian Church to formulate; but I apprehend that in this case "necessity was the mother of invention"—"the wish was father to the thought." Can Mr. Jennings produce one single text from the Bible directly teaching that Christ, as God, is equal to the Father, and, as man, is inferior to the Father? Can he name one single law of physics, or principle of metaphysics, supporting the hypothesis of an entity being, at one and the same time omnipotent, and weak; omniscient, and ignorant; omnipresent, and limited in extent; eternal, and limited in duration; supreme, and yet inferior?

II. "I and the Father are one." That this denotes "unity of feeling and purpose, not identity of persons" seems to be shown by the context—a context which Mr. Jennings has carefully ignored. If the rev. critic will kindly read 17th chapter of St. John (from the 20th verse) he will find Jesus praying that his followers may "become one (*en*), *eem* as" he and the Father are "one." Again, the Jews and Gentiles are called "one" (*en*) in Ephesians, ii, 14, and Paul and Apollos are called one (*en*) I Cor., iii, 8. I am following the recognized canon of biblical interpretation, comparing scripture with scripture. Then, what a number of deities we must have according to Mr. Jennings's system of exegesis! It seems almost unnecessary to add that the interpretation of the passage, "I and My Father are one," which Mr. Jennings deems so questionable, is approved by John Milton; (a theologian before whose erudition even the gigantic intellects of modern Trinitarians may bow); by William Newcome, D.D., Archbishop of Armagh and Primate of all Ireland; and by John Calvin, the arch-trinitarian.

But, says Mr. Jennings, for a *human* being to declare that his feelings and intentions were identical with God's

1. "Last Thoughts on the Trinity." 2. "An Attempt towards Revising Our English Translation," *in loc.* 3. Cited in W. Christie's "Discoourse," p. 181.

is "blasphemy." We have seen that Calvin and Milton and Newcome, did not think so. But if Mr. Jennings is right, I fear Christendom has been, and is, very blasphemous indeed, and the founder of Christianity himself comes under the same category, when he prays that his disciples may come one with God in spirit (John xvii. 22, &c.); so does St. John, who says, "Our Fellowship is with the Father and with his Son" (I. John, i. 3); so does St. Paul, when he tells the Corinthians they are "labourers together with God" (I. Cor. iii. 9).

III. Mr. Jennings says with reference to some of my remarks on the text, "Before Abraham was, I am," "To talk about the Platonic idea influencing the religious thought of Judaism, is absurd." Is it possible that the rev. gentleman is ignorant of what every decently informed schoolboy knows? I might quote a score of writers in support of my statement, but will take the first two that come to hand:—"There was a strange mixture, at Alexandria, of people and opinions; Jews, who abounded in the city from the days of its founder, learned Platonism, while the Heathens became acquainted with the Hebrew Scriptures; and at the same time, the extensive intercourse with Asiatics, which followed the conquests of Alexander, introduced the Oriental doctrines." (Rev. S. Robins's "Defence of Faith," p. 17). "At Alexandria, colonies of Jews had dwelt for many generations . . . their daily lives were spent in the midst of a heathen population and in an atmosphere of thought which Plato dominated." (Rev. J. W. Lake's "Paul, the Disowned Apostle," p. 10). Is it necessary to inform Mr. Jennings, that Plato was born 400 years before Christ, and taught the doctrine of pre-existence? As regards this doctrine in our scriptures, I submit that *metempsychosis*, a doctrine closely allied to, and connected with *pre-existence*, is taught in the New Testament. As *The Christian Life*, a well known religious journal, of London, points out, there are several allusions in the New Testament to the doctrine of transmigration of souls. For instance, "Master, who did sin, this man or his parents, that he is born blind?" implying that he may have sinned in a former life. When Herod heard of Jesus, he said, "This is John the Baptist whom I beheaded; he is risen from the dead." Again, when Jesus asked his disciples who the people thought he was, their reply was in accordance with a prophetic tradition, that Elias would re-appear in the body.

Mr. Jennings asks me to mention anyone, except Jesus, whose pre-existence is spoken of in the Bible, I reply—Levi (*Vide* Hebrews vii., 9, 10.) But even, Sir, if what your correspondent claims were granted, viz., the *unique* pre-existence of Jesus, how does it necessarily follow that he was God?

For arguing that the pre-existence of Christ was subjective on the ground that the slaying of the Lamb mentioned in Revelation, xiii., 8, must be subjective. I am courteously charged with "trying to bolster up my argument by an irrelevant allusion to a passage that occurs in quite another part of the sacred volume." *Quite another part?* Has, then, the Rev. Stephen Jennings joined the ranks of those "infidels" who contend that the Fourth Gospel and St. John's Revelation are not written by the same person?

IV. Dr. John Cumming is quoted as saying that "The Jews showed that by the title 'Son of God,' they understood essential deity." If that statement is made with reference to the Jews in general, then it is most decidedly erroneous; as far from the fact as is Mr. Jennings's assertion that the titles "Christ," and "Son of God," are equivalent to "God." I remark, first, the Jews did not identify messiahship with deity. "What Jewish writer under the Old Testament ever thought that Messiah was truly and literally divine?" asks the Rev. Dr. Davidson. And he answers, "None." Moreover, we find the designation applied in the Old Testament to a king—"Thus saith Jehovah to his Messiah, Cyrus" (Isaiah xlv., 1.); and even Mohammed, that strenuous vindicator of the unity of God, acknowledges Jesus as God's Messiah or Christ.⁴

I remark, secondly, that it is evident from many considerations, that the Jews did not understand "essential deity" by the title "Son of God." They recognised but one God, and that was the Father, e.g., "Have we not all one father? Hath not one God created us?" (Malachi, ii., 10.) The title "Son of God" is applied to Adam (Luke, iii., 38), to Solomon (II. Samuel, vii., 14), and to all Christians (John i., 12; Romans viii., 14; Philippians ii., 15; I. John, iii., 2). Yet, says Mr. Jennings, this title denotes deity! What a polytheist the rev. gentleman must be!! Mr. Jennings wants to know why the Jews said to Jesus, "For a good work we stone thee not; but for blasphemy; and because thou, being a man, makest thyself God." Is Mr. Jennings, then, going to accept the fanatical Jews as authorities in this matter? But let him read the words which immediately follow these. He will then find that there Jesus directly corrects their misunderstanding of his language. The verses I allude to are John X., 34-37.

V. "Why callest thou me good? there is none good but one, that is God." Commenting on this text, Mr. Jennings makes a statement so utterly inaccurate as to demand instant exposure. He says, "the Sinaitic and Vatican MSS. give a different rendering of the passage." The fact is that these MSS. give a different rendering *only in the case of Matthew* ix., 17, whilst they agree in the parallel passages in *Mark* and *Luke*. And strange to say, it was from Mark x., 18, that I quoted—not from Matthew at all. Mr. Jennings, however, is generous; he is willing to accept the words in the form in which I quoted them, but he contends, they will not bear my interpretation, because "the emphasis is obviously on the word *self* and not *me*." It is remarkable that Dr. Liddon, specially chosen to give the Bampton Lectures on Christ's divinity, places the emphasis on the word *thou*. What a pity Trinitarian expositors cannot agree in their interpretations! I emphasised the word *me*, because the construction of the Greek required the accent there, owing to the prominent position of that pronoun in the sentence.

VI. I have occupied so much space in vindicating my previous positions, and in exposing Mr. Jennings's delinquencies, that it is necessary to be brief in dealing with his vaunted "proof texts."

1. The two passages, Titus ii., 13, and II. Peter, i., 1, require but little notice. Mr. Jennings has been misled by "that eminent scholar, Dr. Cumming." The Rev. Dr.'s Greek, like his prophecies, must be taken *cum grano salis*. When scholars like Newcome, Ewald, Bunsen, De Wette, Winer, Meyer, Sharpe, Alford, and Vance Smith, agree to render the passages so as to clearly distinguish between God the Father, and Christ, Dr. Cumming, even when supported by the Rev. Stephen Jennings, may discreetly retire.

