

THE Harbinger of Light.

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DEVOTED TO

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

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

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WE have an admiration for the present Anglican Bishop of Melbourne for his generally liberal opinions and broad views on religion, but he is evidently not a "round" man, and his angularities in some directions are very acute. In his fourth lecture on "The Principles of the Apocalypse," published in the daily papers of August 23rd, he compares Modern Spiritualism with the Thaumaturgy of the time of Tiberius, and makes comments upon it which display either great ignorance of its religious philosophy or an unphilosophical prejudice against it, which is not creditable to a man of his culture. Quoting a now obsolete book which had no status in Spiritualistic literature, but represented merely the egotism of one man who, claiming to be a genuine medium, condemned all, or nearly all, other reputed mediums as frauds, he says, "Who can read such a book as 'Home's Lights and Shadows of Spiritualism' without being reminded of the juggling and incantation and spirit-raising of the decaying Roman Empire? False prophecy seeks now its Osiris, its Demeter in the vast aggregate of material force, with all the magic powers which lie hidden in the dark unconscious back-ground of human life. It has for its ministers mesmerism and clairvoyance, and it manufactures its miracles and brings up its ghosts with means supplied to it by a deeper science than was known of old."

The inference here is that the phenomena are real, but based upon a transcendental system of physics, and subsequent remarks imply that the pursuit of such is calculated to lead men away from religion. Were the Bishop a thoroughly orthodox man, who recognised no religion outside the Thirty-nine Articles of his Church, his position would at least be consistent, but as we know

he has let go many of the fundamental dogmas, and preaches a religion based more on the moral law and example of Christ than upon creed, his position is anything but fair or philosophical. What does he know of the tendencies of this study which he condemns? Can he point to instances of its demoralising influence, or instance the preponderating evils of clairvoyance or mesmerism? Did Robert Hare, William Crookes, or Frederick Zollner become demoralised by the pursuit of the study of these transcendental physics? Did Drs. Esdaile, Ashburner, Elliotson, and Gregory become less religious from their pursuit of mesmeric and clairvoyant phenomena? Have Archdeacon Colley, Canon Wilberforce, and the Rev. Mr. Haweis, of his own Church, become demoralised by their investigation and acceptance of Spiritualism? It ill becomes Dr. Moorhouse to follow the example of some of the Materialistic speakers he condemns, and make wild assertions unsupported by evidence. Such statements coming from one of less note than his Lordship might be passed by as of little moment, but it is the prominent and exalted position he occupies which makes them pernicious; they come with authority to many, and are accepted unquestioned. To the philosopher, authority is of little consequence—all things to him are tested by their intrinsic merits; but, unfortunately, philosophers are rather the exception than the rule even among the educated classes. We therefore must bring authority against authority, and show that prominent men of the present day, in the Bishop's own church, take widely different and broader views of the subject than he does.

At the Church Congress, held at Newcastle-on-Tyne, 1882, the Rev. Dr. Thornton, vicar of St. John's, Notting Hill, London, speaking of Spiritualism, said amongst other commendatory matter, "It is a system of belief, not of mere negation of all that is not logically demonstrated. It is in its very nature antagonistic to all Sadduceeism and Materialism; it inculcates the duties of purity, charity, and justice, setting forth as well the loving Fatherhood of God as the brotherhood of men; it declares that there can be and is communion between spirit and spirit, and so by implication acknowledges the possibility at least of intercourse between man and the

Supreme Spirit; in other words, of revelation, inspiration, and grace."

The Rev. Canon Willerforce, at the same meeting, suggested the following as an appropriate attitude for the clergy towards Spiritualism:—"1st. As careful an examination of the facts as time and circumstances admit, that we may not condemn in manifest ignorance, remembering the words of Solomon, 'He that answereth a matter before he heareth it, it is folly and shame unto him.' 2nd. A frank admission of facts, and a conciliatory rather than hostile or dogmatic attitude towards believers. 3rd. A rational presentation of Christian doctrine, so far as to show that the truths revealed are in harmony with the nature of man in his filial relation to the Father, and his fraternal relation to the Son, and in accordance with the infinite love of Almighty God." And more recently (June 10th, 1882), the Rev. H. R. Haweis, M.A., of St. John's, Marylebone, after summing up the evidences of Spiritualism, and asserting the worthiness of the inspiration says, "If you show that mind can exist and work apart from matter and force, then you have established the possibility of our survival. If any mind or intelligence can exist outside the body, then yours can exist, and you have a new view of the immortality of the soul and the possibilities of your survival; you have a new insight into the philosophy of a spiritual world, and you have inflicted an incurable wound upon the heresy of negation and the giant despair of Materialism."

We could quote many more divines to the same effect, but these three we opine are sufficient for our purpose; they more than neutralise the authority of Bishop Moorhouse's remarks. If that worthy dignitary would take for his text books Dr. Crowell's "Identity of Primitive Christianity and Modern Spiritualism," J. S. Farmer's "Spiritualism as a Religious Basis of Belief," and a little book of Spiritual communications, called "The Life," he would find true Spiritualism to be in closer accord with true Christianity than he has any conception of. He at present looks upon it as a foe, when it is in reality a friend, and, as his brothers whom we have quoted realise, the most potent ally to stem the progress of the great wave of Materialistic thought which is making such serious inroads into the Christian churches.

THE NEW WINE AND THE OLD BOTTLES.

In all ages of transition from old facts to new facts, from old faiths to new faiths, as is perfectly natural, attempts were always made, not only to accommodate and shape the new-found truths to the tyranny and stubborn rule of the old worn-out truths, but even to force them violently into the Procrustean bed of the older interpretations and revelations of eternal verities. This fact is plainly illustrated by the leading philosophical data of mental progress, both in ancient and modern times. The Alexandrian school, and especially Neoplatonism, made an attempt during the early centuries of rising and antagonistic Christianity, to link their new and more comprehensive conceptions of God and the universe with the myths of ancient Greece and Rome; that school made a vain attempt of bringing back again the Olympian religion and the philosophy of Plato; and the leaders of that school flattered themselves to possess the power to reconstruct the new society on the ruins of the old without meeting with any serious opposition and without the need of a thorough revolution.

In this they were egregiously mistaken. The Greeks and Romans would not yield up their idols and temples, constructed with human hands, upon which a fat sacerdotal caste moreover made a comfortable living, for the mystic speculations of the Neoplatonic philosophers; and so it came at last that the great and splendid galaxy of thinkers, who stood upon the two conflicting territories of Materialism and Spiritism of Paganism, was covered by the clouds—the dense and quickly accumulating clouds—of an originally pure, but latterly defiled Christianity; and Julian, called by orthodoxy the Apostate, was finally compelled on his death-bed to relieve the pangs of his agonised soul in the pregnant words, *viciisti Galilee*, "thou hast conquered, man of Galilee." The Emperor Julian was a grand man, both as an original and enthusiastic thinker, and as a skilful general and administrator of state affairs; but he had to fall because he could never see the folly of his attempt of putting new wine into old bottles.

Great as he was, the Emperor Julian had a right to fall, if it were for no other reason than that of practising the blackest species of black magic, viz., positively sacrificial theurgy, shedding the blood of innocent human beings in his secret temple in order to obtain information from the ghastly astral spectres which rose from the basins and pools and the reeking hot fumes of the still living blood of his victims. In this respect Julian was a vampire, an ogre, a Jack the Giant-killer; and for these crimes he had a right to die and to yield to the gentle Galilean, who, instead of spilling the blood of his children, shed his own blood for the benefit of his and of future generations.

Julian was the black theurgist of a dead magic, whilst Jesus was the white theurgist of a newer and a higher magic, the magic of love, of philanthropy, of altruism, of brotherhood. This battle was the battle—the apparently eternal battle—of the spirit against matter, of soul against body, of heaven against earth: and this battle Jesus won when he died. And what was the cause of his own death? Although the saying is attributed to himself "not to put new wine into old bottles," still no one, in his early career particularly, tried harder than Jesus did to store his own new and still violently fermenting wine into the old leaky skins of a threadbare Mosaicism and a worn out Judaism. And for this capital sin of committing an anachronism, of attempting an impossibility, of which he seemed to have been perfectly well aware himself, of trying to realise an absurdity; for this sin, error, or mistake he suffered with his life; and the old sacerdotal skins of Judaism, not wishing to be burst by the revolutionary and fermenting new wine of the Son of Man, not only refused to take in the new brew, but drowned also the daring brewer of the new wine in the still sweet juice or must of his own grapes.

This ought to be a warning to all those who have entered upon the road of martyrdom for whatever cause it may be—they are bound to suffer for their enthusiasm and their love of the new wine; but would it not be far more prudent to allow this new wine to become old and more matured, so as to enable the vignerons to drink it themselves in their own maturer age? Would it not be far better, both for themselves and for those for whom these litres of thought and emotion are working, if they spared themselves and their precious lives for the gradual spreading and explanation of their new and at first necessarily misunderstood doctrines?

What would our modern Christianity now be if Jesus had lived to the mature age of threescore years and ten? Considering that Jesus was already getting tired of the stiff-necked generation of the Jews of his own day, and began turning his eyes towards the Gentiles, whom at first he held unworthy to eat the bread of the children of Israel, what, I ask, would have been the consequence if the Prophet of Nazara had gone out into the world and preached his doctrines himself in their original fulness and purity to the Greeks and Romans, instead of allowing a small circle of ignorant, though well-meaning fishermen, who moreover had only half understood his doctrines, who had never penetrated the esoteric shell in which the sweet kernel of the profound thought of Jesus was lying dormant, to go out into all the world to preach to

the people that which they did not themselves fully comprehend! I ask, what would have been the consequence if Jesus, instead of wrangling with the Rabbis in their temples from his twelfth year to the end of his life, had lived to meet in discussion a Philo Judeus, an Ammonius Saccas, a Proclus, a Plotinus, a Jamblichus, in short, the splendid array of Neoplatonists, whose philosophy and religion seemed to dovetail so admirably with his own tenor and spirit of teaching, that they also said that their kingdom was not of this earth; that they also separated the world into that of time and that of eternity; that they also regarded this life, not as a goal in itself, but as a step to a higher and spiritual life; that they also treated with contempt the visible and the material world, and kept their gaze constantly fixed upon the invisible and spiritual world; I ask, what would have been the consequence of a thus altered life of Jesus! The consequence and result, in my opinion, of such a course would have been that we would have been saved from vainly searching for the truth—the whole truth—in imperfect documents, now called inspired writings; we would have escaped the danger of the materialisation of an originally spiritual church in the clutches and toils of a corrupt state and a more corrupt Emperor; we should have had no Roman Pontiffs holding the keys of heaven and keeping the children of earth out of it so long as they, in their trained ignorance, consented to be their slaves, and kiss their unspiritual toes; we should not have been obliged to pass through those long corridors of Egyptian darkness, called the middle ages; there would have been no necessity for a Luther and the bloodshed of a thirty years' war; Calvin need not have burnt Dr. Servetus in the name of the Holy Trinity, and all the rest of the violent and sanguinary struggles arising out of misunderstanding, because clumsily and defectively written old documents, called the "Biblia Sacra," could and would never have occurred.

This, however, is only the negative side of the advantages which the world would have gained had Jesus lived to the latter ages of the Neoplatonists and amalgamated his truth with theirs, and matured his own still partly Hebraic thought in the sunny philosophical climate of Alexandria, the then navel of the world.

Let us, then, now see what those advantages would have been to mankind, considered from a positive point of view. The science and philosophy of Alexandria, which rested on the basis of 600 years of Hellenic culture and science and speculative thought, mixing its calm and profound Nilotic current with the impetuous flood of the eastern river, the turbulent Euphrates of the human heart and the emotions, would have prevailed in the early years of the rising superstition of Christianity—patriotic and ceremonial Christianity—and the profoundly prophetic words of Jesus, of bringing the sword and not peace into the world, would perhaps never have been realised. A kind of "religio-philosophical" arbitration would have made it impossible for the Christian metropolitan bishop of Alexandria to murder the equally wise and beautiful Hypatia, a timely *bon entendre* and treaty between the exponents of Neoplatonism and the leaders of the then Christian thought, would have made Constantine the Great (sinner) blush for his bribery of State-aid to religion; his offer of material force and kingdom-of-this-world-influence would have been rejected by an enlightened Church, resting on the solid foundation of a scientific Spiritualism and Spirituality, and thenceforward the ages of human history would have been flowing on calmly and peacefully under the wise guidance of the wisest of all successive generations; the calamity of the Cimmerian middle ages of gross ignorance and gross lust and selfishness would have been evaded; Spain would not have been degraded in the eyes of Europe by the expulsion of the learned Arabs, who built Alhambra and planted gardens where there are now deserts; Spain would not have been humiliated by the enormities of an Inquisition which expatriated men like Spinoza; an enriching harvest of advanced freethought, of flourishing industry and ennobling arts would have been poured into the lap of a country favoured by God and by nature; the exploits of Colon in a new world would have kept Spain at the head of Europe, had not a bigoted

band of would-be Christian conspirators against Christ baptised the nations, with whom it came into contact, in the blood of religious persecution instead of the purifying waters of enlightened and fostering love; had these blind clerical leaders of the innocents abroad not ruthlessly exterminated civilisations more ancient and more profound than their own, such as those of Mexico and Peru; in fine, had the science and the politics of what was best in ancient Hellas and Rome been blended with the best esoteric thought of the East, neither Spain nor Europe at large would have been plunged into that wild anarchy which, affecting both church and state equally disastrously, brought about that last universal baptism of blood and crime, the great French Revolution, and all the other lesser revolutions which, like Vesuvian eruptions, keep still from time to time disturbing the peace of the nations of Europe and of the world.

