

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."

No. 141.

MELBOURNE, MAY 1st, 1882.

PRICE, 6d

CONTENTS.

	Page
The Philosophy of Producing and Controlling Rain.....	2203-4
The Religion of Truth.....	2204-5
The Beginning and the end of the Worlds (continued).....	2206-7
Mr. Spriggs' Materialisation Seances.....	2207-8
Sydney Progressive Lyceum.....	2208
Abolition of Capital Punishment.....	2209
Free Will.....	2210
Can it Be? A Story of the Day (continued).....	2211-13
Bishop Moorhouse on the Gift of Healing.....	2213-14
Materialisation Seances' Notice.....	2215
Contemporary Notes.....	2215-17
Message Department.....	2218
Provision, &c.....	2218-19
The Dowle and Walker Dispute.....	2220

THE recent controversy on the policy and efficacy of prayer for rain, eliciting as it did the serious thoughts of all sections of the community, cannot fail to be productive of good, primarily by clearing the mental atmosphere and leading people to view rationally a subject which the veil of religious tradition had previously obscured, and secondly, by calling attention to the necessity for individual and collective action for the conservation of water in those districts which periodically suffer from a deficient rainfall. The argument of Dr. Moorhouse, that we are bound to exhaust our own resources before appealing to God for help, is a most natural one, harmonising with the Spiritualist's affirmation that "work" is prayer; and to find a bishop of the Established Church propounding such a doctrine, is a most significant sign of the decadence of superstition.

The bishop, however, and all others who in this discussion advocate practical effort before prayer, limit this to the erection of dams and the opening up of new sources of supply by the sinking of wells in suitable localities; and what we wish to do is to call attention to an article which appeared in this journal more than ten years since on the "Philosophy of producing and controlling rain," wherein the practicability of producing rain by artificial means is clearly indicated. The article is based upon a series of letters, written by the eminent seer, A. J. Davis, to the *Hartford Times*, as far back as 1852, though the subject was studied and written upon about the same time by a Mr. Daniel Vaughan, of Kentucky. Mr. Davis's theory of the cause of rain is a disturbance of the magnetic or electrical currents which form the upper strata of the earth's atmosphere. He says:

"The upper air is composed of electricity in different degrees

of refinement and states of activity. And, in order to provide for its complete accumulation and development, the lowest stratum of air—that which we inhale—is generally rectified from humidity (or moisture), and so constitutes a kind of *non-conducting pedestal* for the rest of the air to repose upon. This lower stratum is what electricians term an 'Insulator.'—This, in clear and dry weather, detaches the electricity of the upper regions from the earth, and cuts off all communication between them. Hence we may sometimes look up, in this continent, day after day, and see the clouds floating over our heads, but receive none of their contents.

"Chemical experiments have shown that when the surface of water is cooled, the particles composing it are negative; while the vapour of water is always positive. If vapour be reduced in temperature and condensed, then positive electricity (i. e., magnetism) is liberated. And so *vice versa*; the negative force remains behind when water is permitted to evaporate into the formation of clouds.

"We continually breathe the rectified air, or that stratum which constitutes the Insulator, detaching the upper strata from any immediate communication with either our lungs or the earth. This stratum in our latitude is comparatively free from water and from every description of humidity, which, as in the tropical countries, conducts the magnetism of the earth to the clouds, and their electricity to the earth, and in some localities produces almost continual fogs or mists, or protracted torrents of rain.

"The lower portions or surface of clouds, as I before remarked, are 'magnetic' in their action upon the ocean and upon all wet places. They perpetually draw certain invisible vapours from the earth. Still these clouds are in positive and negative union with their own contents and surfaces, and remain suspended until that *isolated* union is broken up by some point of earth or volume of electricity arising from it.

"The upper portions of clouds are cold and electrical; the under surfaces are warm and magnetic. According to my vision, the highest clouds, like the highest mountains, are capped and chilled with snow. This is so even in warm climates. The under surfaces, meanwhile, being magnetic and positive, attract aqueous vapours from the earth, and contract them into a more compact union with the nebulous elements. But this attraction of the atoms of the water cannot occur unless the *insulator* in a measure becomes saturated with moisture, and hence no longer a barrier and support, but has become an excellent *conducting* medium between the earth and the clouds. On the other hand, if the insulating or non-conducting stratification of air (which we breathe) be not disturbed by a near approach to the earth of the upper stratum, or by the moisture from the ground ascending into it; then it would be impossible to obtain rain from the heavens, even though the clouds be surcharged with vapour, and weigh many millions of tons more than the crystalline barrier beneath.'

In support of the correctness of Mr. Davis's theory, we referred to several instances of recent battles on the Continent and in America fought during fine weather, which were speedily followed by rain and atmospheric commotions; this being generally attributed by the German press to meteorological disturbances caused by the discharge of large quantities of artillery. The fact, moreover, that high points of land and wooded ranges attract and hold rain-clouds is confirmatory of the theory upon which Mr. Davis's scheme is based. His plan is as follows:—To select the highest ground in the droughty area, and upon it build a lofty tower; "in the top of this tower should be constructed two machines of very large proportions; one, an *electric instrument*, for the accumulation and development of this negative principle from the earth; the other, a *galvanic battery*, for the purpose of introducing magnetic currents and for decomposing water." The cylinder to be worked by a steam-engine of sufficient power to obtain at least 75 revolutions per minute. This, Mr. Davis estimates, would project a sufficient volume of electricity into the upper strata of the atmosphere to cause rapid condensation of the watery particles and the speedy aggregation of a rain-cloud. The whole of Mr. Davis's letters explaining the philosophy of rain, and his scheme for the artificial production and control of it, are published in the "*Harmonial Man, or Thoughts for the Age*;" and however Utopian the idea may appear, a careful perusal of them will convince any unprejudiced person that, in this colony at least, the subject is well worthy of consideration.

THE RELIGION OF TRUTH,

By H. J. BROWNE.

PART II.

IN submitting for the consideration of others the results of an earnest study of theology, not from the narrow standpoint of Sectarianism but from a platform that embraces all forms of religion, I am not so presumptuous as to suppose that the views expressed by me are faultless. On the contrary I only submit them as embodying that which at present appears to me to be the nearest to truth, reserving the right to amend them whenever I find better to put in their place. Fixity of belief in religion, as in every thing else, is a fool's paradise. The priestly absurdity of "Thus far and no further," in regard to knowledge, has in past ages been the greatest obstacle in the way of religious progress, and unfortunately it is still too popular even among the educated who would be the very foremost to denounce fixity of belief on any other subject. Throughout nature there is no standing still, all things are either progressing or retrograding, and it is the same with nations and their religious systems. Like the inflowing tide of the ocean, although for the time man's religious conceptions may retrograde, still with the returning wave it rises higher and higher, and no arbitrary command of King or Pope can stay its onward march, for "truth is mighty, prevail it shall." As in many respects the New Testament surpasses the Old in its moral teachings, so in like manner does the unwritten Gospel of Truth surpass in excellence all the sacred writings of the past.

To those who are still in the sheepfold of Orthodoxy and who believe in a religion which they claim to be non-progressive, consequently is stagnant, I am aware from former experience that it appears strange that men and women, whom they otherwise respect and regard, should strike out from the old beaten path and so persistently

endeavour to alter the existing state of religious opinion. These orthodox conservatives evidently forget that had it not been for the innovations introduced by Paul and other New Testament writers in opposition to the then existing orthodox religion, creedal christianity would not have existed; that but for the innovations of Luther, Calvin, and others, we should not have possessed the right of private judgment in regard to religion, and would still have been in the bonds of mental slavery to priestcraft. They should remember that even the Great Teacher himself is reported as having been looked upon by the orthodox of his day as the promulgator of pernicious doctrines and consequently was considered to be worse than a robber named Barabbas.

The reasons why so many earnest people denounce the popular religious views are numerous. In the first place they hold that truth being an essential requisite of religion, it is the duty of every one to point out error wherever discovered. That the book on which popular religious opinions are based contains much that is fabulous, erroneous and misleading, side by side with that which is true and elevating and that the true has suffered thereby. That this book contains statements which are not only repugnant to reason, to history, and to human experience, but also derogatory to the character of God, consequently, when viewed in the light of a divine revelation of infallible authority, it is, instead of being beneficial, injurious to mankind, leading them to form degrading and false conceptions of God and of his works. That this book is not, as is falsely claimed for it, "The Word of God" is clearly evident, because to assert that it is a plenary inspiration from God to man containing all wisdom necessary for man to know, is to limit the Infinite and to set bounds to human progress.

All true religionists admit that there are in the Bible many vital, precious, and eternal truths; that some of its requirements are just and obligatory; some of its warnings are salutary and instructive; some of its promises are soul elevating and glorious; some of its commands and precepts are rational and righteous; and some of its views of God and nature are true and inspiring; but on the other hand, as honest men, they are bound to declare that the Bible contains much that is irrational, fallacious, and God-dishonoring; many contradictions, misconceptions, misrepresentations, fabulous stories, incredible assertions, and hurtful misleading errors. It is therefore impossible that the Bible, as a book, can be "The word of God" given to man, through divine inspiration, as his only rule of faith and practice, consequently it is a book that should be read with great discrimination and neither accepted nor rejected in the gross, for its conflicting contents present a mixture of truth and error, light and darkness, fiction and fact, totally unworthy of a divine revelation. If God is good, as all must admit He is, it is absurd to assume that He requires us to believe as of divine authority that which palpably and plainly contradicts the reason, the sense of right, and the light of truth, which he has implanted in each of us; or, that He will either here or in the life to come punish us for viewing this book in its true light, viz., as a record of the superstitious traditions of men living in less enlightened times.

Every one who has earnestly read the Bible must admit that God is represented therein in a most undignified and contemptible position, as having created man, pronounced him good, found him bad, repented for having created him, resolved to destroy not only him but the whole vegetable and animal creation, then repented having done so and resolved never to do it again. In the Bible the Omnipresent, Omniscient, and Omnipotent Deity is represented as being unable to find Adam in the garden of Eden, and as calling out to him "Adam where art thou?" Consider for an instant such stories as a serpent speaking to Eve,—a whale swallowing Jonah—Lot's wife being turned into a pillar of salt—Joshua stopping the sun in its course—Sampson killing a thousand Philistines with the jaw-bone of an ass—two she-bears destroying forty-two children for saying "Get up thou baldhead"—Balaam's ass talking to him, and, in sober earnestness, ask yourself can such childish fables have been inspired by an all-wise God? If not so inspired why should you still revere the book in which

they are set forth as being of divine authority and teach your children a lie by calling it "God's Holy Word?"

Only such a Deity as the Bible sets forth could have pronounced an eternal curse on an unborn race for a simple act of disobedience on the part of their progenitors. Such, however, is the conception of God that educated priests and parsons still encourage their confiding supporters to worship. "Oh shame where is thy blush?" may well be said to one and all of them. It is impossible to fathom the depth of the pernicious effect, the incalculable mischief, and the awful misery that this false and horrible doctrine of eternal torment has caused to millions of men and women in the past. Happily the more conscientious and intelligent of the so called Christian clergy have now renounced this God-dishonoring dogma, and as apologists for "God's Word," as they designate the Bible, they endeavour by sophistry to explain it away; unfortunately however, this Biblical falsehood having got a good start it is difficult to overtake it. Millions of our fellow beings still believe this diabolical doctrine, causing many to experience on their death-beds, the most fearful mental pain and anguish, at which time they truly require all the comfort and support that a knowledge of the infinite love and boundless goodness of God can give. To call the teachings of this book "glad tidings of great joy" is to insult reason, to ignore common sense, and to mock human intelligence.

Many of those who profess to believe in the infallibility of the Bible, when its falsities and absurdities are pointed out candidly repudiate belief in the Old Testament and affirm that it has been superseded by the New. So soon, however, as the authenticity of the various books which constitute the New Testament are called in question, they inconsistently fall back upon the Old Testament prophecies and quote them as evidences in support of the leading doctrines of the New Testament. On careful examination these prophecies are found to have no reference whatever to the events to which they are popularly believed to apply. This fact is borne out and is still maintained by the Jews, who certainly ought to be the most competent judges of their own scriptures. The Old and New Testaments, however, must stand or fall together for, in reality, the Old is the foundation on which the new superstructure has been built, and if the foundations are rotten the whole edifice must be untrustworthy, consequently it is worthless. It is said that a house divided against itself cannot stand, and as this is the case between believers in the Old and believers in the New Testament, belief in the infallibility of the Bible cannot endure for ever. The very keystone of the New Testament arch is the doctrine of sacrificial atonement for original sin, which sin consisted in the fall of Adam from a perfect to an imperfect state. Science, however demonstrates that this is false, that man, on the contrary, has risen from savagery to the present state of civilization, so that the so called fall of man has been upwards, consequently the arch, its keystone, and its foundations, are fallacious and misleading. Even according to the Gospel accounts the doctrine of atonement through his bodily sufferings was not taught by Jesus. On the contrary he is reported to have said "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." It is to Paul principally that the world is indebted for this as well as the many other false dogmas which have been the means of turning the simple religion of love as taught by Jesus into one of strife and contention. So far as we have any evidence Paul never saw Jesus when in this life, and so far as the Gospels testify of Jesus he never claimed to be God, on the contrary he is represented as having been the humblest of men. Even granting that the Great Teacher was possessed of the highest spiritual gifts, that he enunciated the most pregnant eternal truths, and that he exhibited the most exemplary personal life, it is the very height of presumption to assume that he was the sole representative and the co-eternal partner of the Infinite, whose presence fills all space, who is the same yesterday to-day and forever.

Viewed from an unprejudiced standpoint the Bible represents the most contradictory, unjust, and intolerant

of all known religions. It comprises the essence of cruelty, persecution, and irrationality, as well as the purest and noblest of teachings. The existence of many sects or denominations, all basing their belief on this one book, is incontrovertible proof of its contradictory character. The more humane teachings of the New Testament over those set forth in the Old, clearly demonstrate development, which is quite incompatible with the Bible being the inspired Word of an all-wise and infallible Deity. The evident ignorance of the writers thereof wherever scientific opinions are expressed, indicate that they were, as regards scientific knowledge, even behind the times in which they lived, so that to assume that they were inspired by God when they wrote, is to charge the Almighty with ignorance of His works. To account for the low moral standard of the Bible and for its anti-scientific and false statements in regard to natural phenomena some have the audacity to declare that in conveying His will to man God adapted His language to suit the ignorance and morality of the Jews through whom He gave it to the world. Such people are blind to the fact that it would have been more consistent with divine perfection to have raised the current ideas and the mental condition of His so called chosen people to an easy comprehension of divine truth in its purity rather than have adulterated that truth with the mud of human ignorance. Many portions of the Bible such for example as the statements about Onan, about Potiphar's wife, about Annon and his sister Tamar, about David and Bathsheba, about Lot and his two daughters, taken in their literal sense are of a grossly immoral character. On the other hand to assume that God in conveying His will to mankind employed the *double entendre* in order to mislead them, thereby necessitating the science of correspondencies, or a hidden key to unravel the mysteries of a book which professes to be so plain that "he who runs may read," is as absurd and irrational as it is blasphemous. Again, if, as some assert, parts of the Bible are to be taken figuratively in order that its inconsistencies may be reconciled and its immoralities modified, and other parts literally, who, let me ask, is to decide where the figurative portions leave off and where the literal begin? Where are we to find an infallible interpreter of this so-called infallible Word of God? Are we to ignore the voice of God within, by which we are guided in all else, and credulously accept in blind faith the dictum of a man or a church equally fallible with ourselves? How long will otherwise sensible men continue to rest on the opinion of others in preference to their own judgments based on reason and on natural facts? How long will they foolishly cling to dark superstition and ancient fables and reject the light of truth and reason? If there be any sin against God's Holy Spirit which is unpardonable, it is the stamping with the impress of divine authority the falsities and immoralities of the Bible.

