

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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We have always looked upon the present Anglican Bishop of Melbourne as a liberal man, holding broader views and exhibiting more charitable feelings towards those who differed from him in religious opinions than the majority of his brethren of the English Church. We have, moreover, from time to time spoken appreciatively of his public utterances and commended his liberality in the interpretation of church doctrines. Consequently we read with feelings of surprise and regret his Lordship's unkind and unjust animadversions upon this paper, which appeared in the report of his address at St. Luke's, Emerald Hill, published in the daily papers of August 16th. Speaking of the severe trials with regard to doctrine that the readers of magazines and newspapers which dealt in theology would have to pass through Dr. Moorhouse is reported to have said—"For instance, *The Harbinger of Light* and freethought publications, with their ignorance and scurrility, were read by some one, and whoever read them must have before his mind a vast number of ignorant suggestions to consider." The natural inference which would be drawn from the above quotation by persons who are not in the habit of seeing this journal would be that it was coarse and vulgar in its tone and ignorant of the bases of the subjects it treated upon. With our regular readers it is not necessary for us to defend ourselves; they will know that the Bishop has libelled us. We have many indignant protests to this effect and print one as a specimen. (We also observed a letter of the same tenor from an impartial reader in the *Age* of the 22nd ult.); but we labor under this disadvantage that our paper does not reach the eye of five per cent of those who will read his lordship's remarks and hence he does us a grievous wrong in prejudicing the public mind against us. We have given Dr. Moorhouse credit for honestly presenting truth as he knows it to the world, and we claim with equal honesty

and earnestness to have done the same. In our editorial matter we have invariably respected the feelings of those who conscientiously differed from us and not unnaturally look for the same consideration from those who are esteemed true christians. We can hardly think that his lordship has founded his opinion upon a careful perusal of a series of this journal and would respectfully ask him (if his remarks were not based upon prejudice) upon what particular articles they are founded.

"Ignorance" we may plead guilty to; all partake of this in degree, and even our censor with all his erudition is ignorant on some subjects that simpler men are wise in. With the light that God has given us we have presented ideas to the world which to us appeared seemly, and calculated to enlarge the intellectual and spiritual perceptions of those readers of this journal who had not got beyond us in these directions, and we can conscientiously say that whatever the effect, the effort has been well meant, and as we have reason to know not unproductive of results. Among our many subscribers are a number of professional men and University graduates, some of whom (probably impressed more with the spirit than the letter of the paper) have written us commendatory letters expressing their appreciation of its contents: still are we conscious of our ignorance, for the more we learn the better are we able to appreciate the littleness of what we know in comparison to what we are as yet ignorant of, and were we ten times wiser our wisdom would still be inadequate to the accomplishment of the end to which our feeble efforts are now directed, viz., the emancipation of our fellows from soul-binding dogmas, and the development of higher and grander conceptions of the character and attributes of the Deity.

To the second count of the Bishop's indictment we cannot plead even measurably guilty. Although considerable latitude is allowed to our correspondents, and they may occasionally express themselves in somewhat harsher language than is pleasing to a sensitive mind, it is rarely they exceed legitimate criticism. The term "Scurrility" implies an abusive insolent or insulting tone which we have never consciously adopted, and until Dr. Moorhouse has made good his assertion by pointing out certain articles which may legitimately be classed as such we shall consider that he has grossly libelled us and

insulted numbers of respectable citizens who subscribe to our paper. Justice and christian principle demand that he should either substantiate his charge or withdraw his offensive remarks, and we appeal to his honor to take one of these courses.

FAMILIAR LETTERS ON SPIRITUALISM.

"All things are possible to the man who is alive to the resources of his being, and who will make use of the ability which he possesses to attain the end contemplated."

RESPECTED FRIEND,—Spiritualism, as a system to aid man's development, goes upon the assumption that the growth of the spirit is progressive; it accepts man as he is, and proposes to raise him step by step in accordance with his capacity for growth when the right means are used to secure this end. Spiritualism affirms as one of the great principles of universal nature that, while disorder is to be checked, a state of order is to be attained in obedience to those rules of life which are apprehended by the intelligence and common sense of man. Spiritualism sees in the government of the universe a full provision to meet all man's necessities, and recognises no obstacle to progress except the unwillingness of man to use the means of improvement; and even this unwillingness is to be met by counteracting influences. In addition to this, Spiritualism offers advice, and makes the way apparent by which the growth and elevation of man is to be secured. The only conditions which it imposes are those which have a reference to man's own sense of justice, both in relation to his own character and conduct and that of his fellow man, and might well be summed up in the words of the New Testament: "Thou shalt love thy neighbour as thyself." For on an absolute regard for the authority of the Infinite Supreme concerning the value and possibilities of your own existence and that of mankind at large, hangs the true law of life; and it is this which Spiritualism insists on as the condition of safety and happiness both here and hereafter. There are no restrictions and no limitations of a personal character. Spiritualism asserts the right of all men, without exception, to a place in the arena of human progress: "Fight the good fight of the faith; lay hold on the life eternal," is the watchword of every living soul, past, present, and to come, and although by devious ways, yet by a certain path, growth from an elemental to a more perfect condition of conscious life and happiness is declared to be the law of God and the privilege of man. There is this difference between Spiritualism and modern Christian theology; the former asserts man's ability and right to judge for himself, while the latter commands self-abnegation and submission to unreasonable dogmas; and, while the New Church system forbids the profitable intercourse with the dwellers in the Beyond, Spiritualism opens the way thereto, provides safeguards in its use, and affords the most conclusive evidence of the blessedness and value of such a mode of instruction.

You will no doubt be desirous to ask me by what means this is to be accomplished, and a very proper question too.

I have endeavoured to show you what Spiritualism is; what it proposes to accomplish on man's behalf; and I will now proceed to point out the method, or methods, by which this end is to be gained. The Bible and Faith are the great means by which Christianity proposes to help man. Spiritualism lays before you a larger bible, and ask you to read it in the exercise of your common sense and that reason which is capable of discriminating between the true and the false; to try the spirits, and to accept those teachings which minister to progress, and to reject all such as debase or impede the mind in its daily progress. It is thus you are to seek His kingdom and His righteousness in whom all men live and move and have their being.

By what means does Spiritualism propose to secure the well-being of mankind at large?

I have pointed out what Spiritualism is. I have also endeavoured to show you what it proposes to do for man.

Now I must spend some time in showing you the *methods* by which its objects are being wrought out. In carrying out this intention I would refer you to a remark which I made in my third letter, viz., that Spiritualism may be said to include two branches of manifestations—the phenomenal and the intellectual, or objective and subjective phases. I will ask your attention, therefore, first of all, to that which in Spiritualism may be said to be phenomenal or objective in its characteristics. The very first indications of Modern Spiritualism were of this character; the attention of the external senses was attracted by strange noises, which were considered to be quite outside the ordinary procedure of daily life; inasmuch as while the phenomenon was undoubted, the cause could not be traced, and for some time conjecture alone could account for disturbances which arose in such a strange and hitherto unheard of manner.

The history of Modern Spiritualism, and indeed all the facts and circumstances connected with it, have been so admirably given in Epes Sargent's work, "Planchette," &c., that I cannot do better than refer you to it in particular, and to commend this book of his to your careful study. However, when I come to set forth the phenomenal characteristics of Spiritualism, and indeed its particular features generally, I shall confine myself to experiences peculiar to myself, and only incidentally refer to works on the subject by many writers, deeming those evidences the most conclusive which have passed under my own special notice and best suited for my purpose in this series of letters. I will, however, take the opportunity at a later period to present to you the titles and characteristics of several valuable works dealing with these matters, so that you may have an opportunity to look further into the subject. In the meantime I will proceed.

In calling your attention to phenomenal Spiritualism I would say that, not only does this include those noises to which I have referred, the convulsions which so startled men's minds, but also appearances and operations, which were so palpable to the external senses. These, then, may be said generally to include rappings, movements, both of light and heavy bodies, visible forms, voices, levitations, writing, and impressions on, and things done to, natural objects by invisible agents. On examination it will be found that these were all operations designed not merely to excite man's curiosity, but to lead him to the direct results which these phenomena were intended to convey. Ridiculous and even contemptible when connected with the spirit-world as these were said to be, and by some persons are still so considered, they have been found to be the only means at command which are available in an elemental stage of this great modern dispensation to awaken man's attention and to direct his enquiry. It was necessary, first of all, that the external senses should be attracted, instructed, and satisfied as to the great highway to the intellect and heart of man, and thus to the opening and building up of his spiritual nature.

