

# THE *Harbinger of Light.*

## A MONTHLY JOURNAL

DEVOTED TO

3366  
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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In our issue for November, 1882, appeared an obituary of the late Mr. Jas. Shaw, of Castlemaine, and a paragraph stating that he had left his property in trust for the advancement of Spiritualism. His will was simple, and directed that after payment of all just claims against his estate, the residuum should be divided into four equal parts and entrusted to Mr. E. Finlason, of Castlemaine; Mr. W. H. Terry, of the *Harbinger of Light*; Messrs. Colby and Rich, Editors of the (Boston) *Banner of Light*, and Mr. Jas. Burns, of the (London) *Medium*, for the advancement of Spiritualism. The first mentioned portion was directed to be used in connection with the Castlemaine Lyceum; the remainder was apparently left to be used at the discretion of the gentlemen named. Mr. Shaw's estate was somewhat involved at the time of his death in consequence of his having become security for a friend, but after considerable difficulty it was extricated, and the property (which had depreciated considerably in the interim) realised, the nett result being £424, or £106 to each legatee. Some expenses incurred on behalf of ourselves and Messrs. Colby and Rich, reduced our respective amounts to £101 10s., whilst the cost of remitting the latter brought it down to one hundred pounds. As the amount in our hands is too small for any single undertaking of importance, we intend to utilise it in supplementing any effort calculated to widen the public knowledge of Spiritualism, and disperse the erroneous impressions that are current in regard to it. Any competent person working with effect in this direction will receive what assistance can be afforded from the fund.

Mr. Shaw's bequest is the first of the kind in this part of the world, and it is to be hoped that his example will not be without its influence upon those Spiritualists who are possessed of a goodly share of the world's blessings.

There are not many so situated that they could with justice leave their *all* to the advancement of one object however comprehensive and important, but there are few in comfortable circumstances who could not with all propriety donate say a fourth of their substance to the furtherance of that cause by which their own happiness has been increased. We hear of money being left by wealthy Christians to churches and institutions that have very little need of it; whilst with Spiritualism, whose needs are much greater, this duty is overlooked, and Mr. Shaw's well meant but ineffectual act is the only move made here towards placing it upon the footing of the poorest churches, who have in nearly every instance a building of their own wherein to present their conceptions of truth.

Spiritualists believe they have a higher truth, eminently adapted to the requirements of the present generation, but the free oral presentation of it is impeded by the necessity to hire, at a considerable expence, a hall, often unsuited to their requirements; whilst they are debarred, through such buildings being almost invariably licensed houses over which the Government have and exercise an arbitrary control, from making a charge for sittings, which would cover a portion of the expense and enable them to obtain the services of men capable of doing justice to our grand philosophy and presenting with adequate force the indubitable facts upon which it is based. We would urge those who do not see their way clear to part with the necessary means whilst in the body, to look forward to the time when they will have no further earthly use for money, and appropriate a portion of it to the erection of a temple which may prove a stepping-stone to heavenly knowledge for many of their brethren who are now seeking vainly for it. The nucleus of a building fund was formed some years since, but in view of the large amount that would be required for a central site, no active steps can be taken in the matter until some substantial amount is either donated or bequeathed. We must wait patiently for this, trusting that our appeal will reach the hearts and consciences of some at least who are capable of giving the required assistance.

## SPIRIT IDENTITY.

THE following account of Mr. Reimers' personal experiences bearing upon Spirit Identity, was forwarded to us for publication by Dr. Rohrer:—

MY DEAR FRIEND,—Your desire to have a detailed account bearing upon the important and perplexing problem of spirit-identity of my spirit-guide, or rather partner, involves a task of solemn delight, if I may so call a sensation which probably rests more on preparing than achieving a longed-for solution.

Although I write in the interest of Spiritualism and its much-neglected results of the past, swept away by over zealous and monopolising groups of searchers of the present; and although I wrote in particular for my (and our) dear *Harbinger of Light*, and justice, I feel as if my guide even now points my pen to you in this magnetic current by law of affinities. I thus prefer to phrase what I have to say in the shape of a personal communication.

Ten years ago I conducted a private circle in Manchester, where (to cut matters short) a pure desire to learn the truth, or as we ought to term it more properly, to unlearn what impedes progress, and to do away with useless old rubbish, fenced us against deception as well as illusion, save in regard to explanations and theories—and I presume Nature leaves us all as yet in that state of suspense, if ever intending to let us out of it. After the first batch of wonders and playful drolleries with old, stiff natural laws, we asked: who is there? finding a—what is it?—choking in our throat (logic wouldn't let it out), and by raps on the floor far away it spelt: "Bertie, Lady in Waiting of Queen Elizabeth." On nearer acquaintance she alluded to Sir Walter Raleigh and Lord Bacon. We paid as much attention to this introduction as we could, after the confusing nature of records about identity; but there was in none of us the slightest clue as to solution by impressions (unconscious) derived from reading, etc., from that period of history. Nothing could be more foreign to our disposition than a visit from the 15th and 16th centuries. The mysterious lady parted with the message: "Persevere, and ye shall see wonders."

Now, we went on about five months (mostly meeting twice a week) through delightful battles with the invalid troops of school-science drilling, who left their wooden swords and paper helmets on the field in their retreat, and in our suppers after these encounters we put them on in fun and laughed at the heroic defenders of impossibilities with their carpenters, in their trotting home. Now our good lady announced to materialise, and surely she tried hard to get through that *queer white cloud*, at moments fashioned into a head, probably prevented by the aura of our skeptical host, who didn't like to accept more than a psychological novelty, preferring to blow the surplus of his spirituality into his flute, of which he is a virtuoso of high order and repute. At his stage of development he had to leave for several weeks, but wished me to continue the sittings, and gladly I went to next supposed meeting, but the medium (his wife) refused to sit, slanders in town having upset her.

After successful persuasion we prepared for the dark preliminary sitting (we standing above the childish and cowardly objection to outer darkness, which condition could not extinguish our wits), and my, as yet not subdued anger about such cause of disturbance, was vehemently applauded by volleys of raps all round, and I burst out: "Is it not a shame to listen to twaddle in the face of a glorious truth?" on which came, almost simultaneously, three quick sledge-hammer like, deafening concussion on our little table after which I struck a light in haste, expecting to see the table in shivers, but we only shivered and looked pale—that is, minus my ruddy complexion, not easily given to it.

"I hope you understand this hearty reply, madame," I said, triumphantly, and in a few minutes we sat before the curtain, and there rose a lovely face, in costume à la Maria Stuart, smiling and bowing to us like the silvery moon after a terrible thunderstorm. Never shall I forget these three strokes of infuriated anger—never the sublime apparition after this shock. I carried home with

me the impression of being in league with a spirit-world, and my resolutions thereof. To be sure, I now think if this is the "shell" what must we behold yonder? or, as recently a spirit jocosely remarked: "What must be the oyster inside!"

And still all these results had to be sacrificed to the rage of public opinion. Our circle was broken up. I now formed a private circle with a professional medium, and Bertie, to my surprise, came and promised to be my guide, in a manner which stood its ground against my natural argument as to a possible unconscious reflex of the medium's mind, she having sat with us in the first circle.

She communicated in the first séance with the new medium, in a most impressive manner to me, her close connection with my plan of action to fight for truth to the bitter end, if need be, and my hitherto distant position as observer, changed already to that of an active champion in our exchange of vows. With this phase of my relation to the movement I naturally went through the temptations and follies of identity queries, and must here add that she gave in the very first sitting of the private circle her name as Bertie (Bertha?) Long. I took this, i. e., as the usual fashion of spirits, like Katie, to offer some name, and gave up enquiring after personal history, guided already then by a certain "tact" not to drag down curiosity into the sphere of a police-detective. Still I entertained the idea of being bound to a distinct spirit-individuality, and sought after tokens of it in the materialisations themselves. These came soon, and the appearance of a small lovely form in white veil and tiny little hands, against the clumsy stoutness of the medium, relieved me at once from any doubt as to a separate being, if a medium be not the "shell" of the form disguised. The frill and hood of the 16th century came by and by, but rather different from the original apparition, and a milliner might question identity on that score. The beautiful hands of delicate, wait-like appearance, and lively movements, I soon recognised as typical through several bust materialisations, in themselves rather varying. The face seemed of fixed features, doll-like, the voice coming from the medium, who might, in the exploits of a courageous skeptic work, Punch and Judy fashion, the "Marionette," by machinery beyond human conception save that of these queer skeptics, which species were already branded in my dictionary as clever lunatics, and the Londoner test-fraternity to belabor them as fools. These playful hands fascinate me until my sweet partner (or I protested with her consent in being guided) had to furnish me with a cast of them in plaster of Paris by way of return to my compliment of giving her the prize of beauty in my commission to act the Paris in judging. The stupendity and glory of these casts of her hands and feet, under absolute test-conditions, will shortly be revived by M.A. (Oxon's.) splendid task of "Researches," either direct or by my augmentation. Through dozens of different bendings of fingers, etc., the same skin designs (under the lens even) repeat exactly, and this fact of an invisible being impressing on the soft material for lasting proof the same pronounced individuality against which I tried to reason, received its final victory in her stepping out at last in *full form*, and I, after an indescribable greeting of welcome, examined with a professor-like coolness preserved in the overwhelming situation, the hand pressing it now to my lips, after the eyes had drunken in every lineament so familiar to me by the casts; and so I recognised the texture of the hair, falling in rich profusion down to her knees, and which too I knew as well as my own by her previous gift of locks. My ecstasy was checked somewhat by seeing the arm, in spite of the perfect hand, to be a bare skeleton up to the shoulder, where my touching and moving the finger, shifted the skin over the bones minus flesh or muscles!

Now, in writing this, my friend, I feel my ecstasy returning, for I write to an excellent medical man and ask for means of fraud to produce a living hand on a dry bone! Her retiring and instantly returning with the medium was only a solemn show, but not test addition; and surely in looking on my past experiences I take partial failures like these (for she nodded assent to my

suggestion of an incomplete materialisation) as the grandest tests for a mighty revelation of Nature where the miserable tools of present science fall short. And so, ye gapers and twaddlers on Materialisation-shows, shall the villainous exposures and snatches at ghosts' accounts against the foolish, fast *modus operandi* hunters but for the truth, and most cases of catching the medium be reduced to massacres of power and catching the vain glorious fools who begin investigation by ignoring the work of far superior capacities.

This séance of full materialisation minus arm settled once and for ever the identity of a same spirit incarnated at several intervals, but my enquiry about the historical personage received a new impetus. "By your fruits ye shall know me," and "wait till the time comes," were the answers I received several times. Of her alliance to the 15-16th centuries, however, I got a remarkable test in a certain way. After a grand séance, which nearly crushed the medium's vitality, slowly revived by a cordial, I got raps directly under my hand, resting on the table, the medium sitting several feet off, leaving a considerable vacant space between us. Against her imploring not to try a further "pull of power," the new spirit imperatively demanded using the chance, and about twenty to thirty words, ending in a perfect muddle, battled through the last dispersing clouds between two worlds. The message ran: "I lived under Henry VIII., was hung in Tyburn for being a medium; my name was Esther Barton. A priest used my power, but betrayed me to save his own life." My cross-examining the medium convincing me of her utter ignorance in that part of history, I got at the next visit of Esther Barton more details of the day of execution, her birthplace, etc., and submitting the message to a friend in London, learned that all was correct save the name "Esther," which was "Elizabeth" Barton, the holy maid of Kent, used by the priests to urge on Henry VIII. the death of Anna Boleyn. Soon after, her head appeared at the aperture with a rope round the neck and also that of the priest. I asked about her mistake in the name, and she, by raps, stoutly protested and explained: I was baptised Elizabeth, but father called me Esther. "So you carry only the name chosen by the loved one," I added, and a volley of raps confirmed my guess. Again, at a climax of my experiments, fate interposed, and the medium left Manchester.

A private medium, a gentleman, now formed a circle and Bertie faithfully attended these meetings, and gave beautiful messages in prose and verse, although the medium declared never to have had the slightest inclination to poetry. She promised to materialise when that powerful medium Dr. Monck would come. In turn she manifested through about five or six mediums, of which some striking tests of non-connection by thought transmission impressed me forcibly, although the marked differences of the character of the manifestations suffered no distinct identification of the same personality. I may liken these variations to a spark passing along behind a row of window panes of diverse colour, cast and manifold obstacles against clear transparency. On my pressing again for a clue to enquire at the court history documents she gave a totally different name, and I of course dropped further enquiry, until, on the last attempt, she spoke through the entranced medium in a somewhat piqued tone: "If you impatient mortals want spirits to rake up their past lives, their attraction will cease and connection be destroyed."

Once she addressed me at length on the subject of guardianship—two beings linked, reminding one of double stars. She was with me from my childhood, and knew all my thoughts, and rejoiced in our mutual work to advance a great cause. Interesting was her frequent reply—a new test suggestion: we must ask permission and instruction from the higher spirits, closing with hopeful words, and fulfilling many promises, but rarely at the time expected.

