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THE Harbinger of Light.

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DEVOTED TO

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

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

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tation of any existence beyond the physical. These gentlemen separately attended some experimental table-moving séances, where the movements were so clearly distinct from any physical causes and yet so systematic as to suggest the action of a guiding intelligence. Further experiments compelled the acceptance of this theory, and led to an exhaustive examination, ultimating in a firm conviction that man was a spirit destined to survive the change called death. The realisation of this fact led to a conscious elevation and widening of their field of thought, and they both recognise the witnessing of the simple phenomena referred to as the most important epoch of their lives.

A higher and less common phase of phenomena is shewn in spirit drawing and painting; but here the reasoning powers have to be brought into more active play, the phenomena being less ponderous makes a lighter impression, but is no less convincing to an analytical mind. Take, for instance, one of Duguid's paintings; the investigator will initial a blank card and tear from the corner of it an irregular piece, which he places in his pocket. Colours are placed on the table and the medium removed a distance from it (often tied to a chair), the light is turned down by the investigator, who is often the only person visibly present; in from two to three minutes light is called for, and on the card is a well executed miniature painting, with numerous details, and the paint wet. The initials are examined and the torn piece of card found to fit, making it clear that the painting has been executed in darkness, and usually within 150 seconds. When the medium has been tied he is found in the same condition as when the light was turned down; but presuming him to be untied, is there any human being who could, under the most favourable conditions, produce a like result within the same time? and even could such a thing be shown to be approximately possible with light and all appliances close at hand, is it humanly possible with our recognised physical senses to produce it without the aid of light? Thus, when the effect is traced back towards its cause, the only inference is an intelligence possessing powers, transcending those of humanity as at present conditioned, and this intelligence professes to be a disembodied spirit.

In connection with the coming Spiritualistic Festival, where some tangible results of phenomena, traceable to the action of disembodied spirits, will be exhibited, it is not untimely to consider the value of such phenomena as a motor to raise men's minds above the material plane on which an ever-increasing number rest, to a position affording a wider view and a clearer perception of man's relation to the material universe.

Underlying all the phenomena of physical science is a law unknown to its representatives, who are but slowly discovering the conditions of its action and utilising its forces on the material plane oblivious to the significance of the phenomena evolved. Tracing these back to their own volition and forward to the visible effect, they omit both causation and influence, cognising only the physical line of their transition. The same law underlies all spiritual phenomena; but, although we are equally ignorant of its nature and ultimate, we can look further back for the starting point and trace the effects beyond their strictly physical aspect.

Commencing with one of the simplest and best-abused phenomena, commonly called "Table-moving," a phenomena the witnessing of which some twenty-six years ago produced in our minds "an agitation of thought" which was the beginning of what spiritual wisdom we possess; we will select two cases amongst many local ones that have come under our immediate notice, where the movement of this very useful but less respected article of furniture exercised a most remarkable influence over the lives and thoughts of the spectators. We refer to two gentlemen, both well educated and intellectual, whose philosophical tendencies and modes of thought had caused them to reject revealed religion as untenable, and left them on the material plane without knowledge or expect-

Next comes the phenomena known as Psychography a much more common and in some instances impressive one: the usual form of this is called "Slate-writing." Messrs. Watkins, Slade, and Eglinton are the most noted media for the production of this phenomena, and as it is almost invariably produced in the light, where the senses of sight and hearing can verify each other, its influence with some minds is strengthened, the reality being apparent to the most limited intellect. A grain of pencil is placed upon the surface of a clean slate (often new ones with the surface bloom perfect). A second similar slate is then laid over it, leaving the pencil enclosed between the two, the space being usually about a quarter of an inch. Sometimes the hand of the medium rests upon the upper slate; sometimes this is not essential. In the trial with Watkins by the Rev. Joseph Cook, the former stood some yards away, and the latter never allowed the slates to pass from his hands until he removed the clamps and discovered the writing within them. The logical mind finds no known natural law that can account for the phenomena; he questions the intelligence behind it, and it writes, "I am a spirit." If he is a Progressionist this is his starting point to new and important discoveries materially influencing his future. There are other forms of Psychography, one known as precipitation, where the writing appears to be printed as in photography. We have had such writing appear on previously blank paper under the hands of ourselves and a friend, which, had we not already been satisfied of the fact, would have convinced us of the action of a supermundane intelligence. The tiny rap laughed at by scoffers, who are led to its significance, is not only a knock on the table or the wall, but it is a knock at the door of man's interior perceptions, which, when on the alert, call him to open it and "let the angel in." The rap, *per se*, is nothing, but answer and interrogate it, and you find an intelligence behind which says distinctly, "I am a spirit."

The crowning phenomena of modern times is known as Materialisation—that is the temporary rehabilitation in matter, or the building up of a counterpart of a human being who has passed the portals of the tomb. This phase is not common, and genuine mediums for its manifestation are rare; certain conditions are necessary for its evolution, which are looked upon with suspicion by skeptics, and unless the forms who appear are recognised as familiar faces, absolute conviction rarely comes at the first sitting; the phenomena is too ponderous to grasp at once. Hundreds have witnessed this wonderful phenomena in this city through the mediumship of Mr. Geo. Spriggs, and large numbers have been convinced of their spiritual origin. But wonderful as these are, they are transcended by those occurring in the presence of Mrs. Williams, at New York, where the forms appear in the exact counterpart of their earthly habiliments; and at Mr. Eglinton's, in London, where the process of materialisation and dematerialisation is often witnessed by the sitters. Few could fail of being convinced by such phenomena as this, but few comparatively can witness it, and not all of them are prepared to utilise its lessons.

Table-moving, Psychography, automatic-writing, and rapping, and test mediumship are the popular stepping-stones to Spiritualistic knowledge, and the more minds that are brought in contact with these phenomena (much of which can be developed by a moderate expenditure of time without professional assistance), the greater the enlightenment and Spiritualisation of the race. Phenomena is valuable if used to build upon, but if abused, as is often done by phenomena hunters, who are for ever getting foundations without putting any superstructure thereon, it becomes by inversion a curse instead of a blessing.

INTUITION.

By C. W. ROHNER, M.D.

In defiance of all the high-wrought and elaborate definitions of old-time Psychology, I venture to define *intuition* simply as direct spiritual insight, immediate perception of both facts and truths without any preliminary instruction or preparation for the reception of the new truths and the new facts. Intuition, in my opinion, is one of the grandest faculties of the human mind, and although not so positive in its data as clairvoyance, to which it is certainly and closely allied, intuition is in many respects far more valuable than clairvoyance, because it is more comprehensive in its scope, and more profound in the results of its operation.

Without the natural gift of intuition a man cannot rise to any high altitude of mentality in this world, for intuition is one of the most constant and reliable teachers and tutors—a true mentor—of mankind. He who is gifted with this rare faculty has the key of all knowledge in his possession.

Without a certain amount of intuition I hold it absolutely impossible to become a Spiritualist, for intuition is the first and handiest instrument to bring man in contact with things invisible from a physical point of view. Hence it is that men of magnificent intellects and grand attainments—leading men of science, leading theologians, leading politicians, etc.—are utterly unable to attain to spiritual sight, or to the understanding of things truly spiritual. They really have eyes and see not, as a grandly intuitive man said over 1800 years ago. With men of this description you can do nothing but make a fool of yourself by arguing the point with them on the facts of Spiritualism. They are worse than Thomas Didymus himself, and they tell you coolly that they would not believe these things to be true if they saw them with their own eyes, because they have eyes and see not, *id est*, because their eyes are only optical apparatus, like an opera-glass, dead lenses for the reflection of physical only, and not of spiritual light. The optic nerve that connects their organs of vision with the *thalamus opticus* in their brain, leads only to a material organ of brain fat, from which no process of mental chemistry is able to distil spiritual truths or spiritual perception. It is, therefore, tantamount to *acta agere* to try to convert a man of this class to Spiritualism; the most convincing facts and experiences of your life placed before them with the eloquence of a Demosthenes will make no more impression upon them than a pea thrown into the maw of a hungry lion would appease the hunger of that lion. My advice in connection with such men is to leave them severely alone, for no good is derivable from any attempt of placing the grand truths of Spiritualism before them. You might as well ask for a five pound note from a man who has not got five pence, as the former cannot give you what he has not got, so the latter, the spiritual skeptic, cannot accept what he has no room or accommodation for storing.

Somehow or other some people, and they are not so inconsiderable in number, cannot understand anything that is new; their minds run in such rigidly conservative grooves that they cannot deviate from a certain path; and such men it would take perhaps half a lifetime to realise so stupendous a fact as the discovery of another hemisphere

of human existence, the America of Spiritualism. Men of this stamp, are better left to their own resources and shifts; if their eyes are to be opened, often some unforeseen fortuitous circumstance or occurrence in their own lives will open them, and before that time has arrived, almost all efforts at conviction or persuasion will fail.

Only the other day we received the sad news of the violent death of General Gordon. It is alleged of him that he said on leaving London, that he would never return alive. For having made this statement he is almost unanimously called a fatalist by a blind and superficial press. In the same breath the same press, *una voce*, admits that Gordon had implicit confidence in an All-ruling Providence. Well, how do these thoughtless scribblers make the two statements agree? Fatalism excludes a belief in Providence as strictly as nihilism excludes realism. These mighty men of the fourth estate, these would be leaders and swayers of human thought, could not for a moment conceive that Gordon had received intuitive information about his death; they could not understand that Gordon, like Prince Leopold, received his death-warning from a source outside this physical world; they would be shocked at the suggestion that Gordon was a Spiritualist, consciously or unconsciously to himself, and that all his mental characteristics, especially his high impressionability point in the direction that he was a rarely-gifted medium. Some compare Gordon to the Crusaders, to the Covenanters, and especially to Cromwell; in my opinion he did not resemble any of these men, for most of the Crusaders were acting under the influence of a crazy monk, Peter of Amiens, and the Covenanters and Cromwell could be as fanatic and bigoted as some of our orthodox Catholic and Presbyterian parsons still are. Gordon was not like any of these; his grand intuitive mind placed him above all earthly or worldly considerations, because his penetrating spirit clearly discerned the yonder shore where alone permanent happiness may be expected. In fact, he was a self declared re-incarnationist.

The reader, I trust, will excuse this brief digression, especially as it helps me along my path of illustrating what intuition is.

Mrs. Elizabeth Watson was perfectly right when, in a recent lecture on Spiritualism in its Relation to Reform, she asked the question, "where do the new thoughts of the reformers come from?" Yes, where do the thoughts of the reformers come from, but especially and above all, where does their almost superhuman courage and faith in their cause come from? Mrs. Watson's answer is, that both come from the universal quickening of souls which is taking place under the fresh spiritual baptism. It is the development of new faculties, even the faculty of clairvoyance or spirit-seeing—that of clairaudience or the hearing of spirit-voices, and of intuition, by which you perceive and know truth without the outward sign: a wondrous gift and one most to be desired.

Right, Mrs. Watson, intuition is one of the most valuable gifts that can be bestowed upon mortal, for by the aid of intuition man may become master, not only of all knowledge, but even of all secrets, down to the best kept State secrets of the craftiest statesman—of a very Bismarck. To illustrate this fact, I have only to allude to my own intuitive experience. Some ten months ago—when nobody in Australia knew anything of the designs of Bismarck on New Guinea, and moreover, on his secret designs against England generally, which country he intends to humiliate to such an extent as to make it appear in the guise of a nation in the pillory, to be sneered at, laughed at, and even spat at by the rest of the nations of the earth—I wrote several plain leading articles on the subject, asserting in unmistakable terms that Bismarck would have New Guinea, and that the French would have their New Hebrides. I was laughed at for my trouble by almost everybody who knew my views. How could that be! some asked. I could not tell them; I only knew that things had this tendency; and often in the morning I would awake as if I had come from the secret council-chambers of European diplomatists, where I had heard their plans discussed in

order to enable me to warn those against whom these designs were forming.

Now all these things have come to pass, people cannot help believing them, however unable they may still be to realise them. I could tell hosts of similar and still more important State secrets which are going to be carried out shortly, also against England; but my past experience is not encouraging for me to do so at present. If this article had not already spread itself out to an undue length, I could have furnished further proofs of this my peculiar intuitional gift in connection with the perpetration of what was years ago styled the "Bulgarian atrocities," which I saw performed on victims as if I were standing alongside the shambles on which they were cut up like so much butcher's meat. These scenes I saw enacted regularly two or three days before an account of them would appear in the daily papers, and I was myself so astonished at the coincidence of what I saw intuitively (perhaps also clairvoyantly), that I took regular notes of the proceedings as they happened.