(2.) The passage, Romans ix., 5, Mr. Jennings misquotes, interpolating the word "one." I must content myself with giving the rendering of three experts:—(a.) Rev. S. Davidson, D.D., LL.D., the writer of the article on "The Canon," in the last edition of the *Encyclopædia Britannica*, translates it—"Whose are the fathers, and of whom is the Christ according to the flesh. God who is over all be blessed for ever!" (b.) Rev. B. Jowett, M.A., professor of Greek at Oxford, translates it—"Whose are the fathers, and of whom as concerning the flesh Christ came. God, who is over all, is blessed for ever." (c.) Rev. G. Vance Smith, D.D., Ph.D., a member of the Bible-Revision Committee, translates it—"Whose are the fathers, and of whom Christ came, as concerning the flesh. He, who is God over all, is blessed for ever." It will now be seen that the alleged deity of Jesus is not supported by this text.

(3.) The next passage is John xv., 28—Thomas said to Christ, "My Lord and my God!" These words may legitimately be taken as an exclamation of wonder and astonishment, addressed to the Almighty, whom Jesus had just a few hours before (see 17th verse) called "My Father and your Father; my God, and your God." But

4. "Introduction to the Old Testament," III. 290. Similarly write Bishop Wordsworth in *Dictionary of the Bible*; Canon Liddon in his *Bampton Lectures*, p. 187; and Dr. Farrar in his *Life of Christ*, cap. 36. 5. "The Kurân," translated by E. H. Palmer, 1880.

6. All these writers are satisfied with the rendering given in our common version.

7. "The New Testament translated from Tischendorf," is *loc.* 8. "The Epistles of St. Paul," is *loc.* 9. *The Expositor*, May, 1879.

it seems that it is from the words of fickle, bewildered Thomas, "the unbeliever for one moment, and the inspired of the next," that we are to derive and believe the high mystery of the Trinity! Mr. Jennings might as well infer the deity of David from 1. Samuel, xi., 12, "And Jonathan said unto David, 'O Lord God of Israel.'"

(4.) "The Word was God, and was made flesh and dwelt among us." Here we have the doctrine of the *Logos* or "Word"—a subject far too vast and involved to be dealt with now. I can only pause to show that whatever the exposition of this poem to the Fourth Gospel, it does not support *Trinitarianism*. Let us, for example, take the term "God" in this passage, to denote the *Father*, and the term "Word" to mean the *Son*; then the verse would be:—

"In the beginning was the Son; and the Son was with the Father; and the Son was the Father."

Of course Mr. Jennings would not confuse the "persons" thus.

If, next, the word "God" means the *Trinity*, then:—
"In the beginning was the Son, and the Son was with the Trinity; and the Son was the Trinity."

This, also, Mr. Jennings does not believe. So that the passages do not justify the rev. gentleman's hypothesis.

For the Unitarian explanation, the reader is referred to Andrews Norton on "The Trinity," and Vance Smith's "Spirit and Word of Christ," chapter vii.

(5.) Mr. Jennings's last text, "Ye shall see the Son of Man ascend up to where he was before," needs no separate treatment; at the most it implies *pre-existence*, which Mr. Jennings has not yet succeeded in proving to denote deity.

My critic's charge against me of "ignorance" I pass over. But when the rev. gentleman censures me for writing under a *nom de plume*, I must beg to remind him that I wrote at first in answer to a gentleman, who contented himself with the initials, "F. B.;" that I attacked no one's character, hence, had no need to fight "with visor up;" and that if a cause has the truth on its side, the mere name of an opponent cannot render it false—whether that name be "Agamemnon, King of men," "Maharajahalashbaz," or, Sir,

Your obedient servant,
UNIT.

MR. WIDDOP'S OPEN-AIR LECTURE.

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

Brisbane, June 6th, 1881.

Dear Sir,—On Sunday, May 23rd, Mr. Widdop, a Spiritualist and an old and well-known citizen of this town, gave a very interesting and instructive open-air lecture to an audience of three or four hundred persons. The subject of his discourse was "Spiritual Gifts," in accordance with the teachings of the Gospel of Christ. (1 Corinthians, xii., xiii. chapters.) The lecturer handled the subject in a manner that proved he was well versed in the truths of Modern Spiritualism, and that he was able to apply the phenomena and so-called miracles of ancient times as spoken of in Scripture, to the same spirit-power and influence manifest to-day. He was listened to with great attention until nearly the conclusion of his address, when several orthodoxians became very excited, and demanded an explanation to several of his assertions, which he (the lecturer) readily gave. One man stepped to the front of the crowd and said, "You are a devil, sir;" another became white in the face, and cried out, "Put him down;" and other violent interjections, and these men call themselves Christians. (?) Mr. Widdop stood his ground manfully, and instead of calling them devils, he addressed them as brother, telling them that he did not think any the worse of them because they held different views to him, but that he would take them by the hand and lift them higher, if they would come. A lively discussion followed, five minutes being allowed each speaker; and at the end of the meeting, the victory, in my eyes, was most decidedly Mr. Widdop's. There has been no meeting of consequence since, but I believe the same gentleman intends delivering a second lecture at an early date. He is certainly doing a good work in our midst, as there

are but very few in Brisbane who openly avow themselves Spiritualists.

A man who designates himself a "late spirit-medium," is now preaching about the city with the "Blood and Fire Salvation Army," the members of which are energetically proclaiming to the public that the "Devil" is in their midst, and that the doings of Spiritualism are his work. Then all success to the devil, say I; and if it is he, may God help him to do his work thoroughly. —I am yours, &c.,

G. SMITH.

ANTI-VACCINATION.

THE London society for the abolition of compulsory vaccination has issued a circular, containing the following results of an international anti-vaccination congress held at the *Salle de Conférences*, Paris, in December last. Eighteen delegates attended, representing Belgium, Holland, Prussia, Württemberg, Switzerland, France, England and the United States, and including five M.D.'s and three university professors. Amongst the names of those who being unable to attend personally, sent letters of sympathy with the movement, we observe those of Herbert Spencer and F. W. Newman. The conclusions come to by the conference, and the statements made thereon, will startle many who, without examination, have believed in the efficacy of inoculation for small-pox.

First—That small-pox epidemics did not increase the general death-rate; that when small-pox was rife there was less typhoid fever, scarlet fever, measles, whooping cough, and other zymotic diseases; and that, generally speaking, the total mortality increased as small-pox mortality diminished.

Second—That the diminution of small-pox mortality at the beginning of the present century could not have been due to vaccination, as Jenner's discovery was but very little practiced. When that result was claimed for it, not more than 1 per cent. of the entire population in England were vaccinated, and in 1812 less than one per cent. of the population on the Continent. The diminution of small-pox was due to the cessation of small-pox inoculation, and small-pox mortality diminished when it ceased to be propagated.

Third—That the official returns show that in proportion as vaccination has been rigorously enforced, small-pox has increased.

Fourth—That the small-pox hospital returns, both in Europe and America, prove that vaccination has neither prevented nor mitigated the severity of the disorder. The fatality amongst the hospital patients in the last century averaged 18 per cent., whereas the fatality during the epidemic of 1870-2 was 18.66—about 18½ per cent. of the patients attacked.

Fifth—That since vaccination had been rendered obligatory, infantile syphilis (under one year old) had been increased in England, according to a Parliamentary return, dated February 25th, 1880, from 472 per million of births in 1847 to 1,746 per million in 1877, or fourfold; and that all other inoculable diseases, such as pyæmia, scrofula, erysipelas, and bronchitis, were augmented in these infants in like proportion. In England the increase of inoculable diseases was 20 per cent., notwithstanding an expenditure of 200 millions sterling since 1850 in sanitary works. Another Parliamentary return (No. 433 Session 1877) demonstrated that 25,000 babies were yearly sacrificed by diseases excited by the vaccination lancet.

Sixth—That from the exceeding difficulty of finding a case of spontaneous cow-pox, the vaccinating profession cannot possess a standard of purity in lymph; and that no analysis, or microscopic examination, or medical experience, can enable a vaccinator to distinguish pure from impure lymph, nor can the appearance of the vesicle of the vaccifer be relied upon to indicate freedom from taint of syphilitic and other disease. A subject highly syphilitised can show vaccine vesicles, according to Dr. Warlomont, "perfectly irreproachable" in appearance.