Once more my remarkable medium returned to Manchester through my devotion to a work which I considered not yet quite done. She sat in the cabinet and I, the only sitter, before the aperture, despairing of any result, and simply to gratify her to give a chance for return on my weekly money for maintaining her. To

my surprise Bertie rose as it were by the side of the secured medium, and this time in profile. The almost classical beauty struck me and made me forget that queer sensation of tingling and crawling down my arm and body before the appearance, as if drawing from me the power; then she softly glided upwards in flowing drapery, with developed head but no body. These two pictures became of tremendous import to me when I got at Hudson's the same attitudes exactly photographed, no description ever having reached his ears—and I too alone did the photographing. The identity of the same form at different places, without any earthly connection between the operating forces formed another link in my growing belief of positively distinct spirit personalities in the drama of existence.

I now (77) moved to Richmond, near London, where I resided with the medium in the same house, and soon that grand séance with Dr. Monck and my medium, where Bertie shaped out of a white thin cloud into a live being, with the original hands, before our very eyes, I lost the last hope for my beloved skeptics to offer a morsel for their tricks of explanation to suspect fraud, whilst the severe, zealous London test-inquisition still suspected me of imaginative enthusiasm.

For the present I must omit touching on the volcanic issue of manifestations every day, so to speak, and refer to my correspondence with my fair "affinity," as she pleased to call our union. I wrote letters to, and received replies from, her under such tests, mentally and physically, which, as Theosophists will understand, rule interposition or collusion out of court. The handwriting of these direct letters in spite of sealed doors and all inlets, resembled that of the medium's, but in a smallness impossible to her in the normal state. Here she materialised one evening in such transcendent beauty and loveliness, that my image of her was nearly defeated and the question of identity shaken. But in taking a photo (dry plate) once, in total darkness, she appeared exactly as she did at the usual séances, with the Cross I had previously given her round her neck. Gradually, her high-toned, almost distinct language towards me assumed the character of mortal emotion and passion, and I am at a loss to trace it to my drawing her down to my sphere, or my being more attracted by her affection to me. In a letter I repented of my weakness to tinge purities of celestial union with earthly colours, to which I received a reply (under test-conditions), remarkable indeed for the outbreak, so to speak, of human nature under the spell of poetic ecstasy. "I give thee study," she began; "Read Solomon's song, and learn that only half of the translation has been handed down. A mock-modesty of priests omitted the most exalted and powerful sentences." And so the letter went on, in gushes of praises on the sweet laws of love. I tumbled back in confusion to mother earth, with her provisions for marriage designs!

Amidst all these wonderful signs I was unaware of the medium's slow suicide by secret drink, in despair of domestic trials, and the materialisation began to fade. The last trance-address, by a sudden influence after my expressing grief and apprehension for the future, was the introduction by Bertie of a new spirit-friend, Dr. John Donne, again under absolute tests of the medium's utter ignorance of such historical person. The same day, without chance to tell of the visit to anybody, two clairvoyants, at distant places (circles), described a person near me, and one read the name John, whilst both did not quite know whether he was a clergyman or statesman. He had been Dean of St. Paul's, under James, and born in the 15th century—again the period of Bertie's earth-life!

I intended to close here, but a remarkable and I think valuable visitation from the second world intrudes on my memory, and this may form the conclusion of my sketch. When a boy, the story of the blacksmith, Quintin Matsys, who married the fair daughter of a celebrated painter, after throwing away the hammer and returning from Italy a great artist, impressed me for a long time, setting me thinking. I never found occasion to mention this to my medium, nor Dr. Monck, and when, after sealing again the doors and window of my private room, I went to London to call on Dr. Monck, he nearly fell back in

surprise, exclaiming: There, I just got a spirit-message for you; I can't decipher the signature. It read: "My beloved brother. All hail! I join your band of spirits, and know you well. My father had the same business as yours (my father was a smith), and I will hammer it into you. Your brother in faith, QUINTIN MATSYS."

Returning home in the evening I found a letter and a rich display of lovely flowers on my bed-cushion, after having found the smallest test-dodge at my door intact, and on the first page Bertie requested me to call her henceforth Christiana, for we were both in one; and on the second page I found a remarkable welcome of love in a strange new handwriting, signed Quintin Matsys! My friend, Mr. Oxley, who delights in studying the relations of the spirit-world to ours, found in this a rare close rapport between a spirit and a mortal, and now I must confess the total absence of any incident leading to an explanation-dodge by way of unconscious cerebration or the like fuss leaves this experience as a point of strange light in my career as student, which no suggested philosophy robs of its mysterious character. But throwing a parting glance at my identity researches, their encouraging and again perplexing moments, the evident mingling with the medium's own bent of mind, the lowering of tone towards the grave of the latter, severing the first visitations of the lofty celestial being, like a dream, from the muddled image, darkening in proportion with the decay and corruption of the sinking medium—all this draws a deep sigh after the pure joy of the first recollections unfettered, and I may nearly be disposed to join in a mild sneer at the hobby of discerning spirit-identity on close examination; but strange to say, I feel equally ready, and that always, to jump on my legs to defend the reality of my spirit-guide and her identity, if any one should be so foolish to reason it away! This much I must add, we blunder sadly in transferring our miserable routine of inquiry to that land which casts all our earthly hoastings to the winds. We behave like babes on the shore of eternity, shaping theories like heaps of sand, and letting out match-boxes as sailing boats. What is to be done? Let us expand the net of facts, get more and more glimpses of a system underlying all, and then—return to work.

Yours fraternally,

C. REIMERS.

#### SPIRIT PHOTOGRAPHY EXTRAORDINARY.

HUDSON AND REIMERS.

BROTHER REIMERS is evidently bent upon keeping my pen from getting rusty, for only the other day he sent me three beautiful spirit-photographs of his Guide, taken by the eminent and world-renowned spirit photographer, Mr. Hudson, assisted by his clairvoyant daughter, Rose.

I copy what follows, almost *verbatim*, from Mr. C. Reimer's letter of the 10th May, and trust in so doing not to lapse again into similar errors committed by me unwittingly before in connection with the Blavatsky miracles. "I had," says C. R., "many sittings in Manchester, where the spirit-photographs (submitted to the writer of these lines) were taken, at Mr. Hudson's atelier, assisted by his gifted daughter, Rose."

Spiritualists who have closely followed the career of Mr. Hudson will know that that artistic instrument in the hands of the spirit-world had met with many sore and prolonged trials and privations, as so many mediums had, and that he was often so hard pushed that even the most ordinary necessities of life were often denied him, in consequence of the usual neglect with which an ungrateful world treats those who make it their study to enlighten it and to bring light to places of darkness. Light and darkness, like oil and water, don't mix easily, and are always and everywhere antagonistic to one another. "One day," continues C. R., "when particularly distressed by his poverty, Mr. Hudson exclaimed in his studio and in the presence of Mr. C. R., 'Oh, could I only get a relative of yours on the plate, you would publish it, and give me a lift; I nearly starve. I did the photographing myself, after picking from a heap of plates what I wanted. His clairvoyant daughter sat

between me and the camera sideways. Do you see anything, Rose?' asked the expectant and hopeful father. Yes, she answered, I see a figure floating to the left of Mr. R. Then we developed, and the high female figure—C. R.'s control—came out. After about ten minutes the vexed and troubled Hudson, who had actually delivered a prayer to God to grant this time his wish, said, let us try another pose. I again manipulated, after picking another plate. Again Hudson addressed his daughter, do you see, Rose! Yes, it is now on the other side! And sure enough my Guide was there! I know no better test," concludes C. R., "in the world, although M.A. (Oxon.) has placed a similar photograph of mine in his collection of test photos."

Here ends Brother Reimers' letter, and all that is now left for me to do is, first, to give the reader, who is unable to see the photographs, which are now lying before me on my desk, an idea or mental photo. of the pictures in question. In one photograph a tall female spirit appears to the left of Reimers, who is seated on a chair. Her features represented in profile are most refined and truly classical. She inclines her head to the right, and in the direction of the sitter, looking down upon him, as it were, with a countenance expressive of the deepest sympathy. The figure is dressed most tastefully in white gossamer garments, the robe flowing down to and covering her feet; her right arm appears bent and laid across her bosom, holding a fold of the robe in her hand; the left arm and hand, which is naked from the elbow downwards, hangs by her side. The photo in which the spirit appears to the right of C. R. is similar in features to the figure just described, only slightly shorter, and the left hand seems to be supporting her left cheek and chin. Both photos represent the Spirit-guide of my friend Bertie with a turban-like head-dress.

C. W. ROHNER.

[In connection with the above letter Dr. Rohner makes an appeal to Spiritualists on behalf of Mr. Hudson (who was evidently at the time referred to in great need) and offers to contribute his "mite" towards a fund for his assistance. We have not heard of Mr. Hudson for some considerable time, and hope his circumstances have improved. If any of our English readers advise us to the contrary we shall be happy to co-operate in raising money to help him. The photos referred to may be seen at our office—Ed. H. of L.]

#### NEW ZEALAND NEWS.

[FROM OUR OWN CORRESPONDENT.]

It is gratifying to know that Spiritualism, long latent here, has at last found decided development. As I have advised you, from time to time, investigations into the matter had been conducted in an uncertain fragmentary manner, the results, however, being to fan the dull embers of hope, and keep interest alive. The occasional publication of Spiritualistic topics in the *New Zealand Mail*, aided, not a little, to preserve the subject from falling into oblivion until the delivery of a couple of lectures by Mr. J. C. Harris in the Free-thought Hall, Wellington, made the fire burn. Since then the progress made has been satisfactory in the extreme. The lectures were delivered at the express request of the members of the Free-thought Association, which was the more creditable on their part inasmuch that the majority were far from being in agreement with the subject. Spasmodic attempts on the part of members of the Association to hold circles have, I regret to say, resulted in failure, chiefly from the lack of hearty co-operation, especially on the part of the womenkind. There does not seem the slightest probability of co-operation between the adherents of the two movements of the day. The Free-thinkers here are very dogmatic and wedded to their extreme views, and therein display a consistent determination that is doing much to forward their own particular objects. They are advancing, and in evidence thereof, have just arranged for a lease of three years of the Princess's Theatre, Tory Street, the premises they had occupied at the end of the same street having become much too small for them. The new ones are to be opened in about three weeks, and it is understood that Mr. R. Stout will deliver the opening address.



Both Freethought and Spiritualism have been kept well before the public of late. Mr. Chas. Bright sojourned with us for a fortnight or so, and delivered sundry lectures at the Athenaeum, Tom Paine and Voltaire being the subjects of the two more notable ones. He concluded his course by delivering a most admirable lecture on Spiritualism at the Theatre Royal. That stirring address did wonders for the cause. It made people think, and then investigate, for immediately afterwards two or three new circles were formed, and the results of another that had been holding for some time were announced in one of the home papers. This circle investigates by trance mediumship, and the medium is developing a great deal of power, even to handling fire with impunity, besides delivering high class inspirational addresses. He is an unlettered man of a lowly walk in life. Circles in other parts of the town are also in operation, and making good progress, much, it is needless to say, to the chagrin of the strictly orthodox. But there is a spirit of enquiry abroad that will not be balked, and I am hopeful that this time Spiritualistic researches will acquire a momentum that will never be quite stayed again.

The cause, however, is flourishing best in the Wairapa, where a family of the name of Nation is developing mediumistic powers almost equal to those of the noted Fox family in America. Mr. Nation, who is the proprietor of the *Wairapa Standard*, published in Greytown, took the public into his confidence with the most commendable liberality. The circle he formed with his children was open to all who chose to attend in a reverent and enquiring spirit, the effect being marvellous. The power was first developed in the children of the household. Bella, a little girl of some eleven summers, being the principal medium. A good report of the Wairapa occurrences was published in the *New Zealand Times* of May 29th. I forward you a copy, from which you can extract as much as you think proper.

From Palmerston North in the Manawatu district also comes news of good manifestations, and it seems to me that at last is being laid a substantial foundation upon which a Spiritualistic Association may rest.

Amongst the lecturers the well-known Sir William Fox has been in the field, and a few nights ago, at the Athenaeum, handled Freethought very roughly, and made a violent attack upon the sage Voltaire. The latter, however, lacked not a champion. Robert Stout happened to be attending the Court of Appeal, and at once put lance in rest and fairly unhorsed the Knight. I hear that the latter meditates reprisal.

Touching certain apostles, Milner Stephen and his wife are still located at Dunedin, where, I hear, he is doing fairly well in his healing mission.

Signor Otto Hug, the clairvoyant, is at present at Wellington, and commands many visitors.

In my next I hope to lay before your readers a lot of interesting details of manifestations.

Wellington, May 30th.

TAIHAO.

