

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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These beliefs are not new, they are to be found in degree in all the Spiritual religions of the past, but only assume homogeneity in modern Spiritualism, which is consolidating and systemising both Psychological facts and the religious ideas which are their outcome. We are quite aware that persons of all manner of religious belief may become Spiritualists *in name* by accepting the fact of spirit intercourse, and working it into harmony with their form of faith, and that there are thousands in all the churches who do so. Further, that there are also numbers who are constrained by indubitable proofs to admit the fact of spirit phenomena without being influenced morally or religiously thereby. These may be called *dictionary* Spiritualists, as coming within the lexicographer's definition, but cannot in any other light be considered as such; indeed, from experience we know that very few of this class will accept the name of Spiritualist. There are Christian Spiritualists and other sects who have put up little temples of their own, but these are merely halting places on the road to the central structure which rears itself high above them.

IN our last we published an able paper from the pen of Mr. S. G. Watson, entitled "Spiritualism *per se*," in which the writer insists that Spiritualism proper is simply a phenomenal fact, entirely dissociated from religion, though forming a base upon which religion can be built. Whilst agreeing with Mr. Watson as to the importance of the phenomenal facts, we cannot as he does recognise them as representing the sum total of Spiritualism. They are undoubtedly the base upon which the superstructure is built, and essential to the stability of that superstructure, but the foundation is not the house, and by itself is a very useless and often unsightly affair. The laying of a foundation presupposes the erection of a structure, and the facts which were the foundation stones of the modern Spiritual dispensation, not only foreshadowed, but clearly indicated the religious character of the superstructure, as they demonstrated in themselves without oral teaching or dictation, if not the immortality, at least the continued existence, of the spirit of man, and the ministry of angels. Out of this grew the Spiritual temple, embodying the religion of Spiritualism, which at the present day is exercising more influence on humanity than the phenomena upon which it is built.

Though Spiritualism has no creed, there are certain principles and beliefs held by the great majority of acknowledged Spiritualists which represent the religion of Spiritualism, viz., the Fatherhood of God, the brotherhood of man, the destruction of death and the substitution of transition to denote the change of condition from this to the next life, our initial condition there being determined by our state of development here. That all future suffering is a natural and inevitable result of the violation of physical and moral laws in this life, and that progress and happiness is the universal destiny.

Mr. Watson truly says: "One of the glories peculiar to Spiritualism is, that it welcomes to its examination and acceptance men and women of all religions, or of no religion, without question, as all true science ever does;" but he follows this with an assertion which though measurably true is somewhat misleading, viz., that "those who teach that Spiritualism *per se* is a religion or philosophy are doing all they can to rob it of its chief glory, and trying to dwarf it into a religious sect or craze." Now, we do not hold with these latter who assert that Spiritualism is a religion *per se* any more than we do with those who assert it to be a science only; but we know that many of those who recognise Spiritualism as a religious philosophy, whilst consistently upholding its principles, abhor creeds and dogmas or anything that would tend to narrow its influence. To us Spiritualism is both a science and a religion. The phenomena, from the simplest physical manifestation to the most delicate Psychological problem, are its body; the religion is the Spiritual expression of it, and as the spirit of man is the most important and permanent part of him, so is the spirit or religion of Spiritualism su-

perior in this respect to the form which is only a means of bringing us into more conscious contact with the essence. It is highly probable, as Mr. Watson says, that the communications of spirits are not superior to those of mortals; it does not follow, however, that spirits are incapable of transcending mortal effort in subject and sublimity, but rather that their teachings are adapted to the comprehension of their pupils. Most of the advanced minds of the earth, were they to express in language appropriate to their ideas their highest thoughts, would be unintelligible to the majority of mankind; and were exalted intelligences in the spirit-world to speak to us as we may presume they speak to their compeers, their discourses would be valueless because out of our plane of thought. Moral teachings adequate to our requirements have been received, and the literature of Spiritualism will furnish a code of moral ethics comparable to the highest known to history; and it would be manifestly unwise for our spirit-friends to present us with a transcendental philosophy which the world is not ripe for.

A NEW THEORY OF SPIRITUALISM.

MR. JOHN STUART STUART-GLENNIE, M.A., Barrister-at-Law, has written an elaborately learned work, which in many respects is a most meritorious production, and the title of which is "Isis and Osiris: or the Origin of Christianity, as a verification of an ultimate law of history. As space does not permit me even to allude here to the manner in which the author connects the origin of Christianity with Egyptian mythology and sacerdotalism, I shall simply confine my critical observations to the consideration of a very original, though not to me at least equally satisfactory, theory of Spiritism, as given in the second chapter of that work, from page 328-341, headed: The Origin of the Myths of Natarianism. By Natarianism, I may briefly state here, the author means the objective influence of the powers and aspects of nature on the subjective mind of man and the development of human consciousness. The main proposition which Stuart-Glennie endeavours to demonstrate in this chapter, which I consider to be one of the weakest and least conclusive in the whole book, with respect to Spiritualism is this, that all the phenomena of modern Spiritism may be explained in the first instance as the offspring of human ignorance in the early ages of mankind, of which modern Spiritism is simply a revival, and that the theory or hypothesis of Solidarity, which the author seems to claim as original with himself, furnishes the key to all the mysteries of both ancient and modern Spiritism.

But for the better and easier understanding of the subject by the readers of the *Harbinger of Light*, and also in order to do full justice to the author of the novel theory, I deem it expedient to state his theory in his own words in a foot-note to page 336. "This hypothesis," he says, "is but a combination of these highest generalisations of modern science, namely, the conception of bodies as systems of molecular motion. The conception of bodies, further, not as isolated, but as acting mechanically on each other as parts of a system, and the conception of mental states and changes as having equivalents in states and changes of molecular motion. Let, then, bodies conceived as systems of motion be further conceived in accordance with that hypothesis of matter suggested by Faraday (Experimental Researches, vol. II, 284, and vol. III., pp. and seq.), confirmed by those facts which destroyed the theory of electrical induction being 'action at a distance,' and further developed in my conception of mutually determining atoms. Let bodies be conceived, not as isolated, but as parts of a system, and as acting universally on each other through mechanical 'lines of force,' variously deflected in their mutual action,

but directly or indirectly exerting influence in spheres of quite indefinite extent. And further, let the accepted fact of Psychology be borne in mind that all mental action whatever is but an aspect of a certain mechanical action; every feeling, every thought, every desire or volition implying rather than being a consequence of certain molecular motions and mechanical changes. And yet further, let some bodies be conceived as either permanently or occasionally more capable than others of affecting and being affected by the lines of force from other bodies. Then, just as the molecular motion of any one organ of an animal body variously affects and is affected by the lines of force from other bodies, then, just as the molecular motion of any one organ of an animal body variously affects and is affected by the dynamic equilibrium of every other organ, so may individual bodies, conceived as systems of motion, not only variously affect and be affected by each other through a mechanically conceived medium; but such influence may be a consequence of mental actions which, if they have all mechanical equivalents, would through a medium be mechanically communicable. For, suppose a mental change takes place in an individual, and he becomes possessed by a certain strong feeling or desire, on its material side, the mental change and supervening condition is a certain change and supervening state of molecular motion. If then other bodies, and particularly other animated bodies, are systems of molecular motion; and if all bodies are more or less directly connected through mechanical lines of force raying out from earth, then a change in the mental condition of an individual being a change also in his state of molecular motion must affect the mechanical states, and hence mental condition of others, though unquestionably such influence may be so infinitesimal as to be quite inconspicuous."

Here ends this verbally most elaborate theory or hypothesis of solidarity of Stuart-Glennie. But the question now arises what practical use can an experienced Spiritualist, one who has convinced himself by hundreds of reliable demonstrations of its phenomena, make of this hypothesis for the purpose of explaining the cause or origin of the tiniest rap, let alone the more advanced phenomena of materialisation. It may be possible, or at least probable, that the phenomena of what is called Thought-reading receive some illustration from the adoption of this theory; this theory may be to some extent identical with the so-called Brain wave theory; but, in the name of reason and common sense, how can this hypothesis of solidarity, resting as it does upon exclusively mechanical and material grounds, furnish a solution of the phenomena emanating from no human brains, but coming from spirits of a world, outside of our material world? Or does perhaps Stuart-Glennie extend the operation of his learned theory to the realm of spirits released from the bonds of material forces? Do his mechanical "lines of force" also reach the domain of spirit forces? It would seem not. Judging from his effort of sweeping away all supernaturalism, he reserves his last blow to modern Spiritualism, the phenomena of which must have appeared to him of sufficient importance to deal with them in a special chapter set apart for the purpose. What is to me most surprising in all these attempts of demolishing Spiritualism is the fact that their would-be-demolishers have so great a facility of ignoring the best evidence and testimony before them; it apparently costs them no trouble to get over the positive researches of a Crookes, or a Wallace, extended over a large number of years; their intuitive skepticism does not even allow them to condescend to mention the names of such eminent scientific investigators of the phenomena of Spiritualism in the presence of their infallible intuitions and systems of carefully arranged and cleverly worded philosophies of Materialism; they are blinded to the weight and importance of the facts and arguments adduced by their opponents, and they pass over them as if they were non-existent.

Had Stuart-Glennie measured his solidarity hypothesis with the Katie King materialisation of Crookes through the mediumship of Florence Cook, he would have most probably found that no amount of systems of molecular motions could account for the appearance of the tempo-

rally incarnated spirit of Katie King and all the rest of the wonderful phenomena connected with those elaborate researches of the world-renowned men of science. But instead of entering into a detailed application of his theory to the scientific and positive phenomena of Spiritualism, he never thinks it necessary even to mention one solid authority, or one solid fact, in order to establish the congruity of his theory with spiritualistic facts. We have in fact in Stuart-Grennie nothing else than a repetition of the sorry spectacle which years ago men of the Huxley, Tyndall, and Carpenter type have presented to English Spiritualists, and in Germany to Zollner. I for one think there is no other remedy for this blind species of would-be-scientific opposition than to allow the generation of its exponents to pass away in silence; for to attach too much importance to their dissent from the beliefs of the Spiritualists seems only to produce the effect of still further inflating the soap-bubble of their scientific pride, without convincing them even of the logical necessity that spirit forces are perhaps as capable of scientific handling as the physical forces with which they are exclusively concerned.

With these few words I now beg to dismiss both Mr. Stuart-Grennie and his solidarity colweb of a theory, which for the explanation of spiritual phenomena is about as useful as the light of a farthing candle would be for the illumination of a vast subterranean cave. Their fancied light is scarcely adequate to make their own persons faintly perceptible, and to show up the utter insignificance of their unavailing effort of injuring the cause of Spiritualism, which amongst all the progressive movements in the domain of human thought of the nineteenth century occupies, without a doubt, the foremost position.

C. W. ROHNER.

Benalla, 16th January, 1884.

IS LIFE WORTH THE LIVING?

By HUDSON TUTTLE.

THE question if this life is worth the living is as old as history, and the saddest effect of a sad and mistaken theology has been to cast such a shadow and gloom over existence as to make the crushed heart moan a negative response. The answer is from weakness and defeat, and the melancholy view of the world it expresses, culminated in the beginning of the Christian religion, from which it is reflected on our times.

Christianity came to the Jews in the hour of their decline, when they were envied by war, and threatened by famine. It gained ascendancy by their defeat, and the destruction of the Holy City. Its kingdom was not of this world, for its founder, the incarnate god, perished with malefactors on the ignominious cross, and its early apostles suffered martyrdom. Dungeons and stripes, contumely and scorn were for its believers, and its fundamental doctrine was that the kingdom of heaven was gained through tears and suffering. It came at length to be received that only through the crucifixion of the flesh could heaven be gained. Poverty and filth were praised, and thriftlessness became equivalent to godliness. The old Bible pointed to the ant as a worthy example of industry and forethought, the new to the lilies of the valley, toiling not, and said: Take no thought for the morrow; give to the poor all you have, and depend not on your own exertions, but on God.

The old religions had taught this doctrine, and in some it had taken almost as wild a course, yet in none were its evil consequences so far reaching. The Eastern myth of the union of the flesh with the spirit, and the crucifixion of the former for the purification of the latter, became fixed as a fundamental dogma, on which the scheme of salvation rested. The flesh, i.e., matter, was of itself essentially evil, and hence physical pain became a means of spiritual purification. The hermit flying from the allurements of life; the flagellant, the ascetic, became the type of religious excellence. It was a terrible view of the world, justified by the imputed sayings of Christ. He was never known to laugh, he wept. The good Christian should be known by his

solemn face and streaming eyes. Whatever gave amusement or joy was evil. Life was only to be endured because death liberated the enslaved spirit. Jesus had said: "Blessed are ye when men shall revile you and shall persecute you, and shall say all manner of evil against you for my sake, Rejoice and be exceeding glad, for great is your reward in heaven. Lay not up for yourselves treasures upon earth, where moths and rust doth corrupt, and where thieves break through and steal; but lay up your treasures in heaven," &c. "But seek ye first the kingdom of heaven, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof," &c.