Seventh—That many diseases to which animals are liable, and particularly tubercle, are transmissible by

means of so-called Animal Vaccination to man, according to Veterinary Surgeons, and that the great increase in Consumption in Europe was owing to this cause.

Eight—Dr. H. Oidtmann of Aix la Chapelle demonstrated by official returns from the towns of Cologne, Dusseldorf, Duren, Elbefeld, Liegnitz, Treves, Wesel and other places, that Vaccination does not afford even a temporary protection against Small-Pox, but on the contrary on the outbreak of Variola there is large and constant priority amongst those attacked, of the vaccinated and re-vaccinated, over those who have escaped Vaccination.

Lastly—That in view of the confusion of opinion which prevails in every medical assembly amongst the so-called authorities, whenever the subject of Vaccination is discussed, it is unwise, impolitic, unjust and tyrannical to enforce it: that such enforcement retards all improvement in the treatment and all discoveries for the prevention of Small-Pox: and that all Compulsory Legislation with regard to Vaccination ought to be repealed.

SPIRITUAL PHENOMENA AT SAN FRANCISCO.

We are in receipt of a letter from Mr. E. Robbins, who has recently returned to Sydney from San Francisco, enclosing a communication purporting to be given by Mr. Tyerman, at the materialisation séance held at Dr. D. Mc Lennan's, in that city. Speaking of these séances Mr. Robbins says, "His cabinet is merely an alcove in the corner of the room. He puts a curtain up in your presence, places various instruments, including piano, behind the curtain, in the presence of his audience; he then takes his seat in full view of all, and after obtaining writing on closed slates, the invisible intelligences connected with him perform what Mr. Robbins describes as the grandest concert human ears ever listened to. Whilst this is being performed, the materialised spirit forms come out amongst the audience and sometimes de-materialise in front of the curtain. In this way a form resembling Mr. Tyerman came, on several occasions, writing messages, the following being a copy of one so received:—

"My dear friends and acquaintances,—I come to you this evening in a more tangible form, in order to bring conviction to the many minds who are at war with themselves about the acceptance of a truth so vital in its nature, and so important to the world at large—I refer to the form of manifestations that are now attracting the minds of the multitude and yours present this evening especially. Materialisation is destined to be brought to such perfection by spirit influences on this side as to do more good, and spread more light, than anything yet known. To-night is my first experience in witnessing the beauties of the transformation necessary to spirit forms—the fundamental principles of the spirit to the tangible form presented before you. However, my powers to explain all are inadequate, no matter how much I may desire to do so. I hope to have the happiness in a short period to give you here or elsewhere a fuller account and description of the process of materialisation. I wish you health and happiness; and pardon me if I say a word especially to my once dear friend and doctor, Mr. Robbins. The future, with one single exception, is bright for you. Those who may cause you inconvenience or trouble are not appreciative of kindness. By and by, I will come to you personally and explain all.—Yours in truth and love," JOHN TYERMAN."

Mr. Robbins mentions quite a number of excellent mediums practising at San Francisco; not the least of whom is Mrs. Foye, whom we have before referred to, and whom it is not improbable may visit Australia.

We are informed that the operations of the Sydney Liberal Association have been restricted by the arbitrary action of the owner of the premises, in which their office and reading room is situated, who ignoring a verbal agreement made with him, has prevented the Association using their rooms either on Sunday or of an evening. Although we offered to reserve space for a report of the doings of the Association, no such report has been forwarded to us.

MESSAGE DEPARTMENT.

[The following Messages are given through the organisation of Mr. George Spriggs, by invisible intelligences professing to be the Spirits of human beings who formerly inhabited a physical body in this world. They come spontaneously whilst the Medium is in an abnormal state called a "Trance," and are taken down as spoken by an amanuensis. They are published, not alone for their intrinsic interest, but in the hope that some of them will attract the attention of those to whom they are addressed.]

Good morning,—It gives me great pleasure to meet you, as on the last occasion we spoke together, I was in a very different condition to the present. I have been exceedingly busy since I entered into spirit life, and my experience there is more than confirming my belief in earth life. I have seen many of the wonders of spirit life, but the most wonderful of all is my own spiritual power. Our dear old friends, Mrs. Gilbert and George Walker, also Mr. Naylor, are very active in spirit life. They are very anxious for the development of new mediums; but in the developing of mediums, let me advise all who are about to undertake this work, to be very judicious in selecting suitable persons, with well balanced organisations morally and spiritually, so as to make it a pleasure for spirits to control, and sitters to listen, or witness manifestations. I now see the great necessity of having suitable mediums. Depend upon it, unless care is taken, it will bring a curse instead of a blessing upon our cause. But, by proper care, the cause will spread, and will shine in all its lustre and pristine beauty.

Tell Mr. Terry and the friends, that I appreciate their kindness in defending me, and providing means for my wife and children. Tell all the friends, that I look upon it as an act done to myself, and their noble deeds have endeared them to me and brought them into closer fellowship. If you are writing to Mr. Burns, tell him I still wish him God speed, and that although I am in the spirit world, our friendship is not broken, but I feel a closer and more intense one remains.

As I expected, an interested class of people have tried to blacken my character since I departed. This is as much as I might have expected, seeing the bitter opposition I met with from them in earth life. I shall have more to say to you on this subject. Kind greetings to all friends. From you old friend and fellow-worker in the cause. JOHN TYERMAN.

Good morning,—I have been speaking to a lady, and she kindly asked me to come to your circle. I feel rather reluctant in saying much this morning, as we are strangers. Passing from earth life to spirit life, with confidence in a future life, believing I should go to a place of happiness; though, how we should exist I could not fathom. As soon as I arrived in spirit life, I was perfectly astonished at the reality and substantiality of the spirit world. I could not realise the change for a long time, until some of my departed friends met me, they were pleased to speak to me, and we seem to enjoy each other's society the same as when on earth; speaking of the different occurrences, and exchanging thoughts and ideas pleased us very much, they asking about earth life, and myself making inquiries about spiritual matters. It did seem very strange to find our homes so different to our preconceived ideas. I have not seen Jesus Christ, I have not seen God, but still I am happy, and we feel the presence of God among us. I think if you on the earth were to open the door, so that we might communicate with you, it would give people a clearer idea of what they may expect in spirit life. If you meet with my husband, tell him I am happy and active in the spirit life, and that here we have bright and happy homes. My husband's name is Joseph H. Weeding, Errol Street, Hotham, by trade a baker. My name is

SARAH WEEDING.

Good morning, friend,—Now the parson has gone,* perhaps I may be allowed a few words. In earth life I was no parson, and no great admirer of them. I was not

* The spirit of a late minister had just communicated.

a Spiritualist, I did not believe in it, consequently, I made fun of it. My life on earth was rather remarkable. Being mixed up with a great number of different concerns, I was able to see a little of human nature. Now, about the old doctor and his teachings. They seemed quite as intelligent to me as any heathen worship. I could never believe the rubbish, and I placed Spiritualism in the same category; but experience often leads people to change their minds. I entered into spirit-life, waiting for the result, I did not feel any particular interest in God or the Devil, but consoled myself with the thought that my mind could not alter the fixed laws of the Universe, and whether my home was to be amongst devils, or angels, I believed nature would supply me with a nature fitted for the surroundings. I was a little astonished when I found the green fields, the hills, the rippling lakes, and the carpet so velvety and soft. This soon made me feel quite at home. Children, youths and lassies, old men and women all appeared happy and enjoying themselves. I felt constrained to ask some of the little children to come and play with me. To my astonishment the little ones ran away. I could not understand it until I made enquiries, when I found the secret was that the deeds of earth life were visible to these little ones, and they felt afraid of me. This brought sorrow to my soul. I was determined to remove every stain, so that these little ones could come to me in all confidence. The children were the means of opening the avenues of my mind and bringing a stream of heavenly light that I shall ever be thankful for. Farewell.

DAVID NESBITT.

(Known on earth as "Scotch Jock.")