PROFESSOR Tait says that the great advance of the future in natural theology is to be found in the corridor now opened up between science and religion, not through the material world, but through the immaterial. He believes that the reconciliation of conflicting schemes of religious and scientific truth will be found by investigating what he calls the *unseen universe*. That avenue has been walled up; there has been placed over it, in the name of both science and religion, "No thoroughfare this way." In the twentieth century that wall will be thrown down from turret to foundation stone, and scientific and religious thought will be reconciled by an appeal to the realities of the unseen world.—*Christian Leader*, Glasgow.

Professor Tait is attached to one of the theological colleges for the training of the young in Scotland, and has also a high standing in the scientific world. Let our readers aspire to be amongst the most persevering and earnest of those who shall bring the gratitude of posterity by their efforts to undermine this wall, which bars humanity from so wide and important a field of saving knowledge.

## THEOSOPHY AND REINCARNATION.

By H. J. BROWSE.

*A Lecture delivered at the Temperance Hall, Melbourne, on Tuesday Evening, 10th June, 1884.*

"No theories, however plausible they may appear, are proof against demonstrable facts to the contrary." "Authority bears no relation to truth, for it is often attests fiction as it does facts."

LADIES AND GENTLEMEN,—From the frequent reference made to Theosophy of late in several of the Spiritualistic as well as other journals, it is evident that this subject is attracting even the attention of many who have had the grand fact of man's survival after the change called death clearly demonstrated to them through spirit-manifestations or spirit-communion.

Having given this matter some little attention, I feel it my duty to lay before those interested therein, for their consideration, the conclusions I have arrived at in regard to it, and to state some of the many reasons for the deductions I have drawn from the statements made for and against the philosophy of the Theosophist.

I shall first refer to what may be termed the facts of Theosophy and then treat of its philosophy, and compare these with the facts of Spiritualism and the philosophy based thereon.

I shall commence with the following admissions regarding the Theosophist's alleged facts, and will show that instead of being opposed to Spiritualism, as it is erroneously supposed, they actually corroborate it, in the same way as the spiritual phenomena recorded in the Bible, instead of disproving the truth of modern spirit-manifestations, confirm and support them. It is very different, however, when the two philosophies are considered, for many of their leading features are diametrically opposed to each other, so both cannot be true; consequently, one or the other must be erroneous; which of them rests on the most stable foundation and presents the best credentials will, I think, be apparent when we come to the consideration of this part of the subject.

I shall grant that the Buddhist Brothers or adepts exist, notwithstanding all the doubts that have been expressed as to these individuals being men still on the physical plane of life. I maintain, however, that the seclusion in which these Mahatmas or adepts shroud themselves fully justifies the widespread doubt as to their existence. This seclusion on their part betokens mystery, and mystery implies falsity, which is a fraud on the understanding of those who believe the teachings of these adepts without having had valid evidence of their existence. Truth being invulnerable it requires not to be enshrouded in mystery. It appears to me that if, as claimed for them, these adepts were good men, possessing a desire to benefit their fellow men, they would not have courted secrecy, as they still do, but would, from a sense of duty, have freely given to the world any beneficial knowledge which they possess, or suppose they possess, regardless of consequences to themselves, as thousands of others have done in far more dangerous times than now; since duty should be our only motive, and the good of mankind our highest reward. If, in reality, they have possessed beneficial knowledge and kept it to themselves and their own immediate followers, they have exhibited an amount of selfishness which is totally incompatible with the claim that they are good men, worthy of our respect, for

"He that hath a truth and keeps it,  
Keeps what not to him belongs,  
But performs a selfish action  
And his fellow mortal wrongs."

It is only a plausible excuse on the part of their followers to say that until lately it has been dangerous to communicate to the outer world knowledge concerning the spiritual progress of man, on account of the generality of people not being morally qualified to receive the same. Let it be understood that I am not referring to the abnormal powers which they are said to possess, and which I shall presently treat of, for these powers Theosophists inform us can only be obtained through a long and constant course of severe asceticism, which would

necessarily develop the moral qualification before anyone could acquire these abnormal powers. The fact of the adepts now dribbling out only so much of the truth which they profess to possess, as is "calculated to influence the imagination" of enquirers, is apt to lead the incredulous to one of two conclusions, viz.: that either they have some ulterior object in view in giving to the world these fragmentary disclosures, or that they fear their complete system will not stand a rational analysis by the keen observer, if submitted to his investigation.

I admit that these adepts or sensitives, through a long course of asceticism, whereby their higher or spiritual nature gets the mastery over their lower or animal nature, acquire abnormal and extraordinary powers not possessed by men in general, or even known to those unacquainted with Occultism, for reasons which I shall presently state. I maintain, however, that adeptship has not been confined to Buddhists or Buddhism, for the magi or wise men of other religious systems which existed long prior to Buddhism, were also adepts, who through the cultivation of their higher faculties attained an insight into spiritual things and acquired abnormal powers, the exercise of which was looked upon by the ignorant and superstitious as evidence of their being superhuman and miraculous beings; consequently, the ancient adepts were regarded in this light.

Many of the spiritual mediums of our day, however, possess, even without going through a course of asceticism, powers almost equally astounding as those related of these Indian adepts, but owing to the greater enlightenment of the age we live in, neither the one nor the other are now regarded as superhuman beings, for every well informed man knows that all occult phenomena rest on natural law.

That these adepts can make themselves visible to sensitives at a distance from where their physical bodies are I have no doubt, for I know a gentleman (an M.A.), who lives within a mile of my residence, who has frequently done the same, through will power. To anyone who has investigated modern Spiritualism under favourable opportunities, or even Mesmerism, which is intimately allied therewith, there is nothing new or startling in the fact that it is within the power of man to gain knowledge far beyond any that can be obtained by mere physical observation; or is there anything new or startling in these adepts possessing the power of cognising events and facts on the physical plane of knowledge by other means than those connected with the five senses. Innumerable cases of this kind which have taken place under test conditions have been recorded of mediums or sensitives by the most trustworthy witnesses in Europe, America, these colonies, and elsewhere.

The above remarks apply equally to the statement that clairaudient communications frequently pass between the adepts and their chelas or initiates when they are hundreds of miles apart. The main difference between Spiritualists and Theosophists, however, lies in the fact that the former have the demonstration that disembodied human spirits are the chief factors in the production of occult mental and physical phenomena, whereas the latter deny this, and credit the spirit of the adept or medium therewith. Having in my normal state seen, felt, and heard the spirit of friends who once dwelt on earth, when no adept or medium was present, I cannot accept the Theosophist's mere assertion in the face of facts to the contrary. To this I am aware the Theosophist's reply is, "You uninitiated chela, you must not trust to your observation; it is illusory; you must accept the opinions of the adepts, whose knowledge is far superior to yours." This further assertion I must also decline with thanks, having long since thrown blind faith overboard.

I may here state that I frankly admit the immense amount of deception, fraud, imposture and humbug that, in the case of professional mediumship, has been mixed up with the Spiritualistic movement. This, however, does not affect the phenomena witnessed in private circles composed of members of the family or intimate friends. And fraudulent imitations, it must be granted, only prove that there must be genuine manifestations to imitate; just as a forged bank note indicates that there must have been a genuine one to copy from.

As to the possession by these Indian adepts of the power of passing matter through matter, and of producing articles from a distance almost instantaneously on the request being made, I also freely grant, for I have witnessed this done in my own house more than a dozen times, through the mediumship of a lady friend, who is not an ascetic, and whose name is well known to the Spiritualists of these colonies through her possession of these remarkable powers. As an instance I shall relate the last experience of this kind I had some few months ago at my house. The circle consisted of this lady and her husband, a gentleman in the civil service, a squatter from Queensland, a retired squatter, who is a member of the Legislative Council of one of these colonies, another gentleman in the civil service and his wife, a young lady, one of my daughters, and my wife and self. After sitting some time the gentleman from Queensland, who sat on the medium's right hand, was asked through her what he would like brought into the room—the doors and windows of which had been securely fastened; as he hesitated to reply, the question was put, would he like flowers, fruit, a rock, or anything of that kind? He at once said, "a rock;" and almost before the words were spoken, down came on the table a piece of rock, weighing over ten pounds, covered with muscles, sea-weeds, sand, etc., and all wet with salt water. To those present, who had not witnessed such a phenomena before, this appeared astounding, but it is curious how soon marvels become common-place facts to those who have witnessed them frequently during a number of years. At the same sitting, one of the strangers present, whom we thought was a bachelor, had his mother's, father's, and wife's spirits accurately described to him by another of those present whom he had never met before. It would occupy too much time to recount all that took place at this séance.

Instead of Occultism being adverse to Spiritualism, as many erroneously suppose, I maintain that it is a branch thereof, and supports it, for if spirits in the flesh can cause to occur (as is reported of the Thibetan adepts), phenomena that appear to those ignorant of Occultism out of the ordinary course of nature, as has been fully attested by numbers of unimpeachable witnesses, is it not reasonable to suppose that spirits out of the flesh can do the same, even if we had not the demonstration that they can? When, however, under the necessary conditions this demonstration is obtainable, coupled with the fact that embodied spirits, whose animal natures have been subdued by a long course of asceticism, can perform similar acts, how foolish it is for those who know nothing of either Spiritualism or Occultism to ignore them, or to ridicule those who have studied them?

There is, however, no finality to knowledge, as claimed by these adepts, either here or hereafter. Perfection implies stagnation, which is opposed to the grand law of eternal progress. Death, I have had demonstrated, is merely a change of condition from a lower to a higher stage of existence.

"A corpse is but the shattered stalks,  
The ruined chrysalis of one;  
From state to state the spirit walks,  
Eternal process moving on."

Having admitted the existence of the adepts or Mahatmas of Thibet, and the possession by them of many marvellous abnormal powers, I shall now proceed to consider the philosophy of the Theosophists. Before doing so, however, I may mention that some of my own children possess powers that I have never read of any of these adepts excelling. Two of them had their hands influenced to write distinctly before they knew the letters of the alphabet; others have written and spoken in languages with which they were totally unacquainted, and have read poetry for an hour at a stretch, which they saw written up, but which was invisible to the others present. As for myself, though I am not an ascetic, I can say, in words received by me through impression:

I have seen the hills and valleys  
In the beautiful summer land;  
I have heard the angels singing  
Across the golden strand.  
I have grasped the hands of loved ones  
Who've only gone before,  
And I who'd greet me with a welcome  
When I reach the other shore.

For years I've held communion  
 With th' dear ones of my youth;  
 And from their loving hearts received  
 Sweet messages of truth.  
 Our children, too, they often write  
 To tell us of their love,  
 And how they are progressing "in  
 The angel-home above."

A man, I admit, may be deceived by one or even two of his senses, but when he possesses the evidence of the majority of his senses, he need have little fear of his being deceived. I have, not when asleep, but in my normal condition, seen, felt, and heard spirits when no one but my wife was present. I have seen them partially materialised, and have in broad daylight seen a lady's hand, much smaller than that of anyone then present, stand out without any visible support (being only materialised as far as the wrist), have grasped it, felt it soft and warm, and it dematerialised while held in my hand. I have, at various times, seen portions of the spirit-world and can describe it. I have seen a materialised spirit stand away from the medium, who was always visible, and have heard him (the spirit) give his name and describe his earth-life and his experiences since he entered the spirit-world. I state these facts, not as evidence to you, but simply as testimony, which you can either accept or reject.

Theosophy and Occultism are sometimes used as if they were synonymous terms, whereas the former is a philosophy, while the latter is a science, much in the same way as are Christianity and religion, which are frequently used as interchangeable terms, but which are totally different, the one being a belief, the other a life. While Theosophy and Christianity rest merely on the opinions of others, Occultism and true religion are founded on facts patent to our senses.

Occultism, as I have observed, is included in Spiritualism, for the power by which all spiritual phenomena are produced is occult; it therefore cannot be opposed to Spiritualism, on the contrary it supports it.

I may here remark that all that is true and good in Theosophy is included in Spiritualism, which, as well as Theosophy, aims at the amelioration of the race, and the universal brotherhood of man. Although it does not, like Theosophy, inculcate belief in omnipotent, omnipresent, and omniscient Yogis, it acknowledges an infinite and divine Fatherhood, and it aims at reconciling true religion with true science, which are both based on demonstrable facts, and not on blind faith in authority which "bears no relation to truth, for it as often attests fiction as it does facts." Spiritualism, in fact, aims at making the best of both worlds. One of its teachings is, "never neglect an earthly duty for a spiritual one, for earth-life is short, spirit-life is long." It also points out that it is only by due attention to the performance of both these classes of duties when here that we can fit ourselves for the enjoyment of the life hereafter; that he who feeds the hungry, or who enlightens the minds of his fellow beings is more truly a saint than the man who under a misconception wastes his time in paying adoration to Deity, for God requireth not the glory of men or angels, for all His works glorify Him. True righteousness consists of good actions, not in any system of faith or belief, which is merely a specious name for religious credulity.