But before I attempt more particularly to define these objective manifestations, I would like to remove any impression from your mind relative to the supposed triviality or indecorous nature of these methods of awakening the interest of man in spiritual things. I am anxious to do this because I know that on this ground alone very much of the prejudice against Modern Spiritualism rests. The triviality is supposed to consist in the simplicity of the manifestations—the rappings, table-turnings, and other whimsical acts of a similar character. As if departed spirits would condescend to do such things! This notion arises from the supposition that after people have left this world they have become either so sublimated or so heavenly minded, that anything short of psalm-singing, praying, and harp-playing would be a degradation; or, on the other hand, are so fast bound in chains, and under the vigilant guardianship of his satanic majesty and his angels, that they have no heart to joke, as it is called, even if they had the chance. Spiritualism seeks to remove these unnatural conclusions, and to reveal the fact that the same nature which man possessed in the earth-life, he carries with him to the world beyond; and that it is exceedingly natural while the desire to attract the attention of the friends

left in the world remains with them, that they should use means which are equally natural. In this life, when one person visits another, it is not thought a trivial act to either knock at the door or to ring a bell, or by some other equally suitable means, to awaken attention to the fact of their presence. I think it must appear, on serious consideration, that the means used by departed spirits to awaken the attention of their earthly brethren with all its simplicity, has proved eminently adapted to secure the end in view. Interest in many a family has been first created in the departed by the rappings and table-turnings by which more elaborate manifestations have been preceded; and from such trivial beginnings, thousands of educated persons who at first objected on this very ground, have been led to the higher and more important phases; and while I would urge on your attention an earnest consideration of the whole question of Spiritualism, I would beg of you not to be cheated out of the full realisation by a preliminary mistake such as that the elemental means to assist you are either trivial or contemptible.

I must now conclude this letter, trusting in my next to enter upon full particulars of the phenomenal manifestations; in the meantime believe me your well-wisher,

H. J. B.

Melbourne, September, 1881.

To Correspondents.

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

HOMES FOR THE POOR, THE HALT, AND THE BLIND.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

Sir,—In my last letter I called attention to the necessity which exists for the great body of Spiritualists to organise and place themselves and their noble cause in a position of strength and influence, so that they might become a power in the land for good, and command support by virtue of their influence and the evidences of the truth of Spiritualism which they were able to produce in the face of all.

In this letter I desire to draw your own as well as your readers' attention to a subject intimately associated with the other; in fact, one of the results which might naturally be expected to spring from the other, as the outcome of it. I refer to our system of dealing with the poor and the unfortunate in our land. In my opinion it is a false system, and likely to lead to the establishment amongst us of a pauper class of people similar to that which is preying upon the vitals of society in Europe, and which, say as they will, is a disgrace to them. In place of our large overgrown asylums for the poor and the unfortunate, I propose that Agricultural Reserves should be proclaimed, say of 10,000 or 20,000 acres each, in different parts of the colony; that on these should be erected cottages (say almshouses for the sake of being better understood), and that the aged, the indigent, and decrepit should be drafted off to them, and so managed that they would be self-supporting after a time. By such a system our cities and towns would be relieved of their surplus population, and our poor cared for as they ought to be, and in a manner which would not rob them of their self-respect, nor tend to pauperise the country, as is fast being done by the present unnatural method. I, in the meantime, throw out the idea with a view of calling attention to it, and trust to have more to say in support of it anon. Meantime, I ask all friends of the poor and the helpless to think the matter over. It is cruel to compel, as in the present system, the honest poor to herd with the vile and the depraved, and something ought to be done to alter such a state of things. I commend the subject in all its bearings to the kind consideration of every philanthropic mind in the community.

Sandhurst, 10th July, 1881.

PIONEER.

INFORMATION SOUGHT.

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

SIR,—The hope of receiving replies from some of your readers is my apology for trespassing upon your space with the following questions. The information may perhaps be of use to others also:—

1. When spirits are imparting a message by impression, is it usual for the medium to experience a slight vibration or nodding motion of the head?
2. Does a cold feeling down the spine indicate that the medium is being magnetised, or does it merely result from contact with a spirit? If the latter, is it any indication of the spirit's character?
3. Do subjective views presented by spirits usually appear in miniature?
4. Do impressional mediums during impression suffer like other mediums from a loss of magnetism?
5. What is the nature of the difficulty which some spirits experience in giving their names?
6. Are persons whose doubles are occasionally seen conscious of the double being visible to another?

Yours, &c.,

INQUIRER.

A SPIRITUAL BIRTHDAY.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—What a glorious time that will be when all arrive at the truth we now enjoy of knowing there is no death, but that death is only a removal to higher spheres of usefulness, from which our friends may return under certain conditions, and pay us visits of heavenly love, brightening our paths through life with the sunshine of truth and knowledge. The celebration of birthdays into this life are of common occurrence, and are made seasons of festivity; but the second birth, the birthday into the higher life, is usually one of gloom and sorrow. It was one of these birthdays, the translation to spheres of gladness, that we, the members of our circle and some friends, met to celebrate the other evening. It was an enjoyable meeting. All seemed impressed with the presence of those departed, by some mourned as dead, but who we knew were with us, entering into the proceedings of the evening with every sense of pleasure. The spirits whose transition we had met to celebrate were the wife and mother of a medium in the circle, both of whom passed away the same day some years ago in England, before the medium became a Spiritualist. Both wife and mother very soon manifested their presence, and a little child of the medium who is also in spirit-land, was seen sitting on the knee of a gentleman present. Was not this a happy family gathering? and what joy it would bring to the hearts of some who now say they will never behold their loved ones again.

Later in the evening, the spirit-wife controlled the medium, and gave us a poem, in which she simply but graphically described her death-bed scene, and then the present one. It was her first effort, and therefore simple, but it sounded very pretty as it fell from the lips of the medium. I will not burden you with the whole of it, but will just give you a few of the last verses.

Years have passed, the scene has changed;

In a far and distant land,
Sitting, holding sweet communion:
With a loving spirit band.

Is the one who was the husband
At that painful death-bed scene?
Once again they are united,
Who so long have parted been.

And this the anniversary
Of that sorrowing death-bed scene,
Instead of grief and sorrow,
A scene of joy has been.

For death is but a birthday
To the beautiful summer land,
Where we wait to bid you welcome
With our loving spirit band.

the rooms of Hessay Helfman. But whence the bombs were brought and how many persons were charged with the duty of throwing them I don't choose to say. I drew the map in order to show the station appointed for each of my comrades, and it was I to whom the bomb throwers had to look for directions on the place of action. I made signs with my handkerchief, and they moved and acted according to our agreement. I had no bomb myself, for we had not enough of them for all of us. I stood on the other side of the Catharine Canal and observed the effect of both explosions. That is all I want to say of the practical part which I took in the revolutionary movement.

As to the motives that induced me to join the revolutionary party, I can say this: The principal task of our party is to awaken in the people a consciousness that they have the right and power to govern themselves. To solve this problem our party hoped to gradually raise the intellectual and moral level of the people, to improve their economical condition, and so to develop this consciousness of their civil rights; and therefore the members of the party settled among the peasantry in different capacities and carried on a peaceful social propaganda. But the Government by a series of repressive measures, made our peaceful work impossible. Then our party, after a long hesitation, was forced to undertake a political struggle against the Government, as the chief obstacle in our way. Once on the political arena, we could not help adopting the terrorist policy. Our relentless persecution of the late Czar was, on one side, an answer to his relentless persecution of our party, and on the other it was the result of our conviction that he would never change his ruinous internal policy. I admit that I am a member of the party of *Narodnaia Volia* (the will of the People), and am an agent of the Executive Committee. The party of *Narodnaia Volia* is far from having a desire to impose on the public and on the people at large any institutions whatever, or any form of government; it has only a deep conviction that by and by the people and society will adopt its social ideas and will realise them. I consider it my duty to say a few words for some of my comrades. Hessay Helfman, being in charge of the conspirators' rooms, was connected with the party of *Narodnaia Volia*, but she had no knowledge of or part in the terrorist acts. Mikhailoff, too, had no part in these acts, took no share in the preparations for the event of March 13, and was not among those who were charged with the duty of throwing the bombs; in short he had no part whatever in the event of March 13.

Many, very many accusations have been heaped upon us by the Prosecutor. As regards the practical part of the accusations, I will not say a word; I have admitted all of them. But I do most solemnly protest against his accusing me and my comrades of immorality, cruelty, and contempt of public opinion. I am sure that those who know our life and the conditions under which we have had to act will not throw a stone at us—will not accuse us of immorality or of cruelty. And now for my single and last request: I do not ask mercy, but I demand that in dealing with me no favor shall be shown because of my sex.

