

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. 151.

MELBOURNE, MARCH 1st, 1883.

PRICE, 6d.

CONTENTS.

Page

Professional Media	2417-18
Mr. Atkinson and the Mystical	2418
Impressions from the Infinite	2418-19
Moral Education	2420-1
Bishop Moorhouse and the Gift of Healing	2421-3
Materialisation Conditions	2423-4
Wellington, N.Z.	2424
Seed Time and Harvest; by Mrs. Elizabeth L. Watson	2425-8
Denton on Spiritualism	2429
Letter to my Friend in England	2429-31
Signor Otto Hug	2431
Melbourne Progressive Lyceum	2432
Mrs. B. L. Watson	2433
Herr Albert Weber	2433

THE subject of mediumship, and more especially professional mediumship, is exciting considerable attention in London at the present time. Opinions are divided as to the advisability of countenancing or discountenancing professional media; but there seems to be a consensus of opinion as to the necessity of demanding more stringent conditions than are usually adopted in connection with persons professing to be mediums for the production of physical phenomena by spirits, and who are pecuniarily interested in the evolution of such phenomena.

At a recent meeting of the Central Association of Spiritualists, London, Mr. Thomas Shorter, an old and respected Spiritualist (author of the "Two Worlds," and some minor works on Spiritualism), gave an address on Physical Mediumship, wherein he dispassionately reviews the situation, presenting the *pros* and *cons* with great impartiality, but coming to the conclusion that professional mediumship should be discouraged, not only in the interests of Spiritualism but of the mediums themselves.

We are aware that many will dissent from this conclusion, and a few years since we should have been amongst the number, but a careful observation of the effect of phenomenal mediumship upon the public mind and upon the exhibitors of it necessitates our endorsement of Mr. Shorter's opinion, as far as it relates to purely physical phenomena.

The strongest arguments that can be presented in favour of public physical mediumship are first, the comparative rarity of the power to evolve the higher class of phenomena; second, the improbability of those who are found to possess the power being able to exercise it to any appreciable extent without neglecting their ordinary avocations; third, that there are numbers of persons who cannot be convinced of Spiritualism by any other means.

Now, admitting the rarity of this class of media though we have reason to think that the power is latent in a much larger percentage of individuals than is generally supposed, is there any valid reason why everybody should witness this particular phenomena? Are not the opportunities for personal investigation of the facts of astronomy, and many other branches of science equally rare? What proportion of the civilised world who accept spectrum analysis as a fact have had the opportunity to personally verify it. Is it not infinitely better that men who are qualified by known intelligence and long practical experience in psychological science should systematically and philosophically investigate and report to the public their results, than that thousands of persons totally ignorant of the philosophy, and with opinions and theories as varied as their idiosyncracies, should be presented with the bare fact? It is only by the practice of the former method, and the accumulation of scientific data, that a belief in phenomena so far beyond and apparently opposed to known laws as materialisation, and the passing of matter through matter, can become general.

It is well known by those who have had any extensive experience in physical phenomena that mediums deteriorate in nervous and physical energy and become depleted of the mediumistic power by excessive application. Philosophical investigators would naturally gauge the generating power of their instrument, conserving the medium's energy to ensure the best results; and whilst their experimental meetings could, as a rule, be so arranged as not to interfere with the ordinary avocations of the individual, there should be little difficulty in remunerating him for lost time, without exciting his cupidity, as is too often the case where mediums are dependent upon results for a living. The third objection is an insubstantial one, because, in the first instance, it overrates the influence of such phenomena, which rarely convinces anyone of the fact of spirit intercourse, unless accompanied by some mental evidence proving the action of a distinct intelligence outside the medium and investigators; and, secondly, that in most instances where conviction is forced upon the individual he is, as a rule, not benefited one iota, his mind not being prepared

to utilise the fact thrust into it, and which in many cases nothing but a morbid curiosity prompted him to seek for.

There are however other forms of professional mediumship to which these objections do not apply, and where scientific acumen is not an essential to conviction, plain common sense and a mediocre intellect being the only requisites for their examination. Among the most striking of these is the test-mediumship of such media as Charles Foster and Ada Foye, who have to our certain knowledge been the means of bringing conviction of the continued existence and identity of those passed from material life to their friends and relatives here. Purely physical phenomena dealing only with matter gives no impulse to the mental and spiritual parts of the medium's nature, and unless he has a strong moral basis, or is supported by a circle with an equivalent, there is a tendency to moral degeneration; but with the mental phenomena the sympathies are constantly awakened and the higher moral faculties brought into play, tending rather to the elevation and development of the mediums who cannot fail to be benefited by the emotions of love and sympathy that are constantly aroused within them.

It is urged by some advocates of the present system that numbers of good physical mediums will be thrown out of employ and unable to exercise their gifts if professional mediumship is discountenanced; but this objection, even if correct is puerile. If the abolition of this form of mediumship is for the good of the many, the few, as in all other matters connected with the progress of the race, must give way; but as a matter of fact there are no mediums for physical phenomena who cannot by aspiration and application develop some higher form, and all those who cannot find congenial employment in some other sphere of usefulness may, with advantage to themselves and their fellows, climb a step higher. This is the true course of all media; they cannot remain stationary for any length of time; it is either advancement or retrogression.

Mr. Henry G. Atkinson is a philosopher of the most confirmed Materialistic type; he is one of the few who have studied and practiced Mesmerism without reaching a conviction of the spiritual nature of man, being apparently determined to attribute to matter a power and potency adequate to the evolution of all known mental phenomena. He is a regular contributor to the *Philosophical Inquirer*, an English Free thought journal, published in Madras, and in a recent letter therein on the "Mystical and Transcendental" he re-asserts his Materialistic formula, and indulges in a sneer at those who, because of his known experience in matters bordering on the occult, are disposed to claim him as a Mystic or Theosophist. Quoting one of Bacon's aphorisms on the tendency of the exploring mind to fall back upon itself, and acting on the assumption that mind is the product of matter, he deplores the corruption of Philosophy which has ensued from "neglecting physical cause as the cause of all phenomena." We should be inclined to take the reverse view of the case and attribute the greatest "corruption of philosophy" to the defective philosophy of the Materialists who persist in making a circle out of a segment.

Each science, says Mr. Atkinson, "has its special class of facts." Just so; but there is a science slowly but steadily developing itself which he apparently ignores, though men of equal mental calibre to himself have devoted a lifetime to its study—it is "Psychology," the science of the soul, which unfolds more of the mysteries

of nature and of man than was ever cognised by the Materialistic Philosopher. Men like Mr. A. are phenomena readily resolvable by the Phrenologist. Large brain powers centred in the intellectual and subsidiary moral faculties; the higher spiritual ones being imperfectly developed and starved into inanition. It is evident from his writings that he is not ignorant of Phrenology, yet probably, like many other Phrenologists we have known, has not made his own cranium a study.

IMPRESSIONS FROM THE INFINITE.

(From the Spanish of Balmes.)

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

SEVENTH CHAPTER.

THE DARKNESS.

It is necessary that we should free ourselves from that which makes us suffer. It is necessary for us to think and to believe that thus only shall we be able to be happy. It is darkness which makes our days sad and sombre; it is darkness which covers us with its gloomy shadows, and blackens our souls. The shadows are disappearing, and the clear light is the forerunner of a heaven in which we shall bless the name of God. Our science is going to liberate us from this darkness, which it is our duty to turn into light. It is our duty to bring the Infinite near to us, because it is our ardent desire, and we wish to gain the victory.

Blindness has fled from our side. To-day we see with our eyes open, and we do not wish to obscure our view or veil our sight. God is most just and wise; He has given us the spirit to conquer, as He has made our bodies to wrestle with.

Reality has presented itself to our eyes, because we have prayed for it, and we desire to study it.

We, who call ourselves the workers of the future, are in possession of a grand happiness—the happiness of faith and hope. We shall never be capable of mistrust, for we have learnt that God exists, that he is all-powerful and His will most unrelenting; that he never tires to form, to give, and to create. By the ray of that light which has filled us, we have been roused from our old slumbers, and we have chased away the shadows; on that account we are more happy, and labour with the pride of honour, teaching, and leading practical lives.

Terrible was the darkness in our midst. Formerly the darkness made us doubt, filled us with horror, inspired us with scorn, made us accept funeral honours, made us commit outrages, made us retrograde and suffer, and rendered us ignorant, because we were blind.

Yes, brothers, we were blind; our blunted and enervated intelligence would not allow us to see what was certain and true; it prevented our progress in the path of light. Our reason obscured by intemperance and a host of vices did not unveil to our eyes the future, neither did it seek to enter upon the path of truth. Absolutism reigning supreme stifled the loud voice of conscience, and made us slow and sluggish in our advancement in science and in truth. The fact of this ascent being real, is fully established by a retrospect to the barbarity of our past history, which makes us almost ashamed of ourselves and of our humanity.

Let our memory go back to Rome whilst it passed through its era of impunity; let us remember its deeds and actions to be horror-struck at our primitive ignorance; let us call up before our minds the many tortuous and crooked paths of those times, and we shall meet with corpses of men trembling and palpitating on the implements of torture in chambers filled with inhuman executions. Here we see a man who has made a road for truth, and died for his faith; there we see a martyr who pardons his persecutors with the last breath on his lips; further on again we meet with the spectacle of a man whom those occupying high places allowed to be covered with contempt and disgrace on his way to death.

Let us turn our eyes a little in this direction in order to take fright at our past doings. Let us look at the bonfires, at the drag-hooks, at the charnel-houses and

shambles; let us also observe the deep lash marks on the bodies of the sufferers inflicted with callous indifference by the inhuman tools of the holy office. What thick clouds of darkness must have enveloped their minds; what horrible triumph did matter then still celebrate! Let us cast a glance upon the people. Behold it there full of curious anxiety waiting for the last breath of a tortured victim, evidently enjoying its writhing agonies, and perfectly careless of the horrible wrongs perpetrated in the name of a false God! They are no longer men, they are man-eaters and cannibals! What a retrograde movement! What profound abyss had man not fallen into!

And what shall we say of that other great war of France of the ever memorable year '83, in which were slaughtered as many victims almost as died martyrs during the reign of the tortures and inquisition! France—France called the civiliser of nations—committed then the grossest deeds of horror, bathing itself in a sea of blood and atrocities of the most unmentionable description; a very theatre of infamies; denying the existence of a God, and men slaughtering one another as cattle are slaughtered by butchers. Does it not make us think that the genius of fatality and destruction must have reigned in those days of terror and darkness! Was the Inquisition not appointed to murder truth, was the object of the war in France, not the destruction of public opinion and freethought! Truly the world was then struggling for its own ruin, enormous insults and injuries were the order of the day, and darkness appeared to be placed on a permanent footing.

Now, however, the regeneration begins, the initiating of truth manifests itself, the illuminating light spreads, the call has been made. To-day enlightenment advances, progress becomes realised; there will no longer be states and governments who oppose the diffusion of knowledge amongst the people; to-day all strive to call one another brothers; to-day fraternity rules throughout the world, as formerly discord and disunion were supreme amongst the people. The voice has gone forth; we see no longer appearing Dantons, Marats, Robespierres, for if they attempted to make their appearance they would be anathematised; so also shall we no longer see bonfires lit for the glorification of the name of God by the destruction of his human images; for now will rise up new masters, who will open a road to progress; up will rise many new martyrs, who will suffer persecution and death for the new faith, whilst hoping for redemption in the infinite realm of the blessed.

The clouds of darkness having been torn asunder, the light from heaven, which is, truth, will be able to spread itself, and the world will no longer be the theatre of sanguinary struggles without the sanction of the holy alliances of the enlightened powers of the earth. Stagnation will be turned into advancement, vice into virtue, ignorance into zeal for the acquisition of knowledge; the swords will have been changed into coins for distribution amongst the poor; the hemlock will be rooted up to make room for wholesome plants; the vultures will be lessened in number, for their croakings will have been stopped; new temples will rise up built by the pure hearts of man; in short, a complete transformation will have taken place. The place of ignorance will be filled by knowledge and universal information, love will replace war, and happiness dislodge misery.

The succeeding ages will have brought us on the high way of progress, right, and peace. Redemption and liberty will have triumphed.

To-day, surrounded on all sides by light, do we understand the cause and effect of our past ignorance. From crows we have been changed into doves, and our white wings, formerly perishable, will have turned golden and perennial.

The triumph will have been a great one; gross matter is almost vanquished, and truth installed upon her bright throne will complete our victory.

To-day we love what is certain, and we try to rid ourselves of the uncertain; to-day, we advance apparent impossibilities which we know to be able to realise. We do not pursue anything with vain ambition, because we know that our welfare is the work of God. We love

with fondness justice, our love is real; faith, hope, and charity are the measures of our love. We are ashamed of our faintheartedness; we love without distinction of classes or ancestral descent—soldier and king alike we call our brother; the wise and the ignorant we look upon as our brothers; the coward monk and the peasant, the beggar and the magnate, the savage and the civilised, we love them all alike; for all we find shelter indiscriminately; we laid all to stop with us as our guests; to all we extend our faith, our forgiveness, our instruction, and help; we tolerate all, and learn to respect a common humanity in all alike.

Our mission is a truly beautiful one, and on account of this our knowledge we now comprehend that we have passed from what was false to the real, from what was absurd and inconsistent to the clear and rational, from the darkness of ignorance to the light of a true civilisation.

We comprehend now that we have at last made the first sure step on the ladder of immortality to which we look forward with the greatest confidence; and we begin to understand the reason and principle of our being.

To-day we are sorry for our errors of the past, and try with eagerness to liberate ourselves from those errors and also to assist our brothers to raise themselves for ever out of their slough of despond. How much do we regret our past folly; with what deadly hatred did we not meet one another formerly! What a difference between now and then! Add what a difference there will be between to-day and to-morrow!

In short, we have learnt to comprehend the possibility of our future progress, and we now advance boldly without losing sight of our direction indicated by the compass. We allow the spirit to predominate over matter—the ideal over the corporeal.

We know now that the realisation of the great work has begun, and that the workers who are determined to emerge from the obscurity of the past will not be discouraged from pursuing their work steadily.

We know that this beginning will be followed by efforts of progress in the not far distant future, when we shall reap a rich harvest for our toil.

Every succeeding era of the future will bring with it a new light, each ray of which will render us more and more happy. Why, then, need we retrace our steps and relax into our positive condition of darkness, if we are already in possession of the powers which enable us to eradicate all falsehood and error from our hearts, and if we are already endowed with the necessary strength to resist their baneful influence! Why should we desire to fight against the truth, and to plunge ourselves back again into perpetual darkness? Shall we have, then, wrestled and fought in vain for the space of nineteen centuries—have the spiritual doctrines of Jesus and his pure teaching exerted in vain for the last 1881 years—are all their fruits now to be cast away when they were just on the point of getting perfectly ripe? Shall we on the boundary of our felicity go back again into the land of darkness and misery? No; a thousand times, no!

For this very reason does it now become our duty not to recede from the dawn of light, and not to precipitate ourselves into the unfathomable pit of darkness from which we have just emerged. For this reason must we, being weak and small in comparison with the forces of creation, fortify ourselves against the insidious dangers of all worldly temptation, never losing sight of the elevated goal of our destiny in the infinite whirl of the spheres. Let us, therefore, concentrate all our forces to this one grand aim and end; for without labour nothing can be achieved, and the chains of slavery, both temporal and spiritual, cannot be knocked off from our limbs without an earnest struggle and a severe battle.