The doctrine of the times being evil, and the body sinful; that the present was only of value as it hurried us to the next life, was fraught with momentous consequences, for it moulded the thought of nineteen centuries, and from its sway we are painfully escaping. Under its sway men became wild with religious frenzy. They retired to the wilderness to escape the temptations they could not resist; they trampled under their feet the most delicate sentiments of the heart as instigations of Satan; they looked on woman in her loveliness as a snare of the archdeceiver, and spurned her gentle influence with unutterable loathing. Physical comfort was a sin, and self-inflicted pain a merit. Sackcloth abiding with every motion of the wearer was adopted as raiment. Knives and thorns thrust into the flesh, and the inclemency of heat and cold, rain and cold eagerly courted. What strange characters come in view where we go back a century or two in history, produced by this mistaken belief regarding the objects of life.

The wild eyed flagellant, lashing himself until the blood ran in streams; the stylite on summit of lofty pillar; the monk counting his beads; the nun kneeling day after day on the cold hard stone to propitiate the Infinite!

A great mistake, which transmitted a legacy of evil to the present. There lingers a prejudice against pleasure, which yet makes enjoyment next to a sin, and constantly asserts that God made a failure and a blunder in the character of man. The kingdom of God is to come, and man's being on earth is a mistake. He must endure it as best he may until death releases him.

When all the sunshine and joy are taken out of life it is not strange men think it not worth the living. When a monster is placed on the throne of the universe, and man made a puppet to dance to his whim, the earth becomes a gloomy prisonhouse, and life a horrible farce.

We may have a strong conviction of the reality of a future life, yet not perceive any antagonism between that life and the present. The materialistic school that cries: "One world at a time," receives its bias from the old ideas from which it is a reaction. There is no necessity of sacrificing earth to gain heaven. The true and abiding love of husband and wife for each other or for the children in whom their united lives commingling flow, is as holy and sacred as the love borne to God himself, and as much a part of religion. The contrary would make the adaption of man to his environments a failure, and the infinite qualities of the Maker otherwise than infinite. These gloomy views of life are rapidly disappearing, and a reaction has come. Instead of placing the objects of life in the future, the future is ignored, and the present made supreme. Nor sufficient for the day is the evil thereof, but sufficient for the day is all the day produces; the morrow is unknown. Hence, as life is only a succession of sensations of various character, some pleasing others painful, the more of these pleasurable sensations which can be crowded into the few years of its continuance the better. This materialistic view would be complete had not life a morrow, and a morrow intimately related with the day. After the full satisfaction of present wants there comes the immeasurable aspirations of the spirit. The physical world, bodily enjoyment or mental culture are not all, and when so regarded the mistake entails misery where happiness is sought.

Freeing ourselves from these erroneous ideas, inherited from our ancestors, we are prepared to answer the question of what true happiness consists, and how best it may be gained. It is the primal desire of the heart, and our constant efforts are to gain it.

True happiness is a result of our being in accord with the laws of the world. When all physical forces and spiritual energies move in harmonious rhythm through our being, there is no jar or conflict as we are wafted onward, and the soul feels the delight of perfect happiness. To arrive at this desired condition we must understand the fundamental principles of creation, and the relations of God thereto, and of ourselves to both. We may accept as granted, that the plan of nature, whatever idea be received of God, is perfect, and man as a part of nature is to unite therewith. There can be no break in the continuity of being, and hence his adaptation to the physical world must be regarded in the same light as the adaptation of his spiritual faculties for a spiritual life. Man as a dual being, a physical and spiritual, faces two worlds, and is amenable to the laws of both. As such he must conform his life so that it will accord with these states. He must understand that obedience to the laws of physical health is as obligatory and as much a part of religion as obedience to moral laws. Perfect health is a primary element of moral excellence.

Hence it is that men labouring under mistaken theories, which lift the physical life out of its scheme, have fallen into grievous blunders. Had not Calvin been physically diseased he would not have burned Servetus. A jaundiced theology was the offspring of a jaundiced preacher. Bile in the blood enlittered the mind and level intolerance and hate. There was a gospel these teachers knew not of—the Gospel of Health.

The teachers of the world have taught that happiness was not to be sought in this life, which at best is a vale of tears, and only comes as a reflection from the perfect peace which is bestowed by abject contentment with the decree of fate after assurances of having gained a passport to the future. We are assured that the world was not created, nor is sustained by any such artificial or arbitrary plan, and abjectness and contentment, growing out of dwarfishness, are not in nature's creed.

Give us health! cries Nature. No puny sicklings, but the bounding pulse of fresh blood; the firm muscle, the active nerve. When the songsters come up from the south to greet the spring, their voices gladden hill and dale; there is no weak note, no feeble wail, but the fullness of strength. The pride of the forest, the sleek denizen of the wild, have no refined pleasures, but all they have flow from the perfection of physical being.

One lacerated nerve makes life a martyrdom, the luxuries of wealth are indifferent; the softest down a bed of nettles; the costliest viands tasteless to one diseased. And yet ignorant of the primary conditions of happiness, how many lose their hopes of gaining it, in their foolish attempt to grasp it!

Is it through the appetite? the delicate food which tempts the palate? the seasoned dishes, the blending of many flavors? The time comes when the taste refuses to be pleased, and dyspepsia takes the place of digestion. The crust is sweeter to the hungry than richest viands to the palmed tongue. Rare wines distilled by the sun with delicate flavors are sipped with mirth and gossip of fair lips, but at the bottom of the ruby cup is a serpent whose sting creates unquenchable thirst. How many go that way? They mistake the means of happiness, and drift insensibly into the restless tide. Hungry nor thirsty men cannot be happy. We must have food, and that of the proper kind, else our effort to appease our hunger will end in disease.

As happiness springs from a full and perfect expression of the laws of our being, and as such expression is in accord with the plan of nature, it follows that happiness is the natural state of man, and misery or pain the unnatural. Talk about the saving power of pain! Pain has no saving power. Happiness is not built on misery. People talk as though they expected a reward for suffering. Why the very suffering shows a wrong which if righted changes pain to joy. Yet they count their

pains, disappointments, and measure their tears as treasures laid up in heaven, which are good at night, with heavy interest for answering joy. A man may be a victim of chronic sickness for a score of years, and daily racked with physical torture. Is it not his loss? How can he be repaid? Crowd his after years with all the heart may desire, and this loss cannot be made good. For life should be replete, with its just demands fully met, and its cup cannot overflow. Why should he be rewarded for a sin against the laws of health?

When we walk in accord with the laws of our being the very fulfillment of these requirements brings delight. We are athirst, and with what exquisite delight we drink the crystal water. We hunger, and how delicious the plainest food. We desire to breathe, and what joy to fully inflate the lungs with the pure air. Health is next to heaven, for it is the index showing that we are in union with the material world. The beat of its pulse vibrates through our being, chord responding to chord.

Thus have we felt when on some lofty mountain top, the world at our feet, the blue sky overhead, fading and melting into the distant mountain ridges, the crisp air, like wine, and to the beauties everywhere around us our being responding. Then life was a song of joy, and to exist the supreme delight.

But how shall we keep ourselves in accord with the laws of our being? Ah true, most momentous question, for we are ignorant of these laws and conditions, and we inherit the results of the ignorance of our ancestors. We are the results of all the actions of our parents, and the conditions by which they were surrounded; of their parents, and of theirs back to remotest time. All these through them have flowed down to, and become embodied in us. We drag the results of their transgressions after us, and cannot escape them.

It is this ignorance, this mass of festering, inherited wrongdoing, that makes us lose faith in the goodness of God, and become Pessimists, cravenly submitting to the inevitable. This ignorance must be replaced by knowledge. To know is the birthright of the soul. The limits of the infinite are its boundaries. Whatever Intelligence has planned, man, as an intelligent being has the capability of knowing. When the sun of knowledge shines from the zenith of the cloudless heavens, and there remains no dark shadow of ignorance behind which superstition can conceal itself, then man will find that restful peace in the certainty of law and order the devotee now receives from blind faith in Salvation by the Cross.

Berlin Heights, Ohio, U.S.A.

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 M.E. 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 1861-2; the first of them professedly by the spirit of the late John Ellipton, 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 intelligence 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.

CRANIAL CAPACITY (Continued).

THE ETHNOLOGICAL AND ZOOLOGICAL ASPECT.

DR. E.—Not until the truths I am endeavouring to explain to you find reality in your minds will you be able to have adequate conceptions of the grandeur of the object claiming our present attention. I am painfully aware how feeble must all my utterances of these great truths be. If my faculty of imparting knowledge were equal to my desires for your mental progress, I had enriched you, my dear friends, with mines of spiritual wealth. However, when we cannot do what we wish, we must do all that we can. I have a twofold object,

First, to logically demonstrate from terrestrial facts to the friends present the existence of a spiritual entity incorporated in the human being, and that the commonwealth of the body constitutes apparatuses of organs designed by the creator for the temporal and spiritual progress of man, for his earthly and his eternal welfare. Secondly, the time is not far distant when Spiritualism and Materialism shall openly contend in the lecture-room and the science-hall for the sovereignty of the empire of human thought. Then, as the rays of the rising sun first gild the mountain tops, so it will be shown by the records of these my labours that the first gleams of the splendour of the coming day were shewn to those who, despite scoffing and reviling, had reached the highest pinnacles of spiritual truth on earth.

At our last sitting we dealt with the subject of cranial capacity from two points of view—the anthropological and the morphological. There yet remain for us two other outlooks—the ethnological and the zoological. At the close of my last remarks, I spoke of stature as being a powerful cause in determining a cranial development. The cranial capacity should be in direct relation to the human frame. Mathematics will assist us a little here. The law is, that the ratio of cranial capacity shall diminish in proportion to the increase in weight and stature. The law is not absolute, nor is the development rigorously fixed. But man should remember that his physical organisation, though a superior, is essentially an animal organisation, and therefore subject to laws of physiological development; though the law is not always carried out, yet our theory of a power in man which can neither be weighed nor measured, and can be only estimated by its manifestations, gains rather than loses by the exceptions to the law, for observation does not furnish us with the fact that small men with large heads are more intelligent than tall men with small crania. On the contrary observation shows us that small men with disproportionately large heads are less intelligent than their tall fellows with their disproportionately small cranial capacity. The cranium should be in direct relations with the rest of the osteological development, and the osteological development is mainly dependent upon the degree to which *lime* forms a constituent in the human food, and therefore upon the calcareous condition of the soil. In making this statement I have not lost sight of the fact that tall and short races may be found upon the same soil. If the soil be calcareous, rock assured that the tall bony race is indigenous to the soil, while its shorter neighbours have established themselves there either by conquest or immigration. Nor have I lost sight of the fact that osteological development can be increased by selective human breeding. Two monarchs of your earth have produced guards of immense stature by marrying picked men of great stature to women of exceedingly tall proportions. If I were again on earth, I should betake myself to the creating of fresh human races, and I would map out a design of the future human being, and I think I could by selective breeding, and favourable conditions, climate, &c., produce a magnificent race. This necessitates entering into delicate matters that are not convenient to discuss now. Indeed, saturating non-calcareous lands with lime has in the course of two, or, according to conditions, three generations, so raised the stature as to immensely increase the cranial development. But there certainly have not been in these races that I referred to any mental manifestations which would lead us to believe that there was any greater moral or intellectual development accompanying the increased cranial capacity. Looking at this matter from a purely ethnological point of view, the Laps, with their diminutive stature and almost disproportionately large cranial development, should be the most intelligent of human races. That we know to be very wide of the truth, for their intelligence is rather of a low order. To compare the fossil with the living races, we find that the race with the largest cranial capacity lived in that remarkable geological period known as the Neolithic Age, or Age of Polished Stone. Therefore, if cranial capacity bear a direct relation to intelligence, the Troglodytes of the caverns of Southern France would far surpass all later races of the earth. That alone

shows the serious error of estimating human intelligence by cranial development, for however much we may admire their marvellous faculty of imitation as shewn in the artistic carvings on their remarkable stone implements, we know from other facts, terrestrial data still adhered to, that this really splendid race never advanced beyond the first stage of social development. In their great stature we see the adaptation of human life to surrounding conditions, for they had to contend with the mammoth (a species of elephant of prodigious size), now happily for man extinct, and other great mammals, and therefore we know that they were fitted exactly for their precise place in the history of the world. These facts shew that if cranial capacity be an index of human intelligence this early race should far surpass all the later races of the earth. By way of comparison of races, let us recall to mind the ancient Egyptians, who have left those remarkable stone monuments of their great genius. I will digress to remark that these wonderful monuments are at once their glory and their shame, for they could never have been erected by a free people, but only by an enslaved nation at the command of despotism. However, this literary, architectural, and artistic race, who laid the foundation of the western empire of science, is placed by its small cranial capacity in the scale of human races far below the Malays, the Polynesians, and the African negroes, and immeasurably below certain wandering predatory tribes of the desert comparatively destitute of civilisation. Theirs was a great social splendour, but the presence of the "death's head" at their feast, and the command, "Eat, drink, and be merry to-day, for tomorrow you may be like this," shewed the phosphorescent glow of that corruption which had spread over in unbelief the intellect of the land, and destroyed the vitals of the nation, and this once mighty empire perished, never again to rise from its imperishable relics.

