

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

3202 "Dawn approaches, Error is passing away, Men arising shall hail the day."

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the view of shelving the question. Still, if those Members who were sounded on their religious views remain true to their colours, there can be little doubt of a victory for the Progressionists. The inapplicability of the Jewish law to gentiles, or modern Christians, has been conclusively shown; the fact that Christ was a Sabbath-breaker, in accordance with the letter of that law, cannot be denied; his argument for a free Sabbath—"The Sabbath was made for man, and not man for the Sabbath."*—stands good in the revised version of the Testament. It is also patent that the principal leaders of the Protestant Reformation taught that the Sabbath was abrogated, and that Sunday, or the Lord's day, did not succeed in its place as a Divine appointment. Luther was very explicit in this matter, saying, "The Gospel neither regardeth Sabbath nor holidays," and in a letter to a friend intimating that if anywhere the day was made holy for the mere day's sake—if anywhere anyone sets up its observance upon a Jewish foundation, "then I order you to work on it, ride on it, dance on it, feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty." These authorities can be largely supplemented, but we do not wish to base our argument upon anything but Liberty and justice. Our position is this: the institution in question belongs to the people; a large proportion of them—it is not yet known whether a majority or minority—desire to use it on Sundays. Is it right, even though they be the minority, to prevent them doing so? True this is done under the plea of consideration for the spiritual welfare of those who wish to use the institutions, and for the attendants who, it is assumed, would be compelled against their consciences and inclinations to work on Sundays. But to the first we would say, are these very considerate people "their brothers' keepers?" Are they responsible for the actions of other men over whom they have no legitimate control? And to the second we would say that the objection has been answered over and over again. It was stated by Mr. Langton that there would be no difficulty in obtaining Jewish attendants, who having religiously kept the Mosaic Sabbath could, without any conscientious scruples

THE Sunday question has received a large amount of attention lately. It has been discussed in its Mosaic, social, pecuniary, judicial, equitable, moral, and indeed every conceivable aspect; it has been torn and rasped by the same old saws till there is scarcely a whole shred left in it. All this commotion has been brought about by the decision of the trustees of the Melbourne Public Library to open the Museum and Art Gallery to the public on Sunday afternoons, and ask the consent of the Legislature to open the Library itself as soon as convenient after the meeting of Parliament. It is very evident that this "bone of contention" is not large enough in itself to justify the immense efforts put forward by the Sabbatarian party, but that it is recognised by them as the key to their fortress, the loss of which will involve the ultimate secularisation of the Sunday; hence they are up in arms to a man, and furbishing up the old weapons that have done duty for centuries, are fighting with desperation to "hold the fort" against the advancing hosts. So far the assailants have the best of it; the garrison have yielded them peaceable possession of two-thirds of the fortress, and are willing to surrender the remainder provided the third party (Parliament) who hold the balance of power will support them against the foe. All efforts are therefore directed towards securing the support of this at present all-powerful body, the Sunday freedom party appealing to their sense of justice, the Sabbatarians to their fears. History furnishes us with indubitable evidence of the vindictiveness of bigoted religionists, and those Members of Parliament in whose constituencies the orthodox element preponderates, know the risk they run in opposing any prominent movement of this class, and unless men of high principle may be tempted to trim or temporise with

* Mark II., 27, 28,

on the part of themselves or their Christian friends, perform the necessary duties. We happen, moreover, to know one of the present attendants, and he assures us that he and his confreres are not only willing but desirous to undertake the few hours of Sunday duty involved. Did the orthodox party ever contemplate the possibility of the boot being on the other leg? Suppose, for instance, the atheistic secularist party in a majority: they have conscientious scruples against church-going, believing it to becloud the reason and lower the intellect, were they to propose the closing of churches on Sunday would our Christian friends quietly acquiesce? No, they would make the country ring with their denunciations of the tyranny and oppression of their whilom masters. We are for Sunday Freedom in its fullest and broadest sense, for the Catholic, the Protestant, the Pagan and the Secularist, provided that each respects the feelings and may be prejudices of the other, let those who are so moved worship in the churches, let those whose consciences justify them worship in the museums, art galleries, and libraries, and let there be facilities for those who labour all the week to leave the city behind them, and in the aisles of nature's temple come nearer to its great Architect. We appreciate the day of rest; it is an essential to all toilers, whether with hand or brain, and we would not compel any man who had conscientious scruples to work on the Christian Sabbath, but feel assured that the necessary labour for the attendance at public institutions, and the conduct of necessary traffic, can be obtained without compulsion being used or injustice done to any man. We fail to see in the conduct of the Sabbatarian party any indications of that charitable consideration for the welfare of the community which is their ostensible motive, but ample evidence of bigotry, intolerance, and oppression which, had it the power, would most seriously infringe upon the liberty of the subject and resuscitate the Puritanical Sabbath of the seventeenth century.

ILLUSTRIOUS EXAMPLES OF HEBREW MORALITY.

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

As we are just now living in a time when the clerical leaders of all denominations—true blind leaders of the blind—are making strenuous efforts to force the Bible into our secular schools “by hook or by crook,” it behoves us to enquire and see whether this holy book contains any lessons superior to those contained in the “Arabian Nights,” or conveyed in the immortal pages of “Gil Blas,” in both of which books we find as many illustrations of the bad consequences of the violations of any of the commands of the decalogue as we do in the so-called sacred volume of myths of sacerdotal invention. And this is as it might have been expected, for all things of human origin, even the best and the pretended divine, contain a mixture of good, bad, and indifferent. The reader has already seen from my “Ovidian Metamorphoses in the book of Genesis,” in last month's issue of our cherished Light-bringer, that the ethical lessons taught in the pages of a pagan poet who was utterly unacquainted with Old Testament doctrines are, if not superior to, always on a level with, the moral tone of the legends of Hebrew antiquity; and we may open the mystic volume almost at any page, chapter, or verse, and we are sure to find speaking illustrations of the truth, that the book, as a whole, is not fit to be placed

into the inexperienced hands of innocent schoolboys, and that the beautiful fairy tales of Grimm and Andersen are far more suitable to instil into the young hearts of children pure lessons of practical morality than the lives of drunken antediluvian patriarchs, of cowardly founders of the chosen race, and of royal voluptuaries according to God's own heart.

As a specimen of Hebrew matrimonial morality let us first of all turn to the mean conduct of Abraham towards his wife Sarai. When driven by a famine into Egypt, Abraham, afraid of being murdered by Pharaoh because his wife was “a fair woman to look upon,” persuaded his (really) better half to pass herself off as his sister, and to make herself *pro tem* an inmate of the harem of the king of Egypt, which accordingly she did, in order to shelter her cowardly husband. The Lord, taking the part of the catfish Abraham, struck the Egyptians with a plague, and when Pharaoh found out that this visitation of God had fallen upon his head because he had taken the legitimate wife of a half-starved Hebrew Ameer into his harem, he justly rebuked Abraham with the words: “Why didst thou tell me a lie, and saidst she is my sister?” Now, if we are bound on one hand to find fault with Abraham for his cowardice and lying to protect himself, we are also obliged to upbraid the Hebrew Jehovah on the other for not preventing the death by plague of so many of his innocent images in Egypt by informing Pharaoh in a dream or otherwise that Sarai was the wife of a famished wanderer from beyond Euphrates. What morality, I ask, can a Victorian schoolboy learn from such a lesson as this? And further, I ask, what idea can a child acquire of Deity when it finds the God of the Hebrews leading the king of Egypt into temptation, and punishing his innocent subjects for his misconduct.

But this one instance of matrimonial turpitude is not enough for the leader of the chosen race, for shortly after, whilst residing in Gerar, Abraham repeats the same cowardly trick, and denies, out of fear, his wife a second time to Abimelech. To atone for his involuntary sin, Abimelech is foolish enough to reward Abraham with sheep, oxen, men-servants and women-servants, and a lot of silver. Had I been in Abimelech's place, I would have placed a coward like Abraham into the stocks for a week and shown him to the people as a conspicuous example of a devoted and courageous husband. I ask again, are our Victorian boys' and girls to learn from such like biblical lessons the moral qualifications of their future wives and husbands? I trow not! To my mind looking up to such men doing such things, and to such a God permitting such things to be done, with veneration, is simply practising self-conscious deceit and hypocrisy.

But this is not all; better is yet to come, for we have now a man to deal with who was actually so good that he was styled “a man according to God's own heart,” although he stands self-accused as an adulterer, a liar, a murderer, and a traitor, and as the Hebrew “Number One” of an assassination committee. I am speaking of King David, the distant ancestor of the prophet of Nazara. This choice specimen of royal humanity killed during his life two husbands in order to obtain their wives; this king, “according to God's own heart,” when stricken in years, and I suppose also in conscience, had on his death-bed one of the fairest damsels in all the coasts of Israel brought to him to cherish him and to minister to the old sinner, whatever that may mean; and not satisfied with having led a life of wickedness and deceit from one end of his reign to the other, this canonised eastern despot bequeathed to his son Solomon in his last will and testament the cursed duty of “bringing down the hoar head of Shimei to the grave with blood,” and also that of Joab, thus pledging his own son and successor upon the throne to a double murder, because in his own lifetime he either had not had the courage to kill them, or he found them still necessary and useful tools for the carrying out of his plans both in peace and war.

“So David slept with his fathers;” but if there be a just God this sleep could not have been a very quiet and comfortable sort of rest, although according to Old Tes-

tament notions there is no immortality of the soul, and the vexing question of Hamlet, "to be or not to be," had not then been raised, so that a man could do what he liked all his life without fear of punishment or hope of reward hereafter, "for that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other; they have all one breath; so that a man has no pre-eminence above a beast: for all is vanity," etc.

A fine ethical lesson this for school-children to learn, admitting in the plainest terms no distinction whatever between a man and a monkey, because bodily they are made of the same dust. An ultra Darwinian could go no further in inculcating the lesson of absolute identity of the spiritual destination of man and beast. Can human thought and philosophy assume a more beastly aspect than the one expressed in the above God-inspired words, every letter, syllable, and word of which is said to have emanated from the lips and heart of the wisest of all men, a man who very properly admitted when he ascended the throne of his father David that he was "but a little child." What, I ask, was the use of Solomon entreating God to give him "an understanding heart" to rule his people if he and his people were not different from beasts? Of what use can it be to a king to "discern between good and bad" if he cannot discern between a man and a beast? Were any less inspired man than Solomon to write now-a-days a book like the one from which the above passage was culled, I am certain the Archbishops of Canterbury would condemn it, and the Pope of Rome would put it in the *Index Expirogatorius*. But perhaps the wisdom of the wicked clergymen of Christendom will supply our Victorian State schools with an *editio expurgata* of the Holy Bible; they will most likely furnish us with a revision of the Word of God with which there is no fault to find; in fact, a Holy Bible for children. We shall see; *qui vivra verra!*

To illustrate still further the tenor of Hebrew morality it would almost appear that the ten commandments of Moses were given to the chosen race with such éclat of thunder and lightning to throw a lurid light upon the manner in which all the items of this divine code were infringed by God's pets; for no sooner is the order given not to worship more than one God when His people turn to and make golden calves and other idols for their enlightened adoration. No sooner is the word spoken, "honour thy father and thy mother" when the elect daughters of a patriarch seduce their own father to commit incest; scarcely is the word out of God's mouth, "thou shalt not kill," when men, women, and innocent babes are slaughtered wholesale; the sound of the words of Jehovah "thou shalt not commit adultery" has hardly produced the last echo on the ears of Hebrew morality when, lo and behold! David covets the wives of Uriah and Nabal; the command of "thou shalt not steal" was immediately fulfilled in the transgression manifested in the despoiling of all the neighbouring tribes; and so forth, one divine law after another was violated in such a manner as if the divinely led Hebrews had never been aware of their existence.