What progress shall we have made when the head and heart act together in union! It is now nineteen centuries since an infinite wisdom sent into our world an inspired man who made manifest to us the importance of spirit and the variety and changeable nature of matter. From that time mankind has begun to work for its future—to develop its intellect—to foster its moral progress, and to realise its dreams about human emancipation and the liberty of the people. It is nineteen

centuries now since a powerful voice roused sleepy humanity from its lethargy. Mankind, however, did not wake up completely yet; the ringing of the bells did not sufficiently rouse it to understand the importance of the call until its echo resounded in the innermost recesses of the soul. This step having at last been accomplished, let us improve the occasion by renewed efforts of love and indefatigable study of God's revelation in the grandeur of his world.

The great reality has presented itself. In all parts of the world the voice of enthusiasm is raising itself to encourage and bless the poor strugglers for light; everywhere where the clangor of the arms of tyranny and despotism prepared to disturb the happiness of the oppressed masses by new wars, silence and peace now reigns, dictated by the enlightened common sense of the people. The world in its onward march has at last taken a different direction, and treading a more ethereal path has assigned its proper place to the almost impenetrable density of matter.

Benalla, Feb. 2nd, 1883.

MORAL EDUCATION.*

This recently published work of Professor Buchanan's is without exception the most thorough exposition of the Laws and Ethics of Education we have ever met with. The author, a man of more than ordinary ability and large experience in educational institutions, gained from having held successively chairs in four colleges since 1864, and a careful observation of the result of different systems of education in various parts of the world, is convinced, and gives good grounds for his conviction, that the prevailing systems are radically wrong, intellectual cultivation being their leading feature. He does not propose to amend or re-model these, but with a grasp of the subject characteristic of a master-mind, lays down a new basis, making intellect subservient to morality. The initiatory chapter is an address delivered in the University Convocation New York, July, 1878, wherein the author gives the following as *Five indispensable elements* of a liberal education, viz: Physiological Development, Industrial Education, Medical Education, Moral Ethical or religious, Intellectual or Literary. The latter, he says, which is really the "little finger" of the Educational hand, has been made the index finger, and he would change it by developing the power of original thought and invention, until this feeble little finger should become the *index finger* to point the way to a new social condition of prosperity and happiness. It requires no more time to exercise five fingers simultaneously than it does one. The five elements of a liberal education naturally intermingle and unite like inter-diffused gases that aid each other's elasticity. The co-education of all our powers is natural, easy and pleasant, while the repressive system so long in vogue involves fatigue, disgust, tyranny, disorder, demoralization, and a positive aversion if not to study at least to true intellectual progress. Common experience attests the correctness of this assertion; a sense of duty or the fear of consequences impels boys and girls forward in their school tasks which are in themselves distasteful and repugnant to the scholars.

In the succeeding chapter, on "Moral Education," Dr. Buchanan considers that its superiority over "intellectual" is self-evident, for "it is not a debatable question whether it were better for the country to be filled with shrewd and intelligent scoundrels or with good but ignorant men." In this chapter illustrations are given of the successful application of the principle of moral education at the "Rauhen Haus" near Hamburg, and the Reform School, Ohio, both of which institutions, though fed from the lower strata of society, exhibit a higher moral tone and more rapid educational advance than any of the normal schools. Equally satisfactory results were obtained at the Lancaster school, where the boys are drawn from the criminal classes. The principal in his report for 1871 says:—"Our school will compare

favorably with the best common school in the State. We have no truants; the attendance of each scholar is regular and punctual. The school-room seats and furniture show no defacement, though used for years they show no marks of being soiled or marked." Is there a schoolmaster in Victoria who could say as much? The celebrated Hofwyl school where Robert Dale Owen was educated was a "Moral" School, and its success attracted the attention of all Europe. In treating of the methods of moral education the author shows that the sense of hearing is its central avenue, and the voice of the pupil the greatest power in his moral development; "everytime he uses the language of politeness, reverence and friendship he strengthens his moral nature" whilst every expression of anger strengthens his fiercer passions. Music is another moral lever the real worth of which, says the author, "lies in its eloquence or depth of feeling." He quotes Pestalozzi on the educational and moral influence of music, and says in reference thereto:—"If these views are just, the school in which song is not a prominent part of its exercises is not a moral school." This section of the work is summarised as follows:—

"If the principles of the foregoing address are true we may infer.

1. That the ethical character of a teacher is more important than his intellectual attainments, and that his most important qualification is the power of securing the love, respect, and voluntary obedience of his pupils.

2. That the enforcement of rules of conduct will produce no satisfactory results without the cultivation of the emotions which produce the amiable, docile, and dutiful nature.

3. That the more ethical and spiritual nature of woman gives her special qualification for educational work, and requires her presence in all educational institutions.

4. That a marked improvement in the character, deportment, and sentiments of their pupils should be demanded of all institutions of education from the kindergarten to the university.

5. That special schools should be established for the training of all children of vicious parents, and all who manifest their depravity in any form of frequent misconduct.

6. That ADULTS as well as youth should be subjected to reformatory education, and that all sentences to imprisonment should consign the culprit not to a certain amount of confinement, but to *detention in a reformatory until reformed* and fit for society, as the sick and insane are sent to hospitals until cured.

7. That the moral influence of the teacher and the school should be supplemented by the moral influence of the best persons in history brought home to the pupil in vivid biography."

Genius, says the author "is the divine love and wisdom embodied in man," and in a chapter on the "evolution of genius" he shows the distinction between reason and genius. "Pure reason," he says, "is but a mathematical draughtsman and has no colouring for the landscapes."

What is the loveliest young lady, even if a perfect Venus, to a pure reasoner who has no other faculties—who knows nothing of beauty or love? She is simply one hundred and ten pounds of oxygen, hydrogen, nitrogen, carbon, calcium, and a few minor elements combined in organic forms of bioplasm, and organised in cells capable of locomotion, secretion, sensation, mastication, and cogitation; or, as Spencer would say, she is a functional product of the reaction between the bioplasm and the environment.

How poor, soulless and ridiculous does this appear to the truly ethical mind, and yet the men who speak and write this materialistic trash are considered wise! The conclusion to which Dr. Buchanan's argument leads is that the evolution of genius depends upon two powers—*Originality and sentiment*, the former of which should be developed by the original system of education and the latter by the process of *moral education* as explained in previous chapters.

In treating of Ethical culture and training, the author shows that whilst the old system relies on repression the new one depends upon development and encourages independence by a system of self government, it counsels

*Moral Education: its Laws and Methods, by Joseph Rolles Buchanan, M.D. Green and Sons, New York.

self examination and comparison of our own qualities with those of others whom we admire and reverence, and creates an interior motor to harmonious development far more powerful and efficacious than any external force. He points out the grand error in orthodox physiology, which, looking upon man as a machine, ignores the vital power which develops it from a simple cell into its predestined career as an individuality, and shows by statistics that the moral man is the most long-lived. In treating of Ethical and Intellectual education, the author quotes Locke, and Prof. Seelye who strongly support him in giving precedence to moral over intellectual education. "We may realise (he says) the paramount value of the moral elements by considering the ruinous effects of their deficiency. Without a moderate endowment of will, fortitude, perseverance, temperance and industry the character is utterly worthless and imbecile. The total absence of such faculties amounts to moral extinction—a state of utter dementia or something worse. The genial elements are almost as essential; without love, friendship, and benevolence man becomes a wretched misanthrope, unfit for society; without hope he is paralysed to despair." * * * Another evil of our immoral education is its failure to develop reverence, modesty and docility, and consequent development of unrestrained *pragmatic Locquacity*. * * * Profound reverential thought inclines to silence and does not invade a neighbour's ears without important reasons." Robert Hall being asked how many discourses a minister might get up in a week said—"If he is a deep thinker and condenser, he may get up one, if he is an ordinary man, two, but if he is an ass, Sir, he will produce half a dozen." Passing on to the consideration of ethical and intellectual education and the many arguments in favour of the former, the author beautifully defines education as the "Evolution of humanity in its Godward progress," a definition which none but an atheist could take exception to, for true education must mean the elevation of the individual in wisdom and love towards its highest ideal—a supreme good or God.

In the course of the volume Dr. Buchanan strongly deprecates the isolation of the sexes in educational establishments, giving numerous instances of the advantages to both sexes of associated education and the evils that flow from their separation. He also illustrates the educative and refining influence of music and its utility in the moral system which he propounds. The book concludes with a voluminous addenda giving practical instructions for the carrying out of many suggested reforms, some of which are applicable to present and immediate needs.

We should like to bring this valuable work very extensively before the Victorian public for we are satisfied that the general desire of the community is for the rising generation of this rapidly-growing colony to have the best obtainable system of education free from sectarianism. We have large schools and able teachers; all that is wanted now is a system calculated to develop a generation more perfect in morals than the present, and this would inevitably lead to a corresponding development of all those parts of our nature which are subordinate to morality.

THE RELIGION OF THE FUTURE.*

MR. H. J. BROWNE has just published, with several additions and amendments, the excellent series of articles which have recently appeared in these columns under the heading of "The Religion of Truth." They are accompanied by an appropriate preface, and twenty pages of addenda containing much valuable information, and introducing the Inspirational Poem, "Matter and Spirit," given by Mrs. E. L. Watson at one of her recent lectures. The book, which is printed for the author by J. C. Stephens, of Elizabeth-street, is very well got up, and contains 143 pages of solid matter.

* The "Religion of the Future; or the Higher Law of Truth and Right;" by Hugh Junor Browne, author of Rational Christianity, Holy Truth, &c. Melbourne. 1883.

BISHOP MOORHOUSE ON THE GIFT OF HEALING.

No. VI.

"You have also read of instantaneous cures being effected by the apostles laying on their hands. So Spiritualists are justified in concluding that if spirits did these things in former ages, in the cause of religion and humanity, when the like results are produced in the present day, the agents are the same, and the cause equally noble." "In the presence of the medium (Mr. Home) at the house of Mr. Jencken, in England, a lady was cured of paralysis, the spirits being the direct agents in the cure themselves. I must not forget, however, to notice that the power of healing is being successfully exercised in this colony. The successful cures that have already been effected in Melbourne and Sandhurst, have awakened the attention of numbers of thinking persons on the subject of Spiritualism." . . . "And if such a thing was done in the days of the apostles, is there not a strong probability of its being done now? And I apply the same reasoning to the speaking in strange tongues to the healing of the sick." "The good Bishop I trust, may yet live to acknowledge this. It is quite possible he may possess this curative power (under God) in his own person; and, if so, with his zeal and ability, what an immense service he might be able to render to suffering humanity by its exercise."—*The Evidences of Spiritualism*; by W. D. C. DENOVAN, ps. 53, 26, 27, and 466.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

I thank you for publishing the first half of my letter, No. V., in your last issue.

I offer you a short preface to the remaining half, now in your office, and I ask you to be so good as to re-christen it "No. VI.," with the former motto exchanged for the few lines above.

I am rather particular about the mottoes wishing them to contain (when my letters are finished) both the outline and the kernel of that thesis which I have sought to work out in the body of each letter by advancing a plenitude, wealth, and potentiality of hard facts, not drawn from the records of a distant and uncritical age. These facts I did not dig up, any more than Father Clarke dug up the facts for his article on "Modern Miracles," in the *Nineteenth Century* for November last, which has been much talked of lately.

Now, Father Clarke tells us that he did not dig up the facts he advanced, attesting miraculously instantaneous cures; but though he did not dig them up, yet Bishop Moorhouse will not, and cannot swallow them down without giving up the grounds he has definitely taken, and which, as I have before held, we clearly gather from his own *Words—Words*, which I again ask you not to grudge space for, because they are so few. "Does any sober Christian believe in the continuance of these miraculous gifts?"

Though I spoke in my last letter of Mr. Denovan's notion of the possibility of Bishop Moorhouse, (quite unexpectedly to himself), becoming endowed with the gift of healing, I did not give the exact text in which the sentiment was expressed, so that I hope you will allow it to appear above, amongst the mottoes selected from Mr. Denovan's book, and a book too, of which you spoke so highly in your review, appearing in last issue.

I make no complaints of your only publishing the one half of my last contribution, for I saw you inserted a second letter for me on "Modern Miracles;" and a second reason I have for never more making any further complaints is this, viz., there is not one particle of good in my doing so. No matter how eager a correspondent may be to tell his whole and undivided story, the Editor is sovereign master of the situation, and can cut and slash away just as he pleases, though he may not have given the same amount of attention to the particular subject. This is a little trying to one's equanimity, yet "so mote it be."

I have just spoken of my letter to you on Father Clarke's *Nineteenth Century* article on "Modern Miracles," and I wish to draw the attention of my readers to one little passage in that article in these words (see *Harbinger*, p. 2412): "We have a right to tell our opponents that their clumsy hypothesis of the curative force of imagination, will not account for 'cancers' healed in a moment, and tumours disappearing instantaneously." It is this "INSTANTANEOUS" feature in the cases of cures I bring from America, and instance in these letters, that laughs

to scorn any clumsy hypothesis on the part of the Bishop of Melbourne, or such writers as Mr. Gilbert Elliot, in the Melbourne *Leader*, who ascribe these instantaneous cures to agency, other than outside intelligence, which Spiritualists term spirit-agency, these agents being often (very often) visible to the eyes of clairvoyants, and sometimes to the normal sight of others. I wish my readers to remark how many of my selected cases are of this instantaneous nature, like the "teeth" and the "wasted leg" mentioned in my last letter.

Before that letter was in circulation a week, I heard of the following story, not of projecting teeth in England, but of sore and nearly blind eyes in Melbourne, or rather Richmond, cured instantaneously at a spiritual séance held there at a private house on the evening of the 17th January this year. The whole statement is before me in writing at this moment, signed by John Devine, of Lennox Street, Richmond, who was an eye-witness, and from whose lips I took down the narrative last evening. If others forming the circle accord permission for names to appear, I will give all the particulars in my next letter; but I don't think much will be gained by giving particulars without names and addresses.

In the meantime I think it would be well if the Bishop, (who is a "sober Christian," but who does not believe in the continuance of these miraculous cures and gifts of healing), would drop in at the shop of Mr. John Devine, of Lennox Street, Richmond.

The name at all events ought to sound sufficiently inviting to a bishop, and he might (as a solicitor's advertisement would say) learn something to his advantage, and much to mine, in my controversy with his Kerang address.

He will never have heard of any of the cases I record in these letters, and they are all more important than any of the same general character in the Bible, and which are regarded as miracles.

They are each and all more important than the Bible miracles, just in proportion as they are more modern. The supposition that the narratives are not true, is only the excuse the ignorant make for their ignorance; or, as the author of "False Lights and Dark Spots in Spiritualism" observes, "The collapse of our habitual way of thinking, after being forced to believe in the reality of the spirit-world, is indeed tremendous; and many a poor chap may be forgiven for sneaking back into his cosy corner of ignorance." It would be impossible to lay before the Bishop a better modern instance of healing by the laying on of hands than the foregoing, which I instanced at the end of my last letter, and yet so far from being strange, it exactly reminds me, and will remind those who are acquainted with the literature of Modern Spiritualism, of a lady in Paris who, upon the restoration of the sense of hearing to her son, was unable to find language sufficient to express her gratitude to Mr. D. D. Home. She had been "warned of God in a dream" to repair to that gentleman for that particular purpose. She found him packing up and just on the point of making a start for America. Listening to the lady, and without much design (as in the case just recorded), he drew his hands over the boy's head, when his hearing was instantaneously restored. It would have been far more important for the Bishop to have learned all the particulars of this case than the particulars of any one case in the Bible; yet the chances are that he and his brother clergy never heard of this miracle under the hands of Mr. Home, and to that extent I hold that they have all been wrongly educated. I go on to the *Spiritual Telegraph*, vol. 3, p. 22 and 112.