There is no such thing as lineal progress. Progress is in circles; it is spiral. The phosphorescent glow which comes from the corruption of unbelief will perhaps spread over your land, and as cycles and ages on ages change your continents of to-day will be submerged beneath the waves, and from the waters of the earth shall emerge new continents, and from the present human species will arise new races.

Again we find the Chinese, the oldest, if not the greatest civilised nation on the face of the earth, placed far down upon the scale of the human races. To show the great advance of Chinese civilisation, statistics and observation inform us that it is a rare thing even in the lowest stratum of Chinese society to find an individual who cannot read, write, and cast up accounts with tolerable accuracy in their most difficult language with its 40,000 characters. Not that the average of Chinese intellect is so great that they can produce at will the 40,000, or even the 10,000 needed for literature. Indeed, I do not think there is any human intellect which could achieve the former. But it requires at least 3,000 words for general use, and ordinary trading purposes. Now, an uncultivated intellect could not produce coherently at will these 3,000 words needed for social intercourse and commercial purposes. That there are the usual oscillations in the race I am prepared to admit; but then add that there are some so sunk morally and intellectually as to be mere savages. Then there are these oscillations in all nations, and every race has its savage representatives.

The Greco Egyptians possessed small cranial capacity with remarkable intelligence; not so much a scientific as an artistic race, although painting and music had by no means made the same advance with them as with moderns; yet their sculpture and architecture have never been rivalled in our present times. Whilst, to return to the subject of the Chinese, the industrial and artistic powers of this very ancient people should excite the admiration—but, unfortunately, it rather excites the envy and the malevolence—of those races who call themselves the flower of European civilisation, and yet we find that the Chinese by their low cranial capacity rank in the scale of human races below the negroes, and the northern native tribes of the great western coun-

tinent. I might go on applying instances from the study of races to show the absurdity of the theory that cranial capacity determines human intelligence, but I have yet to deal with the zoological, and shall close this portion of my subject by bringing two more examples before you, and it shall be for you, my listeners, to judge whether I am right in saying that among the Australian native tribes there are individuals to be found who by their magnificent proportions would serve as fitting models for the colored heroes of the painters and sculptors of the mediæval ages, whose ideal measurement of the encephalon reached an angle of from 95 to 100 degrees, and yet this race that I allude to, with the exception of the Hottentot, is the lowest in the scale of human races. I have more particularly brought this fact under your notice to show you that the isolation of races is, as I formerly remarked, a source of degeneracy.

As a final example, I may tell you that the crossing of the white races with the black has resulted in a diminution in stature, and therefore a decrease in cranial capacity, whilst the intelligence is found to be greatly increased. Here, at least, we have undeniable evidence of an increase in human intelligence, accompanied with a decrease in cranial capacity. I think now that I have from an ethnological point of view firmly established my position, and shall now pass on to the zoological outlook of the matter.

The study of zoology alone should teach human beings to pause and reflect ere they attach any importance to cranial capacity as a gauge of intelligence. What of that microscopic molecule of pedunculated convoluted nerve-substance, with its two ganglia, the super-oesophageal and the sub-oesophageal, which according to the theory of localisation is the seat of the wonderful intelligence of that marvellous little insect, the ant? What capabilities of conscious ratiocination are stored up in the infinitesimally small cranial capacity of that tiny insect? What numerous and well-authenticated anecdotes are related of its intentional acts, and therefore its reasoning powers? Surely you will agree with me that the cranial capacity of the ant is certainly not a measure of its intelligence. According to the cranial capacity standard, the elephant with its prodigious cranial development should in intelligence as far surpass the ant, as an Aristotle, a Shakespeare, a Newton, a Cuvier, or an Agassiz does the lowest forms of human life.

Again, the prodigious cranial development of the lion should be accompanied by an intelligence as much greater than that of the dog as the intelligence of the average human being is greater than that of the lower forms of the mammalia, in fact as the intelligence of the average man does that of the mouse. But in the animal world, as in the human, stature determines cranial development. It is the proportions of the animal organisation, that are developed without regard to the contents of the crania, as the infants which have been born idiots (who have possessed full cranial development, and in whom there has been almost an absence of brain) from time to time show. Therefore we know, upon summing up the facts of the whole matter, we must look upon the human organism as a mass of physiological phenomena governed by laws of organisation without reference to mental phenomena.

I have not leant to arbitrary assertions; I will prove that I have not done so later on. I have not lost sight of the interblending of the two organisations, mental and physical. But more of this at our next sitting when, instead of relying upon the facts of observation, we will interrogate nature upon these matters, and then gather up the scattered facts into one majestic truth.

THE Society for Psychical Research is steadily pursuing its work; the committee on "Thought Transference" have entered into a new phase of experiment in the transference of sensation, *taste* being the first sensation tested. In more than half the trials the subjects correctly named the substance tasted by the operators, the precautions taken being perfect to prevent the acquisition of the knowledge by any other channel but community of sensation.

EQUIPOISE OF MIND AND BODY.

THE following communication, like two preceding ones on congenial topics, has been derived from Bichat:—

Corresponding with the physical nature of man, his mental constitution has been designed to work in perfect harmony with it, so as to produce wholeness of result by unity of effort. Each is closely associated with the other in order, each is dependent upon the other, each should be the ally of, and the co-operator with, the other, in order to the perfect health and equal activity of both. The one is essential to the other, and upon their right ordering and nicely adjusted equipoise depends the rightful use of organ, and the beneficial exercise of function. You cannot injure the one without injuring the other, because they are so intimately associated—so inextricably mixed up. Disease of body springs from disorder of mind, and physicians instead of seeking for physical causes in regard to so many of the maladies with which mankind is afflicted, should go to the very root of the matter and discover them in the mind. But so long as the Faculty, or a considerable proportion of its members, see nothing but matter, and believe in the existence of nothing but what they can touch, so long will medicine continue empirical, and fail to attain to the dignity and importance of a science.

Believe me, there is far more in the treatment of disease as mental in its origin and mental in its cure, than the most advanced thinkers among you have any conception of. Some of them by studying the influence of the mind upon the body, and by watching the power of the imagination over particular organs, and how it can succeed in producing discolourations of the surface as in the well-known cases of stigmata, have obtained partial glimpses of the truth, and are slowly struggling towards the light; but one needs to be disembodied and to look at these from a purely spiritual standpoint, in order to be able to comprehend the real relations of mind and body, and to grasp the whole truth as regards the control which the former exercises over the latter.

In my own lifetime I saw these things as through a glass darkly, and now they have become as luminous as I could desire. Now I comprehend what I previously conjectured, and have exchanged speculation for knowledge, supposition for certainty. The body is the instrument; the mind is the performer on that instrument. Through material organs the immaterial principle acts and feels. Is it not strictly consonant with reason and analogy that the one should be the master of the other? And that if anything ails the executant, the music which he elicits from the instrument will be weak and uncertain. Do you not observe that all men possessing distinctive and strongly marked characters of their own, stamp that character upon their dwelling-houses—that this one is elegant and artistic, that one is gaudy and ostentatious, and that other one slovenly and tasteless? How much more must this be the case where and when, as in the instance of the human body, the inhabitant constructs the habitation, is its permanent occupant, pervades every portion of it, and impresses on it his own individuality? What he is—that is to say, the real Ego, the true personality, which is invisible to the material eye—that must his corporeal dwelling-place be. Have you not observed how powerfully the character of the individual is expressed in the outlook of his eye, in his features, gestures, voice, walk, and peculiarities of external manner? What are these but denotements of the influence of the mind upon the body,—of the occupant of the human habitation upon that which is his temporary dwelling-place. And so in sickness and ill-health, numbers of the disorders to which men and women are subjected are the products of mental disease; and as the seat of the disorder is in the mind, so also its remedy must be sought for there.

Every physician knows the value of cheerfulness as a restorative agency in a great number of cases, and people were wiser than they knew when they bestowed upon some forms of malady such epithets as "the vapours," and "a disordered flow of the animal spirits." These originated in a sort of intuitive discernment of the fact that those maladies were attributable to other

than merely physical causes. The subtle "fluids" and impalpable "humours" upon which so much stress was laid by early writers on medical subjects, were in reality the methods of expression to which they had recourse in order to signify their appreciation of the fact that a loss of health more often than not resulted from occult and non-physical causes. It is true that these would naturally tend to derange certain organs, and to impair certain functions; but this derangement did not occasion, but was occasioned by, the malady; that malady having its *fons et origo*, in the mind. So that when Shakspeare made Macbeth inquire of his medical attendant, "Canst thou not minister to a mind diseased?" he really defined in that question the basis of the future science of medicine.

Yes, it will have to be sought for, not in the administration of drugs, not "in pouring into the body of which the Faculty know very little, medicaments of which they know still less," but in probing the mental causes of disease, in diagnosing the mental and moral condition of the sufferer, and in prescribing for him or her such remedies as an accurate knowledge of psychology, of mental pathology, and of psychopathy, will enable the physician to recommend with confidence: these not taking the form of material substances, but of methods—at once rational, simple, obvious, and easy of adoption—for restoring the healthy activity and cheerful equipoise of the mind itself. And with this more accurate knowledge of the interaction and interdependence of mind and body, and of the power of the former over the latter, there will also come a clearer and more general appreciation of the fact that all diseases are preventible; not only those which have their organ in the mind; but those which arise from physical causes, such, for example, as the zymotic maladies, which are occasioned by spores and germs floating in the air.

Indeed the day will come when men will regard every infringement of the law of hygiene as not less serious and not less deserving of punishment than a breach of the moral law, and when to be ill, will be just as disgraceful as to be guilty of a misdemeanour; as indeed it is, for if you will reflect for a moment, you will perceive that both these laws have an equally Divine origin and authority; and that to transgress the one is just as sinful as to transgress the other. Both have been instituted with no other object than to promote the happiness and well-being of mankind, and disobedience to either entails upon the malefactor an appropriate punishment, a necessary retribution. Not otherwise could human beings learn the wisdom and value of obedience to them; but hereafter, as the race grows more intelligent, as its conceptions of Supreme Goodness become of a more exalted and a less superstitious character, and as it comprehends more accurately its spiritual, mental, and bodily constitution, its relationship to organic nature in the world and in the universe, it will render a voluntary and joyful obedience—spontaneous in its nature and grateful in its expression—to those sublime and beautiful laws enacted for its guidance by the Most High.

CHRISTIANITY, SECULARISM, AND SPIRITUALISM.

I HAVE been a close observer of Christianity and Secularism, in addition to Spiritualism. I observed a striking family likeness between the two former. Both of them laid down hard and fast lines by which the exercise of the human mind was to be bounded; both of them were external systems, governing man's convictions from without, and therefore opposed to freethought. Christianity had its dogmas, traditions, and sacred books, and its more immediate externalism was made to cramp and choke the Spiritualism of its best revelations. I found Christianity at war with itself, but I also found that what Christianity regarded as truth, was universal truth, and not Christian truth. Secularism laid its hard and fast line on the narrow realm of the senses and physical sensations of man. It dared not to think or investigate beyond the mere animal boundary of human life. I found that Secularists are great cowards, and blindly sectarian in their habits of mind. I have gone

to the halls of Secularists to give my views as a Spiritualist in opposition to their views, and the regular attenders have stayed away rather than hear matters discussed that they had arrived at a dogmatic conclusion on. Their heroes they follow at great length and applaud to the echo, but that is not freethought—but being led by the nose. Christianity seemed to me to be the cause of Secularism. The caricature of spiritual things insisted on by the sects caused a certain type of mind to renounce spiritual ideas altogether.

Secularism, like Christianity, does not trouble itself about a certain class of reforms. Of what use is it to a Christian to care about his diet and habits, when all his sins are redeemed for him? And Secularism says, eat, drink, and be merry, for to-morrow you die, and there is an end of you. The "means of grace" at Hall of Science places seem to be beer, tobacco, and dancing. The "Knowlton Pamphlet," was a striking exemplification of the "reforms" sighed for by Secularism. All its efforts are in the direction of self-aggrandisement; give us the land, the means, the ability to gratify the flesh to the utmost. And in their claims they are no worse than the Christians, who for the most part have their grasp on the good things of this world. Both systems lead to the same moral conclusions.