From these and similar illustrations of the obedience of the stiff-necked people of God our children are to learn lessons of conduct and morality? Do not all these sad illustrations show plainly that the pretensions of Hebrew morality to a divine origin are not only utterly futile, evidencing no superiority whatever over the moral systems of other nations less elect than the Hebrews, but also useless, as all their laws have been principally honoured in the breach. Is not the persecution of the Jews by all nations—from the Persians, Egyptians, Greeks, and Romans down to those more modern atrocities of the Russians against their race due to the mistake made by Jehovah in advising them to be exclusively His own peculiar people? It would seem that when God made man in his own image he only intended to create Jews, and made them for the express purpose to look down upon the nations of the earth as merely fit to be their slaves or footstools. If ever a divine command was followed by disastrous consequences this command of Jehovah, making a race of

fanatics of a whole branch of Semites, was attended by a series of disasters and catastrophes unparalleled in all history, leading to the utter destruction of their cherished homes, to their dispersion, as total as that after the fall of the tower of Babel, and to a perpetual exile from the only land in God's universe which flows with milk and honey. Such are the fatal consequences of steering the State vessel of a nation too close to the sacerdotal enactments and laws of a hereditary race of priests who in their utter selfishness and criminal ignorance vainly tried to take their deluded subjects out of the eternal bonds of an universal fatherhood of God and brotherhood of man.

Let us learn from this that we are children of the same God, subject to the same laws of nature, that our destiny is summed up in the words of eternal progress both here and hereafter; and that, if there is one law given by God, it must be that of love—mutual, altruistic love—of one another.

Benalla, June 10th, 1883.

THE AMERICAN UNIVERSITY.

The following is the first announcement of the College of Therapeutics in connection with the American University, to which reference has been made in previous issues:—

The College of Therapeutics, the medical department of the American University, will differ materially in its scientific and ethical principles from the medical colleges in Europe and America. It will be controlled by the ethical principles of benevolence, liberality, and fidelity to duty, which require the use of all discoverable means and methods for the relief of suffering and promotion of health. It will, therefore, avoid and discountenance all the partisanship, bigotry, and dogmatism which have divided the medical profession into discordant schools and retarded its progress. It will encourage free investigation, and accept the experience, researches, and demonstrations of all classes of scientists and physicians in a fraternal spirit.

As the art of healing is not limited to drug practice, a true and complete school of that art should not be considered or called a mere college of medicine, but should be properly called a College of Therapeutics, which would imply a curriculum of all that appertains to the benevolent art and science of healing, which are properly based, not upon coarse and superficial mechanical theories of the human constitution, but upon a thorough knowledge of the entire constitution of man, body and soul, with its laws of normal and abnormal action.

This complete knowledge of man, or Science of Anthropology, derived from the psycho-physiological centre of our conscious life, the brain, has been taught and demonstrated for forty years by Dr. Buchanan, and it gives for the medical profession a comprehensive philosophy, which accepts, adjusts, and utilizes the clinical experience of the Allopathic, Homeopathic, and Eclectic schools, which also accepts a large amount of useful knowledge not heretofore admitted in medical colleges, and which adds to all a superior system of diagnosis and investigation, which will render the healing art far more reliable and successful.

The College of Therapeutics will aim to enlarge the scope and elevate the character of medical education alike in science, in ethics, and in practical utility, so that its halls may be resorted to by the graduates of other schools, as to a post-graduate course, to obtain valuable knowledge not accessible elsewhere, concerning physiology, therapeutics, materia medica, and medical philosophy.

It proposes by a more extensive course of instruction to give a far more thorough and complete knowledge of the materia medica and of other remedial agencies than has ever yet been given in a medical College.

It is the proper function of a medical school to give each pupil a thorough knowledge of that which he is to practice, and to give the public with conscientious fidelity a true statement of the attainments and qualifications of its graduates. This College does not propose to send forth inexperienced and imperfectly educated young men with solemn attestations that they are fully qualified for

general practice, surgery, and obstetrics, when they are not properly qualified for either. Its regular course of instruction will occupy three years, and its honors will be obtainable only by proficiency. When it becomes well known that the diploma of this College is a reliable guarantee of professional merit, its honors will be sought by the most worthy class of students.

In addition to the enlargement of scientific instruction, various hygienic and ethical features will be introduced to conserve and improve the health of students, which usually suffers in medical colleges, and to cultivate the elevated sentiments and refined manners which should belong to a benevolent profession.

As the president of the University was the first member of a medical faculty to open the doors of a medical college to women, it is almost needless to add that woman will participate equally with men in the benefits of the University, and that none of the coarse, disorderly, and repulsive circumstances so often conspicuous in medical colleges will be found in this institution, in which medical ethics will be not a mere trades union rule, but a reality and a life.

The lectures of the College of Therapeutics will be arranged in three terms of six months each, to be attended by students before graduation. The first or junior term will be devoted to Anatomy, Physiology, Chemistry, and Physics, Botany and Pharmacy; the other terms will be devoted to Therapeutics.

The first Junior course will begin on the first Monday of April, and continue three months, the remaining three months being given in the winter.

In this course thorough instruction will be given in Anatomy, Physiology, Chemistry and Physics, Pharmacy and Botany.

The instruction in Anatomy will be given by Prof. George Dutton, M. D., whose success as a teacher of Anatomy, to which he has given much attention, has been quite remarkable. Prof. Dutton's work on Anatomy will probably be published in time for the winter session.

The instruction in Physiology will be given by Prof. Joseph Rodas Buchanan, M. D., who has had charge of this department in several medical colleges since 1846, and whose discoveries have enlarged and revolutionized the science by demonstrating the functions of the brain, without the knowledge of which Physiology would be a very defective, unphilosophic, and unsatisfactory science. These discoveries, when presented by their author, have been recognised by many able physicians as establishing a new era in the science, and have elicited much enthusiasm.

Chemistry and Physics (so far as the latter illustrates the human constitution and the treatment of disease) will be taught by Prof. R. F. Humiston, whose long experience and high reputation as a teacher and medical professor in this department authorize the expectation that his pupils will be attracted and interested as well as instructed.

Pharmacy and Botany, which have been so greatly neglected in medical education heretofore, will receive due attention. The instructions in these departments will be given by Prof. R. W. Gray, M. D., formerly professor of Materia Medica in Berkshire Medical College, whose practical skill in pharmacy is well known in Boston.

The Senior course of lectures for 1883-84 will be delivered by a Faculty embracing names already well known to the profession, among whom may be mentioned Prof. H. P. Gatchell, who for thirty years has occupied an eminent rank as a medical professor in Cleveland, Chicago, and Cincinnati, and Dr. E. A. Quilbert, President of the Hahnemann Medical Association of Iowa. This course being exclusively practical, will embrace all therapeutic resources recognised by the different parties in the profession.

To those who aim at success in the medical profession the earliest possible commencement of medical study is the best. The age of fifteen or sixteen years is the best time to begin, as this will insure proficiency and skill, before the age of twenty-one, after which age few are willing or can easily afford to give the time necessary to

attain the highest skill. But no age is too late to begin the study, for those who are inspired by a strong sentiment of benevolence, which is the best guarantee of success.

For admission to the course of lectures, as a candidate for graduation, the College requires only a respectable English education and a sound moral character, credentials of which should be presented when applying for matriculation.

The fees for the lectures of the College will be £70 for each course, and £5 for matriculation. The fee for the Spring term, or first half of the Junior course, will be £35. The fee for the entire course of three terms, paid in advance, will be £170. A few scholarships have been provided by the benevolent for the relief of meritorious and capable students in indigent circumstances.

The lectures of the Spring Sessions will be delivered in the Berkeley Hall, in the Odd Fellows' Building, corner of Tremont and Berkeley Streets. Students on arriving in the city may obtain any necessary information by calling at the office of the Secretary, 123 West Concord Street.

By order of the Board of Regents,

O. H. WELLINGTON, M. D., Secretary.

SYDNEY LETTER.

THE story so often told of the old Greek who sought in vain for an honest man finds in a metamorphosed state an apt illustration to-day. For science is abroad with her lamp of truth, seeking in vain for the marvellous and the occult. So familiar have we become with what was once believed so to be, that little now remains within the region of the impossible, and as our knowledge increases we recognise how almost illimitable is the universe of possibility. The Arabian Nights' Tales wear quite a different meaning. We begin to discover in Fairy Tale the deep religious workings of the human heart, and see in all Nature a glory and a Divinity, breathing and overflowing with the presence of the All Father, that has been hitherto hidden, and if we have not the Magic Carpet of the Mysterious Lamp, we have phenomena as strange, as startling, and as wonderful. Hence the old "nine days' wonder" has ceased to be, and in an age so deeply fraught with metaphysical thought, few indeed are the problems that occupy more than the rising and the setting of the sun.

The Theologic Scientific Debate I mentioned in my last is past. It afforded excellent material for a few pseudo scientists and itinerant preachers, but new finds have called the searchers elsewhere, and all is now forgotten. It ended in two nights of great promise and little results. Neither warrior is wounded—neither has scored a victory. The followers of Mr. Bright are perhaps a little more confirmed in their opinions; those of Mr. Spicer as strong in theirs.

The title is somewhat of a misnomer for the reverend gentleman, although he accepted the challenge upon the Protestant translation of Genesis, repudiated such and somewhat alarmed his supporters by asserting that he had a special translation of his own by which he stands.

At this point the debate virtually ceased, and through the succeeding speeches the two speakers ran in nearly parallel lines. Mr. Bright was certainly disappointing, for he did not handle his subject with that masterly finish that was expected; while his opponent, who is just sufficiently orthodox to stand on the very margin of churchdom, damaged his case materially by indiscriminate abuse, styling Prof. Denton, among other choice epithets, as a "pretentious scientific sham." Altogether it reflects but little credit upon anyone, and I trust each gentleman left the platform "a sadder and a wiser man."

The debate will shortly be published in a revised and enlarged form, so that your readers will be able to form their own opinions relative to its merits.

Following closely upon this came the new Licensing Bill, that closes all the hotels on Sundays, and the sudden and mysterious conversion of nearly all the suburban publicans to Froethought. As Froethought lectures

and secular concerts have taken the place of the orgies of old at their establishments. We cannot remain stationary; we must either progress or retrograde. Retrogression means a falling back into the old and the past. These concerts are new, *ergo*, progressive. One step further towards secularising the Sunday.

When the Jews recognised that they were the chosen people—the only ones who held direct though intermittent communion with Jehovah—it followed that their religion must indeed be the only true one, and as a necessary and logical sequence, all others must be equally false. In these later days Christians have begun to recognise that they do not monopolise all the goodness and truthfulness in the world, and so have become tolerant of all other creeds. Yet, as illustrative of a special anemic survival, I find this old despotic Hebrew spirit is still present.

The Rev. Mr. Osborne, has dared to see amidst the dark and mysterious symbolism of Papal Rome some beautiful truth gems. The Wesleyans have charged him with "heresy," and a "desire to undermine the fundamental principles of our religion." What it will ultimately be is yet to be seen. Gentlemen, beware! Ye who dare to see something Divine, good, beautiful, and true in all religions, and acknowledge in them the strivings of the human soul after a fuller and completer knowledge of the All Father remain silent or speak only to be persecuted by those who teach "to do unto others as you would be done by."

On the 10th instant a lecture was delivered by Mr. Haviland, under the auspices of the Sydney Lyceum, at Parramatta. The Masonic Hall was well filled, and a most enjoyable and intellectual evening was passed.

The Sunday previous, Mr. Bright, who favoured the Lyceum with an address, spoke of the necessity that exists of a suitable Hall, and of his determination to place the whole of his share of the proceeds of the debate towards such a purpose. The usual Flower and Recitation Sundays, together with the inauguration of a Collection of Geological and Natural History Objects, that is to be known in honour of our excellent friend as "The Denton Museum," filled in the other days of the month.

At the annual meeting of the Liberal Association, W. McDonnell, Esq., was unanimously elected President for the ensuing year. Mr. Bright, taking the Secretaryship rendered vacant by Mr. Lacy's retirement, so as to take full control of the *Liberal* newspaper and help to push it further ahead; for there is still abundance of work, and many, many minds yet to be freed from the worthless part of the old, and brought to a fuller recognition of their place and power in the great life drama of this world and the one beyond.

BETA.

"THE WAR CRY."

SOME one has sent us the *War Cry*, latest date. We don't know whether it comes from the "Major" and is sent to aid in our salvation. It is an amusing periodical in its way, but we could not possibly do with one copy a week; once a month, or once a quarter, it would revive us for a short time—any larger dose would not agree with us. There seems to be a great work doing in Little Bourke Street; the "Army" reporter is jubilant, and exclaims "God bless the men and girls of Little Bourke Street; they are the right sort for Jesus! they will be bright and shining lights in God's own time!"