Mr. S. B. Brittan said that however widely people might chance to differ with respect to the origin, and nature, and uses of Modern Spiritualism and its varied phenomena, which are now being witnessed in every direction, it was certain that their occurrence had occasioned a great movement, and that the whole civilised world (in greater or less degree) had been startled and moved by the subject. "The subject is now receiving especial attention everywhere in Christendom, and those who make mockery of it, and do not wish to investigate, only proclaim their shallowness, folly, prejudice, and their conceit. Modern Spiritualism is not, as they sup-

posed, nothing more than the dream of the ignorant and the credulous, which the wise and the prudent reject.

Phenomena that have made men who had grown old in Atheism believe in God and immortality, it is absurd to attribute to biological influence.

Scepticism, in regard to the phenomena, involves the most extreme credulity. Credulity and scepticism, are opposite sides of the same thing. Good for you, Mr. S. B. Brittan, and now may I ask the Bishop to join me in this reflection: I have said that he never heard of the cases of the restoration of sight and hearing specified in my letters. I ask what right has he to be ignorant of them, and what right has he to think me a vulgar person for loving to pay attention to them, and judging them to be of more importance than cases of the same kind recorded in the Bible?

With these reflections upon the mind, let us mark the general character of phenomena under the hands of Dr. Turnbull, and next recorded.

I refer to them and their character generally, as I have already selected as many special cases under the hands of other media as you, Mr. Editor, will be likely to find space for. I go on with the *Spiritual Telegraph*, vol. 4, p. 128:

THE BLIND MADE TO SEE.

The Charlestown *Evening News*, in speaking of the experiments and success of Dr. Turnbull, who is now in that city performing miracles in the way of restoring sight to the blind and making the dumb to speak, says that Dr. Turnbull's remedies are said to have proved efficacious in many cases where the malformation was not of a very decided character; but if the age of miracles has really returned, and the existence of a remedial agent by which the blind can be made to see and the deaf to hear, and the dumb to speak, can be proved and demonstrated to the satisfaction of our medical and scientific men, it is at least a subject worthy of their attention, and we shall feel some curiosity to know the result of such investigation."

Now, Mr. Editor, it would appear from all this that somewhere about thirty years back in the world's history, Charlestown, in America, as well as Victoria, in later years, had its George Milner Stephen, and I quite agree with its *Evening News* that the cases recorded under the hands of Dr. Turnbull and George Milner Stephen should have more interest for the Bishop of Melbourne (who does not believe in modern healing by laying on of hands) than those Bible instances of restoration of sight to the blind and making the dumb to speak. On this subject the pages of the *Age* newspaper, in Melbourne, might teach the Bishop more than the pages of the Palestine Scriptures; but no, it is the old story—"Let us know all about Troy and nothing about Chicago."

Spiritual Telegraph, vol. 4, p. 417: "St. Spiridon and his Miracles. "St. Spiridon was a bishop of Tremithus, a city on the sea-coast of Salamis, and died in the year 348. He is declared by the historians to have possessed the gift of miracles and the power of conversing with the spirits of the departed. Some time after he had been made bishop his daughter died in charge of an article of great value, which had been placed in her hands for safe keeping. The owner of the article afterwards demanded it of the Bishop, when it was not to be found. Being much moved with compassion at the owner's affliction, the good Bishop went to the grave of his daughter and asked her where she had placed what such a person had left in her possession.

The historians declare that the daughter answered him, and indicated the place where she had hidden the article in the ground that it might be more secure; and that on search being made, it was found at that place. Butler, in his "Lives of the Saints," vol. 4, p. 717, says "This stands a proof that miracles and spiritual intercourse was publicly recognised in the Christian church long after the apostolic age." Here we find the story of Bishop Butler (an orthodox authority), no less than the *Spiritual Telegraph*, coming directly to the support of the theory of Modern Spiritualism and Modern Miracles; but as the year 344 was sufficiently near to the days of St. James, and also sufficiently far off that dreadful thing, "Modern

Spiritualism," the Bishop of Melbourne will probably allow this story of his elder brother to pass.

The *Spiritual Telegraph* vol. 4, p. 232.—Carleton, 18th Feb., 1854. To Messrs. Partridge and Britten.—Andrew Firster, of this place, has been West, where his little son was cured of seven running sores through the agency of a spirit medium named Elder Rogers. Several physicians had ineffectually prescribed for the boy's relief. Elder Rogers, as he is called, is reported to have made no failures.

Let my readers mark the date of these things, and see how the reports of modern healing mediumship stole upon the world thirty years back; yet for every one case that found its way to print then, one thousand or ten thousand are recorded in the same way now, and continue to multiply in the same increasing proportion year by year, while the opponents cry at the top of their voices that "the thing is dying out," and the Bishop cannot believe in modern healing by the laying on of hands.

6th vol. of *Spiritual Telegraph*, p. 154: Mrs. Mettler, passing clairvoyantly to Springfield (a distance of twenty-five miles) confidently stated, that she saw a needle in Mrs. Hodgett's limb, causing the pain of which she complained. She directed the application of a poultice first, and then a surgical operation. On the 4th inst., the following paragraph appeared in the Springfield *Evening Post*:—"On Monday, the 1st, Mrs. Wells P. Hodgett, of this city, had a fine cambric needle extracted from her right limb by Dr. Lambert. She has no idea how it came there, but the wound is doing well. We commend this remarkable instance to editorial infidels, who are constantly abusing the advocates of spiritual philanthropy, and when they are able to dispose of this case, we shall endeavour to furnish something else." So far write the editors of the *Spiritual Telegraph*, and I write to the Bishop to say, that when he has disposed of all the cases of cures which I have instanced in these letters, I shall endeavour to find something more of precisely the same general character, of earlier dates, later dates, and all dates. This is the last case I shall advance for this letter, and though it has nothing to say on behalf of healing by the laying on of hands, it has yet much to say on behalf of a spirit-medium and healer by the laying on of hands, viz., Mrs. Mettler.

She used her clairvoyance in this instance. Other cases which I shall put in evidence as my letters advance, will show her power by the laying on of hands. These most surpassingly wonderful doings on the part of Mrs. Mettler (who heals by the laying on of hands, and who in this instance saw the nature of the malady at the distance of twenty-five miles), should come as a rude shock to the philosophy of the Bishop, who in spite of all I quote, comfortably concludes that healing mediumship by the laying on of hands in these modern days, is all "rot," "deception," and "pretence."

When I had written so far I remembered that I had a portrait of Mrs. Mettler in the work of Mrs. E. H. Britten, on Modern American Spiritualism, so I opened the volume at that page, and I copy these five lines—

No, Mr. Editor, they are so good that I will leave them for a "good" opening to my next letter.

In making excuse for the length of this letter, I should remind you that it has resulted not so much from my presenting a greater number of American cases of miraculous healings, but from my making a digression for the express purpose of taking timely notice of Mr. Denovan's new book on the Evidences of Spiritualism, and introducing it to the attention of my Bishop in the first place, and my readers in the second place.

I confess I have been greatly charmed with the book, and I do not see why you, Mr. Editor, should have any fight with me over the matter, seeing that the work is in a great measure a reproduction to-day of the *Harbinger* in past years.

Perhaps you will pardon me on this consideration, viz., your being moved by gratitude to that gentleman for his famous contributions to the *Harbinger* in days of yore, when he was chairman of the "Energetic Circle of Spiritualists," at Sandhurst. Though my haste to notice his book has been in one sense a digression from my list

of American cases, yet you see I have made his volume serve my purpose pretty well; and as far as he is concerned I again ask you not to forget the past, but to remember what that very elegant poet Dr. Young wrote:

"He who's ungrateful has no other crime;
Other crimes may pass for virtues in him."

I am sir, your obedient servant,

ROBERT CALDECOTT.

MATERIALISATION CONDITIONS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—In writing a few words of Christmas greeting to my friends in the Antipodes, it is not very easy to select topics that may be of general interest, but I shall not be wrong if I say something of your Materialisation Séances, of which you have presented us with such an exhaustive report. There is no phase of the manifestation of spirit that is more astounding than this; none that demands more complete proof before it can be finally accepted. It seems to me that you have done much to place the evidence on unimpeachable grounds. I have had the advantage of seeing some of the private records of the circle in which Mr. Spriggs sat at Cardiff before he migrated to the Antipodes, and I can see that his development was carefully guarded, and that pains were taken to render it possible for results to be satisfactory. It is by no means so simple as it might appear to ensure that end. Light has contained of late some correspondence and some notes of mine that bear closely on this point. I cannot summarise them, and can only refer your readers to them. But compendiously I may say that results worth having are not to be had save by strict attention not only to the medium, but also to the composition of the circle. Here is the fatal fault of public circles. Any chance loafer who can pay the fee finds his place, and ruins the chances of success. Any man who hates and detests the whole subject can pay his money and find his opportunity of damning it. He has no sort of belief in the whole thing, no knowledge of the very alphabet, yet he is to sit as judge upon the most elaborated manifestation of spirit-power. He, absolutely ignorant, is to pronounce an opinion on one of the most subtle manifestations of spirit. He starts from ignorance, and he pursues his way through rashness to absurdity. He pays his fee, sees something he cannot understand; clutches the spirit, grasps (of course) the medium, and goes away with the air of a man who has exploded a fraud. Yet what has he done? Simply and solely he "has written himself down an ass." For spiritual things are spiritually discerned, and grave problems of this kind cannot be solved by the rough and ready methods that spirit snatchers think proper to employ.

It is a cheering sign that investigators are becoming alive to the absurdity of current methods of investigation, and also to the necessity for attending to the circumstances under which investigation is held. It is not enough that the medium be so placed that he cannot cheat. "Be he chaste as ice, pure as snow," he is the victim of his surroundings; he is the wash-pot into which the psychical emanations of the circle are poured. If they be vitiated how can he remain pure? He is nervously sensitive to every influence with which he is brought into rapport. It is necessary then to see that all these are good; for "one dead fly maketh the ointment of the apothecary to stink." It is abundantly sure that nothing short of the most careful attention, not only to the medium but to the circle, will ensure satisfactory results.

You have, it appears to me, secured this, and you have given us a record of your investigations that seem to me to be of high value. It would be impertinent to suggest to you experiments that may be impossible. None can judge of the conditions save those who are present. But supposing it possible for you to elaborate your experiments so as to get a clear view of the medium and psychic form at the same time, it would be of the highest scientific value if you could determine the relation between the two; for instance, by seeing how far one could subside apart from the other; by weighing both simultaneously and determining the variations of weight, and

especially by watching the gradual extinction of the materialised form, and seeing how, and after what time, it disappeared.

All this means a clear view of the medium. I earnestly hope that you will secure that. Do not believe that it cannot be done. *It can*; and until it is done, the philosophy of materialisation will be *nil*. At the present moment we know almost nothing of the *modus operandi*. We never shall know more till we see what is going on. Let us have that privilege, and we shall advance with giant strides. And it would be better, believe me, to get one satisfactory experiment in a month than an unsatisfactory one every day. I know that I ask for what is difficult. I ask it none the less. It is a *sine quâ non* to progress.

You know as much as I can tell you of our Spiritualism. It is written in the columns of *Light*. We have reached and passed a turning point, I will not call it a crisis; our facts have accumulated to an extent that renders it unnecessary to add to them. There is a distinct break in their presentation. Five, three, even two years ago, they were evolved far more rapidly than now. They are so far complete; we now want the mind that can tabulate, arrange, sift, and classify them. We want a philosophy. There are the facts—where is the mind to deal with them! Echo answers where! But the mind will be forthcoming. No fear of that.

I offer most respectfully my hearty greetings to my friends and co-workers, and am always

Yours most cordially,

London, Xmas, 1882.

M.A., OXON.

WELLINGTON, N. Z.

(FROM OUR CORRESPONDENT.)

SINCE my last to you, the Wellington, and indeed the New Zealand world, has been much exercised by the advent and doings of Mr. Milner Stephen, the magnetic healer. He made his *debut* at Napier, and was fairly successful there to the delight of some, the indignation of others, and the astonishment of the great majority. The two Napier papers took opposite sides on the question, the *Herald* being decidedly antagonistic at first, but was eventually brought to its bearings by the resolute attitude of the healer himself. Mr. Stephen's fame preceded him at Wellington.

One word—incredulity—will, I think, about describe the state of the public mind here. There were the theological unbelievers, the scientific scoffers, and a mass of the *oi polloi*, that ridiculed, without in the slightest degree understanding, or attempting to understand, the exceedingly natural process of Mr. Stephen's healing.

He first operated upon private patients; succeeded in several cases, and as markedly failed in others. I saw him heal a woman who had been suffering two years from a diseased knee; she was all but carried into his room, and left it absolutely well. That cure is permanent so far—that is a month later. Then he has operated successfully on myself for rheumatic pain in the knee; he has relieved my wife of neuralgic headache, and another member of my household of swollen legs and varicose veins, indigestion, and an internal complaint peculiar to women. I mention these cures because they have come under my direct notice, and I can vouch for their genuineness. But I am also aware, albeit less directly, of successful healing in other cases, and, as I said before, of a great many failures.

Mr. Stephen remained in Wellington three months, held three public free-healing meetings at the Athenæum, which had been placed at his disposal by the Athenæum committee. The first and second meetings were crammed to suffocation by the public, and thus the power of the healer was much detracted from, and to avoid this obstruction an entrance-fee of one shilling was demanded, and had the effect of reducing the attendance to about one hundred. This was all in favour of Mr. Stephen, and I heard that he was very successful with several bad cases. During the last week he has been away on a visit to the Wairarapa, and met with good success there. He returns here to-morrow to stay a fortnight, and then, I believe, will visit Nelson, and thence go to the West Coast townships—Westport and Greymouth.

The reception Mr. Stephen met with at Wellington must have gratified any gentleman less fastidious and crochety than himself. He was met and welcomed by Spiritualistic friends, and was at once placed in the very focus of an unprejudiced press most anxious to do him justice and place on record the successful introduction of a new system of healing. Both the *Times* and the *Post*, the former especially took up an important position. Full and fair reports of his public exhibitions were given, and the correspondence columns were opened to the fullest extent to commentators. And on the whole Mr. Stephen has had, and will have, a good time here. At the same time his opponents are many, and their hands are strengthened by his peculiarities of character. In the first place, he made a mistake at his first public exhibition by surrounding his healing power with mystery; talked about a prayerful life, and a direct gift from God, and so on; introduced Christ and the apostles, etc., etc. This would have been all very well if his audience had been composed of supporters of the *Harbinger of Light*, but mixed as it was, a decidedly bad impression was created, for the most of his hearers averred he was claiming miraculous power, and loudly accused him of blasphemy, etc. Then, again, Mr. Stephen makes the mistake of expecting everybody to take him at his own price, and he also discovers at times almost indecent haste in affirming the success of his treatment of cases. On the other hand, he is a healer beyond doubt; is a most pleasant gentleman to associate with, and is ably seconded by his charming wife. They have made many friends here, and if Mr. Stephen would make no mystery about his power, but simply attribute it to natural causes, which he does not yet understand, he would enlist much more sympathy, and remove a mountain of prejudiced opposition that now stands in his way.