Religion, I hold, rests on the facts brought to light by Spiritualism, for it is only through the experience of those who have passed through the change called death, and who consequently can speak from experience, that it can be ascertained what true religion really consists of. According to the dictionary, religion is a system of faith and worship, but according to those who ought to know, it consists of holy aspirations and righteous actions towards all men.

Theosophy, on the contrary, denies the infinite personality and fatherhood of God, while at the same time it inconsistently professes to aim at the bringing about of a universal brotherhood of a fatherless race, and thereby it would turn the other world into a huge orphan asylum. It would be quite as reasonable to deny that the elements of which man's physical body is composed, have not been derived from mother earth as to ignore the fatherhood of God. Theosophy inculcates the renunciation of the

duties of this world, and severe/asceticism and contemplation for the selfish purpose of securing ultimate happiness for oneself; at least this is what I understand Theosophy teaches. If I am misrepresenting it, it is not intentional, and I shall be happy to be corrected.

Theosophy, I am aware, can claim support from the Scriptures in regard to the doctrine of re-incarnation. For instance, speaking of John the Baptist, Jesus is reported as having said: "This is Elias which was for to come." John, however, when asked if he were that prophet denied that he was that individual, and I think in this instance John was right.—John 1, 21. Again, Paul declares that "The first man, Adam, was made a living soul; the last Adam was made a quickening spirit."—1 Cor., xv., 45.

It is only right that I should here acknowledge Madame Blavatsky's and Colonel Olcott's unbounded enthusiasm, zeal, and energy in the cause of Theosophy, in which they may be said to be the two great moving spirits. According to my view of the teachings of Theosophy, instead, however, of this lady and gentleman being so energetic in the making of proselytes to Theosophy, and in educating the young Buddhists in Theosophic lessons, they should be recluses among the hills of Thibet, practising severe asceticism and self-contemplation, in order to attain to Moshum or Nirvana when they die, and to avoid repeated incarnations in this, to most people, vale of tears. Enthusiasm in a cause, however, is no proof of its truth, and how the learned and accomplished writer of the work entitled "People from the other world," could renounce the grand philosophy of Spiritualism as founded on facts and reason, for that of Theosophy, which rests merely on the assertions of these Thibetan adepts, is to me a perfect enigma, unless it be that he only looked at Spiritualism from its phenomenal aspect, and omitted to make himself acquainted with its philosophy; or that he has been biogised by the stronger mind of his lady-friend and co-worker in the cause of Theosophy.

From Madame Blavatsky's own account of the untruthful messages received through her mediumship when a girl, and the repulsion she must in consequence have felt against Spiritualism, I can fully understand why she renounced it for Theosophy. The very fact that the communications received through her were untruthful, is to me valid evidence that either she did not attract spirits of a high order, or that she was surrounded by friends of low influences spiritually, though possibly occupying the most aristocratic positions in Russian society, who consequently attracted undeveloped spirits.

That these Himalayan Brothers, or Mahatmas, may convey to the world some of the knowledge which they imagine they possess "in the purest good faith," as Mr. A. P. Sinnett, another leading authority on Theosophy alleges, may be perfectly true, but this is no proof of the truth thereof, for they, like myself and others, in regard to the teachings of Theosophy, may be mistaken unless these men are infallible, and all the secrets of Nature are in their possession, which I do not think even Mr. Sinnett, with all his Theosophic learning, would attempt to uphold, notwithstanding his admission that he is "one who has come to the conclusion that the teaching of these adepts is altogether to be accepted, and that they must be acquainted with the actual facts about Nature behind and beyond this life." I agree, however, with Mr. Sinnett where he states that the whole body of Theosophic teaching, as now offered to the world, can only take the form of a set of statements on authority, whereas the teachings of Spiritualism, I maintain, rest on evidence obtainable in our own homes, each one drawing his own deductions from his observation of the various facts presented.

Why then should anyone accept the mere assertions of these mysterious adepts—these Oriental dreamers—when personal observation of the conditions of the higher life is obtainable through their own investigation? These conditions being at the same time more simple and rational, and more borne out by experience, than are the intricate, fanciful, and extravagant theories comprised in the truly vast hypothesis of which the philosophy of Theosophy is composed.

(To be concluded in next issue.)

## THE PROJECTED CONGRESS.

WE LEARN from *La Lumière* that the project of a Congress of Spiritualists from all parts of the world, to be held in Rome, with a view to the formation of a Universal Federation, is meeting with a good deal of opposition in France, where a great many zealous Spiritualists regard the proposition as premature, and the thing itself as likely to prove injurious to the cause. One of the most influential men belonging to the "Groupe Girondin" at Bordeaux, asks "Why should it be held? What is its object? Who requires it? Are they going to establish dogmas? Do they want to found a religion of which the two movers in the matter shall be the high priests? I do not venture to assert as much, but I am disposed to believe it." Now, as one of the contributors to *La Lumière* observes, "Any codification of the doctrines of Spiritualism is to be deprecated. Dogma is the parent of intolerance. Once established, it admits of no discussion; and consequently it is opposed to progress and to freedom of thought. Do they know what would be the result of a universal Spirito Spiritualist Congress? To bring disorder into the ranks of Spiritualism, and perhaps the proscription of the doctrine by the sect or organisation which would carry the day." Advantage was taken of the presence of the spirit of Allan Kardec at a circle in Lyons, to solicit his opinion on the project, which he gave at some length. It was altogether opposed to it. According to his view of the matter, the Congress would only expose Spiritualism to sarcasms and opprobrium. As freedom of enquiry is the fundamental principle of Spiritualism and its *raison d'être*, its disciples are bound to oppose anything like the formulation of a creed, or the imposition of articles or systems. He urges all those who value the great truths and eternal principles which it teaches to resist the proposition to the uttermost. This communication, received through the mediumship of M. Henri Sausse, is certified to by Mlle. Jean Darcy, and also by M. Adolphe Laurent, the President of the "Groupes."

## THE LONDON SPIRITUALIST ALLIANCE.

THE inaugural meeting of the above association was held at St. James' Banqueting Hall, on May 5th. There was a large attendance, about two hundred well-known Spiritualists taking part in the proceedings. The inaugural address was given by the Rev. W. Stanton Moses, M.A., and supplemented by the venerable author, Mr. S. C. Hall. These were followed by some successful experiments in psychography by Mr. Wm. Eglinton, at the conclusion of which Mr. W. P. Morgan publicly challenged any person not a medium, in the sum of £500 against £50 to produce psychography under conditions similar to those observed by Mr. Eglinton, the challenge to hold good for three months.

The meeting is reported to have been "an unquestionable success, characterised throughout by great harmony and earnestness," and the prospects of the new society are bright. A full report of the proceedings appears in *Light* for May 13th.

SOME idea of the extent of the present panic in the orthodox ranks may be gathered from the following lines recently imited (from Boston) by the editor of the *Presbyterian Banner*, in view of what he sees going on among the leaders of "the church:" "It is good cause for alarm among Congregationalists when the 'Old South' abandons orthodoxy; when Andover Theological Seminary avows a 'new departure'; when Professor Ladd, of Yale College, publishes a work the effect of which, so far as it goes, is to destroy all confidence in the Scriptures; and when Dr. McLane is called to one of the leading Congregational churches of New Haven, though repudiating altogether the orthodox view of the atonement."

THE (San Francisco) *Daily Evening Post* devotes nearly three columns to a report of Mrs. Ada Foye's Anniversary Address. It is an able and instructive one.

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"LOVE AND LIGHT AGAINST SELFISHNESS  
AND NIGHT."

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IN an Easter Sermon, the Rev. J. Minot Savage says, speaking of Spiritualism, "It is too big a factor in modern life to be ignored." He counsels investigation. It is, he says, "A fact big enough to touch and shape a large part of our modern life," and further intimates that he would like to be convinced of its central claim.

A CURIOUS incident only explainable by Spiritualism is recorded in the *Melbourne Herald* of June 17th, a Mr. Whitlam of Sandhurst, having been impelled by some mysterious influence to go to the Melbourne Hospital, where he found the dead body of his father, whom he supposed to have died in Queensland eight years ago.

WE ARE in receipt of a neat Spiritualistic Journal, published in Oakland, California. It contains among other good matter a lecture and some original poetry by Mrs. E. L. Watson.

A NEW society, the "Hermetic," has been formed in London under the presidency of Dr. Anna Kingsford. Its objects are akin to those of the Theosophical Society, but it intends to devote its attention more particularly to the study of Western Occultism.

THE "Zouave Jacob," whose wonderful cures by the laying on of hands excited so much attention a quarter of a century since, but whom we have not heard of for some time, is again to the front, this time as a teacher of the philosophy of magnetic healing. By a recent mail we are in receipt of a journal, *L'Anti Miracle*, edited by him, and devoted to Magnetism, Hygiene, Spiritualism, and the application of nature's forces to the health and elevation of humanity.

THE *Banner of Light* by last American Mail contains numerous reports of the celebration of the 36th anniversary of Modern Spiritualism. One of the anniversary addresses given by Mrs. E. L. Watson at the Metropolitan Temple, San Francisco, purports to be from or under the inspiration of the late Professor Denton. Mrs. Watson, who is always loth to acknowledge any personal control, seems by her explanation to have been forced by circumstances to take the role, and the result was a lecture creditable to both spirit and medium. Mr. Wm. Emmette Coleman, an able Spiritualistic writer, generally sceptical of spirits identity in trance addresses, writes to the *Religio-Philosophical Journal* that this lecture was both characteristic and worthy of Mr. Denton. We are taking steps to get it published in pamphlet form.

Use Hop Bitters once and you will use no other medicine. Test it. Be sure and read.



## AN OUTBREAK OF SPIRITUALISM IN NEW ZEALAND.

From the *New Zealand Times* referred to by our correspondent "Taihao" it would appear that the spiritual intelligences who control the modern dispensation have found and are utilising, the conditions for manifesting their presence power and objects in that country, in a respectable family residing at Greytown, Wellington. Mr. W. C. Nation the head of the family is proprietor of the *Wairarapa Standard* and the narrator Mr. H. Anderson is editor of another paper who has witnessed some of the phenomena and verified the rest by the testimony of persons whom he knows to be "thoroughly honorable, truthful and trustworthy." The narrative apart from its interest is so succinct that although pressed for space we publish it almost entire and have arranged with a reliable and competent gentleman to keep our readers posted up with regard to future developments of the power.

## A FIRST EXPERIENCE.

About two months ago, when chatting with my friend, Mr. W. C. Nation, the proprietor of the *Wairarapa Standard*, in his private residence at Greytown, the conversation turned upon the subject of "Spiritualism." I expressed myself as being sceptical about the whole business, when Mr. Nation offered to show me, in the room in which we were sitting, some phenomena which would surprise me. There were present, the members of the family, including Mrs. N. and four girls, of ages varying from eight to eighteen years. There was also a young lady visitor, a Miss C., aged about sixteen. A circle was formed of five persons, who laid their hands lightly on the top of a heavy dining table, the hands of any one person not touching those of another. In a couple of minutes the table began to oscillate, and then to move round slowly. The movement soon became quicker, until the table spun round as fast as those forming the circle could move with it. The table was a heavy one, with large solid centre support, and it was impossible to suppose that it could have been moved by the exertion of muscular force on the part of those whose hands rested lightly on its top.

The visitor (Miss C.), then placed the tips of her right hand fingers on the top of the back of a chair. The chair moved rapidly round the room, the young lady simply touching it lightly in the manner mentioned, and using no force to cause motion. I said, "The chair will not move if I hold it." "Try," she replied. I knelt down, and grasped the chair firmly by its two legs. I found that, although I possess considerable muscular power, I could not hold the chair still. It wriggled and jerked with great force. Then I sat down on the floor with my back against the wall, and in that posture grasped two legs of the chair. The attempt to hold it still was useless. Gradually the chair pressed towards me, until the top of it pressed my face and head against the wall. All the time the young lady was only touching this volition-possessed chair with the tip of one finger.

One of the children, "Bertha," aged eleven, who is a wonderful medium, then sat down at the table with a slate before her, and a pencil in her hand. The "spirits" announced their presence by raps on the table. A number of questions were put, and the child "Bertha" being assumed to be under the influence of the "spirits," wrote answers on the slate. Some of these communications were very remarkable, but this phase of the subject will be explained later on. "Bertha," while in this trance-state, was blindfolded, and in that state filled the slate with columns of figures, thirty or forty lines deep, added them up, and set down the sum total. On examination, it was found that the addition of this mass of figures, done blindfolded, was perfectly accurate.