Those who believe that the Bible is infallible are inconsistent in denying Papal infallibility, for in acknowledging the one they have granted the premises on which the other is predicated. If Paul was infallible, why not the Pope? If the Bible is infallible, why not the Romish church? This inconsistency is so apparent that many of those who were once firm believers in the infallibility of the Bible, on discovering that much of what they were taught to look upon as divine verities is fabulous and erroneous, renounce not only its falsities but also its truths, and turn materialists, total disbelievers in God and a future life. This however, is quite as unreasonable and illogical as was their blind credulity in Biblical infallibility. It may be remarked of such, that "the last state of that man is worse than the first." The true religionist, the man who searches for truth and follows it where it leads, more rationally retains all that is true and ennobling in the Bible, rejecting only that which is erroneous and God-dishonoring. Following its wise injunctions he proves all things and holds fast to that which is good. He, at the same time, is ever ready to give a reason for the *knowledge* that is in him, and to say to his neighbour "Come now let us reason together," "Why even of yourselves judge ye not what is right?" Acting on these simple, but wise principles he judges of the Bible by its contents and finds

that instead of its having been, as popularly believed, inspired by Infinite Wisdom and Goodness, it is merely the writings of fallible men living in different ages, holding diverse views, imbued with opposite principles, and possessed of various degrees of knowledge and understanding. Doubtless, had the writers thereof held juster ideas, loftier conceptions, and had they possessed kinder feelings and more accurate knowledge of nature in general and of human nature in particular, they would have written a very different Bible to that which we now possess, for with the moral truths stated therein, a false theology is embodied in which the most irrational and degrading conceptions regarding God and man are set forth. The utter absurdity of a divine and plenary revelation, written in black and white and received direct from that Supreme Power who worketh in and through all things visible and invisible, is palpable to all who have studied other religions and who are not blinded by prejudice, when it is considered that all that is of any value in the Bible existed and was the property of humanity long before any of its books were written, consequently did not require to be divinely revealed. As to the valueless portions of the Bible it matters not a straw whether they were inspired or otherwise. The question of the greatest importance is, not whether the Bible was received inspirationally, but *is it true*. Instead of God having made man's physical body after His own image, as stated in the Bible, it is evident that man, in ignorant times, conceived of Deity in the likeness of man, and attributed to Him not only the sentiments and feelings of man's higher nature but also the degrading passions of man's lower nature. The Infinite being no schemer the churchman's boasted scheme of salvation is not only unjust and irrational but false, consequently, however popular it is and however much extolled it is misleading and injurious. To declare, as many foolishly do, that we are not to judge of the Bible and religion by our reason is worthy of the dogmatism of Popery, the insolence of tyranny, and the impudence of priestly arrogance. "The man who dares not reason is a slave, he who will not reason is a coward, and he who cannot reason is a fool." Reason being the divine and only standard by which we can discriminate between right and wrong is indeed the oracle of God within. It is the sovereign of the soul, and truth is the sovereign of reason and the seal of God. The right of private judgment in regard to the Bible and religion, thanks to the Reformation, is the unquestionable privilege of every man who is free from the spiritual vassalage of priestcraft. Let us, therefore, now that the reign of superstition is drawing to a close and the work of human redemption from ignorance and bigotry has begun, freely prove all things and only hold fast that which is good and true. Let us be careful not to be led away by the bland sophistry of priests or persons who have been trained to hide the truth, always keeping in mind that a sanctimonious bearing and a fluent tongue can give to error the semblance of truth. And let all rest assured that salvation depends neither upon belief in "commandments of men that turn from the truth" nor upon the adoption and practice of principles that insult divine wisdom and dishonor parental counsel and love, but that more justly and equitably it is dependent solely upon our actions, guided and directed by the still small voice of God within each and all of us.

"He who has a truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
And his fellow-mortal wrongs."

We are in receipt of a well got up volume published by Griffith and Farren, of London, and entitled "Confessions of a Medium." It appears to have been written by a disappointed assistant of M. Firman's, who being thrown over by his master has been assisted to get up a physical explanation for all the phenomena of Spiritualism he knows of. His explanation may go down with those ignorant of the subject, and prejudiced as most people are against it: but with anyone acquainted with the phenomena treated of, it is entirely "too thin," and almost as comical as the records of Ally Sloper's pitch dark séances.

THE BEGINNING AND THE END OF WORLDS,

BY CAMILLE FLAMMARION;

TRANSLATED BY

C. W. ROHNER, M.D., BENALLA.

III.

THE RESURRECTION.

In answer to a large number of letters addressed to Mr. C. Flammarion in connection with the essay on "The Beginning and End of Worlds," most of which agree in asking the question, "What will become of the worlds after their death?" the author replied in the following terms:

"We have left the earth covered with ice, and depopulated by cold; the last human family gone to sleep its last sleep; the sun gradually darkened by the formation around it of a solid crust; the whole planetary system henceforth deprived of the light and heat on which it had lived for so many centuries; and we have left ourselves looking at the sun, now a dark globe, continue its path in space, dragging after it its extinct planets: deserts, whirling tombs, continuing to gravitate in eternal night round its centre. What will be the fate of these worlds? Matter, as well as force, being indestructible, the question now arises, will they eternally roll through space in the condition of cosmic skeletons? In order to answer this question we are obliged to leave the domain of pure science and enter that of hypothesis. But even here we shall strictly adhere to the rigorous principles of the scientific method of induction.

If this were the positive end of the worlds—if the worlds died for ever—if the once extinct suns were no more to be lit up again—then, probably, there would no longer be any stars in the heavens.

Because the world is so old that we may look upon it as literally eternal in its past. Since the period of its formation all the suns in space have had ample time to become extinguished. With reference to the past eternity, it is only the now suns that shine. The first evolved suns are extinct. The idea of succession impresses itself spontaneously upon our minds.

It is impossible to admit the ancient theory of a creation which once made is to last for ever. The idea of God itself is synonymous with the idea of Creator. So soon as God exists he creates; and if he had only created once, there would no longer be any suns in the immensity of space, neither would there be planets around the suns, deriving from them light, heat, electricity, and life. Creation, therefore, is of necessity perpetual.

Let us, moreover, interrogate nature directly, and listen to its answer.

What is going on around us? The same identical molecules of matter enter successively into the composition of the various bodies. The bodies change their forms, the matter remains the same. In the short space of one month our own body is almost entirely renewed. A perpetual change is brought about between the air, the water, the minerals, the planets, the animals, and men. The molecule of oxygen which escapes from the worm-eaten trunk of this old oak in ruins incorporates itself in the blonde head of the infant which has been born just now; and the molecule of carbonic acid which issues from the oppressed lungs of the dying man who lies now stretched out on his bed of suffering, is going again to blossom in the delicate rose of yonder garden-plot. The same atom of carbon which burns at present in our organs of respiration, has also burnt in the candle employed by Newton for his optical experiments; and perhaps at this very moment do you hold in your hand atoms of matter which at one time formed the beautiful arm of Cleopatra or the head of Charlemagne. The molecule of iron remains the same, whether it is circulating in the blood which pulsates in the temples of an illustrious man, or whether it lies in a vile fragment of rusty iron filings. The molecule of water is the same whether it shines in the lovely glance of the affianced bride, or whether it intercepts the rays of the sun in a monotonous grey cloud, or whether it descends in a

terrible torrent upon the flooded earth. The same incessant change which takes place during life is also continued after the death of organisms. The matter which enters into the constitution of all beings remains not immovable, but certainly re-enters into the circulating current of life. What we breathe, eat, and drink, has already been breathed, eaten, and drank a thousand times. Our existence rests upon the ashes of our ancestors. If all the human beings which have already dwelt upon the earth could come back again, there would be five persons to each square foot, and they would be obliged to climb on tops of one another in order to stand upright on the surface of the earth; but they could not be born again in their full integrity, since the same elements have often appeared in the bodies of various beings.

This it is which is constantly going on around us. Now, there is no such thing as great or small in nature. The stars are the atoms of the Infinite. The same laws which rule the atoms also rule the worlds.

There is always the same quantity of matter in existence. Matter, after having been employed in the formation of nebulae, suns, planets, and animated beings, does not remain inactive, but enters again into a new current of circulation, otherwise the world would come to an end. Were it otherwise, the day would arise in which all worlds would be dead, hidden in night, rolling and falling about in the dark desert of space, in an eternal solitude which no ray of light would ever again illumine. Such a perspective would give no satisfaction to the most elementary logic.

But by what natural progress can the dead world become again living worlds? When our sun is extinguished—and there is no doubt that it will in the future be extinguished—how will it again enter into the circulation of eternal life?

The study of the constitution of the universe, which has only begun, permits us already to formulate two answers to this question; and it is very probable that nature, which gives up her secrets with so much reluctance, has others and still better ones in store for a more advanced science of future centuries.

Two defunct globes can become revived, and begin an entirely new era, by reuniting themselves in accordance with the simple laws of gravity.

In order to fix our ideas, let us suppose that an obscure globe of the size of our earth, or even as large as the sun itself, is thrown into empty space. It carries with it its *vis viva*, and if it is alone in space, it will continue to travel in a straight line, preserving always the same velocity, without being able to retard or to accelerate it, and without being allowed to deviate one iota from its trajectory, it will thus move on eternally; the force which animates it will always be employed to make it travel through the same number of metres per hour. But let us now suppose that just down there, at the end towards which it flies, is found another globe of the same size, progressing in a diametrically contrary direction, and that these two globes are flung against one another with the same velocity; when they have met, they will impart to each other a simultaneous shock in a perfectly normal manner, and bring their movements to a standstill. What is becoming of the force which originally animated them, since there is nothing lost in nature? This force will become transformed; the movement, which until now had been visible, will become invisible, with exactly the same intensity as possessed at first, which setting into vibration the constitutive molecules of their masses, will separate them from one another, and of two cold and dark globes will form one globe—a burning and shining sun.

The hypothesis which we have just now set up would realise itself of its own accord without obliging us to shoot one globe against the other, by simply placing two globes into space at any given distance from one another. In obedience to the laws of gravity they would slowly travel towards one another, and they would with fatal necessity finish by reuniting themselves with one another in a stunning shock, which would turn them into one sun or even into a nebula.

Let us suppose, for instance, that our sun and the sun Sirius were the only suns existing in infinite space.

In accordance with the law of gravitation they feel one another, and have a tendency towards a mutual approach across space. No sooner do these bodies appear in empty space when they manifest a tendency to come nearer to one another. This attraction or approach is at first almost infinitesimal. During the first day they may advance towards one another only by one millimetre. This can hardly be felt or appreciated; but gradually this movement becomes accelerated, so that at the end of one year the approach is distinctly discernible. Now the two suns are on the road to meet one another, like our two balls, and after two millions of years of incessant mutual attraction, they are going to precipitate themselves upon one another with such a speed and velocity that they become, so to speak, married, forming one body of an immense brilliant nebula.

(To be continued in our next.)

MR. GEORGE SPRIGGS' MATERIALISATION-SEANCES.

THE sittings during the past month, which were interrupted by a short recess at Easter, have presented the usual features with which our readers are familiar, and also some new and important ones. At the sitting immediately following the close of our last month's report, a lady and gentleman from Chiltern were among the visitors. The Indian spirit, Ski-wau-kie, who speaks "broken" English in what is known as the "direct" voice, without the materialisation of the full form, and who is also clairvoyant, voluntarily informed this lady that there was with her a "squaw," or female spirit-friend, who had passed over a long time since, and who was related to her, of the name of Isabella. The lady recognised an aunt of that name, who had passed away some 28 years ago, and considered it an excellent proof, as no one present but herself, (not even her husband) knew that she had had an aunt of that name. "Ski" also told the gentleman his father was present with him, and gave the name correctly. It is due to "Ski" to say that he never fails correctly to indicate those persons amongst the visitors for the evening who are mediumistic, and also the phase of mediumship which would be most likely to develop, giving them valuable information as to the best course for them to adopt.

Geordie has manifested with his customary power, in the full glare of the light, walking about freely, approaching the sitters, and placing his face within a few inches of the eyes of the visitors. At the séance of the 4th April, a letter addressed to Geordie by a lady resident in Sydney was handed to him, which he read through while standing in full view in the centre of the circle.

The earlier sittings of the month were marked by an occurrence as striking as any that have been recorded during the progress of these manifestations. This was the recognition, by five different sitters, (including one of the visitors,) simultaneously, and independently of each other, of a spirit-form, (never before materialised in the experience of the circle,) as being that of an old colonist and well-known energetic pioneer in the Cause of Spiritualism, who passed over some five years ago. Amongst those who recognised this spirit-friend were his son, daughter, and nephew. He came on two occasions, and displayed considerable emotion at being able thus visibly to manifest his presence to his relatives and friends. On the second occasion he shook hands with Mr. Carson, who stood up for the purpose, and who consequently had a better view, not only of the full form, but also of the wrinkled features, and thin beard. Through Peter, the same spirit-friend afterwards transmitted a few words, using the identical phrase which was specially characteristic of him to those who knew him in earth-life, and mentioning (correctly) the incident which led to his investigation of Spiritualism. He has since communicated in the usual way,—by trance-mediumship,—a longer message, in which he uses the same familiar expression, and refers to the same incident. He expresses himself as very pleased at his success in the circle, and that when in earth-life he did not contemplate ever being able to manifest himself so perfectly.

He further says,—“I consider it was the crowning point of all I had seen, when I was able to make myself visible to my children and friends again.”

On the evening of the 21st ult., Peter conversed very freely, offering some suggestive remarks on various topics. Speaking of the different views entertained with regard to the question of spirit-communion, he said there were two extremes. One class of people think it impossible for anyone to come back, and another class expect everybody to come back. Referring to the necessity of shielding the person of the medium, while in the trance-state, from the action of a too intense light, he said they had to draw a great deal of force from the medium, and the consequence was it put him in a very peculiar condition, in which it was necessary that he,—and especially the head, the brain being the most sensitive part,—should be preserved from the action of the light.

