

5355 The Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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THE (London) "Society for Psychical Research," are steadily pursuing their experimental investigations, regardless of the sneers and inuendoes of their so-called scientific (!) confreres, and the would-be wise editors of the *Saturday* and other reviews.

The last quarterly report of their proceedings contains the second report of the committee on Mesmerism, which is particularly interesting and decidedly antagonistic to the "Hypnotic" theory of the Materialistic school.

If our readers will refer to the *Harbinger* for April and May of last year, they will find in the leading articles on Psychopathic healing a theory of human Magnetism (commonly called Mesmerism), accompanied by evidence that it is an absolute fluid, transmissible from one person to another, directly or through inanimate matter, and under the direction of *will* capable of producing very remarkable effects, both psychical and physical. The experiments so far of the Psychical Research Committee have been directly endorsive of our position, and if they are continued in the same spirit, we are confident (from an extended personal experimental knowledge) that they will be able to scientifically demonstrate the fact to the discomfiture of those who knew all about it (!) without investigation.

In our article of May, 1883, we gave three striking cases in our experience of the transmission of vital human Magnetism, through the vehicle of a more ponderable fluid, where decided physical effects were produced without the persons so affected having a suspicion of the cause; and we will now supplement these by three from the report of the committee referred to.

The Mesmeric operator for the committee is a Mr. Smith, who besides being a powerful mesmeriser is of a scientific turn of mind, and deeply interested in the

evolution and comprehension of Mesmeric phenomena. The usual subject is a boy named Fred. Wells.

The first experiment we present does not so directly demonstrate the transmission of a fluid as the establishment of a fluidic connection between the operator and subject, which apparently envelopes the latter and isolates him from all influences external to the operator. In the preliminary portions of the experiment we are about to refer to it is shown to be impossible for any ordinary person to distinguish individuals by the voice *when they speak in a whisper*, and having proved the subject's capacity to distinguish the operator's whisper from any other, the report goes on to say:—

"Again, Mr. Smith took his place in a corner of the room, side by side with one of the observers; Wells, again in a tolerably deep state of trance, was seated in the opposite corner, in such a position that he could not have seen Mr. Smith even had his eyes been open and in their normal state; and one of the present reporters kept up a perpetual loud howling and clapping at the distance of an inch or two from his ear. Mr. Smith then at quite uncertain intervals, whispered the one syllable 'Fred,' so faintly as to be inaudible to the gentleman who was sitting in contact with him, and who saw his lips move. Wells responded at once to every such whisper. This experiment was successfully repeated ten times. Mr. Smith, with his companion, then went into the adjoining dark room, where thick curtains separated him from the 'subject,' and again ten immediate responses were given to the whispered word, which at that distance would have been inaudible to an ordinary ear even if listened for in perfect silence, instead of amid unearthly bellowing. On being asked afterwards whether he had heard the bellow's voice, Wells replied that he had only heard Mr. Smith; but when the latter prepared him for being spoken to by the gentleman to whose loudest vocal efforts he had thus been impervious, and when that gentleman then addressed him in the gentlest tone, he at once complained loudly of the excessive noise."

The next case is more decidedly to the point, only a portion of the body being acted upon, with apparatus so arranged as to prevent the possibility of the subject knowing, at least by his recognised senses, when and where the operator was at work.

The "subject was blindfolded and seated at a table on which his ten fingers were spread out before him. A screen composed of four thicknesses of brown paper in the form of a shield was then placed before him; holes were made in this just large enough for his arms to pass through; it formed a gigantic breastplate, extending far over his head. "No one (the committee say) who witnessed the experiment could have the slightest doubt

that even were the boy not blindfolded his fingers were completely hidden from his sight. As we cannot condense the particulars without weakening their intelligibility, we give them *verbatim* from the report:—

"Two out of ten fingers were then selected by one of the present reporters and silently pointed out to Mr. G. A. Smith, who then standing beyond the screen at a distance of some feet from the subject, proceeded to make extremely gentle passes over them. Care was taken to preserve such a distance between the tips of Mr. Smith's fingers and those which he was operating on as to preclude all chance of contact, or even of the production of a sensible current of air. The experimenters themselves were totally unable to detect any such current when similar slow passes were made over their own fingers, though their hands were decidedly less thick-skinned and more sensitive in the ordinary sense than those of the 'subject'; but, to make assurance doubly sure, one of them as a rule kept making passes over two of the eight non-selected fingers, imitating Mr. Smith's pace and mode of action as completely as possible. It was even found possible to dispense altogether with movement, the mesmerist simply holding his fingers in a downward direction over those of the 'subject'; but the results were obtained more quickly when passes were made. It is needless to say that Mr. Smith (whose genuinely scientific curiosity on the subject has led him throughout to welcome the most stringent tests and conditions) was under the closest observation during the whole experiment. After the passes had been continued for a minute or less, the two fingers proved to be perfectly stiff and insensible. The points of a sharp carving fork gently applied to one of the other fingers evoked the sort of start and protest that might have been expected: the same points might be plunged deep into the chosen two without producing a sign or a murmur. The insensibility being once proved, the stabs were on several occasions made with a violence which it required some nerve to apply, and which would have seemed barbarous to an ignorant bystander unless he had chanced to note at the same instant the smiling silence or easy chatter of the victim and on all occasions what was done was sufficient to produce in a normal finger, however pachydermatous, a most acute pang. The experiment was equally successful when varied by applying a lighted match to the more sensitive region surrounding the nail; but it was not thought well to repeat it often in this form, as we were unwilling to cause the 'subject,' even with his own consent, any sensible amount of subsequent inconvenience."

The sensitive reader will doubtless shudder at the "prodding" and "burning" part of the experiment, but these were evidently merciful experimenters, and we may shudder indeed to think of what he would have been subjected to under a committee of scientific (!) skeptics. This experiment was repeated between thirty and forty times without a single failure; other "subjects" being used, one of them a delicate woman whose shrinking from the pain when one of her unmesmerised fingers was touched would cause a half hysterical cry.

The third experiment was with mesmerised objects; the mesmerised subject was taken by one of the committee into another room; the operator then mesmerised by passes a cardboard box, a pocket book, or any object selected by the committee; he was then taken (in charge of a committeeman) into a third room and the remainder of the committee having mixed the mesmerised object with a number of unmesmerised ones, the boy was brought into the room and invariably picked out the mesmerised one. In one experiment ten volumes exactly alike were used, only one being mesmerised, and the boy promptly indicated this four separate times; care was taken to prevent the action of "thought transference" in these experiments.

We need not at the present juncture enlarge upon what we have presented; the experiments of the committee (interrupted by the indisposition of the operator), are probably by this time resumed, and by the time their next report is published they and we will be in a better position to philosophise upon the facts.

HISTORICAL RESEARCHES ON MAGIC,

From the French of Baron Dupotet; translated by
C. W. ROBINER, BENALLA.

LET US NOW return to our quotations and show that the pagan philosophers have been both the masters and teachers of the early Christians.

The Egyptian theology, contained in the *Pymander*, places in the luminous substance the Logos, the Word (*verbum*), or the universal intelligence and wisdom of the Divinity. The author of that work brings under our notice the creation of the universe, and the first spectacle which he presents to us is that of the universal light, in which everything is kept suspended and in which everything is apparently absorbed. On the other hand, he paints the frightful contrast of the darkness which is revolving in a contrary direction to the light. A far-sounding noise is heard; it is the very voice of the light, which he calls the *Verbum*: "I am the light," says this voice, "the intelligence, your God, much older than the humid nature which emanated from the shadow; I am that brilliant germ of intelligence, the Son of God. This God of intelligence, combining in itself the fecundity of both sexes, the life and the light, has engendered by its *Verbum* or Word, another artistic intelligence, the God of fire, and of the breath: *Deus ignis atque spiritus nomen*. The Father of all things springs from the life and the light; God is the life and the light."

In St. Augustin, Felix supposes that God the Father, the beings and intelligences which emanate from him, the luminous earth on which they live, are the self-same substance. He makes us understand that the Divinity and its emanations, as well as the place of their habitation, are nothing else than the luminous substance, both corporeal and intellectual.

The same doctrine we find also in another work of Hermes Trismegistus, entitled "*Asclepius*." There the author paints the world soul, or universal spirit, as vivifying the whole nature, mixing itself with everything, adding the senses to the human intelligence, which in its turn is emanated from the intelligent fiery principle circulating in the ether.

Masadek, or Fendik, a Persian doctor, recognised two principles, like Manes, but unlike him, attributed intelligence and reason to the light only, assigning to the darkness a kind of brute force or action.

Iamblichus also regards the light as the intelligent portion or the intellect of the world-soul and spirit, which stamps upon the celestial bodies their circular motions.

The Chaldean oracles and the theological axioms of Zoroaster, as reported by Pselus and Plathon, speak often of the intelligent fire as a principle of our mental activity, placing God the Father above the intelligent fire.

The Guebres worship even to-day the most beautiful attribute of the Divinity in the light. "The fire," say these ancient disciples of Zoroaster, "produces the light, and the light is God. Thus also teaches us St. John, when he says that the light is the Logos, and the Logos God. *Et lux erat Verbum, et Deus erat Verbum*."

The Manichæans and the Magusians believed that matter is endowed with sensation and perception, and that it is only deprived of spirit (*mens*), which perfection is peculiar to the light.

All the ancient Magi acknowledged one God "the first and eternal, who is the light and the principle of all things."

Manes, in defining the nature of God, said, "it is an eternal light, intelligent and very pure, and without any admixture of darkness." He calls Christ the Son of the eternal light; and Plato gave this name also to the sun.

God is constantly called light, shining clearness, effulgence, intellectual fire. Holy writ does not contradict this opinion. In the manifestations of Divinity fire is always seen.

In this respect the ablest and most orthodox fathers of the Church say invariably that God is a light, and a very sublime light indeed; "that all the luminous apparitions we see are only rays of this light. That the Son

is a light without beginning; that God is an inaccessible light, which is always shining, and which never goes out. That all the virtues which surround the Divinity are lights of a second order, rays from the first light."

This is in general the style and language of the fathers before and after the Council of Nice. "The Word," they say, "is the light come into the world; it issued forth from the bosom of this light, which exists in itself; it is God, born of God; it is a light emanating from a light. The soul is luminous by itself, because it is the breath of the immortal light."

The Word, in its quality as man, has shown it to be both its pattern and hope in the transfiguration of his body on Mount Tabor, where all of a sudden his face shone like the sun, and his garments became white as the light.

There is, therefore, a light which is not the common fire or light; it has other virtues and qualities; it arises under our very hands, though it be only in a feeble way; but everthing tends to prove its identity with the principle itself, which serves in our times to perform marvellous works; the proofs of this are more than abundant. There is no reason to be astonished why night still hides so precious a discovery; the books which treated of it were constantly burnt; the temples in which it made its appearance were destroyed; often also were the men put to a cruel death who dared to reveal it. Socrates drank the cup of Hemlock; Jesus was nailed on the Cross; and one day, when its less illustrious victims will be counted, the world will be astonished to learn that their number amounted to several hundred thousands.

One portion of the charge must also rest upon the times of ignorance and barbarism through which the truth had to pass; those who were in possession of the secret did not venture to reveal it, and judging from my personal standpoint I cannot blame these men for their conduct and silence. They selected with great care those to whom they communicated the discovery, and it was always under the seal of an oath that the secret was confided to them. This is what we find in the ancient books on this subject. They contain all the same formula.

"Whoever you are who wish to devote yourselves to this science, watch and guard with a religious silence in the bosom of your hearts, as a secret of religion, a doctrine so sacred, and conceal it with an immovable constancy which does not permit you ever to speak of it; for it is a grave offence against religion to communicate to the masses things which touch upon the Majesty of God; and the divine Plato forbade to publish amongst the people the secrets contained in the mysteries."

Pythagoras and Porphyry bound their disciples to observe the most absolute secrecy about their teachings. In like manner did Orpheus exact from those whom he initiated into the ceremonies of the sacred things the oath of silence, to prevent the divine science from reaching the ears of the profane. (*Odi profanum vulgus et arceo*, says Horace significantly.) It is for this reason that Orpheus speaks in his hymn on the Sacred Word in the following terms: "You friends of virtue, I exhort you to listen only to my words, and to collect your spirits; you, on the contrary, who despise the sacred things and the laws and ceremonies of religion, retire hence promptly, withdraw far hence you unhappy ones, retreat far off from our consecrated places you whose very presence is profanation. You, my dear Musaeus, who attach yourself to the contemplation of things divine, and who guard them in the bottom of your heart; gather up my words, preserve them in your memory, and with this intention keep before your eyes only this great Author of the world—this only immortal Being of which we have spoken to you in our discourses."

And Virgil, speaking of the Sibylla, uses the following terms: "When the Sibyl presented herself in the temple she exclaimed: far from here, far from here, you profane! retire from our consecrated places."