Good morning sir,—It is indeed strange and almost incomprehensible to myself, and must be much more so to you and others—my visit here. It is true I have read a little about Spiritualism, and thought a great deal about it in my earth-life, but never saw or heard anything which gave me a practical proof of its power. As soon as I passed into spirit-life it seemed as if I had entered into the great laboratory of nature, and there her secrets became clear to my mind, and I could see and trace many things from cause to effect. How very beautiful, how grand is the spirit-life to those who wish to study the secret workings of nature, and more especially if in earth-life your mind has been trained in a scientific direction; then, in the spirit-life, your science becomes infused with poetry, your very thoughts ring with harmonies, and you are able to try and experiment with different forces, and the commingling of all the sciences together. It makes one feel small indeed when they enter into spirit-life and see the vast temples dedicated to knowledge, and see the elder ones putting their knowledge to practical uses, and training the newcomers and children into the wonderful things. My heart bursts forth into enthusiasm when I witness these great experiments, and I only wish they could be transmitted to earth. I see no impossibilities in nature, but spiritual communication is possible, and the man or woman who enters upon it on scientific principles will be blessed, and gain in deeper and truer knowledge. I have no doubt my dearest wife will be pleased to hear from me, and many other of my friends at Echuca. I would like them to know that I still live, and am able to communicate. If they will but form a quiet circle I will try and visit them, and give them all the practical proofs I possibly can. I will not trespass longer on your time this morning. I thank you and the friends for this opportunity. I was a chemist at Echuca. My wife's name is Catherine Norcott Simmonds.

MORTIZ EDWARD SIMMONDS.

Good morning,—I have been taking an interest in asking the friends to come back, and I think that after a time you will have many more who will be very anxious to return. I am delighted because it will help those who are left behind to see the fallacy of their teachings, and the ignorance they display in preaching such doctrines, which are detrimental to the growth and expansion of the spirit in earth-life, and are very mis-

chievous to the soul's pure enjoyment in spirit-life. You must excuse me if I speak rather plainly. I was accustomed to do so in earth-life. I have often been back since I left the earth, and spoken to my friends. I believe there will be more activity and more mediums developed, and the cause will make greater headway. It only requires time, care, and perseverance; then it will become more generally known, and there will not be so much ignorance displayed by those who wish to investigate. I see I cannot stay longer this morning. Wishing you God-speed in your work, from an old friend in spirit-life,

BENJAMIN S. NAYLER.

I have been waiting for some time this morning to say a few words, and send a few to my friends. I hardly know which way to commence. I heard about this kind of thing before I died, but I was a member of the Christian Church, and with the other friends you know, sir, we could not believe. I separated company from some of my old acquaintance, not because I saw any harm, or their life had changed, but because they said they had communications from the spirit-world. I wish to tell my friends that as soon as I entered spirit-life my dearest husband came to meet me, and it was soon brought to my knowledge that I could not see the Lord Jesus; and one thing that seemed so strange to me, as soon as I left the old body I had a new one. I looked at the old one; I looked at the new one. I thought perhaps it was the resurrection. Then again I saw my old body lying dead and lifeless; my new one full of life, and much younger than the old one. I could not understand it. My husband took me away, and commenced giving me a long story about spirit-life. I am now happy, but I should like all my friends to know that true spirits can come back, and they do not come from the devil or any of his party. My husband tells me I shall not see as much of the devil in spirit-life as I did on earth. I will not stay longer this morning. Tell my old friends I once forgot, that now I can see they were right, and I was wrong. Also tell Tom Petty that I am able to return from spirit-life. My friends, whom I mentioned, are Mr and Mrs. Franklin, Doncaster. My name is

AGNES CLAY.

THE CONDITION OF THE CHURCHES.

(A SPIRIT COMMUNICATION.)

As in the days of Noah, you are told that from the Ark was sent forth the gentle dove, to ascertain for the strong man within whether it would be safe to venture from his place of refuge; so, even now, there are many sheltered within the walls of sacerdotalism, who, from time to time, are striving to learn whether there is any safe footing beyond the pale of churches. Many are wearying to escape from bondage; longing to throw off the gyves that imprison and bind their souls.

Hungry and thirsty, their prison no longer satisfies their needs. The soul refuses to be starved. She asserts that the Father of all has provided bread for His children, and she will no longer be content to receive a stone in its place. She asserts that the "waters of life" are free to all, and that, therefore, she must drink of that spring. Hitherto, she has been deprived of this liberty, treated as a child, the draught poured out—so much and no more. With knowledge has come wisdom. She would drink of the waters of life, and encourage others to go and do likewise. This feeling is beginning to be universal in all the churches, and were it not for the fear of starvation and opprobrium, half the pulpits would be empty. No wonder then that there is so little spirituality amongst the flock, when the shepherds are thus defiled.

Truth stands knocking at the door, and is refused an entrance, because she is not laden with the bread that perisheth, whilst within are entertained deception, and her unlovely sisters, untruthfulness and hypocrisy, because of the loaves and fishes that follow in their wake. Self-denial and self-abnegation are known but in name. Taking up the cross and following after Christ, are

words to be preached, not practised, in their estimation. 'In my Father's house are many mansions,' they tell their flock; but act as though the only house they believed in was that on *terra firma*; despite the recommendation to "lay up for themselves riches in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." The fallacy of such teachings is obvious. You have only to look abroad every seventh day, and although you have not the power as yet to read the heart as closely as we can, you may yet discern how little impression the word uttered by the so called "Minister of God's Word" has upon the people in their lives. The whole thing is rotten at the core, and a more unlovely spectacle we could not well look upon.

"A little leaven leaveneth the whole lump." It is with this desire I come; hoping, though my words be few, they may yet prove effective in removing the mote from some poor brother's eye, to the end that he may see clearly the road that lies before him, the road too that must be trod by all, sooner or later; a road too, that has no ending. Its name is, "Progress and Life Eternal," and though, by our acts, we may defeat the former for a time, the latter is altogether beyond our control. Life, not Death, is the destiny of the soul.

K.

Castlemaine.

THE LATE SMALLPOX SCARE.

MR. J. J. SHILLINGLAW, the acting-secretary of the Central Board of Health, has forwarded the following for publication:—

"The recent introduction of smallpox to the colony of New South Wales has again shown our liability to such an attack at any moment; and although the disease has happily not reached Victoria, the Central Board of Health deem it of great importance to the safety of the public that every advantage should be taken of the present very favourable season for vaccination, so that the protection which vaccination is known to afford against the horrors of smallpox may be extended as widely as possible throughout the colony. The Central Board therefore trust that the local sanitary authorities will use all means in their power for securing the extension of vaccination in their respective districts; and as the Board believe that the ministers of the various religious bodies might very beneficially use the influence and opportunities they possess in directing attention at the present time to the proved benefits of vaccination, they desire to appeal to the latter also to use their influence in promoting a hearty compliance with the provisions of the Vaccination Act."

It is a matter of history that Queen Bess, the much-adored, royal virgin, whenever she desired to carry out any of her little plans and schemes on a large scale, commenced first with what she called "tuning the pulpit," *id est*, she got round her parsons, inducing them, by foul means or fair, to preach sermons from their pulpits to pave the road for her little plans and schemes. Judging from the above cutting, which appeared in an up-country paper, not quite twenty thousand miles above the clouds of Benalla, the spirit of Queen Bess is not quite dead yet, and that the modern Elizabethan tuning process of the pulpit extends also to the less divine or secular press. I suppose it is not enough for the Central Board of Health to see the clergy preach false religion and perverted divinity, they must also, perforce, combine the doctrines of a false-healing art with their heaven-aspiring pursuit. Well, their manner of saving souls is just of a piece with their present order of saving bodies by poisoning the fountain head of human vitality, the blood, by the compulsory introduction of genuine smallpox virus into the pure cerulean liquid of innocent and helpless babes. Were these divinely appointed gentlemen first called upon to answer a few questions about the nature and pathology of variola, they might perhaps resist the tuning process of Central Boards of Health; or, if they could not help the tuning, they might perhaps refuse to play the tunes of dogmatic state-medicine. One of these questions

would be the following: How is it that in England, where ninety-six per cent. of the population are vaccinated, every successive epidemic of smallpox presents an increasing rate of mortality, and a greater virulence in the symptoms of the disease? Another question runs thus: As it is known by statistics that only one in a hundred people is liable to get smallpox, how and by what logical process can it be proved that it is useful to give an artificial dose of smallpox to ninety-nine persons who are not in danger to catch the disease?