About the best thing in the paper is the General Orders from Head Quarters, consisting of five scripture texts and their practical interpretation as applied to the soldiers of the army. There is no doubt some good in this movement, though its extravagances and absurdities make it appear ridiculous in the eyes of more rational people. We should like to know something about the stability of the conversions.

JOTTINGS ON PASSING EVENTS.

SOME little time back I ventured in these columns to record my sentiments regarding the prosecution of the *Freethinker* for blasphemy. It is gratifying to find them endorsed by so sensible and broad-minded a thinker as Mr. Page Hopps. "We have at last," says he, "seen the publication that, we believe, formed the ground for the late so-called blasphemy prosecution; and we are more than ever persuaded that it ought to have been left alone. It is a clumsy, coarse, idiotic publication. The pictures, 'the head and front of the offence,' so far as we can make out, are simply stupidly brutal. They might have been produced by a big lout with a turn for chalking on walls, or by a Caliban trying to develop as a caricaturist. It would be a sorry world if such people got the better of civilised and reverend men and women." But is there any danger of that? Is not the thin element of peril increased a hundredfold by putting Caliban into the dock? Besides, let it never be forgotten that our Hebrew Jehovah, our Christian devil and hell, and our ecclesiastical Inquisitions, are to an enormous extent responsible for Caliban's ugly and spiteful imaginings.

The Rev. M. W. Green, who acquired immortality by extinguishing in succession Mr. Thomas Walker, Mr. Charles Bright, Mrs. Britten, and Professor Denton, has further signalled himself by falling out with his church—the "disciples of Christ"—in Dunedin. The latter, charging him with being schismatic and disloyal, repudiate him as their evangelist, and withdraw the rights of fellowship.

Professor Haeckel has rendered contributions valuable beyond computation to a study of the natural history of man, and has not without reason been called "the German Darwin." But learned though he is, accomplished naturalist though he is, he seems at times in genius separated by "celestial diameters" from Charles Darwin. His great English compeer pre-eminently exemplified the process so eulogised by the American Fiske—"the process of holding one's judgment in suspense over a complicated problem, of patiently gathering and weighing the evidence on every side, of subjecting one's own first-formed hypotheses to repeated verification, of clearly comprehending and fairly stating opposing views, of setting forth one's conclusions at last guardedly, and with a distinct consciousness of the conditions under which they are tenable." To this process Ernst Haeckel is a stranger, as witness the following remarks:*

"It is not superfluous to lay stress on this fundamental physiological fact [the indissoluble connection of the soul with bodily organs] at a time when the most crass superstition, in the shape of Spiritualism, raises once again its head, and we see not only many thousands of civilised and uncivilised men, but even scientific men of repute and knowledge, falling in blind frenzy at the altar of this superstition. Within the last few months, to our shame be it said, we have seen that the American Spiritualist, Slade, after he had acquired in England considerable wealth by his juggling with the 'spirits,' and at last had been unmasked as a barefaced impostor, continued his swindling trade in Germany with the like success. He was even able to befoul not a few scientific men of some repute. And do we not also see that a special literature of Spiritualism, represented by numerous periodicals, aims at dressing up this incredible swindle in the garb of special science! In the century of railroads and telegraphs, of spectrum analysis and of Darwinism, in the age of the monistic conception of Nature, such reversions to the dark superstitions of the middle ages seem scarcely conceivable. They can only be explained by reference to the 'mystic night-side' of the human soul, that fatal inclination towards the supernatural and the mystic, which religious superstition has most carefully fostered these thousand years. It is certain that this tendency to mysticism takes root in this

* "The Pledge of Man and other Essays." By E. Haeckel Translated by Dr. Avdang. (Pages 137-8.)

ineradicable fashion, because it is strong with the bequest of a thousand years, and has been continually strengthened and sanctified anew by pretended revelations, i. e. by mental phenomena of a pathological nature."

Bah! Mr. Haeckel may be consummately learned; he is also profoundly ignorant—of his own ignorance.

X.

CRITIQUE ON MR. DENOVAN AND HIS BOOK.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I read with keen interest and surprise "M.A. (Oxon.)'s" sharp remarks on our brave and intelligent pioneer's (Mr. Denovan) book and its author, which appears in *Light* of April 21st. Permit me to express my hope that Mr. D.'s blunder of omitting an explanation of the disclosure which astonished the circle, may lead to a vigorous research and analysis of similar "puzzles," which almost invariably mar and (if hastily judged) ruin the career of soundly tested mediums. Miss Wood, the present star of the C. A. S. séance-managers, was "caught" in a far more suspicious attitude, if I am not mistaken. I hope her guides will throw some light on like mishaps of fellow-mediums, if her strained and forced power will bear continuance in that direction, backed by protection if her vitality should succumb.

The remarks on Colley's record, that unflinching investigator, will in proper time meet himself. By way of hypothesis I venture to suggest that a sudden light breaking the course of materialisation, reveal features suggestive of wilful fraud—pieces of muslin, etc., and other fragmentary substances arrested in their development, showing something like "a sketch," similar to an artist's "first dashes." Whether present "tableaux" condemn the circle as incapable of sound experimenting faculties, they may answer themselves. One judgment challenges another.

Yours truly,

C. REIMERS.

The following appeared in a recent number of the *San Francisco Weekly Call*:

Rev. Dr. Kallioh on Sunday night in Metropolitan Temple lectured on "Modern Spiritualism." Previous to the discourse he announced that his church had disposed of its interest in the Temple to the satisfaction of the members. He was not displeased that the spiritualists were to hold meetings in the building hereafter, as it might be put to a great deal worse use. He himself proposed to take a rest for several months, and upon his return he would again hold religious services there or elsewhere, and in the meantime he wished his flock to remain together. In his lecture the speaker dealt deeply with the subject of spiritualism, and said the genuine believers in that doctrine outnumbered all other religious sects of this country, and it had among its membership many great and leading minds. The spiritual phenomena consisted of the physical and mental. The former included rapping, lifting heavy bodies, playing on musical instruments, etc., without human agency. The mental took in trance-speaking, automatic writing, etc. The physical he could attribute to some occult law of nature were it not for the mental. But he knew of some things that had been produced by the agency of disembodied spirits, and being convinced of the fact he would be ashamed of himself if he were not brave enough to say it. The doctrine had been before the world for a century, and reviewers and critics in investigating it had retired baffled or become converted to its teachings. Men of the greatest ability and highest standing had admitted and testified to its truthfulness, and what can any candid man do but to do likewise? He believed in the miracles of the Bible and that those miracles were taking place to-day. Angels ministered to men upon earth then, and why not do so yet? He was a Christian spiritualist because spiritualism helped him in his Christianity.

CASTLEMAINE LYCEUM.

Castlemaine was the first town in the Australian colonies to follow Melbourne in the "Lyceum" movement, a Lyceum having been established there by Mr. G. C. Leech and others, as early as 1873. Indeed it may be said to have preceded Melbourne, Mr and Mrs Bamford having initiated a Sunday-school on Lyceum principles as early as 1871, which formed the nucleus of the larger institution of 1873. This latter was continued for about five years, when, from some of the officers leaving the district, and other causes, it collapsed. Recently, however, a few earnest workers have succeeded in resuscitating the movement, and are now steadily working it up toward its former status.

On Tuesday the 17th. ult. we visited the Lyceum, which is held in the large room of the old Mining Exchange, Barker-street. The room which has been newly whitened and painted for the Lyceum, has its walls tastefully decorated with floral tablets and appropriate mottoes, including a small portrait of Andrew Jackson Davis, the founder of the movement. The weather was showery and inclement, but notwithstanding this, when the conductor, Mr. Pritchard, called the Lyceum to order at 3 p.m. there were about thirty members present, the number being slightly augmented by later arrivals. The proceedings opened with a hymn from the selection formerly used at Mr. Leech's meetings. This was followed by readings and responses from "Clark's Guide" (one of the early text books); the Lyceum was then divided into two groups, and under the leadership of the conductor and Mr. Gaulton, were instructed in the laws of health &c.

The conductor having called upon us for an address, we briefly described the spiritual origin of the Lyceum, explaining its principles and the means of attaining its object, viz: Harmonious development. We then gave some instruction in physical development, illustrated by calisthenics which were entered into with earnestness and vigor, the bright and happy faces of the children rendered rosy by the exercises, were pleasant to look upon, and if the "Vim" which at present characterises this Lyceum is maintained, there is little doubt that it will fulfil its object. Through the energy of Messrs Pritchard, Green, and Gaulton, sufficient funds were raised to purchase the Library of the late Mr. J. Shaw. Mr. Green, who has undertaken the duties of librarian, has this fine collection arranged in a suitable cabinet for the use of members and inquirers, and an advertisement calling the attention of the latter to them, occupies a prominent position in the Saturday's issue of the *Mount Alexander Mail*.

VINDICATION OF THE CLAIMS OF ANIMAL MAGNETISM, By M. DONATO.

It is really passing strange that Animal Magnetism having now so long been before the public eye, and having demonstrated its scientific nature by thousands of the most incontrovertible facts, both psychologically and therapeutically, should still meet with such poisonous, not to say malicious, opposition in a country so enlightened and so advanced as France. But that such is unfortunately the case we have lately again gathered from *La Hève*, a paper published in Havre, in which the celebrated M. Donato, a Magnetiser of some note, appears to have been exposed to a most violent persecution by one M. Cousinet, a Professor of some French University, whom however M. Donato defeated by words and illustrations of actual facts and experiments, in such a manner that Professor Cousinet was hushed off the stage by the audience, and that instead of proving the Mesmerist a trickster and impostor, the *soi-disant savant*, proved himself a blatant declaimer against truth and honesty. It is altogether too late in the day to denounce Mesmerism as humbug and imposture, when thousands of witnesses may be found to its reality and genuineness as a branch, and not as an unimportant branch either, of human physiology and therapeutics. We beg to compliment M. Donato on his energy displayed in the defence of this still to many unwelcome

stranger, Animal Magnetism, and congratulate him most cordially on his glorious victory over so-called orthodox science; and in conclusion we desire Mr. Donato to remember that all apostleisms are necessarily connected with a slight taste of persecution and of martyrdom even in the enlightened days of this our most enlightened nineteenth century. *Magna est veritas et prevalebit!*

A GOOD WORK DONE.

MR. DENOVAN'S NEW BOOK.

SHORTLY after the publication of the "Evidences of Spiritualism," the author intimated to Mr. Terry, the publisher, and Mr. John Carson, J.P., Clutha, his desire to present one or more copies of his new book to all the principal Athenaeums, Mechanics' Institutes, and Free Libraries in Victoria, and also to those of Sydney, Adelaide, Hobart, Brisbane, and Dunedin, provided the books could be forwarded to such institutions by some friend whose time was more at his own command than that of the author. Mr. John Carson, with his usual kindness and desire to serve the cause which he has so much at heart, promised to undertake the duty if he was at liberty to discharge it in his own time and way. His offer, it is needless to add, was most thankfully accepted, and the books, as he required them, placed at his disposal by Mr. Terry for the purpose. He and other friends deserve great praise for the interest they have taken in the work. The following institutions have been supplied with a copy of "The Evidences of Spiritualism"—per favour of Mr. Carson and others—and very flattering acknowledgments have been received by the author from most of them:

- 2 copies—The Public Library, Melbourne.
- 2 copies—The Melbourne Athenaeum, do.
- 2 copies—Mullen's Circulating Library, do.
- 1 copy—Athenaeum, St. Kilda.
- 1 copy—Free Library, Prahran.
- 1 copy—Free Library, Richmond.
- 1 copy—Free Library, Sandridge.
- 1 copy—Public Library, Maryborough.
- 1 copy—Mechanics' Institute, Emerald Hill.
- 1 copy—Free Library, Geelong.
- 1 copy—Mechanics' Institute, Williamstown.
- 1 copy—Free Library, Fitzroy.
- 1 copy—Free Library, Collingwood.
- 1 copy—Free Library, Brunswick.
- 1 copy—Free Library, Kew.

Per Mr. Thomas Lang, Melbourne:

- 1 copy—Mechanics' Institute, Ballarat City.
- 1 copy—Free Library, do.
- 1 copy—Free Library, Ballarat East.