Now we may ask, what was the true character of the Czar, whose terrible oppression and cruelty made his death necessary? It would require many columns to give the readers any adequate idea of the pervading tyranny, corruption and cruelty in Russia, which have driven a loyal and sovereign-loving people to desperation. A good ruler would have been adored by the Russian people, but Alexander was a stern inflexible tyrant.

On the 26th of December, 1879, I had a Psychometric description of the Czar Alexander by Mrs. Decker, which I here present. The reader will observe that she predicts not only his death, but that of D'Israeli sixteen months in advance of the events. The two years of her prophecy have not yet expired.

MRS. DECKER'S PSYCHOMETRIC DESCRIPTION OF THE CZAR OF RUSSIA.

"I get a living influence. I feel a person endowed with a good share of common sense, and great ability in directing. He knows how to direct a body of men—that's his forte. There is a flush of business about him.

He is not altogether popular. He is in a position of directing by authority, and he is under direction by others. He is engaged in publishing something—something like journalism. (This refers to the Imperial messages and orders.)

He is easily read by those who are near him. He lives in style; but the external of the building is not so stylish as its interior.

(Why is he unpopular?) He is so self-willed and extreme. It is not a character that I would admire. He has an intense love of self—is very opinionated. He is gifted, has learning, and has looked into deep subjects. Does he not have woman under his control? I see them—but he is not popular with woman, except so far as they desire to get benefits from him. He is obeyed from fear of his power.

(Is he interested in the public welfare?) Yes, if he could have his own way. He does not adopt other people's views.

(Has his unpopularity ever brought on trouble?) Yes, he has been in danger of personal violence from his enemies. He is careless as to wounding others—not at all sympathetic.

(What does he think of Democratic institutions?) He is rather favorable to them. That is one of his extremes. (This explains Alexander's action in freeing the serfs.) He likes to see industry going on, and is industrious himself, but he likes to have his own system in everything. He is bull-headed in many respects. He cares more for the country's prosperity than for the comfort of the people. (His whole reign illustrates that.) He likes to take the reins over everything, and supervise it.

(What is the climate of his country?) Generally temperate, but in certain winter months, very cold.

(What are his sentiments as to war?) He would go to war rather than give in. He makes no concessions of territory, or anything—he is a great stickler for his rights, and would not mind the loss of life.

(This was Alexander of Russia; is he inclined to war?) He is getting tired of national contests, and would like peace, but feels that war is inevitable, though he does not wish it. He would like to settle international difficulties, but he anticipates war as inevitable, especially with Germany, and among his counselors talked that way.

(Although the course of events dissipates the war cloud between Russia and Germany, their national jealousy is intense, and I feel quite sure Mrs. Decker interpreted the sentiments of Alexander in 1879.)

(What does he think of India?) He regards the British as usurpers, and would like to disturb them. He has been trying to do it. (Of this the British found evidence in Afghanistan.) He expects the co-operation of France and Italy. He is revolving war in his mind. It seems possible it may be averted, but he expects it. He is a man that goes to extremes. He will certainly be killed—assassinated.

(Mrs. D. then stated the consequences if a war should occur. It would be unfortunate for Germany, and for England, but as peace was preserved, I omit this.)

Many of the great men of Europe will be lost in the next two years—notably D'Israeli and Garibaldi—and Spain will also send her quota of prominent men to the spirit world."

A month subsequent to this, I had a Psychometric description of King William of Germany, by a good Psychometer who stated that he had apprehensions of internal dissensions and war with Russia, though he did not apprehend it so strongly as Alexander, and was apprehensive of the hostility of Italy which might form an alliance with France and Russia. Bismarck was described at the same time, as looking with some apprehension to the hostility of neighbouring states, but relying on his diplomatic ability to control the situation.

I am well assured that Psychometry would be a powerful aid in the comprehension of international relations, in the guidance of diplomacy, and in elucidating the problems of statesmanship, as well as the mysteries of human character and motives.

JAMES RODES BUCHANAN.

DEATH OF BARON DU POTET.

A GREAT MAN, a man of great courage and intuitional powers, has died in Paris on the 1st July, 1881, or rather, let us say, has ceased to live in a lower sphere of spiritual existence in order to be raised to a higher one and to enjoy the pleasures of a higher order of activity which were denied him on earth. The *Chaine Magique* of the 15th July, a. c., announces to its readers the departure to a higher life of M. Baron du Potet, and being brothers in spirit, we deem it incumbent on us to give a brief outline of the great man's life to our readers at the Antipodes, where both his fame and appreciation of the work of his life has long ago been spread in a small circle of devout students of Mesmerism. I, for one, if any allusion to myself may be pardoned in this place and on this occasion, was acquainted with the works of the illustrious author of "*La Magie Dévoilée*," for the last twelve years, and I consider myself highly honoured in being able to say that I was permitted to become one of the hundred subscribers to the above work on magic, than which there is no more profound work extant on the subject of Occult Science and Theosophy; a work, moreover, of which I do not think there is a second copy in Australia, including the Public Library in Melbourne. But to my task.

The chief of the modern school of Magnetism, or Mesmerism, the great adept of Mesmer, M. Denis Jules, Baron du Potet of Sennevoy, physician and *littérateur*, honorary president of several learned societies, has died, on Friday, the 1st of July, at three o'clock in the morning, from a catarrh of the bladder, at his own residence, *Rue du Dragon*, Paris. He had been laid up for two months with his complaint, and died in his 86th year, living 16 years beyond the allotted three score and ten of the ancient authority.

Born at La Chapelle, in the commune of Sennevoy (Yonne), M. du Potet had, when yet very young, adopted the theories of Mesmer. For the particulars of his early struggles in this direction, I must refer the curious reader to the highly interesting biography which forms the introduction to his *chef d'œuvre* on the revelations of Magic above referred to.

In harmony with Deleuze and the Marquis de Puységur he devoted his life, as they did, to demonstrate the efficacy of Magnetism for the healing of the various diseases to which the human species are subject; and he made great exertions to introduce the subject to the notice of the world in general and of the medical science in particular, as one of the most important agents of an enlightened therapeutics. With this intention he made a series of public experiments at the *Hôtel-Dieu*, in Paris, which, in 1826, induced the Academy of Medicine to appoint a Commission of Inquiry, whose observations he compiled, and whose report he published in a special pamphlet.

He was the author of several important publications* connected with Mesmerism and the Occult Sciences, notably of the journal *Le Propagateur*, and of the *Journal du Magnétisme*; of the *Essai sur l'enseignement Philosophique du Magnétisme*; of *Magnétisme Opposé à la Médecine*; of *Expériences Faites à l'Hôtel-Dieu*; of *Traité complet du Magnétisme*; of *Thérapeutique Magnétique*; of *Manuel de l'étudiant Magnétiseur*; of *La Magie Dévoilée*; which latter work forms, in a manner, as has been already mentioned, the crown of his labours, and a very incomplete *résumé* of his work and life.

The funeral of Baron du Potet took place on Sunday, the 3rd of July, at noon precisely, in the church *Saint Germain des Prés*, his parish. The remains of his body were interred in the cemetery of Montmartre. Passing over the details of the church service and funeral ceremonies, which to Australian readers are of little or no interest, I may mention that a number of highly enthusiastic addresses were delivered at his grave by some of the most distinguished friends and pupils of the deceased, amongst whom appear the names of M. A. S. Morin, Aphonse Cahagnet, and M. Leymarie, the editor of *La Revue Spirite*, who represented the Theosophical Society of Bombay.

Those acquainted with the vast literature and the scientific facts of Modern Spiritualism know that they owe an immense debt of gratitude to M. du Potet; for they know that his labours in the department of what is called Animal Magnetism form, in a manner, the first step in the sublime staircase which leads up to the grand temple of Spiritualism.

After Mesmer, M. du Potet was the most eminent pioneer in this arduous preliminary work; and it may be said with equal justice of Mesmer and du Potet what is historically ascertained about Columbus, that, as without the magnet, i.e. needle, there could have been no discovery of America, so without the magnet's needle of animal magnetism in the hands of such men as Mesmer, Deleuze, Puységur, and du Potet in particular, there would have been no discovery of that happy land of Spiritualism to which Magnetism leads by easy steps of gradation, without which steps the subject would have remained incomprehensible to the less intuitive and penetrative minds of this or any other age. Thus it will be seen that we Spiritualists all over the world are heavily indebted to the valuable labours of the illustrious deceased, M. Baron du Potet; and I have no doubt that all sincere Spiritualists will join me in the valedictory words of the Roman to the dead—the living dead—

"*Sit illi terra levis!*"

C. W. ROHNER, M.D.

Benalla, Sept. 12th, 1881.