Such are some of the negative and positive advantages which we should have inherited from our wise forefathers, had we accepted the gifts offered to us more than sixteen hundred years ago, and cherished them. But it was not to be; *non erat in fati!* The gentle Galilean proved the conqueror, and Neoplatonism and Gnosticism died. But the fruits of the one-sided victory of the Galilean, moreover rendered bitter by violent deviations from his original current of thought, are already rotting, and have become so unpalatable and indigestible to the palate and stomach of the rising spirit of the age we now live in, that the Galilean victory will shortly be converted into a defeat, and a new victory of a newer and better religion, a religion of spirit based on science and philosophy. As Jesus had prophesied the doom of Jerusalem and a one-sided unprogressive Judaism; as Hermes, in his discourse of Initiation, has foretold the fall of Egypt and of the temple of Serapis, at Alexandria, in the ever-memorable words which to append here in full requires no excuse:—"O Egypt, Egypt! there will remain of thy religion but vague rumours, which posterity will not believe; words graven on stone recording thy piety,

I address myself to thee most holy river; to thee I announce the future. Streams of blood sullied thy divine wave will overflow thy banks. . . . Dost thou weep, Asclepias! There will be things still more sad. Egypt herself will fall into apostasy, the worst of evils. . . . In the weariness and exhaustion of souls, there will be but disdain, for this vast universe, this glorious and perfect work of God, this complex structure of forms and images, in which the divine will, prodigal of marvels, has brought all together in a unique spectacle, a harmonious system, worthy for ever of veneration, praise, and love. But they will prefer darkness to light; they will consider death better than life, and no one will regard the heavens. . . . Such will be the old age of the world—irreligion and anarchy, confusion of all rules, destruction of all right! *Viciati Galilee!*" Then, I say, as Jesus has prophesied the doom of Jerusalem, as Hermes has prophesied the doom of Alexandria, and as Cazotte has prophesied the doom of France and Europe in a great revolution, the end of which we have not yet seen; and as all these revolutions have actually come to pass and been verified by successive generations, so also will the last prophetic words of a modern English prophet, the genuine Poet-laureate of England, Swinburne, be fulfilled, when he says:—

"Thou hast conquered, O pale Galilean;
The world has grown gray from thy breath;
We have drunken of things Lethean,
And fed on the fulness of death.

O lips that the live blood faints in,
The leavings of racks and rods!
O ghastly glories of saints,
Dead limbs of gibbeted gods!

"Though all men adore them before you
In spirit, and all knees bend;
I kneel not, neither adore you.
But, standing, look to the end!"

"Though before thee the throned
Cytherean be fallen, and hidden her head,
Yet thy kingdom shall pass, Galilean,
Thy dead shall go down to thee dead."

Yes, Christianity, with its one-sided and misund-

stood Christ is dead; and even were he and it not yet dead, the unreasoning attempts of the modern followers of the pale and still more paling Galilean of putting our new wine into their old bottles, would most certainly kill him and it. *Sic est in fatia!*

Let those that have ears hear it, and let us give timely warning to the torchbearers of a new era which is fast and faster approaching, with Armageddon battles looming in the not very distant gloomy horizon.

Benalla, August 11th, 1883.

C. W. ROHNER.

SPIRIT COMMUNICATIONS.

FIFTEEN years ago a few thoughtful people who had satisfied themselves of the basic facts of Spiritualism associated together with the view of opening up and maintaining periodic intercourse with the spirit-world, their object being the Spiritual development of the circle—the acquisition of knowledge and enlightenment for themselves, and the diffusion of the latter amongst those whose minds were fitted to receive it. A channel of communication was soon opened, principally by automatic writing, both by hand and planchette, and subsequently trance media were developed. Some of the written communications were published in the early numbers of the *Harbinger*, but the trance addresses not being reported for a considerable time, were not preserved. Occasionally however a reporter's services were available, and a number of MS., consisting of lectures and discourses on spiritual, moral, and scientific subjects have accumulated, to which it is deemed desirable to give publicity. The series selected for publication were given during the years 1881-2; the first of them professedly by the spirit of the late John Ellington, M.D., F.R.S., who when in the body was personally known to one of the oldest members of the circle; the identity, however, of the intelligences who dictated the matter which we intend to publish is of little moment; the communications must be judged by their intrinsic merit, which cannot be enhanced by authority.

OZONE.

DR. E. It will be better that the medium should not pass through the probationary states to-night. I shall make use of the opportunity to give a short explanation of that singular element which has been a matter of so much experimental investigation by modern chemical scientists.

It has frequently been a subject of remark by spiritual friends of the circle, that matter is composed of atoms held together by a principle of attraction inherent in all bodies. Call it affinity, chemical force, gravitation, or what you will, the principle is the same. I have omitted to mention that the singular element which will come under discussion is that known as ozone. Now, matter has been frequently spoken of as the elements solidified, or as many terrestrial scientists prefer to call it, transmuted force. Therefore, the phenomena of the external world are the variety of shapes which force assumes when atoms are drawn closer together and arranged according to the inherent principle of attraction, subject of course to the laws of external conditions. The definite proportions are determined by the principle of attraction, but subject to the disturbing influence of external laws.

Bear in mind that I do not claim to be scientifically accurate in my choice of terms, but I shall be sufficiently correct to convey the explanation I purpose giving. My desire is simply to instruct the circle upon the matter, and not to raise a feeling of awe or admiration in others.

Now, the elements being the primitive forms which matter can assume, it would seem unquestionable that they are irresolvable in their nature. Not so, as we shall see presently. That the elements of a compound may be separated and recombined so as to present a new form of matter without any change of substance is of course understood. I would first remark that it has also been frequently told to the circle that in a universe composed of atoms, not one atom has ever yet touched another, no matter how closely they may seem to be

drawn to each other, or held together by the force of attraction. Even platinum, an apparently solid substance and the most solid form—you will pardon the contradiction in terms, but I am obliged to use them—the most solid form which matter can assume, is not really solid, though the most powerful microscope fails to reveal that fact to the human eye. But the action of oxygen on platinum reveals to the scientific eye that the theory of the absolute solidity of matter cannot be entertained.

We will now consider the form which matter assumes when resolved to the elementary or gaseous condition. Of the elements, even the most simple are composed of minute molecules, and these molecules consist of infinitesimal particles called atoms; and the molecules of which a gas consists are separated and arranged at equal distances; but the molecules of a compound gas consist of atoms of different kinds, or I should say, different kinds of atoms. The molecules of some gases consist but of one atom, of others they consist of two, or it may be three, in others of four, or more, until the molecule becomes a cluster of atoms; but each molecule must be equal in size to the other, and as in the most composite form which matter assumes no atom ever touches another, so in its primitive, no atom ever touches another. Now, there are three forms which oxygen, uncombined with any other element, can assume, and it will be necessary for us to consider the structure of the force in order to ascertain how it can assume these three different forms. Ordinary oxygen, or what is termed common oxygen, the consumer and destroyer of all bodies, but the great preservative of life—that is the molecules of that oxygen—consist of two atoms. Now, there is a form which ordinary oxygen assumes under very bad atmospheric conditions, and then it becomes a great preservative, but most inimical to life. This may seem inconsistent, but remember the multitude of atoms which oxygen daily destroys in every living body, and by so doing ensures health and life; whereas in the other form which oxygen assumes, it preserves these atoms, and is so inimical to life that if there were a continuation of this form of oxygen, in a short time all life would be extinct upon your globe. When oxygen assumes that form, it consists but of one atom, and is known by the name of antozone, or oxygen antozoneised.

Now, the third form which oxygen can assume is that called ozone, or it can be as well called oxygen ozonised. When it assumes that form, the molecules consist of three atoms, without any diminution in the volume of ordinary oxygen. Remember that I say volume, but not density. (I do not say that ordinary oxygen undergoes a diminution of volume to constitute the third atom of the molecule), and this third atom does not adhere so closely as the two atoms which form ordinary oxygen, but it requires the third atom to form the combination known as ozone. This atom can be very easily separated when called upon to perform its peculiar mission, which is a combination of the powers of the other two forms which oxygen assumes, both destructive and preservative. It is a highly destructive and a highly preservative agent, for it decomposes all decaying matter with an energy and rapidity inconceivable unless seen performing its peculiar functions. It is therefore the great purifier of Nature, for while it possesses the great destructive powers of one form of the gas, it has also the preservative powers of the other. It does not destroy atoms and consume them as ordinary oxygen does, but it does not preserve them as oxygen antozoneised does. But whilst it possesses these great powers it will be well to remember that, when the air is surcharged with ozone, it is highly inimical to certain orders of animal life, and that acting as too strong a stimulant upon the nervous system of certain human temperaments it causes rapid and even sudden death, congestion of diseased organs ensuing during these times when the air is surcharged with ozone; also, diseases of the heart generally terminate fatally at such times. Apoplexy is very frequently caused by too great a preponderance of ozone in the atmosphere.

You see, my friends, that though it is a highly desirable element to be abroad, yet once it passes a certain proportion in the atmosphere it becomes highly dangerous.

Therefore, to simplify the matter, ozone is oxygen when the molecules of which it is composed consist of three atoms instead of two, and the names which the different forms which the gas assumes are known by, when one atom, is that of antozone or oxygen antozoneised; ordinary oxygen, the molecules of which consist of two atoms, and ozone, or oxygen ozoneised, when the molecules of which the gas is composed consist of three atoms.

Ah, my good friends, there is a great deal yet for us all to learn, a very great deal yet. Ozone is a very grand thing, and a very great thing, and a very desirable thing, but if it crosses the minutest boundary it becomes a most dangerous element. Surely, surely, thus far should it come, but no farther. It would astonish mortals could they behold the vast powers at work around them, the great energies ever manifesting themselves throughout all Nature, even when she seems in her calmest and most silent mood.

You feel, my good friends, that the great problem which has puzzled so many chemical scientists has been solved. Therefore, I repeat that ozone is oxygen when the molecules are composed of three atoms; it is antozone when composed of one; but when in its ordinary form as seen in water or the elements, the molecules consist of two. It is, remember, but the one gas in three forms, and that the third atom does not adhere so closely as the two which form the molecule of oxygen, and that it is the great purifying element of Nature. I am very glad of this opportunity to give a full explanation of the matter. I forgot to mention that ozone may be considered oxygen highly structured, and antozone as oxygen imperfectly structured.

Further remarks bearing on the above given at a subsequent sitting.

Dr. E. I should be glad to use this opportunity of speaking to you relative to the subject which formed the theme of my discourse on a previous occasion.

I told you that there were only about four lines to add, but I think I shall use this opportunity to speak a little more on the subject of these great and mysterious forces. I only wish to throw out, in these first few sentences, a hint which will prove invaluable in the hands of those who are engaged in chemical scientific research. It is the course adopted by us in our investigations, and will apply not only to chemical science, but to all the elements which form individual and national life. When we wish to know the laws of a composition we do not select subjects of investigation which are casually presented to observation, but we search where the composition is most complete. When we wish to ascertain the laws of molecular arrangement in an element, we search for them where the element is most active, but not where the element preponderates, because then the arrangement is undergoing transformation, and the original form sought for is changing.

I will now make a few remarks relative to the particular functions which these forces fulfil in carrying out the will of the Creator. Oxygen in its common form is the foe of organisation, decomposing and destroying everywhere, and were it not that it is opposed by other combinations, would reduce all nature to chaos. For such is its affinity for the organic elements that it dissolves them and destroys their combinations.

This force was known to the ancients, who were very accurate observers, under the name of "the invisible demon," and was deified under the form of the goddess "Siva, the Destroyer," in India. And yet, without this form of oxygen there were no life, no organisation. However paradoxical this may appear, it is no more so than many truths of Nature. For all organisation and life are dependent on the conflict of these opposing forces. Growth, strength, and development can only be attained by antagonism. This remark applies equally to mental development as to physical growth, for what is a human being but a compound of physical and mental forces.