Per Mr. Carson:

- 1 copy—Free Library, Cowes, Philip Island.
- 1 copy—Free Library, Casterton.
- 2 copies—School of Arts, Sydney.

Per Mr. Gaulton, Castlemaine:

- 1 copy—Free Library, Kyneton.

Per Mr. Thomas Green, Castlemaine:

- 1 copy—Free Library, Maldon.

By the Author:

- 1 copy—Mechanics' Institute, Castlemaine.
- 2 copies—Mechanics' Institute, Sandhurst.
- 1 copy—Mechanics' Institute, Long Gully.
- 1 copy—Free Library, Eaglehawk.
- 1 copy—Free Library, Echuca.
- 1 copy—Athenaeum, Wangaratta.
- 1 copy—Free Library, Beechworth.
- 1 copy—Free Library, Hobart.
- 1 copy—The Bendigo Coffee Palace, Sandhurst.

In addition to the above public institutions, copies have been presented to Melbourne and Castlemaine Lyceums; and Mr. Carson and the Author have presented copies to numbers of public men who had expressed a wish to inquire into the subject of Spiritualism. Many clergymen and private persons have also received copies, and the good work will be continued. May the seed thus sown bring forth good fruit in due time.

SCIENCE AND GENESIS.

On May 22nd and 23rd last, a debate was held in the Sydney Protestant Hall, between Mr. Charles Bright and the Rev. E. C. Spicer, M.A., the question being "Are the statements of Science and Genesis contradictory?"

Mr. Bright, who took the affirmative, having defined science as systematic knowledge said, that it was his desire to show that many of the statements of Genesis and the statements of science were contradictory; he wished, however, to guard against any misunderstanding as to the impossibility of any natural phenomena. No truly scientific man would make use of the term impossible in relation to any natural phenomena which might be reported to him; still, anything altogether foreign to scientific knowledge, requires overwhelming evidence for its reception.

He commenced his analysis by contrasting the days of creation with present knowledge, showing an apparent ignorance of the writers of the Record with the nature of the world, the heavens, and their relation to each other. We applied science when judging Heathen or Mahomedan theology, and hence the story of Narcissus, of the former, or the six-hundred-winged angel of the latter, were considered untenable, why should we act differently with Genesis?

Mr. Spicer began his reply with abuse of Mr. Denton, whom he characterised as a "pretentious sham," which elicited marked expressions of disapprobation from the audience. He quoted Celsus as an authority, intimating in a very egotistical manner that he (the speaker) was the only man in the room who knew anything about him; yet, fixing his time as the 7th century. The gist of his argument was that the language of Genesis was figurative, instancing that in modern times we might call a boy a goose metaphorically. He did not accept the English Bible, but based his arguments upon some Greek translation he had. The days of Genesis were long periods, and he endeavoured to show that these periods corresponded with scientific data.

Mr. Bright gave the snake story and other illustrations to show that the language of Genesis was literal, and did not as a rule admit of metaphor.

Mr. Spicer said the serpent was a figure of speech for the devil. He did not believe Adam was the first man, and in reference to his age and that of his successors, he said the age did not apply to the individual, but to the "clan." Mr. Bright he said was comparing science of the present day with theology of 100 years ago. In reply to the latter assertions Mr. Bright produced the Second Reading Book now in use in the public schools of N.S.W. and proved that the Genesical account of creation was now being literally taught. He referred also to the account of Lot's wife being turned into a pillar of salt as contrary to scientific knowledge.

Mr. Spicer said that Moses wanted to give an account of the creation, and put it in a Mnemonic form. Lot's wife loitering on the way was stifled with the salt vapors arising from the earth!

Mr. Bright wanted to know what the preadamite races lived upon, seeing that the animals and vegetation were not created. How did these clans die out, if Adam's clan died out whose children are we? Mr. Spicer (who professed the previous night to know so much about him), had placed Celsus in the 7th century, or 400 years after his time!

Mr. Spicer commenced to justify his remarks of the previous night about Mr. Denton by saying that the foremost geologist of Sydney had said he was a charlatan, and Professor McCoy, of Melbourne, when asked if Mr. Denton had any scientific status, had written an underlined No. Mr. Bright was not a scientific man, and had no right to ground an argument on popular and unverified impressions. He (Mr. Bright) goes to Huxley or Tyndall for his arguments. If people went to the Bible they would come to different conclusions. The theologian was the best interpreter of theology. 617 scientific men had said it was impossible for the Book of Nature and the Book of God to contradict each other. He admitted that science had broadened the interpretation

of Scripture, and he did not believe the flood was universal. He explained his mistake, *re* the date of Celsus, by saying that he had meant Origen had written of Celsus at that period (the 7th century).

Mr. Bright called his opponent's attention to the fact that Origen also was of the 3rd century. He quoted from the Bible to prove that it was clear from the language of it that the flood was assumed to be universal.

Mr. Spicer objected to his (Mr. Bright's) objections not being scientific; if so, why did he alter his interpretation to suit them? Charles Darwin did not believe a Divine revelation was ever made. Mr. Spicer had said Theology was a science; German theologians of the "Tubingen" school, also the celebrated Professor Robertson Smith, show the books of Genesis to be of varying authority.

Mr. Spicer tried to correct the chronology and referred to Egyptian history as corroborative of Biblical history, and in reply Mr. Bright quoted Draper as to the wider divergence from the time of Newton to the present between science and the dogmas of Christianity. In conclusion he said—"And now, as this is the last occasion upon which I shall have an opportunity of speaking in this debate, I would set myself right with those who are strongly opposed to the view I take, by explaining why I desire to upset their faith in what they term the 'Word of God.' Why do I do this? Because upon that book is based the whole statement of there having been a fall of man, because this statement of a fall is opposed to the teachings of science, and is a terrible teaching for the race, because it leads into the bondage of a belief in a magical scheme of salvation, engendering a distrust in nature and the study of nature. It is because of that belief being, in my mind, mischievous and terrible, that I have desired to show that there are these conflicting statements between science and Genesis." * * * "It is for the reason that I am anxious to show that there is a better way and a better system than the one it is Mr. Spicer's province to advocate; it is because I believe most earnestly that science indicates a better way and system that I have placed it and Genesis in opposition. And, whatever my reverend antagonist may assert, it does appear to me that he has not answered the contradictions that I have put before him, that wherever he has attempted an answer it has been by twisting the meanings of words, and forging interpretations, which the words cannot possibly have commonly borne, and that he has not shown that these contradictions can be encountered in any fashion. I thank you all for the most kind and courteous hearing you have given me, and sit down hoping that I have not, by my outspoken advocacy of a cause I love, made one single enemy in this vast audience."

Mr. Spicer commenced his final speech by reflecting upon Mr. Bright's ignorance of Hebrew, and appealed to the audience not to be led away by what Mr. Bright had said. Was this belief a creed for a deathbed? He quoted a statement of Voltaire's physician to the effect that Voltaire died repenting his lack of Christianity, and then made the following extraordinary statement:—"The words of Ingersoll read by Mr. Bright in a former lecture. What were the last words of Christ? 'My God, my God, why hast Thou forsaken me!' are on the part of Ingersoll a distinct falsehood. If Mr. Bright read them to his audience (on that Sunday night when I heard him) knowing them to be false, I dare not say to his audience what I should have to think of him. As you well know, the last words were—'Father, into Thy hands I commend my spirit.' A very different thing." 'Tis a very different thing truly, as different as Genesis from geology, but not only the original compilers of the New Testament but the learned theologians who arranged the new version insist on the Ingersollian text. Mr. Spicer brought his speech to a conclusion with a libellous attack upon the morality of Mr. Bradlaugh, Mrs. Besant and spiritualism.

The brief sketch of this debate (since published in pamphlet form) we have given, though not calculated to edify our readers in itself, will serve to show to what straits the orthodox are driven in their endeavors to reconcile the irreconcilable. If Mr. Spicer is a recog-

nized representative of the Evangelical party in Sydney they have no reason to be proud of him. His egotism, dogmatism, and animus against those who differ from him are apparent all through the debate.

THE DAY-DAWN OF THE PAST.

THIS is by any but an orthodox Christian is a disappointing work; the title and a glance at the illustrations would lead one to expect an unfolding of the beautiful revelations of science as presented by geology and astronomy. A perusal of its pages soon discloses the fact that it is a laboured attempt to reconcile the latter with the Jewish Scriptures. The author appears to be a clergyman, and his audience young men belonging to a Bible class, who had probably given evidence of their inability to accept the Mosaic cosmogony in its literal form. Their teacher joins issue with them in this, and releases them from obligation to believe anything but the spirit of the book; adopts the now common plan of considering the days of creation as epochs, and interprets the Divine commands as applicable to the various geological eras, viz., primary period. And God said, "Let the earth bring forth herbage." Response: Graphite, representing remnants of marine plants—Algae (seaweed.)

And God said, "Let the waters bring forth abundantly, etc. Response: Molluscs, articulates, radiates, crustacea etc.

Secondary period—And God created reptiles and every winged fowl. Response: Huge reptiles and vertebrate.

Tertiary period—And God said, "Let the earth bring forth cattle and beasts of the earth. And God created man in his own image. Response: Vertebrate, mammals, Invertebrate, man.

In glancing over this scheme of interpretation we observed that the fourth day command was omitted, and wondered how the author would get over the difficulty of the creation of the sun and lesser luminaries at so late a period as the fourth day. Chapter iv. enlightened us on this subject; in it we find the following ingenious and original theory which at once solves the difficulty. Briefly, it is as follows: Creation was going on simultaneously; sun, moon, and stars were in a nebulous condition; the earth previously was self-luminous, or derived light from the nebulous bodies, hence there was no division of day and night, but during the period the nebulous bodies condensed, and the periodical light of the sun as the earth revolved round it divided the light from the darkness! After reading this we let the scientific aspect of the question go, and followed the author on the "Revelation" track. In this, however, he does not travel straight, for we find him calling attention to the contradictory nature of chapters one and two of Genesis, from which he infers that Adam was not the first man, and hence gets over the difficulty of Cain's wife whom he assumes to belong to one of the lower races who had been made before Adam. It is really surprising that works of this character should find reception in the present day. The story of the rocks and of the heavens are so plainly at variance with the historical parts of the Scriptures, that enlightened clergymen like the Bishop of Melbourne, are giving up all claim to inspiration to them; and this we think is by far the wisest course. Few will refuse to concede the possibility of inspiration to the moral and religious parts of the book, and none can disprove it, but the historical records being demonstrably fallacious attempts to hold on to them or bring them in harmony with those things which are unreconcilable with them, must tend to bring the whole volume into contempt.

The get up of the book, paper, plates, type, and binding, is excellent, quite up to the times, but the matter unfortunately does not correspond with it.

ANDREW JACKSON DAVIS'S "Tale of a Physician" has recently been translated into German and published at Leipzig by Wilhelm Besser. German editions of several of Mr. Davis's works, including "Nature's Divine Revelations," have preceded the one now noticed.

* "The Day-Dawn of the Past." Six Lectures on Science and Revelation as seen in Creation. By an old Etonian. London: Elliott, Stock, and Co., 1882.

DICKENS AS A MESMERIST.

The story published in last week's issue, concerning strange incidents which Charles Dickens published in his magazine, has awakened great interest. The following communication to the *Argonaut* from a friend of the great novelist discloses some curious facts concerning his belief in magnetism and spiritualism.

"Dickens was a genial fellow when you thoroughly got to know him. It has been said, by those whose acquaintance was but slight with him, that he was a loose character, and inclined to partake of the cup too freely. Truly, he would (very rarely) sit too long at the festive board, when the exhilarating cup passed rapidly around, but he was not so bad by a long way as some of the strictly Puritanic of the English writers would make him appear. He was a keen sympathiser with the poor. I have known him to start from a room full of company, who sat listening with intense pleasure to some life-like portrait he was presenting them with, in order to ascertain the cause of some child's cry he heard on the streets. One evening, we were sauntering along down Fleet Street, and it came on a heavy shower. A poor charwoman passing by, heated with her work, and anxious to get home to her children, was without an umbrella. Without a moment's hesitation he went to her, saying: 'I have my top-coat, so I don't need this,' and presented her with his own. Such things as these showed at least that he endeavoured to carry out the divine injunction of doing unto others as he would that they should do unto him.