I forgot to mention one case of remarkable relief given by him. It related to a little girl of some thirteen summers who had been a martyr from her birth to bronchitis and asthma. The parents aver the child is almost cured, and I can vouch for immense improvement in her case.

I am glad to say that Spiritualism is on the advance here. Several circles are at work, and one of them promises to develop great power. It is small—six sitters only—but they are all earnest and thoughtful, and investigate in a spirit of sober enquiry. Direct and most comforting messages were received from a daughter who had "gone before" not long previously, and a remarkable death-notice was also given. Two of the circles—the one above mentioned and another—had joined one evening, and then it was announced that the sister of one of the sitters had died on the 18th inst., between eight and nine o'clock in the evening. No later than last night the circle of six met and received corroboration of the death message—the sister herself communicating. An accurate record has been made of the circumstance, and the brother now waits confirmation of the message by letter from England, where, I omitted to state, his sister resides.

Re the development of healing power at a circle I mentioned in my last, I have since ascertained that the healing consisted of prescriptions given by the spirit of a deceased physician who, for the time being, controlled the medium. The case has not made a great deal of progress since, although it has on the whole received material relief.

Generally, I think, the prospects of Spiritualism are good in this district; the soil is fertile, seed has been sown, and is being sown, and germination is not withheld. But if there is much less active antagonism to the cause than could be almost hoped for, there is a vast amount of passive prejudice to be removed; the one thing needful to this end is patient, private and intelligent investigation.

A word about the weather. Such a summer was surely never before experienced in New Zealand. The heat is intense; we have in fact borrowed caloric from your parts, and as the spring and early summer were not too dry, an unexampled harvest is being garnered. Pastures are, however, scorched, and dear meat is likely to prevail during the winter.

January 28th, 1883.

TAIHOA

SEED TIME AND HARVEST;

HE THAT SOWETH TO THE WIND SHALL REAP THE
WHIRLWIND.

An Inspirational Lecture delivered by Mrs. Elizabeth L. Watson, of San Francisco, at the Academy of Music, Melbourne, Sunday evening, 4th February, 1883.

The universe is governed by immutable law. Cause and effect,—cause and effect,—for ever more. From the fire-mist in which infant worlds were cradled, to the finest moral sentiment in man,—cause and effect for evermore. There is no such thing as chance; no accident here or anywhere. The present is the natural product of the past; the future shall be the flower and the fruit of the present. The law of Nature holds all in its embrace; the minutest particle of matter—the grandest expression of the human mind—all feel this grip of law, and all respond to this, which is the will of God. Cause and effect; every form of matter bound together by invisible threads of sympathy, from those grains of crystal acting upon each other, to the mighty systems of suns and stars that sweep harmoniously through the boundless realms of space, and without these threads of sympathy there were no harmony or concert of action. Being so bound, responsive, reciprocal, we feel the good, though it may seem to be infinitely removed from us; we are affected by the so-called bad, though it may seem infinitely below us. Steadily we move onward, from the present conditions towards the future, from primates to ultimates. Stretching through space is a substance so attenuated, so refined, that a million miles of it might be compressed into a lady's thimble, and you say—how unsubstantial! how insignificant a part it must play in this great universe. Not so. But for this sea of ether all were darkness, and all were bare of sympathy. This sea of ether, this attenuated substance stretching through illimitable space becomes the medium through which are transmitted the most delicate tremors and the sublimest rhythms of the marching universe. The lifting of my hand creates motions, waves, rhythms, tremors, that continue to run their wondrous changes in the coming ages of eternity. My voice, plunged into this ethereal sea, goes on echoing for evermore. Such is this law of sympathy. You may add by a word to the sum total of universal joy— you may by an act add to the sum total of good, of virtue, in God's endless universe; and likewise by a word, a look, an act, which your neighbours, which your nearest friend, would not observe—would be unconscious of—you may get in motion potentialities that shall in future time appeal to you in wondrous pictures. A sentence hurled from the lips of an enthusiast has become the seed that, springing, has borne the red blossom of revolution. A thought murmured in the tones of affection, or sent forth upon the eye beam of love, has set in motion the virtues of the human soul until they too blossom into genius. Cause and effect. Where lies the secret of the genius of a Shakespeare, or a Dante, or a Beethoven? What is the mystery of the differences which we discover in human souls?

"Why"—is the first word which the young child in its first lesson of knowledge utters eagerly. Why this?—why that?—and when we shall be able to go down to the cause of this and that, when we shall be able to decipher these now impalpable, now invisible, and apparently inconsequent forces that lie around us, which are distributed through all the circles of being, then shall we have discovered the secret of good and evil action, and then shall we be able to cure the wrong that lies like an immense pall round the heart of the world. Heretofore we have been trying to heal from the outside; we have believed in a religion that has been foreign to human nature, and we have tried to make men moral by a process of inoculation or vaccination, as you have tried to make men healthy by vaccinating them with another disease. But the true cure of all so-called evil, the true cure of all so called wickedness, sin, and misery in the world lies *within*. Ignorance is the only evil. Men are only half educated, not *half* educated, and the result is we are onesided, we are half-made

men and women, we are the result as I have said of the past, its legitimate products. And what we have now to do is to discover the possibilities for good that lie here latent within us, to discover the possibilities for virtue, the possibilities of harmony, to kill all the evil in the world, and believe me, it lies not in the region or in the direction of a vicarious atonement. You may put that forever away from your thoughts,—the hope that another man's innocence will stand in your stead by and by! —the hope that another man's virtue shall heal your iniquity, until you make that virtue your own; the hope that another man's truth shall release you from the bondage of error, until you too discover truth, and find it to be a part of yourself. Every action of our lives is important. The coldest clod of earth is palpitating with germs of life that never die; the smallest action of the child is father to some other action, and some other action shall follow this, on and on forever. We have believed that we might sin a little, and it be forgiven us; that we could sin much and it be forgiven us, that we could lead bad lives, evil lives, idle, ignorant, useless lives, all the days of our earthly existence, and not reap as we have sown: that we should reap as someone else hath sown; reap virtue because another hath sown virtue, reap happiness from another's deeds. But not until they become our own, not until we are worthy, not until we feel stirring within us these potentialities that make us kindred the wide world over, can we reap these things. Every little act is of importance, and it is of chiefest importance that the act be good, that it be wise, that it be—not in accordance with your ignorant conception of this or that,—but that it lies parallel with immutable law. And remember this,—if you utter the truth, you have the universe on your side helping you to demonstrate your truth, and it will demonstrate your truth sooner or later, and Nature agrees with virtue, and morality is more essential than all. What do I mean by morality? I mean simply health, and in order to be healthy spiritual beings, you must be healthy physical beings, and the true Salvation army would not carry holy water to sprinkle the people, with a baptism of words, but believe me the greatest need of many is a good wholesome bath of pure water with plenty of soap, and then fresh air.

Remember, I have said that there is a chain of sympathy extending from the lowest to the highest life. Your city fathers may believe,—the rich man in his mansion may believe, that he is safe if only his own surroundings, his immediate environments, are clean and pure, for he himself acts rightly; so far as self is concerned he may believe that the evil action of another will not affect him. But I tell the city fathers that there is no safety for any man, for any child, in all your city until all disease-breeding cesspools, until all drains, until all places are cleansed of impurity. And so in the moral, in the spiritual; there is no safety, fair mother, for your group of beauteous girls, so long as it is possible for one girl in all this city to go astray. Why? Because the threads of sympathy uniting society make it impossible for one sin to be enacted without affecting the whole social structure, making it impossible for one evil to remain unredressed, untouched, without breeding moral disease or physical pestilence. So long as this remains, I say there is no safety for any man, for steadily the air is impregnated by these germs, and some morning you will rise with the system in just precisely that condition which makes it good soil for the diseased germs; then they will take lodgement, and although you have been virtuous, temperate, lived out there near the borders of the town, where the air seemed pure, you have not destroyed the disease, you have provided the conditions, and you too may fall a prey to this disease, to this want of virtue in the atmosphere which now exists. More subtle than you dream are these powers that are ever circulating in the air around you, more than you know is the very look of the eye, the very expression of the countenance. Do you know that there are some looks that stab like a dagger; there are others that are a benediction and blessing without a word uttered. There are men whose voices, whose looks, are insults, though no word is spoken, and others who make one feel

that the world is safe for innocence. And always and everywhere we are carrying with us these subtle influences. The grasp of a hand may breed disease in our bodies; the touch of a soul may give us moral epidemics. Your thoughts are beholden in secret; Nature publishes them upon your face; there is no secrecy either for vice or virtue. Nature, says Emerson, "writes upon the countenance what we are doing; she makes the lines, angles, and curves of the face declare our most secret thoughts." And, as I have said, these thoughts, though they find no visible or audible expression, may never be written or spoken, yet become potentialities which make virtue or vice possible. As a man soweth so shall he reap, and yet every day of our lives we are sowing tares, and expect to reap golden wheat, sowing vices, and expecting society to be virtuous. We are indulging in excesses, and are expecting to keep our equipoise. Let me tell you that excess is vulgar, in every department of life, and it brings the loss of equilibrium, and the loss of equilibrium is disease, both spiritual and physical, and you cannot be excessive in any one direction, not even in the mental state, without undue expenditure in that direction, and you must pay the penalty. Genius may be an excess in one direction but we discover the weak point always and everywhere. I have said that excess is vulgar, and let me say right here that Nature in her normal operations is divine, whether it is in the body of man or in the ecstasy of a seraph. There is no vulgarity in pure, unadulterated, uncorrupted nature. Moreover, Nature means that every human being, aye, the smallest and most insignificant creature, shall be happy, and the greatest good is happiness; a man who is thoroughly happy in every nerve of body and soul demonstrates that he is good, proves that he is virtuous; and the man who is unhappy, the woman who is unhappy, proves that somewhere there is a weak link in the chain, that somewhere there is excess. Let us be happy, says the young man, and goes out to indulge his appetite. Now these appetites were given us for beneficent purposes; they are divine instincts planted in the organisation, both mental, spiritual, and physical;—all these are implanted of necessity, and they signify divine provision, and every nerve of the body is intended to be an avenue of pleasure;—mark that,—and we have nothing to say to night derogatory to pleasure. Nothing. We would only broaden out the paths of happiness, only clear these channels of pleasure, we would only intensify these thrills of joy that keep the old world young for ever. But it is not to be done through excess. It is to be done by the exercise of temperance in every department of life, and by temperance we mean that the normal action of all the physical organs should be preserved, and then follows the normal, harmonious action of the spiritual functions. And how are these to be preserved? We came into the world, some born to vice, some to virtue, with incentives to evil actions already stirring within us: How shall we overcome this, is the question, and your theology says,—come to Jesus, and there shall ye be cleansed of all your unworthiness; come and accept of the plan of salvation which the Christian Church commends, and then shall you be born unto a state of perfect bliss. But nature does not agree with vicarious atonement, and every day's experience disapproves the doctrine. Human justice, shortsighted as it is, will not accept the vicarious atonement. Let the son who has committed murder come before the justice, and ask that he may be excused, that he may be left to go free because of a mother's eagerness to sacrifice her life in his stead; let that mother go upon her knees before the court, and ask that her son may be set free that she may take his place and satisfy justice,—you would cry out shame to the judge who would accept the sacrifice; and perfect justice is certainly above human justice, and perfect justice demands that every man shall suffer or enjoy the consequences of his own acts. As you sow, so shall you reap.

We are made up of patches and parts of other human beings. We do not choose our fathers and mothers, nor the place of our birth; we do not choose where or how we shall come into this world; but we come with certain

possibilities, and the philanthropist asks—how can I deal with this great variety of human life! how can I bring harmony forth from discord, virtue forth from vice! and again the answer is—Knowledge is the cure of all evil, for ignorance is the only evil in the world. But you answer me, there are many educated rogues; the most successful knaves are the most learned knaves. I do not say that some superficial knowledge, that book learning and study, will save from vice, and cure the sin-sick world. Nay, but knowledge—that is the blossom of natural law; and when we speak of standards of morality, remember this,—Nature is moral always, when left to her own sweet will, and if we will turn to Nature instead of the preacher and ask what is right or is wrong, Nature will determine for us; for that which produces discord is wrong, and that which produces harmony is right; that which infringes upon the right and mars the happiness of another,—this is sure to be wrong. But that which tends to the happiness of one, tends to the happiness of all, and therefore the shortest road to happiness is to forget yourself in remembering the needs of another, to forget the cares of your own heart in remembering the hunger of some other mind by sowing the seeds of happiness in another's path suddenly we see in our own springing up these ripe grains of pleasure, these sweet blossoms of joy. You know the young men of the world have been permitted to believe that they might with impunity sow what is popularly called "wild oats"! that a young man might live say five or ten years a life of self indulgence, drink to excess, befool his mouth and dull his nervous sensibilities, and do all this with impunity, and virtue not be put to shame. There is one standard of morality for young men, and quite another for young women, for young women are not permitted to sow wild oats with impunity. Now this is popular prejudice, and is not grounded in any law in nature. Nature declares that virtue is virtue in man as in woman and most admirable in both, and that a vicious action, an excess, is an abomination in man as in woman, and when we go, not to man's selfishness, nor yet to the Christian Church, nor indeed to any Church, but to nature, we shall find that there is but one moral standard fit for the Government of the world, and this recognises the equality of man and woman, and declares that the act which makes it impossible for a woman to be welcomed to good society, should make it impossible for a man to be admitted there.