Spiritualism opened up to my mind a release from these hateful alternatives. It showed me that the god of the Christian and the "nature" of the Secularist were the narrow and gross conceptions of ignorant men. I saw both Christians and Secularists that were vastly better than their creeds. This perception of an innate divinity was the hope that held me aloof from extremes of thought, till the angel of Spiritualism took me under her wing.—From a Lecture by J. Burus "Medium and Daybreak."

THE DELICACY OF THE MEDIUMISTIC CONDITIONS.

By HUDSON TUTTLE.

THE most skilful maker, with the choicest woods and perfect appliances, carves and fashions a violin with the utmost patience and care, that it may be, so far as human ingenuity may devise, exactly like one from which some great master drew forth sweetest melodies. When, however, it is completed its tones are by no means sweet and clear as was expected. There is harshness, jarring, and crudeness, for the points are not in unison. Compared with the mellow tones of those old instruments with which the masters, centuries ago, delighted their listeners, their sweetest tones are discords. But are we assured that these old instruments were better when new? The hands of the masters have by repeated touch brought their parts into harmony. The vibration of sound has rearranged the very fibre of the wood, until they are attuned to each other, and allow the soul of the player to express itself with perfect freedom.

Patience, O maker! nor discard the product of your art. The hand of the master must touch the strings, and by repeated striking compel the stubborn fibres to obey the higher law of harmony. The years may come, the years may go; the mantle of the master fall on unborn heirs, and these may find your instrument of incomparable worth and capacity to express the most refined emotions and shades of feeling. The instrument is modified by, and treasures in itself, all the music it expresses.

The master can play on the poorest and the best, yet how different the sounds of the imperfect instrument from the one through which the most delicate touch of feeling flows unimpeded!

Thus it is with mediumship, as that most delicate and susceptible instrument, the medium, is inspired by the spirit-world. Every one may feel the divine touch, yet few are so delicately organised as to give a perfect response. The thought comes distorted and obscure, as the harmony of the master breaks into discord on the jarring string.

Too often is this first practice, the attempt of novitiates on instruments imperfect, taken as an example of

the best, and subjected to derision. Wait till the day of practice has gone by and the medium is attuned. The poet writes imperfect verse, halting in rhyme and rhythm. After a time the thoughts increase in splendor of diction, and as he becomes more and more in unison with the invisible world, the stream of inspiration flows broader and stronger. Unknowingly he is pursuing the proper course to attract the spirit of poetry as embodied in those departed ones who on earth made it their life pursuit; not that control which requires passivity and loss of selfhood, but that which demands the most positive self-assertion, and as it streams into the mind, modifying and intensifying, becomes part of the individual. In illustration, how many attempt to write poetry, and how few succeed. How singularly few pour forth their song in uninterrupted stream! How many at some certain time reach for once a full tide and write a single song, a few stanzas, and nothing more? One writes "Sweet Home," to thrill the hearts for all time; another an "Elegy;" still another a "Battle Hymn," and surprise is expressed that nothing follows worthy of comparison. There are a few who write with even thoughts as though they drank at an exhaustless fountain; for they are in constant unison with the source of their inspiration.

It is the same in literature: the author of "Uncle Tom's Cabin," had written books before and many since, but weary and dry are they compared with that one, which by its wonderful simplicity of language, and startling truthfulness, awoke a nation's wrath. Many write an excellent book, and few write more.

It is likewise true of the finishing touches of the painter, and the stroke of the sculptor.

Invention, the practical application of the principles of nature as revealed by science, gains its grandest achievements at times when the mind has been long overwrought, and is despairing in disappointment. Then suddenly the clouds break, and the clear light reveals the desired methods.

This is mediumship, which may be cultivated, and at every step yields profit and happiness.

Berlin Heights, Ohio, U.S.A.

FOSSIL MAN.

THE Paris *L'Union Medicale* has announced the discovery of fossil man. If, on further investigation, this news proves to be correct, it will be one of the greatest importance and interest to the scientific world. Fossil man has long been sought for, and sought in vain. Apparently during some recent excavations in a coal mine at Bully Grenay (Pas de Calais) it became necessary to sink a new gallery, and in doing this three subterranean caves were discovered, which contained the fossil remains.

In the first two caves no less than seventeen fossil bodies were discovered. The third cave was so full of carbonic acid gas it could not be investigated, but measures were being taken to ventilate it, and it may be hoped that this third cave will also yield some more valuable relics.

The first cave contained six fossil bodies. The remains were those of a man, two women, and three children, and also fragments of mammals and fish. With these were found arms and utensils of stone and petrified wood. The interest of such a find can hardly be exaggerated, as it suggests that at last the mystery which has hitherto enshrouded pre-historic man may be cleared away.

In the second cave no less than eleven bodies were found, and to add to the excitement of such a discovery, these were all of unusual size. It is not stated whether they were bodies of men only, or whether, as in the first cave, women and children's remains were included amongst them. But their large size would seem to indicate they were remains of men. With these remarkable bodies were found a large number of objects which are not specified, some few animal remains, and, still more strange, a considerable quantity of precious stones. But what

deepens greatly the interest, are the wall paintings of this cave. They represent combats between men and animals of "gigantic dimensions."

It would almost seem as if the first cave with its relics had been the home of a small family, that the hunter with his womenkind and his children had been overtaken by some great catastrophe, and thus the arms, implements of the chase, domestic utensils, and even the food-supply had been immured and preserved *in situ* for the instruction of future ages.

The second cave, with its larger number of bodies, and these all of great size, with its wall paintings of combats between men and animals, its precious stones and store of varied objects, suggests its having been the hall of the warriors of the tribe. It is a common usage amongst many savages, that the warriors and unmarried men should live in a dwelling set apart for them, thither all gather together to recount their exploits and to plan fresh adventures. In this dwelling all valuables are stored, and great pains are taken to decorate this apartment and to render it imposing and attractive.

Five of the fossil bodies discovered in these caves are to be publicly exhibited at the Marrie de Lens, the rest will be sent to Lille to be examined by the Faculte des Sciences. So important has this discovery seemed, that members of the Academy of Science of Paris and of the British Museum have been invited by telegraph to attend this investigation. The result of this meeting will be anxiously looked for by all those who take an interest in pre-historic and anthropological researches, and may shed new light on the early history of man in Europe.—*Philosophic Inquirer*.

THE VOICE OF THE APOSTLE JOHN.

"THE Voice of the Apostle John in the Nineteenth Century," or the Revelation of St. John the Divine, is a pamphlet of some two hundred pages, in Spanish, with the name of its author left out. It is, at least to our knowledge, the latest attempt of unfolding the mysteries of the Word of God as far as it is contained in the alphabetically arranged twenty-two chapters of what we now call the Apocalypse of St. John. We are sorry we cannot say much in favour of a book which, when carefully examined, discloses little progress in biblical criticism, and seems to take no notice whatever of the eminent works on the subject by the European authorities. What, for instance, can we expect from an exegesis which still looks upon Rome as the true beast which the source of inspiration had in its mind's eye when dictating the prophetic pages of future history to the medium of Patmos? Revelations of this kind gain nothing in the eyes of true critics by their antiquity, and to the Spiritualist of scientific culture, it does not matter whether he is dealing with Sibylline books of Pagan origin, or apocalyptic writings attributed to Enoch, Daniel, or St. John on one side, or to Emanuel Swedenborg, Jacob Boehme, Comings, and Lake Harris on the other. The time has gone by when such books as the present pamphlet before us make an impression upon any but the most unfolded minds, and it is not a cheering prospect to see works of this description emanating from the Spiritualistic press, from which more comprehensive and profounder views on the subject in question might have been expected.

Let us tell its author, whose name fortunately is an unknown quantity, that the true interpretation of the apocalyptic beast is human ignorance, backed up by a semi-conscious effort of supporting ancient and worn-out creeds and dogmas, and above all, Christian book-worship or the antiquated idolatry of the Word of God.

THE *Inter Ocean*, an important secular weekly, published at Chicago, U.S.A., is admitting lengthy letters explanatory of Spiritualism, from the pen of Col. Bundy of that city.

CONTEMPORARY GLEANINGS.

WE observe that our contemporary, the Melbourne *Daily Telegraph*, has been somewhat exercised in mind over the brief reference in our last issue to certain strong physical manifestations alleged to have taken place in the house of a resident of this city, and jocosely remarks that "Surely there is to be a Spiritualistic revival in Melbourne shortly." In view of this possibility, it must be a gratifying thought that the *Daily Telegraph* itself, under the influence of the "new proprietary" has also revived, in the nick of time to oppose its might to the horrid front of superstition which threatens again to rear its head. As usual, the "levity" of the manifestations is the sore point. Possibly the spirit-world, finding it in vain to appeal to the commonsense of most newspaper editors by such dignified and splendid manifestations of its presence and power as those which were scientifically tested by a Crookes, a Zollner, a Wallace, or a Varley, adopt these fantastical manifestations as the only means of rousing such editors. It does not speak well for those who, not reachable through reason, can only be affected through their sense of the ludicrous. "We can only say," says the *D.T.*, "that the age of imagination and fancy is dead, when chairs and pillow-slips become the agents of Spiritualistic romance." From this we gather that the tastes of the *D.T.* would have been better suited had the story had more of the flavor of the legend about it; more, for instance, after the model of the Biblical romance of "Jonah and the Whale." As it is, the phenomena are too disgustingly matter-of-fact and commonplace for them.

With reference to the "Emma Davies" disturbances in Shropshire, accounts of which have been going the round of the papers, the *Age* quotes the letter of a special correspondent of one of the leading London dailies, who appears to have bribed or bullied the maid of 13 into a confession that she had done all the mischief. We gather from the latest home files that at Wood's Farm, in the neighbourhood of Wem, occupied by Mr. Hampson, his wife, two children, and two female servants, while the family one afternoon were about to sit down to tea, at 4 p.m., when it was still daylight, a saucepan suddenly jumped off the fire, and this was followed by the tea-things being swept off the table and smashed. Several pieces of burning coal were then hurled off the fire, and set the clothing of an infant four months old in flames, and before the clothes could be removed the child was severely burnt on the hand and arm, and its hair was singed off its head. A small American clock and several other articles were next dashed violently to the ground and broken. Something was thrown against the face of a large cased clock, and shivered the glass and face, and a lamp globe and chimney were smashed. The mat of the lamp took fire from a piece of burning coal falling on it, and a basket on the table was also discovered in flames. The neighbours were fetched in, amongst them being Mr. Lea, a neighbouring farmer, Police Constable Bowen, and others, and although the smashing of crockery and the hurling of articles from one side of the room to the other continued, they could not discover the cause. Mr. Lea and Police Constable Bowen were both struck by things thrown by an unseen agency. All went outside (rather a cowardly retreat for two sturdy farmers and a Police Constable), but several things were flung from the inside through the windows. In the kitchen six panes of glass were broken, and several in the parlour. Strict inquiries were made by the police and others, but without elucidating the mystery. Mr. Hampson says he cannot account for it unless there is something in the coal; but the coal could not throw articles about the room. Further particulars state that the servant, Emma Davies, who resided with the Hampsons, was discharged, the farmer and his wife feeling anything but comfortable at her presence. On Thursday the girl went to assist Mrs. Jones, a neighbour, to wash the household linen, but had not been long engaged in this occupation when the bucket in which she was washing jumped about the house, throwing water and clothes about in all directions, the family Bible and other books placed on a side-table

narrowly escaping the flames. On attempting to pick them up, a boot flew over the girl's head, striking the mantelpiece. Later on, when both women went out to place the clothes on the hedge for drying, those that the girl placed jumped over into the road. Mrs. Jones, getting alarmed, ordered the girl home. Banished by Mrs. Hampson and Mrs. Jones, she found refuge in her home, but her fate followed her, for on arriving there a lump of coal leaped from the fire across the room to a table, and the flower pots in the window behaved in an extraordinary manner. Poor Emma shortly afterwards went out to fetch her father, but before proceeding far she became very ill, and fell down in the road. She was conveyed back to her home, and a physician called in. A number of the Shropshire constabulary visited the premises to investigate, but were unable to solve the mystery. The vicar of the parish visited the house one evening, read the Scriptures, and engaged in prayer. Dr. Corke, of Baschurch, being called in, made a close examination of the girl, but was unable to obtain much information from her. He stated she was in a very excitable and nervous state but was not designing. Police-Constable Taylor remained in the house until late one Saturday. While he was there, the fender moved from the fireplace into the room, and on being replaced came forward a second and third time. A cushion placed at the back of a chair, on which the girl sat, several times flew across the room, and all the stitches in her apron were undone, followed later on by the buttons upon her dress being wrenched off. These manifestations occurred under the watchful eyes of a police-constable. Miss Madox, the village schoolmistress, made a statement to the newspaper correspondent to the effect that she called to see the girl, a former pupil, on a Saturday evening, and had not long been seated when she observed both the chair and the girl rise from the floor. On one occasion a woman was struck with a stone 150 yards off. Another, who was in the house, received a wound on the arm from a knife passing her. The matter has caused the greatest excitement throughout the neighbourhood.