Hoping that our Christian pulpits will answer these questions first, before they submit to the tuning process of the Central Board of Health,

I remain yours truly,

C. W. ROHNER, M.D.

SPIRITUALISM EXTRAORDINARY.

I was staying lately at a friend's house, and he gave me the journal of the Theosophical Society of Bombay to read. The great contention of the Association I find is that matter can pass through matter. This, of course, is opposed almost universally to our present experience; and persons therefore who assert that matter can and does pass through matter are looked upon as impostors, or deceived. It is a pity that in all recorded cases in Europe there is mystery of procedure, but in this country many instances are given in which there is no room for anything else but the thought that the persons bearing testimony are mistaken. Some years ago several strange manifestations took place in the house of a European family at St. Thomas' mount, one feature of them being that matter passed through matter, and on enquiry I have found that similar manifestations occasionally occur in Hindu houses. What I wish to say, however, is this. My friend not only took in the journal, but he was reading other publications of a similar character, with the object of discovering whether the contention could be true. "I'll tell you why" he said "the subject has interest for me. Four or five years ago, on going into my shop one morning, I found a very poor Mahomedan standing near the well in the compound. He wore nothing but a cloth around his loins. Thinking he might be a thief I asked him what he was about; he answered that the shade of my trees, and the water were inviting, and that he merely wished to rest. Concluding that he was a beggar, and wishing that he should go, I offered him money, which he refused. I next asked him if he wanted anything else, and he begged that some milk might be given him. The milk was brought, and he drank it. He next asked for some Ganjah leaf, and this also was supplied. He ate the leaf. Altho' carefully watched he ate and drank nothing else during the whole of his stay which lasted two weeks. Knowing what the man was I did not interfere with him. He stayed in the compound of my shop, and my servants under my orders supplied him with milk and ganjah whenever he asked for them. On the third day he came to me and said, 'you have been very kind, I should like to show you what I can do. Let me have a rupee.' He touched the rupee, and told me to mark it. With my penknife I cut my initials on it. 'Now send the rupee (he said) to the bazaar.' I sent it by a servant telling him to purchase sweetmeat with it. The servant went and brought the sweetmeat. The man next held out his hand in the air and said 'Come! come!' in Hindustani and the rupee came into his hand. He handed it to me. It was the rupee with my initials. He next asked me for my watch, which he touched. 'Put it into a box,' he said. I got a Chubb's box out of my shop, and with my own hands put the watch into it, locking the box, and putting the keys, single and duplicate, into my pocket. He made a pass or two over the box, and asked me to open it. The watch had disappeared. 'You will find it in that room,' he said, pointing to my furniture godown about 20 yards away, which was locked. 'Open the door and put your arm in.' I did so and the watch was dropped into my palm. 'Have you any objection,' I asked, 'to my having others (my servants were around me) to witness what you do.' 'Not at all,' he said. I therefore, day after day, invited my friends, who came and witnessed

various other extraordinary feats. Anything touched by the man in my shop came clean away to us, and we were seated near the godowns. He brought grapes and melons from the air, and they were not in season. He spoke to something in the air saying 'Come be quick! We are waiting!' and then turning to us would add—'There it is coming, hold out your hand,' and the fruit would drop into them. On asking the man to explain, he said there were spirits in the air, fire and water, not disembodied spirits, but spirits which had their existence there entirely. 'They are controllable by man and if you wish to go through the same preparation as I have gone through, you can be equally as powerful.' He professed to be able without the telegraph to communicate with his Guru who was in Cashmere. When he got more confidence in me he produced some papers from his cloth, and on reading them, I saw that they were certificates from men of very high position (Europeans and others) in the Punjab, N. W. Provinces, stating that the bearer had exhibited before them, and that he was a person of extraordinary power. One morning, on reaching the shop I was told that he was not to be found. I sent to the bazaars and all about the town, but not a trace of him could be discovered. You can understand now, I think, why I take an interest in the Theosophical Society. I wish to see whether their investigations will lay bare the secret of the extraordinary power by which matter can be made to pass through matter. If a discovery is to be made it can be made in India alone, where the race of Gurus has not yet ceased to exist.—*Madras Mail*, April 23rd, 1881.

CARLYLE ON SPIRITUAL AFFINITIES.

"On Tuesday, January 26, 1832, I received tidings that my dear and worthy father had departed out of this world. He was called away by a death apparently of the mildest, on Sunday morning about six." Thus does Thomas Carlyle commence those "Reminiscences" just published, which, through omission on the part of their editors of a needful editorial purgation, has caused the bitter side of the illustrious old man's nature so pitifully to eclipse the otherwise touching sweetness of his memories.

Carlyle consecrated a week upon receipt of this mournful intelligence to solitude, to reflection upon the life of his father, upon death and its "eternal verities,"—and to the composition of the short and touching memorial of "James Carlyle, stonemason," which commences these volumes.

The following extract, which terminates the sketch, cannot fail to interest the readers of "LIGHT." It would appear as though the clear-shining of the great Angel of the Resurrection had with an irresistible illumination penetrated into the usually so despairing and gloomy imagination of Carlyle—and for once made him, touched to the quick, write of spiritual truth in the very words, and with the insight, of a Spiritualist.

"I shall now no more behold my dear father with these bodily eyes. With him a whole three score and ten years of the past has doubly died for me. It is as if a new leaf in the great book of time were turned over. Strange time—endless time; or of which I see neither end or beginning. All rushes on. Man follows man. His life is as a tale that has been told; yet under Time does there not lie Eternity? Perhaps my father, all that essentially was my father, is even now near me, with me. Both he and I are with God. Perhaps, if it so pleased God, we shall in some higher state of being meet one another, recognise one another. As it is written, We shall be forever with God. The possibility, nay (in some way) the certainty of perennial existence daily grows plainer to me. The essence of whatever was, is, or shall be, eternally is. God is great. God is good. His will be done, for it will be right.

"As it is, I can think peaceably of the departed loved. All that was earthly, harsh, sinful in our relation has fallen away; all that was holy in it remains. I can see my dear father's life in some measure as the sunk pillar on which was mine to rise and be built; the waters of time have now swelled up round his (as they will round mine); I can see it all transfigured, though I touch it no

longer. I might almost say his spirit seems to have entered into me (so clearly do I discern and love him); I seem to myself only the continuation and second volume of my father. Three days that I have spent thinking of him and his ends are the peaceablest, the only Sabbath that I have had in London. One other of the universal destinies of men has overtaken me. Thank Heaven I know, and have known what is to be a son; to love a father, as spirit can love spirit. God give me to live to my father's honour and to His! And now beloved father, farewell for the last time in the world of shadows! In the world of realities, may the Great Father again bring us together in perfect holiness and perfect love! Amen.—Sunday night, January 29, 1832."

In the sketch of the life of Jane Welsh Carlyle—Carlyle's wife—we find the following interesting fact preserved. A student of psychology would regard it as an instance of somnambulism, rather than of simple "dream." Little Jane Welsh—afterwards Mrs. Carlyle—when at school at Haddington, was, we are told, always anxious to work hard and would sit up half the night over her lessons. One day she had been greatly perplexed by a problem in Euclid; she could not solve it. At last she went to bed and in a dream got up and did it, and went to bed again. In the morning she had no consciousness of her dream; but on looking at her slate, there was the problem solved!—*Light*.

ORGANISATION OF SPIRITUALISM.

By C. W. ROHNER, M.D., CHILTEEN.