I have said that every nerve of the human body was intended for an avenue through which we should attain pleasure, and that nature intended that every one of her children should be happy, but we, by the excessive use or strain we bring to bear upon these nerves, make them avenues of pain, and the young man who thinks he can smoke his cigar with impunity and not reap for the sowing of this idle seed pain instead of pleasure, is much mistaken; for just so far as he abuses a single nerve of the body, whether it is in the mouth or in the stomach, whenever he dulls the sensibility of a single nerve he blocks the way to happiness through which the soul should receive its own, and through this vile narcotic he lulls to sleep those angels that would keep him thrilled with pleasure from the moment that he is cradled in his mother's arms until he passes out through the gate of the grave into the larger expanse of the life beyond. As a man soweth, so shall he reap. Do you think that the exquisite joy of love is possible to the vicious, to the lecher? Nay, he pays a high price for a few days, weeks, or years of indulgence, for through the excessive strain brought to bear upon these nerves, the over-taxation of this portion of the system, which was intended to express the highest sentiment, the sweetest joy, the fondest ties of human love, by dulling these he closes the gateway of the palace Beautiful, and the palace Divine, into which his soul so longs to enter. Remember, it is only to the virtuous that true love lends her divinest charm; it is to the temperate alone that nature unfolds and makes known her most delicate perfumes, her finest and most detectable aromas, those particles invisible that float into the system to fill it with joy. And just so surely as you educate the young man to

believe that virtue means something different in himself than in his sister, the time comes when he will accuse you of falsehood, and in his heart curse the day he was made to believe that the bloom of virtue was less beautiful upon his face than upon that of his sister woman. Nature keeps no secrets, I repeat; and however truly you may believe that you do your act in secret, be it vice or virtue, it will find you out. If you do a philanthropic action, do not trouble if your neighbors are not aware of it; do not trouble if the world seems not to know. Virtue will find you out; it will publish itself by swelling the grand sum total of virtue. Some day you shall see that act emblazoned in immortal light. The world is a great picture gallery, and a whispering gallery as well. No murmur of love, though it be hidden in your own breath, uninterpreted by the outer ear, but one day shall send back its grateful echo; no sigh or longing for the good that shall not some time unfold wings upon which your soul shall soar into the purer and more ethereal air; and also, no vile thought that crawls in the slime of sensuality which has lodgment in your breast, but mars in the eyes of the angels—which shall by and by be the eyes of all men—the beauty of your spirit, the perfectness of the very clothes you wear. That story of the Christ, and the woman coming and touching his garment hem feeling virtue flow into her, is really grounded in a great truth, for our garments are permeated with the virtues of the soul, and they are heavy with the thoughts of sin. Do you know that sitting here sometimes side by side in this great room, scarce touching one another, you are exhaling an influence for good or bad. The sinister thought that hovers in your breast has beaten its way upon the atmosphere, and as the whirl of insects wings adds to the great harmony of life as well as the rush of countless worlds, so the secret whispering of your thought too is beating its way to another's sensitive brain, and though they may not know the cause, nor discover that the seed was lodged, believe me there was potency in your thought, and it hath quickened, and some day you shall reap the consequences. The desire of every human being, I think, is to become beautiful, and do you know that the clairvoyant eyes of spirits and angels behold faces that to you may even be grotesque, and see that they are really countenances transfigured in beauty. And why? Because, as I have said, your thoughts are garments, your feelings are emanations; they breathe, they expand, and go travelling in the air, are carried about here and there, servants of of the soul. You are clothed about with the very thoughts that are being evolved from your brains, and though you may have passed unobserved by human eyes, and the thought may seem without power, believe me, there is a potency, a power of influence that expands in beauty, and these are the blossoms of our spirit-realm. The faces that we love grow beautiful to our eyes, and why is it? Because love has discovered virtue here; because love feels virtue flowing out from its object into itself, and thus it is that in the eyes of love, the beloved object is always beautiful; and oh, dear friends, believe me that it is never too late for us to begin to make ourselves more beautiful even to common eyes, it is never too late to begin to sow the golden seed that shall spring up and bear a hundred fold. But you cannot cheat Nature any more than you can cheat yourselves. You may cheat your neighbor; you may cheat your nearest friend; you may deceive the multitude, but you cannot deceive yourself, you cannot deceive Nature, and she will have her due to the uttermost farthing. You may make believe that you are virtuous and pass well in the world, but your sin, your lack of moral power will find you out. You may ask me, why is it that the bad man will succeed better in the world than the virtuous? Did you ever know a murderer who really profited through the murderous act? He may win the admiration of the wise, and men may praise him, and say how wise, how strong he is, what brave efforts he has made, and fall down it may be in adoration before him and yet, be he king upon his throne, or be he common man, and have on the one side empire, and on the other the respect of man, still the act has impoverished him, irredeemably impoverished him, for his soul is clothed in

rage, and these rags are stained with blood. He cannot rid himself of the consequences of that act, though a thousand such as Jesus were to be slain in his defence, and though he were to be dipped in the blood of a thousand Christs, he cannot wash from memory that foul deed. It will go with him evermore until he shall have undone the wrongs as far as possible, until he has in some wise overbalanced the evil act by virtuous deeds. Do you remember the picture which the great Charles Dickens drew of the murderer when he had succeeded finally in strangling his mistress? Do you remember the fearful picture that he draws of Bill Sykes when fleeing from the scene of action he seeks the green woods, passes over the luscious fields, breathes the summer air, the birds are warbling in his ear, and yet the whole world cries out "there goes a murderer." The stir and rustle of the leaves seem full of sinister meaning, the very grass grows red under his feet, and when overcome with fatigue he loses himself for a moment in sleep, still those awful eyes stare at him through the shadows, and he cannot escape their gleam. "So it is from the least to the greatest act of life. The consequences must follow. No man can redeem us from ourselves save by throwing about us such influence as shall bring to life those germs that are latent within our breast, and kindle there the possibilities for good that sleep in every man. As a man sows so shall he reap. But do not believe that it is only evil seeds that grow and bear harvest. There is another side to this question, a brighter side, for believe me the good in all men is more positive and in greater abundance than is the bad. There is no human soul in which good does not somewhat over-balance what we call evil. There is no soul that does not accomplish more good than evil in this world. The question is, how shall we weed out the evil altogether. Did you ever hear the father of a family wonder why his children should falsify? Did you ever hear the mother of a family wonder why her daughters should lack a sense of what is modest and chaste, appropriate and refined? God bless thee, father; those sons of thine are but giving voice to the lies that were already inherent in thy life; and, fair mother, some moment in that delicate stage of being when an immortal soul depends upon you for its deflection for good or bad, some pre-eminent moment of your life, there sprang in your breast an unchaste thought, and now that has grown until it covers your child with shame. How shall we make the world better? By beginning with ourselves and always remembering that we are not independent beings, that there is no such thing as isolation in the universe, that every boy before us may become a father, every girl become a mother, and that within this realm of divine maternity lie mighty possibilities for good or evil. The husband coming home at night with all the evils and inharmonies caused by his daily life in body and brain begets a child, and the child expresses the discord, and then we wonder why harmony is not born in place of discord. Let us begin at the very foundation of things, and not be too modest, too wise, too chaste to question as to what is virtue. Living truthfully, ourselves our children shall then be the expression of our truth. Living temperately ourselves, our children shall be embodiments of temperance. These lusts of the flesh are born with us, and we are not to be held responsible for other men's actions, but we are to do the best we can with what we have, and then as I have said Nature is on the side of truth and virtue, and if you are labouring for the good you have the whole universe on your side and must become the victor.

In our daily life how little do we consider that a single word in the morning may have influenced a day; how one loving kiss has brightened some human life; how a smile has been a benediction that has shone like a ray of sunlight through a human life. My friend, coming into the breakfast room in the morning, if it so chance that the breakfast is burnt to a cinder, keep still a smiling face, and you will do more good for your good wife's happiness than as though you said a thousand blessings over the table. When a child has done wrong you multiply wrong in its breast by turning upon it in anger with a harsh rebuke. But must

not children be taught when they are in the wrong! Most assuredly. But remember this, you can never make a child better by appealing to its combative-ness. All your philosophy, all your science, avails nothing if you have not love; so much of love, so much of power over your child; and the whip that is used by some half barbarous people for the correction of the young, beats more evil into children than it ever beat out of them. But if a child has committed a wrong act, and repeats it, you must in some way restrain him, and if kind words will not do it, then the whip? I answer you, that though you may conquer the child somewhat, you have set the antagonism of his nature at work in some other direction and he will get the better of you in some other way. So the best thing to do is to sow your seeds of love and kindness in the hearts of the children, in the hearts of the household, treat your servants as though they were human beings, and remember that many times it is of more importance to your wife that you should smile than that you should bring her a coronet of diamonds, more important that you should tell her some cheerful tidings than that she should understand the mystery of transubstantiation. Yes, let us begin early in the morning to sow our seeds of kindness and goodwill, and remember that Nature means that we should be happy, but she did not mean that we should abuse any of her laws without retaliation, but the retaliation is for our good, and saves us from final destruction. Oh, if you knew, fair woman, how much you might do for the betterment of your sex, by uttering a word of encouragement to some lonely heart you would not pass it coldly by. Do you ever think how much mere suspicion may do towards damning man or woman, especially woman? You are bound to believe in the virtue of all men, in the purity of all women until they prove to the contrary; and how much could we do towards helping them to be virtuous, to be true, by simply believing in their virtue, in their truth. How much better if in place of frowns we give smiles, in place of suspicion we give faith, hope, charity. If you would become a philanthropist, begin at home. There are plenty of men who are universally polite—to other men's wives; but there is no man who cannot better afford to be impolite to his neighbour's wife than to his own, for neglect in the home circle is sowing the seeds of discord. You may think that you can go on with impunity day after day neglecting these little amenities; these courtesies that made your sweetheart so happy and that your wife will not care; but believe me if you were to greet her on coming home at night with a kiss, it would be more precious to that burdened life than were those hours of sweet-heart communion under the stars. We need love, charity, hope, faith, everywhere, but we need it most at home, and the wisest philanthropist is he who begins his courtesies at the hearthstone, and who with a smile, a word of cheer, a thought of hope, a kiss of love, makes the weary heart of his wife grow glad, and all the day rolls on as though it were passing straight to Paradise. Sow good seeds; be patient in the sowing; God will not forget them. The toiler in the attic; the sower of seeds on the city streets, the laborer whose names are never known are helping to enrich the world. You may think that no one cares for the heart that is starving there, may feel that there is no love in all the world that shall satisfy its thirst, its hunger. But some day the love that you are cherishing in secret shall grow and enrich another's life; some day the hope will flash out into a great, sweet thing of beauty to bear you up into the realms of love and joy. Mother, you have asked yourself a thousand times, how can I, with daily cares resting so heavily upon me, teach the little ones about me to be wise, how unfold to them the revelations of science, how turn the pages of Nature and open up its beauties to them, and help them to be virtuous and happy?—And I answer you that a noble, patient life is better and grander than any book that was ever written, and though it may pass unheeded and these children may not seem to care, yet in after life you will be remembered as of the angels; when by and by they shall be grown to men and women they will look upon their mother's face and say—she was an angel. The influence of a virtuous life is greater, I repeat, than any

book ever written, any sermon ever preached, and the genius sleeping in us can by a thousand influences of which we do not dream kindle by and by under the workings of this patient toil. Believe me that this patience and this hope in the heart of woman may become the very germ of a genius greater than Shakespeare, mightier than Socrates and Plato; it is through the building up of a noble character that men and women not only become great themselves, but make the whole world rejoice in their greatness. Supposing you had been asked nearly nineteen hundred years ago—what about this man Jesus? Was his life not a pitiful failure? He came on earth, and declared that he was to do great things; but he was followed by the rabble, he associated with Magdalenes, publicans, and sinners everywhere, finally his great pretensions were blown to the winds and he died an ignominious death on the cross. Yes, his life in the eyes of men was an ignominious failure, but he sowed good seed; he did not shed his blood that it should cleanse you from your sins; but he uttered great thoughts, and lo the centuries did bear them onward until they illumine the present hour. And so with a thousand humble lives. The deeds that are done in the dark shall be published in the light of some sweet morning that yet shall dawn.

Vices ever bear fruits of weakness and decrepitude—lost taste, lost hearing, lost sight, lost feeling—while virtue quickens all the faculties, and the man who has temperately lived passes to the spirit-world carrying with him no chains and iron bands of awful memories and degrading thoughts, but rather leaps over the invisible boundary, and clashing hands of welcome rises to the plane for which he is prepared.

Borne on the breath of every spring;
Life's countless germs flit all unseen,
With vital power and viewless wing,
To clothe the world in living green.

The singing bird and sighing wind
With fairies fill the field and wood;
The sun-god smiles, the clouds grow kind,
Unconscious messengers of good.

And if rank poisons do distill,
And thorns beside the roses grow;
They, too, some noble law fulfil
When Nature's purposes we know.

So every breath of human life
Is laden with some sort of seed;
And every human heart-throb life
With germs of good or evil seed.

The angry look, the thought of hate,
When once set free from eye or brain,
Strive as we will, 'tis then too late
To bind them to ourselves again.

The slanderous word, the acted lie,
How soon they quicken when once sown
And ripen into misery
Until a life is overthrown!

Lost in the mazes of desire,
Our hearts are torn on thorns of lust,
Till dalled and dark, love's altar-fire
Burns but to show us hopes in dust.

And yet as Nature everywhere
Throughout the boundless universe
Preserves the good with greatest care
And never utters aimless curse;

So in the realm of deathless soul
She guards the good seeds when they fall,
And holds the evil in control
Until the truth shall conquer all.

And as the darkness now reveals
The sky sown thick with golden grain,
But still the mighty hand conceals
Outstretched o'er all the starry plain;

So sin and sorrow seem to me
The shadows of a passing night,
In which the stars of purity
Still shine with clear and steady light.

And over all the world below
Powers unseen are sowing seeds
That yet shall spring and bud and grow
To meet the soul's increasing needs.

Hold fast, oh brave men, to the plow!
Turn up the warm and quickening sod,
Until the fields, all barren now,
Shows harvests ripening unto God!

WAS LONGFELLOW MEDIUMISTIC?

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—James T. Fields in writing of Longfellow's poems says: "The Light of the Stars" was composed on a serene and beautiful summer evening, exactly suggestive of the poem."

Here we have most favourable conditions for impressionable influences.

Again he writes: "The poem of the Reaper Death came, without effort, crystallised into his mind." Yet again, he says: "The wreck of the Hesperus hardly caused him an effort, but flowed on without let or hindrance." (The italics are mine). Now thinking implies effort; consequently where there is no effort there can be no systematised thinking, such as would have been necessary for the production of the beautiful poems which flowed from the pen of Longfellow.

Impressionable mediums will see in the descriptions of the ease with which the poems were written, reflections of their own experiences.—Yours, etc.,

C. R.

DENTON ON SPIRITUALISM.

In the course of Mr. W. Denton's last Sunday evening lecture—Evolution in Religion and the Religious Future of Victoria—delivered at the Bijou Theatre, January 14th, 1883, referring to the Materialistic character of the prevailing faith, he said, "You will have a Spiritual religion. I know that many of you think you have listened to my lectures that however right I may be in much, that I am mistaken on the subject of Spiritualism. You who think so have not been over the road that I have been, not once, nor twice, nor ten times, but hundreds of times. I think, therefore, I know more on this subject than those people can know who have never investigated it. I do not like to hear people talk as if they had mastered every truth of the universe, and knew everything that could ever be known on this planet. Let me tell you that we have not begun to fathom the powers of the human intellect, have not begun to imagine what men and women who have souls in them can do, have not begun to dream of the possibilities that lie before the human soul when stripped of this garment of flesh. I know, as I know that you sit there, and I stand here, that there are intelligent beings that are under ordinary circumstances invisible to us, and that with these beings we can come into communication. I have come into communication with them hundreds of times under circumstances that do not leave any room for any possible fraud or any possible mistake. These beings invariably claim to have lived upon this globe; to have been men, to have been women, to have been children. They present evidence to us that they are what they claim to be; the very strongest kind of evidence. Now, that evidence has come to me, it has come to my friends, enabling me to know that my friends that were called dead were alive, and never more fully alive than they are now, and since they live I very naturally draw the conclusion that I shall live also. I know there is a great deal taught in the name of Spiritualism that is very nonsensical, and any intelligent man must know this. I know that there is a great deal of fraud palmed off in the name of Spiritualism, and I have seen about as much of it as most people have seen; but no amount of fraud can possibly do away with the facts that I know, and that I must lose my senses before I can cease to know, in reference to this subject. Therefore that Spiritualism is true I know; death does not end us, and human beings will know the destiny that awaits them, for I believe that spiritual beings will walk the earth, and that every man and every woman will know the destiny of the human soul.

THE London correspondent of the *Argus* states that the late Archbishop of Canterbury was a member of the "Ghost Club," a Society for investigating a phase of Spiritual Phenomena.

LETTER TO MY FRIEND IN ENGLAND, IN JUSTIFICATION OF MY CHANGE OF FAITH.