However, although the girl had succeeded in baffling the law, the church, the medical profession, and the "schoolmaster abroad" (in the person of the village schoolmistress), it seems that a representative of the fourth estate, a specially clever special correspondent of a leading London daily, went down to the scene of the disturbances, and settled the matter, to his own satisfaction at least, by extracting from her (so he says) a confession that she—this little girl of 13—had exploded all the coals, set things on fire, smashed furniture, frightened people out of the house, and bamboozed five policemen, two doctors, and the clergyman that engaged in prayer. We scarcely know which is the more marvellous story. The special correspondent however, very suspiciously keeps the substance of the confession strictly to himself, and does not enlighten us as to "how it was all done," or how the confession of guilt was obtained, and in what words. We have heard of old women a hundred years ago having been awe and harassed into confessions of strange things in the name of witchcraft, and have grave doubts as to the possible effect the presence of a stern newspaper correspondent, possessed by a fixed resolve to make the thing out a fraud, might have upon a sensitive young girl of 13. Moreover, while the London *Daily Telegraph* was giving this pretended confession of imposture, the *Daily Chronicle* of the same day contained a full confirmation of the facts in a statement by the mother. In any event there still remains the task of disposing of the testimony of those who witnessed the disturbances, which—assuming they took place as related, and taking the whole range covered by the phenomena—are clearly quite beyond the power of so young a girl to carry out, and that she had no accomplices is shown by the phenomena following her from place to place. As the Editor of the *Spiritual Record* well observes—"Confession is not proof. A man said to be crazy, or to have delirium tremens, has confessed to the explosions in the underground railway. A girl of 13 who could deceive so many correspondents, doctors, and policemen, and get a clergyman to read and engage in prayer by false pretences, surely deserves a

severe punishment; if not, then they do who have been so easily gulled, and have infected and filled so many newspapers with their unaccountable stupidity. There are two sharp horns to this dilemma, and the newspapers, correspondents, police, and other witnesses, may sit on the one they consider most comfortable."

It is something gained when the *Saturday Review*, in the course of an article on "Mystery Mongering," admits that "there is a solid foundation of fact deeply underlying the alien and flimsy structure of Mesmerism," though at the same time bestowing a considerable amount of lofty rebuke upon those erring lovers of the occult who persist in cherishing the flimsy structure aforesaid. Here is at any rate a step made, since what is now characterised as "solid" was not so long ago regarded generally as part and parcel of the flimsy portion. It is thus by degrees that facts conquer prejudices, that scepticism is compelled to yield to overwhelming evidence. The solid foundation now admitted is "Hypnotism," or artificially induced somnambulism. Thus far the Reviewer will go, but no farther—at present. The undeniable facts of hypnotism will, he thinks, with a little straining, cover nearly all the so-called mesmeric phenomena. Such phenomena pertaining to the true mesmeric state are as not thus covered he conveniently puts down to fraud. Spiritualists are used to "logic" of this kind. No facts exist (so he asserts) which will prove the mesmerist's claim of an unknown effluent force—this being the principal point in dispute. "Most of the facts alleged are of such a nature that it is infinitely more probable that all connected with them, both actors and reporters, are deliberate impostors, than that they themselves should be true. But the mystics refuse this logical (?) standpoint." This sweeping dictum has been called forth by a joint paper of Messrs. Myers and Gurney in the *Nineteenth Century*. The Reviewer deprecates that the ways of the psychical researcher and the scientific inquirer can never meet, the latter being alone qualified, in his opinion, to report on the matter at issue. If there is much more of this sort of blind worship of the "scientific inquirer" (after the Reviewer's favourite model) the phrase will soon become as good a one to conjure with as that of "Reverend" has been. His logic is concise, if not satisfactory. Whatever "hypnotism" will explain is to be admitted as genuine; whatever it will not, is imposture. He accounts for the phenomena alleged of mesmerism, thought-reading, and Spiritualism, by the aid of a theory most curiously compounded of conjuring, fraud, nervous disease, hysteria, catalepsy, and somnambulism.

Whenever Astrology has ventured to assert that the planetary bodies have some mysterious connection with the destinies of humanity in the prevalence of pestilences, rains, droughts, floods, disasters, failures of crops, and injurious vicissitudes generally, she has been considerably snubbed. But when precisely the same thing is stated in the name of exact science, that, of course, is another matter. The *Age* quotes from the *Medical Times* of 1873 some "extraordinary predictions" connected with the coincidental perihelia, or nearness to the sun, of the four great planets of our system—Jupiter, Uranus, Saturn, and Neptune—which coincidence was then about to take place. Dr. Knapp—says the *Medical Times*—has traced the history of the greatest epidemics that ever afflicted the human race to the perihelia of these planets. The view is that when one or more of the largest planets is nearest to the sun, the temperature and condition of our atmosphere are so disturbed as to cause injurious vicissitudes, terrific rains, prolonged droughts, &c., resulting in the destruction of crops, and pestilence among human beings and domestic animals. Knapp collected a mass of statistical data, all going to show that perihelion dates have always been marked by unusual sickness and death. From calculations based on the revolutions of the planets, pestilential periods should occur once in a dozen years, and still more widespread epidemics at longer intervals. In tracing the history of epidemics for more than 2000 years, Dr. Knapp finds the fact in all cases to confirm the theory. In the sixth and

the sixteenth centuries, three of these planets were coincident in their perihelion, and those were the most pestilential times in the Christian era. Soon after 1880, for the first time in 2000 years, all four planets will be at their nearest approach to the sun, so that for a few years, say from 1880 to 1885, the vitality of every living thing will be put to a trying ordeal (this was written in 1873). Extremes of heat and cold, the prevalence of floods and disasters, the general failure of the potato-crop, the widespread chill fever among human beings, and the equal presence of the epizootic among animals, are mentioned as among the premonitions of the rapidly approaching perihelion.

A correspondent of the *Revue Spirite* writes the particulars of a séance held some months ago at Syracuse, N.Y., Mr. Joseph Caffrey being the medium. To this séance Mr. Malcolm, the inventor of "Malcolm's Telescope Rifle," had been prevailed upon to come. In his pocket he brought a new and unused note-book. After various physical manifestations, a spirit addressed him in the direct voice, saying how glad he was to see him, and that he had brought the note-book, which he asked him to hold under the table. He took the book from his pocket and did so. In a few minutes writing was heard; on its ceasing it was found to be a communication from his friend Bellingier, the inventor of a peculiar target; it related to a subject in which they alone had been jointly concerned, and closed by exhorting him to give up his notion that death finished a man. There was more writing on another page, so minute that it was illegible without a magnifying glass. It was written within the space of a square half-inch, and the copy of it in ordinary writing filled a page and a half of letter paper. It was signed by another of his deceased friends, Spencer, an optician, and was upon a recondite point in optics. Acting upon the view contained in this communication, Mr. Malcolm says that he has constructed his best telescope.—*Light*.

A New York telegram dated October 11th says:—"Under Sheriff Thos. Brown, of Richmond county, makes an affidavit that on Monday night, while sleeping with friends in his billiard-room at Stapleton, the ghost of Reinhardt, executed for murder some time ago, appeared to the party. They fled in confusion. His statement is corroborated by the others."—*Light*.

Some passages which occur in the letters of the deceased Princess Alice to Her Majesty the Queen (from Recollections of her life, with Selections from her Letters; recently published at Darmstadt) indicate clearly the strength of the faith in the hereafter which the Princess and her mother held in common, a faith perhaps partaking more of the nature of positive knowledge than the public are generally aware of. "A thousand thanks," she writes, "for your kind long letter. How well I understand your feelings. I was again so sad yesterday, and had such a longing for a look or a word from dear Papa. I could not bear it any longer. And yet how much harder it is for you; but you know, dear Mama, he is watching over you, and is waiting for you. The thought of the future is the one relieving encouraging point for all." Again,—"O, Mama, the longing that I sometimes have for Papa surpasses all bounds. In thought he was always with me and near me, but we are only mortals, and as such we long at times to see him in reality. Take courage, dear Mama, and feel strong in the thought that you need your whole moral and physical strength to continue the journey which brings you daily nearer home and him. I know how tired you feel, how you long to rest your head on his dear shoulder, and to have him with you to heal your sick heart. You will find this rest again, and how blessed will it be!"

RECENT numbers of *The Philosophical Inquirer* (Madras) contain some highly interesting articles on Psychological subjects by "N. V." The first on Science, Theosophy, and Spiritualism, we reproduce in another column.

SPIRITUALISM IN CURRENT LITERATURE.

UNDER the above heading, *Light*, for Nov. 3rd, reproduces the following interesting Spiritual story from *Cassell's Saturday Journal*, with some appropriate comments upon the now frequent introduction of such matters into the leading magazines.

MY UNCLE'S SPIRIT—A TRUE STORY.

Spiritualism has always appeared to me a craze, and Spiritualists a set of crazy people, or, even worse, a lot of tricksters. Perhaps both are to be found in the ranks, and one set preys on the credulities of the other. For this reason I have always declined to have anything to do with séances or materialised manifestations, and have been a merciless critic of such of my friends as have taken part in them. However, at last I have been fain to acknowledge that there is "something in it," and how this change has come about I now purpose shewing.

It was thus. Not very long ago my wife and I were spending an evening at a friend's house, and in the company was a young gentleman who made some pretensions to being a spirit medium. Chaff was freely bestowed upon him, until he finally declared that he could obtain manifestations which we could not deny. The challenge was accepted, and preparations were made for the performance. A moderate-sized but heavy dining-table was selected by him, and, seated round this, we were soon shewn table-turning and lifting, some of it impossible to put down to trickery, but we accounted for the same by ascribing it to electricity or magnetism. When the huge table was elevated some two feet above the floor, and flung upon its side without any apparent agency, then some were convinced, but others, amongst whom I was most prominent, declared that even this was not enough.

"Very well," said the medium, "I shall endeavour to remove your doubts in another way, and we will now have some table rapping."

He proceeded to explain that this was done in the following manner:—A spirit by name must be asked for, and on his announcing himself by raps on the table, then questions could be asked, and his answers would be given by raps. All questions must be put so that they could be answered by plain "yes" or "no," or by numbers. Three raps to mean "yes"; one rap "no."

Forthwith, accordingly, spirits were called for by various persons, and considerable amusement was created by the consternation of the ladies, when they thought a "spirit from the vasty deep" was so near them. Many of these answers were wonderful. The time of a watch placed under a handkerchief on the table was told in raps, the number of coins in a purse (fortunately, they were numerous) was correctly stated, and many other tests were applied, in most of which the table was successful. Still disbelieving, I was challenged to call a spirit unknown to any one present, and to ask any question I thought fit. Suddenly remembering an uncle who had died many years before, who had lived many hundred of miles away from where we then were, and who, so far as I could tell, had never been heard of, much less known, to any one present, I asked for the spirit of Chester Wilde. In a moment or two three raps on the table announced the supposed spirit of my uncle.

"Are you the spirit of Chester Wilde?" I asked.

"Yes," was the immediate reply.

"He who lived at Fromborough, in Southshire?"

"Yes."

Then correct answers were given as to the date of his death, how long his wife had remained a widow before she married again, and her present abode, when the matter began to grow exciting. I next proceeded on to deeper waters, relating to a matter that needs some explanation.

The mother of my uncle was granddaughter to a baronet, Sir William Chester, who had died intestate many years before. His estates had been thrown into Chancery, and there remained. She had always declared that her son (my uncle) was the rightful heir, and on her deathbed had given to him a bundle of documents, which she charged him never to part with, as some day these would enable him to regain the title, or at any rate the estates, which she said were his right. Amongst these documents was what purported to be a will made by Sir William Chester.

Many years ago, when a lad of twelve years of age, I, with my mother, was on a visit to this uncle. Some months before that time, he had been informed that a claimant to the estates had come from America, and that if he wished to defend his supposed rights he must take steps at once. He had the seeds of consumption in him, and knew his days were numbered. To this, and the fact of having no children, we put down the unwillingness he evinced to act in the matter. Friends made offers to him of money to press his claims, but he refused them, on the ground that he would not like to risk other people's money in so uncertain an adventure.

At the time of my visit the affair was much talked about. It fired my youthful ambition to have the prospect of a very wealthy uncle, perhaps a baronet, and I accepted the truth of the story without question. In my eyes he was quite a hero, and I almost assumed the airs of the nephew of so great a man. His wife was a proud, ambitious woman, and she fanned my ardour, promising that if they obtained their rights, I was to have a pony and no end of good things.

Within twelve months, however, the whole romance was at an end. Chester Wilde died, the American claimant was declared heir, and the whole affair became in our minds a dream of the past. But I always believed that had he received his just due, my family would have been the owners of a splendid estate, with all its accumulations.