JOTTINGS ON PASSING EVENTS.

"It never rains but it pours." Dr. Talmage seldom speaks but he raves. His lunacy, however, is generally of a harmless character and, what is still better, it is often amusing. The Revised Version of the New Testament has incurred Mr. Talmage's displeasure. According to the *New York Tribune*, he began the attack by stopping abruptly in the Lord's Prayer, after the petition "deliver us from the evil one," and observing, "I shall have to stop there, for the new version has struck out the doxology." When he took up the Bible for the morning lesson he said—"I will read from the fifth chapter of St. John." Then he turned over the leaves and stopped as if disappointed, and continued—"No, the revision has done away with that." Then he turned to another chapter, but stopped again, saying—"No that has perished too." He did the same with a third selection, and finally said,—"We shall have to take to the Old Testament. The Old Testament Company has not reported, and will not for two years." In the course of his sermon he said, referring to the revisers, "These discoverers of 10,000 mistakes, and the 130,000 different readings, have actually got hold of the music of the angels over Bethlehem. If those angels had known that they were within hearing of the New Testament Company, they would not have sung so loud. Instead of the old translation which says, 'On earth peace, good will toward men,' we must read, 'On earth peace among men in whom He is well pleased.' The rhythm gone, the wide sweep of meaning gone, the Christmas carol choked till it is black in the face." "Hands off the Word of God; remember the fate of Uzziah," shouted Dr. Talmage. He added that if this revision were received, there would soon be a Baptist revision, a Methodist revision, and so on, "until possibly," he said, "I shall issue a revision."

I HAVE BEEN sorely puzzled by Dr. Rohner's article on "The Devil in the Lord's Prayer." Puzzled—not at the severe language used with regard to a body of men consisting of some of the ablest scholars that each Christian denomination, almost, could produce (for doctors, we know, are often severe in their treatment); but puzzled at a most extraordinary bit of criticism in which Dr. Rohner indulges. He says that in the new translation the last two sentences of the Lord's Prayer are run into one sentence as follows: "And lead us not into the temptation of the evil one." Now, I do hope the learned doctor will enlighten me. I have searched the new revision most carefully, but can find no such alteration as he denounces. In my copy of the new translation—it is true, mine is only a shilling edition,

and perhaps Dr. Rohner used a guinea one—the last two sentences of the Prayer run thus:—“And bring us not into temptation, but deliver us from the evil one.” Is there in this any “tampering with the sacred text”?—any “self-conscious falsification” of both words and meaning?”

As the extract from Talmage given above shows, America sometimes supplies us with amusing theological items. “Shaker Sermons,” by Bishop H. L. Eads, is among the best of these. His “nigger stories” are often capital, e.g., “Sah, you need not tell dis niggah dar is no debbil, how does day make de picters so zackly like him?”—an argument we commend to Dr. Rohner.

It will be gratifying to Mr. H. J. Browne to learn that his book on Rational Christianity has excited so much attention in Toronto that four *judei defensores* have publicly attacked it, and that one gentleman, zealously maintaining the positions assumed by Mr. Browne, has issued gratuitously some 20,000 leaflets containing extracts from the work.

Dr. G. Lewis, whose scientific attainments, and long experience in Germany and among the Hindus should constitute him an expert, does not appear to cherish a very exalted opinion of Joseph Cook's performances. Referring to them, Dr. Lewis, in a preface to Prof. Fiske's trenchant criticism of Cook, says: “I find a great deal of foliage, but little root, much superficiality, little insight into or apprehension of principles; and a most pretentious massing together of often inconsequential propositions.”

THE Melbourne Presbytery have “sat” on Mr. J. C. Stewart, and because he wouldn't retract his statement that the standards appeared to him to teach that millions of the heathen are consigned to endless perdition, that some infants are non-elect, and that the world was created in six literal days, that august body of solemn seigniors have manifested their power and prudence by depriving Mr. Stewart of his official status as a presbyter. The discussion, for the most part, was extremely diverting, by reason of the assumption of omniscience by some speakers, the quibbling and hair-splitting indulged in by others, the falsifications of history and doctrine, the wonderful professions of charity and brotherly love; and the funny antics of these very funny men.

TRANCE LECTURE.

MR. ARTHUR delivered a Trance Lecture, under the auspices of the Melbourne Spiritualistic Society, at the Temperance Hall, on Sunday evening, Sept. 4th, the subject being, “The Valley of Death Illumined.”

The control, in the opening of the discourse, pictured a death scene in the past, and the distress of the surviving loved one at the possibility of the parting being eternal. The question “If a man die shall he live again?” was asked with increasing intensity through all the ages, and the yearning of the human spirit for a future life was a desire begotten of God. The mother parting with her dying child was distressed beyond measure at the uncertainty of ever meeting it again. He (the spirit) came to tell them there was no death, no limited heaven; with proper conditions of mind and surroundings, the mother could feel the presence of her loved child who had passed away. He represented the comforting influence of a realisation of spirit presence, and said if our lives were true on earth there was nothing to fear in death, no cessation of existence, only a step onward to better conditions, the evolution of the inner nature. The speaker exhorted all to good lives here to ensure happy conditions hereafter.

The address was listened to with deep attention, and at its close a few questions were asked and appropriately answered.

Mr. Arthur, we understand, speaks under control at the Temperance Hall, Richmond, every Sunday evening.

THE NATURAL HISTORY OF THE ELOHIM—JEHOVAH—CHRIST—GOD.

“Quanta religio potuit suadere malorum!”

Lucretius.

At a very early hour of my individual subjective and objective dawn of thought, it had become patent to me, and I suppose to many others besides me, that the words in Genesis 1. 24, “And God said, let us make man in our own image,” &c., should read, “And man said to himself, let us make God in our image, after our likeness, and let him have dominion in our name over every creeping thing, including men, women, and children, from the time of their birth to the hour of their death, and even after their death and resurrection in heaven or in hell.” And so man, in the proud enjoyment of his God-creating activity, started to make God in his own image; male and female created he Him—the first specimen of anthropomorphic hermaphroditism. And man proceeded to bless his God, and said unto him, bless us and curse us in accordance with Thy Majesty's love and wisdom; drown us and destroy us according to Thy fatherly pleasure for the merest trifles, such as eating unripe apples, and building astronomical observatories; be fruitful and multiply thyself in brazen serpents, golden calves, and other idolatrous photographs of the face of Thy divine man-made Majesty—photographs taken by the rich light of the magic lantern of a superstitiated sacerdotal imagination. And after having thus multiplied Thy image, rule the earth and Thy creator, man, in the name of Satan and Moloch, neither sparing just Jobs nor innocent women and children. And man, handing himself thus fettered over to the tender mercy of his paternal tyrant, said to Him, “Behold I have made Thee master over myself, my wife, or wives, as the case may be, and my children, and if it pleaseth Thee, Thou mayest even deny Thy willing slaves the use of their god-like reason and intellect. Thou mayest forbid us to take shelter under the tree of knowledge and discrimination of good and evil, for it may become plain to Thee in the course of time that our eating of the fruits of the tree of knowledge might open our eyes, and Thy now abject and adoring subjects might discover under the beneficial influence of the luxurious shade of this Upas tree of knowledge, that there is no difference between God and his maker, and that Satan, after all, was right when, once upon a time, he said to our innocently-naked ancestors, “In the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil.”

Having thus shown how man managed to make God after his own image, and how, in course of time, he duly recognised his likeness in the clear mirror of his enlightened reason, I shall now proceed to inquire where our Elohim-Jehovah-Christ-God was born, where he was brought up, where he passed his manhood, and where he died.