But it is not of these things I would speak. Others have written and said all that need be said upon this subject, but few know of Dickens' mesmeric power. Few know that he was a Spiritualist. Yes he was. And it is my own remembrance of his experiences in these two things that I wish now to relate. One of his great friends in the quiet circle of his acquaintance was the wife of a leading London physician. She was a mesmerist and a spiritualist, and it was from her teaching that any interest was aroused in his mind upon these two subjects. He came in one night with a nervous headache, and said to his friend: "Now, Mary, try your mesmeric hand on me, and see if you can do my head good." Seating himself on the carpet at her feet, she gently passed her hand through his hair, from his forehead backward, for about five minutes, at the same time breathing upon the crown of the head, and then, with a look of satisfaction to me, called my attention to the fact that he was sound asleep. Continuing her manipulations for a few minutes more, she finally shook him rudely, in an endeavour to awaken him; but he was too far gone. Calling a servant, she had him conveyed to the room he often used when there. He was undressed and put in bed. I remained by his side for six hours, and during the whole of that time he slept as soundly as a new-born babe. When he awoke he was completely surprised to find himself there, and it took him some minutes to recall to his mind the fact that for the first time in his life he had allowed his friend to mesmerise him, and willingly let himself succumb to the influence. He never afterwards doubted the power of mesmerism, or magnetism, or whatever else it may be termed. But it was some two years before he could ever prevail upon me to believe that he contained a large amount of magnetic power.

One evening (my sister was with me) he came home with us. She was complaining very much of chilblains in her hands the pain from which had kept her awake for two or three nights. I persuaded him to take one hand, while I held the other. We stroked the digits downward to the tips for a few minutes, when the swelling in both hands began to go down, and shortly afterwards she went into a deep sleep, which lasted some hours. After this, he was convinced of his own power in a trivial degree until a circumstance occurred which finally settled the question that he was a magnetic healer of great and surprising force. One of his young friends was a keen bicyclist. He was out riding, late one evening, and ran against a toll-gate, the lamp of which, by some accident or other, had gone out. He was picked up insensible, with an arm badly bruised. Fortunately his pocket-book

gave his address, a vehicle was procured, and the wounded rider was conveyed to his home. Dickens happened to be there, and when I (as the physician) had examined the arm, I prevailed upon him to use his magnetic power upon it. He did so, and, as we stood there, the contused part gradually changed colour, from deep blue to a crimson, then lighter and lighter, until, in fifteen minutes, it was in a perfectly normal condition. The pain and swelling went away together, and next day the man went off to his work as if nothing had happened. I could give many cases similar to this: of how he cured sprains and contusions that would have taken days of ordinary care to restore, whereas he, in a few minutes, effected a complete cure.

But two other cases I must give, for I have never heard of their parallel. The daughter of an eminent Sheffield physician had been for some weeks confined to her bed when Dickens and I called to see them. He asked if he might cure her in his own way. All the parties were agreeable; so, sitting by the lady's bed-side, in about fifteen minutes he had her in a sound mesmeric sleep. Asking her friends to dress her, (he remained while the clothing went on, lest she should by any mishap be awakened), he had her conveyed to the drawing-room. There, with a strong arm supporting her on either side, stood the patient, who was not to be able to move until another six or eight weeks had gone by. But at Dickens' command she began to dance, and he kept her there dancing for a little over an hour and a half, until her clothing was perfectly saturated throughout with perspiration. Then prescribing a hot soothing bath, (she still in a mesmeric condition), he had her again conveyed to bed. In the morning when she awoke she complained of great fatigue and weakness, but the rheumatism had entirely left her. And when I met her, three years afterwards, at Bawton, (Yorkshire), she declared that never from that day had she suffered from her old complaint.

The other was a case of a lady well known in the literary world, and a valued contributor to *Household Words*. For some months she had been unable to write, owing to a peculiar cramping of both hands. At this time she was in Paris, when it struck me that perhaps Bovee Dod's idea of the transmission of electric power or magnetism to inanimate objects contained some truth. At least, there would be no harm in trying it; so, taking to him a pair of white, soft Angola gloves, I asked him to wear them for two or three nights when he went to bed, and keep them on all night. He laughed at my "crotchet," as he termed it, but promised to do as I wished. At the end of the time I went for them, refusing to disclose my purpose. I sent them to Paris, with the almost command that the lady should wear them day and night until she found benefit from them. Knowing that I would not have written so earnestly as I had done had there been no object to be attained by so doing, the lady did so, and by the next mail she informed me that immediately the gloves were put on she felt a most peculiar sensation tingling over the whole of her hands. In a few days the gloves lost that power, and, according to my request, were returned, with full particulars of the improvement, if any, of the patient. Seeing that the letter was written by the lady herself, although previously unable to hold a pen for some months, the benefit received was decided. Taking the gloves again to Dickens, I asked him to give them another dose to please me. He did so, and this second application completely perfected the cure. I don't argue at all with those who refuse to believe what I tell them on this matter, because they can't understand it. I simply say it is fact, and leave it.

Eight years after Dickens' death I was telling a young student of these cases, when he laughed at me, and declared that I never could get him to believe such nonsense. A few weeks afterwards he returned to his home in Lincolnshire. I had then in my possession a large number of sheets of paper that had been magnetised by Dickens in the following manner. I had taken his shirts and sowed three or four sheets in the bosom, where the extra stiffness was not objectionable to him. After the shirts had done duty one day, (for he changed every day)

the paper was taken out and put into the shirt he would wear the following. I thus had a large quantity of note-paper magnetised. In order that none might be lost in receiving my crest, I engaged Mr. Salmon (an eminent die-sinker, etc., in London) to bring a die and machine to my house, and there emboss and stamp in coloured relief my crest upon the paper. And although it had been in my room ten years from the time Dickens had anything to do with it, it had not lost its power. Taking one of these sheets of paper, I wrote a letter to the young skeptic upon it, asking him to reply at once, and tell me if he had any peculiar feeling upon its receipt. In two days I had a reply, stating that immediately he took the letter from his groom, a peculiar thrill was felt almost all over his body; that he could not account for it, until in turning over the letters, he came upon the one addressed in my handwriting, when the thought struck him that this was the way I had proved to him Dickens' mesmeric power, and he asked if it were not so. I replied, stating the fact; and I have since heard from him that he has further proved the matter by handing the letter to others unconscious of its nature, and they have all (with one or two exceptions) spoken of the peculiar sensations immediately felt."

G. W. J., *pr. N. E. Ensign.*

HOW TO INVESTIGATE SPIRITUALISM.

A very comprehensive pamphlet, with the above title, by John S. Farmer, has just been published by the Psychological Press Co., London. It briefly defines Spiritualism, describes its use and progress, classifies the phenomena, concedes all the reasonable objections of skeptics, gives a rational postulate, and submits condensed testimony from eminent men in science, literature and social position. An Australian edition is in preparation, meantime we give for the benefit of those who are already convinced that the subject is of sufficient importance to justify investigation, the following practical "Advice to Inquirers" contributed by M. A. (Oxon.):—

If you wish to see whether spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in many cases, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful sance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications,

at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle, and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form a word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask, as the raps become clear, that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communications. Let the Intelligence use its own means; if the attempt to communicate deserves your attention it probably has something to say to you, and will resent being hampered by needless interference. It rests greatly with the sitters to make the manifestations elevating and frivolous, or even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deterred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Try the result you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the free use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

Having given these directions for personal investigation it is proper to add a word of warning as to the risks incurred. The development of mediumship is always more or less connected with psychical disturbance, and not infrequently with disturbance both in mind and body. The subject of this new development is intromitted (to use an expression of Swedenborg's) into a new and strange world, where the imagination and emotions are largely appealed to, and where the clearest and coolest head finds it hard to keep a perfect balance. To yield to fear, or to give way needlessly to the passing influences that crowd one upon the other, is to invite the incursion of those unseen beings who dwell on the threshold of the two worlds, and to incur a risk of obsession by beings whom it may be difficult if not impossible to eject. These are by no means in a minority though they are controlled by those beneficent Spirits at whose approach they flee, and harmless to those whose will is intact and ready to act on the defensive. Whether it is wise to expose to such risks the class from whom mediums are chiefly drawn, the emotional of both sexes, whose hearts

are stronger than their heads, and who are swayed by impulse rather than by reason, is a grave question. In the case especially of children and young women it is a very serious matter on which little difference of opinion is conceivable. It may be that such persons will become the instruments of good to mankind as the vehicles of a gracious influence from beneficent Spirits; and in this case they will be defended from evil, and lead a happy and useful life. It may be that in the first rush of excitement they will become a prey to the obsessing and undeveloped Spirits, who haunt the border land, and are ready to pounce on any means of linking themselves again with a world where their treasure is, and which they long to revisit. These are most undesirable beings to harbour, and their presence, once permitted, is hard indeed to shake off. It is not too much to say that they prey vampire-like on their victims, sap their physical health, destroy their mental balance, and too often deteriorate their moral sense.

These are extreme cases. To most mediums it does not chance that they become either the vehicles of Divine Inspiration, or the victims of devilish obsession. But it would not be proper to put forth these rules, especially in these days, without pointing out the risks that do unquestionably beset the attempt to penetrate into the unseen world.

MAGNETIC LUMINOSITY.

Amongst the many experiments of Baron Richenbach which led to his discovery of the "Odic" force, was one wherein he tested the statements of his sensitives as to the objectivity of the luminosity of magnets and crystalline bodies.

These sensitives had persistently declared that from the poles of magnets they saw thin flames streaming, the positive pole being the largest and brightest; as these flames were more readily seen in darkness, the Baron conceived the idea of preparing an absolutely dark room, and introducing a promiscuous party of acquaintances into it to ascertain whether any or all of them could discern the alleged phenomena. The experiments were carried out and repeated with the result that an average of one third of the individuals being able to see with more or less distinctness the luminous emanations, the experimenter, however, being amongst the larger percentage who could not. Though scientific men have affected to discredit these experiments, we have not heard until recently of any systematic attempts to test them. However, in the *Philosophical Magazine*, for April last, Professor Barrett (a member of the Society for Psychical Research) contributes a paper containing an account of recent experiments carried out under strictly test conditions, which conclusively prove the correctness of Richenbach's results. In this instance, the sensitives were tested by electricity; a Smee's battery in a distant room was connected with the magnet in the dark room, and a commutator under the charge of a scientific party placed in the room adjoining, out of sight, but within hearing distance of those in the dark room, so that when any exclamation was made therein, it could be immediately heard and noted by the party outside. The following is the gist of the experiments:—

"For some time after entering the dark chamber nothing was seen, though during this time the electro-magnet was frequently excited. After about half an hour had elapsed, Wells and subsequently Mr. Smith declared they saw a faintly visible smoke in the room; being asked where, each in turn led me up to the magnetic poles as the seat of the luminosity. One pole (the north-seeking pole) they said was brighter than the other. The luminosity was described as like two waving cones of light, with the apex of each cone on the magnetic poles; the breath was able to deflect but not to extinguish the glow. It was not intercepted, they said, by a black velvet cloth nor by a deal board laid flat over the poles, but they declared it was at once obscured when these bodies were held between the eyes of the observers and the magnet, the absolute darkness being of course preserved continuously. When the current was cut off, both the

observers simultaneously exclaimed that the light had disappeared.

The current was now at irregular intervals made and broken, by means of the commutator in the next room, and the exclamations of the observers in the dark chamber noted down by those who had charge of the commutator. The commutator worked noiselessly; and no indication whatever was given of the moment when the current was to be put on or taken off. During the experiments Mr. Smith stood near the magnet, touching one of us, and remote from the curtains which separated the dark from the lighter room beyond.

After a few preliminary trials to test the arrangements, a consecutive series of observations extending over an hour was then made by Mr. Smith. From time to time during this period the observers in the next room silently and unexpectedly closed or interrupted the current, the intervals being purposely varied from a few seconds to several minutes. In this way fourteen consecutive trials were made; and in every case except one the exclamations made by Mr. Smith, such as "Now I see it," "Now it's gone," were absolutely simultaneous with the movement of the commutator—according to the unanimous report of the witnesses in the adjoining room. In the one exception referred to, a delay of five seconds occurred between the breaking of the current and the exclamation: this, however, may easily have been due to a momentary relaxation of attention on the part of Mr. Smith. The strain on the attention was indeed so severe, that after the fourteenth observation Mr. Smith complained of considerable pain in his eyes and head and was obviously much exhausted."