## HOW THE MOVEMENT ORIGINATED AND SPREAD IN THE WAIRARAPA DISTRICT.

In the course of inquiries which I afterwards made, I found that the phenomena of Spiritualism formed the subject of thought and investigation all over the Wairarapa Valley, and even as far as Woodville. At the present moment private "circles" have been formed everywhere

throughout the district. Some of the Church people denounce the movement, but others of their body meet in secret conclave, and try to obtain "manifestations."

The origin of this movement in the Wairarapa dates rather more than a year back. The story of its rise and progress is very interesting.

In March, 1883, it was noticed that a little girl named "Bertha," only ten years of age, one of Mr. Nation's daughters, of Greytown, possessed the mysterious power of causing a small round table or a chair to move across the room by the mere contact of the hand—sometimes with one finger only. Not knowing anything of what is termed "Spiritualism," the family could not account for this strange power. It seemed as though either the table or the child was bewitched, and Mr. Nation remarked to Bertha one day that they would have to "stone her with stones," or drown or burn her as a witch, and she had better choose which it should be. In a little while they discovered that there was an intelligent force at work. If Mr. Nation said, "Move the table towards the door," the table straightway made the required movement. "I then," says Mr. Nation, "arranged that when the answer should be 'yes,' the table should tilt slightly three times, according to the number of letters in the word, and tilt twice for 'no.'"

## SURPRISING MANIFESTATIONS.

Mr. Nation then continues:—"This plan answered admirably, and we were surprised at the answers given to all sorts of questions. One evening the table rose from the floor with the hands upon it, and turned over upon another table. The same evening I said, 'If I hide in the dark, can the table find me?' It gave three tilts, and I stole away noiselessly from the dining-room to the parlor, where I crouched behind an armchair in a corner. After waiting, I suppose, five minutes, Bertha said, 'Find papa.' Immediately the table moved across the floor of the dining-room, through the hall, and into the parlor, making straight over to the armchair, when it bowed over and stood on its top, throwing the three claws of the leg right over the back, as much as to say 'you're behind the chair.' This incident puzzled the household exceedingly. Discovering such intelligence, we followed it up with many questions, and were often startled by the replies—some of these referring to matters which occurred many years before. Fearing lest there should be delusion or some devilish device about the whole thing, we put it away from us. One day, however, when the children were at their lessons around a large table, one side of it was suddenly raised where Bertha was standing, and the others called out to her not to do it. 'It isn't me,' said Bertha. 'I can't help it.' I saw what was the cause, and said, 'Put your chin to the table.' She did so, and immediately the table rose again as before. We now decided to thoroughly investigate the phenomena, and Bertha, having a pen in her hand, one evening wrote the word "Amy." Then a rather interesting communication followed. The other children began now to get the writing control, and I put some severe tests upon them.

## "BERTHA" AND HER "SPIRIT GUIDE AMY."

One night I blindfolded Bertha to find out whether she guided herself unconsciously, but while her eyes were bandaged she wrote the lines parallel with each other as nicely as without a bandage. Noticing that one or two "i's" were not dotted, and a "t" here and there not crossed, I called attention to it, and her hand was taken back and the defects remedied. Still blindfolded, she copied some lines from a book, the leaves of which I had just turned over, and which it was impossible for her to see with her natural eyes. This startled us still more, but since then, without her natural sight, she has described pictures, put down sums upon the slate and worked them out, and played O's and X's as well as any of the family. This has been done in the presence of visitors. If we asked by what power Bertha does this, the reply is, "Amy," and this Amy says she is her spirit-guide.

## WHAT THE SPIRITS WISH.

There are two or three other young girls in Greytown who have what purports to be spirit-control, and so powerfully that, with the finger tips upon the table, two men

are sometimes unable to keep the table still. We are told by these unseen intelligences that the mere moving of tables, &c., is not their mission. It is by this means and by knockings that they try to gain the attention of mortals; but they are now anxious that our family should leave these things behind and seek something more instructive. They occasionally show spirit lights, and have even shown a materialised hand in the midst of the circle."

All that I have stated has taken place in my house, and, with the exception of discerning the spirit lights and the materialised hand, can be seen in the light of the noonday sun. My experience is that if the matter is taken up with a sincere desire to know the truth, and conducted without a spirit of levity, the highest teachings and the most excellent advice for every day life are given; while solemn warnings are uttered if the duties and responsibilities of this life are set at naught."

Such is Mr. Nation's somewhat remarkable statement. There is no doubt whatever that the manifestations described actually occurred. As to the cause and meaning of those manifestations, I do not offer any opinion. On this point Mr. Nation says:—"There are witnesses to all the phenomena which I have described, and I challenge anyone to disprove them."

#### DETAILS OF QUESTIONS AND REPLIES.

The following are some instances of questions put and answered at various sances held in Mr. Nation's house and in the houses of other families:—

The name of the daughter of a Maori chief was written down one night (four months ago), and upon questioning her, the replies were in every way satisfactory as to her identity. She requested that I should tell her father that she and her brother Alex. were far happier where they were, and he must not grieve. I said, "If I tell your father that, he will say, 'How do I know that Emily sent that message?' therefore you must tell me something that will convince him." The reply came instantly, "Ask him if he remembers giving me a gold ring; it was too big for me, and he said I might keep it until I was married." I went to the chief and very carefully sounded him, and found that it was quite correct—indeed, all that we had been told. On another occasion she told me to ask her mother if she remembered giving her a pink shawl.

(b) A female died in the local hospital not many weeks ago, and communicated one evening with a family who were investigating Spiritualism. Upon giving the name, she was closely questioned upon many points, and so perfect were her descriptions and truthful her remarks that the family are now thorough believers in spirit communications.

(c) A young man (a fortnight ago) was afterwards invited to prove the reality of spirit communion at the house of this same family, and though he never thought about the matter before, his hand was controlled to write his brother's name. Astounded and unbelieving, he put a series of test questions extending back to the days of boyhood, and the answers were so satisfactory that he gave in his adhesion to Spiritualism.

#### THE EXPERIENCE OF MAORI CHIEFS—THE SPIRIT-LIGHTS APPEAR.

(d) During the sitting of the Land Court at Greytown five weeks ago, six Maori chiefs asked to see the phenomena, and an evening was set apart for them at my house. They were all intelligent men. Sam Mahupuku, well-known as one of the best native orators and a man of great influence throughout the Wairarapa Valley, was present. They were shown the movements of the table, and Sam was asked to hold it still while a young girl's hand was in contact with it. Sam tried hard, and another native was asked to help him, but both failed. This amazed the company. Then a large round table was moved round, and when the request was asked, "Move it round the other way," it was instantly complied with. Then a lady visitor sat down at a small round table, and I asked that the spirits would rap and they did so—everyone hearing the rap distinctly. I said, "Can you rap out the tune 'There is a happy land,'" and this was complied with. The room was then cleared, and a horse-shoe

shaped circle was formed. The medium, who had only been entranced once before, took her seat in the armchair, and a circle of about eight persons joined hands. In about two minutes the medium was in a deep state of trance, and in a quarter of an hour a beautiful light appeared at the feet of the medium. This grew, and then appeared like a beautiful fleecy cloud, about the height of a chair, with a bright light at the top. I asked this vapory form to come into the circle; it did so. I asked that it would dissolve or "go out" where it stood; it did so, and then it came forth again. This was witnessed by over twelve persons that evening, and every one will vouch for the correctness of my statement. The natives were awestruck, and talked together in their own tongue, calling to remembrance what they had seen in their younger days. Before the missionaries came they always had communication with departed spirits; the missionaries, however, forbade it. After the entrancement, Sam Mahupuku took a piece of chalk, and held it to the slate. Almost immediately he was controlled to write the name of one of their ancestors. (The name I cannot spell). Now, he had never had anything to do with Spiritualism before—he had never tried to move a table or write. When the natives saw the name upon the slate, they looked at Sam, and Sam looked at them, and they got intensely interested. I said, "You must prove this, to see if correct." They asked when he lived. "Mahia" was the next writing. Several questions followed, the natives asking them in Maori, and they were perfectly satisfied of the identity of the individual, the answers being all correct. This departed spirit told them that he learned to write in the school at Owyhee, where Capt. Cook was killed.

As to the descriptions of spirit-lights. Sometimes they are like glow-worms in the dark, or coruscations of light flitting to and fro in this form ' '. These, I judge, are afterwards consolidated. Then we also discern a phosphorescent vapory substance, and can watch it move across the circle. The "spirit hand" we saw appeared in this form, and this has been seen twice.

#### TWO CLERGYMEN PUZZLED.

A Wesleyan minister from Masterton, accompanied by another clergyman, called at Mr. Nation's house in Greytown some weeks ago to investigate the phenomena. Mr. Nation thus describes what took place:—"The Wesleyan minister told me that he had heard of such things, but whenever he was present they got nothing. I said, 'I shall be sorry if we get nothing to-night.' To prove that the influence was an outside one, I put a small round table in the middle of the room, and when the girl's hand was put upon it it moved to and fro. 'Now,' said I to the rev. gentleman, 'just give the table a good grip, and hold it still.' He laid hold of it with both hands, but failed to keep it quiet. He got down upon his knees, and failed again. 'Come and give a hand here,' said he to his rev. brother, and the two 'wrestled' with the table without being able to keep it still. The phenomenon didn't fail this time."

#### A CHILDREN'S SEANCE ON GOOD FRIDAY.

On the evening of Good Friday, two families of children assembled at Mr. Nation's house in Greytown, in order to hold a special seance. The usual circle was formed, and amongst many others the following "spiritual" communications were obtained:—

No. 1.—I hope our little friends are as pleased to meet us as we are them. You appear to be as happy as the day is long; though you have to learn lessons, you can be happy in doing so. You can learn something every day from books, and even from flowers and bees. You must learn here, or you will have to learn in spirit-land. Soon your bodies will be cast away, and you will rise to something more beautiful, and your dear friends here will welcome you. Do try to be forbearing with each other. It will ennoble the spirit within you and enable you to rise. Little children are the angels of earth, and they are the links between this world and that which is to come. Love each other, bear with each other, and remember that God loves little children. Christ blessed little children when He was here.

No. 2.—Children, God has implanted in your hearts the knowledge of right and wrong, and the spirits are with you when you little think it, trying to curb angry tempers, and lead you in your everyday life. May it be your bliss to reach a higher sphere, and not have to associate with those who are debased. May God give you the power to know more of the beauties of the spirit-land. Here you want nothing—your mind is a creation in itself. There are many things to draw you back in earth life, but try to live according to what your spirit friends tell you. We wish to lift you up and give you a better insight into spiritual things. This will keep you above the earthly. My name is Annie Hansen.

No. 3.—I am "Amy." Ellen wishes me to say that she is with you. Her heart is filled with love which she wishes to express. She prays that God will shower upon you all love, joy, and peace. She has been controlling Jessie. Bertha must give up entirely for a while. The power is withdrawn from her for a wise purpose, because it withdrew a certain amount of force. On any special occasion let her ask me. She must be obedient to her parents and go to bed at an earlier hour. She is an excitable little body, and can't be still—she is all hop, skip, and jump. An excitable temperament throws off more force. I shall withdraw the power for a time, though we shall always be about her. . . . God has prepared a place of joy and rest, where we shall be united as one family. Trust in God's love. Dear little children, we love you all, and we try to induce you to look upwards. Good night.

Public opinion in the Wairapa is much divided on this question of Spiritualism, although the spread of the movement is undoubted, and hosts of people are devoting themselves to the investigation of the phenomena, the manifestations of which have already been described in detail. Many other remarkable instances of these manifestations could be given, but those mentioned in this article are vouched for by persons of unimpeachable integrity. That sounds proceed from various articles of furniture, such as tables, without being produced by muscular action; that movements of heavy bodies (such as furniture) take place without the application of mechanical contrivance or muscular force by the persons present; and that by means of those sounds and an alphabetical code of signals, questions can be answered, are assertions which appear to be established through the manifestations which have been obtained by those persons who for a long time past have been investigating phenomena of this kind in the Wairapa district.

HENRY ANDERSON

### A NEW COSMOGONY.

MATERIAL, ANIMAL, MORAL, AND RELIGIOUS.

"I cannot make this matter plain;  
But I would shoot, how'er in vain,  
A random arrow from the brain."