One of the greatest intuitional prophecies, or proleptic visions (if the latter term is preferred), that I ever came across, was that of the celebrated French author, Cazotte, who in the presence of a large assembly of ladies and gentlemen unrolled a panoramic view of the principal events and bloody enactments of the Great French Revolution, winding up with the prediction of his own death, in answer to the question of an incredulous and sneering Parisian lady—of what would be his own fate. Every student of history knows the authentic nature of Cazotte's prediction, and with this document I beg to bring my rambling observations on intuition to a close, considering that it forms one of the strongest evidences in favour of the existence of such a faculty as intuition in the human being.

Tungamah, Feb. 14th, 1885.

OUR PASSING FROM THIS MATERIAL INTO THE SPIRITUAL WORLD.

Translated from "Licht, Mehr Licht."

By DR. A. MUELLER.

1. The most perfect conviction of a future life does not necessarily exclude fears of death. Many people do not fear death as such, yet have a dread of the moment of passing away. Do we suffer or not whilst fording the stream that separates us from eternity. This forms the subject of their disquietude, a feeling easily comprehensible in view of the absolute certainty of all having to face this dreaded moment, of nobody being able to escape this journey, as we may avoid or put off a journey on earth. Rich and poor must step over this threshold, and if the step is a painful one, neither rank nor riches can assuage its agonies.

2. When we contemplate the quiet peacefulness of some death-beds, and contrast it with the horrid agonies and convulsive contortions we witness on others, we may safely conclude that the sensations accompanying death are far from being the same in every case. But who can be our teacher here, who explain to us the physiological phenomenon of soul and body separating, who can describe to us the impressions of the last moment? Science and Religion both are dumb. And why? Because neither of them possesses a knowledge of those laws that regulate the mutual relations between spirit and matter. One remains stationary at the confines of the material, the other at those of the spiritual life. Spiritism alone, standing between the two as the hyphen of conjunction, can give us any information on this subject, founded not only on more sharply defined conceptions of the nature of the soul, but also on the reports of those who have passed through the ordeal. The key to unlock this mystery as so many others, is a knowledge of the fluidic medium uniting body and soul.

3. Inert matter is incapable of sensation. This is an axiom, almost self-evident. The soul only can feel joy or pain; but every derangement or disorganisation of the bodily atoms has its reaction on the soul in producing a

sensation more or less painful to the latter. It is the soul that suffers, not the body, which is only the instrument of pain. After its separation from the soul it may be mutilated to any extent without feeling anything. But the soul likewise, when separated from the body, is no longer affected by any disorganisation of the latter. It has then, however, its own sensations, the source of which is not reducible to tangible matter.

The fluidic envelope of the soul is called "Perisprit." This is inseparable from the soul, both before and after death. It forms, so to say, a unity with it, and one cannot even be thought of without the other. During physical life the perispiritual fluid permeates every molecule of the body, and serves as a vehicle for transmitting sensations from the physical atoms to the soul. Through the same mediating elements the soul acts on the body, and regulates its movements.

4. It is by the tearing asunder of this perispiritual bond of union, that the separation of body and soul is brought about in death. But this separation is scarcely ever accomplished with one coup. The perispiritual fluid separates from the organs of the body by degrees, and the separation is actual and complete only when not a single perispirit atom remains united with a molecule of the body.

The pain the soul experiences at death is proportional to the sum total of the points of contact still existing between body and perispirit as well as to a greater or lesser difficulty and slowness of the process of separation. Thus then, according to these circumstances, death will cause more or less pain.

5. To classify, let us state as extremes the following four cases, and place all others as intermediates between them.

1. If at the moment of the destruction of the organic life the separation of the perispirit from the body were accomplished, the soul would not experience the least painful sensation.

2. If the cohesion of these two elements exists at this moment in full force, a violent tearing away takes place that reacts in the most painful manner on the soul.

3. If the cohesion is weak, the separation takes place easily and without commotion.

4. If after apparent cessation of organic life there exist yet numerous points of contact between body and perispirit, the soul may receive certain painful impressions in consequence of the physical dissolution, until at last the bond of union is completely severed.

The suffering then which accompanies death, depends on the amount and force of cohesion uniting body and perispirit. Anything calculated to weaken this force will render the transition less painful. When the separation takes place without any difficulty, the soul will not experience the least painful sensation.

6. At the passing from the physical into the spirit-life another most important phenomenon takes place. The soul, at this moment, is overpowered by a strange confusion and bewilderment (Wirrsal), thrown into a lethargy that momentarily paralyses its faculties, and even deprives it, partially at least, of the power of sensation. It falls into a kind of catalepsy, so as to be hardly ever a witness of the last breath. Cases of perfect consciousness at the moment of death are so rare, that this condition of complete lethargy may be regarded as the normal one. Its duration varies from a few hours to several years. As it gradually vanishes, the state of the soul assumes close resemblance to that of a person just awakening from a very long, sound sleep. The ideas are still confused, hesitating and uncertain; it sees as if through a fog, darkly. By degrees the sight becomes clear, memory returns, and finally self-consciousness. But this awakening into the new life is very different with different individuals. With some it is calm and accompanied by the most delightful sensations; with others it is terrified and frightful like a horrid nightmare.

7. The time of the last inspiration is therefore not the most painful one of death, because the soul then but rarely retains consciousness. The suffering rather occurs at the period preceding the last breath, in consequence of the disorganisation of the physical atoms; and again,

after respiration has ceased in consequence of the cataleptic condition just described, especially the awakening from it. But to decapitulate—this period of suffering differs greatly. Its intensity and duration are, as already stated, in proportion to the affinity existing between body and perispirit. The greater this affinity is, the longer and more painful the efforts of the soul must be to free itself from the bonds of physical matter. There are many persons with whom the cohesion is so weak that the separation takes place almost spontaneously, and in the most natural manner, the spirit parting from the body, like the ripe fruit falling of the tree—a beautiful dying and a peaceful awakening in the spirit-world.

8. But whether the soul is liberated with greater or lesser ease depends entirely on its moral condition. The affinity between body and perispirit is the greater, the more the soul in this life clings to purely material occupations and sensual pleasures, whilst it is almost nil in him whose purified soul has already become identified with the spirit-life, and whose interests have been centred there. Since, then, duration and painfulness of the death-struggle are in inverse ratio to soul, purity and elatedness above the purely physical and material, it is to a very great extent in our own power to render our passing into the other world easy or difficult, pleasant or painful.*

OUR EXCHANGES.

WE are in receipt of the two November numbers of *Le Messager*, of Liege, one of the best conducted Spiritist organs published in the French idiom. What all along struck us as a remarkably valuable contribution is that on the subject of "Spiritism in Ancient and Modern Times." The 11th chap. of the second part deals with the proofs of Reincarnation, amongst which it enumerates the three following, which it also considers as the three best: 1. The difference in the duration of human life on earth. 2. The inequality of the physical and social conditions of these lives. 3. The intellectual precocity so remarkable in certain individuals. This latter proof is certainly most noteworthy, especially when we have to deal with such a musical genius as Mozart was at the early age of four years. One would think some sort of spirit, fond of music, must have taken up his residence in the clay tenement of the frail child of such tender years, in order to astonish a world of Thomases that there are more things in heaven and on earth than are dreamt of in our every-day philosophy. "God and Creation" is also a meritorious piece of work, in the same periodical; and the experimental proofs of the existence of the soul contained in the present number will, we are sure, be highly interesting to their readers, although they are derived from a secondary source, viz., the well-known work of "Ramon de la Sagra," "the Demonstration of the Reality of the Human Soul."

Next in order, we have to deal with the "Journal du Magnetism," founded in 1845 by M. le Baron du Potet. A most valuable article in the number 19, now lying before us, is that on "the Study of the Nervic Force, or the Magnetic Fluid," which in our opinion constitutes a most interesting chapter on Physiological Psychology, pursued on the same, or at least on identical, lines as those of the Psychic Research Association now in process of formation in England and America. If this style of studying Psychology is earnestly followed up by men acquainted with the old-fashioned mode of investigation, hand-books of Psychology, such as Alexander, Baines, James Mill, Herbert Spencer, etc., etc.—will be soon out of date, and new light of a more permanent nature will be let in on a subject so long neglected or only cultivated by a few advanced guards of human thought, who however were unable to obtain a hearing

* This article is taken from the 1st chapter of Allan Kardec's work, "*Le Ciel et l'Enfer*." As such it is entitled to our respectful consideration, though there is in it as in most of the utterances of the great apostle of Continental Spiritism, even when he deals with purely theoretical subjects, a certain avascular positiveness somewhat repugnant to the solid Anglo-Saxon mind.—A. MUELLER

on account of the novelty and the wonderful results of their lonely researches on the higher aspects of the human soul.

We can cordially recommend to our readers the perusal of the pages so weighty with facts of the "Journal du Magnetism."

We have also received "La Fraternidad," of Buenos Ayres, which is a fortnightly review of Spiritualism, both in South America and abroad. The paper is well got up and clearly printed, and one article especially riveted our attention, in 1st November number, on "Our Spiritual Relations;" *id est*, on our direct and positive connection with a world of spirits. The author of this article—Manuel Saenz, dwells with due emphasis on the stupendous discovery of these spiritual relations of ours, and anticipates, in common with us, one of the greatest, though perfectly bloodless, revolutions with respect to all human affairs from this very discovery, and its final and universal appreciation and acceptance. "M. S." is an uncompromising opponent of a one-sided Materialism, which in the human ego can detect nothing else but the result of a certain arrangement of a certain number of cerebral molecules, lasting for a certain number of hours, days, months, or years, and to be finally dissolved into nothing, at least nothing higher than dust, although a high-toned poet has told us long ago that "Just thou art, to dust returnest," was not spoken of the soul.

RELIGION WITHOUT SUPERSTITION.*

THE above book, published in Melbourne, Sydney, and Adelaide, only a few days since, seems likely to create a sensation in the religious world of Australia; not that it contains anything new and startling to those who have allowed reason to act in religious as well as in social and other concerns of life, but that it presents in a terse, telling, and logical form what has been more fully and elaborately written by numbers of rational thinkers, religious and secular, since the time of Thomas Paine. It accomplishes all that the iconoclast could do and more, and yet it is not strictly an iconoclastic work; it does not "break" the images, but gently lifts them from their pedestal, and puts something better in their place.

In his preface the author asserts that the object of his work is an endeavour to reclaim some who on account of the incredibilities attaching to popular theology have abandoned religion altogether and drifted into Atheism; and to give a firmer footing to those who are in doubt, "I have ventured," he says, "on the task of endeavouring, by disentangling religion from its superstitions, to prove to the one class that they can hold and maintain a pure, simple, rational, religious faith independently of those incredibilities which are mainly and primarily responsible for the existence of the Atheist, and of endeavouring to solve and remove for the latter the doubts which perplex their minds and which offers them in their efforts to seek through the gloom and the mists which surround them the pure and unfading light of truth."

In his first chapter, devoted to an examination of the Trinity, he says:—"My first proposition then is this:

"Assuming the Bible to be the inspired revelation of God, the doctrine of the Trinity is not supported by it, and further, the authority of both the old and new covenants is inconsistent with it and opposed to it."

"To establish this I intend to prove—

(1) That according to the Bible there is only one God, and that beside Him there is no other God; in other words, that the religion of the Bible is monotheistic, and in this respect resembling that of the Jews and Unitarians.

(2) That there is no mention of God the Son † in the Bible, nor does Jesus state that he is either

God the Son or the God; but on the other hand expressly *disclaims* the title.

(3) That there is no mention of God the Holy Ghost in the Bible. * * * *

(4) That Jesus himself distinctly denies the doctrine of *co-equality* with God or the Father.

(5) That the doctrine of *co-eternity* with God or the Father cannot be reconciled with the statements of Scripture."

And in the following twenty-one pages he very clearly and logically fulfils his promise, the major part of his evidence being taken from the book upon which theologians have founded the dogma.

Speaking of the credence given by Christians to many things which in the light of reason are incredible, he attributes it to the fact that *they are contained* in that which is now called the Bible, but which should more properly be called "the Books." *They assume*, he says, without inquiry, that whatever is in the Bible must be true.