In reply to a question, Peter stated that his brain, whilst he was in the materialised condition, was not so clear as when he got into the spiritual state again, because when materialised he partook of the medium and the circle, and could not be expected to be so clear as when in the condition which was natural to him. He anticipated great outbursts of manifestations in different parts of the world before long. The manifestations would be of different phases. If Spiritualism is taken in all its phases, it is a grand system. If any phase is taken out of it, there seems to be something missing. There was nothing, it seemed to him, in the phases of Spiritualism at the present day that could be done without. One phase was quite as important as another, and quite as grand, whatever it was. Referring to the views held by the Theosophists, he was asked whether there was not with him as a spirit, a combination of principles to make up his being? He replied yes, but they are in such harmony, and work as closely together, that it is very hard to distinguish them, the same as with ourselves. The idea of the separation of the “pure spirit” led one on to *absorption*. It was trying to harmonise the Hindû philosophy with the facts of Spiritualism. So far as his experience went, he saw hundreds of people come over to the spirit-world, natural beings, with the divine principle in them, which worked and purified what they call their “physical” surroundings, the same as when one purifies his physical body and surroundings in earth-life, his spirit does not actually separate from the physical body. When spirits pass over in a degraded condition, the higher intelligences assist them, and develop the divine principle which is within them. All people were endowed with that divine principle, and he could not see that this principle, after it had once become individualised in man, could become separated from him.

The manifestations on the same evening (April 21st) were exceedingly good, and were marked by several noteworthy incidents, indicating a distinct advance. A female spirit materialised, with a profusion of long dark hair falling over both shoulders. Her form was unfamiliar to the regular members of the circle, but she was spontaneously recognised by one of the visitors present by the name of “Emily,” to which she responded. The other special feature of this evening was as follows. Geordie had been manifesting with great power and freedom, walking about the room, and showing the medium repeatedly. After a time he went behind the medium, and drew the curtains back until somewhat more than the lower half of the medium's form including his hands was plainly visible. He then so arranged the curtain that it remained stationary in this position, and advanced into the circle. Passing by the sitters, he proceeded to the door, which he opened and passed through into the front portion of the premises, as he has so frequently done before. This visit he repeated several times. On the first occasion he brought back with him two volumes from the book shelves, which were found to be, rather appropriately, “Spiritualism as a new Basis of Belief.” On another occasion he brought back with him a die-stamp set in a heavy frame work, to reach which he must have traversed the entire length of the shop. He again went out, and returned bearing more books. He then shewed a bunch

of flowers to the sitters so that they might identify them again, and passed out of the circle-room bearing the flowers with him, leaving them, as was afterwards ascertained, at the extreme end of the counter. On his returning to the séance-room, it was suggested that he should take a pencil with him, and write something. This Geordie accordingly did, and on his return proceeded to the desk and wrote a few words, stating where he had been writing, namely, on a contents-bill posted up against the glass door leading into the street. This was immediately verified. Mr. Terry proceeded outside, followed by Geordie—and found the name “Geordie” written in bold characters on the spot indicated. The point, however, which our readers are requested to bear in mind is, that during all these visits of Geordie to the front portions of the premises, bringing back thence first one object and then another, the curtains remained disposed as above stated, drawn back and exposing the medium during the whole time to view. The distance between the chair occupied by the medium, and the glass door on which the name was written, has been measured, and the *shortest* distance between the two points that could have been traversed by Geordie is found to be 42 feet.

TOO FAST.

In a report of one of the Masonic Hall discussions, which appears in the *Reformer* for April, one of the speakers, Mr. Samuëll is reported to have said “He wanted to get to Mr. Terry's circle, but could not; they knew if he found anything out he would expose it directly. He believed it to be a thorough fraud,” &c. Now, as a matter of fact, Mr. Samuëll's application for both himself and Mrs. Samuëll had been passed and their names recorded for admission; this was done with some hesitation, not due to fear of Mr. S.'s superior acuteness and penetration, of which the committee were not cognizant, but from doubts as to the likelihood of his being benefited by the concession. Mr. S., however, has shown his hand too soon, and will not get the opportunity of playing his cards, having out of his own mouth, proved himself deficient in the qualifications necessary for admission, the committee have since erased his name from the book.

SYDNEY PROGRESSIVE LYCEUM.

THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

THE Sydney Progressive Lyceum commemorated the thirty-fourth anniversary of Modern Spiritualism by an entertainment in the Masonic Hall, on the night of the 18th ult., as the Hall could not be obtained on the proper evening, the 31st March.

There was a crowded attendance, and proceedings were opened by the chairman (Mr. Garton, the Conductor of the Lyceum), who in a short speech pointed out the immense progress of Spiritualistic Philosophy during the last thirty-four years. The Lyceum choir then sang a glee, “Up, quit thy bower,” and Mr. Cyril Haviland followed with a lecture, occupying nearly an hour and a half, on the Phenomena of Modern Spiritualism. The lecture was illustrated by over forty slides, shown with the Triplexicon light, and consisted of the mediumship of Dr. Slade, Dr. Monck, Messrs. Fowler, Spriggs, and others. When the slide representing a spirit photograph of two children appeared on the screen, Mr. Farrow sang “The little one that died,” the choir joining in the chorus; and in a similar manner on the appearance of the photograph of Katie King, holding Dr. Gully by the hand; the part song known as “Birdie's Spirit,” was given. At the conclusion of the lecture, the operatic chorus, “Haste o'er the Hills,” was effectively rendered, and was followed by a piano-forte duet by Miss Tyerman and Mr. Massie. Miss Cockerton then sang, “A Dream within a Dream,” and the chairman announced that as it was now after ten o'clock, dancing would be commenced, which was kept up for three hours.

The audience, while was very large, showed their appreciation of the entertainment by frequent bursts of applause, and during the dancing many couples availed themselves of the fruit and cake which was provided and most tastefully laid out on tables at the rear of the Hall.

To Correspondents.

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

ABOLITION OF CAPITAL PUNISHMENT.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR.—The impression appears to be gaining ground both in England and on the Continent, that Capital Punishment ought to be discontinued. Amongst other objections to it, it is alleged, first, that its effect upon society is injurious; second, that it has failed as a deterrent punishment; and third, that it is dictated by the vile passion of revenge. Upon reflection these objections appear to be valid.

Mr. John Bright, in a speech recently delivered, referred to a clergyman, a former chaplain of Newgate prison, who upon being examined by a committee of the House of Commons as to the effect the executions had upon him, stated that at first it was more than he could bear, but that each repetition of the event affected him less than the preceding one.

Mr. Bright asked his hearers, "If a Christian gentleman, with serious duties to perform, felt himself growing callous at the repeated sight of such horrors as accompany an execution, how can it be expected that the worst classes of our population will be beneficially influenced by the continuance of this punishment?"

It may be said, that as the public do not now witness the executions they cannot suffer from the hardening effects experienced by the chaplain. The effects may not, perhaps, be so immediate, but that they are ultimately produced by constant reading and hearing of executions, few thoughtful persons will deny. Sir John Lubbock, in his recent address to the medical students at King's College Hospital, said in reference to reading: "I need not say there are many books which are deadly poison, which contain the bacteria of mental disease, as certain in their operation as any of the infusions of the physiologist. I doubt whether any one ever read a trial for murder without being distinctly the worse for it." (The italics are mine.)

As to the supposed deterrent effect, it is difficult to conceive how the taking of life—even when done by the authority of a Government—can have any other effect than that of lowering its worth in the minds of the masses. That it is a revengeful punishment there can be no doubt, because the execution of the murderer in no way recompenses either society or the friends of his victim; nor can the better feelings of either be benefited or alleviated by it. On the contrary, all the baser feelings are gratified, and consequently strengthened and developed, so that instead of reaping benefit, the result to all is positive injury. Some quote Scripture for its continuance, forgetting that slavery, which is clearly authorised by Scripture, has been suppressed by all Christian countries. In childhood and youth executions are heard of with horror; later in life, the narration of them is listened to with indifference; and so the blunting process goes on till at length nothing short of witnessing them satisfies the depraved mind. Cruel and vindictive punishments must of necessity result in the deadening of those pure and gentle influences—mercy, charity, and love of mankind, which alone refine and reform society.

Mr. Ruskin somewhere asks the question: "If a wretch spits in your face, will you answer by spitting in his? If he throw vitriol at you, will you go to the apothecary for a bigger bottle? No, do what men may, not what poisonous beasts may."

In hanging the murderer, society unquestionably plays the part of the poisonous beast.—Yours, &c.

C. B.

3rd April, 1882.

THE DEATH PENALTY.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR.—Though not a thorough Spiritualist, I accept the spiritual philosophy; and that, combined with considerations based, as I think, upon natural reason, leads me to dissent from the opinion expressed in your issue for April against Capital Punishment. I should like to see the subject well ventilated, and as a small contribution thereto, beg to offer the following remarks:—

There are but two ways of punishing a capital offence—either the criminal must be hanged, or he must be imprisoned for the remainder of his earthly life. The latter, though the less appalling, is really the more cruel. It is also unfair to society, which is taxed to support its criminals—the cost of maintaining whom is no small item in governmental expenses. Moreover, it is injurious both to the criminal himself and to countless others; for he, in his incarceration, generally remains impenitent, broods over his condition, plans schemes of revenge, creates (as we know by the sternest psychic and psychologic laws) an atmosphere of evil, which reacts upon himself, and affects, to an extent of injury incalculable, his companions, and all who may succeed him in future time; thus he becomes, while life lasts, a centre of evil, a fountain of malefic influences. On the other hand, if he be deprived of his life, *i. e.*, hanged, this source of expense and injury is at once cut off.

We must remember, too, that one object in punishing criminals is by making an example of them, to deter others from committing a like offence. This result, I believe the gallows far more calculated to achieve than mere confinement for life in prison walls.

But, sir, you urge the Spiritualist theory, that the execution of the murderer does not relieve society of his baneful influence, for he continues to haunt the earth and prompts others to evil deeds. This theory I very much question; it gives a most unworthy idea of the spirit-world, and is not sanctioned by the highest exponents of the Spiritual Philosophy. Jackson Davis, for instance, in his "Philosophy of Spiritual Inter-course," page 126, says: "When the human soul passes from the earth into the second sphere, it is inclined at first to indulge in the gratification of its strongest love or impulse; but unless it be a pure love, a good impulse, then the means of its gratification are not to be found within the territories of the spirit-land." Similarly writes the gifted Maria M. King, in her pamphlet combatting the theory of evil spirits; also D. D. Home, in his "Lights and Shadows." Such writers picture to us an "other-world order," a realm of intelligent, orderly government; but, sir, the theory of yourself and "C. B." gives us a world of chaos and anarchy.—I am, &c.

IMPARTIAL.

P.S.—I should add, moreover, that it is an accepted doctrine with most Spiritualists that reform is far more easily initiated, and far more effectually carried out, in the next world than in this. Therefore, I contend we are really hastening the criminal's reformation by transporting him thither. These remarks I offer with all deference to opposing notions. Let us hear all sides, and use our best judicial powers in seeking to discriminate the truth.

MR. H. J. BROWNE ON FREE-WILL

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SEEING in a recent number of the *Argus* an advertisement of Mr. Browne's article on the "Religion of Truth," contributed to the *Harbinger* (April), I procured a copy of your journal; and now, after having carefully perused the same, would crave of your indulgence to insert a few remarks upon that gentleman's essay. On Free-thought subjects, Mr. Browne has written more extensively than any one else in this colony, and if he does not claim, he at any rate has been credited with, the honourable position of being the most prominent and perhaps the ablest exponent of Free-thought amongst us. It is therefore, surprising to find him holding, and in fact assuming as an axiom, the doctrine

of man's Freewill, as he does in the article under review and in one of his letters to the *Argus*, on the "Prayer" controversy. How a staunch Freethinker can make so portentous a concession to the theological party is utterly astounding, and I submit that Mr. Browne should be prepared to give his companions in Freethought his reasons for entertaining such an unusual belief. That man's volitions are determined, I hold to be not only susceptible of proof, but a necessary element of accurate intellectual divergence from the theories of the Church. In this letter I have no intention of debating the subject, but merely write to ask of Mr. Browne the grounds of his eccentricity in this regard.

It is, I presume, unnecessary to assure Mr. Browne that his position is unique, all the great British and foreign sceptics denying the freedom of the human will; e.g., Huxley, Tyndall, Spencer, Bain, Lewes, Mill, Maudsley, Hodgson, Darwin, T. H. Buckle, Dalton, Büchner, Häckel, Lange, Schneider, Nägeli, Burdach, Ostelli, Vibot, La Mettrie, Soury, Perrot, &c., &c.; to say nothing of men after Mr. Browne's own heart—Spiritualists, such as A. J. Davis, and Hudson Tuttle. Mr. Browne, however, can rejoice in the support of Messrs Moody, Spurgeon, Talmage, Joseph Cook, and John Alexander Dowie!—Yours obediently and sincerely,

TRUE BLUE.

April 17th, 1882.

MISSTATEMENTS.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

Sir,—In the library to which I subscribe, your journal, with many others, sometimes comes under my notice, and I am often struck with the temerity with which you put forth the most unfounded statements. Your article on "The Deity of Jesus and the Revised New Testament," eloquently written though it is, is a good illustration of my complaint.

You start off by saying that Anselm's query, "Why was God made Man?" has never been satisfactorily answered. Is it possible that you are ignorant of what the greatest theologians have taught on that subject? Are you not aware of how Dr. Joseph Cook has dealt with it, and made it "comport" with both "reason" and science? I am happy to say he will soon be amongst us, to vindicate in his own masterly way the truths of Christian theology; meanwhile I refer you to his published lectures. Again, without a particle of evidence, you talk about the Buddhist, Osirian or Egyptian "trinities." A little acquaintance with such works as Bishop Moorhouse's "Expectations of the Christ," or Hardwick's "Christ and other Masters," would have saved you from so committing yourself to a mere fiction. Then you speak of the Saviour as a descendant of Rahab. Is this imagination, or is it ignorance? St. Matthew and St. Luke give the genealogy of Jesus Christ, but they do not support your rash statement. Then you say David was a "vile character"—David, "the sweet singer of Israel," the author of those matchless Psalms! Really, sir, it is almost scandalous. That David erred grievously in some respects, of course we all know; but you cannot be unaware that he was severely punished and deeply repented of his sins, and you must know also that the Bible, while reckoning him a great and a good man, nowhere approves of his misdeeds, but on the contrary, always sternly reproves them.

I do not wish to intrude upon your space, so will close, merely trusting you will strive after greater accuracy of statement.—Yours sincerely,

ANNA.

[Polemics is not our forte, and although we are more amused than alarmed at our fair correspondent's letter, and could with little difficulty demonstrate that the "temerity" boot was on the other foot, we prefer leaving the matter in the hands of "X"—the writer of the article complained of—and will publish his reply next month.—En. H. of L.]

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

DEAR SIR,—In this age of progression and universal mental activity, one would expect to find at least a grain of truth in the "Moral Essays," which appear from time to time in such journals as the *Australasian*.

When, however, we find such maudlin, namby-pamby stuff circulating in its columns, in an endeavour to pass it off upon its readers as the genuine article, one may well ask, who and what are the contributors whose penny-a-line rubbish can so readily squeeze itself into a prominent place for the purpose of riveting the shackles of ecclesiasticism, which an enlightened people is everywhere loosening preparatory to its emancipation from the thralldom of the few narrow-minded, intolerant bigots who would shroud from its eager eyes the glorious truths vouchsafed to us in our every day life.

Just read the following sentence. The learned gentleman who penned it must be very certain of the ground he stands upon, or he surely would not dare to publish such an impossible charge.

* "To borrow the language of medicine, there may be morbid secretions, not only physical, but also mental. The young agnostic plumes himself on having ceased to reverence the sanctions of his childhood's faith, and its symbols; but if he bow down before the idiotic abominations of the vulgar and ignorant Spiritist, what is he but as one who, having struck down the lion, ends by paying homage to the wolf?"