I am not much inclined in this place to quarrel with learned theologians over what they are pleased to term the elohistic and jehovistic theories, but I merely beg to direct the attention of the reader to the fact that Elohim was the God, or the Gods, of the Hebrew race before they came in contact with the Egyptians, and that the word Elohim is a kind of grammatical plural of royal excellence and majesty, which plural, with its plurality of supposed Gods, was finally merged in the Unitarian conception of Hebraeo-Egyptian Monotheism, under the designation of Jehovah. This Jehovah-God was the real God of the Israelites after the Exodus; he was their national God and Lord and deliverer from the bondage of Egypt, as may be seen from Exod. vi. 3, where it says quite plainly—“But by my name Jehovah was I not known to them,” because Moses learned this new mystery of divinity during his apprenticeship of sacerdotal tuition in the theological colleges and seminaries of the Egyptian priests. Thus it will be seen that this Jehovah, the root of whose name goes deep down into the soil of the Hebrew verb “hayah,” to be, was born in the fertile valley of the Nile, was brought up amongst bulls, crocodiles, ibisses, holy onions, and

sacred cats. We have also seen how this Jehovah, in company with Moses, left the playground of his childhood amongst pyramids, obelisks, and frowning sphinxes, how he said good-bye to Thebes and Memphis, how he took his last baptismal dip in the lake Moeris, how he crossed the Red Sea at the head of a strong army of *dii ex-Machina* soldiers, how he became the God-king or King-god of a poor pastoral tribe, and how he dwelt among these chosen paupers in a palace of a temple. Later on we see this Jehovah-God coming in contact with the civilisation of Assyria and Babylonia, where by-and-bye he learned to thunder less and to think more, forgetting almost Mount Sinai on the banks of the river Euphrates, and exchanging his rough Alpine habits and manners for the easy *savoir faire* of a more advanced race of valley-inhabiting people. After a short return to Palestine and a somewhat rough contact there with the elements of Greek culture, we saw this same Jehovah-God fall into the hands of the Romans, under whose reign a divine metamorphosis of Jehovah took place through the medium of the accommodating virtue of a Jewish maiden who happened one day to pass through the crucifying shadow of "Pneuma Illegion," leading eventually to the new birth of a new God, or at least of a renovated and more loving God, under the name of Jesus Christ, who being co-equal and co-eternal with his Father, Jehovah, assumed, after many tortures and death agonies at home, the reins of the Christian hierarchy in Rome under the name of Peter Romanus, displacing eventually and vicariously the Jesus Nazarene altogether in consequence of an insult offered by the tender lamb to the hard Petrine rock during a personal controversy, in which these winged but incautious words escaped across the edge of the teeth of the gentle God of the Galileans—"Get thee behind me, Satan." This Peter-Satanus reigned henceforth in the disguise of the Christ-God for several hundred years, until a man—a Teuton, Luther by name—dealt the forehead of this God, with the mysterious number of the beast inscribed over its brows, a staggering blow, from which the divine animal was just recovering, when a number of powerful warriors of thought, with Kant, Hegel, Rousseau, Voltaire, etc., finished his existence, about three generations ago, past all surgery.

In conclusion we beg to state that after the funeral of this Elohim Jehovah-Christ-God, man came to his senses and left God-making alone, especially the making of personally limited Gods out of infinitely enlarged men; and he betook himself to learning the wholesome lesson of leaving the Undefinable undefined, and adopting instead such a Divine Ideal as is designated in the following beautiful verses of L. Doten:

Gross by birth from his mother earth,
He needed some outward sign;
So the artisan planned, with a cunning hand,
A form of the Great Divine.
And Baal and Allah, and Juggernaut,
And Brahma and Zeus and Pan,
Show how deeply wrought was that one great thought,
In the worshipping soul of man.
Then his Deity came in the morning's flame,
In the song of the sun-lit seas,
In the stars at night, in the noontide light,
In the woods and the murmuring breeze.
To the Great Divine, at the idol shrine,
By each and by every name,
Through the fiery death or the prayerful breath,
The worship was still the same.
Like a grain in the sod grew the thought of God,
As Nature's slow work appears;
From the Zoophyte small to the Lord of all,
Through cycles and terms of years.
But the dark grew bright, and the night grew light,
When the era of truth began,
And the soul was taught, through its primal thought,
Of the life of God in man.

Another personal experience illustrating the subject in hand, and I have done. One fine Italian morning, during a brief stay in Venice, many years ago, I ascended the Campanile di San Marco, with a view of taking a mental bird's eye photograph of the grand panorama of the proud Queen of the Adriatic. Whilst still standing upon the last step of the tower stairs, my eye fell upon a queer-looking Latin inscription on a huge cubic block of granite, which in its weird simplicity ran as follows: *Et Deus Homo*. With the electric rapidity of inspired thought, I involuntarily and semi-consciously inverted the order of these three little words, and said to myself, *Et Homo Deus*, man also is God, if it is true that God also is man. Such a man-god was our lovely and suffering *Ecce Homo* of Nazara, suffering for the sin of ignorance of his race, truly a God among men. Hear also what friend Carlyle has to say on the same subject, in his "Hero as Divinity": "The unspeakable Divine significance, full of splendour, and wonder, and terror, lies in the being of every man and everything;" and thus, if God is man, man also must be God, and my youthful inversion of the motto of the Venetian sculptor is correct—*Et Homo Deus*!

C. W. ROHNER, M.D.

Benalla, Sept. 19th, 1881.

VACCINATION.

THE *Argus* of Sept. 17th, commenting upon Dr. Buchanan's statistics, and assuming the correctness of them, considers there is "sufficient to establish in the minds of all rational beings the claims of Vaccination to general observance." There are, however, statistics and statistics, and those furnished by the opponents of Vaccination give quite a different aspect to the question. Professor Kirk, of Edinburgh (who, as far as we know, is not publicly identified with the anti-vaccination movement,) in his "Papers on Health," wrote as follows in *re* Vaccination.*

"The subject of vaccination has taken a position in this country, especially in England, in which it is becoming daily of greater and greater importance. Men in considerable numbers are becoming prepared to go to prison, and, if it were required, even the scaffold, rather than suffer their children to be inoculated with the cow-pox. These men are not lessening but increasing in numbers, and instead of being among shamefully ignorant classes, as represented, we personally know those of them who are of very superior intelligence. There are several aspects in which the controversy as to vaccination is one of deep interest. For instance, as a money matter it involves a very great sum annually. It is the men who, as a class, receive this money, who all but alone put the argument in favour of the practice before the public mind. The Act by which vaccination is enforced is virtually and indisputably an Act endowing the medical profession very largely, and taxing the nation for the purpose of that endowment. It is impossible to overlook the influence which this has on the consideration as to whether it is really well or ill that our offspring should be universally vaccinated. It is consequently of very great importance that this subject should be examined and discussed by parties who are not interested in it in a monetary point of view. Well, then, we are told that such and such a proportion of the people died of smallpox before Jenner discovered vaccination, and such and such a smaller proportion die of that disease now. But this is equally and even much more forcibly true of other diseases for which no such remedy has been discovered. The time was, for example, when a vast proportion of the people died of the plague; now none die of that malady. The explanation of this is not found in anything but that sanitary improvement by which all such diseases have been so much lessened in virulence. It suits the advocate of medical endowment to overlook such a truth as this; but it cannot for a moment be allowed that it is not an

* Reprint of the above may be had in quantities at office of this paper.

argument of supreme importance in the case. It is beyond dispute that vaccinated persons take the smallpox even as many as six and seven times over, and moreover, that vaccinated persons die of the disease. But it is said that they do not die in such numbers. It is overlooked that persons who are vaccinated belong to a class, or classes, in which the conditions of health are favourable, while those who are not vaccinated belong to classes very differently situated. Look with an unbiassed mind to the circumstances under which children come to our hospitals, whose parents have not cared enough for them to get vaccination performed, and contrast these circumstances with those amid which vaccination is usually attended to, and then say if it is fair reasoning to ascribe the difference of mortality between the classes solely to vaccination. The parents who care enough for their child to have it vaccinated, under the popular belief which so generally prevails, treat that child and themselves also very differently from those who care not sufficiently for themselves or their children to have this and such things performed. It is interested parties only who overlook these arguments, or persons who are influenced by such as are thus interested. But there are positive considerations of far greater force than these negative ones. It is beyond all dispute that vaccination means death to many a child. Cautious medical men continually act on this understanding, and refuse in certain cases to vaccinate. It is also beyond dispute that vaccination to a still greater number of children means the loss of health for life, and in others for many years. It is not in the interest of medical men to report such cases, even if they know them. If they were truthfully reported, and made as much of as favourable cases are, it would surprise no one that men are willing even to die rather than let their children be touched by vaccine matter. We have said this much only to put the matter as it stands before our readers' minds. The truth regarding it will come out if all the parliaments in the universe set themselves to stifle it. It is of greatest importance in papers of the practical nature which we wish to cultivate, to try to show how parents may best act when actually compelled to have vaccination inflicted upon their infants. This is the matter of most urgent present importance. The principle upon which vaccination proceeds is that of exhausting the capacity for such diseased action as smallpox fever feeds on, by creating a milder form of such disease. It is therefore deliberately intended to make the child ill in vaccinating him. He is in more or less good health when the doctor comes with his vaccine virus, and that is introduced into his nervous system for the express purpose of making him so unwell that that nervous system shall have one of its vital elements exhausted, or as nearly so as may be. This exhaustion can occur only as the result of more or less of fever, and hence a fever is created in the tender frame. The little arm inflames and swells, and the cow-pox comes out upon it only as the result of considerable fever in the little one. Now the question is, how you should act so as to modify this said fever and save the child should his constitution be such that it will stand very little feverish action. You will do your best to have the skin in good working order before the infliction takes place. Freshen the skin with a smart rub, having the hand wet with vinegar. Follow this with a gentle rubbing all over with good almond or olive oil. When the fever has begun, make the best use you can of the acid, so as to neutralise the poison, but do not use the oil; that increases the fever. Take care only not to cool too much, as the feverish action will keep up the heat sufficiently. Should smallpox prevail in your neighborhood, instead of vaccinating, clean effectually all skins in the house, and be at perfect ease as to the malady. We are taking it for granted that you do not drink dirty water, nor breathe more bad air than you can help; also that you do not wear very dirty clothing next the skin, by keeping the same flannel and linen too long on at once. You do not feel very indifferent as to being cleanly. Pressing somewhat on these and such things, you will be vastly safer than the sort so often vaccinated but who are so indifferent.