ORGANISATION is a fine word; fine both in sound and sense; and still in its application to Spiritualism and the spiritual interests of all nations on the face of the earth, it has always operated mischief in the latter end—a fact which the most superficial glance at the ecclesiastical history of almost all creeds will amply verify and render patent. There seems to be something of the nature of the infinite connected with the spiritual elements of the human mind and humanity itself which sternly forbids all attempts at limitation or hedging in by finite man, let his limitation or hedging-in process be called by the euphonious name of organisation or by the larger term of establishing order and law in the development and progress of the spiritual movement. I have followed these attempts of organisation in the ranks of Spiritualism ever since William Howitt delivered his opinion on the subject, at the time when the British National Association of Spiritualists was in its first throes of birth. Every Spiritualist of six years' standing will remember the tone of indignation, if not denunciation, which pervaded the delivery of that opinion, and its prophetic voice of condemnation still rings in my ears, intensified by the fulfilment of his prophecy. The same thing may also be perceived in the organising attempts of Spiritualism in America, where a few prominent members of the movement—prominent more by a hard-headed intellectuality than by a soft-hearted, loving, and all-embracing spirituality of disposition—have tried to form a regular spiritual ring with the object of forcing the growth of our beloved cause. And in England, of late, there is a movement on foot of building churches for Spiritualists, or of entering into compacts with the various Christian sects to sublet their churches to the Spiritualists on certain conditions, and at certain times, on Sundays. Against this latest development of spiritual organisation I would set my face most energetically, profoundly convinced that instead of leading to organisation and order, such endeavours would be followed by unavoidable disaster and collapse, necessitating a new start, only requiring fresh pioneers to cut a clearing for the eternal spiritual light which is now so beneficially and steadily pervading and leavening the lump of the spiritual bread left to us to use by the most eminent of all spiritual leaders and reformers, by the medium of Nazara. This greatest of all prophets and teachers said distinctly of himself that he did not worship either in the temple of Jerusalem, nor in the shop opposite, or Mount Gerizim, but that one's private closet was the most suitable place to worship one's Father in

truth and in spirit. For the same reason we hear in the life of Jesus more of sermons on mounts, and teachings and healings in streets, public squares, and banks alongside rivers, and on the shores of beautiful lakes, etc., than in temples, synagogues, and public buildings and places of worship. In fact, whenever Jesus entered one of these public places of worship, he seemed always to have in view a peculiar text of his own on the perverted use which an effete sacerdotal hierarchy made of these places, either for the collection of Peter's pence or of poor widows' pigeons, for the sale of indulgences, or for the reproving of sinners cleaner than the priestly accusers. On one occasion he chased the vile money-grubbers out of his Father's house, or out of what ought to have been kept as his Father's house; whilst on another occasion he charged a lot of pharisaical priests who dealt with the moral delinquencies of a misguided woman with adultery by implication, challenging them to pick up stones to throw on the poor victim, if their own consciences declared them free of all taint of adulterous thoughts in the hidden recesses of their own hearts.

Jesus was a lover of nature and nature's God, and consequently he preferred open-air meetings of the multitudes hungering for spiritual bread, and, I suppose, for other bread too. He did not believe in a God who desired to be worshipped within the narrow limits of four cold walls, and when he wanted to empty his heavy bosom of its troubles in a prayerful spirit, Jesus either retired to a private cabinet or to a solitary mountain from which a clear view of the starry firmament brought him into closer contact with the Infinite Spirit of his Father than the noise, confusion, and brazen exhibition of piety, called public worship, in an orthodox temple could have done.

Again, Jesus sent his apostles and disciples out into all the world, not to build temples for his Father, but to divulge the important news to the people that there is a life hereafter, and a God in heaven, *id est* in nature, who, instead of being worshipped in temples, prefers to be adored in spirit and in truth anywhere and everywhere, on Sundays as well as on week-days. And, similarly, we modern Spiritualists, as the most recent apostles and the latest disciples of the spiritual Jesus, should not lose ourselves in vain attempts at bringing about large gatherings of people in churches built by human hands, knowing as we do that the highest order of Spirituality is fostered in private circles, or even in individual communings with the Spirit of all Truth in the solitude of our own homes. We modern apostles of Jesus and genuine disciples of Spiritualism, should rather encourage the formation of innumerable small centres of spiritual light and heat, instead of advocating large centres where the heat and light is apt to become too much diffused and dispersed; whereas, a home-centre of spiritual light and warmth is accessible at all times, and ever present to our mind and its daily needs and wants. On the same principle, the democratic spirit of the age in which we are now living is in favour of forming small communes and centres of social life, little republics in fact, having found out that empires are only large despotisms and tyrannies in which the dignity of common humanity is lost sight of in the gorgeous light of royal and imperial thrones and courts pledged to support themselves and one another at the expense of the people, who have to bear the yoke and burden of their selfish masters, and to find in the sweat of their brows the wherewithal to carry on the business of the state, which consists often of nothing else than the murder of our fellow men and brothers without knowing why or wherefore.

Following in the wake of this genuine democratic spirit of our age, let us turn to and form rather numerous small family circles and assemblies, well knowing that where two or three of us meet together, the Spirit of Jesus or of Goodness is present, helping and aiding us in our efforts of spiritual education and elevation. By doing this we shall sooner and far easier arrive at the formation of a spiritual brotherhood, pledged to help one another to prepare a physical and terrestrial heaven for ourselves here below, from which the ascent to a higher, celestial, and eternal heaven hereafter will be rendered more

facile and expeditious, whilst the transit from a hell on earth, full of misery and crime, to a heaven of pure bliss and felicity is almost a work of impossibility or utter impracticability; for contrasts and extremes meet as little in heaven as they do on earth, and as the prudent emigrant provides himself with a good map and description of the country he wishes to go to, so the spiritual emigrant will facilitate his appreciation of his future and eternal home by familiarising himself already in this life with the particulars and conditions of the life to come. In conclusion I say and repeat—no churches for me! and no large centres of what is called organisation for my Spiritualism!

June 6th, 1881.

TYERMAN FUND.

We are in receipt of a letter from Messrs. Mitchell and Anderson as representatives of the "Brisbane Free-thought Association," enclosing a P. O. Order for seven-teen pounds as supplement to the Tyerman Fund. Messrs. M. and A. inform us that the subscribers whose names are appended gave freely and with an earnest good will for the purpose in view.

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MATERIALISM AND SPIRITUALISM.

MR. CHAS. WATT read an admirable paper on "Materialism in relation to demonstrated Spiritualism," at the Free Discussion Society's meeting, Masonic Hall, on Sunday, June 16th. The lecture, though condensed in form considerably exceeded the time usually allowed to openers of debate, and towards its close provoked interruptions from those anxious for the fray. Immediately on its conclusion the pent up feelings of the materialists found vent, and the chairman having announced that Mr. Watts could not be granted time to reply, a torrent of ridicule was poured forth by Mr. Kelly, accompanied by insinuations of interested motives on the part of Spiritualists. Mr. Trenwith who followed, ably defended Mr. Watt, and pointed out several of the fallacies of the previous speaker. Nothing worthy of being called debate occurred after this, the last speaker talking such nonsense as to provoke the laughter of the audience, which from his plethora of vanity and lack of brain he mistook for applause.

MR. OTTO HUG.

THIS gentleman, well known in Brisbane as a medical clairvoyant, has recently paid Melbourne a visit. In addition to being a reliable clairvoyant for the diagnosis of disease, Mr. Hug is the possessor of a phase of mediumship called "Impersonation," numbers of spirits being able to manifest themselves through his organisation, and by exhibiting through his plastic organism the peculiarities which characterised them in earth-life, leading, in some instances, to their recognition by those who have known them in the body. Mr. Hug's business here was non-professional, but being deeply interested in the advancement of Spiritualism, he has gratuitously given his services at the residences of many friends of the cause, the manifestations being witnessed by quite a number of both Spiritualists and sceptics.

In the band that ordinarily accompany him there are besides his medical controls, an Indian, who gives physical strength and energy to his constitution; a German woman, who talks with great volubility; and an Italian operatic singer and danseuse, known as Senora Orsinini. The latter appears to have a very perfect control of the medium, and although he, in his normal state, is ignorant of the principles of music, and can neither play or sing, under her control he plays the piano, sings operatic pieces, and dances admirably. The changes of control are so easy and rapid as to enable him to take a number of characters in a dramatic piece, filling both male and female parts with effect. These séances, however, though interesting and instructive to the psychological student, are not adapted for sceptics, who dwell upon the weakest portion of the objective phenomena and turn it into ridicule. The rational Spiritualist looks beneath the surface, and sees in the phenomena a manifestation of spirit intelligence and power, and a link in the great chain of facts which accompany the philosophy of spiritual intercourse.