"The followers of Confucius, the Buddhists, the Zoroastrians, the Mahomedans, also assume that whatever is in their Bibles is true. The orthodox Christian questions the right of any or of all of these vast religious sects so to do, and throws ridicule upon their belief, and taking it for granted that his Bible is the only true Bible, and that all the other Bibles of the world are mere works of fiction, affects to look with contempt upon these poor benighted pagans. But the Bibles of these poor pagans are records of far greater antiquity than that of the Christian, and the supernatural events, miracles, and visions recorded in them are supported by quite as much evidence (let us so call it for the moment) as that on which we are asked to credit the supernatural events, miracles, and visions of the Christian Bible."

Giving illustrations from the Old Testament of the cruelties and absurdities perpetrated in the name of God and professedly by divine sanction and instigation, he shows how inconsistent the anthropomorphic idea of the Deity is with the attributes of love and wisdom generally attributed to Him, and says, surely these books were written by men who had the crudest conception of what God was and is.

The author's conclusions are purely theistic. After sweeping away all the superstitions and misconceptions that encumber religion, we have left a rational religions belief, viz., "To love justice, purity, goodness, holiness, charity, and truth, is to love God; to love them is to love them; to serve God not with the lips, but with the life; not by saying—say us, good Lord—but by doing God's will."

In fact, the sum and substance of the book is to inculcate practical religion pure and simple, as taught by Christ, Christina, Buddha, and Confucius, but which it has been the business of the priesthood to obscure rather than diffuse from time immemorial. Our Melbourne judges are adjudicating upon some important questions, and we are disposed to think that their decisions, though they may offend some, will give satisfaction to the majority, especially among the more thoughtful of the community.

In a letter from Mr. J. Wilkes, of Auckland, recently received, he says:—"On Sunday week, at our usual weekly sitting in my house, my son John was entranced, and an influence professing to be the spirit of a slain soldier of the Royal Sussex regiment, shot about two hours previously, gave such a graphic account of his surprise, on seeing those meeting him, and who had gone before, together with the description he gave of his death by a bullet, and of the battle in Egypt, made us desire the presence of a shorthand reporter. A friend in town, the next morning, informed me that he also had received an account of an engagement, at his circle, when I mentioned this circumstance to him. I mention this fact to show that there is more attention paid to manifestations than the writer or society in general has any idea of."

* Religion without Superstition; by Hartley Williams. George Robertson & Co. 1885.

† This must not of course be confounded with the expression Son of God.

No one can be sick if the stomach, blood, liver and kidneys are well. Hop Bitters keeps them well. Notice.

To Correspondents.

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

SPIRITUALISM IN ADELAIDE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—As I have been two months in Adelaide and neighbourhood, busily engaged in spiritual work, although of a private nature, I have watched with keen interest the public contest between dogmatic Christians of the Y.M.C.A. and Spiritualists, and am glad to find that truth is shining forth its radiance in this city more by the so-called *expose* of Spiritualism than it could possibly do by its ablest advocates in the same short time. I arrived here just in time to hear Mr. Evans' lecture and most clumsy *exposé* of Spiritualism. I felt pained, not for our cause, for their is no need of pain on that point, but for the pitiable plight in which this young man Evans placed himself, for no other purpose that could be seen than to elicit the coarse and vulgar laugh of those who knew as little of Spiritualism as himself. He gave us plenty of abuse, but not a single truth of Spiritualism did he attempt to disprove. Poor Mr. Reimers and the late Miss Wood came in for a good share of abuse. I find Mr. Reimers has the enlightened public opinion in his favour, and is doing a good work here.

I am told that Evans' *exposé* of Spiritualism has induced some 12 or 20 persons to form private circles to find out the truth for themselves, and I know from what I have seen here that there are a number of people deeply interested in the subject. Mr. Reimers the other week took me to a friend's house where a circle was held. I was surprised to see the mediumistic tendencies of the sitters, which no doubt will develop in time for some good purpose. I have visited several families, and held private seances with them. I am glad to state that there is a fine work going on in Adelaide. My leisure time has been taken up with giving advice to mediums how best to develop their gifts, and I intend spending the latter part of my time in Adelaide in aiding circles to develop a d forming new circles.

I was glad to see Mr. Burton's letters in *The Harbinger* as I know him well. He is an earnest worker.

I have work in Victoria, and will call on you when I reach Melbourne.

Yours truly,

T. M. BROWN.

New Parliament Houses, Adelaide.

A FEW CORRECTIONS.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—I did not realise the imperfection of my manuscript until I saw the errors in your publication of my essay on Sarcognomy. I would say nothing of errors in grammar or orthography, but errors which affect the sense, and would surely be attributed by the reader to the author, really require correction. For example, instead of "the portal flood going to the brain," it should have been "the portal blood going to the liver." The higher emotions "located on the heart" should read "located on the breast."

Excitement was said to produce a "convurgative feeling in the scalp, as if the brain was being erected," it should read, "as if the hair was being erected," a phenomenon more conspicuous in dogs and cats than in ourselves.

"Hæmastasis" was printed "hæmastisis," which changes its meaning. Hæmastasis means the stagnation of the blood, or holding it still, which withdraws it from the general circulation, and is therefore more effectively depleting and subduing to inflammation than the most excessive bleeding, which would be dangerous to life, while hæmastisis is harmless.

"The emotions of that swelling bosom" should have been, "the emotions that swell my bosom."

"Craniosophy" and "Craniosophist" are new words which I did not use, though legitimate. Cranioscopy (the

examination of skulls) is the word I used, and is a current term.

There were some errors of names that should be corrected. "Laennec" should have been Lænnec, "Dr. Ferry" Dr. Forry, "Judge Ronan," Judge Rowan, and "Vemont" Vimont.

The name of Dr. Vimont is interesting in the history of phrenology, because he started as a skeptic to refute the discoveries of Gall, and was converted into a follower by the study of nature. He published a rare and costly volume, illustrating the cerebral development of animals. This by the way has been greatly neglected. I have nearly two hundred drawings of animal heads in my portfolio, which are a more convincing illustration of phrenology than any illustrations from the human race.

Dr. Forry was one of the few medical writers whose love of truth was unrestrained by professional trammels. Judge Rowan was one of the most eloquent men America has produced—fully equal to Mr. Clay as an advocate, and unequalled in the dignity of bearing which procured him the familiar title of "the Old Monarch." It is a pleasure to pay this tribute to men of a past generation, who gave a cordial welcome to the advent of Anthropology.

Boston, Jan. 6, 1885.

JOS. RODES BUCHANAN.

THE DROWNING OF THE MESSRS. BROWNE.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence
He hides a smiling face.
Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He shall make it plain.

Cooper.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In my previous letter to you on this melancholy incident in our late social history, I suggested the probable design of Providence. If dates are looked at, it will be seen that I prognosticated without design or intention.

On this occasion I leave out of view the designs of Providence, and draw attention to the force of evidence growing out of a most curious (one might say miraculous) incident. Indeed, special Providence might be observed in the miraculous (9 o'clock) incident recorded, I do not refer to it further than the motto to this letter may seem to do so, but I resolutely address myself to the stern facts of our social history and the evidence of the truth of the spirits of the dead returning to commune with relations, and confound the skeptics by such communications.

To make sure of my facts I did myself the honour of placing myself in communication with the father of the deceased, and I quote his words, with his permission, and so few of them as not to confuse the evidence, and I ask this simple question—how can the facts be accounted for except on the professed Spiritual hypothesis?

Here are the facts, under the hand of Mr. H. J. Browne, and only dated 6th January, 1885: "It was the 18th December that we learned from the spirit of my son William that the accident had happened at nine o'clock, a.m. It was on the evening of the 27th that a friend of my son's called to inform me that a gold watch had been discovered on opening the shark at Frankston, and that the hands pointed to nine o'clock.—HUGH JUNIOR BROWNE."

I now ask you, Mr. Editor, will the high priests of coincidence tell us that these coincident pointings to the hour of nine o'clock say nothing in evidence of the truth of our faith, in the face of the very heaviest blows that can be dealt out to us by our mocking opponents.

Will they kindly (instead of mocking) answer to the blow dealt out to their skepticism by this most miraculous incident, which is worthy of a place in addition to Mrs. E. H. Brittan's 19th Century Miracles.

As this, Mr. Editor, is a letter on EVIDENCE, I conclude by a word on that very important subject, taken from

the 243rd page of the *Spiritual Record* for Sept., 1883, as follows:—"Resistance of evidence is proof of insanity. A man not convinced by proper evidence is simply a madman."

I am, sir,

Your obedient servant,

ROBERT CALDECOTT.

Raglan street, Port Melbourne,
16th January, 1885.

[I beg for the favour of space for a foot-note to my second letter on the drowning of the two sons of Mr. H. J. Browne, on a double plea: 1st—that this second letter has, from circumstances, been held over longer than anticipated, inviting a word more from me on the subject. 2nd—on the plea that the three names I give have a claim upon your favour, viz., Professor W. Denton, Mrs. Watson, and Mr. H. J. Browne. My communication to you, Mr. Editor, is upon the force of fact, and the madness of men who shut their eyes to such facts. I wish all that I have said to be concluded by a voice from heaven, or the world of spirits, in the words of Professor William Denton, given through the trance mediumship of Mrs. E. L. Watson, and reported in the *Banner of Light*; and let those words apply to corroborative pointings to nine o'clock, "VIEWED AS A FACT." "Facts are the finger-prints of God; and one fact is worth more than all speculations of any number of men's minds. The fact, if it be no larger than the print of a raindrop in the sand, falling ages ago, lives for ever. One fact, if it be but the shadow of the moon cast across the disk of the sun, overturns hundreds of theories, and lifts our thoughts of nature from the darkness of superstition and fear. What are the facts relative to those occult forces which have been set at liberty within the last half century, in various quarters of the globe, and that point directly to an intelligence independent of the physical brain; and what is the value of human testimony?"

When questioning the facts relative to Spiritualism, whether it be ancient or modern this question of human testimony is a very important one. Dr. Carpenter declares that when the phenomena is so astounding as represented by the modern Spiritualists, we must doubt our senses. But is it common sense to doubt our senses?"—6th Feb., 1885.]

THE HISTORICAL JESUS V. "HIS NATURAL LIFE."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I observe by your last issue that Dr. Rohner still persists in misrepresenting my views regarding "the man Christ Jesus," by insinuating that I view him as a myth, notwithstanding my disavowal in a former edition of *The Harbinger*, in which I referred Dr. Rohner to a quotation in my lecture on "Christianity, its Origin and Esoteric Meaning," in refutation of his assertion that I therein represented Jesus as a myth. For the edification of my learned critic I shall here repeat the quotation referred to:—"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 transfigured and traduced thereby." I cannot conceive what plainer language any sensible man would require to convince him that I believe that a "genuine Jesus" lived, though, with Dr. Rohner, I reject "an apotheosised Jesus, a man-God, or a God made by man theological." I cannot inform the learned Dr. whether it was that Strauss, Renan, and Keim were devoid of a knowledge of the theology of Egypt and of the Zodiac, or that these authors did not view them as having the same bearing on Christian theology as other writers have done, but I rather incline to the latter. Of one thing, however, I am certain, namely, that I have not seen anything written, by Dr. Rohner or others, to the contrary, which in any way invalidates the evidence adduced by me in favour of the

astro-theological origin of the popular faith or Exoteric Christianity. I challenge my irrepressible critic to prove the truth of his insendo in reference to my having claimed as novelties the statements made by me in demonstrating that what passes under the name of Christianity is but reformed Paganism.

I am, Sir, Yours &c.

HUGH JUNOR BROWNE.

E. Melbourne, Feb. 12th, 1885.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Mr. Brown, one of the pioneers of Spiritualism in the north of England, who has spent fifteen years of his life amongst the thickly populated cities of old England, fighting and struggling for the grand philosophy of Modern Spiritualism, has now with his family taken up his residence in Sydney, N.S.W. Mr. Brown, who is a well-developed clairvoyant medium, has been visiting Adelaide on private business, but being introduced to him by one of his friends, I invited him to spend an evening with me, with the view of having a séance with my own family alone; he kindly accepted the invitation and its responsibilities. As he knew nothing of me or my family on his arrival, he requested me to mention nothing respecting family matters; this I thought spoke well for his honesty.