It was also for this reason that at the celebration of the mysteries of the Eleusinian Ceres, only her disciples were received; the herald present on these occasions warned off the unworthy and profane masses from the spot where these ceremonies were celebrated.

We read in Esdras the same commandment given to the mysterious cabalists of the Hebrews couched in these words: "Give these books to the wise amongst the

people; to those who are able to understand and guard the secret."

The Egyptians wrote their books concerning the secrets of religion with the aid of a hieratic or sacred chart; the characters or letters of these books were traced symbolically. Macrobius, Marcellinus, and other historiographers say that they were called hieroglyphics, in order to prevent the unworthy and the profane from reading the writings concerning the mysteries of science and religion. The same is said of these writings by Apuleius in the following terms: "After the sacrifice was made, offering some prayers, he brought from behind the curtains of the temple certain books marked with unknown letters, which suggested in an abbreviated form words of a formal discourse, partly mixed with I don't know what kind of figures of animals, and partly consisting of accents knotted and interlaced in the form of a wheel, which rendered the curiosity of the profane nugatory."

Tertullianus recommends to observe silence concerning the things pertaining to religion; those who disobey this injunction place themselves upon the edge of a precipice. Whence comes this precaution of Apuleius with respect to the mysteries of the sacred things? Here is the answer: "I would discover to you the mysteries of the sacred things were I permitted to do so; and I would communicate to you their knowledge were you allowed to hear them; but both I who would open my lips, and you who would open your ears, would be equally punished for the temerity of our curiosity. For a similar fault Theodorus, a tragic poet, so history relates, was struck blind because he wanted to refer certain portions of the mysteries to a fabulous origin."

Theopompus, who had commenced to translate into Greek some verses about the divine law, became also affected in his mind, and lost his consciousness all of a sudden. When, in consequence of his misfortune, Theopompus addressed God in fervent prayers, asking for the cause of his accident, he was answered in a dream that it was because he had carried on a criminal traffic with divine things by exposing them to public profanation.

A certain Numerius, full of curiosity about the secrets, rendered himself in a similar manner obnoxious to the gods for having publicly communicated the sacred mysteries of the goddess of Eleusis by making interpretations of them, for a vision was presented to his eyes representing the goddesses of Eleusis exposed in their nakedness in front of the open door of a low public place, dressed in the garments of loose women; and when Numerius looked upon them in this state with admiration, they replied to him with great anger that he had dragged them by force from their retreat and publicly prostituted them. From this severe rebuke he learnt that it was wrong to communicate a knowledge of the secret ceremonies which were practised in the temples to the people.

The ancients were always particularly careful to conceal the sacred things from the public gaze; and the same rule applied also to such discoveries as they made in nature, any allusion to which was hidden in various enigmatical modes of speech. This practice has been observed like a law amongst the Hindoos, the Brahmans, the Ethiopians, the Persians, and the Egyptians. In obedience to this maxim, Mercury, Orpheus, and all the other ancient divines, as also the philosophers, Pythagoras, Socrates, Plato, Aristoxenes, Ammonius, etc., have kept the secret inviolate. In this spirit have Plato, Origen, and the other disciples of Ammonius, according to the report of Porphyrius in his book on the Education and Discipline of Plotinus, taken their oath not to divulge the precepts of their respective masters.

Thus also Jesus Christ himself, when he was still on earth, said that only his most secret disciples were initiated into and comprehended the mystery of the divine Word, whilst the rest understood merely the sense and meaning of the parables; and he strictly prohibited any attempt of throwing the sacred meat before the dogs, or pearls before swine. It is for this reason that the prophet said: "I have conceived your words in the secrecy of my heart, because I was afraid of hurting your eyes."

Benalla, Mar. 13th, 1884.

SPIRIT COMMUNICATIONS.

FIFTY 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.R.s, 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 J. Hilston, M.D. F.R.S., who when in the body was personally known to one of the oldest members of the circle; the identity, however, of the intelligences who dictated the matter which we intend to publish is of little moment; the communications must be judged by their intrinsic merit, which cannot be enhanced by authority.

CONSCIOUSNESS.

THE medium sees someone gesticulating, who says (referring to the Doctor's previous addresses), "If you are going to be led by logic like that, I am sorry for you. Your control is arguing too closely on the psychological side. He wants you not to believe the evidences of your senses. He wants you to believe that nothing exists but mind, and that matter is a dream. It is the old Berkleyan theory; don't you accept it. He wants you to believe that you live in a world of phantasms, nothing real, nothing true; life? there is no life; there is no external world; there is only mind."

Dr. E. "I see that the (speaker) in earthlife was a student of the physical sciences; one belonging to a scientific set known as the natural realists. What name he bore while on your earth I do not know, because I don't know anything of him, and of course we do not carry our names written on our brows. It would be the same as if someone amongst an audience came on to the platform unannounced and gave his views upon a series of lectures which he had been listening to. I have seen him vaguely in the distant throng which, could your spiritual eyes be opened you would find reached as far as your range of vision. I have explained to you in the earlier portion of the present series of communications that language is not language with us as you understand it, but that waves of thought radiate from us and strike upon the perceptive powers of the soul, and the thought is received according to the conditions of the person's spiritual consciousness. However, I thank him for his dissent. My friends, there are two sorts of assents. A passive unquestioning assent; (I do not mean the simple assent which a listener gives to the statement of a fact universally recognised, such as—all men are mortal, or the sun will rise to-morrow, or the stars shine brightest at night; I do not mean a simple assent to such statements as these), there is a passive unquestioning assent which is but of little value, for it shows that the listener's mind is too indolent to subject the communication to mental analysis, so as to ascertain truth from error; for such an assent we have a mixed feeling of pity, and something more akin to contempt. On the contrary, a dissent sometimes is of high value, for it shows that the listener's mind is called into activity, and if the dissent can be shown to be an error, the mind then apprehends truth for itself, and the assent which then follows is indeed to be highly prized, for it is the outcome of conviction.

Medium. "The stranger now speaks to the little doctor, and seems to me to apologise for his abrupt interference, and to thank him for some courtesy in his consideration of the value of assent and dissent.

Dr. E. "Our friend's remarks relative to consciousness brings me to the subject which I purpose dealing with, or bringing under consideration at the present sitting.

It is now about two centuries and a half since a celebrated philosopher elaborated his celebrated system of reasoning. It will be necessary in order to understand subsequent remarks that I should explain the motives which guided him, and the basis of his system. Dissatisfied with the prevailing solution of the great problems of life, and moved by an intuitive sense of things unknown, he examined the premises of the great conclusions of life, and finding how misleading they were,

determined to construct knowledge anew. In order to find an irreversible unquestionable certainty as a basis for his system of knowledge, he entered the regions of pure scepticism; that is, by a process of reasoning, he annihilated every fact in the universe, ay, even the very universe itself. I will remark parenthetically that I should very much like a full knowledge of the mental process involved in the operation. The universal doubt was expressed in his famous maxim *de omnibus dubitandum*. But his reason recoiled powerless before one incontrovertible undeniable fact; he could not reason that he did not reason; he could not doubt that he doubted; he could not think that he did not think; at last an incontrovertible certainty was attained; hence his still more famous maxim, "*cogito; sum ergo*," and by which he made consciousness the basis of knowledge.

I seek not to dazzle by any display of superior knowledge in pointing out as I must perforce in the course of my remarks the uncertainty of the certainty upon which he relied; if I show that his knowledge was fallible, it is not that you may accept mine as infallible, for infallibility in knowledge does not exist; in every falsehood there is a substratum of truth; in every error a substratum of fact; in every truth an element of error. To put this into the concrete, we have only to consider the law of continuity; say the continuity of light. It is a law of light that it shall continue in all directions; the light of the sun radiates in all directions, but at certain points in the circle it is broken by the earth, its satellite, and the other planets and their satellites. Therefore, although there is continuity, the law does not hold good, because a disturbing force has appeared in the premises. There is a law of continuity throughout the universe by which there is no such thing as a vacuum; but yet as I explained to you on a previous occasion, one atom even of the most solid material has never yet touched another. Therefore, he who would give a full solution of the problems of life finds himself arrested at every step. Knowledge with us, even as with you, is progressive, and my desire is to open up to your minds tracks of unexplored thought where mentally you may follow me in search of truth.

This great thinker, whom all must hold in reverence for his patient diligent search after knowledge, grasped but a partial truth, for he forgot or ignored the existence of that misty penumbra of illusion which surrounds even the most luminous and rational consciousness. It is no verbal alteration, no jugglery of words, if I say—let us reverse his famous logic, and instead of saying "I think; I am conscious; therefore I am," let us say—"I am; therefore I am conscious of thought." This famous logic of this renowned thinker has often been illogically attacked, but few passing through the successive phases of thought which this renowned philosopher did, have not therefore been able to improve upon his method of reasoning. He who would make consciousness the basis of knowledge or the great proof of existence of the spiritual entity in man, has some ugly facts to face. From the beginning of my present series of addresses I have attacked all matters boldly, and at this crisis I am prepared for all consequences. First, a physical stimulus will not only alter consciousness or conscious states, but will affect to a marked degree the loftiest attributes of intellect. Next, the administration of opium will not only cause in the human being different conceptions of time and space, but alter his consciousness both of the external world and of his own existence. Finally, consciousness may be destroyed accidentally or otherwise by agents which cause an alteration in the molecular arrangements of certain parts of the nervous system. Therefore instead of being an unanswerable proof of the existence of the spiritual entity in man, consciousness becomes indeed a very questionable one. The great thinker's error lay in making consciousness co-extensive with existence. This I shall demonstrate further on. Now let us endeavor to find a rational explanation of consciousness. Consciousness from one point of view is the soul's interpretation of nature, and of its own existence, a power by which it not only cognises the external world, but cognises its own existence; a power by which each one knows that he is himself, from the crown of his head to the sole of his foot, from the tip of his finger to the tip of his toe.

(A spirit had been described as present, long passed over, of thin, worn appearance, with broad expansive forehead. It was understood that this was Descartes, the founder of the Cartesian philosophy, attracted to the circle by the Doctor's references to his system. He did not appear in French costume, which was accounted for by the fact that for some years before death he had resided in Sweden. At this point in the Doctor's address, this spirit interposed the following remark:—)

"If I forgot or ignored the phenomena of rational illusion, you forget or are ignoring that form of insanity known as confusion of self, or mistaken self-identity."

Dr. E. "I am not discussing pathological phenomena, that is abnormal phenomena, and I did not say that the friend present ignored the phenomena of illusion, but only, mark you, that misty penumbra of illusion which surrounds even the most enlightened and rational consciousness. The form of insanity which our friend refers to is caused partly by a confusion of thought in which, by making dominant in the mind the existence of celebrated personages, a mistaken self-identity ensues. It is a singular characteristic of this form of mental deformity, that the delusion (for in truth it is delusion more than illusion; it is not so much an illusion, as a hallucination) that the character of the identity assumed is never carried into the actions of life. A person so afflicted, imagining himself to be Milton, never attempts to write another "Paradise Lost," nor gives birth to two lines of poetry. Human beings (and indeed there are many to be found in the various Asylums on earth) who believing themselves to be Napoleons are the most harmless inoffensive persons imaginable. They never attempt to carry destruction into the lives of others; therefore the phenomena which we are discussing of hallucination does not come within the domain of illusion, and I think from what I have now said I am justified in ignoring such facts, and proceeding with my remarks.