This was the matter upon which I wished to question my uncle's spirit, and in view of what afterwards took place, it must be remembered what was my own belief.

"Were you the rightful heir to the estate of Sir William Chester?" I asked the spirit.

"No," was the, to me, astounding reply.

If this were true, the will and other documents I knew had been in my uncle's possession, must have been forgeries, for they were clear enough. So that I next proceeded upon this hypothesis.

"Were the documents you had forgeries?"

"Yes," was the answer, and the table jumped quite excitedly.

The situation now became a serious one, and I wanted to know who the forger was, so I began with my uncle, intending to go backwards and trace where the guilt lay.

"Did you forge them?" was the next question.

"No," came decidedly and without hesitation.

"Did your mother forge them?"

"Yes," and in the most excited manner the table rapped out this reply.

Astounded I left the table, saying that it evidently told lies, but that it certainly was wonderful what I had heard.

The effect this made upon my mind was very great, and some time afterwards calling upon my mother, who, it will be remembered, was with me on the visit to my uncle some years before, I told her all that occurred. By then the effect had somewhat passed away, and I laughingly told the story as a very good joke.

"You don't mean to say," she asked, in astonishment, when I concluded my narrative, "that the table said the papers were forgeries?"

"Yes, but what of that?" I replied, noticing that a peculiar expression had come over her countenance.

"They were forgeries," she answered me.

"Forgeries! How do you know that?" I exclaimed. Then she told me the following strange story.

"You remember," she began, "when we were at Fromborough, one evening your aunt talking very boastfully of what she would do when they got their rights, and promising you a pony. That same evening you went down into the town with her to visit some friends, and after you were gone I asked Chester if he expected anything would ever come of the matter. He then brought out all the documents and shewed them to me, finally saying that they were nearly all forgeries, and that *his mother had forged them*. It appeared that she was a very eccentric sort of woman, one who was thought by many to be touched in her mind. After her death, when these papers came into his possession, he naturally began to examine them, and was astonished to find they were so clear. Something roused his suspicions, however, and

on making inquiries of his sister, she told him some things which proved that his mother had forged nearly all the documents, the watermark on the paper proving the same thing. Of course, he thus knew that it would be folly, to do anything, and hence his supineness.

"I asked him," continued my mother, "whether his wife knew anything of this, and he then informed me that he had never told her, because she had never got on well with his friends, and to tell her this about his own mother would give her a handle which she would not fail to make use of. Under promise of secrecy I have never said a word about this matter until to-day, and should not now have done so, had it not been for the wonderful result of questioning the table.

I have nothing more to add to this story. Understand it I cannot. No one amongst those who sat around the table knew aught of my uncle, and the theory that the mind of the questioner controls the answers of the table, does not here apply, because these answers were directly against what I believed, and opposed to all I had then heard. However, I cannot condemn Spiritualism as I once could, though I have not seen enough to lead me to believe in it.

SYDNEY LETTER.

TE-ERUI lived long in utter darkness in the shades; he had heard that there was somewhere a land of light; very earnestly he desired to reach it, so he divulged his secret purpose to his brother. They set off and built two outriggers; the first they named "Weary of Darkness," and the second, "Sleepless Nights." They launched their canoes, and on and on they went, and to their great joy reached a region called "Glimmering of Light." Here they met with a great misfortune; their canoes upset. In no degree discouraged by the loss, they built two more, and set out again; again they came to the region of "Glimmering Light," but again their canoes were overwhelmed. The brothers now doubted whether they would ever succeed in getting to the wished-for land. They resolved to try once more. When their canoes were completed they held a consultation as to the probable cause of their previous failures. The priest enquired the names of the maists of their former canoes. The brothers replied, *Te Tira o Rongo*, "The Mast of Rongo." It is on this account that you have failed. Call them, said the priest: *O tu i te rangi marana*, "Erect in the Light of Heaven." It was done: again they came to the region of "Glimmering Light;" but this time their frail canoes kept on through storm and calm until they reached "The Land of Light," a region where they could clearly see each other, where the sun shone brightly and all was pleasant.

And how well this illustrates the perpetual push in man and the restlessness of the human heart, that is never content with what is:

"That never falters nor abates,
But labours, and endures, and waits
Till all that it foresees it finds,
Or what it cannot find, creates."

Since last I wrote, Mr. and Mrs. Bright have left our shores for a short vacation in New Zealand, where no doubt they will sow some good seed, and help the dwellers in the land of Manu, a little further towards the full realisation of the manifold and wondrous glories of unfettered Thought.

The platform of the Gaiety rendered vacant by the absence of Mr. and Mrs. Bright is being filled by the Secularists, and poor Christianity is again bolstered up to be knocked down by arguments as stale as they are unworthy of true lovers of freedom. Are we to be forever demolishing? Is it not time to look around for material to reconstruct with? Too large a dose of Iconoclasm is like certain poisons, it fails in its desired effect.

Our Lyceum is still on the march, and the "Rainbow" still spans its heavens.

In the current number of this excellent monthly, a full report is given of the addresses delivered at the Unveiling of the Tyerman Memorial Stone.

On December 30th, Mr. Greenham, conductor of the Richmond Lyceum, paid us a visit, and told of the good work being done in your midst, and that they are about

to build a Lyceum Hall. Apropos of which, our Building Fund is steadily increasing, and the entertainment on its behalf to be given in March promises to be a great success.

Unfortunately our Conductor (Mr. Bamford) has had to resign through ill health; although our sorrow is somewhat lessened by the fact that Mrs. Attwater has taken his office for the remainder of the term. This lady is the second, I believe, who has filled the chair, and the excellent manner in which she carries it through should give confidence to others of her sex, and bring them forward.

On Sunday, January 20th, a presentation of a very handsome flower stand was made to Mr. Westman by Mr. Haviland on behalf of the Lyceum children. And richly he deserved it, for no member has worked more energetically and well, and few indeed have won the affection of the children more completely, as this gift testifies. I like these spontaneous outbursts of love and good fellowship; they show the child heart in all its Divine Goodness, and draw us nearer to the Great All Father in the study of the beautiful simplicity of childhood and the goodness of the human heart.

The Christmas Picnic passed off most enjoyably. The day was fine, and the sylvan shades of Clontarf, with the games and feasting incidental to such gatherings, made up all that could be desired.

Things theological are as dull and uninteresting at present as one could wish. Really beyond the little excitement over the Papal successor to Archbishop Vaughan, and the installation of Dr. Barry as Episcopal head of the Australian Church, there is nothing worthy of note.

The agitations of the past on behalf of the opening of the various Public Institutions on Sunday has had a most beneficial effect upon the government as well as the people; for the former, having inaugurated a Technical Museum, have opened it on Sunday afternoons of their own free will. When will your citizens bestir themselves and demand their rights?

The Sunday afternoon concerts at Botany are as popular as ever. The many public institutions are as crowded to-day as when they were first opened on the Sabbath; while the Domain is still resorted to by many who listen to the sinner who has just found his Christ, or the Free thinker who is at once incompetent and omnipotent, who believes nothing, teaches nothing, and ridicules everything. BETA.

AMONG the visitors to Masterton this week was Signor Otto Hug, the Swiss medical clairvoyant, who created so much sensation during the past few months in Wellington. Professor Hug expressed himself very much pleased with the appearance of this town, and when he has got through his work in Wellington will come up here for some four or five days. This will probably be about a month hence. Our readers, who may then interview this celebrated clairvoyant, will find him a very gentlemanly and straightforward person, with not the slightest symptoms of the "horns and hoofs" with which popular imagination is wont to invest him. As far as we can learn the Signor converts all his visitors from sceptics into true believers, and here he is more fortunate than Milner Stephen, who could only impress himself as a benefactor on a small percentage of those who came to him. A gentleman occupying a high position and hailing from the Wairapa, after a visit to the Professor, declared that he would advance any of his friends the amount of the fee (a guinea) to wait on Professor Hug, and if their symptoms and diseases were not accurately detailed, he would forfeit the money. A number of gentlemen accepted this test, and in every instance after going to the professor with a strong prejudice against his special art came away again believing that "Truth was stranger than fiction." How the professor by taking them by the hand could tell them the symptoms and appearance of their brains, lungs, hearts and other organs, their nerves, the diseases they had had in the past, and the enemies they had to contend against in the future, was a mystery, but the evidence that it was so was incontrovertible.—*Wairapa Daily*, Dec 22nd, 1883.

To Correspondents.

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

THE POWERS OF THE SPIRIT OF MAN INCARNATED.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

MY DEAR SIR,—I have just received your number for December. I read in it some extraordinary facts relating to "stone throwing;" of these more presently. I wish now to say, in addition to the brief narrative given in my last letter respecting my spirit having visited a correspondent in Ballarat, that my friend informs me the same spirit of myself has since done so again, and at an hour which has astonished and positively bewildered me, viz., 7.30 a. m. Now, when I state that allowing for difference of longitude, this is the time when I am wide awake, up, dressed, bathed, and seated at my breakfast, this startling fact, that the spirit of a living man can make its presence felt and perceived by another hundreds of miles away, the man being himself wide awake and not dreaming even of anything of the sort, is simply astonishing, nay, astounding.

There are indeed powers and forces in the universe of which modern Materialistic science is totally ignorant; and among these forces, foremost and first, must now be placed the powers of the spirit of man, not only disincarnated, but incarnated. It is rather strange that your correspondent, "Absolute Fact," in his short paper on "Brain Waves" should have testified to the fact of his being able to influence people in the streets to look round, and I should have borne my own testimony to the very same thing as occurring to myself in Brisbane, in my own letter. Here we have again corroborative evidence of the powers of the incarnated spirit of man from two independent observers, unknown to each other, testifying to the same thing. This has set me upon investigating the powers of the human spirit to cause certain of the phenomena of Spiritualism, which I believe is what Madame Blavatzky and the Theosophists contend for.

Now, reading over again the tract on "Esoteric Theosophy" sent to me by you some time ago, I found that without knowing it I have been for six or seven years rigidly complying with all the rules therein laid down for *adeptship*, the principal of which are abstinence from all intoxicating fluids and from all animal food, save milk and its preparations; abstinence from marriage, and a desire to do good to all I can, living at the same time as far as possible alone, not mixing more than I can help with my fellow men. Now I begin to see whither all this is tending, viz., to awaken the powers of the spirit within by self-spiritualisation, assisted no doubt by higher intelligences acting upon me from without, guiding and directing me. Of course I am now just beginning to reap the fruits of this constant endeavour after the acquisition of greater spirit-power and other spiritual benefits. I wish you would kindly direct me ~~whenever~~ to do, if you possibly can, to attain that which I seek to know—the powers of the human spirit while still in the flesh, in my own case; for this opens up a new branch of the investigation, and a most interesting one.

With regard to "stone-throwing," or rather, "Inert Matter Moved by Unseen Agency," I would respectfully suggest to Mr. Caldecott, in whose papers on this matter I take a very great interest, that the cause of the phenomena witnessed by him—and very remarkable phenomena they are—may be due not to the spirits of the departed, as he and other Spiritualists imagine, but to the spirits of the *living* still in earth life. Truly says your esteemed correspondent, there are forces in nature which science knows nothing about; and among these forces of which human science is totally ignorant, I would now earnestly direct the attention of Spiritualists to the forces set in motion by the incarnated human spirit by a mere exercise of will-power consciously or unconsciously exercised. I think it is very likely that the motion of inert matter by unseen agency is due to the exertion of the will by some force either consciously

or unconsciously setting that matter upon which it operates in motion.

I am not now inclined to attribute every physical Spiritualistic phenomena to the agency of spirits of the departed, as heretofore, for I am getting somewhat better acquainted with the powers of the human incarnated spirit than I was. I am aware of the existence of the "double," and in one instance at least I am certain I have seen that "double" at work while in a state of clairvoyant trance. There is a world of spiritual forces existent around us, and not only *external* but *internal* as well, of which science knows nothing whatever, because it is utterly, presumptuously, arrogantly false in its teachings.

"There is a spirit in man;" ay, and that spirit could operate marvellously upon that which you call matter, if it only knew *how* to lay hold of that occult fluid which exists everywhere in space, and bend it to its own energetic will for the good of mankind. There is a secret in nature which has yet to be revealed. Once revealed man will be truly powerful. All things will then be put under his feet, except the Power which makes all things subject to Him. But there is nothing hidden which shall not be revealed, nor secret which shall not be fully known. We inhabitants of earth shall yet be able while incarnated to visit and explore the worlds, visible and invisible. But while antagonistic to spiritual realities, *never!* Future ages will wonder, I tell you, at the silly, foolish antagonism to truth, to God and to man, and even to science and true religion, which far too many exhibit in these so called enlightened days. The powers of the human incarnated spirit are as yet totally unknown.