After a few minutes of social chat, we commenced our séance. The medium soon became entranced, and taking Mrs. Perrott's hand, he informed her that traces of disease were visible in her chest, which he described as being asthma, describing her symptoms most correctly, and giving also a prescription for her cure. On again holding her hand, he said it was not his custom to cast a gloom over them; he would rather cheer them up, but as he could see traces of sorrow emanating from her brain, he would follow it back to its origin. He here most correctly took us back to a death-scene, saying, I see in my vision a child laying in the room where we now sit, in a dying state; a gentleman is standing by him (describing him as a fine athletic man—a thorough description of our family doctor); he is giving you hopes—then he said I see him again, this time he gives us no hopes. After a pause, he said, I now see the death scene; strange as it might seem to you, the child is now standing by your side. He then described her, giving height and age correctly. He next described a ring which she held in her hand, correctly tracing it back to the giver, who he said was standing at her back, saying the ring was given by your mother as a token of everlasting love, at the same time stating that her photo. was somewhere in this room. On handing him a group of four—two old ladies and two younger ones, he without any hesitation pointed to the correct giver of the ring, which was Mrs. Perrott's mother. He further stated that there were three children belonging to us in the spirit-world, giving their names correctly.

After giving an interesting mental diagnosis of my son, aged 13, he turned to me and took me back to my old country home in the west of England, describing my father and mother. On asking if he could tell me anything of my mother's death, he most truthfully informed me she died with dropsy, saying her spirit was then by my side. He described the furniture in my father's house correctly, my life and travels in the past, also telling me something of the future, which time must prove the correctness of. It has cheered us up and proved beyond a doubt the truth of the glorious philosophy of Spiritualism.

Mr. Brown has promised to return in a short time to see if he can wake up the dry bones of Adelaide which the cold, lifeless system of orthodoxy has drifted her into. I feel assured that he is the right man; his gentle manner, combined with his beautiful tests (of which several other families here have had proofs) will encourage thinking people to investigate the subject.

I am, etc.,

CHARLES PERROTT.

Cambridge-street, Haeley.

JOTTINGS FROM THE NORTH EAST.

A LETTER appeared lately in the columns of the *Ovens Register*, a paper published in Beechworth, and was the cause of a considerable amount of conversation and criticism. The writer signed himself "Freethinker," and as the very word freethinker acts on some of the straitlaced in the same manner as a red rag does to a bull, the result was "Freethinker" drew around his ears a small hive of orthodox hornets, both in and out of the paper named. Freethinker's attack was levelled at the leaders of the "Army of the Lord," a small sect of "religionists" who hold forth at a little village about five miles from Beechworth named Stanley, at which place a young man known to a number of the Spiritualists of Melbourne by the name of W. L. Roper gave a lecture at which a number of the members of the "Army" attended, and seemed to all appearance to be highly pleased—if clapping of hands and hearty laughter are any signs of pleasure—at the way their most cherished idol, the Devil, and his auxiliary, the Church and her doctrines were treated. The absurdity and childishness of the Christian Heaven, and the blasphemy of the Christian Hell, were laid bare, stripped of their rage, and there was not a solitary individual in all the assembly either belonging to the "Army" or not, who had the courage or ability to stand up at the invitation of the Chairman and defend their belief. Freethinker in his letter expressed his sorrow that such should be the case. He says in effect, if not in the exact words, "He should like Freethought lecturers to be brought to task, and the gage to be taken up that they are so ready at throwing down. He should like to see the leaders of the Church—the Christian Church—have the moral courage to defend their flocks from Freethought Wolves, &c., &c.," and finishes with the fact that the world has had quite enough of dogma, it wants knowledge, and a certainty of the foundation of all religion, viz., the continuity of the life of man after death, and he made the startling statement to some that the continuity of the life of man after death can be scientifically demonstrated." The latter paragraph caused quite a flutter among the "Thomases." Freethinker was charged with having made a cowardly attack, and one uncalled for, in a letter emanating from the hand of Mr. C. Kelly, a gentleman of liberal and enlightened views, a resident of Stanley. But as Mr. Kelly's letter was in no way an answer to Freethinker's, it was allowed to glide into oblivion. And a letter from "Free Lance" next appeared, but in reality it was as poor in argument as the former one from Mr. Kelly, although I must confess it was warm against Mr. Roper, and what the writer in a very hazy manner termed "Roperean logic." "New Chum" was the next aspirant for literary distinction. He sought to worry Freethinker by a display of Biblical knowledge, overwhelming in its intensity, as he no doubt thought. He questioned whether it can be proved in the pages of the Bible that man lives after death. He challenges Freethinker to quote or prove from that volume anything in which the certainty of life after death can be made sure. And he goes on to say, "Where does Freethinker get his knowledge from? As it cannot be proved from the pages of the Bible, and all scientists have given it in that the continuity of life after death cannot be proven scientifically." Although I do not quote the actual words New Chum used, yet they are in what I here write in substance the exact sense. And then he goes on to say "That all scientists have expressed the idea that the future life is only a matter of mere 'belief.' And following out the same lines of argument he remarks, "I do not hesitate to say that the idea of mind existing without body is a matter of pure speculation and totally opposed to our experience," &c., &c. Freethinker replied to this in the columns of the *Register* during the months of January, in which he travels over the ground of argument New Chum had seen fit to advance. And in that letter he proved that the continuity of life after death has been proved, and demonstrated scientifically, and quoted the names of a number of eminent scientists who had investigated and have in a number of instances given to the world the result of

their researches, in works written by their own hands, or under their own supervision. He utterly confuted the arguments New Chum had brought into the field, and proved that the Spiritualistic philosophy and phenomena were and are founded on the impregnable foundation of unimpeachable fact, and that it can withstand easily any assault made against it by any opponent, be he either "New" or "Old Chum" in the field of psychological research.

It is a strange fact that there is more wickedness and general rowdiness where the Salvation Army gets a foothold than there were previous to the advent of that "saving crowd." Stanley started with "Salvation," but finding fault with some of the queer modes of worship of Booth and Co. decided to start an army of its own, under the name of the "Army of the Lord." But by all I can gather Stanley would have been far less wicked and far less rowdy if the "Army of the Lord" had carried on the war in the middle of their Idol's home, viz., H—, than in such a place as the little mountain village was in the days of "Auld Lang Syne." In those days there were no bickerings, no religious animosities. The brother and sister were brother and sister. The household were not divided. All was pure in bonds of loving kindness. But now, instead of "Love," "Hate" and general bitterness is the ruling passion in many a family since the "saved" and the "un-saved" cannot be expected to dwell together in harmony on earth. They make a little Hell among themselves instead. Instead of the Army being as they wish the world to believe—a blessing—it is quite the opposite, one of the greatest curses, from a religious point of view, of the present century, as many thousands know to their sorrow.

THERE is great interest taken in the way the 37th year of the Advent of Modern Spiritualism is to be upheld in Melbourne. It is to be hoped Spiritualists from all parts of the Colonies, New Zealand included, will aid by every means in their power to make the affair a great and glorious success, and one that all Spiritualists will be able to look upon with satisfaction, and with thankfulness to the Creator of all who has deigned to give his children the knowledge that death does not end life, but only brings us when the change takes place into the vestibule of the great hereafter, the bright and beautiful summer land of which death is the gate.

FROM a private letter received from Melbourne I learn that one of the sons of Mr. Hugh Junor Browne, whose death was reported, as also some communications from them through the mediumship of Mr. G. Spriggs, in the *Harbinger*, has materialised himself at a séance in Melbourne (at which the last-named gentleman was the medium) and shown himself so plainly as to be well identified by a lady (the writer of a letter), who was present, and who knew him when in bodily form on earth. She states there can be no mistake, and fully identified him. It was without a doubt Willy Browne, one of the sons of H. J. Browne, who with his brother and another was drowned in the Bay by the foundering of the vessel of which they were the owners.

WE ARE glad to see in a late number of *Light* a very sensible letter on the impropriety of pandering to the demands of such men as Labouchere, Lankester and Cumberland, and submitting questions having such important bearings on the moral progress of mankind to a money test. We quite agree with the writer, and think it a prostitution of good mediumship to use it for such a purpose. Contempt is the best and to us the most natural attitude to assume towards such unreasonable bigots as they have shown themselves to be.

SPIRITUALISTIC Burial Services are becoming quite common in New Zealand. We have observed reports of two or three lately in the secular papers.

HAND VS. MIND.

OR HOW ONE SKEPTIC WAS MADE A CONVERT.

By J. Frederick Babcock, D. D. S.

It has occurred to me that the relation of the means employed to destroy the skepticism of the writer and make of him a warm convert to the truth of spirit return and communication, might possibly prove of as much general interest—especially as the methods used were unusual—as anything else he might tender as a Christmas offering. If you should, per-chance, think likewise you are at liberty to use the relation as you may best think desirable, but there is one feature of the evidence which ought not to be overlooked, and that is that it is nearly, if not quite, impossible to convey any adequate idea of its force to others, because it is so wholly personal—for instance: If my hand is controlled to write by some power other than my own volition, and that hand, so controlled, writes truly upon things and events occurring miles away, of which my brain or mind knew nothing, no mortal being but myself can, in the very nature of things, have any evidence but my say so, and though the evidence may be to me entirely satisfactory, so that I can say beyond all peradventure, "I know," yet I cannot convey to any other person the same strength of evidence that is accorded to me.

Previous to July, 1882, I had, to say the least, an extremely conservative opinion of that phenomena usually connected with what was termed Spiritualism; in fact, it was impossible to convince me that there was anything in them which could not be explained by some natural law, even though they did not come under the head of gross and wilful fraud. I felt a certain degree of contempt for all who urged the contrary, and looked upon them as possessing a "weak spot" in their make up. I had never made any personal investigation of the phenomena, and yet, like so many others, I felt sure that those who had, and who became converts, were mistaken and laboring under a delusion. Such was my general opinion previous to July, 1882. At that time I met a gentleman friend who related to me the details of a most remarkable alleged interview which he had recently held through a lady medium, Mrs. Daniel Smith of Hampden, Me., with his deceased brother, who had, only shortly before, met his death by a drowning accident at Bar Harbor. The story as told me, coming from one in whom I could place every confidence as a sharp and not easily humbugged man, impressed me so fully that I determined to accept the first opportunity and make some investigations for myself. Accordingly upon Sunday afternoon, July 2nd, 1882, I rode to Hampden, six miles away, and called upon Mrs. Smith, informing her that I had come for a sitting, to which she assented after assuring me that she could not, in advance, promise me the least satisfaction. I purposely refrained from giving her my name, having previously determined that from me she should get "no points" whatever, if the most rigid reticence upon my part could prevent. The sitting proceeded and after entering the trance condition she made several attempts to articulate sentences, which I could not clearly understand and I became at once suspicious that she desired me to say something in response from which she might stand a chance to gain a clue to my desires, but I merely asserted that I could not understand her, when she suddenly reached forward and took my hand tracing in the palm of it, with her forefinger, the name "Fannie," which certainly was the name of a formerly warm friend who died in Massachusetts, who never lived in Bangor, and one whom very few, if any, in this vicinity knew that I was acquainted with. As the name was written I became interested, but I would not accept its identity written in that manner, as I feared some trick in connection with it, therefore I said: "Please repeat," and as she did so she spelled each letter of the name aloud, "F-a-n-n-i-e."

Of course there could not then be any error in connection with the certainty of that name being the one written, a name far from my immediate thoughts at the time, since I was earnestly thinking of my deceased father. Still I was suspicious, though the medium and myself were utter strangers. There were a great many

"Fannies" in the world and out, and I said: "Well, if you are Fannie, please give me your full name? How many sisters have you, and their names? (Her family resided many miles from the place.) How many photographs have I got of you, and where are the members of your family at the present time? (I did not know) Also please name some of the places where we have been together?" These are questions which no possible trick could truthfully answer and yet all of them, together with many others of a test character, were properly replied to. She also volunteered the remark: "Do you remember that I took one of my photos away from you?" Which was true enough. Suddenly, while still pressing the alleged Fannie as to further proof of her identity, she exclaimed:

"Fred (my given name unknown to medium), we are only wasting time in talking through this medium. You are possessed of far more mediumistic ability than she is, and all your spirit friends can converse with you much more readily in your own home. Take paper and pencil to-night in your room. Place yourself in position to write and patiently await results; we will surely come to you and control your hand. Promise me that you will do so."