Do not think that these remarks savour of Pantheism—that unphilosophical, untenable theory which would clothe the Deity with shape and colour and make Him minister to the caprices of man. How far more beautifully

have the philosophers of old, in their grand philosophy and great and beautiful language, embodied their inspired thought relative to human life. The spirit, it teaches, is a ray from God's own light, and its destiny is after many mutations through material forms to return to the source from whence it came. Why then regard the troubles, storms, and tempests of earthly life, holding as these great philosophical minds of old held, ever before our mental vision the certainty of a reunion with God, of a returning to a state of being where there is rest without trouble, where there is joy without sorrow, where there is strength without frailty, and where there is knowledge without doubt, and truth without error. In this glorified, ecstatic and rapturous reunion, that which before to us seemed warped and imperfect will appear but the necessary state through which the spirit must pass to enable it to complete its reunion with the Infinite Spirit. Surely that is a much nobler deduction from scientific research than the old Pantheistic theory. Everywhere these unknown forces are busily at work, increasing, diminishing, accelerating, retarding, modifying here under certain conditions, altering there under others, separating their molecular arrangements to recombine them in new forms of beauty, silently weaving the warp and woof of organisation. Entering the realm of yet higher laws, they weave the nerves, the brain, the arteries, the muscle, the veins, and the bones, and thus produce the highest form of animal life. Dissolve these compounds to their original elements, lo, what is before you but oxygen, hydrogen, nitrogen, and carbon? Yes, seven-ninths of the composition of a human being is made up of oxygen and hydrogen. The common oxygen, as it is termed, rushes in and destroys the combination of these elements, but Nature bountifully supplies man everywhere with the materials from which he can extract the requisite amount of oxygen, hydrogen, nitrogen, and carbon to repair the waste that is continually taking place in his organisation. There is in that being an immaterial principle which the most powerful microscope cannot reveal, and which chemical science cannot discover, a principle which one scientist on earth has defined with a looseness of thought and a vagueness of expression intended rather, I should imagine, to puzzle his fellow-mortals than to enlighten them; he has defined this immaterial principle as "a combination of heterogeneous acts simultaneous and successive in correspondence with external coexistences and sequences." I hope you all feel very wise. Another condenses it or clothes it with this form of language:—"Etheral secretions consequent upon definite conditions." Now, were I a denizen of your globe still, I should certainly prefer the latter definition, not because it is one which is nearer the truth, but because it is less suggestive of headache and volubility.

In far spaces are the same forces, having unlimited scope, seemingly having burst all bounds with a terrific roar as though they were tearing and rending the universe into atoms, and reducing creation to chaos. They are weaving the warp and woof of worlds just as in ages later they will silently weave in them the thread of life. Heat, transformed into its higher forms of light, electricity, and magnetism, becomes the motive energy which keeps countless orbs, radiant suns, and teeming worlds moving in space, drawing them onward as clouds are driven by summer winds; extending on all sides, they make of creation a vast mass of busy life.

Here human thought labours in vain to pass beyond its bounds to the knowledge that belongs to this life. What phraseology could convey it? But as man grows in knowledge by observation and scientific research in his earthly life, he finds no language in which to express his ideas. As mind grows, external phenomena receive higher impulses, because they are correlative with the phenomena of mind. But the intellectual horizon of our life enlarges beyond the power of any mediumistic vision just as the intellectual horizon recedes in your life when, gazing upon terrestrial phenomena, you see in all external objects—in the light sparkling on the waves of the ocean, in the hurricane and the tempest, and in the tiny dew-drop trembling on the leaves of a plant—the finger of the great Architect of Nature and the Sustainer of the soul.

June 16th, 1881.

MR. BERRY AND THE SUNDAY QUESTION.

A LARGE deputation of clergymen, introduced by Messrs. Balfour and Beaney, Nimmo and Mirams, waited upon the Chief Secretary, on the 1st instant, to urge the enforcement of the act for regulating the sale of intoxicating liquors, and the introduction into it of the Municipal "Local Option." The principal laxity in the administration of the act complained of was with regard to Sunday trading; in fact, Mr. Nimmo said they only asked for the enforcement of this portion of it; from which it would appear that the religious aspect of the question was their prime motor.

Mr. Berry, whilst promising to do his best to see the law enforced, concluded with the following sensible remarks, the force of which would be apparent to anyone not blinded by prejudice or bigotry, which some of his involuntary audience evidently were:—"I can assure the deputation I am as anxious as any of you that the liquor traffic should be brought within reasonable and proper control. Having told you I am actuated by that feeling, perhaps you will excuse me now in making a suggestion which will really be made with an intention of indicating what to the best of my knowledge would, I think, result in most speedily and effectually accomplishing the object in view. The suggestion is that whether in this very natural and proper desire to close the public-houses on Sunday you should not consider and realise one great difficulty—a difficulty which is one of the reasons why there is a liquor trade done on Sundays surreptitiously, and of such large dimensions as to make it so valuable that those engaged in it are ready to bear the patent inconvenience of having to remain shut up in their houses on the seventh day of the week in order to supply their customers. Is it not that we are constantly delarring the people from innocent recreation on that day. (Cries of "No.") I throw this out as I want to see some practical results in the future. I doubt whether with all our exertions, all our police vigilance, all the moral suasion of the pulpits and public meetings which we have had for many years past—whether with all these things the drinking habits of the people and the results and evils of intemperance are not nearly as bad now as they were 20 years ago. I am sometimes struck with the miserable specimens of humanity I see in the public thoroughfares of this city—men and women you could scarcely recognise as human beings, wretchedly habited, and debauched-looking. Therefore, simply as a matter of duty and knowing that I have a large number of representative gentlemen here now, I must express a wish to contribute my share conscientiously in the work that has to be done by suggesting what I believe would largely help to put this great evil down, and that is that there should be a more healthy tone with regard to reasonable recreation on the Sunday. Facilities for innocent recreation should be given; it might be by railway excursions into the country, the opening of such places as our Public Library, the Zoological gardens, and public parks. If we could have all these places where men and women could go for reasonable recreation and enjoyment, as human beings, opened, would that not be a large step towards closing the public-houses on Sundays. ("No, No.") I do not expect an answer now, of course. I merely throw out the suggestion for the consideration of thinking men. I have a strong conviction that one of the most potent means of putting down intoxication will be to try to alter the habits of the people, and the more facilities you give them for healthy and reasonable recreation the less inducement and temptation will they have to go into the miserable back parlors of public-houses, where they are smothered with smoke and drenched with liquor. I thank the deputation for their suggestions, and will bring them before my colleagues.

Freedom, for August, is a very good number, and contains, amongst other interesting matter, a review of "Col. Ingersoll on Death," by Mr. A. Tucker, introducing a comparison between the negations of the former with the positive facts and religious philosophy of spiritualism.

SYDNEY LETTER.

THE Reverend Mr. Osborne is still incumbent of Wesley Church, York Street, and the "not guilty, but do not do it again" verdict of his inquisitors is all but forgotten. Instead of decreasing, it considerably increased his popularity, and the bold and faithful manner in which he expounded the true spirit of Christianity that is too often wanting in our Churches has endeared him in the hearts of all progressionists.

Never were truer words spoken than those, that "to enjoy is to obey." To be in Harmony with Nature is to be in commune with the All Father; to make others happy is to exemplify the best and truest religion. Hence to be happy is to be good, and to be good is to enjoy happiness. On the 31st July this was well exemplified, as the Lyceum commemorated its fifth anniversary with a social evening; and a right joyous event it was, probably the most successful of any of our many entertainments, for in every way it was a thorough success, calling forth eulogiums from the whole of the press the following day, ranging from paragraphs of two inches to nearly a column. Mr. Bright, who gave the address of the evening, spoke again of the necessity of a proper Hall, and I am glad to be able to report that steps are being taken to inaugurate a Building Fund. Friends, rally round and help; and even you in Victoria send along your contributions for the furtherance of our glorious cause.

In a former letter I drew attention to the fact that the formation of a purely Spiritualistic Society was in contemplation. It has now become an established fact. On Sunday, 12th inst., was formed the "Sydney Spiritualistic Association," boasting fully a hundred members, and on the high road to a successful issue. It is early yet to prognosticate, but nevertheless, I understand arrangements are to be made for the holding of regular sances for investigation and lectures for the propagation of our Harmonical Philosophy. With Mr. Greville as president, and a good and energetic body of members to work with him, I augur great things for it in the near future—the soil is prepared, and if the seed is sown carefully and well, rest assured a bounteous harvest is in store.

The second of Mr. Bright's debates, since his return from the "occident," finished on the evening of the 9th inst. The debate was conducted at Newcastle, and has, therefore, failed to create any great amount of interest in Sydney—opinion is somewhat divided as to the result, and it is doubtful where the victory lies. Here we have another illustration of the fallacy of debating upon such irreconcilable subjects as Genesis and Geology—and the absurdity of seeking to influence pre-conceived determinations against conviction. People must develop into Freethinkers, and the evolution must, in all cases, be of the individual—hence all the debating in the Universe will not result in any permanent good.

"George's Progress and Poverty," an excellent exposition of Political Economy of a decidedly radical and utopian character, is exciting a great deal of interest just now, not alone in the world political, but also in that metaphysical, and since our most intimate knowledge of the law of Spirit, shows how the two worlds are blended, and the two lives interwoven, subjects of such an utilitarian character cannot fail to interest all true Spiritualists, while I take it as an excellent index of the times that the masses should begin to awaken to the importance of a radical change, not alone in things Spiritual, but also in things corporeal, for without a healthy body, no mind can be free from disease.

Mr. Bright still lectures to crowded audiences every Sunday, at the Gaiety, while a Mr. Pictou, an earnest but illogical Christian, replies to him during the week, certainly to his own satisfaction, if not to any one else's.

The Secular Concerts at the various suburban rendezvous on Sunday afternoons are as popular as ever. The crowds at the Art Gallery, Museum and Library, testify to the beneficial effects of such institutions being open on the first day of the week, while those who seek God in Nature and cultivate the esthetic, at the same time saunter through the Botanic Gardens, or listen, and

study human nature in the domain, that trysting ground for all shades of thought, from the fanatical and Pseudo-Christian, to the iconoclastic and stubborn Materialist, and right on to the enthusiast striving to follow on the footsteps of his Christ, to order his life so that it may be said of him as was spoken of his master

"In every word, in every thought,
He lived the precepts which he taught.

On Sunday, the 19th, the Hon Robt. Stout—who is en route from your city to Dunedin, where he resides, occupied the platform at the Gaiety, Mr. Bright, acting as chairman, and delivered a very interesting lecture upon "Inspiration." On the following Thursday, the "Liberal Association" held their Annual Soiree, and reception to the above honourable gentleman and Mr. R. Hudson—both leading Freethinkers. Addresses were delivered by Messrs. Stout and Bright, the evening closing with a vocal and instrumental concert and a dance, passed off very successfully.

Dr. Roger Bede Vaughan, Archbishop, of Sydney Catholic Cathedral, is dead—a good man in accordance with his lights, and an earnest churchman—gone to the realms celestial, where he will learn to cling faster to the good part of his earth religion, and learn, too, how much of error of superstition, and of bigotry clothed and enveloped it—so that to too many minds, the drapery was mistaken, for the crystal truth beneath. Let us listen to the angel chorus, giving welcome to his spirit—and the requiem masses, and the solemn dirge of earth for the repose of his soul, recognising in both the symbols of and the strivings of the human heart after the good, the beautiful and the true.

THE EVIDENCES OF SPIRITUALISM.

In addition to the list of public libraries supplied with copies of the above-named work and recently published by us, we note that a copy has been sent to the Mechanics' Institute, Adelaide; one to the newly-formed Spiritualistic Society there; and one to the Working-man's Club and Library, Golden Square, Sandhurst. The author is likewise presenting copies to numerous clergymen with whom he is on terms of friendship. To date, about 200 copies have been gratuitously circulated among public institutions, clergymen, and other friends.

To Correspondents.

Communications intended for this Journal should be written legibly, and on one side of the paper only.

BRAIN WAVES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In his letter, which appears in *The Harbinger* of this month, Mr. R. Caldecott writes:—

"I am curious and I want to know, if, when I think of her (over the seas) to whom I am attached, will she be likely simultaneously to think of me? These are delightfully interesting phenomena and practical, and by answering my question you might send me useful information."

An experience I had some years back may possibly be of interest to Mr. Caldecott.

I was passing through Wellington, N.Z., and while strolling about one evening I was suddenly impressed with a desire to write to a young lady—an old acquaintance with whom I had had no correspondence for, I think, over twelve months—who resided at Wanganui. The desire to write to her remained with me all the evening, and the next day became so strong that I complied with it. In due course I received a reply, in which the young lady remarked that it was strange I should have written at the time I did, as just then she had been thinking of me "a great deal for two or three days."

I have had other experiences which have convinced me that where persons are much attached they will be influenced by each others thoughts, no matter what the distance is which separates them.

Yours, etc., C.R.

12th August, 1883.