TO ALL, Nature is a puzzle. To me, a sort of Chinese puzzle, consisting of force within force; the central force being the most refined, energetic, and hidden, and infinitely beyond our apprehension. So far as we do apprehend, the universe is a *congeries* of pulsations, for ever acting upon and modifying each other. Thus the force of gravitation, cohesion, and chemical affinity, is palpitation to a local centre; vital force, a palpitation from a local centre; ether, an oscillation, owing allegiance to no centre, but whose short pantings to and fro may be regarded as indicative of its impatience to be the swift messenger of light and gravitation the universe through—the waiting, watching mother of all worlds. It is easy to go back in imagination to the time when the space now occupied by our solar system was filled with fiery vapour, and to watch with La Place, the gradual cooling, segregating, liquefying, and solidifying of this vapour into sun and planets. But there must have been a time, somewhere back in eternity, when that fiery vapour was not. Whence came it? I can conceive of no origin, except that a whirlpool in this swift-rushing vibration called ether (which whirlpools would naturally

take place at those spots in the eternity of space the last to be filled by the ether), would give so to speak, a different set to the vibrations, producing the phenomena of heat and so-called matter. The chemical components of the infinite variety of matter are few, all reducible, according to some philosophers, to hydrogen, according to my hypothesis, to ether. I have said that matter is pulsating force. You touch iron; your nerves are struck by the ordinary pulsations of the iron. You touch heated iron; your nerves are struck by more rapid pulsations, and you experience the sensation called heat. Were it possible to abstract all its heat, "the solid globe which we inhabit, like the baseless fabric of a vision, would vanish and leave not a wreck behind." The popular notion of matter is built upon the atomic theory. But the ultimate atom is an inconceivable entity. Matter is capable of infinite division. You can never come to an atom so small but it is capable of subdivision. So long as it has any size at all, it can be made smaller; until at last having divided it infinitely, it disappears. This is a mathematical postulate—division to infinity gives as its result nothing. There is then no such thing as dead inert matter, distinguishable in its essence from force. We cannot correctly speak of force and matter, but of different kinds of forces. Now there can be no doubt that the original energy of the universe has never been increased or diminished, but it has entered into new combinations. The method of nature is to differentiate, to individualize, and so far as we know, all the powers of nature have hitherto been put forth to produce man. And if we consider rightly, man is the greatest wonder that we know. The grandeur of the astronomer's universe, which, after all, is but a grain of sand and a roomful of space largely multiplied, is as nothing compared to him. All this mighty throbbing of the universe is not purposeless, is not objectless. It does not return void, but accomplishes that whereunto it was sent. A kind of counter-vibration is set up at its outmost verge, gradually creeping up the scale towards the infinitely removed centre, produced by, and responding to, the original series of vibrations. This is Mind or Vital Force, whose first beginning is observable in the crystal, and whose latest stage is man.

Mantling on the faces of all created races,  
See the Mind advancing from out the dark abyss.  
Sculptured beauty steadily grew from marble, lately  
Shapeless, to such loveliness as this.  
So throughout the ages, rough-hewn many stages,  
Grew the Mind through countless processes,  
Dimly in the darkness, in the mineral's cold starkness,  
Wonderful, mysterious. It is.  
Gradual and slowly, to the higher from the lowly,  
Stayless, unceasingly, Mind ran:  
Greeting broadening day in, prodigal arraying  
Flowers, fishes, insects, bird, beast, Man.  
But in Man is gathered—Man the many-fathered,  
All the threads of Mind so far spun:  
Creatures multifarious, having functions various,  
Gave to man to do what he has done.  
Mantling on the faces of all the Human Races,  
See the Mind advancing from out the dark abyss.  
Class them in their places, all the Human Races:  
Lo, what upward springing from that to this?  
See three rows of faces, different colored races,  
Hindmost darkest, tawny then, and white.  
On the twenty faces filling up front places,  
Mark the minds that glow distinct and bright.  
Counterparts that blurred are, are behind, and further  
Off, their blotted images I find.  
Twenty friends, I greet them, face to face I meet them  
From the darkness and the mist behind.

From the central power of all, then, through who shall say how many stages up to which our stature has not yet grown, and lastly through what we call ether, our world has been precipitated; and life or mind is an energy or force re-acting, controlling the laws of precipitation, namely, gravitation and chemical affinity, and creeping upwards along the chain of causation; and as it rises, it is for ever stimulated and shaped by those descending influences suitable to its growth. How long did these palpitations beat upon the dead sides of the Earth before Life was evoked! For how many ages did this Life remain blind and deaf! There was no light until the energy of the special palpitation produced the eye and optic nerve; no sound until the palpitation of the air produced the ear.

The Earth hath sprouted into nerve-strings,  
 Zolian-Harps, on which there sings  
 The constant breath of that which brings  
 Appropriate joy to all things.

The full flow of God doth flood  
 The Universe. Not equal good  
 To all : to each as much as could  
 Its powers receive—the flower more than the bud.

The softness and the smoothness, the sweetness and the scent  
 The music and the glories by the air and sunshine lent,  
 Had not their energies up-pent  
 Until the answering nerves were sent.

To meet and marry in a whirl of bliss !  
 But their long, patient, palpitating kiss  
 Awoke the lifeless Earth ; and from the abyss  
 A Bride new-made returned Her love for His.

O Faith ! O Love ! O, million-moulded Ear,  
 Slow-made by Melody, Melody to hear !  
 O, con-built palace, crystal-clear,  
 Wherein Lights' treasures glorious appear !

Music grander, now unheard, is slowly spinning  
 Harp strings for itself. The beginning  
 Of Life's young day we see : for it, not sinning,  
 The future glories far transcend imagining.

The dead Earth was, and knew it not. *Blind Life* was, and felt that it only was. Inheriting this feeling of isolation, seeing Life looking out from its narrow individualism, regarded all other things only as objects to be either appropriated or avoided. Then a mighty step onward, and the progeny was included in the individual feeling, and a mother would strip her own bosom bare to keep her young warm. From this highest state of animal development, which culminated in man, we are even now only just beginning to emerge. This blood-love, or family-love, however necessary in its proper stage, has produced most of the evils of society, and it is now the greatest obstacle to that communal co-operation so essential to the amelioration of the masses. But a power, felt by a few scattered minds in the past, will render this family-love poor and feeble in comparison, namely the love of humanity, that is to say, a love for those who have this love, regarding this love as a cosmic influence, uniting individual minds into one harmonious organism. Morality, justice, truth, are not vital forces, but they form the image of Right which the approaching power of love projects upon the lurid cloud of Might. The subduing of the lower life by the higher has been long continued.

"We know a baseness in the blood,  
 At such strange war with something good,  
 We cannot do the thing we would."

It is a mighty growth to see the right, even if there is no power to act it. But we are growing into the apprehension of a power which enables us to act it. A power which, like as the air produced the ear, and the ether produced the eye, creates in the mind the faculty to receive itself, namely the mighty power of Love, unto whose harmonious descending vibrations our own ascending life pulsates in unison. WM. CRELLIN.

Time rolls on, and the human race advances to its destiny. More than a generation ago, Modern Spiritualism was ushered into the world in a way so humble and unlooked for as to excite disbelief on account of this fact alone. From so weak a beginning it has waxed in strength until it has spread across the whole earth. It is acknowledged in the furthest isles of the sea, and felt as a power wherever men and women hold spiritual communion. Through whatsover trials it has been compelled to pass in that time it would not be possible to describe in many volumes ; but of the important fact that it has gained a place in the world's belief, from which neither active hostility nor affected contempt can dislodge it, there is no room for serious question. The truth of spirit return is fully established in the human mind, and cannot be shaken by the combined powers of all existing disbeliefs in the ecclesiastical fold or out of it. Thirty-six years are too many to be easily wiped out of history, in respect of what some people are so strenuous to deny. Familiarity with the new revelation has worn down the force of the old dogmas and superstitions, so that spirit-communion has become a part of our everyday lives.—*Banner of Light.*

## To Correspondents.

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

### THE HISTORICAL LIFE OF JESUS *VERSUS* "HIS NATURAL LIFE."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—I cannot understand how anyone, more especially Dr. Rohrer, who is so learned and generally so clear-headed, can arrive at the conclusion from my essay on "Christianity : its Origin and Esoteric Meaning" that my arguments are intended to "prove that such a man as Jesus never existed on earth." So far from this being the case, my chief object in writing the essay was to strip the worthy Jewish reformer of the tinsel trappings of superstition with which his real character had, in the interests of priestcraft, been grossly misrepresented. Dr. Rohrer is evidently fighting a windmill of his own erection. He could only have read the first portion of the essay, in which the esoteric or hidden meaning of the Gospels is explained, for in the second part, which commences after the poetry from which he quotes, and in which their exoteric or literal meaning is treated of, I distinctly acknowledge that a worthy man called Jesus did live. I would like to know how Dr. Rohrer can reconcile the assertions made in his letter in your issue of June with the following statement in the second part of the essay : "As has been truly remarked : 'the historical life of Jesus bears the same relationship to the individual on whom it was based as does the story of Robinson Crusoe in De Foe's celebrated romance to the adventures of Alexander Selkirk.' In other words, fantastic decorations have been added to what was simply a benevolent and self-sacrificing life, which, instead of being adorned by these tawdry embellishments, has been grossly disfigured and travestied thereby." I do not know what language could more clearly illustrate my belief in the real Jesus, whilst repudiating the historical character founded thereon as represented in the Gospel romances. I not only believe that Jesus lived on earth, but also that in spirit-life he re-commenced those teachings for the promulgation of which, when here, he was so outrageously treated by those whom he desired to benefit, for the following reasons. First, because such treatment is in accordance with what history informs us has invariably been experienced by all true reformers ; and secondly, because although none of my numerous spirit-friends (some of whom died in the full assurance of being received into his arms), have ever personally met him, still they assure me that they have met others who for many years of earthly time were in his company in spirit-life, and who declared to them that a humbler spirit than Jesus never walked the spiritual world, also that he continued his work in spirit-life which he had begun on earth, as is corroborated in 1st Peter III 18th to 20th. This, I hold, is much more reasonable than that the change called death transformed him from a humble and benevolent man into a bloated aristocrat—a great prince seated on a white throne, or majestically riding on a white horse under the title of "King of Kings and Lord of Lords." (see Rev. XIX. 11 to 16.)

I feel sure Dr. Rohrer would not willingly misrepresent me or my views, and if he will take the trouble to refer to any of my writings he will find therein that he and I are at one as to Jesus having been a highly gifted medium, and self-sacrificing exemplar, who would be likely to endorse the following words ascribed to him in spirit-life :—

"Not that I would be deified,  
 Or men to me should homage pay ;  
 But that they would just follow me,  
 For I have shewn the truth, the way."

I quite concur with Dr. Rohrer in his concluding remark that "there is no religion higher than truth."

HUGH JUNIOR BROWNE.

Balmy sleep, good digestion, rich blood, elastic step and cheerfulness in Hop Bitters. Read and believe.



## REMARKABLE PROOF OF SPIRIT RETURN AND IDENTITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Although the occurrences I am about to narrate are of a personal character, and sacred to myself, yet a sense of duty impels me, for several reasons, to make them known. I do so first, for the sake of others, from whom dear friends and relatives may be snatched away by the remorseless hand of the great Reaper—Death, who, although an angel in disguise, yet gives our heart-strings a wrench which leaves them sore, and in need of consolation; secondly, in grateful recognition of the efforts of those noble workers in spirit-life, who labour so unceasingly to bring home to humanity the conviction of the reality of the future life; and, thirdly, in order that one more stone may be added to that foundation of positive fact upon which the superstructure of Spiritualism is being raised.

In the month of February last I had the misfortune to lose my mother, who, at the age of seventy, was suddenly rendered insensible by some kind of stroke, and never fully regained her consciousness. Shortly after receiving this unwelcome intelligence from England, I learnt from some of the spirit-friends at Mr. Spriggs' "direct-voice" circle that they had seen my mother, and hoped to be able to bring her to the circle to speak to me. I felt sure that she would come to me in some way, for she was deeply attached to me as the youngest member of her family, and the only time during her last illness when she for a few brief moments partially recovered her senses, and opened her eyes, it was to fix them upon my portrait, and to murmur a few incoherent words, as though speaking to me. However, I heard no more of her for several days, until the evening of the 27th of March last, on which the remarkable events took place which I now relate.