Consciousness might be defined as a perceptive power of the soul by which it realises the extent of its existence and activities of its being. The question now arises—is consciousness an effect or a cause? Clearly an effect, although it afterwards passes into a cause; an effect caused by the activities of the nervous system, played upon by external forces coalescing with the activities of mind, played upon by mental forces. This shows that there is an adjustment of the relations of mind to the sensuous relations of life, and this adjustment may be heightened by either a mental or physical stimulus. I presume that all my hearers have experienced often enough in their lives the alteration in consciousness, the change of conscious states, produced by physical stimuli, and you know that a shock of fear, or evil tidings, or excessive mental fatigue, will not only alter consciousness, but destroy it for a time. These facts show the interdependence of two distinct groups of phenomena, that is, existence. Consciousness is therefore not coextensive with existence, for life remains while consciousness is destroyed. Nor is it confined solely to the physical existence, because surgeons from their experiences will inform you of the fact, that those who have had limbs amputated complain that they feel heat and cold, fatigue, and all the pains incidental to an existent limb; indeed, if you question them closely they will tell you that the missing member is the more real of the two. As in unconscious states the activities of the body are at a minimum, so with the activities of the soul; although the forces of the soul, my friends, are never quiescent, but their activities are too fugitive to be organically registered by memory. Therefore we must admit the existence of an unconscious mental life which is the basis of all man consciously thinks and feels, and which makes even consciousness answerable to judgment. If any doubt remains upon your mind as to this unconscious mental existence, what, I ask you, of unconscious cognition! Who in his or her experience has not forgotten a word, or failed at the time to remember a name? Hours after, it may be days after, ay, even weeks after, according to the slowness or quickness of the process of activity, unlooked for, unthought of, unbidden, the word is remembered, the name recalled. Consciousness must in a great measure depend upon the evidence of the

senses, and would therefore without the superior power be very uncertain and unreliable indeed. To show the errors which may arise from the consciousness, or that of mere observation, it was once believed that the earth was a flat surface. So petrified did this idea become in certain portions of the human mind that the flat earth theory is unquestionably accepted by many on earth at the present day. It has been demonstrated by reason that it is convex. Aeronauts bold enough to pass towards the outer portions of the earth's atmosphere have looked back, and have beheld a huge concave. So much for consciousness from observation. It is only by doubting and discussing errors that truth is eliminated. Therefore I say reason and judgment cause different conscious states, and when we consider these conscious states we consider some very complex phenomena indeed. We who have entered the region of pure spiritual consciousness find it difficult to recall or in any way realise the semi-sensuous consciousness which belongs to your life, for with us even as with you there is change, spiritual change or mutation, and with us as with you this change only shows or is realisable after successive phases. We find then that we have greater powers of reasoning, that we possess more extended modes of thought, that we have a higher power of cognising the universal. Man in his present state must of necessity be dependent upon the combining and blending of two powers for his realisation of his life, and therefore the consciousness of his existence. Man's physical organism is the slowly perfected outcome of ages, long ages of evolution, just as his soul is the slowly perfected outcome of ages of involution. Just as the eye is adapted for light, or the ear for sound, so the consciousness is adapted to the life to which it belongs. Man's existence in his present life is a semi-sensuous existence. He is surrounded by sensuous phenomena, that is, by things of sense. Therefore if one of the causes which produce the phenomena be interfered with, of necessity the consciousness for the time being is destroyed; the avenues of sense being closed, the soul is for the time eclipsed, to rise again, to shine again perhaps in its pristine glory in your life, but to more than its former splendour in ours. When I claim for the human being an embodiment of all the marvels of the universe, I have not argued too closely upon the psychological side. When I said that without the eye there were no light, I might have added—nor colour, form, nor space. Not that light exists wholly in the eye, for light is caused by waves of motion transmitted through the etheral medium, and impinging upon the two retinas, colour by a definite number of vibrations from waves of motion in the atmosphere; form by a mental arrangement of external groupings; space—what in truth is space but the position of objects?—such position being defined by the mind; what is odour but the impulse which the air receives from a chemical saturation; these motions impinging on the olfactory apparatus giving rise to a perception of smell. What is sound?—large, slowly moving waves of motion impinging upon the tympanum. What is heat, or cold, pain or pleasure, but tactual perception? It was a very trite remark of the great Cuvier, when he suggested that the nervous system formed the man. In truth it does, so far as your life is concerned. The question arises, then, is man in a world of phantasms? and I answer, No. The question which then arises is—of what does external nature consist? and I answer, of matter, force, extension, and motion. Not that motion is an attribute like extension, nor something super-added, for in truth motion is only change of position. To show how immaterial all these phenomena are, you may place a man upon a weighing machine; you may fill his eyes with light, his nostrils with perfume, his ears with sound, his body with pain or pleasure, and his mind with forms, with ideas of space;—there is no change whatever in the weight; but place upon the scale but one atom of matter, and the weight is changed. Therefore, when I claim for these phenomena an existence in the mind, I do not argue too closely on the psychological side. I only render to mind what is due to mind. You may blind a man with light, you may destroy his power of smelling with too strong an odour, you may deafen him with sound, you may destroy his tactual sense; but still there will be a

ense of luminosity in the soul, a fragrance purer than hat of your earth will permeate his spirit; he will hear voices, a music, and a harmony beyond that of your earth. It will be filled with pain or pleasure, with joy or misery, according to its earthly life. Why should these things be? Remember, my friends, the laws of correspondence and impression were referred to in the earlier portions of the present addresses, and that it is owing to the operation of these remarkable laws will be proved by me from a scientific point of view at our next sitting, should conditions permit. I mean to keep rigorously on the ground of the scientific, and also to explain the double nature of equilibrium, the two forms which it assumes, and from a knowledge of these laws I hope to be able to explain clearly the origin of the Reincarnation theory, and consider its claims to validity.

You will then see, dear friends, for yourselves, how wonderfully a knowledge of these laws will develop the mental vision. What a glorious solution they give of the mystery of which we all form a part! What a flood of light such knowledge throws upon problems hitherto obscure! Unlimited in their operations, they embrace every atom in the universe, and blend into unity the diversities of nature. This knowledge is the result of scientific research; grand and noble Science! no longer the stumbling-block of the soul, it becomes the unifier of all true philosophies. Seen by the light of such knowledge, nature presents an aspect which fills us with awe and reverence, and our souls join with their unspeakable thoughts the anthem which nature chants to the praise of the Infinite Eternal Spirit, our Father and our God.

AN INTERESTING SEANCE.

FOR some time past Mr. Spriggs has rarely sat for Materialisation phenomena, but at the solicitation of some English friends who were recently in Melbourne, he consented to sit for this purpose, and on the evening of March 18th we were invited to attend the séance, which it had been arranged should be held in the parlour of a mutual friend who resides in Lygon-street, Carlton. The house is built of brick, and the room in which the séance was held (which is about 22 x 15 feet, and moderately lofty), has but one door at the south-western corner, the only window being at the west end. At the north-east corner a pair of window curtains had been hung on a cord enclosing the recess between the chimney piece and the west wall, a cane-bottomed chair for the medium to sit upon being the only furniture within it.

The sitters formed an arc of a circle extending from the fireplace to the south-east corner; two, for whom there was not room in the front line, sitting behind, and a third officiating at the piano, which occupied the opposite recess outside the circle.

The medium having passed into trance took his seat inside the recess, and the curtains were drawn before him; the gas was turned down, and a small lamp with blue globe substituted, which gave ample light to see every object in the room. In a few minutes the curtain was drawn aside and a muscular built male form, clad in a white tunic, appeared. He advanced and retired several times and then held back the curtain exhibiting the lower part of the medium's body. He was presently succeeded by a female form, who quickly gave place to "Charity," the "Eastern" spirit; she prostrated herself (as is her wont) to the east, kissing the ground and rising extended her foot for the inspection of the circle; she staid but a short time, and was followed by "Geordie," whose appearance and exploits in former sances are familiar to our readers. Geordie distributed flowers amongst the sitters, shook hands with them, and placed the hand of the English lady to his forehead, and his face close to hers, that she might note his features. Approaching a small table on which were pencil and paper, he wrote several messages and handed them to the visitors, one being a promise to meet the voyagers in London. Geordie remained in all about fifteen minutes, and on his retirement the little girl "Lillie" appeared, whispering audibly "good evening, ladies and gentlemen;" she moved a chair (which stood outside the curtain), to and fro, and ultimately toppled it over, and finally bowing low to the company, disappeared.

The next form that appeared was that of a lady, of rather slender build, and holding the left hand to the lower part of the breast, she was not recognised by any of the older members of the circle, and in answer to enquiries intimated that this was her first appearance in that form, and that she was related to someone present, pointing at the same time to the lady who sat behind, who, recognising the similarity of form and the peculiar position of the hand (which was a habit of her mother's when in the body), asked if it were not her. An immediate and energetic response followed, the spirit form expressing great pleasure in the recognition. But the agitation of the daughter seemed to weaken its power to manifest, and it retired.

"Peter," who had kept up an intermittent conversation with the sitters during the evening, now appeared, and spoke in *propria persona*. A lady present, who had brought some flowers for him asked for a slip to be given back to her to plant, and Peter said he would get her something better than that, and asked what it should be, as she seemed to have no definite idea on this subject; the indecision appeared to be shared by Peter, when a gentleman present said in a bantering tone, "Oh bring an oak." "I will," said Peter; the lady remonstrated at this and said, "A branch or flower would do, but Peter seemed determined to carry out his promise, and disappearing behind the curtains, reappeared in something less than two minutes with an acorn, which he handed to the lady. He then went to and fro handing acorns to the company till all were supplied but the writer; the number brought seemed then to be exhausted, but although we expressed our satisfaction to dispense with it, Peter insisted upon another being got, and in a short time it was provided. Peter in explanation stated that friends of his had brought these for him.

This manifestation is a remarkable one, inasmuch as it is unusual at the circle, and arose from the spontaneous request of the lady referred to, and from the time of its preferment to the full accomplishment of the phenomena only about four minutes elapsed. We have since examined the neighbourhood, and find no oak trees bearing acorns within at least a quarter of a mile of the house, so that they must have been brought fully that distance and noiselessly introduced into the closed room.

Far some time past, at every available opportunity, Peter has asked us to give him an opportunity to rebut the assertion of the occultists that he is a "spook," and establish his claim to be considered a spiritual entity. We have deferred it from time to time, but will endeavor shortly to devote an evening to this purpose, and report the result to our readers.

MRS. W. DENTON.

WE are in receipt of a private letter from Mrs. Denton wherein she touchingly describes the ordeal she passed through during the period between the receipt of the brief intimation of her husband's death and the arrival of the particulars two months after. We extract the following as having a more general bearing and intended for the eyes of many: "I trust I may ask you to convey to the Victorian Association of Spiritualists my most sincere thanks for their thoughtful kindness in their remembering as they have done me and mine in this midnight of our sorrow; while for yourself and all other friends in your country who so warmly welcomed Mr. Denton and the radiant thoughts he was there to present, I must ever cherish the mingled sentiments of esteem and gratitude."

We are glad to find it is Mrs. Denton's intention to write a biography of the late Professor, with extracts from his Australian diary, and shall look anxiously for its appearance.

THE Melbourne Progressive Lyceum held their first "Social" of the season, at the Horticultural Hall, last Thursday evening. An excellent concert was given by the choir, assisted by friends of the Lyceum and members of the Richmond Institution. Dancing followed till 12 p.m.; there was a large attendance, and all passed off merrily.

ROMAN CATHOLICISM AND SPIRITUALISM.

THE position of the Roman Catholic Church towards Spiritualism is, generally speaking, this—that while it accepts the facts alleged by Spiritualists to be genuine spirit phenomena, it holds that they emanate from a diabolical source, and hence are to be avoided by all Catholic Christians. It deems this a wiser course than that of many Protestant clergymen, who weakly endeavour to explain the facts away, or, with the materialistic scientists, attribute them to unknown natural forces, the laws of cerebral or nervous action, or to prestidigitation. But the priests conceal the fact that the phenomena have been tested by Roman Catholic dignitaries, according to the highest canonical requirements, and have been pronounced not diabolical, but the work of pure and truthful spirits. This examination was made in France by the Abbot Almignana, Doctor of the Canon Law, and Theologian, a short time subsequent to the publication of a work by De Mirville, attributing the spirit-manifestations to the devil, and another work by De Gasparin, who attributes them to hallucination. The Abbot refutes both these positions in a learned and lengthy pamphlet, in which he recounts his experiments. He says—"According to the Catholic ritual, demons are driven off by the sacred names of God and Jesus, by prayer, the sign of the cross, by holy water, and exorcisms; and these means being known, I am going to report the effect of them on clairvoyant subjects, tables, and mediums. Embracing the opportunity offered by some mediums, magnetised by others, not by myself, I was induced to pray, to invoke the sacred names of God and Jesus, to make the sign of the cross on the subjects, and even went so far as to sprinkle them with holy water, with the design of driving out the devil, should he have taken possession of them; but not one of these mediums lost in my presence the smallest part of their powers, and therefore I was led to infer that the devil had nothing to do with the phenomena. I have made a great many experiments in table-turning and table-talking, with pious laymen and ecclesiastics, men of prayer and serious habits, and even with a venerable bishop, and always in a very serious manner, desiring to know, for the sake of religion and our souls, if the devil is in reality the agent who conveys movement and language to the tables. Besides exorcism we have employed all the means taught and prescribed in the Catholic Church to drive out the devil, and we have never obtained any results; for neither prayer, nor the sacred names of God and Jesus, nor the sign of the cross made on the tables, nor the crucifix, nor the rosary, nor the gospels, nor the image of Christ placed on the tables, nor holy water could stop their turnings, knockings, and replying to questions; but far from it, and much to our astonishment, we have seen the table turn before the image of Christ crucified."

The priest very logically adds that as the teachings of the Catholic ritual give to prayer, holy water, exorcisms, &c., the virtue of driving away devils, and as all these prescribed means are unable to drive the spirits from mediums, tables, &c., then these spirits cannot be devils, unless the church is in error; and what true Catholic dare entertain such a thought? It is not every Catholic ecclesiastic that is so faithful to the truth, and so free to utter it, as the Abbot Almignana.—Professor Kiddle, in the *Banner of Light*.

TWO AUSTRALIAN WORTHIES, PHRENOLOGICALLY DELINEATED.

FROM THE "PHRENOLOGICAL MAGAZINE."