Further experiments were subsequently made with a boy named Wells with satisfactory results, indeed, from his description of the flames, they were more positive and distinct. Professor Barrett concludes his interesting note as follows:—

"Numerous questions of interest suggest themselves, such as the photographic and prismatic examination of the luminosity and whether the light is polarized, or capable of being polarized, or whether the rarefaction and removal of the air around the poles affects the luminosity. The answer to these and cognate questions, together with the examination of some remarkable collateral phenomena that presented themselves—such as the variation of the light when viewed in different azimuths, or along or across the magnetic axis, and the effect of certain bodies on the light—will become the subject of investigation by the Committee whenever the testimony of the simple fact itself has been sufficiently well established by various observers. The object of the present note is merely to demonstrate that there is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminosity, resembling phosphorescence, excited in the region of the atmosphere immediately round the magnetic poles, and which can only be seen by certain individuals."

YOGA PHILOSOPHY.

THE following brief exposition of the Yoga Philosophy, intended to show its harmony with morality and some known scientific facts, appears in the *Philosophic Inquirer*, a weekly Free thought journal, published in Madras, India. It is more concise and easy of comprehension to the general reader than anything we have previously seen on the subject, and should be of interest to all students of psychology or Mesmerism:—

The February issue of the *Arya* opens with an instructive article designated 'The Experiences of a Student in Yoga Vidya' which is to be continued in future numbers. The writer of which, we are assured, has been led to study and practise Yogum, otherwise known as *Self-Mesmerism* by a perusal of the ponderous work of Madame Blavatsky—*Isis Unveiled*, which it is no exaggeration to say, is a repository of wonderful facts of psychological science known in the east and the other parts of the world in ancient times. Though we do not agree with everything the talented lady says in the grand work in question, still there is much in it that can interest the student of psychology; especially any one would be sur-

prised to see how a lady of Madame Blavatsky's position, and noble extraction, could have become possessed of an information and learning in all departments of knowledge, Science, Philosophy, Theology, History, Art, and what not, which even the richest library in the world could not afford. Be this what it may. The article in the *Arya* above alluded to specifies the requisites for the study and practice of self-mesmerism, and gives the writer's own experiences of this all important science. We beg apology for drawing from the articles in question many of the facts we shall in the sequel utilize, to elucidate that the philosophy of Yoga has nothing in it which is repugnant to morality, science, or any high aspiration of man. Our object in this is simply to show that the practice of Yoga enjoins the strictest discipline of mind from a moral point of view, and aims at the highest purification of man's self, which neither secularism nor theology can take exception to. We have pointed out above that Yoga is identical with self-mesmerization; and it is well before proceeding further to elucidate how mesmerism as ordinarily practised differs from the auto-mesmeric process known to our countrymen. We shall not do better than in the words of Col. Olcott, in his preface to Patanjali's Works on Yoga Philosophy. The Col. observes that Yoga "differs from the practices of the ordinary mesmeric operator in that the 'subject' in this case is the mystic's own body, instead of another person. In both examples there is the development of a current of psychic aura, if the word is permissible, and its direction by an operative Will upon a selected redepictive object."

'The mesmeriser throws out his current upon his passive subject, and in that organisation provokes the result his mind had conceived and his will commanded. The Yogi develops the same potential aura, but turns it upon himself.' The distinction is very essential to be kept constantly in mind with a view to understand what the eastern system of Mesmerism aims at and tends to.

Yoga philosophy teaches that there are eight stages of development and training which a student has to undergo, who wishes to attain the powers that Yoga is known to develop. They are (1) *Yama*; (2) *Niyama*; (3) *Asana*; (4) *Pranayama*; (5) *Pratyakara*; (6) *Dharana*; (7) *Dhyana*; *Samadhi*. The principles of (1) *Yama* enjoins us, in the words of the *Aryan* writer:—

(1) "To observe perfect freedom from the desire of injuring others, and to realize in practice, real love and heartfelt sympathy for all creatures."

We need hardly say there can be no moral precept loftier and purer than this. It not only prescribes absolute abstention from injury, either in thought or action, but also practical love, tenderness and sympathy for all sentient creatures. It in short requires men to aim at and perform the highest moral duty that it is possible for man to conceive.

(2) "To speak always the truth; making our words convey our exact meaning."

We need not expatiate on the all-importance and necessity of speaking always the truth, and nothing but the truth; nor is it necessary to point out how much we are gainers by turning our face against hypocrisy, and by avoiding it ourselves.

(3) "To be far from a desire to misappropriate other's property, however insignificant."

The practical good in this precept is too well known to us all, and there is no need for any doubt that any system of morality can be complete without this.

(4) "To practice self denial, or in other words never to allow gratification to carnal passions even in thought."

This, in the opinion of many, may not seem an unexceptionable one; all are agreed as to the loftiness and purity of motive which prompts to self-denial. In short it is the very life of martyrdom, and reformation. But the point where some religionists, as well as Secularists may disagree with the teaching of Yoga philosophy, is where total abstention from carnal gratification is enjoined. It may be maintained that normal gratification of carnal passions is necessary for the human kind, and but tends to their happiness. Whereas absolute abstinence from it is known, as explained by the physiologists of the west, to

be productive of immense mischief to the constitution of man, and woman. This is all true in regard to the general run of mankind. But in respect of a Yogi, whose sole aim is to keep his natural propensities under due subjection, and develop in himself those vital currents, which are being wasted away by the generality of men in the gratification of sexual appetite and the accumulation of which in a Yogi contributes to the greater development of those mental powers, which are not generally possessed by men; in respect of a Yogi, we repeat, celibacy, in the strictest sense of the term, rather improves than deteriorates.

(5) "To keep always and everywhere aloof from pride and vanity."

Humility is we need hardly say one of the cardinal virtues that a man should try to practise and emulate in, whether he be a secularist or religionist.

We now come to the next division, *Niyama*, the principles of which, among other things, which are considered by many as very essential, are the following:—

(1) "To observe cleanliness of body and purity of mind."

If Science and Morality have any truth in them, this precept has nothing in it which clashes with them. On the other hand, it runs on all fours with them.

(2) "To be content and cheerful under all the vicissitudes of life."

(3) "To listen to, and practise, the doctrines calculated to exalt our mind and refine our thoughts."

None of these two can be taken exception to by either religionists or Secularists or atheists.

The third division *Asana* treats of the posture to be adopted in the practice of self mesmerism. European physiology can have nothing to say against this portion of Yoga Science, as it is founded on practical experiments, as much as any physical science known in the west is founded; and it has been amply demonstrated in literature of the kind we have been alluding to that any other postures than those recommended, have been known to work evil on the constitution of man by producing a train of diseases some of very serious kind.

The Fourth Section of this truly psychological science, called *Pranayama*, deals with the methods of regulating and controlling breath; and it is founded on the fact that is recognised by western mesmerists even, that the breath of a man is charged with the magnetic fluid; and exercising economy over the natural waste of this fluid consequent upon constant breathing, is one of the objects of *Pranayama* which enjoins:—

(1) "When the breath is exhaled, the student should, before he takes it again, allow as much time to pass, as he conveniently can."

(2) "And when it is inhaled, he should suffer the same amount of time to elapse before it is exhaled again."

(3) "He should then suspend the breathing altogether, of course, for a few seconds at the beginning, and never so long as would cause him inconvenience or prove dangerous to his health. In short his practice must be regulated by his strength."

(4) "He should then inhale and exhale his breath slowly and with less force than usual."

This portion of the Yoga Vidya though attended with some danger when unskillfully managed, still is not really opposed to the laws of physiology. When it is remembered how the respiratory organs are intimately connected with the nervous system of the body how even the least control over the breath is in ordinary practice useful in concentrating the mind upon a particular object in view, or in helping us to exert a greater force, say in lifting a load, than otherwise; when it is remembered also how calmness of mind is invariably connected with slow breathing; we shall not hesitate to pronounce that the practice of *Pranayama* is one of the essentials for the attainment of Yoga Vidya and largely tends to further the object an adept in that science has in view. But we are not always unaware of the very serious objection which western physiologists are wont to advance against the possibility of withholding breath for any length of time, setting aside the recognised danger of doing it by persons who have not had sufficient experience in it. In reply to which we shall simply quote an

instance of the marvellous control a certain Yogi is known to have exercised over his breath which is as follows: Col. Olcott says in one of his published lectures:—

"At Lahore I met the son of a Native, still residing in a neighbouring place, who was an eye witness to a burial of a Sadhu in the presence of Maharajah Runjit Singh—a case which is historical. The particulars are given in the work of Sir Claud Wade, the Political Resident (The camp and court of Runjit Singh,) and Dr. McGregor then Residency Surgeon (History of the Sikh War.) This Sadhu was buried alive for *forty days*, a perpetual guard being kept night and day, over the spot. The English officials saw him buried, and also exhumed, and Dr. McGregor gives a professional diagnosis of the case. When uncovered, the man's body was shrunken and dried like a stick of wood.

Upon returning to his external consciousness, the Sadhu told them that if the Maharaja wished it, he was quite ready to be buried once again."

So much for the alleged impossibility of counteracting one of the involuntary, and most vital functions of the body.

The Fifth Section of the Yoga Science, *Prathyahara* points out ways for subduing one's feelings and emotions. Then comes *Darśana* which enjoins us

"To withhold the mind from all external objects, and internal thoughts, and to concentrate it upon a certain part of the body, either naval, heart, forehead, nose, or tongue, and then to meditate on *Om*." (pronounced inaudibly.)

Any person who is acquainted with the Science of Hypnotism will be able to know the effect of concentration of mind upon any part of the body, especially on the region between the eye-brows, the region of *Individuality* according to Phrenology, where the *Median* nerves centre. Nor is it necessary in this connection to explain how the pronunciation of the syllable *om* helps to control the breath and to produce a hypnotic state of mind. And any person who wishes to make an experiment may do so by pronouncing the syllable say a thousand times over or more if necessary, and he will see how the interval between expiration, and inspiration, is prolonged and unconsciousness of the external world is induced gradually.

The Seventh Section of the Yoga science treats of *Dhyāna* which is simply intense meditation, and the keeping of "the mind void of any other thought feeling or emotion."

The last and eighth state *Samādhi* enables a Yogi to attain that state of mind known in mesmerism as *Ecstasis*, in which he is said to possess transcendental psychic powers, and perfect knowledge of the world and its laws; one of which may be stated to be the complete control over the forces of nature. It is hence evident that the object to be attained by Yoga Vidya, if nothing else, is at least highly philosophical and scientific, whether the practical portion of it is difficult of attainment by the majority of men or not.

P. R.

RICHARD WAGNER'S BELIEF.

I BELIEVE in God, Mozart, and Beethoven, and in their disciples and apostles. I believe in the truth of the one indivisible Art. I believe that this Art comes from God, and lives in the hearts of all people. I believe that whosoever indulged but once in the sublime pleasures of this grand Art, is bound to her in devotion for all eternity, and can never deny her. I believe that through this Art all will be blessed.

I believe in the damnation of all those who in this world dared to practice usury with the pure and noble Art, whom they disgraced and dishonoured, because of the baseness of their hearts, and of their vile eagerness to gratify their lust.

On the other hand, I believe that true disciples of Music will be glorified in a spiritually fine texture of sunlit, fragrant euphonies, and united with the Divine Source of all Harmony in eternity.

PSYCHOMETRY.

"This faculty is called by its discoverer, Prof. J. R. Buchanan—Psychometry. To him the world is indebted for this most important addition to psychological sciences; and to him, perhaps, when skepticism is found felled to the ground by accumulation of facts, posterity, will have to erect a statue. The existence of this faculty was first experimentally demonstrated in 1841. It has since been verified by a thousand psychometers in different parts of the world."—(IS UNVEILED, Vol. 1, p. 182.)