On that evening both Mr. Spriggs and myself returned late to the lodgings which we occupy together. Arriving home first, I sat up for a time reading, and then retired to rest, leaving the lamp burning brightly, as I expected him before long. The bedroom is separated from the sitting-room by large folding-doors, which I left open. I remained awake, thinking of the loss I had sustained, and in a short time I heard Mr. Spriggs come in. We occupied not only the same room, but the same bed, and in a few moments he had extinguished the lamp, and was by my side. His head had scarcely touched the pillow when he was deeply entranced. This was totally unexpected by both of us, but I conjectured that I was about to receive some news of my mother, and remained passive. No word was spoken, and the trance seemed deeper than that usual for speaking, and was accompanied by slight convulsive movements. The hand was vibrated rapidly for a time, and the thought at last struck me that the spirit-friends might reply to my questions by movements of the hand. I accordingly asked if my mother were present, and by that means—three distinct motions of the hand—received a response in the affirmative. After a few other questions I paused, but the hand continuing to be moved as if to attract attention, I inquired of the controls if I should repeat the alphabet, and being answered yes, I did so, and in that way they gave the following message:—"We are assisting her to write." I asked "Now?" in some surprise, thinking only of "automatic" writing through the medium's own hand, and that for this the time and place were somewhat inopportune, but the answer was, "Yes." "Then," I inquired, "shall I get pencil and paper?" "No." "Pen, ink and paper?" "No." Pausing in some perplexity as to how they proposed to manage without materials, they immediately gave the message—"Peter will get things," and then a further message, "Look in ten minutes." On asking, "Where shall I look?" I at once heard raps upon a small table about two feet high, standing three or four feet away from the left-hand side of the bed, and from this I concluded that it was there I was to look. Immediately after the knocks Mr. Spriggs regained consciousness, and half jumped up in a nervous state, exclaiming that he felt sure someone was in the

room. I explained a little to him, and we then talked of other matters. In a few minutes I rose, obtained a light (Mr. Spriggs wondering what I was about), and walked towards the little table. The surface of this had been a blank when we retired to rest, but now, to my astonishment, I saw on one side my own inkstand of violet ink, on the other my ivory-handled pen (both of which it was my habit to keep always in a particular place on the cheffonier in the sitting-room), while between the two lay a sheet of writing paper, clean and free from crease. It was with mingled feelings of surprise and delight that I discovered on this sheet of paper a communication addressed to myself, in what I instantly recognised as my mother's familiar handwriting. It was as follows:—

"Dear Alfred. Harriet wrote to you, and told you I had left the earth. I was glad to go. I am happy. I shall speak soon. Tell Harriet I have been. God bless you. Your ever Affectionate Mother."

The words, "I am happy" were underlined.

I have been minute in my description of what transpired, for two reasons: first, that it may be seen that all my faculties were on the alert; secondly, that your readers may be the better able to realise for themselves the exact circumstances under which this beautiful manifestation of spirit-power, this tangible and lasting proof of my mother's continued existence and presence was produced.

I have since carefully compared the handwriting of the communication thus received with that of letters written by my mother during her earth-life, letter by letter, and word by word. The result is that in addition to the general similarity, which is palpable to anyone at the first glance, there is, in the formation and style of similar letters, words, and phrases occurring in the two, complete identity. There is the same use throughout each of the old fashioned form of the letter "r"; the same habit (an uncommon one) of commencing the word "affectionate" with a capital "A"; of forming the first "f" in the same word with the lower loop turned to the left instead of to the right; and, what is strikingly evident, there is the same familiar habit (acquired in earth-life, through a weakness of the right hand caused by its muscles having been sprained) of writing almost every letter separately, instead of, in accordance with our usual practice, running off words and phrases without once lifting the pen; besides many other similarities patent to the eye, but which verbal description would fail to convey. With regard to the composition of the communication also, there is exhibited the same habit which characterised her in her letters of coming at once to the point.

I have shewn these letters to many friends, that they too might compare the writing with that of the communication, and they declare them to be identical. Indeed, any expert would testify in a court of law that the handwriting of the letters and that of the communication were done by the same person. Yet the former were written fourteen thousand miles away on the other side of the world, whilst the latter, I know, was executed here in Melbourne a few weeks ago, after my mother's death, in the privacy of my bedroom, and in the stillness and silence of midnight.

To this bare and unvarnished statement of facts I will only add that my mother has since frequently spoken to me at our circle in the direct voice, and given fresh proofs of her identity, and that at one of these sittings another very beautiful manifestation was produced. I thought I heard something like a piece of paper fluttering down close to my feet. Immediately my mother spoke, and asked me if I remembered a scrap of poetry she had once sent me (a cutting from a religious paper) the theme being—"Shall we know each other there?" I replied that I did remember it, and that I had it still somewhere at home. She then said that Peter had fetched it from there to the circle. On looking, I discovered at my feet the identical cutting referred to, brought from my home a mile away.

Yours &c.,

Melbourne, June 14th, 1884.

A. J. SMART.

[We have seen the letter referred to and carefully com-

pared it with several letters written by Mrs. Smart prior to her decease. The writing is identical, and every peculiarity of style in the latter appears in the *post mortem* communication. The incident is one more proof added to the innumerable ones already recorded that our deceased friends can under favorable conditions hold intelligent and affectionate intercourse with those still in the body.—Ed. H. of L.]

## A SYDNEY CIRCLE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Will you kindly give space in your valuable journal for a brief account of a physical seance we were invited to visit at Mr. C. S. Goddard's, Waverley Road, Woolhara. Sixteen persons were present, and (with the exception of three or four), all were strangers to each other. Mr. G. seated himself at a small work-table for about one minute, when a power was shown similar to the shock of a battery, after which Mr. G. called one of the party to the table, and gave those that never saw Telegraphy the first lesson by spelling the name of controls.

Leaving the table, he called us up by ones and twos, when the control pointed out every person in the room that had not paid a visit before, also acknowledged the few that had. The table then followed Mr. G. around the room without any of us touching it. We were then blindfolded, and with the same result. At his request it would fall on the floor, and rise without the slightest help many times. It is as astonishing how lively the table was when some of the party were touching it.

One lady put her hands on an iron table with a gentleman; after his resistance could not keep it still. He then sat on it (over 12 stone weight) and it almost shook him off. A young lady then went in trance, and wrote several messages and talked with her fingers (deaf and dumb alphabet). A gentleman (reporter of *Evening News*) wrote with planchette, "My dear Son, I am glad to see you." He then asked a writing medium (a little boy) many questions relative to the sphere of control, and was readily answered, besides many other questions of a character no one could possibly answer without studying Spiritualistic works.

Mr. G. then produced a rod about 3 feet long. After his handling it, no two or three persons in the room could keep it steady. It appeared to resist the power of all (particularly sepiets) who took it in hand. Mr. G. holds a seance weekly, alternately physical for sepiets, and trance special sitters suitable. We and many non-Spiritualists thank our kind friend for the opportunity afforded to witness phenomena, without a circle, and spending a very pleasant evening.

Mr. J. BRAY.	Mrs. BENNETT.
" P. PASCO, Senr.	Mrs. LAW.
" P. M. PASCO, Junr.	Miss HODGE.
" JOHNS.	

## SUPERNATURAL RELIGION (A QUERY.)

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In last February's number of the *Theosophist*, in an article under the caption of "The Theosophists and Irenæus," in speaking of the book "Supernatural Religion," the following passage occurs:—

"Our critic seems to forget, or never knew, perhaps, that this work passed through twenty-two editions in less than three or four years, and that £40,000 were unsuccessfully offered by the Roman Catholic Church to whosoever could refute its arguments and proofs, the money being still there we believe."

This statement (I allude to the monetary offer) seems to me so utterly at variance with the usual policy, let alone dignity, of the premier Christian Church, and one I have never heard even hinted at in any of the many works on Free thought that I have read, and which, if true, is one of the best proofs of the unsound basis of dogmatic Theology, that I should be greatly obliged if any of your readers would supply (through the medium

of the *Harbinger*) the authority for such a statement, or perhaps—failing this—Madame Blavatsky, on reading this letter in the *Harbinger*, would reply in the columns of the *Theosophist* to the above question from a

## PUZZLED CONTRIBUTOR TO BOTH THEOSOPHIST AND HARBINGER OF LIGHT.

Cardwell, North Queensland, April 21st, 1884.

## HEALING THE POOR.

Mr. Milner Stephen held his third public healing of the afflicted poor yesterday afternoon, at the Old Knox Church class-room, which had been again placed at his service by the Rev. Dr. Stuart, who wrote a note excusing his presence in consequence of his engagement for a marriage ceremony. The room was densely crowded, numbers standing until by the departure of patients they found seats. About fifty men, women, and children were treated, and with the exception of some half-dozen with apparent success; which was evidenced not only by their joyful countenances and calling down blessings upon the "Healer," but by the continued applause of the spectators. It is impossible to give a detailed report of so many cases, but some appeared so startling that we give particulars regarding them. The first case was that of a stout middle aged woman, with one eye totally blind—the light not being discernible; also with a bad leg of twelve years' standing—swollen, lame, stiff, and in pain. All these last ailments were apparently cured in about three minutes by Mr. Stephen putting his hands upon her leg. After breathing into her eye twice she said she began to see the light, and after two more breathings she exclaimed "I can see your face" (Mr. S.'s)—and immediately after, "I can see it quite plainly." The audience loudly applauded, and as the patient left the platform many people stopped her to make direct inquiries. An elderly man with rheumatism in the arm and shoulder, and feet, which last, it was stated, he had not been able to bend for twenty years, was apparently instantly restored, and bent his toes up and down before the spectators, who greeted his cure with hearty applause. A little child four years old was brought up in its mother's arms, having its right arm and hand, and leg paralysed, and the arm about 2in. shorter than the other. In less than five minutes Mr. Stephen, by merely holding the child's hand, called the mother's attention and that of all around to the extraordinary fact that the child's arm had lengthened out the same as the other. The arm also was raised by the child, and he rubbed his chin with the restored fingers. Upon his leg being touched his mother put him down on the floor by command of Mr. Stephen, and he walked away alone. Great applause followed. An elderly female, who was stated to have been in torture for many years with neuralgia all over the head and severe rheumatism in almost every limb, was treated in an extraordinary manner by Mr. Stephen pulling off his ring and telling her to pass it quietly over her head wherever the pain was, and immediately she declared it was all gone. He then touched her shoulders and arms, and knees and legs, when she prayed God to bless the Healer, saying that all pains were gone. This cure was greeted with great applause. Perhaps the case which excited the greatest astonishment was that of a boy of thirteen, named Albert Evans, residing in Philip street, whose right leg it was stated was paralysed when he was a baby, and the foot an inch and a-half shorter than the other. Mr. Stephen—having read a testimonial of the overseer of the Government printing office, Sydney, whose daughter's leg had been two inches shorter than the other fifteen years, and the foot much smaller, of the leg and foot having been lengthened—said he should probably lengthen this boy's foot, and possibly at once. On the boy pulling off both boots one foot appeared to be an inch and a-half shorter than the other; but on Mr. Stephen holding the foot in his hands for about two minutes, he called the attention of all in the room to the fact that the foot was lengthened fully, and a gentleman who knew the boy's infirmity bore testimony to the cure, which was then loudly applauded. Many cases of rheumatism, deafness, sore eyes, asthma and bronchitis, swollen neck, tumours in the

arm, weak lungs, and pains in different parts of the body, were either pronounced to be cured or relieved; whilst one young man, standing at some feet distance among the crowd around Mr. Stephen, who complained of the face-ache, stated that he was cured by the Healer ordering the pain to leave him. Mr. Stephen announced his intention to have another public healing in the same place on Saturday afternoon. As before, he liberally dispensed magnetised oil and water to nearly all the patients, telling a few to come again for further treatment or to show themselves cured.—*Dunedin Morning Herald*, May 1st, 1884.

#### GERALD MASSEY.

By LAST advices from America we learn that Mr. Massey had just commenced a series of lectures in the Church of the Unity, Cleveland, where he had been invited by a number of his admirers. As is usual in that country with any man of note, he had been "interviewed" by the reporter of the *Cleveland Herald*, who questioned him on his social, political, and religious opinions. In reply to a question, "Will you tell me of your Spiritualism, and why you became a Spiritualist?" Mr. Massey said—"I claim to have had a peculiar private experience of what I call abnormal phenomena. My first wife, who passed away many years since, was what would nowadays be termed a medium. I knew nothing of Spiritualism previously, and had no tendency toward the subject. My earliest poetry contains no hint of it, but for fifteen years in my own house I lived face to face with these phenomena now called spiritual, and that of course settled the matter for me. I am not here as a proselytising Spiritualist, and set very little store by verbal arguments in the matter, because I think that everyone ought to find his foundation in the facts, if they are facts, and then make out his own philosophy. I never shrink from avowing the acquaintance of what I call facts when called upon to do so."

The leading papers of both New York and Boston speak highly of Mr. Massey's talent and ability as a lecturer. At the former city he was welcomed by the Lotus Club, the leading literary association of the city, whilst at Buffalo he addressed the largest audience of the season (1600) exceeding that of Mr. Beecher, who preceded him, his address is spoken of by the *Courier* as "one of the most admirable literary efforts Buffalo had ever been favored with." It is not yet definitely settled when Mr. Massey will start for San Francisco en route for Melbourne, but we hope to be able to advise our readers on this matter next month.

By consent of the legatees in the estate of the late Mr. James Shaw, of Castlemaine, Mr. Finlayson has caused to be erected over his grave a plain headstone, with the following simple inscription:—

"In Memory of James Shaw, who on the 25th October, 1882, realised the continuity of Life. Aged 54."

#### THE EMANCIPATING INFLUENCE OF SPIRITUALISM.

THE *Dunedin Public Opinion and Saturday Advertiser* of June 14th, contains an admirable lecture by Mrs. Charles Bright, on "The Emancipating Influence of Spiritualism," delivered by her at the Lyceum Hall on the previous Sunday. In it she gives an outline of how the evidences of spirit communion came to her and the effect of its first complete ground. Death was robbed of all its horrors; the grave had lost its sting, and each lesson I learned gave me fuller glimpses of the great harmony of the universe.