A VICTORIAN friend sends us two photographs, with a request that we would devote a page or two to the delineation of two of Australia's eminent men. The photographs are those of the Rt. Rev. Dr. Moorhouse, Bishop of Melbourne, and the Hon. James Service, Premier of Victoria. The latter is a very good photograph, but that of the Bishop is evidently taken from a painting or an engraving, and is not so trustworthy; for,

as a rule, artists, by not knowing phrenology, fail to get those nice shades of development in the head that have so much to do with correct expression.

But if the photograph of the Bishop is a correct one, then his lordship is a most remarkable man. It need hardly be said that he is a man of great intellectual power. But in this respect there are hundreds of men in his diocese his equal, and probably many his superior. There are, however, but few who come near him in regard to moral power. In this respect his head is a study. Benevolence is very large and active, and he must be noted for his genuine benevolence. Veneration is also very large, inclining him to worship and devotion. Conscientiousness is equally well developed, and he should be especially known for his keen sense of justice, and for his lofty idea of truthfulness. Then, too, Hope is large, giving him a light buoyant spirit, a calm, and even joyful look at the future, and great enterprise. His greatest moral characteristic, however, is that which comes from the organ of Marvellousness, or Spirituality, the function of which appears to be to give faith, or religious imagination. He realises the future life, his mind opens up to things unseen, and there is a reason in the operations of his mind that transcends the bounds of ordinary logic. The social, selfish, and self-preserving elements are strong. He is a man of iron will, and great determination of character. He should be known for the easy flow of his language, and for a certain quiet eloquence when his feelings are aroused.

The Hon. James Service is of quite a different type. He is a man of great intellect, but it is an intellect of the practical class. He does not deal in abstract principles so much as in facts. He is a great observer, a great systematiser, and as sharp as a Toledo blade in his criticisms. Few men are so seldom mistaken in their first judgment of things or of men. He is not naturally a great talker, but with practice he should become a good speaker, mainly because his ideas are so well arranged that he has no difficulty in telling them when necessary. He is a man of great will, great resolution, and immense working power. He is from a family noted for its working power, and for its long life, and if he does not break his back, or "happen an accident," he will live to exceed the normal three score years and ten. He is a sociable man, fond of company, and able to adapt himself to all classes of society. His humor is a peculiar faculty, and enables him to enjoy men's company, as well as to turn them to profit. Not many men are such good judges of character, and so well qualified to govern men. And he does it not so much by command as by influence. His natural gifts are such as would have fitted him for medicine and surgery; for engineering, for navigation and exploration, for farming, for commerce, or for the study of general science. He would have made a humorous writer, if he had given his mind in that direction.

JOTTINGS.

"I AM sick," says a writer in the London *Medium*, "of the mawkish sentimentality which is dignified with the holy name of charity. I clamour for Justice." Good, there is the ring of true metal about this. It is the echo of the voice which to-day from every country on the globe is sounding the death-knell of legalised greed. I sometimes think intuition, in future ages, will rank before reason. Reasoning is a laborious effort of the mind to draw correct inferences from known facts, whilst intuition, even when uncultivated, frequently sees further ahead than reason, and without effort. If it be not diplomacy, it is reason which is at present leading the European governments to give assurances of lasting peace. The naturally intuitive have no faith in such assurances. They, like Lord Wolseley, see "a great war coming on the world."

It is stated that the people who sleep in our streets and parks are not fully in accord with those who hold the building of churches to be a Christian work of primary importance.

Every one with a taste for flowers must have noticed how much more beautiful blossoms appear which just

peep from behind the leaves than those that stand boldly out. The same charm surrounds the gentle, modest girl.

In the new Socialist monthly, *To-day*, there is an article by Mr. H. M. Hyndman, predicting that in 1889 a social revolution will be in full blast in England. Commenting upon the article, a Dublin paper writes:—"Unquestionably, one of the most marked characteristics of this age is the feeling that there is something radically wrong with a state of society in which, as we were told last week, Mr. Vanderbilt, the New York stock jobber, can spend £12,000 on roses for one ball, while hundreds of thousands of people as good and as useful to society as he, are worse fed and housed than swine." It is acts like Mr. Vanderbilt's that have formed the foundation upon which the structure of Socialism is built.

Some alms givers appear to be actuated solely by a desire to receive the gratitude of the recipients. Now, to my thinking, every soul born into the world is morally entitled to food, clothing, and shelter, and I look upon alms givers as simply individuals who, in proportion to their means, are endeavouring to accord a trifle of the justice which the state denies its poor. Were this view of the subject taken, alms givers would neither be annoyed nor discouraged when recipients show no gratitude.

C. R.

"EYES THAT SEE NOT, AND EARS THAT HEAR NOT."

How true are some parts of the Bible, when properly applied; take the words, "They have eyes to see, and see not; ears to hear, and hear not:" when are these words truer, or where more applicable, than when applied to the various church organisations? They are assailed from without by Free Thought speakers and literature, they are warned by the attack on the oath administered to Members of the British House of Commons, by the electorate of Northampton, and they are shown by the continuously increasing absence of the major part of the male population from ordinary church services that all is not as it should be; yet the leaders of the various Christian denominations will not hear and see, they will not keep pace with the times. What is wanted is Free Thought within the Church, its teachers not to be bound by the thirty-nine articles, the Westminster confession of Faith, and other obligations, which may have been suitable to and for a past age, but will not stand the penetrating enlightenment of the present day. Science proves that the Bible is not infallible, and therefore cannot be by the inspiration of God; it shows the fallacy of some of the orthodox dogmas of the church, and thus draws many men from a blind faith to an extreme materialism that will accept nothing but what can be proved by the natural senses. Are not our eminent divines and renowned scholars in this age of reason as capable of drawing conclusions from history, either written or legendary, as were the early Fathers, some thirteen or fourteen centuries ago? Then let them put aside those unsubstantiated dogmas, and teach the pure doctrine enunciated by the pure and lowly Nazarene. Let them revise the Scriptures, and eliminate those parts which are purely mythological, those which are unfit to put into the hands of youth of either sex, and those which science proves to be historically untrue. If this were done it would afford the opportunity to the various Christian denominations of converging to one common centre, and destroy the cause of that divergency which splits the Christian church into so many different sects, men would then feel what they now only admit, and there would be no lack of funds for the support of an institution in which all would be concerned; an institution that would command the highest talent for its pulpits, have the means of giving a befitting remuneration, and not as now, have to put up with teachers of mediocre ability, and a continual outcry for more funds.

Hobart, Feb. 22nd, 1884.

E.H.I.

By an oversight "Direct Writing," and several interesting paragraphs were omitted in last issue; they are published in this.

MR. GEORGE LACY.

From the *Liberal* of February 16th we find that the above energetic Spiritualist and Freethinker left Sydney for England on the 7th ult. Very little public intimation was given of Mr. Lacy's intended departure, but as soon as it became known amongst the members of the Liberal Association a movement was rapidly made to prepare a testimonial, in the form of an elegant silver inkstand, bearing the inscription "Presented to George Lacy by Liberals of New South Wales as a mark of respect and appreciation of his zealous labours in the cause of Liberalism," was presented on the eve of his departure. The committee of the Association also presented him with a copy of a resolution (unanimously agreed to) conveying their thanks for, and appreciation of, his work for the advancement of Liberalism and Freethought.

Mr. Lacy edited the *Liberal* during the first six or eight months of its existence, and was until recently Vice-president of the Association. He is an able writer and zealous advocate of free religious thought, and we trust he will find ample scope for his talents in this direction in the old country.

THE EVIDENCES OF SPIRITUALISM.

At a recent fire which occurred at Messrs. Burrough's printing establishment, Sandhurst, 350 copies of the above valuable work were destroyed. As these were not covered by insurance, the entire loss falls upon Mr. Denovan. This is much to be regretted, as under the most favourable circumstances Mr. Denovan would have been a considerable loser, he having generously presented about a fifth of the edition to public institutions. As there are now but a comparatively small number in stock, those who have not supplied themselves with copies had better do so early. The price they are now being sold at is much below their value, and as soon as the balance is out of Mr. Denovan's hands they will be sold at a higher price.

THE NECESSITY OF "CONDITIONS."

The question why it should be necessary to comply with certain conditions to enable spirits to communicate with us, though a very thoughtless one, is repeatedly being asked. The following extract from a private letter is in reply to this question:—"A little reflection will show you that we can do absolutely nothing without, either consciously or unconsciously, complying with conditions. We cannot grow a flower without supplying the conditions of light, darkness, air, water, and suitable soil. Withhold any one of these and all our efforts will be futile. We cannot possess health without observing a whole host of conditions. Such as mental and physical exercise, cleanliness, suitable clothing, and homes managed upon sanitary principles. We cannot become either intelligent or educated without the tedious conditions of observation, contemplation, and study. The photographer cannot take a likeness without observing a number of conditions, one of which is the very intangible condition of darkness. All these conditions are so familiar to us that we never dream of asking why they are necessary, but comply with them unhesitatingly. And so it will be with us when we become better acquainted with the conditions necessary for spirit communications. In some scientific experiments there are conditions of a most subtle nature; their observance, however, is just as imperative as the observance of those of a more commonplace character.

"Why all people are not sufficiently mediumistic to be conscious of the presence and influence of spirits I do not know, any more than I know why it is that they are not all born with equal brain power, or as a writer puts it, 'why all metals do not conduct electricity.'

"Referring to the subject of mediumship, another writer says: 'why does not God appear personally to speak and act? why does He make use of all sorts of media to manifest Himself? Why must there be patriarchs, prophets, saviours, and apostles? Why these things are so I don't know; I merely know that they are so.'

THE EVOLUTION OF MANKIND.

I.

THE following communication was impressively given in two sittings by the spirit of Bichat, the French anatomist:—

Completeness is not to be predicated of anything in nature. Everything is in process of becoming. Nothing really is but God. He alone is unchangeable, the same yesterday, to-day, and for ever. All else is transitory. While you look upon it, it is fading away, merging into a new and an equally fugitive appearance. For what you behold is only the appearance. The reality is invisible to your eyes. Your sensorial apparatus can only take cognisance of sensible objects. The unseen things of the world—the spiritual essence of that which you regard as the substance—is undiscernible by the material vision. What it looks upon is, in reality, the shadow, and a very evanescent shadow. The mind busies itself with phenomena, little deeming how unreal and unsubstantial these are. They are only the shows of things—the outward symbols of the inward realities. And yet they must be studied and apprehended, as a preparation for the higher knowledge which is to come hereafter. The world of matter resembles an infant-school to which the children of the birth-world—for mankind, as compared with the higher intelligences, are but children, and it is well for them when they know it, and are “crying for the light”—are sent, to obtain the rudiments of knowledge. You must be first familiarised with the husks of things, before you can be permitted to eat the kernel. Everything is gradual and progressive in the divine law of the Omnipotent. He is a Father to His children, and therefore He treats them with paternal affection and consideration, watching over their faltering steps, listening to their stammering utterances, and contemplating their hesitating and uncertain movements with a love that has foreseen all, provided for all, and comprehends all. Not with anger does he survey the first feeble motions and unfoldments of the human intellect, its errors and its delusions. These are natural to it. They are the signs and evidences of the childhood of the race; and they serve an educational purpose also. By them man learns his feebleness, and looks up to a Higher Power for assistance and direction. By them he gains experience, discovers what to avoid, and is helped forward by the recollection of the mistakes he has made, and of the knowledge he has acquired of the best method to retrieve them in the past, and to obviate them in the future. But the process is necessarily a slow one. In whatsoever is most durable you will perceive that the growth is most deliberate. The most long-lived tree, the most long-lived animal, does not reach maturity until it has passed through a period of time commensurate with, or rather relative to, its longevity. And as man is the highest being which your earth is capable of producing, and is destined for an eternity of existence, it may be that a million of years will have rolled over his head—we speak of the individual—before he passes out of a state of pupillage, and enters upon a spiritual phase of being. He learns slowly, and by incessant repetitions, just as a child does the lessons he is called upon to commit to memory. It requires many recapitulations of a single word in order to impress it strongly upon and to root it deeply in the memory. And so with the prolonged education of man. Again, again, and again, in many successive incarnations, in many countries, and under many political, social, and intellectual conditions, is he called upon to undergo the instruction which will qualify him for higher things hereafter. His mind and spirit, his whole nature and being, unfold very slowly; he gathers knowledge by gradual accretions, and has to become familiar with diversified experiences. And because he has no recollection of his previous manifestations in the flesh, he disbelieves in their occurrence. Yet, if he be capable of observation and reflection, he ought to be able to perceive the enormous differences of mental and spiritual development which are noticeable among his fellow men—how low down in the scale, how bestial in appetite and feeling some are, how noble and high-reach-