MY DEAR FRIEND,—I received your very welcome letter and was exceedingly sorry to hear of your indisposition. I am pleased to hear of the good health of so many friends, and sorry to hear of the illness of others. What will perhaps surprise you, is that your news of the death of Mr. S. is, in the strict sense of the term, no news of me, as it merely confirms what I saw and heard in a dream about the time of his death. I dreamt I was at home again in England, and was walking through my native town, when on passing the front of Mr. S.'s place of business I noticed that it was closed, the shutters were up, also those of some of the adjoining shops, while looking wonderfully at this, I distinctly heard a voice say, Mr. S. is dead. When I awoke next morning I told my brother the dream I had and that Mr. S. must be dead. I took no further notice of the occurrence until I received your letter some months afterwards, in fact, I had forgotten the circumstance until reading your letter brought back the facts vividly to my memory, and somewhat startled me at the time. This is every word true, and you are at liberty to tell anyone of the circumstance if you think fit, for these things only cause more investigation into the subject of Psychology and Spiritualism, in the sphere of which subjects, I am proud to say, I am an earnest worker for truth's sake. As it is my intention to criticise some of the assertions contained in your letter, I trust you will pardon me so doing as I wish to show you how different they look when fairly viewed. In the first place it is very easy to see that you, the same as others who ridicule the subject under consideration, know nothing whatever about it, either by personal experience, investigation or study. I shall quote some of your letter and underline it so that you may know it is what you wrote. You say "I do feel very much annoyed to think that you have been brought up at a Sunday School, where the scriptures were explained in their true sense, and yet to take up with such trash, and such hypocrisy, as you have done. I believe it to be a swindle and a blasphemy in the sight of God."

Now speaking seriously, do you not think that the above is rather inconsistent, to use such language about a subject you do not really understand, and that you have had your mind prejudiced against by unprincipled and interested persons. In the first place, as regards having the scriptures taught us in the Sunday School in their true sense, that I distinctly deny. You pay a high compliment to my Sunday School teachers, to say they did what the most intelligent minds of the present day fail to do. There is in the Bible a deal that baffles all explanation, and one of the most difficult problems to solve is, why such a quantity of horrible meaningless and ridiculous records should ever be allowed to be called "God's Word." Granted there are a great quantity of good and noble teachings contained therein, let it be read with reason and criticised the same as other books, and not be held up as the infallible word of an infinite, omniscient, omnipresent, all-wise, all-loving God. Take from it what is unfit to be read or taught to your children, put it, together, and then retire to some out-of-the-way place and read the whole of it, and then consider whether God was ever such a monster as therein represented. Take away the three or four hundred chapters containing lists of names rites and ceremonies now obsolete, the hundred or more chapters containing nothing but fulminations against the Jews and their idolatrous customs, the scores of chapters containing nothing but historical records of no meaning or special interest to us, and the two score or more chapters containing stories of revolting immorality quite unfit to be read by man, woman or child, and the book has lost the greater part of its bulk, the largest part being that which is taken away. We now have the book divided and are better able to judge its worth. According to the orthodox christian's belief it is all the word of God, but where is there one christian, one minister of the gospel, or one living person, that would take the largest half and read it to an audience and claim it as the "word of God." Such a thing would be a slander upon our conception of

the Deity, who is a God of Love, and would never give to us what we would scorn to give to our children.

The time will come when the book will be read with reason as other books, and not given to other men to read and explain as they like, to be used as a weapon of compulsion upon the ignorant and superstitious. You say that spiritualism is trash and rubbish, hypocrisy, a swindle, and blasphemy in the sight of God. All this applies equally to the Bible, as that book is full of it; from the first page of Genesis to the last of Revelations is one long record of spiritual manifestations of five or six thousand years, manifestations similar to those taking place now, brought about in exactly the same way, just as wonderful and just as difficult to explain. I could point you out numerous places where it distinctly states that circles were held for manifestations of the spirit, notably the day of Pentecost, when the disciples sat with one accord (one mind) in a room with closed doors &c.

Again in your letter you say, "*If you are doing it for gain as many others are, do away with it at once and not try to lead others astray as many have been led through the same source, for I myself think it a delusion and a swindle of a very bad kind.*"

In answer to this I must inform you that the only gain we are doing this work for is the love of mankind, and the gain of their souls to a knowledge of the truth which has been hid from them so long. So far from a financial gain is it that it has cost us pounds of money and hours of labour to disseminate this glorious truth of a future existence, and of the communication of departed friends together with the task of enlightening the minds of our fellow creatures, from the errors and falsities they have believed in so long. You may form some idea of our self-sacrifice when we tell you that but for our adherence to this cause, knowing we had a work to do here, we would have been home with you long ago, but no, it is our intention to leave the world a little better than we found it, by striving to do the work allotted to us, a work which if done properly will bring its own reward as sure as the sower of good seed sown in good soil will be rewarded by the growth of the beautiful flowers. Instead of leading others astray we are trying to lead them into the right path, and point out to them the road leading upward and onward from the abode of evil to the home of goodness; from the haunts of vice and infamy, to the temples of purity and Love; from error and falsity, to truth and light; from slavery to freedom; from the low lands of orthodox theology to the mountain top of free-thought; from the rush light of obscured truth to the dazzling brilliancy of the spiritual electric light, which electrifies all the world with the truth it conveys to the individual mind, accomplishing a million times more than the so-called christian religion does, as it holds out to the people something tangible to grasp at and not a shadow, and teaches them that they must live a pure and upright life if they wish to progress beyond their present state. As regards your imputation that it (Spiritualism) is a swindle and a delusion, nothing was ever further from the truth. What an immense number of people must have been deluded all over the world, and what a number of respectable families must be composed of none but arrant knaves, swindlers and rogues, men and women of known integrity and honesty, virtue and innocence, must according to your theory be the blackest of scoundrels. Some of the most learned and scientific men of the day, who at first ridiculed as you do the phenomena, and tried to explain it away by all the theories they could concoct, men who stand on the highest pinnacle of science, all these must have been deluded, in many cases it must have been by their own children, perhaps their own beautiful innocent daughter who had never told her parents a lie in her life—swindled in the privacy of their own families, without any paid or professional medium in the house, according to your hypothesis, such as Wm. Howitt, Mary Howitt, S. C. Hall, the late Mrs. S. C. Hall, Prof. Wm. Denton, Prof. Mapes, Prof. Hare, Wm. Crookes, Alfred Russell Wallace, Prof. Zollner, and a host of other intelligent and eminent men and women who were convinced *against their own will* by the impregnable array of evidence brought before them. And

have they gained anything by it except the truth? No, financially a number have been ruined in a material sense, but have grown immensely rich in a spiritual sense; others have had the cold shoulder shown them, men whose word would be taken as immense value upon any other subject but this one so much calumniated.

Every new invention that is now a blessing to the world was at its birth cried down, cursed and trampled on, was said to be diabolical and of Satanic origin, a delusion, a sham, and the inventor possessed of the Devil, was persecuted sometimes even to death for giving to the world what afterwards proved to be the greatest boon of the time.

When phrenology was first given to the world it was received with derision and ridicule, and in 1815 George Coombe, Dr. Gall and others were unmercifully persecuted for their pains in trying to enlighten their fellow creatures. Yet phrenology has now become an acknowledged science and is so well established that the pulpit has ceased crying that it is immoral and an enemy to religion. When Henry Bell brought out his first steamboat in 1812, tens of thousands who heard of it would not believe it, and said it was impossible; even when it was running regularly on the Thames, thousands would not believe it. When street lighting by gas was first introduced, the introducers were abused, yet who would now be without that "devilish gas-light" as it was called and cried down but half a century ago. When Ronalds and Wheatstone first announced the Electric Telegraph, scientific men treated the announcement as "a capital joke." Thomas Gray, when he first issued his pamphlet on Railroads, was ordered to be shut up as a madman. Knowing that these eminent benefactors of mankind were denounced in pulpits as fatalists, infidels and atheists, that the motion of Bell's steamboat was disputed by those who saw it move; that the introduction of gas was opposed throughout the length and breadth of the land; that the Electric Telegraph was refused by the Lords of the Admiralty; and that Thomas Gray, after having enriched thousands, was suffered to die a beggar. Knowing that all these important discoveries were condemned, had their struggles, yet triumphed, it is no wonder that spiritualism should be so opposed and scoffed at by uninquiring prejudiced minds; its struggles are hard, but its triumphs will be glorious. The persecution of science shows an example of the power of prejudice on the human mind. The pulpit has been the first in all ages to brand the world's reformers with the name Materialist, Infidel, Atheist, &c. Calling people odious names and blasting men's characters may be fashionable in pulpits, but it is as unchristian as it is illiberal and unmanly. Milton says—"Let Truth and Falshood grapple, who ever knew truth put to the worse in a free and open encounter?"

Again in your letter you say "*I think that you yourselves must have been deluded by the same trick, I think it is nothing but a farce and a snare to entrap the weak-minded and those easily led.*" Now that is not very complimentary to us. I did not know we were so very weak-minded and so very easily led as you infer. I do not think our life in this part of the world and our experience among so many phases of human nature, has tended to make us weak-minded and foolish, rather has it sharpened our wits, and put an extra tension on the strength of our minds, and added to our wisdom knowledge that we should never have gained had we not left our paternal homestead to do battle with the world. I flatter myself that I have a fair amount of common sense and reason which I always use to the best advantage, and strongly object to others reasoning for me while I have brains of my own. Some people prefer paying other persons to think for them, the same as they pay the washerwoman to wash for them; there are others who prefer to exercise their own reasoning powers upon subjects which call for individual investigation. I am one of those. Then you do not say what *trick* it is that we have been deluded by; we did not engage a professional conjuror, nor get a professional medium, for there is neither of those to be obtained here, I wish there was the latter. We investigated the subject in our own house, with our own family and a few intimate friends, when

we received every proof of communication that we required, were day and night in converse with spirits; they were both seen heard and felt. A young man lived with us for months who developed as a medium in the circle, and who gave us innumerable tests and testimonies. He was used for numerous purposes; phenomena occurred through him under conditions that rendered trick, fraud, or delusion absolutely impossible. I have had the phenomena of raps and knocks occur in his presence in the open street on the hard pavement. I have had phenomena through his mediumship when we have been together in the Turkish bath, when he was without clothing and trickery an impossibility. Numerous remarkable incidents could I record to you but you would not believe, so I merely say investigate and find the truth for yourself. This subject must be studied the same as other sciences, and I claim that those who have studied the subject carefully and scientifically, know more about the subject and are certainly better able to judge know anything concerning it, and yet are presumptuous of its truth than those who neither know nor want to enough to give a verdict. If I make the subject of electricity an especial study, I consider I am better able to pass an opinion upon it, than you who know nothing about it. You tell us in your letter to "be men and look to a nobler cause than this, for it will all end in smoke and come to naught." Never do we wish to champion a nobler cause; could anything be nobler than to fight for truth against error and falsity, and the elevation of our fellow creatures the noblest work man can do. Remember my words than in some future time, our earthly Father will thank God that he had sons who have helped forward the cause of truth against all opposition; that he had sons who have striven to do their duty to their fellow men while on earth who have tried to make the world a little better than they found it, and who, when passed to the other side, will have left it a little better for having lived in it. By adding their mite of strength to the power which is bursting asunder the shackles and breaking the chains which bind down the soul of man to earth, and to destroy the barrier obstructing man's freedom of thought, that barrier which says—Thus far shalt thou go and no farther, but the removal of which barrier shall reveal to man that he is destined to go on forever and not be stopped by any prescribed limits. As regards it ending in smoke, another fifty years will see the philosophy of spiritualism the religion of the enlightened world. You say that many spiritualists are immoral, dishonest, and given to wrong doing. You must not think that, all so-called spiritualists are perfect any more than a great many who dub themselves christians. You know, or ought to know, what a great amount of crime is perpetrated under the cloak of christianity, are all who call themselves christians good and honest? Are there not some of the greatest scoundrels that ever lived, thought to be samples of christianity? You know it is so, amongst a popular religion this is not noticed, but among an unpopular religion such as spiritualism, how soon they make much of anything wrong done by some of its adherents, and how adverse its opponents are to speak anything good that is accomplished; the press, as a rule, is glad to get hold of anything that will injure the movement, but they take every precaution to suppress anything that is likely to do the cause good. The press, with a few rare and worthy exceptions is ruled by *£. s. d.* and seldom by truth and justice; were the public to come over to us to-morrow the press would be found in its praise of our glorious truths. Spiritualists are just as willing to expose and punish wrong-doing as their opponents, a person could not find a worse place to do a wrong action than among spiritualists. It never fails to make a man better and teaches him to avoid evil of all kinds. For myself I can say that since I have arrived at this truth, it has made me better body and soul. I am infinitely better physically and intellectually, it has caused me to lose all taste and inclination for intoxicating liquors, and tobacco (of which I used to be a votary), I despise for what it is, a noxious, poisonous, demoralising stimulant, an universal evil. It teaches us to live a pure life as we hope for pure happiness here-

after, it teaches us that vicarious atonement is a sham, and that all sins done in the body must be expiated by us individually, and that our progression depends upon the character of our life on this earth, responds to the cry for "more light," and satisfies the longings of our souls, after the dogmas of orthodox christianity have failed, after they have been weighed in the balance and found wanting.

Humanity has now arrived at that stage when something tangible is required in the place of a shadow, this is now being given; when the world is ripe for anything new in advance of the old ideas it is given, mankind is now crying aloud "Shall I live again," and a hand grasps his from beyond the veil, and a voice is heard to say "man lives for ever."—Yours etc,

GEO. SMITH.

SIGNOR OTTO HUG.

Signor Hug, who practiced in Melbourne last year as a medical clairvoyant, has settled in Christchurch, N.Z., where he has established a large practice and is attracting considerable attention by his success. He has recently been interviewed by a special reporter of the "Star" who being somewhat impressed by what took place at Mr. Hug's Public Healings determined to test him privately. We extract the following from his report which appears in the Christchurch "Star" of February 6th, amply proving the genuineness of Mr. Hug's clairvoyant powers:—"It was, therefore, in no spirit of antagonism to the doctor, nor yet with any idea of showing him off triumphantly, but simply as an umpire, that a further test was determined on. A medical man of high standing promised to provide me with a patient possessed of a real definite disease, or may be two; one who should by no possibility be known to the clairvoyant, and whom I could without appointment conduct to his house and say, 'There, doctor, do your worst on that man. What is the matter with him?' Before the friendly M.D. had time to carry out his intention, an opportunity equally perfect came to hand. A medical gentleman lately arrived in this city, and who though apparently in very tolerable health was yet the unhappy possessor of a very small and unmistakable collection of specific diseases, kindly offered to go with me as a test case. Upon Friday last we called upon Dr. Hug, who was evidently indisposed. He had suffered, so he said, from a severe fit, and had remained a long time unconscious, but declared his readiness to take us next morning. (I had simply introduced my friend as a gentleman wishing to have proof of his marvellous powers, and said nothing about his profession, as I wanted skilled opinion as to the reality of trance into which the doctor forces himself.) Saturday morning found us ready for action in a simply critical manner. Dr. Hug appeared still nervous and ailing, and we represented that, as this was to be a clear test case, a postponement had better take place. He, however agreed to proceed, and my medical friend having written down his principal ailments as diagnosed by others of the faculty, upon a piece of paper, folded this up and handed it to me.