She proceeded to urge me in the most earnest and impressive manner to comply with her request. I scarcely knew what to think, I was taken so utterly by surprise. I had relaxed none of my skepticism, but I gave the promise, feeling that I could do so safely enough, even though I was, or might be, the subject of a delusion, when seemingly very much pleased she bade me "good-by," and departed. Other purported spirit friends came and identified themselves perfectly, but I need not recount what occurred, since it is not essential to the continuation of my story. Suffice it to say that what had occurred was amply sufficient to arouse the most earnest thought and reflection. I left the medium's presence in an exceedingly perplexed frame of mind. I knew not what to believe. I could not give up my prejudices so easily, and I had a vague suspicion that in some unknown manner there had been an attempt made to delude me, but how? The lady medium was not a professional, simply an aged farmer's wife bearing the highest reputation among her neighbors. She certainly knew nothing of some of the most private and secret things which these purported spirit friends had conversed with me upon; therefore, how had the knowledge been obtained? I finally reasoned that there must be some subtle and unknown law acting upon her organism and my own which must account for it however unsatisfactorily. That it could be spirits of the dead seemed to me then utterly preposterous and inadmissible, whatever else might prove to be the solution, but that night, brushing all previous theories aside, I took paper and pencil in hand and awaited results; meanwhile I interested myself in reading a newspaper which I manipulated with the unengaged hand. I had no faith whatever in the promise of the afternoon, and at the end of thirty minutes, as nothing had transpired, I smiled to myself at the thought of my own foolish credulity, intending in another instant to abandon any further attempt at investigation, when suddenly my hand commenced to twitch or jerk itself over the paper, and while such action served to secure my undivided attention and arrest my design of ceasing all endeavor, still I regarded the action as an involuntary one caused by probable fatigue of the muscles controlling my hand and arm, or else some other form of nervous muscular action, but as I reached such a conclusion the hand staided down and slowly, very slowly, wrote the name "Fannie," which was repeated many times, together with simple "yes" or "no" answers to questions asked. I watched the hand move slowly and laboriously, and intently studied its action. I knew that voluntarily I had absolutely nothing whatever to do with its motion, but I decided that unconscious mental and muscular action must account for it especially as there was nothing written, on this first occasion, which was necessarily in opposition to that theory. This experiment continued for some two hours, but it was in its action almost like a child's first attempt at tracing letters or words. The sentences were short, containing but a single idea, and it was only as I became developed that they

wrote easily, in their own natural hand, many pages at a time, embracing many ideas and subjects. At this time, however, Sunday evening, July 2nd, 1882, I was lost in amazement and I determined that whatever the phenomenon might be due to it was decidedly interesting, even if exceedingly perplexing.

My experiments continued at intervals, but without conquering my skepticism, until the night of the 4th, when I retired to bed exceedingly tired and sleepy; I think never more so in my life, but I found that I could not sleep, something wholly unusual. I was never before so restless, various muscles in my body seemed to be continually in motion. It was midnight, and I could assign no cause for such an unusual state of things. I essayed to throw off the impression which had taken possession of me that I ought to arise and take the pencil, by all possible means, but in vain. I tried to ignore it as a delusion connected with my nervousness. I reasoned upon it as such and to get up was most to be avoided because I was so exhausted; and as a result of that reasoning I finally decided that I would not get up, and defiantly said so aloud; but instantly a crash occurred (I can liken it to nothing else) in my head together with a noise like an explosion, accompanied by an appearance of "zigzag" lightning, and in my fright I rose up leaning upon my arm. It all occurred in the fraction of a second and seemed exactly as though a heavy charge of electricity had been stored in my brain and instantly exploded; but I quickly changed my determination and concluded that I would heed the impression and get up. I took my pencil and placed its point upon the edge of a magazine leaf, when the hand commenced to move and the word "Dress" appeared. "Dress!" I repeated aloud in astonishment.

"Yes, dress," said the hand.

For the first time I began to grasp the idea that my "unconscious-mind" and "dormant-faculty" theories were nonsense, because for me to willingly dress under such circumstances was mere folly. I hesitated when again the word "Dress" appeared and I began to speculate in my mind that perhaps something was to occur that needed my presence, dressed and ready. I put on my pants and vest very reluctantly, because I could not overcome the feeling that after all it seemed very ridiculous, but I inquired: "Anything more?" The hand replied:

"Yes; your coat, boots, necktie and collar."

I asserted that I thought I was already sufficiently dressed to meet any emergency, and the hand wrote:

"Do as I tell you—dress!"

I demurred no longer, but amazed beyond expression, completed my toilet, after which I said: "I have done as you request—what next?" The hand wrote in answer: "My will, my will."

"Your will? I never knew before that you left any will! Do you wish me to do anything about it?"

The hand wrote: No! no!! My will, my will," and for a moment I was puzzled, when suddenly it occurred to me that she referred to her mental will. "Do you mean," I said, "that this is simply an exhibition of your will power over me?"

"Yes, that's it," wrote the hand, and for what purpose? I inquired.

"To show it, and to convince you that I can come back to you."

"Well, Fannie, if that is your object in getting me up at this time of night and putting me to all this trouble, considering how tired I was, you must be satisfied with your experiment."

The hand replied: "Yes, thanks! I have often wished you would write to me"—to which I made appropriate answer.

The conversation thus inaugurated continued for more than an hour, and was of such a character, so wholly foreign to anything contained in my own mind, that I then and there cast aside all previous prejudice and determined to thoroughly investigate the matter upon the basis of spirit return, and from that time I did so. No language can give expression to the emotion of awe that took possession of me that night as the hand wrote: "I, Fannie, am standing at your side, controlling your hand

to write;" awe, because of the overpowering realization that the assertion must be true, that there could be no other possible explanation to account for what was then written. I had exhausted all others that the most earnest skepticism could suggest, but without avail. The hand was inexorable and persistently wrote:

"We are spirits of the dead."

As time passed the writing improved very rapidly. From its "A B C," it went on quickly until it easily encompassed many pages at a time. Three other persons, viz.: My father, Capt. E. E. S., and Mr. W. R. L., (the last named the drowned brother of my friend before alluded to) gradually acquired control of my hand and, with one exception, they all wrote in their natural, earth-life, handwriting, carrying on at all times a written conversation as freely as would have been the case were all of them with me face to face. Upon very many occasions, in fact it was a common thing, the hand informed my mind of events that were transpiring miles away and of which I was utterly ignorant, but which subsequent investigation invariably proved true in every detail.

Upon other occasions the hand would carry on an obstinately contested argument with my mind in exactly the same manner that two individuals in this life might do, the hand frequently urging the mind to do that which sometimes it was exceedingly repugnant for it to do, and several times finally refused to do, after long and earnest entreaty of the hand, though, of course, such refusal was accompanied by reasons which the hand would nearly always acknowledge as satisfactory. Upon one occasion the door bell rang while writing in my room and I inquired as incredulously as ever: "Can you tell me who is at the door?"

"Yes," wrote the hand; "it is your cousin Willie."

Now I had only just returned from Bar Harbor and had left this same cousin there with no design of returning for several weeks and at such a reply I felt chagrined and disappointed, because I felt that the assertion was not, and could not, under the circumstances, be true; but the servant who answered the bell came to my door and said: "Your cousin Willie is at the door and says your sister is coming home from Bar Harbor to-morrow." It seems that the entire party had changed their plans since I knew anything about them, and he had come direct from the boat to my house to make the announcement that he did, but how did the hand possess the knowledge as my mind, that he was at the door? Again the hand (W. R. L.) gave my mind the details of a friend's—his brother's—marriage, the temperature of the day upon which it occurred, its full date, part of those present, the place, and how they travelled to reach it, all events which occurred thirteen years ago among strangers to me at the time, and of which I personally knew nothing whatever, but careful inquiry certified to the facts as known and related to me by my hand.

Once more, the hand told me that a gentleman friend of mine had secretly gone on a certain day to visit Mrs. Smith, the medium at Hampden. I went to the gentleman and flatly told him that he had done as the hand had informed me he had. His astonishment was intense, as he acknowledged its truth, because he averred that he had not told any living person of it, having taken a whim not to do so.

At still another time the hand spoke of my having an "Aunt Ellen" in the Spirit-world, that she was my father's sister, and, upon inquiry, that she died before I was born. Personally I felt sure that the statement was erroneous since I had never heard her name mentioned before, and neither had the remaining members of my family, but some one suggested looking at the record of my deceased grandfather's family bible, and upon doing so there was the entry of "Ellen" who died at the age of six months, many years before I was born. One more illustration and I finish them. One evening while sitting with a warm friend in his office, and writing, I remarked that I did not think raps were of any particular consequence to me, because I could converse so easily by writing, when the hand controlled by my father, said:

"Yes, they are; let's have them now."

Instantly they began, loud and distinct, continuing for quite a while in every portion of the room. I have now

given a sufficient number of examples—though not a thousandth part either in variety or number—to make the inquiry pertinent: What was the intelligence that caused my hand to be so well acquainted with facts and familiar with subjects, of which I personally knew nothing whatever? The hand itself said it was controlled by the spirits of my dead friends announcing their names in every instance; and just here let me say that it was a very frequent occurrence for me to desire to talk with some particular one of them, and would so announce, when some other one would take control and say that the one I especially desired to talk to was temporarily absent, or otherwise engaged, which, of course, was just contrary to my own desire and wishes.

Now those who do not assert that my story is an entire fabrication from beginning to end, and of course I alone can know it to be true, must acknowledge the presence of some intelligent force as the control of my hand, and when such admitted force calls itself a spirit of the dead, what shadow of right has any one to say that it lies or is mistaken?

To recapitulate: What force is it and whence does it originate, which infiltrated my hand with the truthful knowledge of events occurring miles distant! to be cognizant of things which happened years ago! to recognize my relative at the door! to announce the existence of a strange relative! All, knowledge that I, personally was utterly unaware of in the remotest manner. And what caused the raps to instantly follow the promise of the writing, or induced my hand to carry on a spirited and earnest argument with my mind, contesting it obstinately point by point! If any person can give me any rational theory which will account for these instances, nay, any one of them, outside that of the hand itself, viz: spirits of the dead, then I will adopt it willingly, but I caution them now that "nervous action," "unconscious cerebral action," "unconscious muscular action," the "dormant faculty theory" or any similar hypothesis will not be accepted as a rational explanation, unless they will demonstrate how any one of these oft asserted theories can be possessed of a knowledge, in hundreds of instances, foreign to that of my own mind? But if, perchance, there are those who are so wise in their own conceit that they regard themselves as equal to the emergency up to this point, let them be not too hasty since I have, in the natural order of things, reserved perhaps the strangest portion of my story for its close. For nearly three months this writing continued as freely as in our worldly conversation; it occurred at any and all times, without regard to place—in fact, whenever I choose. I found the controls evincing all the emotions common to their former every-day life; they were merry, grave or sad as the occasion befitted, their sentiments and affections were the same as when here, but I cannot enlarge further upon these topics. While writing they frequently asserted that this phase was "soon to be abandoned for a more rapid and satisfactory means of communication," which they intimated was to be my speech, and during this period they made to me, what seemed, many extravagant promises and predictions which have not been, and I do not believe can be, fulfilled. Upon the 17th of Sept., 1882, everything was progressing exactly as usual, when suddenly the control grew weaker and weaker until on the 18th, only a single word would appear at each attempt, and this word was repeated over and over again through the endeavours of the 18th and 19th, when, on the 20th the control ceased utterly and completely and to this day has never again returned. That word was "courage, courage, courage." I, of course, inquired the meaning of such an unusual state of affairs. The hand replied: "You are about to need all the courage you possess." And from that moment to the present time there has not been vouchsafed me a single word of writing or explanation of any sort whatever, although I have tried hundreds of times to secure the writings return, sitting hour after hour, as patiently as possible, with pencil in hand, hoping, as it has thus far proven, against hope, until now I have almost abandoned all hope.

If there are those who assert that I or some subtle power connected with myself, did all the writing unaided and could be secretly possessed of knowledge that I was

wholly unconscious of possessing, and will inform me why it is that under the same circumstances I am not able, but perfectly powerless, to accomplish the same results now, they will greatly aid me in my perplexity. I apprehend, however, that I cannot look forward to any encouragement from that source worthy of consideration. I am perplexed beyond measure because of the long silence, and I ask myself many times: "Can it be possible that my spirit friends should wantonly excite my interest to the extent that they did, and in such a manner, and then abandon all further effort?" And as I think, it seems incredible; it seems unworthy of them; still, I am, so to speak, in the "slough of despond," and if there is to be no future in this connection I frequently feel that my last state is worse than my first, and wish that I had been left contented in my ignorance, and yet the hand once wrote: "Pin your faith to us. We will never deceive you." To my friends in the faith I would say: Have you ever known of a similar case, and how has it resulted finally? I should be gratified could I learn its details, hoping therefrom to find renewed courage and an incentive to continued effort.