ing others. God is not unjust, nor can He be. Nevertheless, how cruel would be the injustice perpetrated, or permitted by Him, if these tremendous inequalities were the result of His capricious distribution of His gifts, instead of being, as they really are, the marks and signs of the precise stage of growth and development of each individual in his ascension from the lowest to the highest forms of human life! And if man understood his origin, and were alive to the duties which he owes to his fellow creatures, the strong would be the protector, and not the oppressor, of the weak, and the intellectually advanced would be the helpers and the instructors of those who are farther backward in the path of progress. Ah! my brother, how true it is, as one of your writers has said, that “Man’s inhumanity to man makes countless thousands mourn.” How entirely it would change the aspect of affairs upon your earth, if its inhabitants would only bring themselves to understand what they are, from whence they came, and whither they are going! How it would simplify the science of natural history! How it would clear up the problems of psychology! And what a flood of light it would throw upon the annals of the race! Everything in nature is so simple, so orderly, and so progressive when it comes to be understood. Its mysteries are rendered luminous, and its marvellous perfection of design, process, and execution, become a source of never-ending delight to the reverential student. And when, in the fullness of time, in the ripeness of mind and soul and spirit, the individual is qualified to bid adieu to his last garment of flesh, and to enter upon the enjoyment of the higher life, he makes the gratifying discovery that it is to be a continuation, under superior conditions, of that which he has just passed through, that there is no suspension of continuity, but that he is beginning the ascent of another ladder of existence; and that all that he has learned, and seen, and felt, and suffered, has been a preparation and a schooling for the newer life, the fuller life, upon which he has just entered. He perceives, dimly at first, but with increasing clearness, as his spiritual vision grows stronger, how wise and loving his course of terrestrial education has been, and how much he has owed to those who have preceded him in the spirit-world, and who have, wherever and whenever it has been practicable, instructed him in that wisdom which hath descended upon us from the Father of Light, to whom his heart utters a hymn of gratitude. And he forthwith desires to be employed in the same service, as a teacher and impressor of those who are still in the flesh. It is his happiness to bestow upon them what he has derived, through us, from the giver of all good; and he learns that to “do good and to distribute” is the fulfilment of the divine law. For He, “whose centre is everywhere, and whose circumference is nowhere,” the Infinite Spirit who pervades all space and animates boundless creation, gives for ever and ever. His bounty is illimitable, His goodness is inexhaustible, His love is immeasurable; and to Him be ascribed all praise, all gratitude, all homage, and all obedience, now and for evermore.

II.

Combined with man’s physical nature and dominating it, in every instance in which the animal is kept in due subordination, is a spiritual entity—the real, essential being—the true Ego. Emanating from it, it participates in the divine nature. It is a spark of the Godhead implanted in an earthen vessel. It is a seed of the life eternal sown in corruption. The body is its soil, and when that body perishes, it is transplanted to another; and so on, again and again, until it is qualified to pass from the lower to the higher life. The embryonic existence of every human being is typical of the passage of the spirit through the world of matter. It is buried in darkness. It cannot see the external world. Neither can you, who are clothed upon with the garments of mortality, behold the world which we inhabit, although it immediately surrounds you. In due time, the infant, passing out of its ante-natal darkness into the physical light, beholds the physical universe, which was previously concealed from it; and you, in like manner, when you shall emerge from the birthworld into the spirit-world, from a realm of shadows into a region of realities, will

find an entirely new order of things dawn upon your vision. You will perceive that you have been surrounded by types and symbols; that, for ages upon ages, you have been like a child at school, learning the primer or accidence of things, and that now your real education will commence; now you will begin to comprehend the mystery of life; now you will perceive that you have passed from darkness into light, and that your spiritual eyes have been opened. Ah! if men did but understand what they are and whither they are going, how differently would they spend their time in the birth-world! Of what avail to the eternal spirit is the heaping up of material wealth? "What shall it profit a man if he gain the whole world, and lose his own soul?" Why should he pamper his fleshly appetites? Why live for the perishable and transitory body, to the neglect of the jewel of which it is the fugitive and fragile casket? It is a terrible mistake, a grievous sin against the Author of all good. Man immersed in animalism is no better than the beasts out of which he has been evolved. He descends instead of ascending. He is retrogressive when he should advance, and thus he indefinitely prolongs his sojourn in the world of matter. Not only so, but he misses the happiness of which he is in search. For this is only attainable by living in conformity with the will of God. Now what is it he wills? It is the well-being, the progress, and the elevation of his creatures. To each he has given the capacity for all three, and he has so ordered it that the happiness and advancement of each is promoted by the endeavours which he or she makes for those of others. To confer a benefaction is to receive one; and thus every good deed, every kind word, every manifestation of sympathy, compassion, and long-suffering is "twice blessed." The blessing of the benefactor descends upon him from Supreme Beneficence, and thus, "It is more blessed to give than to receive." He has provided so liberally for all his creatures, that out of the superfluity of the strong and the capable, there is abundance for the sustentation of the weak and the ineffective. Well was it said, "Lay not up for yourselves treasures upon earth, where moths and rust doth corrupt, and thieves break through and steal; but lay up for yourselves treasure in heaven," where these things cannot happen. Accumulation is nothing but anguish and anxiety. It is contrary to the Divine purpose. You do not see it in nature, except in the case of those animals which have to make provision for the season of winter, or of those insects which have to provide for the nourishment of their young, when the parents themselves have passed away. But that which you give to others, in a wise and loving spirit, that you permanently possess. A good deed is fruitful of good for all time to come, although it is performed without thought of future recompense. For true love looks for no reward. It is disinterested and single-minded, and therein it demonstrates its divine origin; for the Fountain of all good, the Source of all love, lives for and loves the whole creation. Just as the sun warms and illuminates your atmosphere and earth, so does the Most High irradiate and vivify and bless the boundless realms of Infinity. Nothing so great, nothing so little, nothing so near, nothing so remote—if these qualities were indeed predicable of anything in relation to them—as to be beyond or beneath His fatherly care and affection.

Consider, then, how repugnant to His nature, how alien from His practice, how foreign to His purpose, must be the lives of those who live only for themselves in the world which you inhabit. They are anachronisms and incongruities. They disturb and derange the Divine order of things. They are out of joint with the mechanism of your planet. They introduce discord into it. They are the enemies and oppressors, instead of being the friends and helpers of their fellow men. From whence comes the great proportion of sin and misery which afflicts your sight, and nowhere more than among the most highly civilised nations of the globe? Is it not from the avarice and ambition of those human—or inhuman—beings who desire riches, desire power, desire fame, desire all sorts of Dead Sea fruit, which turn to dust and ashes on the tongue? Ah! how unlike His "kingdom of heaven," for the "coming" of which your priests and preachers profess to pray! Why, if that

indeed had come—"not with observation," but in their hearts—the greatest among them would be the servants of the least, pride, avarice and ambition would be unknown, and but one prayer would arise from all lips, "Thy will be done!" And the answer to that prayer would be an augmentation of the heavenly peace and joy which would diffuse their sunshine over men's countenances and in their hearts and minds, so that all would be enabled to exclaim, "Lo! the kingdom of God is within us! Where else, indeed, could it be? It is not a place, but a condition. It is not a distant region, but a blessedness lying close to everyone of you. It is not something to be apprehended by the vision, but to be experienced by that spiritual nature which can find its gratification and feel itself at home only in that kingdom. And wherever it is not, there is its antithesis—hell; not the hell of the theologian, not a place of torment, not a material Hades, but a condition of pain, discord, and suffering, resulting from the non-fulfilment of the will of God, and from contrariety to His divine purpose. To be out of harmony with, or to run counter to this, is to experience the pains of hell. It is the natural punishment of unnatural actions. And man, in all such cases, is his own tormentor, and not God. Man, in the exercise of his freedom, chooses to oppose himself to Infinite Wisdom and Infinite Love, and to do violence to the still small voice within him, and he pays the necessary penalty. Happily, it is a transitory one, and it is disciplinary in its nature and in its objects. He learns from it the unwisdom of wrongdoing, and perceives the beauty of righteousness; just as, after much stumbling and many bruises, perhaps, a child learns to walk uprightly. For all the chastenings of God are administered in love, and sooner or later there comes a time when the worst of men feel themselves constrained to exclaim, "It is good for me that I have been afflicted."

THE ROSTRUM.

We have received the first number of *The Rostrum*, a new Spiritualistic and Progressive journal, published at Vineland, New Jersey, U.S.A. It is edited by Mr. J. C. Wright, a well known trance speaker, and contains in addition to other matters of general interest some able addresses given through his mediumship. *The Rostrum* is a strong advocate of the Lyceum movement, and truly says of it, "If the Spiritual movement ever has to be made triumphant it will have to be largely done by the spiritual training of the young."

GERALD MASSEY.

Gerald Massey lectured at Chickering Hall, New York, on Friday evening, Nov. 16th. *The Tribune*, in a leader on Saturday, says:

"We publish elsewhere.....the main points made by Mr. Gerald Massey in his lecture on 'Man in Search of His Soul During Fifty Thousand Years'.....These will be found entertaining even to those who only take a casual interest in such subjects."

We regret our inability to present our readers with the faintest epitome of the erudite and yet intensely interesting lecture. Space forbids us to do more than draw our readers' special attention to the lecturer's opening remarks, which are laden with such a cheering prophecy of our national future. Mr. Massey said:

"I have been a fighter on the wrong side all my life, although it was the side destined to come right in the end. So is it with me still: It is not the way to fortune. But a man who puts forth a programme like mine does not expect to make a fortune. My work is to convey to others the truth that I have discovered for myself. I come here to sow the seed, not to reap the harvest. I come to speak to the New America, the America of the Future, the Continental America,.....the America of freer thought and fuller life, that includes Evolution, Spiritualism, Secularism, Nationalization of the Land, and other reformatory elements in the New World's future mental life."

THE PIONEERS OF THE SPIRITUAL REFORMATION.*

In the above book Mrs. Howitt Watts has commenced a very useful and necessary work in connection with the history of Modern Spiritualism. Kerner, whose experiments with clairvoyant sensitives antedated the recognised advent of the modern spiritual manifestations at Rochester, in 1848, and whose spiritualistic experiences with the most remarkable of them (Madame Hauffe) published in Germany as early as 1829, form the most important part of his interesting biography, was evidently a most estimable man, whose literary abilities and virtuous life gained him the respect and affection of many notable people, including the poets Uhland, Schwabe, Mayer, and Wilhelm Müller† and Count Alexander of Wurtemberg, who was his frequent guest.

The German mind previous to the advent of the modern materialistic school, seems to have been in a much more receptive condition for spiritual things than the English, and Kerner's earlier publications excited much less opposition than those of later writers on similar subjects. He was a magnetiser of considerable power, an ardent disciple of Anton Mesmer, and in the application of his curative powers developed the clairvoyant and spiritual vision recorded in his "History of two Somnambules," and "Seeress of Prevorst." Opening up with a condensed narrative of the poet physician's beautiful life and death, the authoress follows with some selections from his remarkable experiences, comprising clairvoyant phenomena, introversion, knockings, test mediumship, and obsession. The conclusion comprises a series of researches by Dr. Kerner, after Memorials of Mesmer, the result of which was published (in German) by the doctor in 1856, containing some interesting information concerning that remarkable man, not previously known to the world.

The second portion of the book—"William Howitt and his work for Spiritualism"—opens with a pretty picture of his rural home in Derbyshire, describing his early life and school days. His first experience of abnormal phenomena occurred in an old house at Heanor, belonging to his father, which was reputed to be haunted.

Here he saw furniture move without visible cause, and heard strange noises. His mother was evidently a Seeress, as amongst other appearances she saw the apparition of her murdered brother before it was known he was dead; indeed the faculty seems to have been hereditary, as the grandfather had a similar experience.

William Howitt was in youth a sleep-walker, but a sudden shock during his somnambulant condition appears to have broken the spell, and for the time cured him of the habit. At 28 he married Mary Botham, a member of the Society of Friends, who made him a most estimable wife, possessing the same poetic temperament and joining heartily in his life-work, their first achievement being a pedestrian tour through Scotland, an account of which was published in one of the local journals.

Travelling in Germany in 1843, William Howitt met with his first experience in Mesmerism, which on his return to England led to his inviting the celebrated Spencer Hall, with whom he was personally acquainted, to stay with him. This afforded him some excellent opportunities for the examination and study of Mesmeric phenomena, which prepared the way for subsequent psychological investigations.

In 1852, William Howitt visited Australia, and on his voyage out dreamed he saw his brother's house, the surroundings of which were vividly impressed on his memory. Arriving at Melbourne he found the exact realisation of the dream, from which it would appear that his spirit had during sleep preceded him and visited the spot. His experiences in Australia were presented in a book entitled "Land Labour and Gold, or Two Years in Australia." It was here that he met with his first experience with the phenomena of "table turning." He embodied some of these experiences in a novel, entitled "Tallenteta, or the Squatter's Daughter."

* The Pioneers of the Spiritual Reformation—Dr. Justinus Kerner, William Howitt. Biographical Sketches by A. M. Howitt Watts. London. Psychological Press Association. 1883.

† Father of Max Müller.