Very good indeed, Mr. Essayist; the young agnostic, disbelieving in the *tria-juncta-in-usa* monstrosity, set up for his adoration in his infancy, and like an independent man, turning to the one great and indivisible God for comfort and support, strikes down the lion and ends by worshipping the wolf.

That's logic, is it?

Now, if the writer of the above essay will lay the following words of Seneca's to heart, it might be of some use to him in his future morality-work:

"Qui statuit aliquid, parte inaudita altera,
Æquum licet statuerit haud æquus est."

It is just about time that the puerilities and trash of a nonsensical theology were separated from the few pearls which are to be found scattered here and there over its surface, and that mankind, refusing to be any longer hoodwinked by the egotism of priestcraft, should assert its undoubted right to search for the truth in other tracks than those laid down by the hard and fast rules of the few who, leech-like, prey upon the masses.

A YOUNG AGNOSTIC.

Normanton, Queensland,
6th January, 1882.

REV. JOSEPH COOK.

THE above well-known itinerant preacher has been busily engaged in India vilifying Spiritualists, Freethinkers, and especially the Theosophical Society and its founders. The latter called him to account, and challenged him to meet them before a public audience and substantiate his statements. This he had not the courage to do. A public meeting was called at the Framji Cowasji Institute, Bombay, on January 30th, where before a crowded audience the libels of Mr. Cook were by documentary and oral evidence thoroughly refuted, the Indian papers publishing accounts of the exposure of his untruths. We understand it is Mr. Cook's intention to make a descent upon Melbourne, and it is as well that his reputation as a slanderer and vilifier of honest men's characters should be made known, in order that the public may be on their guard against him. The proceedings of the meeting referred to, and the whole of the documentary evidence, have been published in pamphlet form, and widely circulated in India.

* The Essayist, *Australasian*: "Veneration," Oct. 29th, 1881.

CAN IT BE?

A STORY OF THE DAY.

BY E. CYRIL HAVILAND.

(Continued.)

CHAPTER VII.

As this story is simply a record of the spiritualistic experiences of certain people, it seems to me incongruous that the usual household accidents and doings should be mixed up with it, and at the same time it is necessary for the truth of the narrative, that other matters should be touched upon.

So then, as concisely as possible, must be told what has passed during the three months following our trip up the Blue Mountains mentioned in the last chapter.

Branton and his wife returned from Queensland and we found that they could only confirm what Koorawani had said. Of course they gave us more details, and Ruth got from Mrs. Branton a lock of Lily's hair, which I gave Jamieson. By this time, matters had settled down again and Lily's death was a memory. Branton was of two minds, he was half inclined to have a sitting with us but his orthodoxy held him back and he said, that perchance it was the foresight of Divine Providence that prevented his child from becoming a tool of the evil one, as he could see she had lost her heart to Jamieson.

I had pointed out to him, that I did not consider either myself or my wife tools of the evil one, but still he kept off. He did not deny that he had been informed of his daughter's death by me, before any news had come otherwise, but he could not and would not attempt any experiment.

Dr. Scrags had left town, and was telling everyone that he had exposed Jamieson, and everyone, of course, believed him.

Joe Kingsbury had gone for a trip to New Zealand and had been back about a fortnight, but during that fortnight he had been a great deal in Mary's company. I cannot exactly say he was in love with her, but he sought her out to talk over the memory of the dead love, perhaps, because Mary had known her so well.

Jamieson had almost got back to his usual cheerfulness, though I would often find him sitting alone and thoughtfully looking up into the blue sky.

Lily very often came back to us and would either control my wife or write through Jamieson and this was the state of affairs generally, when I again find that old Father Time had recorded more events that have to do with the story.

I had been anxiously experimenting with photography, but as yet had very little success. Still I kept on as Lily and the other spirits thought that we would succeed eventually.

The process I adopted was what is known as the "Dry Plate," and I thought it more advantageous to me for my purposes, for two or three reasons, more especially because it was so clean and so very rapid.

Some of the developed plates exhibited darts of light and cloudy appearances, but nothing as yet had appeared definite enough to show anyone.

The afternoon in particular that I now come to, was as I said before about three months after our mountain excursion. Mrs. Branton, and a lady friend of hers, a Mrs. Johnson, had come over to the house to call, and at the time I was busy in what was called my studio.

Presently I heard my wife's voice.

"My dear, Mrs. Branton wants to see your studio."

"Very well, come in," I replied. And then I was introduced to the lady, Mrs. Johnson.

"It would be delightful to have our portraits taken," said Mrs. Johnson.

"Nothing easier," I answered, "please sit down."

So Mrs. Johnson sat and took her on a "Dry Plate," and it was quite successful as far as a portrait went, but it seemed to me as if there were a shapeless cloud behind her, so I said I would try another.

"No, let Mrs. Branton sit now, and I will sit after her," and Mrs. Johnson went over to my wife.

So although I would fain have gone on with Mrs. Johnson until the cloudiness took some shape, I did not want to say anything and I could only give way.

But on Mrs. Branton's negative was a hand, distinctly visible, hovering over her head. I could hardly believe my eyes and when I came out of the dark room where I had been developing the plate, my wife asked me what was the matter.

I replied, "Oh, nothing, I'll just take Mrs. Branton again."

The next two plates however, there was nothing on, beyond the sitters, and so I said I would try one more of each.

Mrs. Johnson said she was troubling me too much, but she sat, without result, that is to say beyond her own portrait.

And now came Mrs. Branton. I thought it over while in the dark room with the last one and had laid my plan. I had an impression that Lily was trying to show herself and so came to the conclusion that, if her mother wished for a picture of her it might help the conditions. So when I came out with the dark slide ready in my hand, I went up to her on pretext of looking into the camera lens, and gave her the slide to hold, hoping thus to get her magnetism into it. While she thus held it, I pretended to move the camera about and drew the conversation on to the photographs. At last I said,

"I don't remember to have seen a good one of Lily in your album, Mrs. Branton."

"No, we have no good one of her and the last one was taken some years ago. I wish we had had one, before she went away."

By this time the plate was in and the slide drawn and I was just waiting for her to finish speaking to take the cap off.

Now off—on—and away I go to my dark room. I have to sit down for a minute in there, for there is my first good spirit photograph,—there is Lily, leaning over her mother. I watched the development eagerly, and almost immediately I saw a whiteness jump out, and then a face, and then below it a second face. Am I excited? Am I mad? No, no it is real, and now what will John Branton say?

"My dear, that is taking you a long while. Why you must have been in there a quarter of an hour or more," I hear my wife say.

"Coming out, now," I reply, as I quickly put the plate into the alum bath to preserve the film, and take up the best one of each without any apparitions on them, to show them, for I have decided it is best not to say anything to either, especially, as I don't know Mrs. Johnson.

I show these negatives on black velvet, so that they look like positives and both are pronounced excellent and I am delighted, when both our visitors rise to go away.

I sent word by Mrs. Branton to Jack to say I wanted to see him particularly, if he would kindly step over.

When they were gone, I took my wife up to the studio again to show her the photograph, and she recognised Lily at once. Then I thought I had better make a positive or glass to show John Branton, before I varnished the negative for printing on paper, and the glass picture looked wonderfully well.

I will allow, that I was excited over that photograph. It was really my first and a dozen times that day and evening did I re-enter my studio to look at it.

John Branton did not come till nearly nine o'clock in the evening, and I took him straight away to the studio and put the positive in his hand.

"There," I said, "that is a success. You have often told me I was wasting time and money over this spiritualism, but I consider myself well repaid, to be able to give you that."

"But, where did you get it? It is a good likeness of Lily. Copied from a painting, I suppose, Tom?"

"Painting? No! That is a spirit-photograph of Lily. I was taking Mrs. Branton's portrait and that appeared on the plate."

"What this? Nonsense, you are playing me some trick?"

"No, Jack, really I'm in earnest. As much in earnest as I was that morning before breakfast in your garden."

"But tell me Tom,—excuse me old fellow, you know I am hard to convince,—tell me, did you see Lily when you took this photograph."

"No, of course not."

"Then, Tom, if she was invisible how did the camera take her," he asked, in something of his old triumphant tone.

"Why, Jack, the camera will take invisible writing. I can prove that by chemical experiment for you," I reply.

"I never heard of it."

"Well, I'll do it for you one of these days and show you. You put about thirty grains of sulphate of Quinine in two ounces of clean water and add two or three drops of sulphuric acid to make it dissolve, then write with that on a clean white card or the whitest paper and when dry, it is quite invisible; but when you photograph it, it is quite as plain as Lily, there."

"Tom, this is the most convincing thing I have seen, and as I know you, I don't doubt your honesty, but would you mind trying with me presently, on my own plates."

"I shall be delighted, old fellow. When? Tomorrow, next day, or on Saturday afternoon."

"Saturday afternoon."

I showed Jack the other negatives, but Lily's face on the positive he held, had naturally all the charm for him,—I promised to let him have some copies next evening, and then as it was a moonlight night, I drove him home in my buggy, Ruth and Mary accompanying me.

Mary had been out all the afternoon, but was delighted at my success when she came home.

We left Branton at his gate and then drove on the cross road home again, thus making a circuit of several miles.

Mary had met Kingsbury that afternoon in Sydney and he was coming out next day. She said how astonished he would be, when he came and heard of Lily's picture, because he had been chaffing me considerably over my non-success.

So we drove home, had supper and went to bed and I am sure my dreams must have been full of cameras and spirit-photographs.

The next morning I was up early, to prepare for printing off a lot of copies, for I would have to go to Sydney in the afternoon, and so by dint of having everything in readiness, I got off a dozen by twelve o'clock. Very pretty, they looked to. There was Mrs. Branton sitting in the chair, with a wistful look in her eyes, induced no doubt by the desire she had expressed, and just over her with a white Lily in her hand, was Lily in a long gauzy drapery that partly swept over her mother's arm and hand.

However, I had to leave this, and go to town. I put a damp print in my pocket to show any particular friend I should meet and started, calling on Kingsbury to tell him I would call for him on my way back; and I would have shown him the photograph, but he had some strangers with him.

I went to Jamieson's rooms but he was out of town and would not be back that night, so after completing my business, I called for Kingsbury at the time he usually left office, five o'clock, and we drove off together. I gave him the photograph to look at, and watched his astonishment.

"If that can be done, it settles the matter at once, Tom," he said. "Spiritualism cannot be denied if you can do that."

"But I have done it. You see I——"

"Yes, I know you have, but I would like to be present."

"So you shall, on Saturday afternoon, if you like. Mr. Branton is coming."

It is always so, mankind is so used to telling lies that one man cannot believe another unless he sees for himself. Still that is a cardinal rule of spiritualism, that everyone must see for himself.

"Well Joe, you have not said you recognise the face. You know who it is, don't you?"

"Yes of course, it's Lily Branton. Wasn't her mother astonished?"

"I didn't show it to her."

"That will be a glorious sunset directly, Tom," said Joe, pointing westward, to where masses of clouds towered over and behind the purple mountains, making them stand out like a sharply chiselled piece of art against their morning whiteness.

"Yes, but I am glad I have got that photograph of Lily so successfully," I remark.

"So am I, Tom. Just look at the depth of that cloud though. Do you see how the sun shines on it, and just look at the valley of the shadow. There is nothing so beautiful as cloud scenery, Tom."

"I always admire it, Joe," I reply.

Joe has not asked me for a copy of Lily's photograph; he has not made any more remarks about it than if it had been an ordinary spirit picture, and so my thought leads me on and unconsciously I begin to know Gilbert's song, "Sweethearts."

"Love for a year—a week—a day,
But alas for the love that loves always."

"Here we are," says Joe, "I'll open the gate." And he jumps down and I drive in.

"Drive on, I'll walk up. Ah, Miss Langton, good evening."

Mary stepped across the bed from the lawn and the last I saw of them as I drove on round the house, they were walking up alone.

After leaving the horse and buggy in the man's hands, I went into the house to find Branton and his wife and Mrs. Johnston there already. I gave Branton nine of the dozen prints, and Mrs. Branton, who had more of a leaning towards Spiritualism than her husband and especially since Lily's death, was delighted.

"Now, I remember," she said, "when you asked me about Lily's portrait, a weird feeling came over me, what people call 'An angel passing over your grave' and made me shudder."

"No doubt it was her presence."

"I am coming Saturday with my husband, am I not?" She asks.

"Of course Mrs. Branton and I hope that Mrs. Johnston will accompany you, for I would like the same present as on that day."

"Oh, I shall be quite delighted," said Mrs. Johnston, "I don't believe in it you know, it is some brain reading or something of that sort, and I don't think we ought to touch it, because it is beyond our knowledge, you know. But I'm awfully easily frightened."

"It must be true, if that is true," I reply, pointing to one of the pictures.

"Yes, but you know, there is one thing Spiritualism cannot explain and that is this. When the vital spark leaves the body, where does it go?"

"It goes——"

"No, it's no use telling me, it cannot be explained and there's an end of it. Suppose now, you are a corpse or suppose you are dying in a room and there is no fireplace and the windows are down and the door shut and no way to get out. When your body is cold and stiff and the vital spark has gone, has flown, how does it get out of that room? That's what Spiritualism does not explain, cannot explain, and never will explain, Mr. Hawk."

"But Mrs. Johnston, walls make no difference——"

"What! Walls no difference. Nonsense. You can't prove that."

"Well, Mrs. Johnston, the freed spirit would have to wait until someone opened the door," I suggest, as an explanation, which she is capable of understanding.

"You don't want Spiritualism to tell you that," she remarks.

Just then dinner was announced, for which I was doubly thankful. Mary and Joe, I noticed, came in from the verandah, and Ruth sat them together at the table, which I suppose she did, under what is called woman's special gift, intuition.

After dinner, we had singing and whist all the evening. Jack did not play, neither did I, so we went to the verandah and had a smoke, and from his conversation; I could see that the photograph had made a deep impression on him.

He found out to his surprise, that I believed in God as much as he did, and that I had more reason on my side where I differed from him, but he had more faith, and so we talked on for an hour and during that time I never remember Jack Bronton to have appeared more interested in anything than Spiritualism.

The departure of a spirit from the husk of flesh is the best means of attracting its loving relations and friends to a notice of Spiritualism. While the memory is yet warm, they seek their friend through any channel that presents itself.

When the time came for our friends to start home, Jack Bronton renewed his promise to come over on Saturday afternoon. Joe Kingsbury was going to stay all night with us, so we had another cigar each, Ruth and Mary sitting with us on the verandah. Mary was sitting next Joe and Ruth next to me, and presently my cigar went out. I struck a match to light it again and in that gleam, I saw Joe's hand withdrawn from Mary's and I thought of the message Joe got from his mother, at Jamieson's one day long ago.

To be continued.

DR. MOORHOUSE ON THE GIFT OF HEALING.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—I offer you a short comment (if you can favor me with space for it) on the address from the Bishop of Melbourne on Prayer for Rain, and reported in the *Kerang Times* of the 18th of March, and the Melbourne *Argus* of the 13th of March. I address myself, not so much to the readers of the *Harbinger of Light*, as to their friends who will be likely to see it, and be disposed to agree with the Bishop in the following quotation from the address in question.