For a long time the clairvoyant sat motionless, his hand clasping the critical doctor's. At length, when I began to fear the experiment was about to fail, the same symptoms of nervous excitement and physical suffering observed at the first visit began to repeat themselves in an intensified form, and at last, after some five or six minutes of what appeared to be a struggle, the clairvoyant began his diagnosis. Our feelings may be judged when he entered into a deliberate, full, correct, and detailed account of the state of my friend's ailments. Not only were those set down on the paper gone into, but others were mentioned of which I had not been made aware by the careful medico, who thought I should suppose him one mass of disease if he filled up the catalogue. The description of the state of some organs was given with the minuteness that would be expected if the body were laid out upon a dissecting table; evidently astonishing, by their accuracy, the medical man, who had quickly discovered that Signor Hug has never enjoyed (nor does

he profess to have done so) a regular medical education. The examination concluded, and the medical gentleman having declared the diagnosis beyond all doubt correct, nothing remained but to reveal the honest deception practiced upon him to the clairvoyant, and own him successful. But it was some time before we could do so. He leant back in his chair, and almost every trace of colour had fled from his complexion, usually a florid and healthy one. He seemed to be in a "dead faint," and was evidently suffering from severe nervous prostration. After some five or ten minutes, during which the doctor sighed for some anminia, and I began to regret having attempted the test, the Signor came to himself. We left him with a few words of earnest admonition from my colleague as a physician of long standing, to be exceedingly careful of over doing such terribly exhausting practices.

In conclusion, let me say that I attempt no explanation of the matter. As will be seen, every possible precaution was taken to guard against the slightest chance of deception. The willing testimony in the first instance of half-frightened women, and of men whose minds had evidently received no great amount of training in accuracy of observation, was not accepted as conclusive for the decision of the Janus-minded umpire, who obtained the very best means at his disposal to obtain a fair trial for both sides. The only conclusion at which he can arrive, having assured himself of the practical impossibility of deception, is to declare it new evidence that there are still more things unexplained and not properly investigated in the world than are dreamt of in the philosophy of the general public.

MELBOURNE PROGRESSIVE LYCEUM.

A highly successful "Exhibition Session" of the above Lyceum was held in the large Temperance Hall on Friday February 23rd with the objects of bringing the institution more prominently before the public, affording an entertainment to its members, and augmenting its funds. The Lyceum assembled at 7.30, and at 8 p.m., having sung an opening song, Mr. Terry, the conductor, briefly explained the Lyceum system, the salient features of which he said would be illustrated that evening, pointing out that whilst the system embraced the physical, intellectual and moral development of the children, that it had an ethical basis, seeking to educe all that was good in the young mind, preserving at the same time its individuality. The Lyceum then went through a series of appropriate Golden Chain recitations, followed by musical calisthenics and singing, all excellently done, and at their conclusion the curtain rose on the first scene of a little moral drama entitled "The Secret of Happiness," performed by members of the Lyceum, the moral being that true happiness was only attainable by doing good and endeavouring to make others happy. This piece was well acted by the various characters, and a handsome drawing-room suite kindly lent by Mr. Johnston added materially to the effect. After a short interlude filled by a Spanish dance by two sisters, the second piece entitled "The Home of the Fairies," a pretty operetta in which some twenty members of the Lyceum took part, was very creditably performed, the dresses being very pretty, and the acting and singing of the Fairy Queens and their attendants exciting very favourable comments. An amusing farce by two young gentlemen members brought the stage business to a close, and Mr. Johnston taking the platform directed a series of ornamental marching, in which the whole Lyceum to a number of nearly 200 took part, the pretty dresses of the Fairies interspersed among them having a very pleasing effect. This concluded the session and the visitors dispersed apparently much pleased with the exhibition, the Lyceum officers and friends staying to take part in a short quadrille party, which broke up soon after.

On Sunday last the final meeting of the Summer Session was held in the Horticultural Hall, there being a full Lyceum and large attendance of visitors. After the preliminary exercises and recitations, prizes for the session were awarded, the first prizes, (two engraved silver

medals presented by Mr. J. B. Harrison), for the boy and girl who attained the highest number of marks from all sources during the session were awarded to Master M. Martin, (Sea Group), and Miss M. Stewart, (Banner Group). Book prizes for recitations and answers to questions were awarded to Master W. Milligan and Miss L. Stewart, and for attendance and attention to group duties to Fannie Flynn, Nettie Stone, Florence Moore, Maude Bamford, L. and M. Wallace, and Miss Williams.

Mr. Terry, (the retiring conductor) then addressed the Lyceum, referring to his long connection with the institution since its establishment twelve years since, during which time he had only been six months out of the office, he said that the pressure of mental work and the necessities of his health demanded that he should not take further office in the Lyceum. He had come forward on the last occasion to prevent the introduction of an element which he believed to be discordant with the principles of the Lyceum, and calculated to lead to its disintegration; in that he had succeeded and with the help of a somewhat imperfect staff had carried through the session successfully. Though withdrawing from official duty in the Lyceum, his sympathies would always be with it, and he would be seen amongst them taking an active interest in their proceedings, and working occasionally with them. He urged those members who had worked through to the higher groups to take office in the lower ones and help others over the same ground. The young folk should remember that the officers gave their time, energies and money, to help in their advancement in knowledge and goodness, and they should endeavour to co-operate with them by fulfilling their group duties cheerfully, not for the prospect of reward which was but an incident, but from a higher motive, the moral sense of right. He had been informed that the Lyceum would have to leave that hall in a month, this would be looked at by some as a calamity, but if all did their duty it might be an advantage. Let the members and friends put their shoulders to the wheel, everyone doing their part to increase the strength of the Lyceum and augment its funds, and they would be able to fill one of the largest halls in Melbourne.

Mr. C. Johnston, the conductor elect, expressed on behalf of the Lyceum their appreciation of the work Mr. Terry had done for that institution, and their regret at his withdrawal from active duty; he moved a vote of thanks which was carried by acclamation and the session was shortly after brought to a close.

The following are the officers for the ensuing session commencing Sunday next:—

CONDUCTOR—Mr. C. Johnston.

VICE-CONDUCTOR—(not appointed yet).

GUARDIANS—Mr. J. G. Hoogklimmer, Miss Brotherton, Mr. J. Veevers.

TREASURER—Mr. HENSHAW. | SECRETARY—Mr. R. Bamford.

LIBRARIAN—Master G. Johnston.

WATCHMAN—Mr. Wallace.

LEADERS—Messrs. Rutherford, Spriggs, Adams, Veness, Veevers, W. H. Terry, junr.; Mrs. Boxall; Misses Stone, Bamford, Paton, and E. King.

The London *Referee* says:—"Professor Baldwin and Clara—his wife, sister, daughter, aunt, grandmother, or mother-in-law—I am not in a position to state which—proposed last week to enter upon a season at St. James's Hall as "exposers of spiritualism." Their fame, unfortunately for themselves, had not extended from America—where they have been engaged in the exposing trade—to this side of the big pond, and the public did not rush to give them welcome. After one or two exposures to the attendants and a friendly few they put up the shutters, and have, I presume, gone elsewhere to seek appreciation and support. As, according to the Professor's circulars, the Press has announced him as a humourist, the equal of Mark Twain and Artemus Ward, the London public have evidently allowed a great treat to pass by unheeded, and should forthwith repent in sackcloth and cinners."

MRS. E. L. WATSON.

THE Sunday evening lectures delivered during the past month at the Bijou Theatre by the above talented speaker, have been listened to by large and appreciative audiences; we publish one in another part of this paper. On the 18th ult., Mrs. Watson invited written questions pertaining to any of her previous lectures, and in response upwards of one hundred were handed in; quite a number of them were answered, some of them fully and to the evident satisfaction of the audience. They have been reported, and some of them will be published as space permits. On account of the spirit of enquiry manifested on this occasion, next Sunday evening will be appropriated to answering further questions.

It is to be regretted that home-calls necessitate Mrs. Watson's return to San Francisco by the next mail. She will, therefore, only be able to give three more Sunday lectures before her departure. Arrangements have not yet been completed for any speaker to follow her, and it is possible there will be an interregnum in the Sunday services of the Association.

HERR ALBERT WEBER.

It was announced in the daily papers that the above Spiritualist had passed on to the higher life on the morning of the 7th inst. (Feb.), after a painful illness of more than two years, during which time, as for many years previously, he was a firm believer in the philosophy of Modern Spiritualism, and frequently was possessed of extraordinary clairvoyant powers, both seeing and holding communion with the departed.

His earthly remains, placed in a white coffin, on which rested a beautiful floral wreath, were conveyed to the Boroondara cemetery, and followed by a number of friends in mourning coaches and other vehicles. Mr. S. R. Clark, of Brunswick and Mr. Isaac Bowley read the beautiful service from the "Lyceum Guide" at the grave, and at the part "Good night, Brother, we shall meet again in the Morning," cast upon the coffin the immortelles worn by each of the friends on this occasion.

The constant care and unremitting watching by his loving and faithful partner, Mrs. Weber, for so long a period, necessitated the abandoning for the time of her practice as a medical diagnosis medium, which it is hoped she may now again take up and follow as successfully as before the trying ordeal through which by the aid of the good angels she has just passed.

The old saying "let the dead rest," when it refers to speaking ill of them, has more meaning than is generally supposed. A spirit once reproached the writer for thinking unkindly of him; remarking that the unpleasant thought was as plainly perceived and as painful to him as unkind words are to those in earth life.

In the report of a trial for the murder of a Mr. Butter Bryan, which took place in Wexford in 1844, it is stated that one of the witnesses, Judith Reilly, swore in reply to some questions by the Judge that she had frequently seen the deceased's ghost.

A Home paper, *The Wexford Independent*, writes:—"When the *Times* stated a few weeks ago "on authority" that Sir Garnet Wolsley had struck his finger on the map predicting the very place and the day in which he should scatter the Egyptian Army, this was regarded as a bit of newspaper tag. But it now turns out to be literally true. Lord Northbrook a few days ago at Liverpool told his audience that, so far from being an invention, he was present at the time, and can bear witness to its truth."

Advertisements

MRS. H. WALLACE regrets to inform her friends while thanking them for their invitations, which she would much like to accept, that her state of health at present prevents her doing so, but she hopes to return to Melbourne at some future time.

Catalogue of Books on Spiritualism,

(Continued from last month)

IMPORTED AND ON SALE BY

W. H. TERRY,

64 RUSSELL STREET, MELBOURNE.

- Six Lectures (Inspirational). Mrs. Cora Richmond. 2s.
Fremensay analysed by Spiritualism: Conditions for securing free communication with the Spirit-world; Religion of Spiritualism as compared with Ancient Religions; Evidence of the Love of God; Transition of Souls; Sphere of Wisdom.
- Spiritual Pilgrim, The. A Biography of J. M. Peebles. 7s. 6d.
Interesting narratives of the visits of this eminent spiritualistic lecturer to China, India, Arabia, Egypt, Palestine, Turkey, Greece, Italy, and Australia, with accounts of séances by the way, and much information concerning Spiritualism in its worldwide aspects.
- Spiritual Communications. Edited by Henry Kiddle, A.M., Superintendent of Schools, New York City. 7s. 6d.
Detailing in extenso the experiences in the family circle which led to the author's publicly avowing himself a Spiritualist.
- Spiritual Manifestations. By Rev. Charles Beecher. 7s. 6d.
Abounding in calculations, facts, and prophecies interesting to all Spiritualists.
- Spirit People. By W. H. Harrison. 1s. 3d.
A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the author and other observers, the author having spent eight years in the continuous investigation of the subject.
- Solar and Spiritual Light, and other Lectures. Mrs. Cora Tappan Richmond. 9d.
Also, Mediums and Mediumship, Spiritual Solvents, The Outlook for Freedom, and History of Occultism.
- Spirituelle, or, Directions in Development. By Abby Ferres. 9d.
The distinguished authoress, Mrs. Southworth, says of this little work, "It is good, full of light and life. Few are so happy, wise, and good, that they may not become happier, wiser, and better by its perusal."
- Spiritual Spheres. Four Lectures through trance mediumship of Mrs. Cora Richmond. 9d.
Sphere of Self, Sphere of Benevolence, Sphere of Love and Wisdom, Review of Spiritual Spheres.
- SPRIT IDENTITY. By M. A. (Oxon). 5s. 6d.
A series of valuable contributions to the discussion of 'the all-important question of the identity of the communicating intelligences, and the difficulties connected therewith, references to sub-human spirits and the liberated spirit of the psychic, personal experiences, and some cases affording conclusive evidences of spirit-return and identity.
- SPRITUALISM AS A NEW BASIS OF BELIEF. By Jno. K. Farmer. 3s. 6d.
One of the best books of recent publication, in which the author aims at showing that Spiritualism is the handmaid both of science and religion, standing midway between the two, giving to the one a scientific basis for the divine things of old, and restoring to the other the much-needed evidence of its faith in the continuity of life, its rejection by the former, and the fear with which it is regarded by the latter, being alike void of reason; with twenty-one popular errors and objections explained and answered.
- Spirits Book, by Allan Kardec. 7s. 6d.
Containing the teachings of spirits on the Immortality of the Soul, the nature of Spirits, and their relations with men, the moral law, the present life, the future life, and the destiny of the human race.
- Spiritualism as a Science, and Spiritualism as a Religion. 3d.
Spiritualism; its causes and effects. By Baron Dirckinck Holmfeld. 8d.
- Spiritualism and Insanity. By Dr. Crowell. 3d.
A valuable little compilation, furnishing accurate statistics, obtained by direct inquiry from the superintendents of fifty-eight asylums in the United States, of the number of patients whose insanity was attributed to Spiritualism, being an overwhelming exposure of the falsehood of the statements of Dr. Forbes Winslow and Rev. Dr. Talmage on the point.
- Spirit World, The; its Inhabitants, Nature, and Philosophy. By Eugene Crowell, M.D. 6s. 3d.
- Spirit-World, The; Locality and Conditions. By the Spirit of Judge Edmonds. 1s.
- Symbol Series of Three Lectures. Mrs. Tappan. 6d.
Symbol of the letter M; symbol of the Cross; symbol of the Trinity.
- Spirit Manifestations of Ancient and Modern Times Compared. By Joseph Beale. 6d.
- Spiritual Philosophy. 1s. 6d.
Wise words from an exalted spirit intelligence known, when on earth, as Swedenborg; also, practical teaching from an ascended Pastor.
- Spiritualism Vindicated, and Clerical Slanders Refuted. Mrs. Britten. 3d.
- A powerful and eloquent lecture, delivered, in answer to the misrepresentations of a Christian minister, to an audience numbering 1800, in Dunedin, N.Z.
- Spiritualism, is it a savage Superstition? By the same. 6d.
An equally brilliant and caustic lecture, delivered in Melbourne, in response to newspaper misrepresentations.

Spiritualism in the Bible compared with Modern Spiritualism.

- By F. J. Theobald. 3d.
 Spiritualism; its probable effect upon the social, moral, and religious condition of society. Two prize essays, by Anna Blackwell and G. F. Greene. 1a. 3d.
 Spiritual Ethics. 1d.
 Scientific Materialism Calmly Considered. A reply to Tyndall's Belfast address. By Dr. Sexton. 1a. 3d.
 Scientific Basis of Belief in a Future Life. By J. Page Hoppa. 1a. 3d.

The witness borne by modern science to the reality and pre-eminence of the unseen universe.

- Strange Visitors. By a Clairvoyant. 7a. 6d.
 A series of original papers embracing philosophy, science, government, religion, poetry, art, fiction, satire, humor, narrative, and prophecy, by the spirits of Irving, Willis, Thackeray, Byron, Bronte, Richter, Wesley, Humboldt, and others. 4a. 6d.

Spiritual Reasoner. Dr. Lewis. 4a. 6d.
 A record of Spiritual manifestations and communications thirty years since.

Spiritual Songs, and Songs of Life. By S. W. Tucker (with music). 1a.

Spiritualism Vindicated. By J. Tyerman. 1a.

Scientific View of Modern Spiritualism. By T. Grant. 6d.
 An excellent pamphlet, briefly reviewing modern spiritualism from its initial starting-point, and giving a classification, with short description of each, of the twenty-four different phases of mediumship.