In 1858, William Howitt developed as a writing medium, and obtained a series of short moral aphorisms and symbolic delineations, which he entitled "Vespucula." In 1864, he relates how by the application of Mesmerism he was enabled to save the life of a child given up by the doctor. From 1860 to 1873, he was a frequent contributor to the *Spiritual Magazine*, and in 1863 he published his celebrated "History of the Supernatural," a work of considerable research, tracing the so-called supernatural in its manifestations from the Chaldeans to the Moravian Brothers.

During the latter years of his life, William Howitt, with his wife, resided during the summer months at a pleasant retreat in the Tyrol, spending the winter in Rome. He died at the latter place on the 5th of March, 1879. Peacefully his spirit passed away, leaving a beautiful expression on his countenance. His body was buried in the Protestant cemetery, near the Aurelian wall, and his friend, Dr. Nevin, who delivered an extemporaneous address at the grave, justly said of him, "His life was pre-eminently the outcome of his faith, singularly led by the spirit of God. 'If it be true,' he added in conclusion, 'as I believe most profoundly that it is, that 'he prayeth best who loveth best all things both great and small,' then the life of William Howitt was one fervent and unbroken prayer."

There are many good things in William Howitt's career necessarily omitted in this brief abstract of Mrs. Watts' biography of her father, which is well arranged, ably written, and teeming with interesting incidents.

GENESIS.*

AMONGST continental Spiritualists no man is held in higher esteem than the late Allan Kardec. His writings, both mediumistic and personal, are clear, cogent, and philosophical, and those which have been translated into English have, in spite of the prejudice against re-incarnation (which is a leading idea throughout his writings), been eagerly sought for and largely read by all English-speaking people.

The presentation of the above important work in English form will therefore be greeted by many as a valuable addition to our rapidly growing Spiritualistic library, and a perusal of it, however much we may dissent from Kardec's doctrine, cannot fail to edify the student of spiritual philosophy.

The aim of the work is primarily to prove a natural and spiritual genesis for this world (and by analogy for others), showing the interdependence of matter and spirit in the development of the universe; and, secondly, to show that the Biblical record, absurd and inadequate as it may seem in its literal form, has a substratum of truth in it, and taken allegorically has a symbolic relation to facts.

The first sixty-three pages are devoted to the presentation of the character of spiritual revelation; its method is shown to be in accordance with the exact sciences; i. e., experimental. "Some facts of a new order present themselves, which cannot be explained by known laws; it teaches us to observe, compare, analyse them, and from effects arrive at causes; it reveals the laws that govern them; it then deduces the consequences, and seeks for useful applications; it establishes no one preconceived theory." It is further in entire harmony with the teachings of Christ, though not in accord with the doctrines built upon them by the sects. In demonstrating the naturalness of many phenomena hitherto deemed miraculous, and showing the conditions under which they can be reproduced Spiritualism destroys the empire of the marvellous and supernatural, and consequently the source of the greater part of superstition.

"You who combat Spiritualism," says the writer, "if you desire that one leave it to follow you, give something more than it supplies, and something better; cure soul wounds more surely, give more consolation, more satisfaction to the heart, more legitimate hopes, greater certitudes, point for the future a more attractive picture, and

Genesis: The Miracles and the Predictions According to Spiritism, by Allan Kardec; translated by the Spirit Guides of W. J. Colville. Boston: Colby and Rich. 1883.

withal one more rational; but think not to gain your end, you with the perspective of nonentity, you with the alternative of the flames of hell or of useless sanctimonious, perpetual contemplation."

Many other good things are said in this part of the work to show the sufficiency of Spiritualism to satisfy the demands of both heart and soul.

Passing over several chapters on God, Providence, good and evil, a comparison of ancient and modern conceptions of the world and its surroundings; universal life, and the universal life-principle, we come to a consideration of the geological periods, and find an affirmation of the general correctness of geological science, and the fiery beginning of the physical world; its progress is traced in general harmony with geological revelations to the advent of man. No positive information is presented on this subject; but the various theories are examined and their relative value determined, the conclusion being that physical man was the result of progressive animal development, and when the necessary state was reached, the human spirit was incarnated, not in Adam alone, but in the primary men of each distinct race.

In the 12th chapter the author examines the Mosaic Genesis, giving the allegorical meaning, which is cleverly wrought out and evidently to the satisfaction of the writer, who in conclusion says: "Genesis, which previously appeared as a mean and shallow allegory, now appears grand and majestic, worthy of the goodness and justice of the Creator."

A philosophical disquisition on the nature and properties of fluids shows how inadequate are the instruments of physical science to test spiritual substances and effects; and later chapters throw much light on prophecy, which when viewed from a spiritual standpoint is dissociated from the miraculous and brought within the domain of reason.

The concluding chapter, "Signs of the Times," indicates the great "mind movement" now taking place in the world, the accelerated progress of science and humanitarian principles, the incoming of a new generation, and with it the advent of Philosophical Spiritism, giving proofs of fundamental truths, filling the void made by infidelity on ideas and beliefs, giving a certainty of a future conformable with the justice of God, tempering the bitterness of life, making known new laws of nature, killing both infidelity and superstition—as to it nothing is supernatural or miraculous—championing liberty of conscience, proclaiming salvation for all good men, and the possibility for the most imperfect to expiate their sins and attain perfection.

The book contains nearly 500 pages, and it is impossible in a brief review to do justice to the many important matters treated of in its numerous sections. The brief sketch we have given of some of its most leading features will suffice to give our readers an idea of the style and scope of the volume, which will well repay perusal.

INDEPENDENT SLATE WRITING.

Mr. Chappell, of Yackandandah, being now in Melbourne with his daughter, who is a medium in process of development for this phase of "direct writing," we took an opportunity of having a sitting, at which other visitors were present. The writing, as usual in this phase, was obtained on a common slate held underneath the table in the right hand of the medium, whose left hand was visible the whole time, and who sat sideways to the table, with the sitters close to her, so that the only part of her person not in full view was the right hand and fore arm. The table was an ordinary one, carried up for the occasion from the sitting-room below, where it is generally located; it was covered with a cloth to only a few inches below the top. The hands of all the other sitters (including the medium's father) were in sight throughout the sitting. The "power" was rather weak, and the writing came slowly, and after a few trials, but ultimately several messages were obtained. One of the visitors, on being requested, cleaned the slate, and passed it under the table—after dropping on its surface a crumb

of slate pencil—to the medium, who took and held it there a short time. On bringing it up, some words were found written on it, in a rather small handwriting: "My friend, I tried to do the direct writing for you. I would not let you go away without some direct writing." Another slate having been placed in position underneath the table, a longer message was found upon it, as follows:—"You do not die. You just change into another sphere. You know what I mean; it is that you go into the Summerland. Will you come again. I cannot do much to-night. Jane." A request for a piece of writing-paper having been made, a blank leaf was torn from our note-book, passed round for inspection, and initialled by one of the sitters. It was then placed at the end of the slate furthest from that taken hold of by the medium, and a fragment of lead pencil placed over it, a piece of slate pencil being also dropped on the slate. It was then transferred under the table, and held there by the medium for a little while, and on being exposed to view the paper was found to be written on, still lying where it had been placed at the end of the slate opposite to that held. The message was, "Is it not wonderful to see the direct writing. I cannot do much to-night, but do my best." The latter half of it was repeated on the slate.

The seance was held in a well-lighted room. The messages were written in straight lines across the slate from side to side; many of the i's were dotted, and the t's were in several cases accurately crossed by a separate stroke after lifting the pencil. The slate could frequently be heard striking against the under surface of the table, to indicate that the fragment of pencil had rolled off, or the message was concluded, thus showing that it was still held free in the hand of the medium, and not in any way fixed. Whilst holding the slate beneath the table, the upper part of the arm remained motionless.

It is probable that if the development of the medium's powers is encouraged, she may render good service in this phase, which is useful especially to beginners in investigation, on account of its combined simplicity and conclusiveness.

THE Richmond Progressive Lyceum gave a Dramatic and Musical Entertainment at the Temperance Hall, Richmond, on the ninth of last month, the performers being the senior members of that Institution, who acquitted themselves to the evident satisfaction of a numerous auditory. The first portion of the entertainment consisted of songs, duets, etc., in which Miss C. Ling and Mr. Greenham particularly distinguished themselves. The second part was a comedietta entitled "Entrapped," written by Mr. Greenham for the occasion. The plot was good and the various characters well sustained. A quadrille party for members and friends concluded the evening's entertainment, which was in every way a success.

In a letter from Mr. C. Reimers (excluded for want of space) he thus amusingly satirises the credulity of skeptics. Interrogator: "Did you see the last comet?" S. "Yes! it was rather small and weak." I. (with a laugh), "and do you know what was the matter with it?" S. "I don't know what you mean." I. (with burst of laughter, and then with grave sneering composure), "it was all a fraud!" S. "Did you ever; but how?" I. "Two young sportive astronomers found out by spectral analysis how to construct a balloon which would rise beyond the line of earth's attraction and settle in space. This they managed by clockwork, which on reaching that line discharged the last ballast weight; then the phosphorous began its play, and the poor astronomers discovered a new comet." "Well, sir," rejoined skeptic, with manly resolution, "Henceforth I shall believe nothing in the world except what I can touch."

We have received a letter commendatory of the effects of the Lyceum system with especial reference to a young family who have distinguished themselves by the excellence of their recitations. Our correspondent, however, has failed to furnish his or her name; and our rule is to lay aside all anonymous communications.

To Correspondents.

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

LATE PHYSICAL MANIFESTATIONS IN MELBOURNE.

"The real matter to be decided is, are there any spirits, and can they manifest their existence, and communicate with us in any way? Every fact that helps to settle that question is of supreme interest and importance.

"Our work is to present such facts as prove there are spirits who do communicate and compel belief. A man may say I will not confess my belief, but the man who says I will not believe, is idiotic."—T. L. NICHOLS, M.D. See *The Spiritual Record*, vol. 3, p. 138.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—By your favour I was allowed to report, in the two or three last numbers of last year's *Harbinger*, certain physical phenomena of a very interesting but incredible character, manifested in Dorcas-street, city of South Melbourne, as it is now named.

I found the great majority of my friends attributed what I reported to you to nothing more than mistake and silly credulity on my part.

If it were so, those who tricked myself and others would deserve exposing, but if not, then do I most emphatically say the pig-headed skeptics (who insulted my common sense by declaring I could not distinguish trick from truth) in their turn, richly deserve to be exposed.

Since so writing, my attention has been drawn—

First: To precisely the same phenomena having been since witnessed in Carolina-terrace, Drummond-street, Carlton, and reported in the *Harbinger*, page 2624.

Second: To precisely the same phenomena reported in the same number of the *Harbinger*, p. 2649, and coming to light on Wood's farm, in the neighbourhood of Wem, Shropshire. I must have known this Mr. Wood, for I was at school with three of the brothers from Wem, in Shropshire, fifty years back, which makes me take more interest in the report which has gone the round of the papers, and which it would not have done if it had not been just as true as that which I reported from Dorcas-street.

Third: And what is more to the point, my attention was last night drawn to precisely the same phenomena at the house of Mr. Matthews, Drummond-street.

It will be remembered that potatoes, by the score, were used for the peltings in Dorcas-street, and I saw them flying about just as I saw apples pelted last evening in Drummond-street. In Dorcas-street, potato-peltings were, phenomena of daily occurrence some of which I painfully felt as well as saw. The apples, on the contrary, hurt no one, and were eaten up amidst good natured laughter and pleasant conversation, in a party of half a score or less.

They were nice young gentlemen, and constituted the very best class of witnesses to confound the skeptic.

I shall not give their names distinctly, or keep them quite secret. That was the direction we had from the spirit who took control of the medium.

That spirit mentioned that these young students had their way to push in the world, and that though they would boldly proclaim their sentiments and beliefs when they had pushed their way a little further in the world, a little reserve was for the present required.

I will, therefore, not mention more than the first and last letters of their names, if I speak of any of them.

The first thing I will mention, which struck me as so singular, was that the medium (Mr. H—) did not arrive till all the physical manifestations were over, or, I should rather say, the operating agency would allow none after he came, because it was stated they were not good for him. Much was said about spiritual carefulness for his health, and many kind assurances given that no harm should befall him.

I will now begin my report. I had, I thought, been impressed to carry with me to the house, number 8 of

the *Spiritual Record*, designing to ask some of the good readers to read the statement in that number of the phenomena at Dr. Phelps's Parsonage house, so many years back, in America. I thought it might be likely to bring us phenomena, and right well it served our purpose, for having selected a good reader in the person of Mr. Towsey (so well known to the Spiritualists as one not caring to reserve his name), he had not read more than five minutes before a knock at the door came, just behind him, louder than a mortal would have made, and when the door was opened there was no one but Mr. Ghost, and we could not see him.

Now then, Mr. Editor, will you allow me "right here," as the Americans say, to ask your readers to lift their eyes to the motto of my letter, and try if they cannot find an answer to the question, viz., "what is the good of these knockings, and peltings, and ringing of bells, and munching good eating apples?"