BIBLE IN STATE SCHOOLS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—As there has been so much written and said of late for and against Bible teaching in State Schools, and as all who crave its introduction into our schools, cry from press, pulpit, and platform that there is no religion outside its teachings, I would ask a little space in your columns to recount an instance which came under my notice the other day, and which proves, I think, the little knowledge of its teachings acquired by those who are taught it Sunday after Sunday. Reading the *Wesleyan Spectator* of July 27th, I was surprised to find, on the testimony of a Methodist Minister who had questioned a number of Sunday School teachers whom he had met lately, that there was not one of them could repeat the ten commandments. Now this must have attracted the attention of a worthy gentleman who, to my knowledge, has been engaged as Sunday School teacher for years in a little town not a hundred miles from Beechworth, and as Sunday, the 5th August, was his day to address the scholars who mustered in goodly numbers (their ages ranging from 5 to 36), I suppose the Sankey and Moody teacher, already alluded to, thought this a good opportunity of parading his scriptural knowledge. He commenced by deploring the fact that there were Sunday School teachers who did not know the commandments, and, after speaking for some time and impressing them with the idea that a perfect knowledge of the scripture meant holiness, he offered a beautiful prize to any person in the room who could then repeat them. A young lady of about 17 summers stood up and commenced at the 6th com., she of course was stopped and told she would have to begin at the beginning; after several attempts she was compelled to sit down prizeless. Some other persons were called on, but no response. The teacher looked troubled, and said it made his heart bleed (whatever that means) to find the seed he had sown had fell on such barren soil. With eyes closed and hands aloft he said he would repeat them, and hoped they would remember them ever afterwards. He commenced slowly and went on first-rate until he came to the 7th, when, oh dear! he had to retrace, and after several unsuccessful attempts sat down, looking as though he wished he had not mentioned the commandments until he was better posted himself. I do believe if it had been any other day save a holy one, some present would have been heartless enough to laugh. My reason for asking you to publish this is to show that Sunday Schools are more fashionable than instructive, for if the commandments are not taught, in the name of all that is sensible, what do they teach? There is no doubt the two New South Welshmen, who were having a debate on religion, were either Sunday School teachers or had been taught in a Sunday School, for one of them getting warm on the subject, said "You are a pretty fellow to argue about religion, I don't believe you know the Lord's prayer." "Oh, don't I," he answered, "I'll lay you a wager I do." "Done," said his companion, and he commenced as follows: "I believe in God, &c." "Oh, that will do," said the other, "I'm blest if I thought you knew it, here's your money." I have no wish to say one word against Sunday Schools, but knowing as I do that there was not a scholar over the age of 12 years who had not put their name to a petition, to close the library, etc., in Melbourne, believing, or thinking they believed, that the opening of these places would disturb the tranquility of a religion of which they did not even know the commandments, I think it my duty to show the true value of such signatures.

CRITIC.

Stanley, August 8, 1883.

BRAIN WAVES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Under this caption you published a letter for me in your last issue. An incident, so exactly apropos in connection therewith, came under my observation on the morning of the 8th of this month, that I cannot refrain

from reporting it to you, hoping that you will likewise favour me with space. Of course, in any instance of phenomena of this character, the whole interest in the matter to the mind of the reader, necessarily reposes in the sufficiency of the evidence for the fact attested. I, therefore, place before you the certificate of both the father and mother of the young lady (who would seem to have read my unuttered, and unthought at thought), that my statement in point of fact, is perfectly true. You need not publish the certificate, unless you think it necessary to completely establish the fact. I think it is sufficient, that I place it in your hands, and that you have my word for the facts as I state them. I mentioned to Miss Savage, as she sat at the piano on the date above mentioned, that an article of inert matter had fallen upon my head the evening before, and that my mind was full of the great wonder, as there were, at least, four witnesses, one of whom had just related the fact of the matter to her mother in my hearing, at the distance of one mile, which distance I had just walked directly from the mother to the daughters. Miss Savage asked—"What was it?" "I gave a reply in one word, guess?" "She answered, a Bible." Our words followed each other as quickly as possible. As we had had no conversation, of course I could have given her no sort or kind of hint leading to the exactly correct answer. Articles falling by unseen and mysterious agency, is, certainly, something out of the common way, except at a spiritual seance, and you may, therefore, want very naturally, some explanation of that part of the story. I withhold it for the present, as it would be mixing up two wonders, which, notwithstanding, did join themselves together on the 7th and 8th of this month. The other, and the most wonderful part of my story I may report to you in another letter, I refer to the falling Bible, amidst a shower of other things before plenty of witnesses. I said that these things do not happen except at spiritual seances, but the truth of the matter was, we had only just lighted up after being seated round a table for an hour, waiting for spiritual manifestations.

You will see Mr. Editor, that as the mother and daughter were a mile apart at the time, the one could not have communicated the matter to the other. I am writing on the subject of Brain Waves and Community of Thought, and as the other wonders are only incidental thereto, I, for the present, keep them back, unless you ask for another letter for this issue on that subject.

Yours, etc.,

ROBERT CALDECOTT.

Raglan Street, Sandridge, August 22nd, 1883.

CALUMNIES AND DODGES OF SCEPTICS IN THE "TRADE" OF TRUTH.

Sir,—The recent attempts of dragging down F. Zollner's name and influence (particularly Rev. J. Cook's) challenge me to recall my visits to or rather constant company with this illustrious astronomer shortly before his death, in Leipzig.

If his clear, though enthusiastic arguments, in favor of the existence of a spirit-world and its four dimensional beings should have suffered a change, it could indeed only be attributed to sudden madness, brought about by the sceptical howls of the immense majority of morbid opponents; but no proof is given beyond those serving in gossip and the press, that he succumbed to any disease of standing.

I believe it is time to draw a sharp line between honest sceptics and antagonists to truth. Modern thought shows up the illusive fraudulent structures of religious and social life too unpleasantly for many parties. The gems of truth in any sect are overshadowed by the follies. The pretensions of Baptists, for instance, to offer an only entrance-ticket for Heaven grows ridiculous if carried beyond the beautiful ceremony of "washing from sins" before entering the drawing-room of Heaven. But if this divine advice is emphasised by recommending a particular patent soap, the symbolic beauty fades off. In social and trade life, spiritualistic light reveals ghastly secrets, so that in many cases respectability may

be defined in "making a fortune without being caught." Now, as by fair honest investigation, truth must come out—the last attempts are made to hold it back by false conclusions. The "tableaux" may be impressively conveyed by my friend's happy comparison, of the Jewish spiritual development under oil-lamps, the Christian era as gas, and our present illumination as the electric light!

Yours, etc.,

O. REIMERS.

P.S.—The new Society in Adelaide was nearly going to pieces by the indifference of members, who probably felt disappointed by not having cheap ghost-shows for their coppers. But the good elements will pull it through—against the rich inquirers who stick like flies on their treacle-paper and flap noisily the wings—but don't come off and out.

Judge Higinbotham's lecture has raised quite a storm. The Rev. Chas Strong has been severely censured for permitting its delivery within the Scot's Church, the Rev. Mr. M Eachran especially having published a lengthy indictment, in which he refers both to Mr. Strong's action on the Sunday question, and his article on the Atone ment which appeared in the *Victorian Review*, and urges that Mr. Strong should either modify his teaching so as to be within the standards of his church, or dissociate himself altogether. To this indictment Mr. Strong has replied claiming that he is quite within the standards, giving them only an interpretation more in accordance with the enlightenment of the present day, and in reference to an accusation that, in his recent attempts to obtain the opening of the Library on the Sabbath, he consorted with Roman Catholics, Unitarians, and Secularists, he says—"If Mr. M Eachran's principle of refusing to associate with men of other creeds, and of no creed is to be carried out, we would have no Hospital Sunday and other philanthropic committees, of some of which I am a member, and which include Jews, Spiritualists, Unitarians, and Roman Catholics. I have received no taint from being associated with such men, but, perhaps, by agreeing to act with those from whom I differ widely, I have been able to make a little contribution to public charity and brotherly kindness." The lecture itself has been variously criticised in the press. The Rev. Mr. Potter, of St. Mary's Hotham, complains of the dogmatism of many laymen, and thinks "that if the laity were to shut out the clergy, and take the matter in their own hands, as the judge seems to wish, they would make our yoke heavier, and substitute whips for scorpions." The Rev. Canon Dickinson, of St. Luke's, Emerald Hill, thinks the simple creed formulated by His Honor insufficient, and says—"As to the clergy failing to lead the laity, I will venture to affirm that the clergy as a whole are not inferior to the laity in mental culture, though of course we should all be glad to know more than we do. Our great influence, however, as I am sure the lecturer would allow, is to be spiritual and moral rather than intellectual." Are the laity always willing to be influenced thus? We think this is making matters worse, for, firstly, a religion to be worthy of the name, must satisfy the intellectual equally with the moral and spiritual, and, secondly, there is in the Rev. Canon's words something very like a re-affirmation of the old priestly dogma of superior sanctity, than which nothing can be more false, mischievous, and positively dangerous to the welfare of society. That there are individual members of the clergy whose lives are conspicuous for moral earnestness and spiritual culture we gladly admit, though this is no more than is true of individuals in every class of life, and wherever such as these are, whether they belong to the "cloth" or not, they are priests of humanity in the true and noble sense of the word; but if the Rev. Canon cherishes the delusion that the clergy as a class are any more "spiritual and moral" than the laity, we recommend him to consult Mr. D. M. Bennett's work "Champions of the Church," where he will find criminal statistics with regard to the clergy such as will speedily dispel it by the stern logic of facts. We have, of course, to deal with people as they are, and not as they ought to be.

THE SPIRITUAL ROSTRUM.

"Miller's Psychometric Circular for May is overflowing with interesting matter connected with Psychometry and Spiritualism. A four-page supplement is given with it, and another promised for June. We extract from it a Review of the teachings of a well-known Inspirational speaker, containing a refutation of some sayings which are commonly received as truisms on authority. This is the case with many of the accepted truths (!) of religious systems—the authority with which they are clothed hides their internal unsoundness, and few have the courage to rend this clothing wide enough to make the interior hollowness visible.

Review of The Teachings and Public Labors of Mrs. Nellie J. T. Brigham, the Gifted Inspirational Speaker of the First Spiritualist Society of New York City.

Ruskin in his "Modern Painters" says: That he who is continually seeking to model his madonnas after the pattern of the old masters, instead of finding a radiant beauty and divine expression in the face of those living madonnas whom he meets in his daily intercourse with the world, is unworthy of the name of artist. This is true.

There is a tendency among the great majority of mankind to look almost exclusively to past ages for their inspiration. The poet travels in imagination to the Judean hills; the painter copies from the old masters; the preacher fortifies some pet theory by marshalling in orderly array the words and sayings of men and women, prophets and seers, who, in the age in which they lived, were considered infallible oracles, but many of whose thoughts as measured from our standpoint of enlightenment, seem crude and immature. This class of minds forget that the light of evolution—of progressive unfoldment—holds good in the realm of thought, as in all departments of human activity; and that from the superior vantage ground which we occupy to-day, our vision and grasp of a subject is infinitely more comprehensive than ever before in the world's history. This tendency to revert to the past for knowledge and experience is good in its way, but can only be properly and wholesomely utilized by comparing such experience with the knowledge we possess to-day; weighing both in the scale of reason, and deciding on any matter by the quantum of truth found therein.

Ruskin points out this tendency to look back at the past and not to the present as often seen among artists, and believes that there is no foundation for such a state of mind. Let us ponder his words—"The complaint so often made by young artists that they have not within their reach material or subjects enough for their fancy, is utterly groundless, and the sign only of their own blindness and inefficiency; for there is that to be seen in every street and lane of the city—that to be felt and found in every human heart and countenance that to be loved in every roadside weed and moss-grown wall, which, in the hands of faithful men, may convey emotions of glory and sublimity continually and exalted." He advises artists when they could paint a sunrise or a sunset, or a madonna, not to seek their inspiration in the old workers, but to paint their picture fresh from the face of nature, because then we stand face to face with the living truth which our higher and deeper knowledge and observation has revealed to us. So we would say, when one thirsts for knowledge of the various problems of life, and would interpret aright the beauty which surrounds us, which the Creator has scattered with such lavish hand, he must seek light from the age in which he lives; for the advanced thought of this day can only solve problems that press on us to our satisfaction; and the greatest of all problems—the question as to the value of life, as to whether "life is worth living," has never been so satisfactorily solved in all the ages of the past as it is to-day. And what has solved this problem! What but the phenomena of modern spiritualism, and what gives so much comfort as the philosophy evolved therefrom! Those who to-day question only the records for an answer to the question, If a man die shall he live again?

seldom receive a satisfactory one. The heart still feels unrest; but in the clear and radiant light of our philosophy we are comforted and sustained in life's "pilgrimage," as never before.

The church to-day is in a similar frame of mind to that of the young artist who perpetually copies from the old masters, instead of painting the truths which present themselves for his consideration to-day. The church bemoans what it considers a fact, that this is an age of degeneracy. Inspiration, that quickening power that flashes with such supernal beauty on the human mind, is spoken of by the church as existing in past ages—in Bible ages. They dilate with marvellous eloquence on the inspiration of "Holy Writ;" they picture in most glowing language the wisdom of those ages. Christ is a child in the temple sitting among the doctors, both asking and answering their questions—giving such answers as amazed the doctors. They never grow weary of expatiating on these subjects, and well is it that they should not; but looking so exclusively to the past, they fail to render justice to the inspired ones of to-day. The Bible says that women must keep silence in the church. These words are accepted to-day by the orthodox, as an embodiment of God's truth. *We know it to be but the crude utterance of man, voicing the ignorance and prejudice of his age.* This is another illustration serving to show how the progress of the world is retarded by those minds who look so exclusively to the past for their guidance.

The foregoing may be considered as prefatory to the object we had in view when we began our letter, which was to speak in particular of the gifted one who ministers to the spiritual wants of the First Society of Spiritualists of our city. We purpose calling attention to a few of the questions propounded by us and so grandly answered by this inspired teacher. If our letter bear traces of enthusiasm your readers will, we trust, pardon us, it is the enthusiasm of one who has found in spiritualism a peace which passeth all understanding, and a ministrant of the living waters of that truth whom all must love and reverence. Were we called upon to express in one word the thought concerning the teacher, we should use the word "harmony" as expressive of our inmost being. Even though a discordant note be struck by some propounder in his question, which to minds not so poised as hers, would jar and produce discord and dissonance, touched by the magic of her being, forthwith flows forth harmony—howsoever crude the ore in the shape of question, once having passed through the alembic of her nature it comes forth pure and radiant with a spiritual light. With the gift that she holds—great as it is—there is visible the greatest humility. The Persians have a saying that whatever jewels one wears on the brow, "only humility can give them their lustre. To that talisman paradise opens its gates and to it opens the heart of a man," and certainly none but will admit she wears her gift—the jewel of inspiration—with great modesty and sweetness.