Bangor, Maine.

REV. DR. J. P. NEWMAN ON SPIRITUALISM, &c.

UNDER the heading of "Food for Thought," the *San Francisco Call* publishes an account of an interview with the above eminent divine. We extract the following, having reference to his views on Spiritualism, from which it will be seen that he is a believer in the Ministry of Angels:—

"John P. Newman holds so advanced a position in the ranks of scholarship and theology that his name is familiar to all the thinkers of America. While various circumstances have tended to bring him into the direct notice of the masses as a traveller whose experience has been varied, as an author whose books are read, as a preacher whose sermons are listened to, and as a friend whose advice is sought by men who stand, socially and mentally, far above the common herd of humanity, this much may be truthfully said of the Rev. Dr. Newman. Although already recognised as one of the leaders of the Methodist Church, Dr. Newman was first brought prominently before the general public as chaplain of the U.S. Senate, and personal friend and pastor of Ulysses S. Grant, at the time when the latter held the chief executive office of the nation. Since then his life has been subjected to the broad light of popular scrutiny, and his doings and sayings have been commented upon in the press of the country. In years long gone by, John P. Newman and Leland Stanford were schoolmates, and when a day of bitter trial came to the latter, he turned to the companion of his boyhood for sympathy and consolation. This circumstance explains the coming of Dr. Newman to San Francisco for the express purpose of delivering a funeral oration over the body of Governor Stanford's son."

The first interrogations of the reporter were in regard to his church relations, plans for the future, opinion of California, &c. These we pass over, and commence with the relation of his

REMARKABLE CURE THROUGH CLAIRVOYANCE.

"Several years ago you were supposed to be dying, until the rumour reached us that you had been cured in some remarkable way. As you certainly appear to be the embodiment of health now, would you mind telling me how your cure was effected?"

"Not in the least, for it touches upon the unknown powers of the human brain. My health failed, and kept steadily failing, until at last I was sick unto death. Medical men of high repute were called in consultation, and then others and others, until a small regiment of doctors had diagnosed my case and filled my body with drugs. They differed widely as to the nature of the disease and its proper treatment, and among them managed to endow me with almost all the organic ills that flesh is heir to. Finally they managed to agree on the one point that the hour of my death was near at hand. After all hope seemed gone my dear wife decided to make one last effort. Without my knowledge, she

cut off a lock of my hair and took it to a lady in New York, who was said to have a mysterious gift. This lady belonged to a highly respectable family, and never exercised her so called powers of clairvoyance for any mercenary end. Taking the lock of hair into her hand, she shortly afterward passed into a state of trance, and while apparently sleeping, murmured: "Gallstones. He must drink sweet oil and seidlitz powders." Then she awoke, and my wife came to me with the story, and pleaded with me to follow the advice. Among all the medical suggestions, or assertions, rather, a possibility that the trouble arose from gallstones had been omitted. I treated the clairvoyant's dream as an absurdity, but, after long urging, agreed to take the harmless medicines out of consideration for my wife's anxiety, and her desire to leave no chance untried. I swallowed a quantity of sweet oil and the powders as prescribed, and to my astonishment and delight was soon rid of twenty-eight gallstones. My illness disappeared, my strength returned, and since then I have been a comparatively sound and hearty man. The lady who brought me this good service died, and some of the clergy hesitated to perform the rites of burial. I gladly accepted the duty, and over her coffin acknowledged the debt I owed her. No man can satisfactorily explain the mysterious mental power of the woman. But that she had been given some force beyond the reach of most other mortals I cannot and do not doubt."

HIS VIEWS ON SPIRITUALISM.

"One more query, Doctor, and the interviewer will withdraw. If you do not wish to answer it, I will make no mention of its asking. Are you a Spiritualist?"

"Your question, my young friend, might be embarrassing to some people in my position, but I am perfectly willing to answer it. I am not a believer in the practices of those who are commonly known as Spiritualists, but I will not surrender a great Bible truth because it has been perverted for mercenary purposes. I do not believe that all the good a saint possesses is at his death withdrawn from the world. I do not believe that heaven is a place where only the twanging of harps is heard, but I do believe that it is neither a selfish place nor a lazy place. I most sincerely believe that Christ and his apostles, and the saints, are at the present moment intensely active in rescuing men from evil, and that the disembodied are in a condition to do more good than the embodied; which good they accomplish through the subtle influences they may exert on the mind of man—by suggesting trains of thought, and by mental communications of the reality of which each man must be his own judge. I could not believe the Bible, if I did not believe this, for no other truth is shown in it so conspicuously, from Genesis to Revelations. My views on this subject are based on broad biblical and philosophical grounds."

THE POSSIBILITY OF MATERIALIZATION.

"In this connection it may be pertinent for me to ask you if you believe in the materialisation of spirits, and the apparently miraculous lifting of a human being from the surface of the earth, in direct opposition to the accepted laws of gravitation?"

"So far as money-getting mediums' are concerned, no. I have not investigated the subject with sufficient thoroughness to give a decided answer on the general proposition, but I quite believe in the possibility of materialisation and levitation. Of the latter we have good evidence in the removal of Phillip from the Valley of Roses to Azotus, on the coast of Philistia. The miracles performed by Christ were expressions of the power given him by knowledge. He subdued nature because he thoroughly understood the constituent qualities of nature. Science is gradually developing some of the mysteries that were known to the Son of Mary in the centuries gone by, and as science advances we draw nearer to Christ, and not further from him. All of his allusions to nature were scientifically accurate, and I am filled with the belief that the day is approaching when Christ will be universally acknowledged as the true source of light, as the Prince of Scientists."

\$500 will be paid for any case that Hop Bitters will not cure or help. Doubt not. See.

SPIRITUAL MEDITATIONS.

By AN M.D.

No. I.

MAKING every allowance for all diversities of mental calibre one meets with in every-day life, the attitude of the public mind towards Spiritualism is somewhat surprising, more especially to the newly initiated.

Never since the human race has tabled its history in records now extant, appears a generation of mankind to have been more favoured than we are. Never has our little world of sense—this dark vale of flitting shadows—been illumined from the bright realms of spirits as it is now. Only a favoured few had occasional glimpses beyond that veil, so thin and yet so impressionable to the human eye, which separates us from the unseen world.

Now our intercourse with the denizens of that world has been raised to a system. They come to us with their priceless revelations as to our nature and destiny, whenever and wherever we invite them, if we only comply with the conditions they require to manifest their presence.

Yet, most stupendous as this well established indubitable fact is in its bearings on philosophy and religion, on every department of human knowledge and human thought, it is all but ignored by the majority of those who could verify it for themselves at any time, if so inclined, but can not or will not see the light that has dawned upon them.

Once upon a time I invited to a séance at my house a number of friends and acquaintances of diverse shades of religious opinion; even some clergymen were asked, but failed to put in an appearance. I had a reliable powerful medium in attendance, and in spite of the most incongruous circle I could have selected, the affair proved an unqualified success. After a series of very demonstrative physical phenomena we had an address in the direct voice, and nearly an hour's conversation with the invisibles, one of whom at last closed the sitting with a most emphatic, "May God bless you all."

Remembering with what intense interest I had greeted at the commencement of my own investigation of this all-important subject the slightest manifestation of *intelligence independent of brain*, I felt convinced that the overpowering proof of such intelligence I had given to my visitors would in some at least awaken a like interest and induce them to further study and investigation. With this end in view I placed my library at their disposal. But alas for the diversities of human nature! Whatever may have been the effect on their minds of what they saw and heard that night, I saw none subsequently, excepting perhaps, that those who previously were in the habit of scoffing observed a wise reserve whenever the subject of Spiritualism was mooted in their presence and with this purely negative result of my endeavours I had to content myself. One of the German philosophers, I think it was Hegel—ascribes to *laziness and cowardice* the fact of so many people being content to glide through life in that narrow groove they find themselves placed in by the accident of birth and education. If we add to that that *indifference with regard to the spiritual, that total abandonment to the purely physical*, so characteristic of our age, we have enumerated the three chief causes why our glorious revelations from the spirit-world revolutionise the human world so imperceptibly. Even among the highly cultured the majority are of the type of mind represented by Huxley, who when asked to join in an investigation of certain psychical phenomena, declined on the ground that he did not believe they were facts, but that even if they were proved to him as such they did not interest him. But indifference, laziness and cowardice can only retard the general acceptance of the glorious truths vouchsafed to us. They can not prevent their ultimate acceptance, and their retarding it is no doubt in accordance with the "eternal fitness of things." All growth, both physical and mental, to be healthy, must be gradual; all sudden changes are invariably followed by reactions tending in the opposite direction. Spirituality, even only a firm conviction of the reality of the spirit-world, can not be forced on an

age lost in complete oblivion of this reality. The public mind has to be educated up to it, and he is but a superficial observer who fails to perceive that this education is steadily progressing.

There is nothing so convincing as the eloquence of facts, those corner-stones and pillars of the great temple of truth. Millions have already openly embraced Spiritualism, and value it as the pearl beyond price. As great a number, perhaps, if not more, though convinced of the reality of spirit intercourse, Nicodemus-like, from prudential worldly considerations stand aside. Public opinion, as expressed in its mouthpiece, the press, from being decidedly unfriendly and antagonistic, has become, on the whole, tolerant. Even that most conservative of all human institutions—the pulpit—has somewhat changed its tone of bitter violent denunciation.

On the whole, then, the spiritual outlook is by no means gloomy. What should be the attitude of the individual Spiritualist? This question is answered in very different ways. I have heard sincere and earnest men say: Our cause stands on the firm basis of undoubted fact; it is of God, and must prevail in the end. Why should we try to make proselytes? Why cast our pearl before swine? Living a life of selfish isolation, these good folks quite forget that it was through the aid of others they found this pearl, and that the first principle of our grand moral code is to make the good of others our chief aim in life. There is another class of Spiritualists of equally small value to our cause, well-meaning enthusiasts, wont to obtrude it on others in season and out of season, not unfrequently on minds the most unresponsive. They really do cast the pearl before swine, and their ill-directed zeal does more harm than good. Their very indignation on finding their proselytising efforts unsuccessful is proof palpable of their own little self playing too prominent a part in these efforts.

Heaven forbid that we should ever fail to aid and guide a struggling soul, seeking for the light that shines on our own, or that worse still, we should fail to defend our grand cause, whenever and wherever it is attacked in our presence. But a little experience cannot fail to convince us, if we possess but a modicum of that most desirable quality called tact, that in daily life and in the intercourse with our fellow-men, a wise reserve is the best policy. Let us wait for the knock, before we open the door, and not stand at the open portals of our temple, inviting all and sundry who are passing to enter it. The knocks to a watchful ear will come often enough, be they ever so faint.

That those to whom the gift is given, should hold it a sacred duty to join the army of our workers on the rostrum or in literature, is self-evident. We must always bear in mind how much we owe to those who have fearlessly laboured in these fields for us, and should joyfully join in their efforts, though our contributions may only be like the widow's mite.

BOUNCE AND BUSINESS.

MR. LABOUCHERE, a well-known and clever English Journalist, has recently stultified *Truth* by publishing in the journal of that name a most untruthful letter, being an attack on Spiritualists in general and Mr. Eglinton in particular. The letter exhibits the bitterest animus against the whole cult, who are denominated "credulous dolts," whilst Mr. Eglinton is freely abused with such epithets, as "knaves," "cheats," "rogues," "humbug," "vagabonds," &c. To use such epithets against any respectable man outside of Spiritualism would subject the writer and publisher to a criminal action or heavy damages for libel, but Mr. Labouchere has taken a cowardly advantage of the non-recognition by law of spiritual phenomena to insult and traduce a man whose public career has been unspotted, and who is known and honored by hundreds of men equal in social position to Mr. Labouchere, and certainly more just and philosophical than he has shown himself to be. Mr. L. has taken into partnership with him in his anti-spiritual campaign the ex-butcher's clerk, Charles Garner, *alias* Stuart Cumberland, under which name he has attained some notoriety in thought-reading experiments, and

with the view of making a big show published a challenge of two thousand pounds first that Mr. Eglinton does not produce the so-called spiritual phenomena in the presence of a committee of which Labouchere & Co. are to form a part, but if he should "succeed in getting the spirits to demonstrate," Mr. Cumberland would undertake to explain away such demonstrations by natural causes to the satisfaction of the committee, failing which he would be willing to forfeit his share of the amount. In a well-written and dignified letter to the *Pall Mall Gazette*, Mr. Eglinton shows the unfitness of Messrs. Labouchere & Cumberland for the position of unbiased observers, and offers to submit himself or the phenomena occurring through him to the examination of a committee of gentlemen of good reputation, who have not committed themselves to a hostile attitude before the experiments have commenced, and in a subsequent issue appears the following letter from Signor Damiani, which if Labouchere & Co. mean fair play they cannot reasonably refuse to take up. We are inclined, however, to think that in view of the unexpected danger to their "thousands," they will endeavor to wriggle out of it by insisting on their own or some other impossible conditions:—
"To Henry Labouchere, Esq., M.P.