DENTON'S NEW BOOK.

I AM more than pleased with Mr. Denton's volume—"Is Darwin Right?" There was pressing need of this book, and meriting it, it will have an extensive sale. I pray of both Spiritualists and Materialists to purchase and diligently peruse it. The author is an evolutionist; so am I, and yet I have been and still am a strenuous opposer of many of Darwin's hypotheses. No clear-headed thinker ever confounds or uses interchangeably the dissimilar terms, Darwinism and evolution.

Mr. Denton in this volume criticises with an unsparring hand Mr. Darwin's theories of the "Creator's originally breathing life into one or a few forms;" upbraids him for ignoring the "spiritual side of the universe;" for making altogether too much of "natural selection;" and for several other positions. On the other hand, he holds many opinions in common with Mr. Darwin, and so do a majority of clergymen.

On pages 24-26, he refers to and briefly discusses the theory of "spontaneous generation"—accepting it. In this we widely differ. The dogma savours too much of a special creation. My sympathies are far more in harmony with the convictions of W. E. Coleman, Virchow, Huxley, and Tyndall, as against "spontaneous generation," than with the views of friend Denton.

There is no taint of chance, agnosticism, or atheism in this volume. The able author writes squarely of an "infinite, unseen, intelligent Spirit as the life of our life, the spirit of our spirits," exclaiming—"Nearer to thee will be our prayer as the ages of the future bear on us." If space permitted I should like to quote paragraphs and pages from this refreshing book. I venture only upon the following—"It is evident that there must have been something infinitely more potent at work than Darwinians have yet presented, to bring into existence man, the spirit." You are right, friend Denton!

J. M. PEEBLES.

MESSAGE DEPARTMENT.

[THE following Messages are given through the organization 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, SIR,—I have been informed by friends that I am at liberty to speak to you. It is, I should guess, about two years since I left my old habitation. I am proud to say that I was one of the early pioneers of this great continent. I lived to a good ripe age, being seventy-four years old when I left the earth for the better world. I settled in Happy Valley, South Australia, and made my home, and tried to make the world a little better than I found it. I used to attend the chapels. Perhaps you can understand that a little of the Australian country life, especially in the early times, seems to wear you from the teachings of your childhood, especially as in the early days there were not many modes of communication with the outside world. I feel, indeed, this world, which some call heaven and others spirit-world, is far beyond my earthly conceptions of beauty and truth. You seem to see God expressed in everything. Farewell.

CHARLES CHANDLER.

(Clarendon Hill, Happy Valley, South Australia.)

You will please excuse me taking the liberty of coming here this morning. I received an invitation from spirit-friends to visit here. Before I left the earth I was very timid as to the future, as it was a blank to me. I always believed in the "wafts," and I see now it is possible, not only your own "waft," but those who have left

the earth to return again. I have often wished for the opportunity to say a few words, and perhaps you can send a short note to my wife, Elizabeth Barry, South Geelong. If so, you will be conferring a great favour upon me. I will not trespass further upon your time.

ALEXANDER BARRY.

(Wool-Sorter, Geelong.)

I HAVE been waiting some little time this morning to speak to you. I have been given to understand that I shall be able to send a few words to my wife. It seems pleasant when I think of the recollections of earth-life and the happy surroundings. It is a source of great comfort and happiness to me. I used often to think about the future life, and what it would be like; and oftentimes when I have been sitting under the shady trees, looking after the cattle, I have wished that I might get an insight into the future life. Some time before I died I had a vision, that I knew I should not live long. However, trusting in the beneficent love of God, I found a home in spirit-life far more beautiful than ever I expected. It is indeed a summer-land, because flowers are ever in bloom, laden with the atmosphere with their delicious perfumes. I fail to give you a description. Earthly language would fail to interpret the beauties in the spiritual universe. Death is only the entrance into life; the beginning, the realising that you do live, and for a bright and noble purpose—to imitate God our Father. Farewell! My wife's name is Ann.

RONALD CAMBELL.

(Bombala, N. S. Wales.)

Good morning, sir.—I hope you will not think it strange my coming to your circle this morning. I have heard about this kind of thing before, and some few years back I remember doing some work for a Spiritualist. I also attended some lectures on the subject, and thought at the time a great deal about it. As soon as I entered the spirit world the teachings I had heard came to my mind like a flash of lightning, and I at once made inquiries about the subject. I believe if I had given more heed to it, and had attended their meetings oftener, I should have been wiser and in a higher state of progression now. I knew many spiritualists who were honest and true men, and yet I could hardly accept their statements. However, perhaps, you will be so kind as just to let my wife know that I am able to come back to earth, and speak to people. It is strange, and it would be difficult for me to explain the process. I leave it to wiser minds than mine. I shall attend and try and communicate with a circle in my own town. My wife's name is Maria. Tell her I hope to send a message soon. Tell her I am happy, and that the spirit life is beyond my ideal. Thanking you for allowing me to come, I wish you good morning.

JOHN SNOWDEN.

(Late of Castlemaine; tailor.)

It gives me great pleasure to come here this morning, to throw in my help, and my testimony about the spiritual ideas and truths. Many years since I left the earth, and passed into the sublime world, and there obtained the delightful experience of seeing and understanding a little of God's infinite love. Although a number of years have passed since I left the earth, still my thoughts wander back to the delightful spots and scenes of old England, and the pleasant conversations I enjoyed, and the useful and practical lessons I received. It may not be out of place for me to say that my friend and spiritual adviser was John Wesley. He had communications from the spirit world, and many pleasant hours did I spend with him, he giving me a full description of the knocks, and the nature of the communications he received from invisible beings. It was these communications, and the spirit-friends, that gave the great impulse and vitality to his teachings. Be it known that all the members of the Wesley family were highly susceptible to the spiritual influences, and they not only received physical manifestations, such as knocks and movements, but they also received high intellectual messages from their friends in spirit life. My meeting with them was

always looked forward to with pleasure, to hear more news from the invisible world. I have with others taken much interest in spiritual matters since my advent into the spiritual world, and I take as deep an interest as ever in coming back and speaking to you, although in an imperfect manner. I shall be pleased to assist you in every possible way I can. Wishing you success and God-speed, from one who has passed to spirit-life. My residence was High Wycombe. My name on earth was

HANNAH BELL.

[Our attention has been called to the communication signed "John Williams," in a previous issue, which is evidently from our former Sandhurst agent, Joseph Williams. We at first thought it a printer's error, but reference to copy absolves the printer. Where the mistake occurs we are unable to say, not being present when the communication was given. The scribe thinks he took it down as given, but it is not likely that Mr. W. had so soon forgot his name, or that any one personating him would have made such a palpable blunder.—Ed. *H. of L.*]

WE are sorry to learn that owing to the state of his health, our friend, Mr. Charles Bright, has been obliged to discontinue his Sunday evening lectures in Sydney. He goes soon to San Francisco by sailing vessel in order to have complete rest. His illness is much regretted in Sydney, where his lectures had become very popular, and where he was doing much good by freeing the human mind from the errors and superstitions of the old antiquated theology.

ANOTHER VERIFICATION OF SPIRIT MESSAGE.

THE following correspondence which appeared in the *Argus* explains itself and is another proof of the reliability of Mr. Sprigg's mediumship in this direction:—

A NEW PLAGUE.

TO THE EDITOR OF THE ARGUS.