We understand that Mr. Hug intends to settle in Sydney, where he will doubtless be appreciated as a great acquisition to the mediums of that city.

MATERIALIZED SPIRITS WEIGHED AND MEASURED.

THE materialisation of spirits though well attested by numbers of able investigators is so at variance with general experience, and equally opposed to the popular ideas about matter, that nothing short of absolute scientific testing of their separate individuality can be accepted as evidence by those who have not been fortunate enough to have witnessed the phenomena.

The preliminary difficulties in the formation of a well-balanced and harmonious circle to sit with Mr. Spriggs having been overcome, and a sequence of favourable sittings obtained, it was deemed advisable by the conductors of the circle to initiate mechanical means of ascertaining the distinguishing features between the medium and the materialised forms, the first experiment suggested being that of weighing the forms which (as before described in this journal) have all the apparent solidity of a human body. Accordingly, on the 21st ult., a small platform weighing machine was procured and placed in the séance room in proximity to the corner where the forms usually materialise. On this evening, through unfavourable magnetic conditions, no materialisations occurred; but on the following Friday, conditions being more favourable, the following results were obtained:—The form of "Zion" was the first to appear; he accepted and handed round some flowers, shook hands with two of the sitters, and returning, gave place to "Peter," who had been talking from within the curtain, and telling us of his intention to go on the scales. On his appearance at the opening of the curtains, he complained of the distance of the machine, and assisted to remove it to a more convenient position between the sitters and the curtain. As the figures on the scale beam could not be clearly seen in the subdued light, a bottle of phosphorised oil had been prepared, and when all was ready, "Peter" stepped on to the platform and turned the beam at 140 lbs.; he retired and returned again four times with the following

results:—Second weighing, 134½ lbs.; third, 129 lbs.; fourth 121 lbs.; and fifth, 108½ lbs.; the time occupied between the first and last weighing being about ten minutes, the form diminishing in weight during this period 31½ lbs.; "Peter" assuring us that had he continued he would have gone down to 0.

On the 3rd ult., the manifestations were more than usually interesting: "Zion" came out strong, and shook the writer's hand so vigorously that it ached for a considerable time after. He was quickly followed by the "Nun" and "Peter;" then came "Geordie," who walked about freely and carried the large stone to one of the visitors; he intimated his desire to pass to the door, and an opening being made by the sitters he, after several ineffectual attempts to reach the door, getting nearer each time but not quite to it, suddenly appeared to change his intention, and going to the window pulled up the blind, and raising the sash looked out into the yard. There were some shells and stones in the garden box on the sill, and he began throwing these down the yard. Mr. Terry's son opened the back door, and being invited to approach, "Geordie" reached out and shook hands with him; placing a chair near the window, he twice got out into the yard; on the second occasion shaking an empty case that stood a few yards from the window. On his return he shook hands with the company and retired. "John Wright" came for a short time and then "Peter" made a second appearance. Some remark having been made about his being "small," he replied that he was as tall as Mr. Carson, and invited that gentleman to stand up and measure with him. This was done, and "Peter" proved to be the taller by about ½ an inch. On "Zion" again appearing, Mr. Carson, whose height is 5 feet 5 inches, stood back to back with him, when there appeared to be about six inches difference in their heights.* A female form appeared, and was recognised by one of the company, and after some talk with "Skiwaukie, the circle closed. On the 7th, "Geordie" succeeded in leaving the room, and reaching the shop, a distance of thirty feet from the medium, bringing first a bottle and subsequently a book back with him. Several of the succeeding circles were productive of excellent phenomena, the only failure being the one referred to on the 21st.

A question was asked of the spirit "Peter" as to how long it took him to travel to the other side of the world. In reply he said he had never noticed, but would, on the following Friday, go and they could time him. Accordingly, on the 24th, Peter started at 8-45, and reported himself back at 8-52½, having traversed the distance to Cardiff and back in 7½ minutes. He reported Mr. Lewis as planting flowers in his garden. An effort will be made to verify the truth of this. We reserve comments on the weighing experiments until we have tested other forms.

A STRANGE PREACHER.

FROM THE "BULLETIN."

There was once a minister of the Gospel who never built a church.

Who never preached in one.

Who never proposed a Church fair to buy a Church carpet.

Who never founded a new sect.

Who never belonged to any sect.

Who frequented public-houses and drank wine with sinners.

Who never received a salary.

Who never asked for one.

Who never wore a black suit or a white neck-tie.

Who never used a prayer-book or a hymn-book.

Or wrote a sermon, or advertised his sermons.

Who never went through a course of theological study.

Who never was ordained.

Who was not even converted.

Who was he?

Answer—Jesus.

* The medium stands 5-5½ in his stockings.

DID JESUS DIE ON THE CROSS?

HAVING lately perused William Denton's "What was He?" I was much struck with the views he gives as to the Crucifixion of Christ. I have taken the liberty of giving the gist of his arguments in support of the stand he takes up to the idea whether Christ died on the cross, or no. Whatever may be the verdict of the readers of the *Harbinger* as to the arguments adduced in support of his position, I, for one, think he places the case very ably and logically before us, and proves almost conclusively that, taking everything into consideration as gleaned from the four Gospels, *Jesus did not die on the cross*. We are well aware that the fundamental doctrine of Christianity is based on the death and resurrection of Jesus. Paul believed in a risen Christ; and in that belief preached with remarkable fervour "Christ Crucified." Paul may possibly have been mistaken. His zeal being so great that it may have overpowered his reason and judgment; but we, in this nineteenth century, our reason is very rarely overpowered by our zeal, but goes hand in hand with it. Everything must be brought to the bar of reason—tried and judged—and if it will not stand the test, cast aside until the evidence becomes so strong that we take it as a fact. The bulwark of Christianity is the Crucifixion and Resurrection of Jesus Christ. That he was crucified very few disbelieve that are acquainted with the Gospel narrative, or who take the Gospels as a partial history of the life of Christ; but that in the Crucifixion he met his death is a question open to argument.

Matthew and Luke tell us that Jesus was nailed on the cross at the sixth hour, and remained on the cross until the ninth hour; that is, from noon until three o'clock. But one of the other evangelists, Mark, tells us he was crucified at the third hour; that is, nine o'clock in the forenoon, and died about the ninth hour, or three o'clock in the afternoon. Matthew and Luke say he hung for three hours, and Mark says not so; he hung for six hours. Now, how could he have been nailed to the cross at the hour that Mark states he was? for by the accounts of the evangelists, it must have been a very busy morning among the authorities—the day of Crucifixion. First of all, in the 22nd chapter of Luke and the 6th verse, "And as soon as it was day" (that would be about half-past five o'clock), "the elders of the people and the chief priests and scribes came together and led him into their council." He was then bound, carried away, and "delivered to Pilate." Mark xv. 1, Pilate examined him; hence the charges of the priests and elders—Matt. xxvii. 12. Tried to persuade the multitude of the innocence of Jesus. Failing in his arguments to move the pity of the crowd, Pilate sent him to Herod. Herod questioned him—Luke xxiii. 9. Herod, with his soldiers, scribes, and priests mocked him and sent him back to Pilate. Pilate then had a conference with the chief priests and rulers of the people—Luke xxiii. 13—as to what they would do with him. They stripped him, put on the crown of thorns, and scourged him. Then he was led to Golgotha, a place outside the city. He carried the cross, according to John; but the other evangelists say it was "Simon, a Cyrenian." Perhaps both he and Jesus carried it by turns. Then there were the preparations for the Crucifixion; the nailing to the three separate crosses of the three to be crucified—Jesus and the two thieves; the elevation into the perpendicular position of the three. All those things must have occupied considerable time.