*The flaming torch soon blazes out,
The diamond's ray a idea;
The flame its glory huris about,
The gem its lustre hides."*

But to the immediate purpose of our letter—the questions propounded and the answers given through our inspired teacher.

In one of our questions we referred to the words of Sir John Lubbock in his "Fifty Years of Science," wherein he leads us to suppose that the stripes of the tiger have been caused by its dwelling among the jungle grasses, and that the leopard's spots are due to "sunshine glancing through the leaves." We asked whether we should accept this as truth or fiction. Mrs. Brigham replied in effect that such an idea went far wide of the truth. The tigress was most wonderfully and gorgeously spotted. In fact,

*"Not a flower
But shows some touch in freckle, streak or strain
Of His unrivalled pencil."*

When we shall find out the law by which the tigress and kindred flowers which grow not out in the forest, but under the unobstructed dome of the sky, then that secret of the leopard's spots and the tiger's stripes, would be revealed to man; but that the inference of science that the

leopard was spotted in the manner referred to, was groundless. It will be seen from this answer that we must place the view of the question as given by Sir John Lubbock under the category of what has been called the "scientific imagination" which Dr. Wainwright has so ridiculed in his "Scientific Sophisms."

Question.—Shakespeare says:

"The smallest worm on which we tread
In corporal suifance feels as much
As when a giant dies."

Is this truth or fiction?

Ans.—We regard Shakespeare as one of the greatest of earth's inspired ones; but it is impossible for us to accept in their totality the teachings of any man or woman. Human thought cannot be accurate in all questions. We may regard the expression, as a token of the sympathy which some words have for the smallest, and to our eyes the most insignificant of created life. The facts of nature all go to prove the contrary. Take by way of illustration, a fly. You deprive it of its wings, of a limb, and yet place a grain of sugar before that maimed fly and it will indulge in the sweet substance. But humanity if maimed and mutilated, suffers so intensely, that not the most gorgeous banquet spread before the suffering one would lure them to partake of a morsel of food. This shows that the suffering is more or less intense according to the ascending scale of being, and therefore that it is incorrect to say that the worm suffers as much as the giant. How simple the illustration, yet how grand the truth!

Q.—Has the universe been made like a work of mechanical art for the sake of some end to be attained or like a work of fine art for the sake of its own interest and beauty? In this connection we went on to say that Mr. John Joseph Murphy, author of a very interesting work, "The Scientific Basis of Faith," inclines to the latter view, yet finds a stumbling block to his full acceptance of this theory by arguing in this wise: "Were it true that the universe is a work of Divine art, framed, like works of human art not for any purpose beyond itself, but solely for its own sake, we surely should not find the strange and perplexing fact that man, who is the highest work of creation, to which all nature leads up, is also the most imperfect being in the universe. Many of the greater works of Nature appear almost chaotic; there is no order or regularity in the magnificent confusions of volcanic eruptions or of iceberg drifts; but there is regularity and a high degree of beauty in the hexagonal crystals of snow, in the structure of a seed vessel of a moss, and in the sculpture of a microscopic shell"

All nature leads up to man; man stands at its summit yet, though the highest man is the most imperfect being in the universe. We see a higher kind of perfection in flowers and insects than in any of Nature's mightier works, and we might not unreasonably have expected to find higher perfection still in the mind of man." But alas! was the author's wail, we do not. On this we asked Mrs. Brigham how she viewed the author's position, and whether the grounds of his reasoning were sound. At this date of writing we can recall but faintly the grave thoughts which our inspired teacher gave utterance to in elucidation of this question; but in effect she replied:

The universe is to be regarded as a work of mechanical art, and also as a work of fine art. The inability of the author to reason clearly on this question must be attributed to the fact that he had entirely overlooked this truth, viz., that the finishing touch to man had not yet been put by the Divine artist; that it would take an eternity of time for a perfect man to be evolved; that here we are but as children in the Kindergarten. The mind of man was just learning its first lesson. The full measure of his power and perfection could only be reached in the countless ages yet to come; whereas the flower, or the animal has been made perfect for its little day. To us, limited as is our sight, the greater works of Nature seem chaotic, because the eye is unable to take in at a glance the stupendous works of Nature in the same way that it can take in the conformation of a crystal of snow, or the structures of the seed-vessel of a moss, or the sculpture of a microscopic shell in which we find

such perfect beauty. Were we, for instance, to question some microscopic insect as to what it thought of a pebble, it would doubtless reply, chaotic!—confusion everywhere! From this you can see that it takes the full sweep of the Divine eye to see the beauty of creation. We can only see beauty and order where the eye can encompass the object.

The great worth of inspiration is, that subjects over which scholars and deep thinkers spend months, perhaps years of research and study in the search after the truth, (and then perhaps miss the mark), our inspired teachers solve in an instant of time.

Q.—It is said that as science progresses, poetry recedes; that science clears away the mysticism on which poetry relies for its effects and thus kills the germ whence the poetic growth proceeds. Will the march of science trample out poetry, modify its utterance, or open up new fields for its expression?

Ans.—It is true that there are no singers at present appearing in the world which give promise of great genius. Our own Longfellow has but recently passed to the immortal shore, and England's greatest poet Tennyson, is also drifting to those bright shores, and then indeed, the world would be without a great living representative in this field. The age was purely a scientific one; men were delving among the rocks, descending into the depths of the sea, sweeping the sky with their telescope; with the microscope, revealing the unseen life which dwells in every drop of water, and every leaf of the tree. In a word, searching everywhere for facts. From this cause the muse had in a measure ceased to engage the mind of man; but when science shall have gathered all the facts together, when these facts shall have become the common possession of the poet and people, when the truths of science shall be as household words, that poet would have spread before him field on field of knowledge in which to labor, and with the finer spiritual intuition possessed by the poet, the world would yet see the grandest era of the poetic art.

Q.—Has the gift of ornament in natural things been lavished merely for the admiration of mankind?

Ans.—No, this can not be so. Think of the beauty with which for countless ages the world was adorned. Think of the ornamental tress and shrubs which adorned the world on which the sun-god shed his light. Think of the beauty of the animal world; think of the beauty of the coral, of the flowers, of the beautiful anemones which cling so tenaciously to the rocks hidden by the ocean. Think of the wonderful life which that ocean possessed. These things all were when as yet there was no eye to perceive them. None at least but the eye of the Infinite. The view taken of the matter by our gifted teacher, may perhaps be summed up in the conception of the Duke of Argyll in his Reign of Law, namely, that the primary end of the Creator in the great workshop of Nature was to body forth the love of ornament and to satisfy the sense of beauty existing from all eternity within His Infinite bosom.

The primary end being to body forth the love of ornament and to satisfy the sense of beauty existing within the bosom of the Infinite, we may perhaps be justified in assuming that secondarily the beauty and ornament in nature was for man's exaltation and inspiration. We often feel an exaltation and reverence indescribable when amidst some beautiful scene in nature. Are we not justified in thinking, that at such times it is the spirit of God impressing itself on our spirit, and not as some think, our rapture over a pleasing scene—our individual self-hood, apart from Deific influx, momentarily exalted. If we take the view of Pope, that

"All are but parts of one stupendous whole
Whose body Nature is, and God the Soul,"

then it would appear that the spiritual exaltation felt in viewing some lovely scene in Nature, is indeed similar to the sensation experienced in gazing on a human face, illumined by intelligence and moral worth, whose eyes and facial expression are the index to the soul within and by which we fathom the moral, intellectual and, spiritual status of such individuals, and it may rightly be said that there is an outflow of a moral and spiritual element, which mingling with our own nature soothes

admiration and has a stimulating and beneficent action on our inner self. So likewise with Nature. When we gaze on a beautiful landscape, we but look, so to speak, on the face of God, from whose illumined presence there streams forth his inner consciousness, and infinite goodness, beauty and worth, which our receptive spirit drinks in and thus becomes spiritually lifted to that plane of exaltation where it may be said we "think the thought of God."

The contact with Nature in her grandest and humblest forms is unquestionably ennobling to the soul. It exerts a similar influence that the presence and companionship of noble and refined womanhood exercises over the sterner sex. It softens and refines.

Therefore, we repeat, that in the second place the beauty and ornament in Nature was for the exaltation and uplifting of man.

Q.—What position among the arts do you assign to music?

Ans.—The first position; taking into account the great uses which music subserves; promoting harmony, assuaging grief, kindling the innermost possibilities of our spiritual nature.

What prompted this question was that in the course of our readings we found that Kant assigned to music the lowest position among the arts—"it merely affects the sensations." We were somewhat startled by Kant's position, hence our question, and the answer was—the first position. A divine truth!

It may not be inappropriate in this connection to point out Kant's error. Kant's outlook was from the standpoint of the intellect; but even from that vantage ground he would appear to be far wide of the mark, because although music affects the sensations it does not "merely" affect them. The intellect is also a factor and must thoroughly grasp the art in all its bearings to fully appreciate its beauty. It has been pointed out that among "the so-called savage races, and even those which are simply uncultivated, we find that music is first attained to with the fuller development of the intellectual faculties, and is not to be found where the preponderance of the physical detracts from the activity of the mind."

Mr. Herbert Spencer's views on the question may be of interest. He puts the question: "Has music any effect beyond the immediate pleasure it produces?" And again he asks: "What are the indirect benefits which accrue from music in addition to the direct pleasure it gives?" The first question he answers in the affirmative, and then he goes on to show that although music seems to exist for its own sake, this is only in seeming. In its bearing upon human happiness, Mr. Spencer believes that the "emotional language" which musical culture develops and refines, is only second in importance to the language of the intellect. "For these modifications of voice produced by feelings are the means of exciting like feelings in others . . . and so enable the hearer not only to understand the state of mind they accompany, but to partake of that state. In short, they are the chief media of sympathy." And if we consider how much both our general welfare and our immediate pleasures depend upon sympathy, we shall recognize the importance of whatever makes this sympathy greater. If we bear in mind that by their fellow-feeling, men are led to behave justly, kindly and considerately to each other—that the difference between the cruelty of the barbarous and the humanity of the civilized, results from the increase of fellow-feeling; if we bear in mind that this faculty, which makes us sharers in the joys and sorrows of others, is the basis of all the higher affections—that in friendship, love and all domestic pleasures it is an essential element; if we bear in mind how much our direct gratifications are intensified by sympathy . . . we shall see that the agencies which communicate it can scarcely be overrated in value." From these, and many other considerations, Mr. Spencer ranks music as the highest of the arts,—"as the one, which more than any other, ministers to human welfare."

The foregoing are but a few of the questions propounded and so grandly answered by the inspired teacher of whom we have been speaking, the substance of which answers we have endeavored to give from memory.

Thinking over the great number of questions bearing on every imaginable subject which can occupy human thought, which have been presented at Republican Hall from Sunday to Sunday, during the past winter, and the great truths which the gifted teacher has given utterance to in elucidation thereof, we naturally ask ourself the question, "Is there a pulpit in the land where so much intellectual moral and spiritual food is dispensed?" and the answer, came to us, "Few indeed!" Yet the world in its wilful blindness ignores the inspired ones in its midst! The true way, doubtless to demean one's self in this particular, is to allow the philosophic calm to possess our being, believing

"What mortals while they live but half receive
Posterity shall give."

E. L. A.

New York, April, 1883.

MR. JUSTICE HIGINBOTHAM ON MODERN SCIENCE AND THE CHRISTIAN CHURCHES.

MR. JUSTICE HIGINBOTHAM has been long and honorably known in Victoria, and has of late added fresh lustre to his laurels by the noble stand which he has made on behalf of the endeavour to obtain for the sober and thoughtful citizens of Melbourne the boon of a few hours of rational recreation and elevating influences at the Public Library, Art Gallery, and Museum, on that Sabbath which was said to be "made for man." The free and bold utterances to which His Honor gave expression in so clear and even eloquent a manner in the course of his recent lecture on the above subject, delivered before the Literary Society connected with the Scot's Presbyterian Church, were, in regard to liberality of mind, thoroughly in keeping with the character of this recent action of his.