As for the readers of the *Harbinger* I feel sure that the question is settled in their minds against the Bishop, and would need no argument.

His words ran as follows:—"The sacred writer, Saint James, directs that the elders of the church shall anoint the sick and pray over them, encouraging the practice by the example of Elijah. But it is obvious that in an age when miraculous healing was a common gift, such direction was reasonable, and such an illustration apposite. Does any sober christian believe in the continuance of these miraculous gifts? If they do not so believe, then how can either the exhortation or the illustration apply to the present time?"

This is the language, and these are the sentiments of his Lordship, to which I take exception, and, as a few facts are worth more than many theories, I advance them and claim for them, the weight they deserve. Let us get our facts first, and then like honest philosophers or theologians, make our theories conform to facts, not facts to possibly blundering theories. To this end I first quote from the 66 and 67th pages of the little book "Apparitions and miracles at Knock," by John MacPhilpin—"The question now is this—"Has any real miracle been performed at Knock"? We answer—that in our opinion there have been many. The diary which is kept by Archdeacon Cavanagh, contains a record of "Nigh Three Hundred"; ten select miracles out of this number would plainly prove the miraculous character of the apparitions witnessed on the several occasions, recorded in the pages of the Rev. Archdeacon's diary. These are the facts I speak of, as being of more weight than theory of the insobriety of Christians believing in phenomena at the present day, which was soberly believed in 18 centuries back. Page 67, cases of cure from Archdeacon Cavanagh's diary." "On Thursday the 11th of March, the writer saw at Knock, a young man named Anthony Cavanagh, from 15 Brabazon Street, Dublin, who declared in the presence of gentlemen of

the highest standing, that for eleven years he could not stir one foot without the aid of crutches, walk as well as anyone can walk, except that his leg was still short, although it had regained its natural strength.

On the same day the writer and the witness with him, saw at Knock chapel, a woman aged about twenty-eight, who had been deaf since she had been six years old, receive the power of hearing. The writer spoke to her and she heard as well as anyone gifted with the power of hearing."

This is the most modern testimony, and I maintain that these modern miracles are better evidenced by one hundred times, than any of the New Testament miraculous cures.

I go on to quote more of the same modern date, and so far better attested than any miraculous cures of the old times. Page 15, same book—"In addition to what we have already written regarding the visions seen at Knock, two remarkable miracles witnessed by hundreds of persons, were performed yesterday, namely, sight restored to the blind, in the cases of two young girls, one of whom on the testimony of her mother, *had not seen from her birth*. She had been several times with physicians in Dublin, but all to no purpose.

"Yesterday, in the presence of hundreds she received the use of sight."

Even since these words just quoted have been written, other miracles, as we have stated, in the first part of this article, have come under the testimony and cognisance of numbers who have frequented the hallowed spot. His Grace, the Archbishop of Tuam, ordered the depositions of the several witnesses to be taken by a commission of learned priests and dignitaries deputed for that purpose. They have reported specially, and the testimony of all taken as a whole, is trustworthy and satisfactory."

Without pausing to argue about the meaning of the word miracle, I merely express my understanding that all operations of a supermundane or spiritual character, where something is done beyond the unaided powers of man, that I understand to have been the foundation of all truthful records of the *wonderful*, and what is always termed *miraculous*, though they may have been no more than spiritual manifestations.

In the Sydney journal, *Freethought*, of the 16th of October, 1880, and in the leading article I find these words, "Many of G. M. Stephen's friends have heard him say, that he prayed earnestly, and waited patiently, for a spiritual gift, and he was at last rewarded with the 'gift of healing.'"

By these means he has given sight to the blind, and cured the halt and the maimed. Mr. Stephen has been promised by messages he has received from his spirit friends, a large increase of power, so that he will be enabled to do even more remarkable cures, and as a proof of the spiritual influence surrounding his actions, a clairvoyant described the spirits about their medium, and working through him."

From all these passages, it would appear that our good Bishop cannot be quite right in supposing that the days of miraculous cures and the gift of healing have passed away for ever. I see on the fly-leaf of my little book by MacPhilpin, detailing so many miraculous cures, I have made an annotation from which it would equally appear, that the Bishop of Melbourne and Mr. Thomas Walker the lecturer, cannot both be right. This is the annotation:—"From Thomas Walker's address under control, in discussion with the Rev. M. H. Green, pages 140 and 141:—"Now there are several enumerations of spiritual gifts that are not special for the time, in which these books were written, but which are evidently intended to be utilised by all persons who were to follow.—See 1. COR., 12. CHAPTER.

Now we have a representation of the exact parallel of all these gifts in *modern spiritualism*.

We have healing the sick by healing mediums, *i.e.*, what would have been termed miracles.

In proof that truth will be found on Mr. Thomas Walker's side in this matter, and not on the side of the Bishop, I quote from an advertisement in the *Sydney Morning Herald* of August 2nd, 1880.—"This is to

certify, that my sister Mrs. Sarah Behang, of Cook's River, was totally blind until she was treated by Mr. G. M. Stephen. Since her last visit to him, she can see distinctly."—C. DAVIES, 15 Albion Street, Sydney.

This advertisement speaks for itself, it is not two thousand years old, and I repeat, that it is a simple historical fact, that cases of this kind can be multiplied indefinitely.

This fact therefore seems to be conclusive against the Bishop.

When I read His Lordship's statement first quoted, I put to myself this question—Why should I believe more in the smaller volume of marvellous cures which I find in my New Testament, now eighteen centuries old, than in the larger volume of miraculous cures which I find in my eight volumes of the *Spiritual Telegraph*, published in New York and only quarter of century old. The weight of evidence should be all on the side of the later testimony, supported as it is by such corroborative testimony as I quoted up to the present day, and which could be multiplied ten-thousand fold.

I will give one or two samples of what I find all through these eight volumes on the subject of "Healing mediumship," glancing first at the unscriptional position which the Bishop takes in relation to those spiritual gifts.

He quoted the exhortation of Saint James, but held that sober-minded people should consider all such exhortations as worn out with the lapse of years. I cannot help thinking that the insobriety of reasoning consists in turning a blind eye to modern history of healing mediums.

Thomas Hazard, on the 9th page of his book on "Mediums and mediumship," writes as follows:—"Now, who are those who speak with new tongues in our day."

Hundreds of inspired mediums do so, but not the church minister or priest so far as I have heard.

Who lay hands on the sick and they recover? But few ministers and priests, but thousands of healing mediums, through the whole length and breadth of the land, and what did the chief priests and scribes and pharisees say of these works of Jesus and his disciples in their day? why precisely what the same orders of men say of the spiritual mediums who do the like things in our day."

Unless the Bishop shuts his eyes to the doings of the thousands of healing mediums spoken of by Mr Hazard through the length and breadth of the land, Mr. G. M. Stephen amongst them, he must see that the gift of healing is now just as much a thing of the present, as it was of the past.

All evidence leads to that conclusion, when the evidence is soberly weighed by the most sober-minded people.

I now take a few samples of the gift of healing from the 8 volumes I have spoken of, and I insist upon it that the history they contain, is just as authentic as any other history a quarter of a century old. To reject it, and such as I shall quote, would be to cut away the basis of all historical criticism, and if we are left without history, we are left without knowledge.

From the *Spiritual Telegraph*, vol. 8., p. 71. To Messrs Partridge and Brittan. "I was afflicted for three years with rheumatism and scrofula. In May 1852, I asked Mr. R. H. Howard, if he thought Mr. Cutter, the spirit doctor, could help me. He replied, 'I know he can.' He laid his hands upon me twice. At this time I did not expect to have the use of my arm again, but the third time I felt some effect from his hands. He continued to call upon me two or three times a day. In four weeks I was enabled to return to my labour, and have had the use of my arm ever since, which I attribute to Mr. Cutter's laying on of hands." What more natural than the argument, that this must surely be the phenomena of healing by the laying on of hands spoken of in the New Testament, but, "not now believed in by what the Bishop calls sober-minded people." I take another volume, vol. 4., p. 94. "This is to certify that I have been, through the instrumentality of Mrs. Mettler, of Hartford, relieved from blindness which had previously baffled medical science. My age is now fifty-three years.

When I first went to Mrs. Mettler I could not get from one chair to another.

Now, I not only see, but am able to do my work. Some six months since I began to see a little, and am now able to see to read and do the finest sewing. Just imagine a person situated as I was, and to be thus relieved. It is out of my power to find language to express the gratitude I feel towards Mrs. Mettler."—Signed—DOTIA SPOORE.

It is natural to ask, if this is not just another instance of the same character with G. M. Stephen's cure of the blind lady from Cook's River, New South Wales? And then again how can we help asking if all these cures are not just such as we read of in the New Testament, and if so, who but our Bishops should be the first to draw our attention to them? vol. 4., p. 185. "Mrs. French manipulated the girl (who was entirely deaf and dumb) for thirty-two minutes, at the same time bathing her about the head and ears, with the spiritually prepared medicine which she had in her possession. At the end of that time Mrs. French was spiritually impressed that the girl could hear. Mrs. French told her to say 'Pa,' 'Ma,' 'Sister Josephine,' and several other words, all of which the girl distinctly repeated, as by imitation as they were spoken by the medium."

How hopeless must be the Bishop's expectation to engender reverence and interest in the scripture instances of restoration to the deaf and the dumb, while he teaches that it is a violation of sober-mindedness, to believe in these modern instances, which disclose no suspicious circumstances casting discredit upon them. Out of the 8 volumes I have only quoted a very little from two, but if I were to go on what a mass of evidence there would be for the Bishop in each case to meet with bald negation, or otherwise to admit its truth, which would amount to the negation of that portion of his address, with which I commenced this letter by quoting.

No sort of prejudice on the side of Catholic miracles, (or what are so called, but what are really spiritual manifestations) could have influenced me in quoting the miraculous cures at Knock. All my associations and relatives have been of the Church of England. The evidence for these cures at Knock, is in all respects equal to that for the reality of the distinctly visible apparitions, which perhaps the Bishop would meet again with bald negation, against such evidence as has been noticed. The established apparitional wonders give support to the wonderful cures, and that is the point in hand.

Mr. MacPhilpin writes—"How could it happen that fifteen persons of different ages and different ways of thinking and living, could without any apparent reason conspire to say they all saw a certain thing, which in the opinion of those who do not credit the story, they did not see, and that they were under the delusion (not one, but all of them) that they saw it, some for one hour, some for an hour and half, and some two hours, is a thing quite impossible to comprehend. A person could understand how another could be deceived even with his or her eyes open and the senses quite alive to all things else around him. But how fifteen could be so deceived, is something as marvellous in the moral world, as the apparition itself, is, in the order of material events."

My argument is this. If the evidence for the apparitions is good, the evidence for the cures is good.

Then again, if the evidence for one kind of marvellous cures of a professed spiritual character, and without the imposition of hands is good, and the fact established, then a sober-minded person may very properly believe in the marvellous cures of a professed spiritual character, with and by the imposition of hands, and that is where I am brought at issue with the Bishop.

I further argue that the law of evidence with regard to the sight of the apparitions at Knock, ought for reasons stated, to settle the question against the Bishop.

I am, sir, your obedient servant,

ROBERT CALDECOTT.

MATERIALIZATION SEANCES.

NOTICE.

IN consequence of the number of applications for admission to the above séances being considerably in excess of what can be admitted, no further applications will be received or considered for the present. Of those received up to the present time, a sufficient number have been approved to fill all vacancies for at least three months. If in the course of that time the committee see their way clear to continue the admission of visitors, due notice will be given. It has been found necessary with some of the later applications, which were dual, to limit the acceptations to one member of a family.

FROTHINGHAM'S RECENTATION.

A VERY few years since, great rejoicings were heard in the Orthodox camp over the alleged conversion of Ralph Waldo Emerson—the religious but heretical philosopher of Concord—under the divinely inspired ministrations of Mr. Joseph Cook. While the jubulations, however, were at their height, they received a rude shock; there came an authoritative repudiation, announcing that Emerson never read any of Mr. Cook's lectures, and that his religious convictions remained unchanged.

Quite recently again, considerable excitement might have been observed in the same quarter. Theological rockets were fired, voices of exultation issued, and notes of gratulation sounded. Why? Because a distinguished enemy had fallen—an important prize been secured. Octavius B. Frothingham, the accomplished and eloquent freethinking, religious writer and lecturer of America, who had headed many a crusade against the old creeds, and on whom was supposed to have descended the mantle of that arch-heretic Theodore Parker. Octavius B. Frothingham had forsaken his post and crossed over to the enemy. Once a sceptic, he was now a believer. Religious journals told the story of his change; the clergy prayed and preached about it; solemn warnings were addressed to "young men" to learn from this "example;" and charitable speculations were rife as to the intensity of Mr. Frothingham's "remorse" at having been so long a *mis-leader* of men.

It is a pity to dispel what to many must be a pleasing illusion; still truth, sooner or later, demands and compels audience; and the following narrative, unfortunately, is true. It is the report of an interview between Mr. Frothingham and his friend the Rev. Minot J. Savage. The latter is an able Unitarian minister of Boston, and the author of those admirable volumes, "The Religion of Evolution;" "The Morals of Evolution;" "Belief in God;" &c. In appending the following statement of Frothingham's position as given by Mr. Savage himself, we venture to hope that the exponents of philosophy here and elsewhere, whose god is *Mechanical Molecular Action*, and who seek to interpret all the phenomena of the universe in the terms of matter and motion, will ponder these words with the attention they deserve. We now give Mr. Savage's account:—

1. Mr. Frothingham does not regard any science deserving the name as tending towards *Materialism*. 2. He would not limit Freethought on any subject, or in any direction. 3. He is not in the least inclined to go back to any past church-statement of creed. 4. While he is in no sympathy with destruction for its own sake, he thinks the work of destruction for the sake of higher and better building, has not yet gone half far enough. I asked him if he would now blot out anything he had written and published. "Not one single word," was his answer; "I would only supplement here and there with additional statements." I asked especially about "The Cradle of the Christ," which would perhaps be called his most destructive piece of criticism. He said, "I would make no change in it. It is impossible now to get at the historical Jesus. We have no materials. Jesus and the Christ I regard as two distinct and separate things."

Now, then, for Mr. F.'s alleged change. To put it in my phrase, I should say he has become a more pronounced *Theist*. The point towards which his thoughts

converge is the mode of communication between the Divine mind and the human. To quote his own words in conversation, he said: "For many years I have been inclined to try to prove that everything comes out of the earth, from below; that religion is purely earthly in its origin; something made by man in his effort to perfect himself (to use Mr. Abbot's phrase); and I have not, as I now think, taken enough account of the working in the world of a Divine mind, a power above man, working on and through him to lift and to lead;" and in Mr. F.'s own use of that term, he looks for larger "revelations" of God and truth in the future. I hope, said he, "that new light will break out, not of God's word in the sense of a book, but of God's universe." The new light he thinks will come, not by studying old creeds, or standards, or Bibles, but by looking forward for new manifestations, through moral methods, in the human soul.

X.

CONTEMPORARY NOTES.