From the time that the elders came together, "as soon as it was day," and led him into their council, would then be not less than six o'clock; then bound and delivered to Pilate, that would take at least half-an-hour, making the time half-past six; Pilate's examination and the charges he heard from the priests and elders against Jesus, and the delivery to Herod, would take at the least one hour, making it then half-past seven o'clock; Herod's examination, the chief priests and scribes accused him, Herod and his soldiers mocked him, arrayed him in a gorgeous robe, and sent him back to Pilate, that would take another hour, and when he

appeared again before Pilate it must have been nine o'clock—Denton says half-past eight, but that would be impossible; Pilate called together the priests and rulers of the people—Luke xxiii. 13—Jesus was then scourged and then delivered to the soldiers, who led him to the Praetorium Hall, stripped him, put on a scarlet robe, a crown of thorns, and bowed before him in mock homage, then took off the robes, and put on his own clothes—the conference, scourging, stripping, dressing, and mocking, would take at least one hour and a half, or up to half-past ten; then Jesus was led to Golgotha, which was outside the city—the going there and the preparations for the Crucifixion would take another hour, so that at the least it would be half-past eleven before Jesus was crucified; he was crucified at that hour, and everything points to the fact that he was; he only hung on the cross three hours and a half, at the very most. But according to Mark, "And it was the third hour, and they crucified him—Mark xv. 25; and he gave up the ghost on the ninth hour—Mark xv. 34—that would be six hours he was on the cross, or rather from the time he was nailed to the cross until the time of death taking place, was six hours.

Now, the question arises, would six hours be sufficient to kill a strong, healthy young man as, no doubt, Jesus was, by crucifixion? We must recollect, the nails were driven through the hands and feet, and that there was no vital part touched by the nails. Instances are on record of men being crucified and hanging on the cross for a much longer time before death took place. A man was crucified at Damascus, in the year 1247, and who lived from twelve o'clock on Friday until twelve o'clock on Sunday, that is forty-eight hours; that would be eight times longer than Jesus hung. Denton also quotes from the *Penny Cyclopaedia* an account of certain fanatical women in France called "Convulsionnaires." One of them, nailed through the hands and feet, remained on the cross three hours; after being taken down, speedily recovered. The nails were five inches long. One woman was crucified *twenty-three times*. Extracting the nails gave the most pain, and only then did they lose more than a few drops of blood. He also cites Kitto, who says, "that thirty-six hours may be considered as the earliest period at which death takes place from Crucifixion. Sometimes death did not take place for three days, and was at last the result of gradual benumbing and starvation." We have also the evidence from the Gospels that Jesus was in the prime of life. A strong, healthy man, a man whose life was spent in fields and on the highways, breathing the pure air of heaven; a man who, we should judge, could stand his share of pain and hardship; I do not think he died in the way the Gospels say he did. John, who wrote his Gospel after the other ones, may have had doubts as to the fact of Jesus dying on the cross. John says that a soldier pierced the side of Jesus with a spear. None of the other evangelists make any mention of such a thing, nor do any of the other evangelists mention the showing by Jesus of the wound after the resurrection, as John does. I cannot see that any credence ought to be given to his statement. Surely if the wound had been given with the spear, Matthew, Mark, or Luke would have spoken of it; that being, I think, a very prominent incident in the tragic death of Christ; but as they do not mention it, the probabilities are he never received the spear thrust. John, very probably, wrote the account of the spear wound to allay any suspicion that might arise as to the death by Crucifixion of Jesus, the time that he hung on the cross being too short to cause death to supervene. Then again, why should he write, "And he that saw it bear record, and his record is true, and he knoweth that he saith true, that ye might believe—John xix. 35. John heard from someone that Jesus received a spear wound. Hearsay is no evidence, and therefore John is out of court, as his evidence is not substantiated by any of the evangelists, and therefore no credence, in my opinion, should be given to him as to the spear wound. The friends of Jesus begged Pilate for the body; the Centurion certified that he was dead; the body was taken down from the cross, conveyed away, and what then? Is there not a possibility that Christ had swooned or gone into one of those

death like trances that so closely resembles death as to deceive the eye of the most experienced. The Centurion may have been misled. Christ's legs were not broken; everything points to the possibility that he recovered; and so the dream of Calvary by the religious world, the salvation by the death of Christ on the cross, fades away and becomes a phantom of the past.

VERIFICATIONS OF SPIRIT MESSAGES.

On the published communications, the following have been verified, viz : S. Weeding, Hotham; T. and M. Garth, Tasmania; W. Howard, Wodonga; J. A. H. Thurlow, Hotham; and A. Clay, Doncaster. In addition to these, three addressed to friends at Sandhurst, one at Castlemaine, and one at Sydney, have been acknowledged correct by the friends of the communicating spirits, these forming but a small portion of the communications received from various grades of spirits, and addressed to individuals in all classes of society.

WILLIAM DENTON, Professor of Geology, is a passenger by the incoming San Francisco mail, and may be expected to reach Melbourne early next week. Professor Denton is an Englishman by birth, but has spent most of his life in America, where, next to Ingersoll, he is probably the most popular lecturer. The *Alta California* of April 14th last, in reporting his opening lecture in San Francisco, says he far surpassed Procter, both as a speaker and in the interest of his matter. It is Prof. Denton's intention to commence his campaign in Melbourne with a series of Illustrated Scientific lectures, due notice of which will be given by advertisement. He is accompanied by his son, S. W. Denton.

THE FUTURE LIFE—WHAT SCIENCE HAS DISCOVERED—THE UNKNOWN WORLD. The following from a Scientific Journal is Significant. Years ago, in the days of Bishop Butler, very much stress was laid upon the analogies in nature illustrating and supporting the idea of a future life, and the treatises then written were models of intellectual power and patient research. A great impression was produced, not only upon uneducated but educated minds. Since that period science has progressed with giant strides, and at every step so largely added to the list of striking analogies or incidental proofs that the illustrations of early date seem few in number and dwarfed in proportion and force. The idea of an unseen immaterial existence involves also the idea of unseen activities and correspondences in the rayless realm. The most stolid of such cannot fail to be impressed with the beautiful analogies which recent scientific discovery affords. Do we not every day converse with unseen friends a long distance away? Do we not recognize their familiar voices in homes separated from us by rivers, woods and mountains? These voices come out of the darkness, guided by a frail wire which science provides as a pathway. Even the curtain of night is drawn about us, the voices are heard, and we have not the shadow of a doubt of their integrity and identity. And further, have we not analogies of sight which attestate us by their significance? Is it not true that when abroad we are open to the view of unseen observers long distances from us, and our every act and movement known? The excellence of optical instruments is such that we have seen the motion of lips of persons in conversation while sitting on a house balcony three miles distant, the observed, of course, wholly unconscious of being seen by any one. If our friends in this life, dead to us (hidden as they are by the shroud of space), can be seen, and we can hear their voices, their shouts of laughter, the words of the hymns they sing, the cries of the little ones in the mother's arms, is it very absurd to anticipate a time when those dead to us by the dissolution of the body may, by some unknown telephony, send to us voices from a realm close at hand, but hidden from mortal vision? We have no proofs to offer that this realm of the departed, this home of the soul, is close at hand, but it is certainly more reasonable to adopt this hypothesis than the popular one of a material world or place, somewhere afar off in the depths of space. One view seems possible, the other absurd.—*Boston Journal of Chemistry.*

THE PROGRESSIVE LYCEUMS.

An amalgamated session of the Melbourne and Richmond Progressive Lyceums was held in the Horticultural Hall, on the afternoon of Sunday last, and was very largely attended, about 500 persons being present, nearly one half of whom took part in the exercises. After the usual readings and responses, several recitations and songs were very creditably given by young members of both Lyceums, and the conductors, Messrs. Joske and Devine, having given short congratulatory addresses, the Lyceum was called to order for the Calisthenic exercises, which, in the absence of the vice-conductor, were led by Mr. Terry, and energetically followed by the Lyceums. After an interval for lessons, the Lyceum formed in marching order, but the crowded state of the hall prevented the execution of any complicated manoeuvres. The success of this first joint session will doubtless lead to similar re-unions in the future, which are calculated, not only to strengthen the bonds of unity between the two institutions, but to bring the movement into greater public prominence.

SPIRIT PHOTOGRAPHS.

A NEW ZEALAND correspondent (M. W. Coker, of Wangau) sends us three Spirit Photographs, taken by an amateur photographer, Mr. Parkes, of London. In two instances Mr. Coker is the sitter, and in both these the spirit forms appearing on the plate were recognised by him one being a relative, the other, a friend who had passed on. The other and larger photograph, where Mr. Parkes is the sitter, has four spirit forms on it. They may be seen at our office.

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