Sir,—Will you kindly accord a small space to draw attention to what is, to me at least, a new form of outrage on society. A day or two ago a lady resident of this place, recently bereaved, handed me a copy of a publication—*The Harbinger of Light*—which had been forwarded to her, with a certain column in it marked so as to draw special attention to it. The portion so marked was a letter purporting to have been received by the editor from the lady's deceased husband, and it concluded thus:—"I was a chemist at Echuca, My wife's name is Catherine Norcott Simmonds,—Mortis Edward Simmonds." The statements here quoted are facts, with the exception that the deceased gentleman, since his introduction to the spiritual agencies of the *Harbinger*, has forgotten how to spell his own name correctly. It has been suggested that the proprietors of this paper run through the list of probates and letters of administration granted by the Supreme Court, and almost immediately afterwards receive communications from such of the departed who have left valuable assets to their representatives. The details of the late Lamont case—which have shown to us, amongst other things, a medium, in an unequalled flight of imagination, describing seriously a disembodied spirit placing its hand upon its heart—prove that one of the objects of spiritism is of a financial character, and it seems not unlikely that this very imaginative letter from the late Mr. M. E. Simmonds is designed for a similar purpose. However, the wrong spelling is not the only mistake in this case, for the surviving lady is far more likely to institute a libel action than to be sentimentally influenced by the "revelations" published in the *Harbinger of Light*. But all people are not so wise, and I cannot but think that public indignation should be drawn to this new method of making a living by casting ridicule upon the memory of those near and dear ones who but recently have been removed from us by death.—I am, &c.,

Echuca, Aug. 13.

(*Argus*, Aug. 31, 1881.)

D. H.

A NEW PLAGUE.

TO THE EDITOR OF THE ARBOS.

Sir,—Under the above heading, a correspondent signing himself "D. H." addresses you in reference to a professed "spiritual communication" which appeared in the *Harbinger of Light* for July last. The letter (published in your columns of this day) contains certain errors in fact, and insinuations of fraudulent intentions on my part, which I ask your permission to correct. By reference to the heading of the communication column (of which I enclose you a copy), "D. H." might have seen that the communication referred to does not purport to be a letter, but given *via* rere through the organisation of a sensitive individual called a medium, and recorded by a scribe. This sufficiently explains the great mistake "D. H." complains of, the presence of an additional "m" in the name, as, writing phonetically, the reporter would be as likely to use two as one, indeed more so, from the fact of the name Simonds being most commonly spelled that way, whilst the suggestion that the name and particulars were obtained from the list of probates for mercenary purposes loses any force it might have by the presence of the surplus letter, which would not appear in a copy so obtained. The persons referred to, Mortis Edward Simonds and Catherine Norcott Simonds, I have no personal knowledge of, and no proof that such persons existed until furnished with it by your correspondent. What the "Lamont" case, in which neither appellants or respondents were spiritualists, has to do with this professed spiritual communication I fail to perceive, and how "a medium describing a spirit placing his hand over his heart proves that one of the objects of spiritualism is of a financial character," is quite beyond my comprehension. The paper referred to, as sent to Mrs. Simonds was not despatched from this office, nor am I aware who the sender was. I enclose a copy of the communication cut from it, from which you will see that it is neither libellous, nor calculated to bring into ridicule the memory of the departed.—Yours, &c.,

W. H. TERRY,
Ed. *Harbinger of Light*.

84 Russell-street, Aug. 31.

P.S.—Since writing the above, I have seen the original record as taken down by the scribe, and find that the name in both instances is spelled with one *m* only, a second being added subsequently, under the impression that an omission had been made.

Sept. 1.

W. H. T.

THE "REFLECTOR."

WE have received No. 2 of the *Reflector*, published at Cape Town (intermittently), and edited by Mr. Thos. Walker. The principal portion of it is devoted to an exposure of several of the ministers of religion, who, whilst attacking Mr. Walker and his teachings in their pulpits, have declined when challenged to meet him in open debate.

THE BUDDHIST REVIVAL IN CEYLON.

In our last we briefly alluded to the movement of the renaissance of Buddhism, inaugurated by the Theosophical Society in Ceylon. We have since received a photograph of a convention of Buddhist priests, which met at the headquarters of the Society, Colombo, on the 7th July last, to consult as to the best means to promote the interests of Buddhism. The group contains upwards of fifty delegates, comprising the most eminent priests of the island. Five of them, viz., Sumangala, Subhati, Weligama, Dhammalankara, and Wimalasara, are leaders of the several great parties in the Sinhalese priesthood; another, Megittuwatte, is a popular orator, and a seventh, Devamitta, is Assistant Principal of the Buddhist College.

This meeting is a notable event in the history of modern Sinhalese Buddhism, the leaders of the great controversial parties never having met under similar circumstances before. They are now combining as one to promote the interests of their common religion. A national fund has been started, and the first £1000 has already been raised.

THE MATERIALIZATION SEANCES.

THE seances with Mr. Spriggs during the last month have been most successful and satisfactory to all concerned, and although no absolutely new phenomena were obtained, the old have been seen under more advantageous circumstances.

Finding that the sitters on the second row (unless they had good eyesight) experienced a difficulty in seeing the medium and spirit-forms simultaneously, some experiments were made with the light, and it was found that by the use of a pink shade a much stronger light could be borne by the materialised forms. Since this arrangement, the medium and spirit forms have been seen simultaneously by all present. The child Lily, alluded to in former reports, is now a constant visitor, and the contrast of her diminutive form with the tall figure of Zion, or the more muscular-looking one of Geordie, is very marked. She has not as yet been able to come far away from the medium, but has handled flowers to, and touched the hands of, three of the sitters; she has also been measured three times during the month, her height varying from 3 ft. 11½ in. to 4 ft. 0½ in. Peter has spoken on every occasion, and on the 23rd inst., recognising a gentleman whom he had met in London, recalled to his mind several circumstances connected with seances held there. The form of Geordie was very strongly developed on the 13th; approaching the writer and taking his hand he placed it on the left breast, where a faint but distinct beating was perceptible. On taking his wrist the pulsation was steady and regular, as in a human organisation. The same test was given to three other members of the circle, and on some comment being made as to the marvellousness of a circulatory system being created, as it were, in these temporary forms, Peter volunteered an explanation of the matter. This was given on the 16th, and showed that friend Peter, though jocular and facetious in general, can be philosophical when circumstances demand it. The information given by him is embodied in Mr. Smart's letter which appears in another column.

Two messages have been written by Geordie during the month, and handed by him to visitors; they were written deliberately at a reading-stand, in view of all present.

The advantages derivable from the increased light will compensate holders of late tickets for the strain on their patience. Should no unforeseen interruption occur, all the tickets will be in before the end of next month.

ADDENDA.

At one of the sittings last month, Skiwauckie described a spirit standing near a visitor, calling herself "Elizabeth Bannister;" he said she was related to him, and on enquiry as to relationship said, "sister." The gentleman, however, denied all knowledge of such a person, and there the matter apparently ended. About a week after, the gentleman referred to accosted us in the street, and calling to mind the circumstance, told us that he had discovered the correctness of the statement made by Skiwauckie as he had a relative of that name, which fact he at the time had been unaware of. We requested him to furnish us particulars, and the following letter is the response.

"Carlton, Sept. 14th, 1881.

Sir,—At your invitation I give a few particulars of a seance which I attended at your rooms, Mr. Spriggs being the medium. I might state that I have seen nearly all the phases of Spiritualism, but this manifestation of which I now write was certainly the climax of anything I had ever witnessed. Two other visitors and myself examined the curtained recess used as a cabinet. There was no possible chance of personation. The medium and spirit form being seen at the same time five or six times during the evening.

A few minutes after the medium went behind the curtains I observed a cloudy sort of light hovering up and down. The spirit form was seen by me more than once to stand half in and half out of the curtains. A hand was also pushed out as though the curtain was made of thin air. I would like to know if any of the

other sitters observe such manifestations of spirit-power. I have had proof of the power of spirits to pass through matter, and that in the full gas light, at my own home.

In referring to the spirit form calling herself Elizabeth Bannister, you will remember she said she was a sister of one of the sitters, which turned out to be myself. Her name was rapped out on the wall. You will also remember how positive I was that there was no one in our family of that name. But judge of my surprise, a few days afterwards, on telling a sister-in-law of the above, when she said, "Why that's your mother's sister's married name, she having passed away many years ago. There is no room for brain-reading here. The spirit which called herself Elizabeth Bannister was rather tall. This also agrees with mother's sister."

There is a mistake as to relationship; the spirit called herself my sister—she would be my aunt.

I hope, should this spirit manifest again, you will ask her where she passed away; or, in fact, any other questions, so as to make the identity more perfect.