The word Psychometry—which etymologically means *soul-measuring*—and embraces a philosophy, a science and a practical art which has become a profession, is comparatively new, having been introduced into the English language in 1843 by Prof. JOSEPH RODES BUCHANAN, as the name of a new science which had been discovered and demonstrated by himself, which he has ever since continued to teach and demonstrate in his lectures as a medical professor, and in his publications as an author and editor, in his *Journal of Man and System of Anthropology*. A concise account of the science may also be found in Johnson's *Cyclopedia*, in the supplement.

Psychometry is an exact and positive science, coming from the highest scientific source in anthropology. Prof. Buchanan has been known for forty years by his friends as the foremost physiologist of the present century in developing the science of the brain, and it is thirty-eight years since a committee, of which William Cullen Bryant was chairman, pronounced his discoveries, after a brief investigation (even then), to be second to none in immediate interest and in promise of important results to humanity.

As the science cannot be explained in this brief notice, we would simply exhibit its practical value, by saying that those who are endowed by nature with a highly organized nervous system and delicate mental perceptions, are enabled when properly instructed in the use of these powers to obtain direct and accurate knowledge of almost anything upon which their powers are brought to bear, independent of any of the senses except the sense of touch. Hence a skilful and well-trained psychometer is enabled to give

1. An accurate diagnosis of any disease, in the presence of the patient or in his absence, if furnished with his writing or anything closely connected with his person.

2. To describe the character and mental conditions, as well as the physical condition of any one present, or anyone whose writing can be produced—no matter how remote in time or space. Descriptions may also be given from photographs. The psychometric description is much more accurate and reliable than the phrenological estimate.

3. A good psychometer properly guided can solve the most important problems of science, in physiology, psychology, medicine, geology, history and many other sciences.

This marvellous discovery, like all great discoveries, has been opposed by conservatism so that at the present time, though familiar to the most liberal minds, it is entirely unknown to many well educated people.

The most interesting application of psychometry for society generally is in the development of character. Those who wish to understand their own capacities and all the mysteries of their own souls, find entire satisfaction in the revelations of a good psychometer.

Parents who wish to know certainly the capacities and probable future development of their children, find the greatest satisfaction in appealing to psychometry.

Lovers whose happiness depends upon a thorough knowledge of the real character of the beloved object, and their reciprocal fitness for harmonious union, find in psychometry a true revelation. Business men who wish to know the character and motives of distant correspondents, or the capacity and virtue of those whom they employ or associate with in business, sometimes resort to psychometry.

Invalids who do not understand properly their own condition, and have not implicit confidence in the medical profession, find new light in psychometry.

In fact, a good psychometer has so subtle a perception of internal and surrounding conditions, as to become a true counsellor and reliable friend in many of the most important events of life. Physicians who possess the psychometric faculty invariably attain great success in their profession, and the pupils of Dr. Buchanan have been greatly distinguished in diagnosis. Many of our distinguished professional and literary men owe their success in life to their psychometric talent, although they may not understand its nature. The poet and philosopher Zschokke was one of the greatest psychometers ever known. Pythagoras, Apollonius, and many other ancient and modern characters possessed the psychometric genius.

The wonders of psychometry have occupied much space in our most liberal and progressive newspapers, and the "Psychometric Circular," published by Chas. R. Miller, 17 Willoughby street, Brooklyn, is devoted to this subject. A work on Practical Psychometry will probably be published by Prof. Buchanan shortly.

Psychometry was very appropriately mentioned in the poem on "Progress," delivered by that profound thinker and graceful poet, Rev. JOHN PIERPONT, at the 150th anniversary of Yale College.

"But much, DAUGUERRE, has thy genius done
In educating thus Latona's son,
In thus educating in the God of Light
The power to paint so at a single sight;
BUCHANAN has transcended thee as far
As the sun's face outshines the polar star,
Thine art can catch and keep what meets the eye.
His science subjects that far deeper lie.
Thy skill shows up the face the outward whole;
His science measures and reveals the soul.
Thy subjects must be present—his may be
Sunk in the depths of the mysterious sea.
Their bodies may have mouldered into dust,
Their spirits long have mingled with the just,
Made perfect. Yet if one has left behind
A written page whereon the mind
Has been poured out thro' pencil, paint or pen,
That written page shall summon back again
The writer's spirit; pressed upon the brow
Or by the hand of many living now,
It shall the writer's character disclose—
His powers, his weakness, his joys, his woes,
The manly air, the sycophant smile,
The patriot's valor and the traitor's sile.
MYSTERIOUS SCIENCE: that has now display'd
'How fearfully and wonderfully made
Is man,' that even his touch can catch the mind
That long has left material things behind!
Fearful the thought that when my clay is cold,
And the next Jubilee has o'er it rolled
The very page that I am tracing now,
With tardy fingers and a careworn brow
To other brows or other fingers pressed,
Shall tell the world not what I had been deemed,
Nor what I passed for, nor what I seemed,
But what I was! Believe it friends, or not,
To this high point of progress have we got.
We stamp ourselves on every page we write!
Send you a note to China or the Pole,
Where'er the wind blows or the waters roll—
That note conveys the measure of your soul!"

Psychometry is peculiarly charming to the poetic mind, and has received many poetical tributes. Mrs. F. O. Hyzer has described psychometry, in a poem which in its terse sublimity reminds us of Whittier, from which we may quote a few lines:

"Magician of eternal life,
Grasping the jewelled key of time!
'Mid Matter's wreck and storm and strife,
In majesty sublime
Thou movest on in harmony,
Calm, sleepless-eyed Psychometry.
Beneath the magic of thy glance
Our planet's bygone ages speak
Through inspiration, dream and trance;
The truth mankind doth seek,
However deeply 'tis concealed,
Must at thy mandate stand revealed.
To these the sea shall yield its dead,
And to the housetops one by one
The secret deeds of man be led
Within the closet door.
Thy records shall unquestioned lie
For none their truth will dare deny.
Nor to our planet's atmosphere
Is thy far-seeing power confined—
From world to world, from sphere to sphere

Of omnipotent mind,
Thy cables stretch and intertwine
Charged with God's glowing fires divine.
The great negations of our race—
Hate, scorn, hypocrisy and lust,
Through thee shall see God face to face,
And grovel in the dust.
Calling upon the mountains high
To hide thee from His searching eye,"

These grand conceptions have their scientific illustration in the writings of Prof. Buchanan and in the marvelous work of Prof. Denton (the geologist), in three volumes, entitled the "Soul of Things."

"I sometimes listen with breathless awe," says Prof. Denton, "to the statements of psychometers as they unravel the profoundest mysteries of Nature, and I see that we possess powers we have hitherto considered the exclusive property of the gods."

"SPIRITUAL INSIGHT."

Man cannot tell the secrets of the life
Beyond the portals of the natural sphere,
At best they dimly shadow out the truth
Too glorious 'tis for mortal mind to bear.
When mortal puts on immortality,
Corruption, In corruption; when the grave
Has lost its sting, and death its victory;
When, free from all the passions of the earth,
The soul becomes a conscious element
In the one harmony that moves through all,
Man is translated to a realm of thought,
Incomprehensible to minds in time,
A language infinite in thought, whose tones
Are as the accents of Almighty God,
Assumes the place of the Eternal tongue.
He speaks as he is wrought upon by powers
Innumerable, and beyond himself,
And can, at will, in perfect freedom change
His state each hour, as crystals change their hues,
Turned at a varied angle to the sun.
Humanity in Heaven has varied forms;
Each race of angels differs in the sphere
Of its delights.

T. L. HARRIS.

THE Mediums received by last mail are unusually good; the number for April 6th is embellished with a finely executed portrait of Dr. B. W. Richardson, F.R.S., and contains abstracts of three lectures recently delivered by that able hygienic reformer on the Physical, Moral, and Intellectual Life, and the Problems of Good and Evil; from which we gather that Dr. Richardson is essentially a Spiritualist.

It appears from the following number that the Rev. J. H. Skewes, vicar of Holy Trinity, Liverpool, has been lecturing against Spiritualism to the delight of the Protestant Standard of that city, which has reported his lectures under the sensational heading of "Death Blow to Spiritualism," and "Spiritualism in its Coffin—nailing down the Lid!" Mrs. Emma Hardinge Britten, at the request of a committee of Spiritualists, reviewed these lectures at Rodney Hall, ably refuting the clerical slanders. Mr. Skewes was subsequently challenged by Mrs. Britten to debate either Spiritualism or the Resurrection but declined to do so.

Light for April 21st. contains an unfavourable criticism of Mr. Denovan's book. From a literary standpoint, viewed as a contribution to the advanced literature of the day, the book would doubtless be found wanting, but this does not appear to have been the author's intention when writing it. Knowing the ignorance that prevailed of the facts, phenomena, and general evidences of spiritualism, Mr. Denovan has gathered together a quantity of telling evidence, most of which he was able to endorse from his personal experiences. This, with the rationale of spiritualism embodied in some lectures previously delivered by him, forms a useful compendium of the subject for the unskilled reader. The size of the book is certainly a drawback to its wide circulation amongst individuals, but as will be seen from a notice in another part of this paper it has been introduced into numerous public libraries and other institutions where it will fulfil a most useful office, and prepare the public mind for the reception of the more advanced revelations of psychological science and spiritual philosophy.

SPIRITUALISM IN SOUTH AUSTRALIA.

THE wakening up of the dry bones in this well-behaved community has commenced. We, the outside spectators, have been so long accustomed to consider the district as almost wholly given up to orthodoxy and priestcraft, that we are all the more delighted to hear the good news from that well-known and highly esteemed Spiritualist, Mr. A. J. Hall, of how the "Adelaide Spiritualistic Society" was formed and what are its prospects. We, who know Mr. Hall, are certain that there was no desire to thrust himself forward when he took the initiative in these proceedings, but that he was actuated by a true and sincere desire to spread the light and scatter the seeds of truth. At the first meeting there was no one present who would talk, and he himself had to advocate the advisability of forming a Society; that was resolved upon; then a sub-committee was appointed to prepare rules, and these (almost the same as the Melbourne rules), were approved of at a subsequent meeting. The offices of President and Vice-president are left open in the hope, the vain hope we fear, of getting prominent men to take these positions. A committee of seven ladies and gentlemen was appointed; also a Treasurer, and Mr. Hall as Secretary. There are now forty members in all. Mr. Hall's sister has spoken two or three times on the Sunday evenings, in a room rented for the Society, and that good lady, Mrs. Hall, omits no chance of talking to all with whom she has an opportunity. All honour to this dutiful family! May their exertions be crowned with success. Mr. Hall has received letters of enquiry from country Spiritualists, and he is surprised at the numbers there are in this colony. "Some say," he observes, "that Spiritualism is dying out; but they are mistaken; it is growing slowly but surely." Mr. Hall is also taking steps to form a Progressive Lyceum; and as soon as he gets twelve children he will make a start at the Society's room. He also has in view the formation of a library.

T. L.

A lecture on "Modern Miracles" was delivered by Mr. Christian Reimers at the Adelaide Spiritualistic Society's room, Pirie-street, on Wednesday evening, May 30, when, in spite of the unfavorable weather, there was a good attendance. The lecturer, in his opening remarks, denied that spiritualism was a new creed, a new sect, or the latest fashion of worship, and pointed to the advice given by St. Paul that they should not be "ignorant of spiritual gifts," and by St. John, that they should "try the spirits." After referring to the materialistic tendency of the present age, he deprecated the manner in which the cause of spiritualism had been handled by a "majority of miracle stricken zealots." The reality of spiritualistic manifestations had been established, and it was by means of this truth that modern materialism and its many developments in the shape of nihilism, socialism, and such like organisations would be checked. An idea of the lecturer's style may be gathered from the following sentence:—"Leaving its bulky parts behind we carry the lights of the Bible to guide us through the dark caverns of our journey, we step carefully over chapels, (churches being still too high) on our road, and see now and then a light-struck young clergyman deposit his rather cumbersome thirty-nine articles in a kind of left-luggage corner. Those who stay behind are either invalids of the old school or sufferers from the many corns produced by the dogmatic bootmaking of the theological leather, or timid weaklings. Those who try to upset our course are either cowards or traitors, but I think we can manage them." Reference was made to phenomena produced by the aid of such mediums as Home and Dr. Slade, and the lecturer administered a very severe rebuke to many spiritualists, on the score of "their abominable conduct towards professional mediums, over whom they step." In conclusion, he remarked that the press showed encouraging signs of attention to the "possibly genuine" and "ere long popular side" of the cause. He was wonderfully struck and awakened from his despair with regard to the attitude of the press, by the "splendid New Year's leader in the *Advertiser*." * * * It

appeared to him like spiritual influence guiding the pen of that leader-writer, for about the same time the president of the New London Society opened his speech with the resounding words, "How long shall this scandal last, to see established truths of vast importance held back by the press and public opinion." A discussion followed, in which several persons took part, one gentleman attacking the views put forward, while another made a statement as to phenomena he had himself witnessed at spiritualistic circles in India and New Zealand.