MR. S. P. HEINEKEN makes the following statement, in the Franklin (Ind.) *Jeffersonian*, on the authority of a friend of his, well acquainted with Robert Ingersoll. "The Colonel took it into his head to pay a visit to Henry Slade, the celebrated slate-writing medium. He purchased a double slate, and tying it together, proceeded to Mr. Slade's residence, who, being acquainted with him, asked him if he wished to get a communication. "That is what I came for," said Ingersoll, placing the slate on the table and covering it with his arms to prevent Slade from touching it. "Mr. Ingersoll," said Slade, "you do not believe in a future state; how can you expect to have a message sent you from that world?" "Never mind," said the Colonel, "I want to test your skill in this matter, and if you are successful, I may perhaps change my opinion." They then sat down, one at each end of a long dining-table. Presently Mr. Ingersoll placed his ear to the slate and said he heard some "scratching" going on, and in a few moments Slade told him to open the slate. He did so, and to his astonishment found the two inside leaves of the slate covered with writing. "Good heavens!" he exclaimed, "This is my brother's writing, and signed by him. Where did it come from? Who wrote it?" "That," replied Mr. Slade, "you are best able to decide. No one has touched the slate but yourself." "Mr. Slade," he said, "I am exceedingly obliged to you for this beautiful test; there is much room for thought here." And, taking up the slate, he wished him good morning.

THE *Medium and Daybreak* for March 3rd is embellished with a portrait of Mr. Ingersoll, and contains a lengthy phrenological delineation of that gentleman, together with various notices of his life and writings. The delineator, Mr. Burns, credits Ingersoll with the possession of "strong faith and deep reverence, a faith which enables him to be quite at peace as to man's futurity. The intuitive perception of religious truth is the leading feature of his mind," but "he lets himself down too freely, and permits the buffoonade of society to make a plaything of him. By too many he is regarded as a kind of anti-theological mountebank, a flippancy which has a most pernicious effect on the lecturer. More dignity, a higher sense of propriety, careful personal analysis, and a choice of mental influences, would add greatly to his perfection as a man, and his power as a public worker."

STUDENTS of the deeply interesting phenomena of spirit-materialization will find in the issues of *Light* for February 25th and March 4th some valuable experiences of old and well-known spiritualists recorded in the course of a discussion of some phases of the subject. Some of the most important have reference to the transference of coloring matter, taken on by a materialized form, to a corresponding (though sometimes another) portion of the medium's person, a fact to which Cromwell Varley, Mrs. Mary Nichols, and even that careful and experienced observer, the late Epes Sargent, testify.

The professional "exposers" of Spiritualism are gradually being cornered. Our readers are familiar with the fact that some months ago Mr. John Fowler of Liverpool offered to give two sums of £500 to separate Charities if Mr. Stuart Cumberland (alias Charles Garner) could produce by means of conjuring, under the same conditions, the same phenomena as those which have been produced in the presence of the most scientific men of the age, and others whose veracity stands unquestioned. Mr. Cumberland will not except the challenge, but when driven to the test evades the question, and in a letter stated to be in Mr. Fowler's possession (by Mr. W. Yates, of Nottingham, Esq.) he says that "he only professes to expose *sham Spiritualism*, and that true Spiritualists should be thankful to him. Mr. Maskelque, who may also be observed, now advertises that he is presenting at the Egyptian Hall, a *burlesque* of Spiritualism. Formerly he labelled his wretched travesty an "Exposure."

The Rev. Joseph Cook, who is expected shortly to make his debut in Melbourne, has been unfortunate enough to earn for himself in India the sobriquet of the "pious slanderer." Since his demolition in America by Fiske, of the Harvard University, who so completely exposed the shallowness of his philosophical knowledge, he appears to have been lecturing the Hindús upon the Christian Evidences, but has only succeeded in getting himself into hot water. This is the "reverend" gentleman whom the late Epes Sargent induced to visit Charles Watkins the slate-writing medium, and who, either in a fit of candor, or from a temporary policy, spoke of the manifestations very favorably, but who, when assailed by the Evangelical party, was so daunted as to eat very humble pie over the matter.

The time for the scientific investigation of spirit-phenomena has come. But the investigator who, knowing nothing of either facts or principles, should demand, that spirit-influence should manifest itself according to conditions prescribed by him, would be as silly as Franklin would have been, if he had demanded that the lightning should come down a dry string, instead of waiting patiently to discover that it would only descend through a wet one, and then groping by experiment to a scientific knowledge of the distinction between conductors and non-conductors. Only by like patience can we distinguish between mediums and non-mediums, spirit-intercourse and electric attraction, spirit revelation and human assumption.—*Religio-Philosophical Journal*.

"COL. INGERSOLL," says the *Banner of Light*, "Does not mean that it shall be said, after his death, that he turned from infidelity on his dying bed. His secretary, who writes short-hand, is instructed to take down accurately whatever he may say on that occasion. 'There will then be no opportunity,'" he says, "for anyone to put into my mouth utterances contradicting the expressions of my entire life."

The Rev. Dr. Thomas (Chicago,) has a theory of the spirit-hand as manifested through Slade's mediumship which is really beautiful in its simplicity, and will especially strike those who have personally witnessed the manifestation with an overpowering sense of Dr. Thomas' acuteness. He writes:—"The spirit-hand was the interesting feature, and in a few moments the hand flew up between Mr. Forster and myself. I looked under the table just in time to see Mr. Slade's foot jabbed into its patent-leather pump. To produce the stumpy-fingered spirit-hand, Mr. Slade had stockings just like mine; and his old bare foot, with toes spread out, did duty for the gentle woman's hand, the horny hand of the deceased farmer, the friendly claw of the lost comrade, and any other hands that might be called for." Apart from the stimulating effect of this "theory" upon one's risible faculties, the story convicts its author of *willful falsehood*, as Mr. Simmons points out, as will be seen by contemplating the possible movements of a person's foot beneath an ordinary breakfast table, the framework of which extends nearly down to the knee. These be "reverend" men, indeed.

SPIRITUALISM has attained its present position through the instrumentality of mediums. Without the presence of sensitives spirit communion would be impossible; therefore, all who realise how great a blessing Spiritualism is to the world should encourage and sustain mediums.—*Spiritual Offering*.

THE Eclectic Medical Association of Kansas lately met and discussed small-pox and vaccination. Dr. Simmons read a paper in favor of vaccination. Dr. Furber, in reviewing it, stated that he had treated hundreds for small-pox; never a death, seldom a pit. "Vaccination is a humbug," he said; "compulsory vaccination a crime." Several vaccination deaths are reported in New York lately, though they are reported as "pyæmia." Dr. Tuttle reported the case of a child having the "king's evil," who was vaccinated with "pure bovine virus." The child rotted to death. The attendant physician reported it as "pyæmia from vaccination," but some Health official changed the words, striking "vaccination" out. Thus "Health" officials can join with the medical men in deceiving the public. Resolutions were unanimously passed protesting against compulsory vaccination, and also that the Legislature should make every individual who performs vaccination personally liable in penalties and damages for deaths, sicknesses, or other ill effects resulting therefrom.

JOTTINGS ON PASSING EVENTS.

"FACTS!" says Professor Gushum, in the *Divagation Papers*—"Facts! why I hate 'em. They're the most unsatisfactory, unreliable creatures imaginable. No fact ever yet did credit to his father or his nurse. Anything more slippery when you try to catch 'em, or more slippery when you've caught 'em, I never met; and in changing colour, the chameleon has no show against 'em." If the Professor had directed his spiders to the vaccination and small-pox question, he might have even intensified his philosophic denunciation of facts, for anything more unstable than the alleged "facts" on that subject it would be difficult to find. Take, as illustration, the case of alleged small-pox that has just appeared in our midst. We are alternately assured that it *is*, and that it *is not*, the fell disease; the doctors being divided, or uncertain, as to the nature of the complaint. Then, was Miss Southon (or Southern, as the unfortunate lady's name is variously written in the public prints), vaccinated prior to the attack? Who knows? When the outbreak was first announced, the papers said it was a "most virulent attack;" the next report was that the disease had appeared in "only a modified form owing to the fact that the patient had quite recently been vaccinated;" the latest intelligence (as I write) is that the case is "a very severe one," and the sufferer "had never been vaccinated." This looks a little like a conspiracy on the part of the "reporting agency" to press in the services of vaccination. But what are the real facts as to this case? Who knows? And are there any?

In the *North American Review* for February, Dr. Henry Bergh, under the heading of "The Lancet and the Law," contributes a powerfully written reply to Dr. Austin Flint's article in favor of vaccination. Mr. Bergh condemns the practice as a "monstrosity," and says it can never afford immunity against small-pox, but on the contrary results in changing the ruby stream of life into a filthy current.

The Melbourne *Argus* commenting on this, says "It would be interesting to know how Dr. Bergh makes his views agree with the statistics Great Britain has to show in regard to the decline of small-pox since the introduction of vaccination." The "interesting" information so much desiderated by the *Argus* it can easily obtain by referring to some of the anti-vaccination literature of which it is a frequent recipient but which it has not had the fairness and courtesy to acknowledge.* There is none so blind as those who *will* not see.

* E. G. Taylor's Reply to Carpenter; Pearce's Reply to Buchanan; Value of Vaccination; Wheeler and Wyld's Debate.

In the January number of the above-mentioned *American Review*, Prof. P. Fisher supplements the controversy between Messrs. Ingersoll and Black by a lengthy essay in defence of the Christian Religion. Mr. Fisher is an able writer, but his remarks are general rather than specific, and add nothing fresh or valuable to the subject.

Col. Ingersoll's brilliant and crushing reply to Mr. Black has been reviewed by a number of American writers and lecturers—amongst them, that angelic doctor, The Rev. T. De Witte Talmage! The *Southern Cross* has thought proper to reprint Talmage's address. Of course, the *Cross*, with that fine sense of fair play which, with it, is second nature, will also reproduce Ingersoll's rejoinder.

The Revised Version of the New Testament continues to be a bone of contention with the theologians. It has been assaulted and defended, condemned and vindicated, so much and so often that we begin to wonder whether there is any of it left to quarrel over. The most terrific onslaught to which it has been subjected is from the pen of Dean Burgon in the October and January issues of the *Quarterly Review*. If the erudite Dean's contentions are valid, the fate of the New Version is certainly sealed. Dr. Burgon who supports and embellishes his arguments with a wonderful facility of invective, urges that the Revisers have been working upon the wrong materials—using the most defective text, and that their rendering of many passages in scripture is infelicitous, unscholarly, and unsound. Of course, the Dean's conclusions have been opposed, Dr. Sandon and others having entered thelists against him. Amongst these is the Rev. Canon Farrar, M.A., F.R.S., one of the most accomplished dignitaries of the Anglican Church; but it must be confessed that while pleading ably for the New Version, Dr. Farrar deals with Dean Burgon in a style that savours rather more of badinage than of sound argument. †

Professor Denton's lectures in New Zealand have excited considerable attention, and some of the clerical party have vigorously opposed. That wonderfully profound theologian and pre-eminent eminent scientist, Mr. M. W. Green, formerly a "Minister of Christ" in this city, stepped into the controversial arena to elucidate the real value and relations of Geology. Of course, Denton was annihilated! Some ungenerous critics in the sister colony have had the temerity to state, and (according to the absurdly illogical ideas of many) prove, that Mr. M. W. Green has allowed his ambition for posing as the champion of religious stagnation, and opponent of advanced thought, to o'er-leap itself, he having been detected in wholesale plagiarism from the geological writings of Professor J. W. Dawson. It is needless to refute the impudent insinuation. The immaculate Mr. Green could do no wrong.

A very important debate is about to come off, and before these remarks appear in print, it will have terminated. The subject is a vital one—BAPTISM! Mr. J. J. Haley says it's sinful to sprinkle cold water on babes, only adults should be dipped. The Rev. B. Butchers, B.A., swears by sprinkling, and means to prove that Mr. Haley doesn't understand his Bible, though he (the latter) contends that only his sect, the Campbellites, possesses the true key that will unlock the divine mysteries. My own sympathies are with both disputants, and I hope they will both win. The more Mr. Haley can make clear his affirmation that men and women ought to dip, and that frequently, the healthier will our community become and the less liable to invasions from small-pox, vaccination and all other plagues. And the better Mr. Butchers succeeds in sprinkling—or scattering—the juveniles, the greater will be the facilities for locomotion in many parts of our at present crowded thoroughfares.

† See *Contemporary Review*, March 1882.

The names of two well-known Freethinkers of this city have appeared prominently in the public press lately. Mr. H. J. Browne's interesting contributions to the *Argus* controversy on Prayer, and Mr. Thomas Walker's lucid exposition of the Bradlaugh case in the *Age* (April 13th), deserve fuller notice than my space allows.

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, while 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 am a stranger to you, and a stranger to this kind of thing. I never understood the meaning of Spiritualism, although I often heard about it. I lived the latter part of my life at Kyneton, and being a long way from the centre of activity, I did not have an opportunity of knowing much about it. I have many friends living at Kyneton, and also my dear Robert, with whom I wish to communicate. He has plenty of time. I wish he would form a private circle, so that I could speak to him. I shall be with you again. Good-day.

According to my promise I come again this morning to speak as far as I am able. God knows at times it seems with difficulty I can make my presence known. I oft times think of my old friends, and then my thoughts seem to overcome me, and I can hardly realize that they are living in a substantial world, as I have found the spirit-world to be. When I left the earth and passed away, all those things seemed ethereal and immaterial to me, while the nearer I reached to the spirit-world, the more substantial it became. But for past experience, I should almost doubt the existence of the material world. I shall not stay with you longer, as I feel I am drawn back again. Good-day.

ROBERT STEWART.

GOOD MORNING.—A lady tells me I can say a few words to you. This is rather strange work to do after a man is dead and buried. I doubt if many will believe that Jack Frazer is able to come back and speak to men again. Some will think he has descended; others, that he has ascended. But, sir, I found my level in this world, and I can assure everyone it is satisfactory to myself and congenial to my development. I must not say more now.

JOHN FRAZER.

~ Burmah.

Dr. Purdon has made the greatest discoveries seen in Spiritualism for some years by bringing the Sphygmograph into play as an instrument of research in relation to the physiology of mediumship. It is a small piece of apparatus which when fixed upon the wrist writes off in a curved line upon smoked slips of paper the character of the pulse; these pulse curves differ with every individual as much as does their handwriting; they differ also when taken from opposite sides of the body, and this, Dr. Purdon has discovered, in a special manner, with mediums. But the chief of his discoveries, the outcome of a vast range of experiments extending over a long period is, that when a medium A, becomes en rapport with another person B, his pulse-curve often changes till it is very nearly the same as that of B, showing the establishment below consciousness of certain synchronous physiological conditions. From these tests and others he has elaborated a theory of mediumship in its physical aspects, leaving the question of the nature of the intelligence or intelligences at work to some extent an open one.

W. H. HARRISON, in the "Spiritualist."

SIGNS OF THE TIMES.

ORTHODOX zeal in Ireland must surely be on the decline. The Dublin *Daily Express* writes that the Church of Ireland Training College, in Dublin, is on the verge of being closed, because of a debt of £300. The Institution is under the patronage of the General Synod of the Church of Ireland, and has been described by the Bishop of Meath as "a part of the machinery of our Church." Fancy the "vitality of the episcopacy," which admits of so important an institution being closed for so paltry a debt.

In a bill introduced in the House of Commons by Mr. Brinton, M.P., it is proposed to remove all restrictions as to the site for a grave on account of religious or other opinions of the person to be buried.