SIR,—In the columns of this journal, under date of 31st ult., I find it stated that you "have no faith in the Spiritualistic quackery, and are willing to give £1,000 for the pleasure of being converted to the belief that the slate-writing occurring in the presence of Mr. W. Eglinton is not the result of trickery." As one of those who have publicly attested to both the reality of the phenomenon and the straightforwardness of Mr. W. Eglinton in the matter, I shall take up the cudgels in defence of truth, of Mr. Eglinton, and of my powers of penetration. I, therefore, propose that you and I shall deposit the sum of £1,000 each in the hands of a well-known London banker, and then empanel a jury of eight gentlemen, four on each side (to consist exclusively of men of independent position, members of the learned professions, and literary men), in whose presence Mr. Eglinton shall sit (I having obtained his consent for that) for the production of psychography. If the majority of the jury shall say that the writing between the closed and locked slates has been produced by legerdemain, the £2,000 will be handed to you; if they decide *vice versa* the £2,000 will be mine. Should you accept this challenge we shall fix the supplementary conditions of the meeting as to time, &c.—I am, Sir, truly yours,
G. DAMIANI.

29, Colville-road, Notting Hill,
January 7th.

P.S.—After having, with your permission, settled this question of slate-writing, I shall be happy to meet you again with a £1,000 or two, to decide whether Spiritualism is quackery or the greatest event of this barbarous age. It is lamentable that questions of such importance can but be decided by the only argument of any value in these materialistic times of £. s. d.—G. D."

[Since the foregoing was in type we have received *Light* for January 17th, which contains further correspondence, reprinted from the *Pall Mall Gazette*. As we surmised, conditions are insisted upon by Mr. Labouchere that would prevent the possibility of agreement, though Mr. Damiani appears willing to make any reasonable concession, and went so far as to accept Mr. Ray Lankester, the seizer of Slade's slate, as manager of the affair, on behalf of Labouchere and Co. If our readers want to know something more about Garner, *alias* Cumberland, we would refer them to the *Harbinger* for January, 1881.—Ed. H. of Lt.]

WE have received the first five numbers of the *New York Beacon Light*, a four-page Spiritualistic paper, edited and published by Mrs. M. E. Williams, the celebrated materialising medium whose remarkable powers in this phenomenal sphere are well presented in Kate Irving's recently published book, "Clear Light from the Spirit-world." It is not often that mediums of this class can find time and energy sufficient for literary work, but Mrs. Williams is an exception, and aided by her spirit friends she has succeeded in producing a very creditable and interesting sheet.

THE TABLE PHENOMENA.

"I HAVE known the table to rise and sway, and rap to music; and it, at my request, in the presence of all the circle, and in the light, would frequently bid us "good-night," by rising and giving three times three, in blows so loud as to shake the whole room, and to be heard by persons occupying the ground floor of the building where the circle was held.

In our own circle as well as in others, I have been surprised at receiving instructions, by tilting of the table, as to our hours of meeting, being punctual, to sing, and who were or were not to be admitted to sit with us, all rapped out in regular alphabetical order, and corrected if not understood. And often short messages, conveying much in little, would come to us in this way quite unexpectedly, and without any one present having prompted them. Indeed, so intimately associated, were the phenomena received through the table at our circle, with those of a more pronounced character, that I was forced to admit the fact in the face of my own scepticism and opposition, and to frankly acknowledge the presence of a force controlled by an independent intelligence, which, under certain conditions, acted very like a human being, the difference betwixt its method of acting, and that of ourselves, consisting, in many respects, of the display of a superior knowledge of the occult forces of nature, and its application of them in our presence to the visible moving of heavy bodies with or without muscular contact."—*Denovan's Evidences*, page 115.

THE LATE WILLIAM HOWITT.

WILLIAM HOWITT, whilst in earth-life, was known as a Christian Spiritualist, accepting only as reliable those communications which harmonised with his interpretation of Christ's nature and mission. From the following communication, received through a reliable medium at a circle, where one of the members was personally known to him when in the body, it would appear that he has somewhat modified his views since entering into spirit-life:—

May the spirit of peace and love guide and direct you all, my friends. The work which was given me to do while I was on earth I performed to the best of my ability. I may have been severe at times in my judgments and criticisms; but for these I must plead my ignorance. Though I have found far more congenial work here, I look back upon my earthly career with satisfaction. My spiritual sight was weak and immature; nor could I relinquish my firm belief in Jesus of Nazareth; but now I know that it was the spirit that dwelt in him that was the Christ; this means the Divine love, and I have found a fuller significance in that word here than ever I did when I was in the earth-life. How true it is, also, that in this world there are "many mansions," many circles, many states, in which the soul develops its natural faculties. Would that the Spiritualists in your life understood this; and also that they would offer up the prayer of Jesus, "Forgive us our trespasses as we forgive them that trespass against us." Without this forgiving spirit the soul cannot be happy. This life, as you know, is truly a continuation of the earthly life, but a higher development of it. We are brothers here, and workers in love for the advancement and welfare of others.

(In reply to a question)—Gautama may have been an earlier incarnation of the Christ that was in Jesus. For, as Solomon said of old, "There is no new thing under the sun." You have all lived in the body many times before. There is no cessation, but continual change, and the soul carries with it into its new habitation all the good it has acquired in the present one. The earth on which you tread was derived from the pleroma of the sun—from the life of the great luminary. That which we call chaos is not confusion and disorder, but undeveloped life, and your scientists are beginning to discover that the very air you breathe is full of life germs. It is so, also, in the world in which I am, and each of us draws from our aerial environment that which he requires, and

is capable of assimilating. Above all is the Great Spirit, who is the Life of all, and in whose life we participate. I wish you all to understand more particularly that your present life, with all its apparent drawbacks and troubles, is an education and a preparation for a higher, a happier, and a better life.

(In reply to a question)—Yes; when Christ said, "Of these stones could God raise up children to Abraham," he referred to the evolution of all life in your globe from elementary forms. Believe me there is much that is wise and beautiful in the New Testament, and let me recommend you to draw out from that, as from everything else, the good which it contains.

(After a pause)—How many noble and true-hearted souls pass from your life into ours who were almost if not altogether unknown in the birth-world! Men and women who did their work silently and without observation, labouring for others, and sacrificing themselves for the welfare of their fellow creatures, without the hope or even the thought of reward.

I wish you all every enjoyment that this life can afford you. You, my friend (addressing himself to the magnetiser), are far upon the road that conducts you to this land of peace; and although your physical eyesight is failing you, there is no failure of your dependence in the Great Father of us all. WILLIAM HOWITT.

THE LYCEUM.

MR. E. C. HAVILAND, who succeeded Mr. C. Johnston as Conductor of the Lyceum during the last session, has been called away to Sydney, and on the 9th ult. resigned his office and bade farewell to the members of that institution. Mr. Lang, in proposing a vote of thanks, alluded to the energy and ability displayed by Mr. Haviland in the execution of his various duties. Mr. Terry in seconding the motion, spoke of the difficulty experienced by a conductor in pleasing all sections of the Lyceum, expressing at the same time his opinion that Mr. Haviland had not only acted energetically but conscientiously for the advancement of the institution. He endorsed Mr. Lang's expressions of regret that circumstances necessitated Mr. Haviland's departure from amongst us, but felt assured that he would continue his work to good advantage in the sister colony. The motion was carried by acclamation.

Mr. Haviland made an appropriate and feeling response, and expressed his intention of trying to extend the Lyceum movement in New South Wales.

The nomination and election of officers for the new session, commencing March 1st, took place on the 15th and 22nd ult., with the following result:—

Conductor—Mr. C. Bamford.

Treasurer—Mr. W. H. Terry | Secretary—Mr. J. White.

Guardians—Messrs. Warne, Moore, and Veevers.

Watchman—Mr. Neilson | Organist—Miss Dwight.

Musical Conductors—Misses Samuel and Dwight.

Librarian—Miss E. Franklin.

Welcomer—Mr G. Spriggs.

Leaders—Messrs. Rice, McCormick, Noble, Haydon,

Thompson, Heath, Reitz, Veevers, Mrs. Dickson,

Misses Clayton, Flynn, and Bamford.

Guards—W. Everett, F. Pailthorpe, M. Martin, D. Partnas.

"M. A. (OXON.)"

ABOUT three months since the Rev. W. Stainton Moses, better known to the Spiritualistic public as "M.A. (Oxon)," met with a rather severe accident, injuring his head and greatly disturbing his nervous system. About a month after his condition improved sufficiently to enable him to write a preface to the recent edition of Professor Gregory's work. Since then we regret to hear that he is again confined to his bed and unable to pursue those literary labours in the Spiritualistic field for which he is so distinguished. We send our sympathy to him, and feel assured that many of our readers will join us in wishing for his speedy recovery.

SPIRITUALISM IN ITS RELATION TO REFORM.

*An Inspirational Discourse by Mrs. Elizabeth L. Watson
Delivered at San Francisco, Cal.*

SPIRITUALISM is the antithesis of sensualism. It is not a theory concerning God, but it is a tender inquiry into the relations and the needs of humanity. Theology is like a tree with the roots striking heavenward and trying to grow that way. Spiritualism is a germ planted in the affections of universal humanity, putting forth branch, bud, leaf and flower, with which to sweeten and bless the world.

When you ask theology what it has done, it straightway points to steeples, domes, fanes and temples, marble-filled cemeteries, stone angels, libraries of disputes between learned men, and institutions in which men promise never to progress or to set forward their standard of truth on the way of life.

Ask Spiritualism what it has done, and what it can show for itself. Not much in the external. It lends its aid to all humanitarian movements, for it constantly quickens the sympathies of the human heart. It points out faces that lately were stained with tears, now wreathed in smiles. It tells you of hearts that were broken, now bound up by the white fingers of angel consolation; and it tells of a great despair that fed, vulture-like, upon many a human heart, which was suddenly dispelled, and in its place installed a spirit of promise, clad in white, breathing inspiration and a new encouragement toward divine effort.

It has not built many churches; and what it has built are very plain, like "the little church round the corner." It has reared no cathedrals, no mighty temples, but everywhere its feet have gone flowers of hope and of trust in God have sprung up, not simply for us, who remain on earth, but hope for those who were swallowed up in the black shadow of death, and over whom we hung with breaking hearts and fear and sorrow, thinking that the shadow had taken them for all eternity.

Theology constantly inquires concerning the unknown. Millions of lives have been sacrificed in this effort to find out God. Think of the sectarian wars,—of the war that sprang up in the dispute as to whether one and two make one. Think of those strange attempts to recover the holy sepulchre, which strewed western Europe with the bones of men. What for? An empty tomb. Reflect upon the bitterness, the woe and the heart-break that have followed in the track of theology. And when you point with pride to what this or that religion has accomplished, if you question the matter deeply, will you not turn away sick and ashamed?

Now, I repeat, theology is an attempt to find out God,—the doctrine of God,—the theory of the unknown. Whole libraries have been written, millions of lives have been expended (one would almost say in vain) in an attempt to approach the very throne, to take the secret from the vast unknown and convert it into a material symbol.

But Spiritualism turns men's attention to the life that is here and inquires into the origin, the possibilities and the destiny of all humanity, which is a unit and in which is deposited some divine germs, the development of which makes up the activity, the affection, the aspiration and the joy of life. To know what shall be our fate hereafter is one of the primal questions and interests of theology. But to know how we can amend our present life, and understand and make better use of what we have here, is one of the main inquiries of Spiritualism.