Spirit Mediums and Conjurors. By Dr. Sexton. 3d.
 Exposing thoroughly the differences between genuine mediumistic phenomena, and the miserable imitations palmed off by conjurers upon a credulous public under totally different conditions.

Spiritualism, the Bible, and Tabernacle Preachers. 3d.
 A scathing review by James Burns of a sermon on spiritualism by the Rev. De Witt Talmage.

Spiritualism; its advantages to the present and future life. Inspirational discourse. By Mrs. Tappan. 3d.
 Spiritual Astronomy; or, Our Solar System from a Spiritual Stand-point. 6d.

Spirit Drawings. A personal narrative; by W. M. Wilkinson. 1a. 6d.

Spiritualism, and Religious and Social Liberty. By Susan E. Gay. 3d.

Spiritualism. By P. P. Alexander, M.A. 2a. 6d.
 Experiences with the medium D. D. Home, and considerations thereon, with a discussion of Hume's argument.

Spiritual Dynamics; or, Theosophy and the Higher Life. By Dr. Geo. Wylie. 3a.

Man as a spirit, the divine and miraculous man, the use of anesthetics in demonstrating the existence of the soul, &c.

Spiritual Manifestations. By Adin Ballou. 4a.
 An exposition of views respecting the principal facts, causes, and peculiarities involved in spirit manifestations, with interesting phenomenal statements and communications (1853).

Spirits before our Eyes. By W. H. Harrison. 6a.
 A compact mass of authenticated facts in relation to the apparitions of the living and the dying, and after-death apparitions.

Soul, The; and how it found me. By E. Maitland. 8a. 6d.

Spiritualism. By J. H. Powell. 2a. 6d.
 Personal experiences and sceptical doubts, the supernatural in Scripture, theology, science, mediumship, various theories, dreams, hauntings, apparitions, with facsimiles of spirit-writing.

Supernatural Facts in the Life of the Rev. Jesse Babcock Ferguson, A.M., LL.D., including 20 years observation of preternatural phenomena. vol. of 264 pps. 4a.

Startling Facts in Modern Spiritualism. By N. B. Wolfe, M.D. 10a.

A record of extraordinary mental and physical phenomena, witnessed by the author, for which a supermundane origin is claimed. A journal of his experiences for twenty-five years, including the spirit-rap, spirit-writing, direct-voice, materialization, &c. 6 pps., illustrated.

Spiritual Teacher and Songster. By J. M. Peebles. 9d.
 Spiritualism and Spirit Magnetism; their Verity, Practicability, Conditions, and Laws. 3a.

Spiritual Philosophy versus Diabolism. Two Lectures by Mrs. Maria M. King. 1a. 3d.

Southern, A, among the Spirits. A record of investigations into the Spiritual Phenomena. By Mrs. Mary D. Shindler. 5a.

Reading of sealed letters, trance-speaking, photographs, flower-mediumship, Indian spirits, &c., &c.

Spiritualism. By Judge Edmonds and Dr. Dexter. 2 vols.

This rare and valuable work, by one of the ablest, most acute, and thorough of the early pioneers of Spiritualism in America—J. W. Edmonds, Judge of the Supreme Court of New York—is filled with matter interesting to spiritualists, philosophical communications from Swedenborg, Bacon, and others, clairvoyant visions of the various phases of spirit-life, &c., &c. (long out of print).

Spirit-Life of Theodore Parker; narrated by himself through the mediumship of Elizabeth Cammell. 1a. 6d., clo. 2a.

Soul, The. By Baboo Pesh Chand Mittra, of Calcutta. 2a.

The work of a Hindoo gentleman, the result of many years spiritual study, with directions as to the development of mediumistic power, the practice of Yoga, &c.

Stray Thoughts on Spiritualism. By the same. 1a.

Spiritual Stray Leaves. By the same. 2a.

A deeply interesting pamphlet of 200 pps., comprising the Psychology of the Aryas, and of the Buddhists, the spiritual state, soul revelations, progression of the soul. "Avalok," a charming spiritual tale, culture of Hindu females in ancient times, with valuable information respecting the Hindus, socially and religiously.

Tipping his Tables. By Allen Putnam. 1a. 3d.

A keen and humorous criticism of the Rev. J. Gregory's "Exposé of Spiritualism."

Tracts on Spiritualism. By Judge Edmonds. 3a. 9d., pa. 2a. 6d.

A series of thirteen, treating in the clear, logical, and vigorous style which distinguished the author of the "Certainties and Uncertainties of Spiritual Intercourse," "Intercourse with Spirits of the Living," "Speaking in Many Tongues," "False Prophecy," "Instances of Spirit Communion," "Messages from Washington," and kindred topics.

TRANSCENDENTAL PHYSICS. By Professor Z. Ilner.

First English edition, clo., red edged.

American edition ... 7a. 6d., large type, 12a. 6d.

Cheap English edition ... 5a. 6d.

One of the most celebrated works on the scientific aspect of Spiritualism, being experimental investigations carried on through the mediumship of Henry Slade with startling success, on lines pre-arranged by Professor Zöllner, and other eminent scientists of Germany, a consideration of the phenomena in their bearing upon Gauss's and Kant's theory of space, extraordinary phenomena of a spontaneous character, and much other valuable and suggestive matter.

11 illustrations.

Twelve Messages from the Spirit of John Quincy Adams. Through the mediumship of Joseph D. Stiles. 12a. 6d.

Theodore Parker in Spirit Life. American edition 9d.

English edition 3d.

A beautiful revelation of the spirit-home, revealing many laws of spiritual intercourse, and making plain and simply natural the life that all desire to know about. Given through the mediumship of Dr. F. L. H. Willis, who was expelled from Harvard College, in consequence of his fidelity to his spiritual powers.

Tales of the Sun Rays. 9d.

A series of beautiful little tales for children, by the spirit of Hans Christian Andersen, through the mediumship of Adeline Barones von Vay.

Truths of Spiritualism. By E. V. Wilson. 7a. 6d.

Remarkable experiences in many parts of America, tests from spirit-life, &c.

Twenty Years on the Wing. By John Murnay Spear. 1a.

Narrative of travels and labors as a Missionary sent forth and sustained by the Association of Benedictines in spirit-land.

The Trapped Medium; or, Two (too) Clever Sceptics. 8d.

A witty illustrated brochure, by Christian Reimers, illustrating the amazing cuteness and humiliating defeat of Professor Molecule, F.R.S., X.Y.Z., B.L.G.A.S.S., and Dr. Protoplester, his assistant.

Views of our Heavenly Home. By A. J. Davis. clo. 3a. 9d.

Descriptive of the summer-land. Illustrated with diagrams of celestial objects, and views of different portions of the celestial home obtained in the clairvoyant state. Individual occupation. Progress after death. Eating and breathing in spirit-life. Disappearance of the bodily organs at death. Domestic enjoyments and true conjugal unions, &c., &c.

Visions of the Beyond; Symbolic Teachings from the Higher Life. By a Seer of to-day. Edited by Herman Snow. 5a. 6d.

Glimpses of various phases and circumstances of spirit-life, illustrating the intimate nearness of the spirit-world, and the vital relations between the present and the future, as affecting human character and destiny in the hereafter.

Voices from the Spirit-World. By Isaac Post, medium. 6a. 3d.

Communications given automatically, through the head of the medium, from many spirits, upon a great variety of interesting subjects.

Visibility Invisible, and Invisibility Visible. By Miss Chandos Leigh-Hunt, niece of the celebrated Leigh Hunt. 1a. 3d.

A fascinating spiritual tale, all the events related having occurred in real life.

Voices from the Spirit-Land. A volume of spiritual poems, through Nathan F. White, medium. 3a. 6d.

Witchcraft of New England explained by Modern Spiritualism. By Allen Putnam. 7a. 6d.

Witch-Poison and the Antidote. By J. M. Peebles. 1a. 9d.

A review of the Rev. Dr. Baldwin's sermon on witchcraft, spiritism, hell, and the devil.

What is Spiritualism? and shall Spiritualists have a Creed? By Mrs. Maria M. King. 1a. 3d.

Which? Spiritualism or Christianity? A friendly correspondence between Moses Hull, Spiritualist, and W. F. Farker, Christian. 3a. 9d.

What is Spiritualism? By Thomas Gales Forster. 1a. 3d.

Woodman's Reply to Dwight on Spiritualism. 1a. 3d.

Why I am a Spiritualist, and Why I am not Orthodox. By J. R. Angell. 3d.

Why We Live. By Summerdale. 5a.

Describing the beauties of the future life, its fruitful groves, fragrant gardens, green valleys, and crystal waters, the happiness of families reunited.

Where are the Dead? or Spiritualism Explained. By Y. A. Binney. 3s. 6d.

An account of astounding phenomena, affording positive proof that those we mourn as dead are still alive, and can communicate; that Spiritualism is sanctioned by Scripture, and consistent with science and common sense, with specimens of communications received, extracts from its literature, advice to investigators, and other useful information.

What of the Dead? J. J. Morse. 2d.

What is Death? A lecture by Hon. J. W. Edmonds. 2d.

Wateaka Wonder (The). 6d.

A startling and instructive Psychological study; a narrative of the leading phenomena occurring in the case of Mary Lurancy Vennum; with comments by Drs. Buchanan, Kayner, and Brittan.

JUST PUBLISHED,

The Evidences of Spiritualism,

BY W. D. C. DENOVAN.

The largest and best book on the subject ever published in the southern hemisphere; 700 large 8vo. pages, with Illustrations. Price 12/

The Melbourne Age says of this book—"The volume is a perfect library in itself, and Mr. Denovan, who draws largely upon his own experience, should command the gratitude and the patronage of all who like himself have been convinced by what he has seen, heard, and felt."

W. H. TERRY, 84 RUSSELL STREET.

JUST RECEIVED FROM CALCUTTA.

HINTS ON ESOTERIC THEOSOPHY.

THE OCCULT BROTHERHOOD.

Second and Enlarged Edition, 131 pages; Price 1/6

SPIRITUALISM AS A NEW BASIS OF BELIEF;

BY JOHN S. FARMER.

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

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

94 RUSSELL STREET.

SOUL READING,

Or Psychological Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public of Australia that those who will send their autograph or lock of hair to her, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married.

Address—Mrs. A. B. SEVERANCE, Centre Street, between Church and Prairie Streets, White Water, Walworth Co., Wis., U.S., America.

Fee 10/6

N.B.—No application will receive attention unless the fee is sent direct to Mrs. A. B. Severance, or to Mr. John Frauenfelder, Wilson Street, Albany, N.S.W.

ANTI-VACCINATION LITERATURE.

An Assortment by Post for Sixpence—200 Tracts and Pamphlets, 2/6

PHOTOGRAPHIC PORTRAITS OF SPIRITUALISTIC CELEBRITIES.

Twenty well got up CARTE-DE-VISITE PORTRAITS of well known Mediums, Authors, etc.—Ten Shillings (Post free, 3d. extra; intercolonial, 5d.).

Also BEAUTIFUL PHOTO. ILLUSTRATION OF LONGFELLOW'S POEM, "Footsteps of Angels." Price 6d.

W. H. TERRY, 84 RUSSELL STREET.

JUST PUBLISHED.

Spiritualism at the Church Congress,

CONTAINING

Addresses of Canon Wilberforce, Rev. Dr. Thornton, and others, admitting the facts of Spiritualism and recommending investigation, with Notes and Appendix, including Advice to Investigators, by "M.A." (Oxon.)

First Australian Edition, 40 pages, 6d.

W. H. TERRY, 84 RUSSELL STREET.

NOW READY.

The Religion of the Future;

OR

THE HIGHER LAW OF TRUTH AND RIGHT,

BY

HUGH JUNOR BROWNE.

Crown 8vo. Price, 3/ cloth; 2/ paper.

CONTENTS.—Religion Viewed in the Light of Reason—Bibliolatriy—Popular Superstition—Inspiration Natural and Continuous—The True Basis of Religion—Evidence of a Life to Come—The Seen and the Unseen Worlds—Life Here and Hereafter—Addenda.

Orders for the above may be sent to the Office of this Paper, and Copies will be forwarded immediately on publication. Orders also for "Rational Christianity," "The Holy Truth," and "Delusion and Reality;" works by the same author, will be attended to.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

BIJOU THEATRE.

MRS. ELIZABETH L. WATSON'S

FAREWELL LECTURES,

Sunday Evening, Mar. 4th.

QUESTIONS AND ANSWERS.

On account of the large number of Questions which time did not admit of her answering on last occasion, Mr. Watson will devote this Evening to answering written questions.

Commence at half-past Seven.

CLEAN COPIES of the "HARBINGER OF LIGHT" for August and November, 1882, Repurchased at Sixpence per copy. Office of this Paper.

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.,
H. Miller, 42 Cleveland Street, Darlingtown.*Adelaide*—George Robertson.*Barnawartha*—F. G. Eggleston.*Tasmania (N. W. Coast)* W. B. & Oswin Button, Leven.*Hobart Town*—*Dunedin, (N. Z.)*—J. Braithwaite, Arcade.*Invercargill (N. Z.)*—E. R. Weir, News Agent, Dee-st.*Brisbane*—S. Smith & Co., 83 Queen Street.*Launceston*—Hudson & Hopwood.

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 Madras; conducted by H. P. Blavatsky.

Australian Agent—

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

Subscription, 20/- per ann., Postage extra.

P H O T O - A R T .**B A T C H E L D E R A N D C O . ,**
P H O T O G R A P H E R S A N D A R T I S T S ,

(ESTABLISHED 1854),

Execute commissions in all styles of Portraiture—Plain, coloured, or Mezzotint—on Moderate Terms. Specimens at address,
41 COLLINS STREET EAST.**MESMERISM.**Instruction given in this Science for the Treatment of Disease, by a Mesmerist of considerable experience, and Operator of many years' practice. *The Therapeutic and Phenomenal Application of Mesmerism*, just published, post free from author, 2/9, or at Mr. Terry's, 2/6. Address:—DR. WILLIAMS, M.A., Odyle House, Punt Road, Richmond.—Consultation Free.**At Bijou's, Victoria Arcade,**
NEAR OPERA HOUSE,Umbrellas
Re-coveredParasols
Re-lined

3s. 6d.

3s. 6d.

Factory—40 Smith St., near Victoria Parade.

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 Madras,

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, 2s. per annum.

Copies of all the above available for subscription.

P O S T A G E E X T R A .

W. H. TERRY, 84 RUSSELL STREET.

"THE HARBINGER OF LIGHT."**THE VICTORIAN EXPONENT OF SPIRITUALISM AND**
FREE THOUGHT

Subscription, Town, 5/- per annum; Country, 5/6

Neighbouring Colonies and Great Britain, 6/-

Subscriptions date from September to August, and are

payable in advance.

The "Harbinger" may be obtained bound, 2 vols. in one,
at 12/6

VOLS. 11 & 12 NOW READY.

JUST RECEIVED.**IMMORTALITY:** Its People, Punishments, and Pursuits,
with 5 other Trance Addresses; by J. J. Morse. 1/3.**ESOTERIC ANTHROPOLOGY,** the Science of Human Life;
by Dr. Nicholls. 5/6

W. H. TERRY, 84 RUSSELL STREET.

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

5d. per copy, 17/- 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.

ROBERT KINGSTON.

(FROM

'MAKER BY

SANGSTERS,

ASSIGNMENT

LONDON),

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.**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.

MEDICINES SENT BY POST TO ALL PARTS.

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