According to the *Medical Record* there are 400 female physicians in active practice in twenty-six of the United States; and there is scarcely a village in any of the Eastern States which has not at least one such practitioner. The *Record* further states that in Russia there are twelve lady doctors officially engaged in teaching medicine to women.

At Kingston, Fifeshire, 15,000 persons witnessed the launch of a vessel on a Sunday. This "flagrant desecration of the Sabbath" has been much commented upon by the Scotch pulpits.

The town-clerk of Wellington, N. Z., recently wrote to twenty-six clergymen with reference to establishing a Hospital Sunday; only eight replied, and only two approved of it.

The editor of the New York *Two Worlds* has been assured by Dr. F. W. Monck, the English medium, that Queen Victoria is a believer in Spiritualism, and that she was, some time since, present at three private sances at which the doctor himself was the medium.

A New Zealand paper writes:—The *Watchman*, an Irish Roman Catholic organ, says the present Spanish Government is secularising the schools, and while outwardly Catholic, is most unfavourable to the religious teaching of the Church in popular education.

Mr. John Bright calls the gallows "a resource of barbarism."

The Dublin *Daily Express* writes:—286 petitions, with 58,440 petitioners, have been presented against Mr. Bradlaugh, and 1,008, with 241,970 signatures, in his favour.

BILLS for the abolition of Vivisection, the repeal of Compulsory Vaccination, and the abolition of Capital Punishment, are to be introduced, at an early date, in the House of Commons, by Mr. T. Read, Mr. P. Taylor, and Mr. Pease, M.P.'s.

THE P.P.E. has addressed a circular to the Italian bishops, in which he refers, amongst other difficulties surrounding the Church, to the coming Free thought Congress at Rome, and urges the Bishops to extend the influence of the Catholic press, and to train the clergy in a manner to fit them to cope with the difficulties of the situation. Can it be possible that the Church is about to abandon the safe policy of silence, and enter the arena of discussion?

PREVISION, &c.

(From a North Eastern Contributor.)

ON one of the numerous mountain streams of Northern California, was erected a "bower," for it was nothing else, being composed of small saplings of the Chaperel, the butts stuck in the ground, the tops being brought together were twined one with another, thus making a room about 7 feet long by six feet wide, the front door being open. In that domicile slept one night, in the summer of 1862, a father, his son, and a companion or partner. The father and son had left a wife and mother on the far off State of Michigan, in the month of May of the year previous, to search for gold in the Eldorado of the West; and now, at the expiration of a few months, we find them in a place where the foot of white woman never had a place; where only the most reckless and adventurous of the gold-seekers had any knowledge of; a nook hidden by the towering mountains of the Sierras, swarming with the terrible grizzly and troch-

erous Indians. There, in the midst of all those, they lay down to sleep in their temporary abode, between earth and sky. The light was illuminated by a half-obscured moon. The hour was near ten when the father, looking out of the front of the bower, saw gliding towards him a figure of a woman; he looked, and while he gazed she still came on with slow and even motion. Closer—still closer—she came, while he, the only one awake, had not the power to move or speak. He saw her enter the front of the bower, and then leaning over him kiss the sleeping boy. Then, with the same gliding, quiet motion, she stole away and gradually disappeared from before his eyes, the sole observer of the scene.

The next letter the father and son received from home gave an account of the death of the wife and mother; also, that it occurred on the night (date here given), which corresponded with the exact time. The husband had seen the figure of the female in Northern California. The husband and son were my father and myself!

Again, in the year 1848, there lived in the town of Lockport, in the State of New York, an uncle of mine who was at the time sincerely attached to my father, who was then living in the city of Detroit, in the State of Michigan. The distance of the two places from one another was something like 450 miles. On one particular night, in the year above named, the hour being close on eleven, the family having retired to sleep, and the lights all out, there occurred three thundering, loud, and what appeared very heavy knocks close beside, if not on, the head-board of the French bedstead where the father, mother, and child slept. The noise awoke the whole household; anxious enquiries as to the origin of the noise elicited nothing in any way satisfactory. But strange to say, a day or two after they received a letter telling them that at about that hour my uncle had breathed his last, and that just before he died he wished earnestly that he might see his brother before he passed away. These are the bare facts; let any one solve the problem.

Again, a gentleman of my acquaintance—a man who is as highly esteemed as any man in the North-eastern part of Victoria, told me the following, which he knows to be true, having been a participant in it. He at one time had in England a loved sister, married to a man she was passionately fond of. In the course of time a family added to the fervour of their love, so much so that it was painful for husband and wife to be apart. One evening the wife, in honour of one of the children, gave a children's party, to which some of the little one's favourites were invited, the pa's and ma's of course included. On the particular night of the party, business detained the husband, so much that the hour of ten came and went, and still no appearance. The hours of the clock crept on till close on the stroke of eleven, when, all of a sudden, the wife rushed out to the top of the stairs and cried out, "Yes, Willie, I'm coming." What! What! who's calling? Query some of the guests! "Willie calling me, didn't you hear him?" "No, we heard no one." "Why, I heard him call as plain as possible, 'Maud, I want you; come, come quick.' " "We never heard anything; you must be mistaken." Only fancy; just at that moment there was a ring of the bell, and the knocker of the door gave two or three knocks. The door on being opened let in four men, bearing on a shutter the body of the husband—who had been waylaid and murdered by some wretches for whatever might have been on him. I have said enough; the agony of the wife is too sacred to be spoken of. Her life was made dark from that hour; the voice of her beloved she still hears calling her name in the time of need; and as she listens she patiently waits for the time when she can again join him in the beautiful land of the hereafter.

We have two strange beings up here in the shape of ministers of the Church of England. One, the Rev. Mr. Cabill, of Yaekandandah, goes in for fire and brimstone. "There is no hell but hell," and the Rev.

Mr. Cahill is its prophet. Well, some people seem so very fond of a hell; it is a great pity they cannot have the pleasure of tasting it for a short time while in the body. They might have then a little pity for the miserable Freethinkers, Spiritualists, and others who have the sole right of *entree* into those glowing regions. Of course the Rev. Cahill must be right, in spite of the revision of the New Testament and the eradication of hell out of that book. The rev. gentleman may quote as an authority, "He descended into hell"—of course clearly proving, by the service of the Church, that Christ descended into hell; therefore there must be a hell. Well, if Christ went to hell on the day of the Crucifixion, he stopped there a very short time, or else he did not know what he was talking about when he told the thief, "This day shalt thou be with me in Paradise." He could not be in Paradise and hell at the same time. No, no, Mr. Cahill; no hell for me; I should be very sorry to *blaspheme* our loving Father to that degree as to even *think*, much less *say*, there is a hell as you depict. And moreover, because we do not believe in the catechism and forms of your particular Church, or any Church—because we have the reason God has endowed us with—because we are not to be led like lambs to the slaughter—we are to go to hell! Thanks. I hope you will never go, at any rate. God made you and me to further out some higher destiny than to feed the fires of any theological hell—priest or parson to the contrary.

The Rev. Canon Howard is a man of another stamp. He doesn't believe there is a hell; that is, a hell as depicted by raving revivalists of the Sankey and Moody order. Listen.

"Ye must be born again
Or never enter heaven;
'Tis only blood-washed ones are there,
The ransomed are forgiven."

All the rest, of course, according to the foregoing, go to the "Pulpit's trade depot." But Mr. Howard does not believe in the existence of a hell, and *says so*. And the more he preaches against hell, the larger his congregation becomes. He says, I have preached hell and devil long enough; now I'll try and preach something better. He believes the same as I do. To say there is a hell, and that you would allow such a place to be, and consign us at the termination of an earthly life to it for ever and ever, is the height of blasphemy against his holy name. Mr. Howard believes in progression, and says so. I believe in the progression of the soul. He says, I believe we shall *all*, high and low, the good, the bad, the despised, the forsaken, the princes, the king—all and every one—are now and shall be for ever progressing onward. No soul was ever lost, nor can be lost; God will provide for that. Man is of the Spirit of God, and as such will in time join again the Fatherhood from whence he came.

SPIRIT PHOTOGRAPHY.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

DEAR SIR,—As I know it will interest your many readers, I append for publication a copy of declaration made by me of the particulars surrounding the fact of my taking a photograph of a spirit, and as that will explain the details I need say no more than this: that after my lecture on Tuesday night last, in Sydney, on "Spiritualism as a Science," in accordance with an offer made by me to go to anyone's house for the purpose of trying to get spirit photographs, two ladies offered to sit, one having been promised such proof by her spirit friends, and the other stating she had obtained them some years ago in Victoria.

This latter lady I appointed to meet on Saturday afternoon last, at her own home, and I took with me my own camera, lenses, plates, and apparatus. I exposed eight plates, and on the third only obtained anything beyond those visibly present in the room.

On this plate appears most distinctly a baby, about two years of age, well dressed, with a toy trumpet in his hand.

The only people present were Mr. B— and Mrs. W—, both good mediums, and myself, and at the time this photo. was obtained, Mr. B— was sitting in the chair, focussed on the plate, and Mrs. W— was standing beside me at the camera.

A peculiarity of the photo. is, that if you turn it upside down, you can dimly discern the medium's face and arm, which is much hidden, as the rest of him is much hidden, by spirit drapery.

Having got such satisfaction this first sitting, I shall of course proceed, and hope before long to be able to present your readers with an engraving of something good.—Yours faithfully, E. CYRIL HAVILAND.

Sydney, N.S. Wales, 25th April, 1882.

The following is a copy of the declaration referred to above and made by me before Mr. Richard McCoy, a magistrate of New South Wales, on Monday, the 24th April, 1882:—

"That for the past month I have been endeavouring from time to time to obtain spirit photographs, such having been obtained by photographers in England and America.

"That after my lecture on Tuesday night, the 18th instant, on 'Spiritualism as a Science,' a lady came to me and offered to sit for the purpose of obtaining photographs of spirits, such having been got through her before, several years ago.

"That I appointed Saturday afternoon last, and purchased one dozen new five by four-inch plates (dry process) for the purpose.

"That no one handled these plates but myself.

"That I undid the original package at the medium's house, after the camera was focussed, and took eight pictures; that I developed the plates myself, at my own house, and printed this positive myself, and that from beginning to end of the operations no one touched the plates or camera but myself.

"That I was never absent from the room during the time of operations, and that no part of the apparatus ever left my possession from the time I arrived at the medium's house until the present print was obtained.

"That in putting the plate into the dark slide I accidentally scratched it, which scratches further identify it.

"That no earthly form was in the room beyond us three, viz., a gentleman, a lady, and myself, and that the gentleman was sitting in the chair during the exposure of this plate, his shirt cuff appearing on the print.

"That the baby on this print was not visible, and that there was no baby in the house in earthly form.

"That I have never before in my life taken a photograph of a baby, and that every precaution was taken to guard against trickery.

"That I believe this to be the portrait of a baby in the spirit-form, who may be recognised by some one."

"PSYCHE."

We are in receipt of the first number of *Psyche*, a monthly illustrated journal, edited and published by Mr. W. H. Harrison, and designed to take the place of the *Spiritualist* newspaper, the suspension of which is mentioned in our last.

The new journal is beautifully got up in two colours, and fine clear type, on finished paper. The contents are of a scientific character, and relate principally to Dr. Purdon's recent experiments with the "Sphygmograph," of which there are two excellent illustrations, besides several tracings.

There is also a brief biography of the Hon. Roden Noel, who has recently contributed to the literature of Spiritualism a work entitled, "A Philosophy of Immortality." *Psyche* is distinct in its character from any other Spiritualistic journal, and if its quality is maintained, likely to secure a large support.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

HAVING no Spiritualistic lecturer available at the present time, the Association will discontinue their Sunday services until the arrival of Professor Denton, who will commence a course of lectures for them about August next. In the meantime arrangements are being made for the holding of occasional week-night meetings, of which due notice will be given.

MR. MILNER STEPHEN AND THE COMMITTEE OF THE SYDNEY HOSPITAL.

NOTICING in a Sydney weekly the derisive answer of the Hospital Committee to the benevolent proposal of the above gentleman to treat obdurate cases of disease, I cannot let the injustice of the case pass without comment. That reply may not affect the gentleman most immediately concerned as it will the hundreds of patients whose misfortune it is to be consigned to the care of such an antiquated lot of bigots to a system that is becoming concrete in its imbecility: I presume for that reason to be the more rigorously defended, as a waning system generally requires a larger amount of support.

Mr. Milner Stephen has proved to the satisfaction of a thinking and intelligent public that his wonderful cures of disease in all its phases thoroughly warrant him in his application for reform; that they are founded on a basis of natural law, which has been in force from the earliest ages, all thinking men agree who see without a biased vision. Has he not, when every other method had failed, caused the lame to walk and the blind to see; and do they not go away rejoicing? He has further invited the press and public to witness his daily cures—in the market-place, as it were—and is not this sufficient evidence that the method will bear the closest investigation?

How, then, do these constituted authorities justify their reply to this application—That it is too absurd to be entertained. . . . They seek opinion and not truth, dollars and cents, and the welfare of their patients. Perhaps it is mental blindness, and they cannot see. If so, we must be charitable and show them a degree of pity.

What did their great Abernethy say in his last hours in regard to the above system?—That his mistakes would fill a graveyard! If this is true of that prince of Allopathy, what about the smaller fry? their mistakes, judging comparatively, must consequently fill many graveyards. What a hecatomb of human victims this orthodox system of physic has upon its altars!—a few more and it will equal its brother, the Church!

Yours, etc.,
EDWARD D. TURNER.

Oberon, N.S.W.

SPIRITUALISM AND THE CHURCH CONGRESS.

AFTER thirty years of experience of Spiritualism, I am able to assert that the facts of Spiritualism are proved beyond all possibility of doubt. Of this I am as certain as I am of my own existence. I find these facts are entirely in accordance with the teachings of the Old and New Testaments. Moreover, some of the facts of Spiritualism establish beyond doubt the reality of the witchcraft of the middle ages. The Romish Church is and always has been familiar with the phenomena called Spiritual, and the teaching of that Church concerning the power of evil spirits over bad men and women, and the power of good spirits or angels over good men and women is, I maintain, entirely true.

If so, then the Protestant Church, being ignorant of these Spiritual facts, so far ignorant in its preachings and dealings concerning the soul of man.

The great danger of the present day is Agnosticism and Atheism: but I maintain that the materialistic teachings of three thousand years can be refuted by one single fact in Spiritualism. If so, is it not manifestly the duty of the Church to enquire whether or not these Spiritual facts do exist. They are, as I repeat, consistent with the teachings of the Bible; and if so, why should it seem impossible that they should exist at the present hour? The nature of man is the same to-day as it was two thousand years ago, and if spirits and angels manifested then, why should they not manifest themselves also now? Both heaven and hell were open in the days of our Lord. Are there any teachings in the Gospels and Epistles which deny that they may be open still? May necromancy not still exist on the one hand,

and on the other hand may not the angels of heaven still ascend and descend on the children of men?

GEORGE WYLD, M.D.

12 Great Cumberland-place, London W.
Feb. 20th, 1882.

THE WALKER AND DOWIE DISPUTE.