This is a branch of the investigation which as usual is now forced upon me by startling facts. There seems to be in this spiritual research a time for everything, and nothing comes to me before its time. I had made sure of having ferreted out the whole mystery as to the cause of these spiritual phenomena, when, lo and behold, I find myself impelled by other phenomena to turn my attention to an unexpected quarter of highly interesting research. When I find my spirit walking about Brisbane unknown to me, and standing at people's bedside while I am entranced (and this has been seen in two instances, of which there are eye-witnesses to testify). When, further, I am told that my spirit goes to Ballarat, not only when I am entranced, but when I am wide awake, at 7.30 in the morning, and talks to my friends there, asking them to produce letters which it reads, and telling them things occurring to me in Brisbane, which they write to me about, and which I verify, then I must say, reason stands aghast and Faith herself is half confounded at such wonders as these. How I wish I knew how best to cultivate such powers as these, to be used for the good of mankind!

An eminent Spiritualist in Brisbane told me in April last that my power would be entirely spiritual, not physical. This my Ballarat correspondent confirms by spirit information coming from high spirit guides to himself, which he has communicated to me. Well then, I must onward go; yes, may I hope, onward and *upward*, for ever! I do not as yet see the end of this road of progression on which I have entered, and which for over three years I have been following. I do not expect ever to see the end in this earth-life, it is a road for eternity. But so far as the earth-life is concerned, it seems to me that my own duty now is not to concern myself so much about the spirit-life hereafter as with the spirit as it exists in the earth-life. The true nature of the spirit-life has been revealed; that it is a very different existence to what people generally suppose. But to prepare for that beautiful spirit-life here on earth, to enquire into the powers of our own spirits incarnated here, to educe and cultivate those powers hitherto unknown, this seems to be the enforced direction of future enquiry, because it concerns the spirit-life on earth and prepares it for its future spirit existence, when it will take up the road of progression at the point reached by it when *new born*.

I trust many of your readers will see the importance of these remarks relating to the incarnated spirit while in the earth-life. Has it powers! Undoubtedly. Then

while on earth its powers must be brought into play, not suffered to be dormant. Let us know what the powers of the spirit in man are, and of what they are capable. Let us use these powers for good, not for evil, when ascertained; not for greed, as too many do, but for the good of mankind, unselfishly. So progressing here we may expect to take up our progression hereafter at the exact point where we leave off at our departure from earth.

We are, then, if this be true, not now concerned with the future spirit-life, because our uneasiness and doubt as to the true nature of the life hereafter has been removed. We see that life now as it really is, an advanced life of progress for all! But we have another part to perform. It is due to our spirits that we shall no longer ignore them on earth, but educe and cultivate their peculiar powers, so that they may enter on earth on that soul of progress which begins here to be continued hereafter.

This seems to me now to be the duty of Spiritualists: not to waste a moment in idle inaction, but by all means bring the wonderful powers of the spirit within to bear upon their own welfare and that of mankind. For one thing, *subordinate* the body to the spirit; let not the body tyrannise over the spirit within, but let it be in entire subjection to the spirit. Let the spirit rule the body; let it exert itself over the body, which is transient, while the spirit is the reality, the eternal man! That is the first step to be taken to attain spirit power over matter; then advancing onward, ever onward, the spirit of man will become more and more powerful till it subjects to itself the material worlds and stands on a purified and revived earth, a conqueror of an unknown universe, the consociate and compeer of unknown powers and intelligences, visible then, but as yet invisible, while we remain contentedly in our ignorance and gloomy indifference to the powers of our own incarnated, earth-prisoned spirits.

So only shall you render yourselves worthy of that higher spirit-life awaiting you all hereafter, for which you yearn. So only will it begin for you all on earth just where it ought to begin. So acting you will all best satisfy the demands of the invisible intelligences upon you. Search out then earnestly the powers of your own spirits. Seek to "know yourselves" each man and woman, and strive to bring them out of yourselves, as it were. Do not let them lie dormant; out with them and at the last you will assuredly triumph over mere Materialism, Atheism, Sadduceism, and every other agnosticism that is antagonistic to Spiritualism, and advance on the high road to spiritual power over all the occult forces of nature of which as yet your boasted Materialistic and even Spiritualistic science, bombastic as it is, is totally ignorant, and in this way will you all best prepare yourselves for future discoveries in the spiritual realm, and for the future progression of the spirit-life, beginning for you all on earth to be taken up at the point where you leave off when new born, as the new year begins just where the old year ends. If you do this, and do it well, the *qui bono* argument will be put an end to for ever. Spiritualism so only will produce good fruit worthy of you who are its disciples. Turn your teachings (received through the invisible intelligences at the first), to practical account. Learn the powers of your own spirits. Turn your attention in that direction; so will Spiritualism become a science of practical utility to you all. Ascertain the occult laws which govern the universe; but first ascertain the laws which govern your own being on earth. Begin by exerting your will power in all directions upon material objects and things. See wherein you have power over matter, and to what extent. You will be led on imperceptibly to other higher and grander achievements of your own spirits. You must in that dematerialise yourselves as much as possible. *Conquer your bodies first*, and as the spirits within you become paramount, then, and not till then, will you be able to realise the powers of your own spirits on earth, and so make Spiritualism a science of practical utility, living even on earth the life of the spirit-land, and all things put in subjection under your feet!

UNITARIAN MINISTER.

Brisbane, December 7th, 1883.

A PROLEPTIC VISION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

"He that has a truth, and keeps it, keeps that which not to him belongs."

SIR—The bells are down, so that the "good people" must be all in church, and bethinking myself that the better the day the better the deed, I have been moved to ask you if you will give space for a few moments to one of the "lad people," as he recounts to you the great pleasure he had in meeting Mr. "Veritas" last evening, at the house of Mr. S. Deakin the architect, city of South Melbourne.

Most of your readers will know that I refer to the gentleman who testified under that signature to his having (in vision of the night) been by the bedside of his brother in England, though sleeping at the time here in Melbourne, about March, '63, when he saw his brother die. It will be seen by p. 2633 in your last issue, that this brother did so die, at that time and place, viz.—Bristol in England. I had confirmation of every word of it from the surviving brother, whom I had no expectation of meeting, being myself also quite unexpected at the house. I told Mr. Deakin that I had come for an intellectual conversation with him on the subject of the communication of "Veritas" which had just appeared in the *Harbinger*, and that I had brought with me other instances of the same phenomena. While reading the following from my memorandum and extract book, Mr. "Veritas" chanced to drop in.

Your readers may compare my stories with those of Mr. "Veritas," for there will be more from him (with your permission) in the same issue with this.

I heard him recount the whole particulars, and it is the particulars that make it so interesting, but of course your space will not permit.

My business and my object is to support the credibility of the vastly instructive vision, pointing out to us as it does, the grandeur of the potency and capabilities of our spiritual natures. The contemplation of such powers in man should promote religious and devotional feeling, unless the instinct of veneration is dead or dormant in the breast of the man who contemplates what I now write to you.

But to my own story. I had this from the lips of a perfect gentleman, and last night I read it from my memorandum, to my two friends before mentioned as follows:—

"On the 29th July, 1873, Antony Dockery, personally informs Robert Caldecott, that about nine years back, at McLennon's station, near the Clunes, the son of Mr. McLennon expired, and uttered these last words at the time—'My sister in Melbourne has just expired—I saw her die.' The sister's indisposition was unknown to the family at the station, who were gathered round the death-bed of the brother, and who heard his dying words before mentioned.

The telegraphic communications immediately reporting the deaths crossed each other in transmission. While talking to Mr. Deakin I carelessly turned over a page or two of my Extract Book, and read to him as follows, which he suggested should go as a make-weight, in addition to the story of Master and Miss McLennon. They were both in their school days.

Page 33. "Jung Stilling" on "Pneumatology":—"She brought intelligence from the invisible world respecting certain personages, enough to make the ears of the hearers tingle.

"She once said to her master—'Your brother has just expired at Magdeburg.' No one knew anything of his illness, and besides Magdeburg was many miles distant.

A few days after the news arrived of his death, which exactly agreed with the prediction."

I cannot help feeling, Mr. Editor, if you would allow the instances of phenomena growing out of our midst, to mix themselves in this way with the reports of history, something might be done towards breaking down that pig-headed scepticism which would assure Mr. "Veritas" that he must have fancied the thing, and a chance coincidence had confirmed his hallucination."

I am, sir, your obdt. servt.,

ROBERT CALDECOTT.

Raglan St., Sandridge, Sunday, Jan. 6, 1884.

BRAIN WAVES OR COINCIDENCE?—WHICH WAS IT?

No. 2.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—My letter in your last issue under this caption (and to which, to shorten this letter, I refer your readers) I stated that I should make my final answer to the question depend on my report from New Zealand. I wrote to New Zealand to ask if my correspondent thought of me at the time of danger.

The answer under date, New Plymouth, 8th January, is in the affirmative; therefore do I now say that the question asked in the caption of my letters is a closed question for me by virtue of my first letter.

I asked my correspondent to be carefully and scrupulously truthful in recollection of the passing thought or thoughts of the mind on that 2nd of March occasion, and I quote the very definite reply:—

"I was really much surprised to see the note in your day-book of the 2nd March. It was of course a manifestation of the action of brain waves, as I (truthfully speaking) only thought of you, in that dreadful time of danger, in reference to the Spiritualism I had learned from you."

That is the extract, and with regard to the truthfulness of my report from New Zealand I have only to say that my correspondent, both by education and family relation, belongs to the higher walk in life, and a lie is just that which the gentleman scorns, as much as the Christian abhors.

I may repeat that I forget all about the cause of record of the 2nd of March, but since the receipt of my last letter I incline to think that I was recording the feeling left upon me by a night vision—I have no doubt of it—which, like dreams, we soon forget, though the feeling may be intense at the time.

I firmly believe, further, that it was a wave of thought and feeling from the mind of my correspondent, and reached me on the Corsican brother principle of Psychology.—I am, sir, yours obediently,

ROBERT CALDECOTT.

Raglan-street, Sandridge,
24th Jan., 1884.

SCIENCE, THEOSOPHY AND SPIRITISM.

ZOLLNER, in his experiments with the Medium Slade propounds the *fourth dimension in space*. He holds the law of causality as a function of the human intelligence given to man before all experience. The impressions communicated to the mind by the agency of the organs of sense acting on the surface of our body, constitute the sum total or collective aggregate of our experience. They are a reality to us, and "their sphere is two-dimensional, acting not on our body, but on its *surface*." Our conception of objects of three dimensions depends entirely upon our intellect. A child gathers experience by the tangibility of an object, and by the impression which such an object leaves on his senses. For instance, if it contemplates its hand, it is conscious of its existence by its tangibility and by the image on its retina. By constantly touching it, it gathers experience that the hand retains the same form when contracted or extended, though the image on the retina is constantly changing to adapt itself to distances. Now here we have to reconcile the *invariableness* of the object with the *variableness* of the experience. "This is only possible within space of three dimensions, in which owing to perspective distortions and changes, these variations of projection can be reconciled with the constancy of the form of a body." Hence it would appear that our idea of the third dimension is of great use in enabling us to overcome the apparent inconsistencies of facts, which we find daily by our experience. In other words when we find two

opposite attributes in a body which from their very nature we could hardly allow to exist together in a three dimensioned body, our reason would at once be forced to reconcile such contradiction. Let us suppose a body to be characterised by the two opposite qualities of changeableness and unchangeableness, and as unchangeableness depends upon the quantity of ponderable matter in a body, we know it for certain that this quantity is not liable to alter, yet under the most stringent conditions, to be pointed out hereafter, such quantity does change, and we are then forced to reconcile such a contradiction. In such a case the task necessarily devolves on our reason to remodel our theory which we hitherto have been taught to look upon as correct and unassailable—in order to bring it in conformity with the new order of things. In this way only can our conception of nature grow complete and more satisfactory.