Referring at length to the relative positions of the laity and clergy in religious matters, and the growing division between the latter and the more educated and thinking of the former in the churches; His Honor quoted the words of a preacher to the effect that—"the adult laymen of Christian congregations appear to think that the teaching of Christ's ministers is something that may possibly be of use to women and children, but had nothing whatever to do with them." It was certainly true, the lecturer thought, that the intellects of the great majority of educated and thinking laymen at this day lay wholly outside the influence of the intellectual teaching of the Christian clergy. In all countries professedly Christian the laity evinced by their conduct in reference to great public questions, such as education, and the relations of the state to the churches, a growing and profound distrust of all church systems of religious and moral belief. Everywhere the clergy displayed more and more unwillingness even to allude in their addresses to the laity, to the intellectual bases of religious truth and moral obligation, and therefore everywhere dogmatic truth was either not presented at all to the intellects of educated laymen, or presented in such a manner as that a large majority cannot understand it and will not accept it. Hence the clergy abandoning the attempt to educate the laymen's intellect, appeal to human sentiment, and employ art, in various forms to evoke sentiment and to attract and influence the feelings by pleasing the senses. But the lecturer ventured to affirm, neither the best or noblest sentiment, nor art the most pure and refined, could be a substitute for the verities, if any, of religion. What, then, was the cause of this waning influence as a teaching power of all the Christian churches?—was an inquiry of the highest interest. He did not think it could be traced to any deterioration in the general body of the clergy, for at no previous time had more care been bestowed by all the Protestant churches upon the preparation of candidates for their duties, and at no period since the Reformation had the clergy displayed so much zeal and devotion in the discharge of those duties. Neither did he think it was because laymen were indifferent to religious truth, for the growing interest which they as a general body take in the questions of religion and morals was one of the most marked features of the present intellectual life of the world. What, then, was the cause? He believed that the best answer would be found in the additions that had been

made by modern science to human knowledge, and the revolution which those additions had made in the mind, and its judgments with reference to subjects of religious speculative thought. He referred principally to the two great sciences of Astronomy and Geology, which had expanded the human intellect more than all influences put together. But these sciences had revealed clear proofs of ascertained and unchangeable law, of design and purpose, of slow and steady progress, and also, he thought, in animated nature of benevolent if stern discipline. The student who had realised the stupendous discoveries of modern science in regard to space as revealed by astronomy, and who had observed the order, the unvarying action, the steadfast purpose, and constant exercise of developing power in the history of plant and animal life, as revealed by Geology, could no longer regard either man as the centre of all things, or God as the anthropomorphic Being possessed of the attributes of capricious favor, vengeful punishment, and sudden passionate change.

There was, however, the lecturer claimed, no conflict or opposition between modern science with its great results and the enlarged conceptions which it has evolved in the human mind, and religion, using this last word "in the sense that points to the existence of the Supreme Mind, and the relations existing between that Mind, and the derived mind of man." The human intellect would still ask—Whence came matter? and whence came motion, or the force or forces which originated or which is or are ever originating motion? And seeing that mere force may produce a chaos but never a cosmos, whence came the ordered, regulated, directed force, which, never changing, never failing, had produced, and still sustained the motions of the planets, and all the complex phenomena of life? Such was the form which the riddle now assumed, and science could not rationally refuse either to accept the only hypothesis that had ever been proposed, which pretends to explain all the phenomena, or to suggest another equally comprehensive, and equally consistent with ascertained facts.—He meant the hypothesis which supposed that matter was originally created, and that every movement of every particle of matter had been in all time, and now was impelled and directed by a supreme mind or will, ever and in every part of every natural phenomenon exerting a force analogous to that by which the derived mind in animals and man creates and directs motion in matter. Every so-called "law of nature" was merely the continuous action of this supreme mind, and evolution—of which progressive improvement was the unvarying mark, and ideal perfection the ultimate end,—was the visible operation of the supreme invisible mind. If ever this hypothesis should become a theory, or even a "working hypothesis" of science, in the same way that the purely hypothetical existence of ether is now necessarily assured for the purpose of explaining gravity and light, and the nomenclature of science be varied and adjusted to the theory, it could hardly be doubted that the separation (not opposition) existing between religion and science would disappear, and that the two combined would exercise a powerful and beneficial influence over all educated minds, and through them would transform the world. (Applause).

But, the lecturer further claimed, not only was there no opposition between modern science and religion, but there was none between science and that system of religion which was communicated to the world by the founder of Christianity. (Loud applause). For that "God is a Spirit" was the single central dogma of that system, whilst it was also the highest generalisation towards which the latest and grandest discoveries of science seem to be conducting the human mind. And everything except this central dogma and the rules of life dependent on it had been left at large, and free to adjust itself to the different characters and habits and varying conditions of each nationality and age, but after ages had, in the form of creeds, articles, confessions, and standards of faith, made unauthorised additions to the simple primitive doctrines, some of which articles were odious to the natural conscience and understanding of man. (Loud applause). It was these articles, or some of them, that had been undermined by recent science,

and here we approached the point at which we would find the answer to the question—What is the cause of the failing influence as a teaching power, of the clergy of all the christian churches over the minds of educated thinking laymen? Science in its recent conclusions was opposed, not to religion, but to the creeds of the churches, all of which urge an unfounded claim to infallible authority. Thinking laymen could not reconcile the broad conceptions of Nature and God which science irresistibly conveys to their minds with the doctrines of the creeds, yielding to the latter, however, an indolent assent, but in actual practice totally disregarding them. The clergy, on the other hand, occupied a different position. Selected for his office whilst young, trained to believe, teach, and defend tenets of a particular church, and to carry on a ceaseless war against opposing tenets, the fulfilment of these narrow functions being enforced by sanctions highly penal in their personal, social, and professional consequences, how could a mind so trained, and harshly compelled to submit to such discipline exercise the commanding power of a real teacher over the intellect of the educated thinking layman at this day? There was no intellectual sympathy between them in regard to a large number of the topics which the clergyman is constrained to select for his pulpit utterances. The lecturer concluded, therefore, that the creeds of the Christian churches had been the most insidious and dangerous enemies of the religion of Christ (applause), and had imposed a burden on the intellect and conscience of the Christian world which was becoming intolerable. The remedy would be the abolition of the compulsory subscription by the clergy to all creeds, articles, and standards. The intellectual division between the clergy and laity would then soon be removed, science and the churches would no longer be alienated, and unworthy emulation between various churches with rival creeds would cease. But the laity had their responsibilities, and were indeed the only instruments by which this reform could be effected. The views of the clergy were the direct and necessary result of the church systems which they, the laity, had helped to form, and had jealously guarded against all change, and they criticised the clergy for their alleged narrow views and irrational teaching, with cruel injustice. The state of the world was such that these burning questions could not much longer be treated by the laity with careless levity, or self-isolating reserve, or with the boastful inequity of honest agnosticism. The springs of action were being disturbed in every department of human activity; the human mind to-day was perplexed and irresolute, and the elements of evil and danger to human society were confederating on a vast scale, and with deadly purposes. It was true that the Power which had been man's help in the ages that were past must be a rational ground of hope in years to come. But we must not forget that dangers which had been created by human ignorance and causeless denials, would certainly be averted only by the instrumentality of wise and united human efforts. For his part, he deemed it the highest wisdom for all thinkers everywhere, in this day of rising floods and beating wind to withdraw resolutely and with all speed from the lower stand points of thought that were now no longer tenable, and meet on the high central platform of thought, the rock of all ages—God,—revealed to the intellect in every movement of matter, and all the phenomena of this vast universe, and revealed anew to the intellect, and also to the responsive human heart as the Father, Friend, Guide, and Support of our race and every member of it, in the simple but profound philosophy, and also in the sublimest life of Jesus of Nazareth. (Loud and continued applause).

By the bold position taken in these emphatic utterances upon some of the most momentous questions of the day, and the narrowing down of the subject to one great issue, Mr. Justice Higinbotham has earned the warmest thanks of all friends of religious progress. It is true that the propositions set forth are not new, and that certain of the thoughts which he has in such clear and appropriate language "whispered" (to use his own phrase) as a layman to his fellow-laymen, of what has for long been "seething in the minds of thousands, amongst both clergy and laity,"

have ere now been thundered forth by the more outspoken of humanity, and have often formed the theme of these pages. But the noteworthy fact as a sign of the times is, that these utterances should have been delivered in an orthodox place of worship, in an actual *sanctum sanctorum*, and have been respectfully listened to by an audience, including a large proportion of an orthodox Presbyterian congregation. This happy result, is doubtless, owing in a large measure to the broad and liberal teaching of the esteemed Charles Strong, and we heartily rejoice to think that such facts indicate an awakening on the part of the clergy and laity to the true state of things in the world around them. The lecturer set forth what is probably the most advanced position, which an advocate of a supernatural religion can possibly take, while still retaining a hold upon the supernatural element, and we think illustrated the truth of Mallock's assertion ("Is Life worth Living?") when he says that, judging from the views of its most advanced thinkers, Protestant Christianity is fast developing into a natural Theism. But, thoroughly believing with His Honor, as we do, that the best way to treat difficulties is to honestly and frankly discuss them, we venture to suggest that a little uneasiness may be occasioned to some by the thought that, if orthodox religion has been compelled by the pressure of modern science to withdraw from all the lower stand points of thought that are now seen in the light shed upon them to be untenable, and take refuge on the rock of all ages—God, the SPIRIT,—whether purely physical science (if reconciliation between her and religion is to be effected at all hazards), may not yet compel the surrender of even this last remnant of the supernatural. For it must be borne in mind that the Power controlling the universe which Science designates "the Unknowable," is after all but a cold abstraction, a necessity of thought, and very far, indeed, removed from that "Father, Friend and Guide" of whom His Honor so eloquently speaks, and although Science and Religion may both arrive at the conclusion that there is a Power behind the phenomena of Nature, yet it were scarcely justifiable to regard them as reconciled so long as the conception of this Power entertained by the one is that of a tender Parent, and by the other that of "an Unknowable," or, perchance, merely "a working hypothesis." We are not sanguine of a reconciliation between purely physical science and religion in the spiritual sense of that word; they may run in parallel lines, but never touch, for the methods of physical science pertain to the physical senses, whilst we believe that things spiritual are to be apprehended only by the spiritual perceptions. Further, we may point out (for it is not wise to evade any of the difficulties that arise in the consideration of these important matters), that it is scarcely consistent to repudiate the attributes of "capricious favor," "vengeful punishment," and "sudden passionate change" when ascribed to the Supreme Mind as being anthropomorphic, and therefore impossible to the mind expanded by the influences of modern science, while at the same moment the equally human, and therefore anthropomorphic, attributes of benevolence, friendship, and fatherly tenderness are so ascribed.

From the stand point of the Spiritualist, however, the most noticeable feature about the lecture of Mr. Justice Higinbotham is the utter absence of any reference to that other great point in dispute between the churches and present day science,—man's personal immortality. No doubt his honor allowed this to be taken for granted, but, we think, he is mistaken if he expects science to do the like. Evidence she will have, which he will find it hard to render. And yet this is the cardinal doctrine of religion, without which, all the complicated ecclesiastical machinery for the saving of men's souls is superfluous. The sooner the advanced thinkers of the churches realise this fact—the need of evidence—the better will it be for what real saving power over the bodies and souls of men they possess. How the churches expect, without the aid of this, to combat successfully the materialism of physical science, we fail to comprehend. When will men of the stamp of George Higinbotham and Charles Strong, whose moral weight and authority as teachers are certain to secure a respectful hearing, take courage to "whisper,"

as laymen to their fellow-laymen, and within the sacred precincts of their places of worship, some of the facts and teachings of Modern Spiritualism, which are seething quietly in the minds of tens of thousands to-day, and thereby effect a real reconciliation between Religion and Science, not that physical science, noble though it may be, on the lines of which things spiritual are truly said to be "unknowable," but a grand Spiritual Science and Philosophy, which shall set the life and acts of the Great Teacher in a new light, and put an end to fixed creeds and sects and rival churches, because spiritual gifts will be found to be the heritage and birthright of all humanity! The radical defect of the churches has been that, instead of developing those spiritual powers and potencies bequeathed to their care and cultivation by the founders of Primitive Christianity, by which we are enabled to apprehend the spiritual verities underlying Nature, and become more directly related to the great Spiritual Centre of the Universe, they have been content on the one hand to suffer the chain of unalterable dogmas to be rivetted around them, and on the other to permit the fostering of a materialism of every day life, covered over with a thin veneer of faith and mock piety on the Sunday.

THE REV. H. R. HAWEIS, M.A., AND SPIRITUALISM.