Incidentally Mrs. Bright acknowledges her obligation to Mr. H. J. Browne, whose book, "The Holy Truth," impressed her with its truthfulness and gave a turning point to her thoughts, which had previously been opposed to the subject. The lecture is appropriately concluded with some verses from Lizzie Doten's beautiful inspirational poem, The Rainbow Bridge.

#### THE SPIRIT WORLD.

I HAVE NOW come out of the investigation which four years ago I commenced into Spiritualism. For the present that investigation for me is over and closed. It may be hereafter re-opened under perhaps more favourable conditions than those which are attainable by us Dwellers on Earth, when with my spirit, freed from its prison house of clay, I shall soar away to my new home far away in space in the Spirit Land which poets have sung in immortal verse, but of whose beauties while they sung they formed perhaps but an erroneous idea, simply because their clairvoyant vision was warped by their own preconceived misconceptions respecting it. It is possible that I too may have misconceived, notwithstanding that I have taken every care to be unbiased either one way or the other throughout the investigation. To an unbiassed enquirer the first question which will present itself will be, Do "Spirits" really exist? The second will be, Where do they have their Life and Being? The third will be, How can they communicate with mankind? Now evidence has presented itself to me with regard to the first of these questions that spirits do really and truly exist. "Spirits" are only men and women in an advanced state of existence. Spirit is matter etherealised, spiritualised. Matter is spirit grossified, "materialised," taking on itself physical form and bulk. A medium may be "spiritualised," and present to the astonished sitters in a seance his or her own form transfigured from the material into the spiritual body; or from the elements of that form in an unconscious state the spirits may "materialise" to themselves other temporary material bodies. Spirit and matter are simply co-relative terms. Out of spirit, matter first came, and to its pristine condition of "spirit" all matter will sooner or later return. In this sense only is "matter" eternal. It once existed in conditions of etherealisation or spiritualisation different to its present materialised physical form and bulk. "Spirits" exist as men and women in an advanced state of existence under changed conditions. Instead of bearing their earth bodies of matter they have become etherealised by a process entirely in accordance with natural law. They have simply thrown off their earth-bodies, and instead appear in their spirit-bodies, as natural to them as our own is to us. These spirit-bodies are bodies etherealised, spiritualised, attenuated. Still they are substantial, and therefore still "material," though rendered invisible in general to our eyesight. A body must be substance, it cannot be anything else. That substance, therefore, however etherealised, attenuated it may be, partakes still of the elements of matter, of the material form which it had during its earth-life. In our present condition of existence as dwellers on earth, we have a tripartite organisation. We have with the outside or exterior body a physical material fleshy form. Interiorly we have an ether body which I prefer to term the "spirit body," and more interiorly still we have the spirit within this interior organisation. When the change called Death occurs this interior spirit-body, with the spirit within, separates from the outer organisation altogether. What becomes of it in its future existence is a matter for future consideration. The organism by Death becomes now a duality, the material earth-body is discarded for ever, being no longer required it is put away into the silent recesses of the tomb, there to commingle with the elements from whence it came into existence, and which have served to nourish it during its earth-life. But out of this earth-body is born the spirit-body. Paul has said long ago, "There is a natural body and there is a spiritual body." Strange it is that orthodox Christians conjoin with Materialistic Agnostics in disbelieving Paul when he made this assertion, which, however, may be more literally and truthfully, therefore more vividly translated thus—"There is a body belonging to the *psyche* or "soul" or animal life, and there is a body belonging to the spirit." The body belonging to the *psyche* or soul is the exterior material organisation. At death this is separated from the body belonging to the spirit. That is what Paul says. He declares positively that this spirit-body "is now" in existence in every man, not that it is to be so at a future indefinite

time. In the light of modern Spiritualistic science I reason that I am not conscious of being a trinity of body, soul, and spirit. I am only conscious of being a unity, a life, an individuality. My "Ego" is most decidedly the life principle within me, which is itself "spirit." The earth-body dies! What is the purpose or intent of that earth-body which I have at present? I answer to preserve my unity, my individuality, my self-consciousness intact and distinct from any other existing individuality, "Ego," or self-consciousness. Out of that earth-body is born at the change called death a new body which this present life has been building up around the spirit within in readiness for the change. Without this spirit body I could no more retain my individuality, my Ego-ship, my self-consciousness in spirit-life than I could retain it in my present state of existence without the earth-body. A body my spirit must have, adapted to its spirit-life. Nature requires it, and nature supplies it. In the inner recesses of the earth-organism the spirit-body is forming, growing with our growth, strengthening while the earth-body is decaying. Eventually in the case of each one of us as the earth-body—all material—decays, changes growing weaker and weaker, as the spirit and its spirit-body become stronger and stronger. At last the two quit the earth form, and it lies prostrate, turning into speedy corruption, because the animating life principle has left it for ever. To the grave it is hurried, there to re-continue with other material forms of existence, while the freed spirit, with its spirit-body clothing it anew, goes forth into a changed state of existence, but one as natural to it as was its previous existence in the earth-body! Now its very existence proves that it must exist somewhere. It is formed to occupy space. Does it occupy space? I reply, "Yes!" Do I know it does so occupy space? I answer again, "Yes." I have seen these spirit-forms with the eyes of my own spirit-body occupying space and moving through space. I both see at times clairvoyantly, and hear at times clairaudiently, things and forms of life which the worldly materialistic men and women of earth do not see or hear, because I have a spirit-body which at times becomes conscious of these spirit-forms living in another state of existence. I should not say that these things are so did I not positively know them to be so. Clairvoyance is a fact common to both Mesmerism and Spiritualism, whereas clairvoyance is a fact peculiar to Spiritualism alone, so far as I am aware.

Well, then, if I have spirit-eyes and spirit ears, and can see and hear these things, it follows that I have a complete spirit-body to which these eyes and ears of spirit belong. I am confident then that when I shuffle off the earthly body belonging to my normal earth-life I shall still exist in a new form, a new body belonging to the spirit; that I too shall occupy space and be able to move in space; consequently, somewhere in space there must be a spirit-world, and that in that spirit-world I shall have a spirit-home and spirit-associates! Where, however, is that spirit-world? Is it a reality as is the fact that there is a spirit-body? Now, in my clairvoyant visions, at times, when deep sleep falleth upon men, I have been at those times wide awake but spiritually unconscious, and I have been introduced in those visions of spirit-clairvoyance to a knowledge of portions of the spirit-world. I have beheld its forests, its plains, rivers, mountains, habitations, gardens, and cities; and I have seen the people inhabiting the cities and living in the houses and gardens, but all as it were afar off, as if the visions were presented to me while floating in space. Where then is this spirit-world? See you not yonder clusters of thousands of stars and planets stretching across the heavens called the milky way! Well, far beyond those clustering orbs in the infinity of space, I have seen the spirit-worlds; often in the still night I have sat in view of the heavens and in a state of spiritual consciousness, but with open vision, that is with eyes open, I have fixed them on a bright, conspicuous star in the sky, and suddenly, in a few minutes, I have seen the whole physical universe around me disappear altogether, and the invisible universe beyond it has come into view. At such times as these I have been translated in spirit to the world or universe or universe of spirit-existence

far, far away in the depths of space beyond the universe of material consciousness, and glorious as is the material universe which we nightly see ourselves, the spirit-universe far transcends it in the majesty of its beauty and sublimity. There are indeed there abodes not made with hands, eternal in the heavens, as eternal and beautiful as is that Supreme Being whose love first called all creation into existence.

Well, then, far, far beyond the most remote star of the most remote cluster of the milky way, exists a universe, invisible, encircling the physical universe with its own grandeur, immensity, and stretching far around into the remotest space infinities such and so vast as few eyes have as yet beheld or conceived. This universe lies around the whole physical universe to which our earth belongs, in the form of a vast zone or belt, engirdling the whole of the material universe, and afar off!

The American seer, A. J. Davis, has accurately described this zone of the invisible world in his volume "Stellar Key to Summer-Land," also in "Death and the After-Life." He has also stated that between our earth and this summer-land more than four hundred thousand suns and planets roll and shine in space! as we regard it with our mortal vision!

In all ages of the world there have been many who, like myself, have claimed as I do to have some actual knowledge of, and personal intercourse with, those who are in this spirit-sphere of existence. The time is, I hope, drawing nigh when many more than a privileged few, when all men and women will have that personal knowledge of, and intercourse with, the spirit-world which has hitherto been enjoyed by a few only; and certainly it does appear in these days that humanity is beginning to progress toward the attainment of this knowledge and intercourse.

Many more besides myself have attained to the knowledge that the spirit-life, the summer-land and the spirit-body are realities embosomed in the endless scope of eternity, and not mere figments of the imagination of the few observers who have been hitherto mocked by their unthinking fellow-mortals for their pains in declaring their knowledge of these things to their deriding brothers and sisters of the human family, who will not be persuaded though angels and spirits come and lovingly invite them to gaze upon celestial wonders to be revealed to even them all in this life! We have now abundance of proof that the men and women of the advanced life are really in daily communication with many of the earth-dwellers. Many have the substantial evidence of intercourse between themselves on earth and the inhabitants of the spirit-land. I rejoice that it is so, for God knows I would not wish to stand alone! I have suffered myself much through consistently bearing my own testimony to the world to the facts, not theories, of spiritual realities which I have seen and heard, and which many others in all lands have seen and heard as well as I.

Located in the immense infinity of space there is a world which but few as yet have seen, because the vast majority of people on earth are ignorant of its existence, and ignorance being bliss to them they care nothing for it; and as it is folly to be wiser than your fellow men, so the few who do know something of its existence are regarded by the unknowing ones as cantankerous, mad, insane, &c., &c., the fact, however, being that the majority of those who take such views are themselves insane when measured by the spiritual standard. They believe in this world alone; they are all of them in an external state, and in this state of being, feeling, and belief they live, and in it they depart without knowing or caring to know whither. Such people are more or less insane, ignorant, and unreasonable regarding those very spiritual realities of which Paul told the people of his own day: he would not have them ignorant, because the spirit-life is the real life, while the earth-life is transient, passing sooner or later away; therefore, if we can gain any knowledge respecting the true nature of the spirit-life, it should be the part of every wise man or woman to seek to attain such, and not to depart from earth, if possible, in complete bewildering ignorance of his future destinies, as is the foolish fashion so unhappily present now! And this knowledge we are each of us given if we will but try for



it without the aid of religionists, scientists, or would-be guides of any kind. We may each of us see for ourselves just what our own spirit-life, world, and associates will be when we leave the earth for ever as dwellers upon it. That it is in our power to revisit it as spirits disembodied, is as clear as it is that the stars above us shine in their courses, illumining the darkness of night.

To be continued.

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THE columns of our London contemporary, the *Medium and Daybreak*, have for some time past contained a series of deeply interesting articles from the pen of Mr. William Oxley, on Egypt, its ancient religions, their resemblance to Christianity, and relations to Modern Spiritualism, the relations of Egypt to the British nation, its present condition, and future prospects. A visit to the "land of the Pharaohs" qualified Mr. Oxley more thoroughly to perform his task, and his articles have been enriched with numerous engravings from originals brought back or otherwise obtained by him. The issue for March 21st contains the concluding chapter, "The Transition from Osirianity to Christianity," and is illustrated by engravings representing the Egyptian Madonna and Child, Isis and Horus, 220 B.C., and the Christian Madonna and Child, Mary and Jesus, the conception of both being evidently identical, viz. the Divine Mother and Child. Other recent Nos. of the *Medium* contain

accounts of the celebration of the 36th anniversary of Modern Spiritualism held at Neumeyer Hall, Bloomsbury, at which Miss Rosamond Dale Owen (daughter of the late Robert Dale Owen), took a prominent part; of Mr. W. J. Colville's opening discourses at the same Hall; discussions on the personality of Jesus; A.T.T.P.'s "Historical Controls;" and a "column for the young."

THE Women's Suffrage Society held a successful meeting on the 23rd ult., the Rev. Dr. Bromby presiding. On the motion of Mrs. Dugdale the following resolution was adopted:—That the platform of the association be to obtain the same political privileges for women as now possessed by male voters, with the distinction of an educational test by writing legibly the name of the candidate on the ballot paper." Rules and standing orders were adopted, and a committee of fifteen members was appointed. The society evidently means "Business," and we wish it every success. Pressure of space prevents our giving a fuller report.

Mrs. Richmond, the celebrated trance speaker, has returned to London, and was given a public reception at the Town Hall, Kensington, on 30th April last. She commenced her public services at the same hall on May 10th.

UNDER the heading of "Spiritualism at Home," Mr. Morell Theobald is contributing to *Light* accounts of highly interesting phenomena (principally direct spirit-writing) now occurring at his private residence, Blackheath, London. There is some very strong evidence of spirit identity in these manifestations.

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