If we take a piece of cord, tie its both ends together, and put a seal there, an intelligent being capable of performing four dimensional bendings and knottings on the cord, will be able to produce as many knots as he may like, without breaking the seal, or opening the tied ends. To us this is perfectly impossible, for we have only a three-dimensional perception. Yet such experiments have succeeded in the presence of Mr. Slade under the most stringent conditions, and the hempen cord is still in the possession of Prof. Zollner, so that the theory that it was only a subjective phenomenon—a simple hallucination—and not objective is completely set at naught. As to the how and wherefore of such an hitherto recognised impossibility, apart from the improved conception of space, Science gets staggered and dumfounded. For according to the conception of a three dimensional space, it would appear that "the molecules of which the cord consists must have been separated in certain places, and then after the other portion of cord had been passed through, again united in the same position as at first," in other words a passage of matter through matter. But with an improved conception of space such explanation will not be needed. There will not be any necessity for such separation and reunion. The cord would simply undergo an amount of twisting which would be discernible after the knots were tied. Leaving aside the consideration of similar other experiments, it behoves us to enquire about the scientific value of the explanation above given. The first explanation is generally accepted by the whole body of Theosophists, especially as Mr. Sinnett, the author of the "*Occult World*," lays it down in his work while explaining the brooch phenomenon. It cannot be doubted that Mr. Sinnett's authority is second hand, for in the first place the theory is the Venerable Koot-Hoomis'. Slade's spirits had more than once testified that they cannot act against nature, and that in producing the phenomena they have recourse to the very same laws (occult) which the Himalayan Brothers use under favourable circumstances to bring about similar results. Taking therefore this common standpoint, one may be apt to question whether Slade's spirits are not the very same Brothers. But such an assumption is soon dispelled, for the mention of the fourth dimension by the former constitutes a differentiating test of the two classes of beings. Hence if their presence be acceded, the question is whether they are identical with the spooks, elementaries, or relegate of Madame Blavatsky? We are inclined to say no; for we are told in the *Theosophist*, that the spooks, or elementaries, are worthless beings, who ought under no circumstances to be encouraged by holding sances, and that the so-called Materialisation is only possible immediately after death. The testimony of Zollner and his colleagues establishes quite a contrary fact. For in the presence of Slade they had seen and felt a fleshy hand rising above the table and then disappearing several times, had seen the impress of a human foot on a piece of paper prepared with soot under test conditions. Query asks who is correct and whom to believe?—*Philosophic Inquirer*. N.D.

MELBOURNE PROGRESSIVE LYCEUM.

THE nominations for the winter session of the Lyceum take place on Sunday the 18th inst. There has been a fair attendance at the Sunday morning sessions lately, but a lack of what our American cousins call *vim*, a number of the old workers in the institution having held aloof. We understand, however, that several of these have promised to resume duty in the coming session, and hope there will be a good muster of willing workers ready for nomination on the 18th. There is a want of new blood in the Lyceum, and we would urge those who are in sympathy with this truly excellent reformatory institution to come forward, and do their part to push it ahead.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE Sunday evening meetings of the above Association at the Masonic Hall have been well attended during the last month, and considerable interest manifested in the proceedings. Mr. Roper, who lectured last Sunday evening on Liberty and Bondage, preceded his discourse by a relation of his religious experience, and the circumstances which led him to sever his connexion with the Wesleyan body, for whom he had acted as local preacher for some years. The natural revolt of a rational mind at the dogmas of a literal hell and a personal god was suppressed by the admonition of his elder brothers in the church, who told him it was incidental to his youth and inexperience. They had passed through it all, and it only wanted time for him to get over the difficulty. He was silenced, but not satisfied, and reading a book entitled "Advanced Thought" (by Mr. C. E. Glass), evoked such a revolution in his mind that he determined to give up his public ministrations in the Wesleyan church. Subsequent visits to Mr. Denton's lectures presented religion and Spiritualism in a new light, and confirmed his faith in religious freethought as embodied in the Spiritual Philosophy. In the lecture which followed he ably contrasted the old faith with the new, making manifest the superiority of the latter.

Next Sunday Mr. Hoogklimmer will lecture on "A New Trinity," and the following Sunday Mr. Terry will again answer written questions on Spiritualism Mesmerism, Clairvoyance, and kindred subjects.

SPIRITUALISM IN CENTRAL ASIA.

WE have received the September, October, and November numbers of our excellent contemporary, *La Revue Spirite*, founded by Allan Kardec, and now edited by M. P. G. Leymarie. Among other highly interesting contributions we notice one from the pen of Prince Adeka, of St. Petersburg, giving an account of a conversation he had with Aline Jounouseof, who was one of the suite of the Emir of Bokhara, when he came to be present at the coronation of the Emperor at Moscow. Jounouseof brought a letter of introduction to the Prince from an old friend in Samarcand, and proved to have been a great traveller in the East, well versed in the oriental languages and an adept in the physical sciences, and himself highly mediumistic. He described to the Prince a spiritual organisation which exists among the Mussulmans of Central Asia, where it is known as "Muridism." It occupies itself with the phenomena of Magnetism and Spiritualism, and fully accepts the doctrine of reincarnation. It contains excellent mediums, healing, clairvoyant, and otherwise. Self-abnegation is the fundamental principle of the Murides. Each lives only for the well-being and the interest of his neighbour. In order to arrive at the highest stage of complete disinterestedness, the Murides commence their studies of mediumship under the guidance of one of the elders of their Society, who is known as a Cheigh. They mortify their bodies in the matter of food and clothing, and when these have been brought into complete subjection to the spiritual Ego, they commence their mediumship by healing the sick, which is accomplished merely by the laying on of hands. After awhile they acquire the faculty of clairvoyance, the power of seeing through opaque objects, of beholding things at a distance, and finally of obtaining the materialisation of disembodied spirits.

Aline Jounouseof told the Prince that he himself was

always warned of the approach of danger by the materialisation of the Cheigh who had been his teacher in the flesh. The persistent enjoyment of mediumship is found to be dependent upon sobriety of life and disinterestedness of conduct, upon a habit of prayer, and the healing of the sick.

In Bokhara and the other countries of Central Asia, the Murides are regarded as holy personages, and are highly honoured by the Mussulman population. Their science is a secret one; they make no parade of it; neither do they ever employ it for purposes of gain. The Prince adds that Jounouseof was greatly interested in Spiritualism in Russia, where it is embraced by persons of the highest distinction socially, and by men and women eminent for their intellectual attainments. He finds it to be perfectly in accord with the religion of Islam, and with the philosophy of Mohammed, whom he regards as having been a great Muride. He took one of Allan Kardec's pamphlets, entitled "Spiritualism in its simplest expression," and another, which the Prince had rendered into Russian, and purposes translating them into Arabic, Persian, and Sarte; and he begged the Prince to send him from time to time intelligence of the spread of Spiritualism in Europe, in order that he might disseminate it through Central Asia.

In conclusion, Prince Adeka writes as follows to the editor of *La Revue Spirite*: "I will certainly keep your readers *au courant* with my correspondence with this interesting personage, who is perfectly of our ways of thinking, and who has great philosophical tendencies of mind, free from all religious fanaticism."

We, too, shall watch with deep interest the spread of Spiritualism in the cradle of all the great religions, and shall anxiously await future letters from Prince Adeka through this channel.

IMPRESSIONAL

(THROUGH WRITING) SPIRIT COMMUNICATION.

WELL my friend, go on and fear not. There is no royal road to pursue in the acquirement of mediumistic power, and the grand teachings of the Spiritualistic philosophy. No, it all lies in a more simple and humble form. The true basis of acquisition of spiritual power consists in humility of spirit, combined with patience and perseverance, and an energy slow and sure in its action. Such qualities work out through devotion to its undertaking all that is required, and more than was anticipated.

Success must and will crown the efforts of such as observe these conditions, and in the grand work of Spiritualism there is a vast field for action; exhaustless are its resources; abounding in all that is of any and every importance to humanity in its mundane sphere; leading and guiding man aright; teaching him truths and facts which nothing else can supply; and having run his course of earth-life, landing him safely in the summer-land of the spirit-world, there to resume the work of progress at the point arrived at in the earth sphere, ever upwards and onwards towards the great central point of light, love, and benevolence, and still being of service to aid and assist those left behind in the lower spheres.

Push on, my friend, and persevere as you are doing in developing your mediumistic powers, and great and eternal will be your reward. From your friend, H.

[In second line of communication published on page 2624 last month, the sense is materially altered by a slight printer's error, the word *dispensing* should read *dispersing*.]

OUR friend Mr. Christian Reimers speaks in high terms of the salubrity of Edithburgh, a watering place 190 miles from Adelaide, and easily accessible by steamboat. Mr. Reimers resides with Mr. Gottschalk, who has recently built a large boarding-house, of forty rooms, with all modern conveniences and sanitary improvements. We would advise our Spiritualistic friends who may be visiting Adelaide to take up their quarters there in preference to the notoriously hot city, as in addition to the superior comfort, they will have the advantage of Mr. Reimer's society. Mr. R., besides having large Spiritualistic experiences is a talented musician.

"DIRECT VOICE" SEANCES.

Mr. George Spriggs has for some time past been giving private seances to earnest investigators, several of whom have told us of the satisfaction and comfort they experienced from them. As such good results have been produced, Mr. Spriggs has determined to devote two evenings a week to these seances, and has authorised us to inform those who are on the road of investigation, but have not yet received sufficient evidence of the fact of spirit intercourse, that he will be happy to help them in this direction by admitting them to one of the above seances, where evidence of a satisfactory nature is often obtained. Applications may be sent to Mr. Spriggs, office of this paper, or to his residence, 66 Nicholson Street, Fitzroy.

CURING WITHOUT A LICENSE.

JUDGING from a recent decision in the local Police Court, the Hobart Town magistrates seem to be a more liberal set than their Launceston confreres. One "Goolab Shah," an Indian eye-doctor, was charged before them with performing a surgical operation without a license. It appears that one Ralph Terry had been operated upon unsuccessfully by two licensed practitioners, and hearing of Goolab's skill, determined to try him. From his testimony it is clear that the treatment resulted in substantial benefit, as he says "he saw distinctly after the operation, and he felt his eye was much improved." The counsel for the defence (Mr. Dobson) after making two preliminary objections on the absence of proof of the alleged offence by the prosecution, went into the merits of the case, and suggested that the doctors who instigated the prosecution were either concerned at losing fees or jealous of the cures effected by his client, and had acted unhandsonably in not warning him before prosecuting. The magistrates (Messrs. Tarleton, Bernard, and Crosby), dismissed the case on the objections raised by Mr. Dobson, and Goolab is a free man again.

We would advise him, however, not to cure anybody at Launceston, as the law is interpreted there very differently, and the exercise of his skill (as in the case of Mr. Beard) would probably cost him fifty pounds or three months' imprisonment.

CATALOGUE OF WORKS,

On Human Physiology, Phrenology, Physiognomy, Mental

Science, Health Dietetics, Chromopathy, Hydropathy,

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W. H. TERRY,

84 RUSSELL STREET, MELBOURNE.

Continued.

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Good Health, and How to Secure It. 2s. 6d.

Human Physiology. By Dr. Lec. Professor of Materia Medica, and Medical Jurisprudence in the University of New York. 5s.

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Hints on the Reproductive Organs—Disease, Cause, and Cure. 1s. 3d.

Health and Disease Correctly Defined: a Reliable Guide to Health, without the Use of Mineral or Vegetable Poisons or Irritants. Dr. W. Porter. 3s.

The conclusions from forty years' practice of medicine. 8s.

Hot Air versus Hot Water Bath. Metcalf. 3s.

Health Hints, or How to be Beautiful and Vigorous. 1s. 3d.

Healthy Skin (A). 2s.

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Human Voice (The); its Anatomy and Training. Dr. Hall. 1s. 3d., pa. 2s. 6d.

The anatomy, physiology, pathology, therapeutics, and training of the vocal organs; exercises on the elementary sounds, and selections for practice. An excellent work, full of valuable hints. 2s. 6d.

How to Sing and Use the Voice. W. Daniell. 2s. 6d.

HOW TO TEACH, according to Temperament and Mental Development; or Phrenology in the Schoolroom and the Family. Nelson Sizer. 7s. 6d.

A valuable work, the result of thirty years' practical experience, the author's aim being to aid parents and teachers to

understand the talents and dispositions, as well as the constitutional temperaments, of those committed to their care, and to point out a more successful way to guide, control, and educate them. With forty-one illustrations. 9s. 6d.

Hereditary Descent: its Laws and Facts applied to Human Improvement. O. S. Fowler. Clo. 6s. 3d.; cheaped, pa. 1s. 3d.

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Comprising civilised man; matter, force, and life; the human body; laws of generation; health, disease, and cure; morals and society. Each part separately, 1s. 3d.

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A complete work, embracing physiology, anatomy, preservation of health, dietetics and cookery, theory and practice of hygienic treatment, special pathology, and therapeutics, including the nature, causes, symptoms, and treatment of all known diseases. 1000 pages. Illustrated. 20s.

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Harbinger of Health: containing Medical Prescriptions for the Human Body and Mind. A. J. Davis. 7s. 6d.

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A fine and comprehensive work, comprising phrenology, self-culture, mental philosophy, health, &c., &c.

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A valuable book for all brain-workers, containing chapters on the brain and spinal cord, the sympathetic Nervous system, how the nerves act, how to cure nervousness, fifty important questions answered, what some of the most eminent thinkers, medical men, and scientists say; part 2 contains instructive letters written by the most notable men and women of the day, describing their physical and intellectual habits. Illustrated. 2s. 6d.

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The charts in this little volume show plainly the conditions of health and the causes of disease, all comprised in 60 words upon the charts, and fully explained in the body of the work, very suitable for the instruction of children in these important subjects.

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Shows how high health can be maintained and common diseases cured by "good living," which means eating with a relish the food prepared in the best manner.

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