You can make what use you like of this communication.—Yours truly,

J. J. T.

SPIRIT MATERIALIZATION.

IN proportion as the phenomena of spirit-materialization progress towards completeness, it naturally happens that they become incredible, except to those whose minds have been led on, step by step, from the earliest to the latest results. This will no doubt, therefore, be the case in regard to certain of the manifestations at a recent sitting of the circle, referred to elsewhere in these columns, in the course of which it was made evident, through the sense of touch, to the perception of the sitters, that in the materialised form of the spirit-friend who stood before them, visible and substantial, though palpably a distinct individuality from the medium, the pulse throbbed, and the heart beat, establishing the fact of a circulation existing throughout the system, analogous to that of the blood in our own physical bodies. But though facts may be incredible, it does not do to evade them, and upon those in whose experience they occur, is laid the solemn obligation of recording them faithfully for the benefit of posterity, without trimming them to suit the prejudices of the present. Observers in every department of Nature have had to chronicle many a fact which was not understood, and scarcely credited, at the time, even by themselves. Yet the human mind, though it may one day, in some sublime era of more thorough and advanced knowledge, learn to look back with surprise and some degree of amusement upon its own incredulity in regard to things that will then seem to be but natural and almost self-evident, requires at the outset assistance in the grasping of facts, which are totally foreign to its prior experiences, and diametrically opposed to its preconceived ideas.

The phenomena specifically referred to open a wide field for thought. In the presence of facts like these we feel how much we have to learn, and although in our speculations we may often have to go along somewhat gropingly, yet a prime necessity of our nature impels us onward to the solution of the problems connected with the life and destiny of man. In these remarks I shall embody some which fell from the lips of one of the spirit friends at a later sitting of the circle, bearing upon the philosophy of these things, and I shall also quote the experience of another investigator, of world-wide celebrity, in the same direction.

Spiritualists profess to believe in the reality of the spiritual world and its inhabitants, and to have renounced the vague and cloudy conjectures of "orthodox" theology, but too often they seem not to have realised as vividly as they might do its thorough naturalness, and its perfect correspondence, though on a grander and more beautiful scale with this world. A like correspondence exists between our physical and spiritual bodies. To spirits, the external forms through which their intellect and emotions act are as real and solid as the flesh and blood that clothed them when on earth. A spirit has intellect and emotions, and these attributes must always and everywhere be expressed through organisa-

tion; an organisation in earth life composed of material substance and forces, in spirit life of spiritual substance and forces. Whether these two grades of substance are but different expressions of one primal force, whether they be discrete degrees or continuous, and what their relations to each other are questions of deep interest, but which much research alone can answer. No philosophy, however, will answer them successfully that does not take into account the lessons taught by the phenomena of Spiritualism.

The spiritual body possesses that which corresponds, both in function and location with the flesh, blood, bone, muscle, sinew, nerve, and brain of the earthly frame. When the spirit enters the circle with the object of materializing, and gathers around him and condenses the forces necessary for that purpose, drawn from the medium, the atmosphere, and the sitters, the spiritual body (when the process is complete) becomes materialised as a whole, and the resulting visible and tangible form is both interiorly and exteriorly, in correspondence in every respect with the structure of the spiritual body. This, however, can be but a temporary state, because the physical germ which the spirit received at its birth into earth-life, and from which was developed the physical body is laid in the grave, and the attraction of the spirit is to the spirit-world with its superior conditions.

In the light of these considerations it becomes quite rational, and indeed inevitable, that the phenomenon of pulsation should be observable in the materialised form, as recorded elsewhere. But it is gratifying and important to notice that experiences in one part of the world are corroborated by those in quite another part. Professor Crookes, at page 110 of his "Researches," after stating the evidence which afforded him "the most absolute certainty" that the medium, Miss Cook, and spirit-friend, "Katie King," were two separate individuals, proceeds as follows:—"On one evening I timed Katie's pulse. It beat steadily at seventy-five, while Miss Cook's pulse, a little time after, was going at its usual rate of ninety. On applying my ear to Katie's chest, I could hear a heart beating rhythmically inside, and pulsating even more steadily than did the medium's when she allowed me to try a similar experiment after the seance. Tested in the same way Katie's lungs were found to be sounder than her medium's when she allowed me to try a similar experiment, Miss Cook was under medical treatment for a severe cough."

We do not understand the spirit-world and its inhabitants, because we fail to have regard to first principles, and to the operation of universal laws. A more careful study of the world we live in, and a clearer apprehension of the primary principles, which underlie its phenomena, may lead the mind on to more rational and natural conceptions of the other life.

A. J. SMART.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

DR. FEEBLES was expected by last Californian mail, to fill an engagement as Sunday lecturer for the above Association, but being under the impression that Mr. Denton would be occupying the Sunday platform in Melbourne, he wrote deferring his visit until next year. As soon as practicable after the receipt of the letter, a telegram was despatched to Mr. Thomas Walker, at Cape Town, inviting him to come on, immediately. It is, however, feared that the "Sorata" will have left the Cape before the telegram would reach, and as the "Orient" boats are ceasing to call there for a time, some delay will be experienced in getting a response, and on account of the expense of telegraphy, (the message having to go *ad England*) it can hardly be expected that Mr. Walker will reply by wire, but failing a favourable reply within a reasonable time, Mr. Denton will probably commence his Sunday lectures at an earlier period than under other circumstances he would do.

A YELLOW WRAPPER.

SUBSCRIBERS receiving their papers in a yellow wrapper will take it as an intimation that no further copies will be sent until their arrears of subscription are paid.

UNPRINCIPLED TRACT PEDLERS.

SOME of the early Christian fathers justified dishonesty if practiced in the service of the Lord, or more strictly speaking, if its motive was to advance the doctrines which they put forward as the only true ones. Their disciples yet live and follow the precepts handed down to them from the fathers of their religion. The latest instance that has come under our notice is in connexion with the Liberal Tract Box recently established at the Hobson's Bay Railway Station; (which although private property, and the rent paid by one interested in the dissemination of ideas adverse to the orthodox systems of religion) is invaded by the agents of the latter, who place in it tracts insulting to the reason and dignity of a rational Spiritualist or Freethinker; for instance, No. 8 commences—

"Thou art the man—who was born in sin and shapen in iniquity."

"Thou art the man—who hast gone astray from thy birth, speaking lies."

"Thou art the man—who art gone out of the way, who art become unprofitable; the poison of asps is under thy lips."

"Thou art the man who art without God, without Christ, without hope in the world!"

And the papers containing this abusive rubbish are called "Life-seeds!"

Persons trespassing in the private offices of the railway, or travelling without a ticket, are looked after by the railway officials and duly prosecuted, and as custodians of the box in question, we beg to inform those misguided individuals who perpetrate the dishonesty we allude to, that unless they mend their ways we shall set a watch on them and take proceedings to restrain them from pursuing their nefarious practices.

THE LIFE AND WORKS OF JOHN TYERMAN.

AN intimate friend of the late John Tyerman* has just completed a biography of that energetic apostle of Free-thought and Spiritualism, which it is proposed to publish as an introduction to a compilation of his literary works and previously published lectures; the profits of the same to be given to Mrs. Tyerman for the benefit of herself and family. As the publication of this book will involve a considerable outlay, it will be necessary to get some hundreds subscribed for before the book can be put into the printer's hands. We shall be glad to receive subscriptions or orders for copies, the price as yet unfixed, but not to exceed 7/6 per copy.

DR. MONCK.

A LETTER received from Mr. Morse contains an indirect acknowledgement from Dr. Monck of the amount of £14, subscribed by his Australian sympathisers (per *Harbinger of Light*) last year. The reason of the delay in acknowledging it earlier, appears to have been Dr. Monck's prolonged illness, from which he is only now recovering, having made his first public appearance since his convalescence about two months since. From his remarks on that occasion, it appears he has succeeded in patenting his inventors and hopes soon to be placed in circumstances which will enable him to follow his mediumship irrespective of monetary considerations.

WE are in receipt of a pamphlet entitled "What is a Christian?" In a Christian (?) country the question seems a simple one, but the writer most conclusively shows it to be the reverse, indeed incapable of authoritative or satisfactory answer. The author himself does not even attempt the task, but presenting the various definitions of priests and lexicographers, criticisms, moralises, and leaves you to work out your own conclusions.

* Writing under the nom de plume of Prof. Von Horst.

PROFESSOR DENTON

HAS concluded a successful course of Lectures at Ballarat, and is now lecturing at Sandhurst. He will probably commence his third Melbourne course on the 10th inst. We shall publish one of his best lectures complete in our next.

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