It is not, happily, the occupant of every pulpit to whom the strictures of Mr. Justice Higinbotham will apply, when he says that the clergy display an increasing unwillingness to appeal, in their addresses, to the intellect of the laity. This is evident from the series of topics treated of by the Rev. Mr. Haweis, Incumbent of St. James's, Marylebone, London, in a sermon recently preached to his congregation, on the subject of the "Immortality of the Soul." Referring to the attitude of science towards the subject, he said that, early in the century, and from time to time, science had said "That belief is all a dream." But science was more careful now than it used to be. Only a few years ago it was speaking very very confidently, and saying, "There is nothing but matter and force in the body; you are subtly organised; you are clever machines, the product of matter and force." But, said we, "Can you get the phenomena of mind out of matter and force?" Then the scientific people went back to their laboratories, and tried to get the phenomena of mind, thought, consciousness, feeling, out of matter and force subtly organised, but found they could not get it. Then Professor Tyndall spoke some remarkable words at one of the scientific gatherings, admitting that if we wanted to get consciousness, mind, what we called soul, and intelligence out of matter and force, it would be necessary to radically change our conception of matter and force, and then you might get a promise and potency of life out of it. "Well, of course, if you put into matter what you want to get out of it, you may get it out. It was the old hat trick. You may put all sorts of things into it, and take them out again. So, if you radically changed your conceptions of matter, if you assumed that matter was quite different, or put into it something quite different from what was supposed to be there before, you could get the promise and potency of life out of it. Then Professor Huxley gave a little warning note. It was not his business to build up mind or spirit, or to deal with theologians who had dealt so roughly with him, but he declined to assert for a moment with some materialists that there was nothing in the universe but matter and force. Then Professor Buchner, the great German materialist, confessed that before you could get consciousness and mind out of matter and force you wanted an x ,—that mind is matter and force *plus* an unknown x . Professor Bain, again, said that the conception that mind might exist apart from the brain and nervous system was not an irrational one. With all these great scientific utterances, the turn of the tide came, and science ceased to fight actively against the idea of the spiritual existence of mind and consciousness. What we wanted was to place the possibility of our survival on a scientific basis. As science had ceased to fight against it, could she fight for it? Mr. Haweis then dwelt at

length upon three "spiritual propositions." 1. The absolute distinctness between mind and matter; 2. The intimate connection between thought, mind, &c., and matter, brain nervous system; 3. The possible further connection between mind and thought and invisible, or unseen, matter. Dealing with the last proposition, he concluded that our molecular vibrations of thought are stored partly in the physical memory of the physical and seen brain, whilst part of the energy which goes to move the molecules of the brain and make it a vehicle of thought, passes into the inner body, the inner spiritual brain, using as an illustration, the conclusions of Professors Tait and Stewart set forth in their work, the "Unseen Universe," that the sun's light and heat were only operative upon a very small part of the material universe, whilst they were carried into immensities of space, where they could not cease to be, but must change into something, and be stored up somewhere. So our spiritual nature was constantly being built up by the energies that pass first into the seen brain, and then pass into the unseen universe within every man, woman, and child, becoming after the dissolution of the physical body, the vehicle of the individual mind. The soul's life was carried on by evolution, and continuity, and the principle of the conservation of force. Personality was the ultimate production of conscious spirit; it was the highest stage of this plane of being which had been achieved by evolution. We followed it on to a more appropriate sphere of existence, to find it at last organised and at home in the unseen universe.

The one step further to be made to-day was in the direction of actual demonstration of this alliance of mind with unseen matter. Modern Spiritualism ought to give this demonstration if it could. Had we any evidence that mind actually has been allied with forms of unseen matter? There lay the whole theological importance of Modern Spiritualism. If it could show one single instance of mind, of intelligence, actually present unconnected with the brain and nervous system, then it would supply the link between fact and faith, and give us a sure standing ground in the unseen universe.

ESOTERIC BUDDHISM.*

BEFORE entering into a review of the above remarkable book, it is necessary to give our readers an outline of the circumstances that led up to its publication, which are traceable, at least as far back as the formation of the Theosophical Society in 1875. About one year prior to that event, Madam H. P. Blavatsky, the daughter of a deceased Russian General, a lady of great erudition, and large oriental experience, visited America, and whilst there, made the acquaintance of Col. Henry Olcott, who had been for many years interested in Spiritualism, and was at the time referred to representing two of the New York journals in an investigation of the materialising manifestations at the "Eddy Brothers" farm, at Vermont. The Col. subsequently wrote a book, entitled, "People from the other World," describing and illustrating the phenomena witnessed by himself and others at the Eddy Homestead, some of the most remarkable of which occurred in the presence of Madame Blavatsky. This lady, in addition to a very extensive knowledge of occult philosophy, appears to have possessed occult powers, which enabled her almost at will to counterpart some of the most wonderful phenomena produced through Spiritual Mediumship, and demonstrating thereby the non-essentiality of disembodied spirits for the production of such phenomena, produced in the minds of Col. Olcott, and some other equally thoughtful and intellectual Spiritualists, a desire to explore the occult philosophy of the East, and utilize it for the benefit of humanity. Accordingly, in 1875, The Theosophical Society was formed in New York, with Col. Olcott as President, Alex. Wilder, M.D., and T. A. Weiss as Vice-Presidents, Madame Blavatsky as Secretary, and Wm. D. Judge Recording Secretary.

Within four years of its establishment, the headquarters were removed to Bombay, where after a short struggle with popular and press prejudice, it firmly established itself, and rapidly attracted to its ranks, not only large numbers of high caste natives, but, many Europeans of standing in India, Europe, and other parts of the world.

In 1880, a diploma of Honorary Corresponding Fellow was spontaneously conferred on the writer for his services in the cause of Theosophy; and, subsequently, he was induced to accept a vacancy in the Council, caused by the death of M. Mulji Thackersey.

In 1879, a Representative Journal (edited by Madame Blavatsky), entitled *The Theosophist*, was started, and the ability with which it has been conducted, together with the unique, and deeply interesting nature of much of its contents, has ensured it a large and influential support. In this journal, however, appeared from time to time disparaging articles and comments on Spiritualism and Spiritual Phenomena, not denying the Phenomenal facts, but, attributing them to evil principles called *Pisacha's*, and denouncing mediumship as demoralizing, and pernicious. In view of the spiritual powers claimed by the adepts and their proteges, this appeared to the writer unphilosophical, and, accordingly, in the latter part of 1881, he addressed a letter to the *Theosophist*, expressing his views on the subject, and this elicited the first public presentation of the *Occult Philosophy*, published in March, 1882, under the heading of "Fragments of Occult Truth." Two further letters arising out of this, brought forth two more "Fragments," the last of these was, in my estimation, so inadequate, as a reply to the letter which called it forth, that being in a mentally and physically exhausted state at the time from overwork, and seeing the prospect of an addition to that work, which I did not feel justified in accepting, I concluded to let my argument stand upon the three letters referred to. The letters and replies were reprinted at Bombay, in three pamphlets, and, subsequently published with a fourth "Fragment" in one volume. After this appeared several fragments of a more strictly philosophical character, which were read with considerable interest by myself and several friends on a similar plane of thought in Victoria.

The reader will possibly ask, "What is all this to do with Esoteric Buddhism?" but, if he will bear with me a little while, I will show that "Occult Philosophy" and "Esoteric Buddhism" are identical, and that the "Fragments of Occult Truth," elicited by my letters, are the stepping stones to the fuller revelations in the volume I am about to review. I must, however, first refer to a book by the same author which preceded it, and, which was briefly reviewed in the *Harbinger of Light* for September, 1881, viz., "The Occult World." In this, Mr. Sinnet gives an account of his search for the "Adept Brothers," and, although he failed to bring them within the range of his physical vision, he obtained sufficient mental evidence of their existence and occult powers to satisfy his intellect. He, thereupon, became an ardent student of Occultism, and, subsequently President of the Simla Theosophical Society, and as such was the author or writer of some of the later Occult Fragments which appeared in the *Theosophist*.

To exhaustively review Mr. Sinnet's last book would occupy some months, and demand a higher culture, and far more profound knowledge of the religious philosophy of the East than I possess. I shall, therefore, content myself with giving an outline or synopsis of its salient points, with some reflections thereon.

In his prefatory remarks, the author asserts that the Esoteric Doctrine has been evolved by the researches of an immense succession of investigators, and that the "Secret Doctrines" are regarded as a mine of trustworthy knowledge, from which all religions and philosophies have derived all they possess of truth. This is a stupendous claim, which, few indeed, of our Western Philosophers would accept, and even those who are familiar with the superior potencies of spirit must, in the very nature of things, receive it with reservation.

Hitherto, we are told, this secret doctrine has been absolutely concealed from the profane herd, but this policy is now being given up, and the author had been

* Esoteric Buddhism: by A. P. Sinnet, President of the Simla Esoteric Theosophical Society. Author of the "Occult World," London Trübner and Co., 1883.

selected as an agent to communicate the Esoteric truths to the world. He, however, was not the sole exponent of that truth, the writers of "The Perfect Way" were travelling along the same lines.

Chapter I. refers to the common belief in the east, that there are men with higher scientific knowledge than can be found in books, and circumstances convinced the author that this belief was not without foundation. Without the light of secret oriental knowledge, he says, "it is impossible by any study of its published literature—English or Sanscrit—for students of even the most scholarly qualifications to reach a comprehension of the inner doctrines and real meaning of any oriental religion." From Buddha, till the present present time, this knowledge has been guarded as a precious heritage belonging exclusively to the "Arhats."

The "Arhats" and "Mahatmas," alluded to by oriental scholars, are identical with the "Adepts," or Brothers, the custodians of spiritual science, handed down from their predecessors, the "Illuminati," from whom the knowledge of the author was received. There are occultists of various degrees, the Tibetan brothers being the highest, in comparison with them the most highly cultivated devotees were as "rowing boats to ocean steamers." The common Yogi's and Fakirs were often confounded with adepts by the ignorant. The great end and purpose of adeptship, was the attainment of spiritual development. The Chela's, or Noviciates, incidentally acquire a knowledge of manipulating the forces of nature which enable even them to produce marvellous results. The author here comments upon the opposite methods of eastern and western science, showing that while in the latter Exoteric system, everything is made public, in the former, a man no sooner becomes a "Chelah" than he ceases to be a witness on behalf of occult knowledge.

To be continued.

TRANCE LECTURE.

The announcement that a Trance Lecture would be delivered at the Horticultural Hall on Sunday last brought together a large audience, which, considering neither the medium's name nor the subject was given, indicates the public desire to obtain evidence of spiritualism.

The chair was taken by Mr. Adkins, and the medium proved to be Mrs. Sterry, favourably known amongst many spiritualists as a private trance medium, but who has rarely ventured on a public platform. No title was given to the discourse, which, appeared, however, to be an address to truthseekers, whom the control presumed most of the audience were. There were some persons, however, who believed they had found all the truth. These did not seek for it, and could not receive it when presented to them; these were generally bigotted men with little wisdom—the wiser the man the more modest he was. True manhood, the speaker said, never received anything as true that did not commend itself to the highest reason. He enlarged upon the evil effects of blind faith, and pictured a practical religion, comprehending virtue and unselfishness as the true religion. The control here became weak, and after a further attempt to continue said the medium had given away too much power for him to continue the lecture, but he would answer questions. Several questions were asked and answered more or less satisfactorily. At the conclusion Mr. H. J. Browne, who was among the audience, said he knew the medium in her normal state to be incapable of speaking as she had that night. She was (as most trance mediums were) of a retiring disposition, and the nervousness incidental to a public appearance was inimical to perfect control.

Mr. Rice stated that finding the local Association had ceased their meetings, which he much regretted, he had induced Mrs. Sterry to come forward to fill a want that he believed existed. He asked the assistance of friends who were present to keep up meetings, at all events till the Association was prepared to start again. The belief that man had a soul and a future existence had been the

thought of ages. It was necessary to teach that man had a soul within the body to develop. Spiritualism was the best of all religions.

Mr. Chas. Watt said he had prepared a lecture for the old Association on the "Evolution of Religious Thought," which partial blindness had prevented him from delivering; his eyes were improving, and as soon as they were strong enough he would be happy to deliver it.

We had the pleasure of hearing this medium on a previous occasion when the control was stronger, and think, under more favourable circumstances, she is capable of doing much better than on Sunday last.

A BOOK WRITTEN BY SPIRITS.*

THIS book is a remarkable one from the fact that the substance of it was written without the intervention of human hands, the matter being transcribed *verbatim* from slate to paper by Mr. C. G. Helleberg, an old and respected resident of Cincinnati, the medium being Mrs. Lizzie S. Green, wife of an ex-legislator and mayor of the town of Aurora. The introductory chapters, written by Mr. Helleberg, give a brief account of his early experiences, which led up to the reception of the book, including a remarkable materialisation séance, where numerous spirits were recognised, and one dematerialised in view of the sitters.

His investigations with Mrs. Green commenced in September, 1881, with some remarkable physical manifestations; these were followed by direct writing on both single and double slates, under test conditions, where Mr. Helleberg's father-in-law gave his Swedish name, and another spirit wrote in a closed double slate a communication in the Swedish language, of which the medium was perfectly ignorant. This and another lengthy communication were photographed from the originals, and appear as illustrations to the book. Some of the subject matter of the communications relating to life on the planet "Mars," and a marriage in the spirit-world, could with advantage to the book have been excised as lacking corroboration. They are of little value and calculated to bring it into ridicule. There are however some very good chapters on Capital Punishment, Prayer, etc., besides some characteristic communications from a suicide, drunkard, and miser, that are instructive. An interesting sketch of the medium and her experiences, and some specimens of Spiritualistic funeral discourses are appended.

The compiler, Mr. C. G. Helleberg, whose likeness appears as a frontispiece, is evidently a man of good mental parts, whose sense of duty has impelled him to present to the world the strong evidence of the reality of a future life and spirit communion which it has been his good fortune to receive.

REPUTATION REDEEMED BY A "SPIRIT."*

THE Carson (Nev.) *Appeal* says a gentleman employed at a government institution in that city, a man who has no leaning whatever toward Spiritualism, relates the following incident:—"In 1858 his father, while treasurer of a local railroad in Massachusetts, died. After his demise the directors of the company found a deficiency in the accounts of the deceased amounting to eight hundred and fifty odd dollars. The fact was communicated to the family of the late treasurer, and the apparent defalcation caused them much grief and shame. In 1861 a noted Boston medium named Mansfield visited San Francisco, creating great excitement by reason of his wonderful performances, and he was called on by some of the best people of that city. One day the gentleman above referred to, accompanied by the late Rev. Thomas Sarr King visited Mansfield purely out of curiosity. The former was requested by the medium to write upon a slip of paper the name of any one in the spirit world with whom he desired to communicate. He wrote the

* A book written by the Spirits of the so-called Deal, with their own materialised hands by the process of independent slate-writing. Mrs. L. S. Green and others, mediums. C. G. Helleberg, Ohio. 1883.