SPIRITUAL IDEAS IN AN ORTHODOX PAPER.

The risen body will be a material body, but a material body which has altered its conditions. Selenite is a glorified form of mean clay, and the diamond of common soot. Selenite is identical with clay, and the diamond is carbon every whit as much as chimney-soot, but selenite and diamond are the spiritualised and glorified forms of sordid clay and vulgar soot. The spiritual element in man, apart from soul, is probably that mysterious something which gathers about it matter, distributes the atoms severally to their proper places, builds up bone and muscle and flesh, rolls the ruby globules through the channels of the veins, without the mind being conscious of what is going on. This mysterious spiritual essence within preserves our identity through life, it makes the old man of eighty one and the same with the child of a few months, though every particle of matter which formed the child has been dispersed and is gone no man knows whither. The spiritual core or power of renovation remains unaffected by death; at the signal from on high, it can reclothe itself with matter as easily as it casts off material every day of our lives, and assimilates fresh material. The resurrection will be an easy and natural process, so to speak, it will be but the spiritual being resuming its function which was arrested by death.—*Church Times*.

GOD, SPACE, AND ETERNITY.

THERE are three things that are inscrutable and incomprehensible to man: God, Space, and Eternity. Though science advances with rapid strides, it yields nothing toward solving these three infinities.

First—God: "Who can by searching find out God? Who can find the Almighty unto perfection?" These questions now are no nearer a complete solution than they were the day they were penned many centuries back. The description given in the book from which the words are taken is such that the critical and reasoning mind of man revolts against it. The astronomer searches the wonders of the heavens; the geologist the hidden mysteries of the earth; the botanist and chemist wonder at the marvels in their respective sciences revealed; each and all observe the fixed laws by which all their discoveries are governed; the mind involuntarily reverts to an Almighty Power as the Founder of these laws and Controller of the vast universe, and feels, although the lips may refuse to utter the words, that it is God: "He is mighty in all His ways, and all His works do glorify Him." Reason tells us that a Being so mighty and unchangeable must be perfect, let his form or substance be what it may. He must be perfect in power and wisdom, in truth and justice, and in love and mercy; such is my God!

Second—Boundless Space! We see and know that space surrounds us; the telescope extends the view and reveals star after star in the far distance; the mind becomes enfeebled when reflecting on the distance thus surveyed; but when it considers that the immense telescopic distance it has reached is but a speck of boundless space, it is appalled and falls back upon that great and incomprehensible Being, God!

And third—Eternity! Unmeasurable eternity! We know that time is, and that time must be; but when did time commence, and when will it end? Astronomy and

geology tell us of the millions of years past, and theorising, tell us of millions yet to come; but what is this to eternity!

"A speck, a particle, a mite
Of endless years; duration infinite."

Philosophy teaches that every effect must have a cause. The sceptic asks, what was the first cause? To such I answer, God! who is as incomprehensible and inscrutable as boundless space, and immeasurable eternity.

E. H. J.

THE SECULAR PRESS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—When an editor of one of the secular newspapers dares to so far "flout" Mother Grundy as to admit into his columns letters upon the subject of the phenomena of modern Spiritualism, I think it would come well from the organ of that movement to notice the same, on the principle of "the smallest contributions and blessings thankfully received."

Such letters have found admission to the columns of the *Record*, Emerald Hill, both this year and last, unnoticed by the *Harbinger*.

For example, Mr. J. W. Singleton, in a letter to the *Record* dated 15th May, and under the caption of "Mr. Singleton's Cures, writes as follows:—"

"So far from ignoring outside influence, as Mr. Caldecott supposes, I believe in the Divine guidance and aid of ministering spirits when we are engaged in good works and ask for a blessing to attend our efforts."

A little further on he writes in the same letter:—

"Mr. Caldecott narrates some cases of direct interposition of spirits. I do not deny their existence, having witnessed and experienced many remarkable occurrences. Impressions of a supramundane character do occur, I am convinced."

This is only one letter out of a score, if not scores, that have found their way into that journal, the subject matter of which bears testimony to the truth of those phenomena which it is the especial province of the *Harbinger* to lay before the world.

Perhaps, Mr. Editor, you will look them up.

I am, sir, your obedient servant,

ROBERT CALDECOTT.

[The paper referred to by Mr. Caldecott is not amongst our exchanges. We have neither time nor inclination to wade through bushels of suburban papers for an occasional grain of spiritualistic wheat. When however our attention is called to the presence of such we are happy to acknowledge them and compliment the editors who exhibit them to the public eye.—*Ep. II. Lt.*]

The late Mr. Henry Seybert, of Philadelphia, left the princely sum of 1,250,000 dollars in charity. For a number of years before his death he was interested in Spiritualism, holding that it merited investigation in order to determine the truth or falsity of its pretensions. In giving to the University of Pennsylvania the sum of 60,000 dollars for the endowment of the Chair of Mental and Moral Philosophy, he stipulated that an impartial investigation should be made of Modern Spiritualism.—*Philadelphia Record*.

YOUNG MEN.—We are coming into relations with some interesting young men: undergraduates at the Universities, factory operatives, colliers, etc. We find the university men the poorest specimens; they are hampered in many ways. To our long-timed friends we have of late added some promising youths, hopeful apostles just coming into man's estate, and full of intelligence, boldness, and ardour. These are the recruits we delight to see come forward; men who love the spiritual work for its own sake. To our young men we say—Study man's organism, Phrenology, Physiology. Read what truths human experience has stored up in literature, and you will find that the more you do for yourselves the more the spirit-world will be able to assist you.—*Medium and Daybreak*.

PLANCHETTE WRITING.

"T. P. B., Lieut. R.A., F.R.A.S.," communicates to *Knowledge* (a journal edited by the popular lecturer on Astronomy, Mr. R. Proctor), the results of some experiments with this little instrument, with the aid of a lady friend for whom Planchette wrote well. Answers to questions were given legibly, though faster than ordinary writing, in various handwritings, none in the least resembling that of the lady herself, who, moreover, did not know what had been written until she read it. On more than one occasion the information conveyed was known only to himself, and not to the lady using the instrument. One strange point observed by him about the writing was that its character was generally totally opposed to that of the operator; thus he had seen the most terrible oaths written under the hands of people who would almost die sooner than use such language themselves. On these and other points he asks the editor's candid opinion. Mr. Proctor, true to the methods of investigation of physical scientists, says, "Where can one get a planchette? I know nothing of the weight, structure, frictional resistance, &c., of the thing."

The Parliamentary writer in the *Echo* has the following sentence about the M.P. for Bradford: "Harriet Martineau records that Mr. Forster once said to her in a conversation touching the immortality—or, to be more accurate, the mortality—of the soul, that he would rather be damned than annihilated."

We are in receipt of No. 1 of *Freedom*, a Progressive Freethought Journal, published in Brisbane by W. Taylor, 90 Queen Street. It contains some good and appropriate matter, and gives promise of usefulness in the future. From its pages we learn that Miss Ada Campbell, of Melbourne, who made her debut at Sydney, about three months since, has been lecturing to "large and appreciative audiences" at the Albert Hall. A literary and debating club has also been formed in Brisbane.

PERSECUTION IN TASMANIA.

Under the guise of justice an act of what appears to us gross injustice and tyranny has recently been committed by a small police court bench at Launceston. A Mr. Howard Osborne in that city has rendered himself obnoxious to the orthodox people, and particularly to the Young Men's Christian Association, by keeping and advertising Freethought and Spiritualistic literature. As, however, this does not come within the purview of the law unless the works are blasphemous within the meaning of the Act nothing could be done to prevent the sale, punish the seller, and so the sale went on, until a few weeks ago a bright idea seized a good (modern) Christian, named Sampson, who keeps a grocery in the city. He had observed that Mr. Osborne had medical books on his catalogue, and especially some on sexology, and knowing of a local act for the suppression of obscene literature went to work to see if a case could not be made out of the books referred to. Accordingly he procured the services of one of the exemplary members of the Y.M.C.A., named John Woods, to enquire for and purchase, if possible, the "Elements of Social Science," and "Fruits of Philosophy," which were catalogued but not exhibited for sale by Mr. Osborne. He was served in due course, and returned triumphant to Sampson. An information was sworn, the Superintendent of Police entering into the scheme with apparent zest, and a search warrant being obtained, Mr. Osborne's bookshelves were overhauled and the following works seized:—3 copies Trall's "Sexual Physiology;" 1 copy Hollick's "Male Generative Organs;" 11 copies "Maria Monk;" 4 copies Dr. Beaney's "Syphilis;" 9 copies "Elements of Social Science;" 1 "Passions in relation to Health and Disease." And in due course Mr. Osborne was brought before the Court charged with the heinous offence of keeping the said books. The Hon. Byron Miller, who appeared for the defence, pointed out in an able speech that the Act did not contemplate the

suppression of such works as those produced. They were useful medical works intended for instruction, one had been purchased at Hudson and Hopwood's, of that city, and others of George Robertson, of Melbourne; and would be found in almost any public library or mechanics' institute. With the exception of "Maria Monk," (which was a catch penny got up to excite feeling against the Catholics, but not obscene), all the rest were everywhere recognized as philosophical works. His eloquence, however, was of no avail; the consideration of the matter was deferred, and on the 8th ult. a bench, consisting of Mr. Police Magistrate Murray, Henry Dowling, and E. L. Ditcham, J. P.'s, ordered the forfeiture and destruction of the books, and the imprisonment for three months of Mr. Osborne. We hear that in the interim, Dr. Beane had written in very strong terms about the seizure of his book, and observe it is omitted from the list of those condemned to destruction; the plotters, knowing the Doctor was not the man to be trifled with, had doubtless discreetly withdrawn it. The local papers gave brief reports of the case, and the general public impression would be that the defendant was justly convicted of a serious offence against morality, not one per. cent. of the readers having, in all probability, seen one of the books. Those who have read them will be able to form a better opinion, and judge of the justice of these highly moral J. P.'s.

We have not personally read all the books seized, but most of them have passed through our hands, and we know them to be essentially medical works, giving knowledge on physiological subjects, the proper use of which would be advantageous to humanity. Dr. Trall, whose book was put prominently forward by the superintendent of police, was an eminent Physiologist, author of the "Hydropathic Encyclopedia," "Handbook of Hygienic Medication," "Pathology of the Reproductive Organs," and other works; Principal of the New York Hydro Therapeutic College, Member of the New York Association for the Advancement of Science and Art, etc.; and the books seized were the twenty-eighth American edition; in addition to which, several editions have been published in London—and yet a small bench of petty magistrates, in a comparatively obscure colonial city, take upon themselves to condemn it and order its destruction. The worthy doctor passed on some five years since, but we imagine his publishers will not allow the matter to pass unnoticed. We have not heard whether any steps have been taken to appeal against the sentence, but have written for information, and shall be happy to co-operate with any local movement in this direction.

[As we go to press we are advised that a petition has been presented to the Tasmanian Attorney General praying for a remittance of the sentence. We are also informed that a number of letters have been sent to the papers in favour of the petition and objecting to the sentence, but have not been published.—*Ed. H. Li.*]

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—*Burke.*

Education is the only interest worthy the deep controlling anxiety of the thoughtful man.—*Wendell Phillips.*

Many in this world run after felicity like an absent-minded man hunting for his hat, while all the time it is on his head or in his hand.—*Sydney Smith.*

The man whose only aim is to dig down into some cavern and search amid the rocks for the footprints of some beast or bird, will often give to the world treasures of knowledge far more instructive than can be gathered from the men who lived and wrote in primitive times. A footprint stamped upon a rock is objective evidence that, at a certain period in the world's history, a beast or a bird lived, whose only record is the discovered footprint.

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