I shall not readily forget the pleasant features of Mr. Towsey, as he seemed to enjoy his food for mind and body, and all the more from its coming from his friends, the spirits, who should be welcomed with a smile rather than a frown. That gentleman was reading very nicely for us indeed, when our ears were greeted with the sound of "the devil's delight" being kicked up in the hall just outside the door of our séance room. The door was opened in a moment, and a rush made to the scene of disorder, and apples on the move, together with bolster and pillow likewise pelted, were clearly seen without any physical cause to account for their motion. The medium arriving soon after, put a stop to that sort of work, but only to inaugurate phenomena of a higher and more intellectual order. I don't say of a more interesting order, for what could be more interesting than those physical phenomena timing their operations to meet our wishes, and teaching what may be learned in the text to which I just now directed the attention of the readers.

It would make my letter ten times too long if I were to mention, only in outline, all the sayings and doings of the medium, as with handkerchief over his head he passed into the trance state, and informed us of the name of first one control and then another.

I saw most evident proof given to the different members of this cultured circle that their spirit relations and friends were really and truly in communion with the mortals in my company. I will give only two instances out of many as samples of the evidence of proved identity in the other cases which I do not give and scarcely remember, because they were so many.

First, then, our worthy host (Mr. Matthews) received a kindly spirit message from a fellow workman (20 or 30 years back, at a piano manufactory, in London). He spelt out his name correctly by presenting its letters to the entranced vision of the medium, whom I heard read them out with some difficulty. May I ask Mr. Wiseacre and Mr. Skeptic, who will have it that our séances and mediums and trance addresses are all nonsense, how it was that this medium was enabled to know who was the friend and fellow workman of Mr. Matthews twenty or thirty years back? I remember overhearing Mr. Matthews remark that he had scarcely thought of his old friend during the long space of time I have mentioned.

The only reasonable explanation of such a manifestation as this that can be given is, that in the good Providence of the Supreme Disposer of Events the manifestation is just what it professes to be, and no other explanation can be by any possibility be given.

Before I take leave of Mr. Matthews it will be right for me just here to acknowledge, on behalf of myself and fellow guests for the evening, the kind hospitality accorded to us, and forwardness on the part of both himself and Mrs. Matthews to throw every light on the subject that was in their power for our enlightenment. Their painstaking willingness in this respect was beyond all praise, and I had found it so on former visits.

I now go on to a yet more interesting case, if possible, where the spirit of the cousin of one of our circle took control of the medium. The entranced vision of the medium read out the name of Winfred Hamilton, and asked if any of the circle recognises that name.

A young gentleman responded that it was his cousin, and was required by the spirit to hold out his hand for a test of identity. This request was complied with, but promptly the other hand was asked for, when one finger end was selected, and the youthful member of our circle was asked if that test was sufficient.

To our bewilderment a prompt reply in the affirmative was given in return for this delicate touch of one of the ends of the finger of our fellow guest. Then came the explanation, viz.: when boys, playing together, the spirit cousin had cut the finger of the surviving cousin (his initials are "B. C.") and left a very distinct mark, which we all saw and felt. I think, Mr. Editor, you might ransack the library of the Victorian Association of Spiritualists, at 84 Russell-street, without finding a better test of identity.

Adding all these intellectual manifestations (which a peep to the logical mind) to the physical manifestations of peltings, raps, and bell ringing, how could it be otherwise, I ask you, Mr. Editor, than that we should feel we had had a feast of fat things?

The medium when entranced told us all about the physical manifestations which had been vouchsafed to us before his arrival, and where the things thrown to us had come from. He further informed us that we had an unexpected guest or two, adding with measured emphasis, "it was well."

I fear if I do not conclude this letter it will not go in, so that, though I could write twenty times as much of matter, say as interesting, I will only say that we were told by the entranced medium that the apples were brought into the house through the roof, and that the bolster and pillow were brought to us through a locked door. At the end of the séance we all went to look and found that it was so, and that the spirits had taken away the key. As we had no clairvoyant to spy it out, we were obliged to do without it.

The medium complained of exhaustion; kind friends were not backward to apply friction to his hands; we thanked him and our kind host and hostess, and then separated with feelings that our meeting together had been rewarded beyond our expectations.

Space does not permit me to draw any religious and devotional reflection, but for a second or third time I say let the motto to this letter be read in a thoughtful frame of mind.

To the surviving cousin of Winfred Hamilton (who has a wounded finger) I would say: Convinced himself of the reality of life beyond, what is his duty in regard to others? Is the knowledge of the life to come of such interest and value to him that he ought to make it known to those about him? Will not men be better and happier here and hereafter for knowing their true nature and destiny? These are questions which every Spiritualist who has had the evidences of immortality presented to him should consider. See this sentiment, and more like it, at the end of the *Glasgow Spiritual Record* No. 5.

I am, sir, yours obediently,

ROBERT CALDECOTT.

Raglan-st., Port Melbourne,
21st Feb., 1884.

[Mr. TERRY. Sir.—At Mr. Robert Caldecott's desire I beg to state he read over his report to you of a séance at my house, last Wednesday week, and I find it quite correct. After due consideration, neither Mr. Caldecott, my wife, or myself suspect trickery. I know the gentlemen to be upright, honest, and truthful in every respect, and have known them over twelve months.—W. MATTHEWS.] Feb. 29th, 1884.

THE Articles of Association of "The Working Union of Progressive Spiritualists" referred to in the letter from Mr. Street (which appears in another column) reached us by last Californian mail. They are the most complete and comprehensive we have yet met with. The Institution connected with the Society has numerous departments and committees for carrying out the work connected therewith; these comprise mediumship, healing, education, lectures, recreation, and general business. In a classification of mediumship appended to the rules, no less than sixty-five types are enumerated.

THEOSOPHY V. SPIRITUALISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I have just received a letter from my friend, C. Reimers, of Adelaide, in which he detailed some most remarkable phenomena which took place some years ago at a séance in London, in the presence of Colonel Olcott and Madame Blavatsky; and as my correspondent seems to have no objection to have the matter mentioned publicly, I intend giving the facts, with the addition of the desire to see said phenomena explained, if possible, in your valuable *Light-bringer*, at an early date, as Mr. Reimers' elucidations of theosophical wonders might possibly throw some light on that broad strip of debatable land which now divides Spiritualism from Indian Theosophy.

At the above-mentioned séance were present Colonel Olcott, Mad. Blavatsky, C. C. Massey, and C. Reimers. Previous to the séance Mr. Reimers had had an interview with the celebrated American medium, Mrs. Hollis, who in the course of a conversation told him how fond she was of antiquities and bric-a-brac articles, and that she possessed some beautiful china cups minus a ditto teapot. At the séance of Mad. B.—, when asked what Mr. Reimers wished to be brought to him, he said, remembering Mrs. Hollis' conversation, that he would like to see the teapot to match Mrs. Hollis' set of teacups. On being requested to put his hand under the table, the desired teapot was placed into his hand, to his no small astonishment.

After this, C. C. Massey asked for a note-book, containing a *carte-de-visite* of a certain friend, when Madame B.— told him to go into the lobby and take the wished-for article out of his overcoat, which he did, and returned home, so says my friend Reimers, a member of the Theosophical Society.

This, in my opinion, was certainly a somewhat hasty step, especially if it implies the instantaneous surrender of Spiritualism by C. C. Massey, and his exchange of Theosophy for now exploded Spiritualism, which, however I can scarcely believe, of such a man as Massey.

Now, sir, if you could induce Mr. Reimers to give us poor Spiritualists a perhaps more detailed account of the phenomena produced at this magic circle of Madame B.—, with an attempt of explaining in any possible manner, no matter whether on Theosophical, Spiritualistic, or otherwise scientific grounds the semi-miraculous apports exhibited before his own eyes, I for one would feel exceedingly obliged for any stray rays of light of which the subject may be susceptible in the able hands of my most esteemed friend, Mr. C. Reimers. At the same time I have no doubt that the rest of the Victorian Spiritualists would only be too glad to hear what a man like Mr. Reimers, who has had such vast opportunities of observing strange facts, has to say on the above subject.

Yours fraternally,

C. W. ROHNER, M.D.

Benalla, March 16th, 1884.

A NEW ORGANISATION.

Office of the Working Union of Progressive Spiritualists
of Boston, Mass., 275 Columbus Avenue.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Feeling assured of your interest in every endeavour that is being made in the interest of Spiritualism to make it more efficient in good works requisite to the uplifting of humanity to a higher plane of spirituality, we, as suggested by some of your many friends and members of our Society, mail you a copy of our "Articles of Association," which if not endorsed in full may at least find an appreciation of the spirit that prompts us to action in a way that seems most expedient to us under the existing conditions of spiritual unfoldment and appreciation here among that class of Spiritualists of America who recognise the necessity of the application of the teaching of our spirit teachers, who enjoin upon us the necessity of living in harmony with the laws of physical health and spiritual health, as well as of moral health.

Spiritualism has had an untold amount and of obloquy contempt heaped upon it, and its adherents have had to suffer ostracism and all manner of persecution, and many times the innocent and pure in heart have had to suffer for the misdemeanors and conduct of the guilty, as all manner of indecencies and gross animal sensualities and immoralities have been called good, that evil might have full license to satiate the perverted faculties and attributes of manhood to the base ends of selfish gratifications, which have resulted in bringing confusion, sorrow, and burning shame to the fair cheeks of thousands of its honest devotees.

Drunkenness, gluttony, libertinism, prostitution, and consequent disease and death have done, and are still continuing to do, their work, and thousands are suffering in consequence thereof. Still, in this enlightened day, and in the ranks of professed Spiritualists, we hear the profound sophistry of many would-be philosophers crying out, "who has set you up to be judges?" And we ask, where are you going to draw the dividing line, and say, "who or what is moral, or immoral?" "Can you tell us where morality or immorality begins?" And thus because we cannot get down technically to the splitting of a hair and tell where drunkenness, prostitution, and crime begins, we are to let those matters alone, and in fact have no business to interfere in that direction. And this is being taught as spiritual philosophy, and in the name of Spiritualism!

For our part we have had enough of such moral and spiritual philosophy!

We propose to recognise the lines that are made plain in the laws and principles that are established by the Infinite, are the upholding of pure and healthful physical and spiritual bodies, and thus by their application to make fit these living temples for the indwelling of a pure spirit.

For this purpose ample means have been placed at our disposal by the guiding powers behind us for the erection of a commodious building, which we have designated the "First Spiritual Temple," suited to the needs of the hour, in which we will be enabled to give our angel band all of the needed conditions as far as possible on the earth-plane at this time, which we trust will enable them to do more efficient work in many ways than have hitherto been impossible for them to accomplish—through mortals—in these modern days.

As soon as circumstances will permit, other buildings will be erected in suitable places to accommodate the various departments of labour partially outlined in the objects and methods of the work of this Association, which is published in pamphlet form, and will be sent to anyone desiring to learn more of our work.

Fraternally yours,

J. COMODERE STREET,
Secretary.

Jan. 1st, 1884.

RETROSPECT AND DIGEST OF MY LATE "HARBINGER" CORRESPONDENCE.

By ROBERT CALDECOTT.

No. 2.

"All apparent evidences of trickery within time and room of a séance ought to guide fools only to rush into judgment on the medium."

The poverty of accounts of new experiences in our periodicals may be looked upon with apprehension for the long-for popularity of the Spiritual movement."—See *Harbinger of Light*, p. 2668.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In addressing you in last month's *Harbinger* on this subject I assigned three reasons for doing so. On the present occasion I say with some emphasis I advance only one reason for now writing to you.

That reason is the incredulity with which even the oldest Spiritualists received my grave and earnest report of wonders, I felt rather proud of having had vouchsafed to my senses of sight and hearing, at No. 6 Carolina-terrace, Drummond-street, on the evening of the 20th February.

The report of what I saw and heard will appear, I think, in the same number with this letter; if not, in the next number.

I am now writing a retrospect of that, with my other late letters, embracing the same character of phenomena. And what I am now going to report to you as having been manifested at the house of Mr. Matthews (whose address I have mentioned to you), and which I accepted at second-hand, finding the evidence good—indeed of the best character—I was so fortunate as to witness myself afterwards (viz. 20th Feb.), what therefore more natural than that I should feel a little indignant when my own brotherhood cast doubt upon it, and talked of trickery.

The circumstances are known to you, and I will ask your readers to take my word for it that it was so.

I say, therefore, that my present letter confirms my report of the 20th Feb., and that again confirms the truth of what I shall report in this letter. For this reason I do hope they will both appear in the same number, so that they can be read side by side and shame my brethren who, to my mind, had not duly weighed that part of page 2668 of the *Harbinger* which I have taken for a motto at the head of my letter.

I suppose for the sake of harmony I must hide where and with whom I met with so much skepticism, and I will go on to say that having obtained from your office the address of Mr. Matthews, to that gentleman I lost no time in wending my way.