* Published by Field and Tuer, London; Scribner, New York.

name of his father, and without exhibiting it to Mansfield, placed it in a small tin tube which the latter handed him, and sealed it in such a manner, with a private seal, that any tampering could be easily detected. Mansfield requested that the tubes and contents be left in his possession for 24 hours, after which the gentleman might call for a letter from the spirit world. On the following day the gentleman in question again called on the medium and substantially received this communication from his deceased father: He informed his son that he was cognizant of the grief which his apparent defalcation had caused the family, but that he was entirely innocent of any wrong; further stating that if a certain book would be examined, which could be found at a stated spot, and open at a given page, it would be found that the date of the year had erroneously been placed in the dollar column and added up as cash, which would account for the apparent deficiency in his accounts. Although reposing but little faith in the matter, the son wrote east about it, and when he received a reply it was to the purport that the book mentioned was in the indicated place, and on the stated page it was found that \$1. 858, the amount of the supposed defalcation, had been added to the cash account by mistake."—*New York Times*, May 6th 1883.

MR. THOMAS WALKER.

It will be remembered by many of our readers that in the libel case of Dowie v. Walker the plaintiff's counsel introduced a newspaper paragraph referring to a young Englishman named Walker who, whilst attempting to simulate spirit manifestations at Toronto, Canada, was severely burned by phosphorus he had ignited, and a man named John Saunders died of injuries received in connection therewith, Walker absconding before the inquest. Mr. Walker, in explanation, tacitly admitted his identity with the individual referred to, but according to his version it was only a private experiment that he and Saunders were trying, and the burning was the result of their ignorance of chemistry. He also stated that the reason of his leaving Canada the next day was that he had, prior to the accident, purchased a passage ticket for England.

As, however, he told quite a different story to a friend of ours who had noticed the scar on his hand, and asked him how he got it, we doubted the truth of his statement, and when writing to a correspondent in America, asked him to get and forward a paper with an account of the inquest. In place of this we received a few months since letters from the coroner who officiated at the inquest, and the district Crown attorney, which put an entirely different complexion on the affair. Having satisfied ourselves on the matter, the papers were laid aside, as we had no idea of obtruding such unpleasant subjects into these columns; but an extract from a recent *Toronto Mail* in reference to the fraud having appeared in the *Herald*, of the 3rd August, Mr. Walker referred to it at the Opera House on the following Sunday, and charged the Spiritualists with having circulated these injurious reports on account of his change of views. We took no notice of this, but in the *Herald* of Aug. 10th appeared a long letter from him imputing malicious motives to the Spiritualists, and designating the matter as a libel. In the interim, a reporter from the *Herald* had called upon us for information, but we had declined to give him the papers we had or copies. When, however, Mr. Walker's untruthful and malicious statements were brought under our notice, we deemed it folly to hold back the truth, and therefore sent the following letter to the *Herald* :—

MR. WALKER AND THE SPIRITUALISTS.

TO THE EDITOR OF THE HERALD.

Sir,—My attention has only just been called to Mr. Thomas Walker's letter, published in your journal of the 10th inst., wherein he imputes malicious motives to Spiritualists generally, and hints at what he is pleased to call a libel (?) against him having emanated from "Russell street." Individually, I do not know where you got your information from *re Toronto Mail* paragraph, or whether your informant was a Spiritualist, but this I do know, that Mr. Walker has been treated with great consideration by all the prominent Spiritualists I am acquainted with, who,

instead of opposing him, have simply held aloof from him, save when attacked by him. You are aware that when your reporter called upon me three days after the publication of the matter referred to, asking if I could furnish information on the subject, I told him I had documents endorsing of the fact that a coroner's jury had found Mr. Walker guilty of causing the death of Saunders, but declined to allow him either the papers or a copy of them for publication. These documents were sent to me by a friend; have been in my possession about three months; and would in all probability have remained unpublished had Mr. Walker been content to leave those who have been his best friends alone. As, however, he still continues to malign them, I see no reason for suppressing the official information relative to the Toronto inquest, and therefore place the papers at your service.—Yours etc.,

W. H. TERRY.

84 Russell street, Melbourne.

18th August.

[We shall deal with these papers in due time. Mr. Terry's statement as to our reporter calling on him is quite correct.—Ed. H.]

The following are the documents referred to, published (with some explanatory remarks by the Editor), in the *Herald* of Aug. 22nd—

Toronto, 25th March, 1883.

Thomas Maclear, Esq., Toronto.

Dear Sir,—In reply to your question whether the report of the inquest held by me on the 8th and 9th October, 1874, on the body of one John Saunders, published in the *Globe* about that time, was generally correct, I have to say that at this distance of time it is impossible for me to tell particularly, as it is probable that I never read it. As shown in evidence at the inquest, Walker had caused the injuries that led to Saunders' death, and a verdict tantamount to manslaughter was rendered by the jury against him. He escaped from the country, or would have been committed for trial under my warrant. The original papers are on file at the County Crown Attorney's office. Mr. Fenton would doubtless let you see them. Walker was shown to be an impostor, and it is a pity he frustrated the ends of justice by leaving Canada. As a copy of the verdict might be of service to your friend, I give it below, as follows, leaving the verbiage that red tape and lawyers' prolixity require as the preamble out.

"The jury upon their oath say: That the said John Saunders, on the 6th day of October, A.D. 1874, came to his death from the effects of certain burns inflicted while attempting to extinguish some burning phosphorus at Richard O'Brien's Hotel, Front street, in the said City of Toronto, on the 10th day of September, A.D. 1874, which said phosphorus had been ignited by one Walker, for the purpose of deception, he pretending to be able, as a Spiritualistic medium, to answer questions and delineate faces of spirits in fire by virtue of his gifts as such medium; and that, therefore, the said Walker feloniously caused the death of the said John Saunders." I think Walker's Christian name was not known to the witnesses.

Saunders' family live on the banks of the Don, Riverside, opposite T. Davis's brewery. I shall send your letter re inquest on Saunders to Mr. Fenton, who may probably take steps to provide Walker with a free passage from Melbourne to Toronto.

If I can be of any further use to you or your friend, kindly let me know.—Very truly yours,

A. A. RIDDEL, Coroner.
City of Toronto.

Office of the County Crown Attorney,
County of York,
Toronto Court House,
29th March, 1883.

Dear Sir,—*Re Inquest on John Saunders*, Dr. Riddell, coroner of this city has handed me your letter to him of 24th inst. as to this matter, as the original papers were filed in my office. The evidence taken at the inquest and the verdict of the jury show clearly that Saunders died from the effects of the phosphorus ignited by Walker, and the inquest papers are endorsed Queen v. Walker (murder), prisoner absconded. If you desire copy of the full evidence, verdict and other papers of the inquest duly certified under my official seal, the costs will be 3 dollars, as the evidence is very fully taken down. Please let me hear from you.—Yours truly,

F. FENTON.

Thomas Maclear, Esq., 15 Adelaide street, E. Toronto.

These documents would have been enough to silence any ordinary man until at least he could give some rebutting evidence, but Mr. Walker is not an ordinary man, and the following day a long letter from him was published in the *Herald* redolent with malice and invective directed against the Editor of this journal and the Spiritualists generally, who are charged with having known all about this matter whilst Mr. Walker was in their ranks, and having only circulated it out of revenge because he left them.

In the *Harbinger* for July, August, and September, 1882, we gave in as terse a form as possible the facts regarding Mr. Walker and the Spiritualists. Mr. Walker challenged our facts, and the committees of both the Association and Lyceum subsequently reviewed and verified their correctness. In the present instance Mr. Walker says the verdict is a disgrace to the jury. The position is

simply this—In the *Harbinger* matter, Mr. Walker says the report is wrong, and at least thirty reputable persons, cognisant of all the circumstances, unanimously affirm it is right. In the present instance twelve men, sworn to give a verdict according to their consciences, after hearing the evidence find Mr. Walker "guilty of feloniously causing the death of John Saunders." Mr. Walker says they, too, are wrong. The whole tenor of Mr. Walker's utterances are to the effect that he is immaculate; what he says must be regarded as the very essence of truth, and anyone who says anything to his prejudice is a very wicked person, and actuated by the basest motives. We, in common with the jurymen and members of the two committees must, therefore, be content to lie under his ban; for ourselves it has not up to the present time disturbed our equanimity or interfered with our nocturnal repose. We have seen a copy of the inquest from the *Toronto Globe*; but in case that paper has done Mr. Walker an injustice, have sent for a copy of the official documents, and if we find they do not harmonise with the published verdict, will give Mr. Walker the benefit of anything they may contain in his favour.

MELBOURNE PROGRESSIVE LYCEUM.

THERE was a large attendance of both members and visitors at the closing meeting of the winter season last Sunday, when in addition to a number of prizes given by the Conductor and Mrs. Johnston, being awarded, thirty-five copies of Mr. Denovan's valuable work on the "Evidences of Spiritualism," donated by that gentleman, were presented to each family represented in the Lyceum. On account of the number of recitations given, the ordinary exercises had to be dispensed with.

Mr. Hoogklimmer, the Conductor elect, congratulated Mr. C. Johnston, the retiring Conductor, on his success in carrying through the session with a new and comparatively inexperienced set of officers; and Mr. Johnston, in reply, thanked the officers and friends for the assistance they had given him, which had enabled him to bring the session to a successful issue.

The following are the officers for the ensuing session:

Conductor—Mr. J. G. Hoogklimmer.

Secretary—Mr. Dickens.

Treasurer—Mr. Henshaw.

Guardians—Messrs. Moore, Alkemade and Veevers.

Watchman—Mr. White.

Librarian—Master Geo. Johnston.

Musical Director—Mr. I. Bowley.

Leaders—Messrs. Cunningham, Lang, Delney, Veevers, Terry junr.; Mesdames Dickson and Crow; Misses Sutherland, Hooper, Stone, Flynn, Paton.

A Freethought Conference, called by the "Australasian Secular Society," was held at the Athenaeum in the early part of last month. Some stamina was given to it by the presence of the Hon. Robt. Stout, who, accompanied by Messrs. Hudson and Thompson, represented the Dunedin Freethought Association. Messrs. Roberts and Brown, of Adelaide, attended for the Freethought Association there. The only other Association represented was the Melbourne Free Discussion Society; but two or three Freethinkers from Sandhurst and Gippsland took part in the proceedings. Mr. Stout advocated more tolerance and a higher platform. Several other speakers gave addresses in favour of the Freethought movement, and resolutions were passed affirming the desirability of building a Freethought Hall, the initiatory steps to raise funds being taken.

MR. DENTON'S LETTER.

THE expected letter from Mr. Denton is not yet to hand. It would appear from Capt. Armit's letters in the *Argus*, that Mr. Denton and his sons have struck out on their own account, as there is no mention of their being with the *Argus* expeditionary party. If this is the case, there will be no possibility of his despatching a letter till he returns to Fort Moreahy, and even then he may have to wait some time for an opportunity. Should his letter arrive in time for next *Harbinger*, we will notify the same in the daily papers at least two days before publication.

In a recent copy of *Light*, M. A. (Oxon.) calls us to account for our comments re "faith," in the articles on Psychopathic Healing, which appeared in the *Harbinger* for April and May last. We have mislaid our exchange containing his strictures, and therefore cannot comment directly upon them, but can only say that our intention was not to combat the position he had, but tentatively assumed, but to throw what light we could upon the subject. If he refers to the concluding paragraph of our April article he will see our position.

MR. J. P. BEARD, who practised in Melbourne some time since as a Curative Magnetist, has been fined fifty pounds by a Tasmanian bench for curing without a licence, some indignation was felt and expressed by those who had benefited by his treatment, and an appeal to the Attorney General to remit the penalty is spoken of. The Doctors seem to have it pretty much their own way there; one of their number and a chemist, were amongst the Magistrates who adjudicated in the case.

Freemason Weekly (Adelaide) contains a lengthy report of a lecture on the Scientific Basis of Spiritualism, given before a large audience at the Odd Fellows Hall, on August 2nd. The lecture appears to have been very favorably received, and a vote of thanks was accorded to the lecturer Mr. Waters, at its conclusion.

The Liberal, for August 11th, has an able leader on "Practical Education," which we commend to the notice of educational reformers everywhere. It also reprints selections from Mr. St. George Stock's new work, "Attempts at Truth," in which the relations between Spiritualism and Materialism are discussed in a most instructive manner.

Up to the present time there appears to be no organised action to secure the co-operation of the provinces in the efforts of the people of the metropolis to obtain the opening of the Museum and Library on Sundays, and the only direction where a spontaneous local movement has been made is at Briarolong, in Gippsland. The *Maffra Spectator* reports a large meeting held at the Mechanics' Institute, Briarolong, July 12th, where Mr. Wullemin and Mr. Landy gave excellent addresses in favour of the opening movement, which have since been reprinted in sheet for gratuitous circulation.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

OWING to difficulty in providing lecturers for their platform, the above Association have suspended their Sunday evening services pending the annual general meeting of members called for the 13th inst. Two investigating circles have just been started in the association's room.

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