A controversy between Mr. Thomas Walker and Rev. John A. Dowie has recently been published by the latter under the title of "Spiritualism Unmasked." Mr. Walker complains that his last letter which was an essential portion of the controversy has been suppressed and that Mr. Dowie has in his preface made gross misstatements. An advertisement intimating this in very forcible language, and signed by Mr. Walker, appeared in the *Age* and *Telegraph* of the 22nd ult., and Mr. Walker further enlarged upon the subject at his lecture the following evening, which led to an altercation with Mr. Dowie, who was present. The papers referred to published on the following Tuesday, a letter from Mr. Dowie giving his explanation of the charges brought against him, and an apology for the publication of the advertisement which had escaped the ordinary supervision. A reply to Dowie's letter was refused insertion by the *Age*, and on Thursday evening last a meeting of Walker's friends and supporters was held at the Masonic Hall where it was agreed that the whole correspondence with a preface by Mr. W. should be published in pamphlet form, and a sum of £38 promised towards the expense of same. We understand that Mr. Dowie has threatened an action for libel unless Mr. Walker publicly apologise, which he has since declined to do, and so the matter stands.

Advertisements.

JUST RECEIVED,
EX "ANNAPOLIS," FROM NEW YORK.

Dr. E. D. Babbitt's Principles of Light and Colour; large 8vo. volume, 576 pages, with numerous beautifully coloured illustrations. 20/
Health Manual; a most useful book, giving instructions in Magnetism, Diet, and Hygiene. 5/. paper 2/6
Wonders of Light and Colour; a Manual of Chromopathy, or Colour Cure. 1/3
Vital Magnetism. 1/3
Religion, as Revealed by the Material and Spiritual Universe. Illustrated. 7/6
Chromopathic Lenses—blue, orange, and purple. 7/6 ea.
Transparent. 5/
Lamp Shades and Holders. 1/6
Ditto, large size. 2/6.

W. H. TERRY, 84 RUSSELL-STREET.

"PSYCHE."

A Monthly Illustrated Journal devoted to Spiritualism and Psychology.

EDITED BY W. H. HARRISON, OF LONDON.
Price 10d, or 9/ per Annum.

TO INVALIDS.

FINE OLD MURRAY WINES.

Specially adapted for Invalids and Persons of Delicate Constitutions; made and developed with great care by W. PHILIPPI, of Albury. May be ordered through

W. H. TERRY, 84 Russell Street, Melbourne,

at the following Prices, Duty paid:

VIGORE (Red) 7 years old	...	35/ per doz.
FORZA " 7 & 8 do.	...	40/ "
SANITA (White), very heavy (Pt. bottles)	45/	"
LACHRYMA (Red), 8 years old,	"	47/6 "

These Wines have a remarkable Medicinal value, imparting tone and strength to the blood.

THE PSYCHOLOGICAL REVIEW.

A MONTHLY MAGAZINE

Of 62 pages, Edited by JOHN S. FARMER, Esq.,

ASSISTED BY SEVERAL

Eminent Writers on Spiritualism & kindred subjects

Published in London, Chicago, & Melbourne, Price 1/
PER COPY.

Subscription 9s. per Annum—Postage extra.

W. H. TERRY, 84 RUSSELL-ST., MELBOURNE.

NEW BOOKS AND NEW SUPPLIES.

INCLUDING FIRST-CLASS ORIENTAL LITERATURE.

Sacred Books of the East, translated by the Oriental scholars—Max Müller, Bühler, Legge, Darmesteter, West, Palmer, Jolly, Fausbøll, and Rhys David—and edited by Professor F. Max Müller. Vols. 1 to 11 handsomely bound in dark cloth and gold lettered, uniform:

- Vol. 1. The Upanishads; part I. 11/6
- Vol. 2. The Sacred Laws of the Aryas; part I. 11/6
- Vol. 3. The Sacred Books of China; part I. 14/
- Vol. 4. The Zend-Avesta; part I. The Vendidad. 11/6
- Vol. 5. Pahlavi Texts; part I. The Bundahis, Bahman Yast, and Shāyast La-Shāyast. 14/
- Vol. 6. The Qur'ān; part I. 11/6
- Vol. 7. The Institutes of Vishnu. 11/6
- Vol. 8. (not yet out.)
- Vol. 9. The Qur'ān; part II. 11/6
- Vol. 10. The Dhammapada (Buddhist Canonical Book), translated from Pāli. 11/6
- Vol. 11. Buddhist Suttas. 11/6

Buddha and Early Buddhism; by Lillie. 8/6
The Faith of Islam; by Rev. Edward Sell. 7
Hindu Philosophy; by John Davies, M.A., R.A.S. 6/6
Oriental Religions—India; by Samuel Johnson. 2 vols. 25/

Ancient Pagan and Modern Christian Symbolism; by T. Inman, M.D., 8/6

Egyptian Belief and Modern Thought; by Bonwick. 11/6
The Chinese: their Education, Philosophy, and Letters; by W. A. P. Martin, D.D., L.L.D. 8/6

Myths and Myth-Makers; by John Fiske, M.A., L.L.B. 11/6

Fichte's Works, with Memoir by Dr. W. Smith. 16/6
The Earthward Pilgrimage; by Moncure D. Conway. 8/6

Lectures on the Vegetable Kingdom, including Flora of Australia; by W. Woolls, Ph. D., F.L.S. 7/

The Apocrypha. 2/6
Religion of the Heart; by Leigh Hunt. 4/

The Soul; by F. W. Newman. 4/
Science of a New Life; by John Cowan, M.D. 12/

The Occult World; by A. P. Sinnett. 5/6
The Diet Cure; by Dr. Nichols. 1/3

W. H. TERRY, 84 RUSSELL-ST., MELBOURNE.

BACK NUMBERS OF THE FOLLOWING SPIRITUALISTIC AND FREETHOUGHT PAPERS, AT REDUCED PRICES:—

- Psychological Review, 6d. per copy
- Banner of Light, 3d. " 6 for 1/
- Religio Philosophical Journal, 3d., 6 for 1/
- Herald of Progress, 4 for 6d.
- Medium ... 4 " 6d.
- Light ... 4 " 6d.
- Spiritualist ... 4 " 6d.
- Spiritual Scientist ... 4 " 6d.
- Shaker Manifesto 3d. per copy
- Human Nature 3d.
- Spiritual Offering 4d.
- Herald of Health 3d.
- American Spiritual Magazine, 3d.
- Revue Spirite (French) 6d.

An assortment equal to 25/ worth, at above prices, sent for One Pound.

W. H. TERRY, 84 RUSSELL-ST., MELBOURNE.

CHEAP AND INTERESTING PAMPHLET LITERATURE.

Is Materialisation True, and 11 other Lectures (Tappan) pa. 2/6, cloth 3/9

Materialisation Phenomena; 8-page tract. 1d.

Ethics of Spiritualism; by Hudson Tuttle. Pa. 2/, cloth 3/

Back to the Father's House: a Parabolic Inspiration; with beautifully executed autotype illustrations. Parts 1, 2, 3, and 4. 1/3 ea.

The Trapped Medium; or Two Clever Sceptics. A witty illustrated brochure, by Christian Reimers. 8d.

The "Candid Investigator: a Satire. 6d.

Is there a Hell? J. Tyerman. 6d.

Vaccination in the Light of Modern Inquiry; by G. Lacy. 3d.

Rev. Joseph Cook: a Critique, by John Fiske, A.M. L.L.B. 3d.

Essay on Truth; by D. Andrade. 3d.

Cat Let out of the Bag: Christianity and Paganism; by Thurston. 1/

Psychology; by Dr. Mueller. 6d.

Left Earth Life; by Mrs. S. C. Hall—Reprinted from the Medium by Mr. S. C. Hall. 1d.

Visibility Invisible, and Invisibility Visible: a deeply interesting Story, founded on fact; by Miss Chandos Leigh Hunt. 1/3

W. H. TERRY, 84 RUSSELL STREET.

JUST OUT.

Harper's Cyclopædia of British and American Poetry.

EDITED BY THE EMINENT AUTHOR EPES SARGENT.

A Quarto Volume of 950 pp., handsomely bound in cloth, gold lettering and illumination. Price 22/6

JUST RECEIVED FROM CALCUTTA.

The Soul: its Nature and Development; by Peary Chand Mitra, Fellow of the Calcutta University. 2/

Stray Thoughts on Spiritualism; by the same. 1/
Biographical Sketch of David Hare. 4/

W. H. TERRY, RUSSELL STREET.

THOMAS WALKER'S WORKS.

The Reflector, 3d per copy, or 4 different numbers, by post. 1s.

De Natura; a poem on the religion of nature, and the nature of religion. 6d.

The Thin edge of the Wedge; or the new Protestant text book. 4d.

Christianity versus Spiritualism; debate between Thomas Walker and M. W. Green, Christian minister. Cloth 2/6, paper 1/6.

Letters to the Orthodox. 6d.

The Jews and Gentiles. 6d.

The Lyceum; or the Education of the children of Liberals. 3d.

W. H. TERRY, 84 RUSSELL STREET.

W. H. TERRY,

Pharmaceutical and Eclectic Chemist;
IMPORTER OF AMERICAN, ENGLISH, AND
INDIAN BOTANIC MEDICINES.

Herbs, Roots, Barks, Seeds, and Flowers; Extracts,
Elixirs and Balsams.

Also, the ORGANIC PREPARATIONS of Messrs.
B. KEITH & Co., of New York;

Agent for Messrs. CHENEY & MYRICK of Boston, U.S.,
An incomplete Exhibit of whose Goods obtained 2nd
Award at the Melb. International Exhibition.

62 MEDICINES SENT BY POST TO ALL PARTS.

BOOKS ON PHYSIOLOGY, PHYSIOGNOMY
MESMERISM, HYDROPATHY, PHRENOLOGY
&c. A shipment from Fowler and Wells, of New York
JUST ARRIVED EX "MELROSE."

STEWART & CO., PHOTOGRAPHERS,

217 BOURKE STREET EAST, MELBOURNE.

Premises Greatly Enlarged.

Four studios

Country Agents:—*Castlemaine*—Mr. W. H. Newlands.*Sandhurst*—Mr. Wenborne.*Sydney*—Messrs Turner & Henderson, 16 Hunter St.*Adelaide*—George Robertson.*Barnawartha*—F. G. Eggleston.*Tasmania (N.W. Coast)* W. B. & Oswin Button, Leven.*Hobart Town*—R. McLean, Elizabeth Street.*Invercargill, N.Z.*—E. R. Weir, News' Agent, Dee-st.*Brisbane*—S. Smith & Co., 83 George Street.

Agents wanted for all parts of the Colony.

THE THEOSOPHIST.

A MONTHLY JOURNAL devoted to Oriental Philosophy, Art, Literature, and Occultism, embracing Mesmerism, Spiritualism, and other Secret Sciences. Published at Bombay; conducted by H. P. Blavatsky.

Australian Agent—

W. H. TERRY, 84 RUSSELL-STREET, MELBOURNE.

Subscription, 20/- per ann., Posted to any part of Victoria

PHOTO-ART.**BATCHELDER AND CO.,****PHOTOGRAPHERS AND ARTISTS,**

(ESTABLISHED 1854),

Execute commissions in all styles of Portraiture—Plain, coloured, or Mezzotint—on Moderate Terms. Specimens at address

41 COLLINS STREET EAST.

MESMERISM, ANIMAL MAGNETISM, PSYCHOLOGY

Instruction given in these Sciences for the Treatment of Disease, by a Mesmerist of considerable experience, and Operator of many years' practice.

Address:—DR. WILLIAMS, M.A., Odyle House, Punt Road, Richmond.—CONSULTATION FREE.

NOW READY.

SPIRITUALISM AS A NEW BASIS OF BELIEF;

BY JOHN S. FARMER.

First Australian edition; 189 large 8vo pages, handsomely bound. 3/6. Postage (Victoria) 9d.

This is an excellent introductory book to the Philosophy of Spiritualism. Its arguments are cogent, and its tone temperate and attractive.

84 RUSSELL STREET.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Objects:—THE INVESTIGATION AND ADVANCEMENT OF SPIRITUALISTIC TRUTHS AND PURPOSES.

Office & Reading-room, 84 Russell-st., Melbourne.

[ESTABLISHED 1877.]

The Reading-room is open daily (Sundays excepted) from 9 a.m. to 6 p.m. and is accessible not only to members, but to their friends, and visitors from the country.

The Circulating Library is available to all Members subscribing £1 per annum to the funds of the Association.

The Reading-room contains all the leading English, American and Colonial Spiritualistic papers and standard books, also several valuable works on Oriental Religions and the origin of Modern Systems.

Membership consists in enrolment and payment of a quarterly subscription, the amount to be fixed by the enrolling member.

Rules and printed instructions for the formation and conduct of circles, also some pamphlet literature may be had, gratis, on application.

The Secretary attends at 1.30 p.m. daily.

SPIRITUALISTIC & FREETHOUGHT PAPERS.

The Medium, London (Weekly), 12/6, per annum.

The Banner of Light, the oldest American Spiritualistic and

Freethought paper, published weekly. Subscription, 22/6 per ann.

The Religio-Philosophical Journal, a first-class American Weekly

published at Chicago, U.S.A. Subscription, 17/6 per annum.

Shaker Manifesto, monthly, 6d., 5s. per annum.

The Voice of Angels, an interesting Journal Edited by Spirits,

published fortnightly. 10s. per annum.

The "Theosophist," a monthly journal devoted to Oriental Philo-

sophy, Occultism, Spiritualism, &c. Published at Bombay.

20/- per annum.

Light for All. A monthly journal, published at San Francisco

6/- per annum.

Herald of Progress. A weekly journal devoted to the Philosophy

and Teachings of Spiritualism. Published at Newcastle. 10/-

per annum.

The Vaccination Inquirer, 3s. per annum. Posted to any part

of the Australian colonies.

Copies of all the above available for subscription.

POSTAGE EXTRA.

W. H. TERRY, 84 Russell Street.

COL. R. J. INGERSOLL'S LECTURES.

Australian Editions, Published by W. H. TERRY.

The Christian Religion, 6d.

Moses' Mistakes, 6d.

Heretics and Heresies 4d.

Skulls, or Man Woman and Child, 6d.

What must I do to be Saved? (Supplement to *Harbinger of Light*, August) 6d. The whole five sent by post to any part of the Australian colonies for 2/6.

ROBERT KINGSTON.

(FROM

SANGSTERS,

LONDON),

MAKER BY

APPOINTMENT

TO HER MAJESTY



UMBRELLA MAKER,
No. 26 ROYAL ARCADE
68 Elgin Street, Carlton.

Umbrellas and Parasols re-covered with Silk, Satin Cloth
Zanilla, and Alpaca.

"LIGHT."

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter. Published in London, weekly. Melbourne Agent W. H. TERRY.

4d. per copy, 13/- per annum, Postage extra.

THE "TELEPHONE,"

A JOURNAL OF CHRISTIAN SPIRITUALISM, is
Published Every Saturday.

Subscription, 1/1 per Quarter; 4/4 per Year.

Office: 42 Leichhardt Street, BRISBANE.

Printed by J. C. Stephens (late E. Purton & Co.) at his Office, 106 Elizabeth Street Melbourne for the Proprietor, W. H. Terry. and published by him at 84 Russell Street Melbourne