I will give you the incidents as I thought proper to jot them down, without much care in the selection out of such abundance, and it will be for the readers to see how far that which I did not see and hear, was confirmed by that which I did see and hear, on the 20th, which was long after what I now recount.

First Incident—The sound of a pistol shot between Mr. Matthews and a gentleman whose name is not to be mentioned. May I ask my nameless brethren how trickery will account for this pistol shot?

Second Incident—A wireless bell was pointed out to me which had thought proper on divers occasions to ring without a wire before the eyes and ears of a gentleman and lady present.

I believed the report and reported it to you, sir, and as I afterwards saw the bell in motion and heard it ring, I was sorry my report was crowded out of your last issue.

Third Incident—Mr. Thomas was levitated in his chair. This phenomenon was confirmed to me by the brother of the gentleman, and as they were gentlemen, I—according to the laws of human testimony—accepted the evidence as quite sufficient.

Fourth Incident—On the testimony of Mr. Matthews—who is as honest a man as can be found in Melbourne, and one of its oldest residents—occult sounds by signals in intelligent response correctly indicated dates of deaths.

Fifth Incident—Bookcase, 8 ft. 2 in. in height, moves by unseen agency away from the wall, and returns. I saw the bookcase, and heard the narrative from a young gentleman who was an eye-witness.

Sixth Incident—The bell without a wire, as it would appear, rang for a pillow from up stairs, when down stairs the pillow was seen to come. I believed this, and I do now all the more believe it, for weeks afterwards I heard the same bell ring—as it would appear by no possible human agency—for apples, though there were none in the house, yet the apples came, and I saw them come. I can swear no man, woman, nor child brought them.

I heard the apples fall and the bell ring both at the same time. What nonsense to talk about trickery, as I have heard some do who ought to know better. See my motto, for heaven's sake, Mr. Editor, and teach your friends to grow wiser.

Seventh Incident—Inert matter moves by unseen agency. Through the mediumship of Mr. H—s (who at the time was thrown into a trance state) a towel was first thrown to the floor and then seen to traverse it.

All this I believe, because long afterwards, i. e., on the 20th Feb. I saw him pass into trance, and then describe and explain to us when in that state, certain physical phenomena that took place when he was absent from the house.

Eighth (and last) Incident I record out of many:—

Mr. H—, in the sight and hearing of Mr. Matthews, took hold of both outside and inside handles of the door, and while holding them with both hands a rap was sounded on the door as with the full power of a man's fist. Granting the honesty of my informant, will the trickery hypothesis very closely consist with this little incident! Mr. Matthews, the eye witness, was my informant, and he is a zealous, good man.

I am, sir, yours a little indignant,

ROBERT CALDECOTT.

Port Melbourne, 20th Mar., 1884.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I am desirous of thanking the anonymous friend who has kindly sent me from time to time copies of the *Harbinger of Light*. Those copies have been widely read by our local Spiritualists, who are at all times glad to hear of the progress of the cause of truth in distant climes. Heartily yours,

R. S. CLARKE,

Hon. Sec.

Free Spiritual Society.

4 Athenaeum Terrace, Plymouth, England.

20th December, 1883.

STRAY ECHOES.

BELIEF in the existence of animal magnetism, and the part it plays in the influence wielded by public men, appears to be gaining ground. I have lately seen it several times referred to in English papers, and Mr. Michael Davitt, in a recent public speech, attributed much of Mr. Parnell's success to his "wonderful magnetic power." The belief must be spreading amongst us also, as I noticed, a little while back, a paragraph in the *Herald* finding fault with the home government for placing too much reliance upon General Gordon's "magnetic influence." Now, when journalists and prominent public speakers are not afraid to declare their faith in man's magnetic power, we may, I think, reasonably look for a quickly spreading acceptance of this important truth by the masses.

The *Boston Courier* disapproves of hand-shaking. It says:—"The best proof that no real heart is in the custom, is furnished by the fact that prize-fighters shake hands before attempting murder, and duellists after having failed to achieve it, and the hangman and his victim go through the same nauseating ceremony before the black cap ends the disgusting spectacle." To my humble thinking the custom, when followed by men, is only a shade less ridiculous than the French method of kissing. However, the probability is it will remain in vogue, particularly with the deceitful, till such time as thought-reading becomes a universal gift.

General Spinner, who according to a Chicago paper was the first to introduce women into the United States Treasury, in speaking of the unusual penetration of one of the ladies in detecting the genuineness of money, said:—"If I were a believer in clairvoyance I should say that she possessed that power; but as I am not, I call it instinct." Well, the General is not the only one in the world who thinks a mystery can be satisfactorily explained by the simple process of changing its name. To me instinct is very nearly as wonderful a faculty as clairvoyance, and, for all I may know, it may probably be a phase of undeveloped clairvoyance. But then instinct has been observed for so long a time that people have ceased to wonder at it, while clairvoyance is, so to speak, a new and brilliant light which has suddenly burst upon us, and is so dazzling that the world hardly knows whether it is a reality or an hallucination.

The following paragraph appeared on a London paper received by the last mail:—"Much sensation has been caused among the lower classes of Vienna by some

alleged supernatural occurrences there. In a house in a western suburb the furniture flies about, china is broken, pictures drop from the walls, tables fall, and lamps are broken, all by unseen agency. The police have interfered three times, and as the occurrences have been repeated the family has gone elsewhere, and the lodging has been locked up and sealed." This reminds me of the case of Emma Davies, in reference to whom Sir Charles Isham has written as follows to the *Medium*:—"Dear Mr. Burns,—I have just returned from investigating the Emma Davies phenomena, and find the "confession" was extorted by slaps and threats of jail. Of course nobody concerned in the damaged property believed a word of the explanation. The child has now returned to her parents, three miles from the farm-house where the occurrence took place. It appeared to have ceased, but has partly recommenced within the last few days. An elderly man, a neighbour, who was in the house when I arrived, told me that a Prayer-book, which was recommended to be carried in the pocket of the child as a preventive, jumped out of it into the frying-pan shortly before I arrived. Emma Davies runs up stairs when visitors arrive, and is with difficulty enticed down, and won't speak, which is not to be wondered at after the treatment she has received.—Yours, etc.

C. N. R.

MATERIALISATION PHENOMENA IN SYDNEY.

We have been aware for some time past that Miss Wood was sitting in a carefully conducted circle in Sydney for the evolution of the above phenomena, and have waited for some progress report. The following which appears in the *Liberal* of March 15th, is the first that has come under our notice. We are privately informed that still more satisfactory phenomena have since been obtained:

AFTER DEATH—WHAT!

To the Editor of the *LIBERAL*.

SIR—Following up Mr. Johnson's remarks upon this all-absorbing query, I write to say that Spiritualistic phenomena are now taking place in our midst which strongly confirm the idea of "occasional breakings-through from some other spheres." A series of sittings with an English medium are going on, and more than a dozen others besides myself have witnessed the gradual evolution of what we have every reason to think are materialised spirit-forms. Such, at any rate they profess to be and their materiality has been quite fully proved. They have the traditional ghostly appearance, but are substantial enough to manifest the usual attributes of vitality; and they walk about, write with pencil and paper, besides moving small objects to and fro in response to the wishes of observers. Indeed, the very substantial nature of these "appearances" seems to be one of the chief grounds of objection to the spiritual origin claimed for them; that is, on the part of many who become informed of the occurrences without having witnessed them. The sittings are held in an apartment lighted sufficiently to enable one to read the time on an ordinary watch, and the medium is secured in an extemporised cabinet by the use of strong, framed netting, affixed in such a manner as to render it next to impossible for her to advance or to project anything into the room. At first the forms seemed feeble, and kept close to the curtains suspended across the recess leading into the cabinet, but the other night they assumed strength sufficient to enable them to walk to the nearest sitters on either hand, whom they touched, and, to whom they handed various articles, in view of the entire circle. One of the forms was very diminutive, and the face and limbs were dark. This figure, accredited as an Indian girl who calls herself "Pocha," stood in front of the curtain, spoke in a thin voice, and called attention to her dress, apparently a white skirt over which there was a kind of robe, having wide sleeves. She repeatedly drew aside her skirts, revealing dark-skinned ankles and feet and danced and prattled as children the world over do. Her retirement was almost instantaneously followed by the appearance of a much taller and more largely-proportioned figure representing a full-grown female, also

attired in white garments, and having the upper portion of the head draped. The features could not be seen with sufficient distinctness to ensure satisfactory recognition. Then another feminine form came forward, and in this instance more freedom of action was noticed. Leaving the curtains she stepped firmly forward, and going to a stand close by, wrote a short sentence upon a sheet of note paper, signing it with a familiar Christian name.

Altogether on this occasion there were no less than four such forms presented to view, and the conditions under which the phenomena were witnessed were very strict and satisfactory to those present.

G. W.

P.S.—Since the foregoing was written a further sitting has taken place. Extra precautions were adopted to set aside the idea of fraud, and the medium cheerfully submitted to an examination of her attire, &c., before entering the cabinet. There were three female forms seen in the room, clear of the cabinet, and they moved about in a perfectly life-like manner. Pocha, the Indian girl-spirit and others patted and kissed the hands of several of the sitters, and eventually Pocha lay down in front of the curtain, when her form began to shrink, and she slowly dissolved into so-called "nothingness," while we all looked on.

APPARITIONS.

A Memoir presented to the Royal Society of Berlin,

By PROFESSOR EPSTEIN.

The following translation of a Memoir presented to this Society by Dr. M. Epstein in the year 1786 has come into our hands, and will be of interest to our readers.

Professor Epstein says—"In the year 1780 my studies were much given to Psychologia. On the 24th of May a circumstance occurred which baffled me at first extremely. At 10 o'clock in the forenoon my wife and Lady L—came into my study to console me about the loss of my friend R. All at once, I saw at a distance of ten paces a figure, the figure of my deceased friend. I pointed at it and asked my wife and Lady L—whether they did not see it. They were much alarmed, endeavored to console me, and sent for a physician. The figure remained some seven or eight minutes. I was then quiet, calm, and in good health. The physician arrived, and ascribed the vision to the agitation of my mind, and it was supposed I had no more to apprehend. But the future consequences require more detailed description.

In the afternoon at 4 o'clock the figure I had seen in the morning again appeared. I was alone when this happened. I went to the room of my wife, to whom I related it. But thither also the figure pursued me. Sometimes it was present, sometimes it vanished. When seen, always the same standing figure. A little after 6 o'clock several stalking figures appeared, but they had no connection with my deceased friend's figure. I can assign no reason for the apparition. I was calm and composed in mind. At length I became more thoughtful. The apparitions did not diminish, but, on the contrary, they rather increased in number, and were transformed in the most extraordinary manner.

I never felt myself particularly agitated by the apparition; on the contrary, I endeavored as much as possible to preserve my composure of mind, that I might remain distinctly conscious of what passed within and without me.

I observed these figures with great accuracy, and very often reflected on my previous thoughts and reasoning, with a view to discover some law in the association of ideas between the dead and the living, and think I have made a discovery, especially in the latest period of my visions, after frequent and accurate observations on the subject. Having fairly proved and maturely considered it, I could form no other opinion of the cause and consequence of such apparitions than the immortal relationship of "souls" (spirits.) For these visions in my case must be the consequence of known laws of reason, of imagination, of association, of ideas, and relationship of souls (spirits,) as it was proved by other men before me.

The origin of the individual pictures which present

themselves to us must undoubtedly be sought for in the structure of that organisation by which we think, but this will always remain no less inexplicable to us than the origin of those powers by which consciousness and fancy are made to exist.

The figure of my friend did not appear to me for a long time thereafter, but other figures showed themselves very distinctly. The only figure who would not appear when called upon was a friend with whom I daily conversed, but always such would appear as were dead, or absent at a long distance.

When these apparitions had continued for some months, I regarded them with the greatest composure. I afterwards endeavored at my pleasure to call forth phantoms of several dead friends. These figures appeared to me involuntary. I always was able to distinguish with the greatest precision the figure before me. Indeed, I never erred once in their names, as I was generally calm and self-collected on the occasion.

I knew extremely well when the door opened and a phantom entered, or when the door really was opened for a person to enter. It is also to be noted that these figures appeared to me under most different circumstances equally distinct and clear; when I was alone, or in company; by broad daylight, or at night time. They would converse freely with me. None of these figures had any distinguished characteristic; they were neither terrible, ludicrous, nor repulsive. Most of them were in the appearance as I knew in lifetime, even more agreeable, and they always spoke to me most true and consoling. The speaking I heard most distinct when alone, and even in company, intermingled with other conversation of real persons.

I enjoyed always a good sound state of health, both in body and mind, and the greatest composure of my mind, and mastery of my imagination."

A note added to the above runs thus—"Dr. Epstein spoke freely to all his friends living at that time about psychologia, also to his physician Dr. Storch, and his wife, who would make him disbelieve his own practical experience."

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