"What," says one, "I thought that Spiritualism was especially related to the hereafter, and that is one objection that I, as a Materialist, have against it. I say 'one world at a time.'" So says Spiritualism. While its message is of immortality, it is not altogether of an immortality after the resurrection morn, for there is a resurrection possible to us here and now while in the body. Did you not feel in the long ago, while under the pressure of the old ideas, that the spiritual revelation, which came to you, was the opening of the book of truth?—that the stone was really rolled away from the sepulchre of your faith, and faith found her wings and revelled in the sunlight? And when there was confirma-

tion of immortality, and of the hope of eternal, spiritual growth, did you not feel like a man, buried alive, when the tomb suddenly bursts open, the coffin lid is taken away, and the sweet, fresh air, the sunshine and the warble of birds are borne in upon his consciousness once more? To many of you Spiritualism has meant the resurrection of your faith in God,—of fond hopes that long ago were buried in the iron coffin of a creed. To many it has been a new revelation of God's tenderness to man. If there is any thing that will have a salutary effect upon passionate, evil-minded and wayward human beings, it is to have their faith re-established in the supremacy of God. Some word or message that shall come and revive the half-lost self-respect, is sure to enkindle new enthusiasm for self-culture.

It seems to me that Spiritualism, in its fresh and pure effulgence, came just in time to rescue the world from spiritual lethargy or a condition of utter despair. All that we knew of God, all that we dare ask concerning immortality, was confined to books—was voiced by some authority outside of ourselves. We felt, somehow, that God's word had been delivered, signed and eternally sealed, and that it should not again be opened in a new light.

So Spiritualism is truly related to a great religious reform, for, when a religion is so deteriorated from faith in man as to believe in his total depravity, it is certainly time for something to be done. When religion gives hope of salvation to only about one in a thousand, some new revelation is needed. When it means the mouthing of certain rituals and the performing of a certain set of ceremonies one day in the week, and nothing more, we need fresh offerings to be laid upon the altar.

Spiritualism has come to open the doors, and let in the air of a new spiritual spring-time. There is a reform going on in the churches, and we thank God for every minister who has discarded the old creeds, and for every large-brained man, who has been expelled from the church, for it brings nearer the time when religion will not signify a praise service to God, but a service of genuine sympathy and love to humanity.

This religious reform movement has been stimulated incalculably by the reaffirmations of modern Spiritualism, and by the introduction of new facts concerning man's real nature. The result is restlessness in the old theological harness, and now and then a complete breaking away from the traces on the part of the leaders in religious sentiment and a wild leap after religious liberty. Whence comes the power to do this? Whence comes the new thought? It is the universal quickening, which is taking place under the fresh, spiritual baptism. It is the developing of new faculties,—even the faculty of clairvoyance, of spirit-seeing,—that of clairaudience or the hearing of spirit voices,—and of intuition, by which you perceive and know truth without the outward sign,—a wondrous gift and one most to be desired. The change is being wrought much in the same manner as that which takes place here in your Golden State, when, after a long, dry summer, there descends upon the dusty plains and the hillsides the blessed showers of rain that gently fall and penetrate to every hidden germ; and, in a week's time, this combination and mystery of golden sunlight and moisture causes to burst forth the beautiful foliage, followed by the ripening fruits.

Now the dusty plains and the barren hillsides of an old and stale theology, long suffering from a spiritual drought, begin to feel the falling of these silvery messages; these showers of angel sympathy are quickening the germs of goodness, gentleness and pure aspiration. The breaking away of the great brains from the Church and the permitting of women upon the platform, now and then, are the fruits of the angels' labor in this world. Religious reform is imprinted everywhere on the face of humanity. Even India is feeling this magic touch. Everywhere are heard these whisperings from the land immortal, and thousands upon thousands are leaving the old moorings and pushing outward upon the broad sea of universal truth and life.

What encouragement does orthodoxy give us for a good life here? We must have some encouragement, for, to tell the truth, many, of us came into this world bank-

rupt as spiritual beings, with very little brain, and that very unsusceptible to spiritual influence, and with hearts that have been calloused by wrongs that have lasted for centuries. Look upon England with her millions of down-trodden poor, who are being ground between the mill-stones of tyrannous wealth and aristocracy and who are condemned to a life of abject want as well as moral penury.

With this great need of ours for some encouragement, Orthodoxy says: "It is only by the grace of God that you can be saved. No man can do you any good. You cannot do yourself any good. Work as you will, strive a whole life-time, and your morality is but filthy rags in the sight of your Creator." What do your struggles amount to before this inexorable judge? Accept that which you do not understand; bow down before that which to you has no significance, or salvation is impossible. You are totally depraved, a worm of the dust, unworthy of a thought of God, utterly sinful from the beginning, and babes of hell!

What is the use of my striving for salvation? What do I know about the grace of God, and how I can gain

! The grace of God, it is a matter of caprice on His part. He may please to fill my heart with His grace and save me, or He may please not to do it. I am helpless in His hands. What relation has this religion to true reform? To one, who believes it, it has a very strong relation to utter despair and loss of self-respect.

Spiritualism says: "Though we have travelled through the chambers of the Infinite and trodden the starry spaces, though we have felt the heart-beats of love and received wondrous glimpses of ineffable beauty, still we have not seen God, except as we see and feel Him in the love and the beauty of the life about us." "But," it says, "we see Humanity holy. We stand by the cradle of a hungry babe, and upon its pinched face we read the divine lineaments of an immortal soul. In the yearning and passionate eyes of a suffering human being we catch an angelic light. We lay our ear to the heart of fire that throbs underneath this rough coat, and we find that love has lodgment there. And we look over the face of Humanity and see wonderful possibilities, and we say: 'How can we help them to grow?'"

Spiritualism says: "Let me plant a hope there; let me whisper of the divinity that has found lodgment there. Life is eternal, my child, and your chance is not here only, but all time is thine inheritance; and everything that thou desirest, that is good, thou shalt yet attain. Take courage! This battle which thou art fighting with apparent defeat to-day, signifies victory somehow and somewhere in God's providence." It says, moreover, that this pulse of love in your heart, for the wife and the child, is divine love and an evidence of God's loving care for you. To every life He has given the joy of love. This divine impulse is founded in the Eternal. Oh, cultivate it, grow toward it, invite this angel, and thou shalt see that its ministrations will help to purify thy life! Then will begin individual reform.

The great difficulty with all reformatory movements is the fact that you recognize humanity as a mass, but neglect individuals. If you want to be a reformer, do not talk to the masses only, for you do not get near anybody that way. Prove your principle in an individual instance. Herein was the beauty and the divinity of Christ. One woman had touched the hem of his garment and been healed; here was one blind, whose eyes had been opened; and there was another who had died, or fallen into a trance, and been raised up.

So Spiritualism comes to individuals, and says: "Here one you mourned as dead. I see him here now in your presence. I describe him, and deliver to you his message, and lo! the chains of doubt are broken, and I reform you inasmuch as I give you a new hope."

You are strongly tempted, but you believe to-night what you never believed before. You believe that the pure being, whose form you put away in the ground, is still yours and fondly watches over you, and you can no more listen to that voice of temptation than you can pluck the sun from the heavens.

The power of Spiritualism lies in the promise of a more perfect life to come for every human being, and in the

eternity of love. Spiritualism is related to every reform. It gave voice to the first note of liberty for woman. And in place of the old doctrine of re-generation, it has given us the idea of right generation. Its representatives were the first who dared to speak in public in behalf of future generations, and of the respect that is due to motherhood. We see in purer and better homes, and in diviner and stronger efforts to attain the perfect life, the presence and the inspiration of Modern Spiritualism.

Spiritualism does not talk of "the carnal flesh," but it discusses of the temple, in which the spirit of God dwelleth, and it says: "Keep that pure." I am sorry that there are some Spiritualists who do not sufficiently obey these precepts, and who actually allow the temple of God to be defiled. But, after all, the cleansing process is going on; and we see that this world and all others are God's worlds, and that we are under His kind and loving care. We see that, inasmuch as we have done good unto the least of the little ones, we have done it unto the spirit of Truth, unto the spirit of Love, whose benedictions beautify the daily life.

WE HAVE received the amended rules of The Liberal Association of New South Wales, of which Mr. F. J. Thomas is President, and Messrs. Bright, Slocombe, White, Westman, Ellery, and Dose are Vice-Presidents. We have not space to reproduce the declared bases and objects of the Association, but may say they are admirable, and if energetically worked upon calculated to give an impetus to social and moral progress in the sister colony. A circular which accompanies the rules calls upon Secularists and Spiritualists to combine in the work. Possibly these two parties are more fusible in Sydney, but here all efforts to combine them for any length of time have been ineffectual, though entered into with the best intentions.

PSYCHOGRAPHY: AN INTERESTING MESSAGE.

MR. L. L. WHITLOCK, editor of *Facts*, gives in that journal for January, an account of an independent slate writing séance he had with Mr. P. L. O. A. Keeler, of Boston. Between two slates cleaned and tied by himself, the following lengthy message of 433 words was written within four minutes, the sound of the writing being audible to him during the whole time:—

"I am present to-day, and though I personally am unable at this first sitting to wield the pencil by my own hand, yet I wish by a few words, presented through another, to most emphatically refute the now too prevalent assertions coming from the mouths of the opponents of the truth, to the effect that, if spirits do exist, they fall into such a low condition of light, after the dissolution of the mortal body, that they, in returning to earth friends, cannot pen a legible communication, or give a connected sentence which does not savor of greater ignorance than is ever manifested in mortal creatures. Indeed, since my ascension to the spirit spheres, I have observed about me, on every hand, all the culture and refinement and education of which the mind, in its loftiest flights, ever dreams of. To those who reach out towards progression, it seems that if the rays of a thousand suns, in all their effulgent glory, were beaming in the innermost soul, lighting it up with a Heaven-born inspiration.

"This life is not one of ignorance and discord, but rather of enlightenment and love. We do not here fall in supplication and humiliation before the shrine of the revered God of Moses, but we do hold up our heads in proud thanksgiving for the great expanse of freedom and enlightenment to which, by our acts, we are justly entitled. We do not here gaze down into the blazing depths of the sinners' hell, and listen to the moans and cries of its victims for a drop of water to cool their burning tongues; but we do look into the yearning, loving, aching hearts of loved ones left behind, and feed their longing souls with the bread of consolation and affection. We do not gather around any great white throne, as we read that old Elijah did, and there adorn

our heads with Bible-mentioned crowns, and finger harp-strings for all time and eternity. But we go about among the spirits, good and lowly, and help them upward to higher spheres, and by our loving kindness we waft sweeter music into their noble souls than all the melodies of a thousand harps combined. Yes, this is a life of labor and study, and education and progression. We have no time here to waste in prattling about the ignorance of those in a higher or lower sphere, for our moments, which have no reckoning here, are expended in doing all the good we can. I will write more sometime. Tell all the folks I came.

Affectionately,

GEORGE CLINTON WHITLOCK.

The writing is small but beautifully clear and distinct. A fac-simile of it will be shown among the exhibits at the forthcoming festival.

THE COMING FESTIVAL.

In our advertisement columns will be found a synopsis of the Festival to be held in Melbourne in commemoration of the Thirty-seventh Anniversary of Modern Spiritualism, which promises to be a most interesting and successful event.

The Festival will open at the Athenæum Hall, on Tuesday, the 31st inst., with a *Conversazione*, at which will be exhibited several of Duguid's spirit paintings, various spirit drawings, specimens of Psychology, illustrations of materialisations, spirit photographs, and other interesting mementos of spirit work.

Twenty of the Lyceum children are now in training to sing an appropriate selection from the Spiritual Harp, whilst the senior choirs of the V. A. S. and Lyceum have in preparation other characteristic pieces. The whole of the musical arrangements are under the control of Misses Samuel and Dwight, and we have confidence in a very satisfactory result. The speaking is not yet arranged, as it is not yet definitely known what visitors we shall have from the country, but it is understood that there will be no long addresses. The Art Union, it will be seen, is a *bona fide* affair, no deductions being made for the expenses of working it, and the prizes are of good value, whilst any person winning a book they already have are offered facilities for changing it for another.

There are three objects in this Distribution: First, the increased circulation of Spiritualistic literature; 2nd, to enable some who cannot otherwise afford to become possessed of the more expensive works; and 3rd, to assist the Society and Lyceum, which will be done by their receiving the difference between the wholesale and retail price of the books and pictures, less the working expenses. It is, therefore, to be hoped that our Spiritualistic friends will do their best to dispose of tickets by buying as many as they can personally afford, endeavouring to sell them, and then replacing them by fresh ones.

The Exhibition Session at the Temperance Hall, on April 1st, promises to be an excellent one; a good cast of characters for the Musical Drama and Operetta has been made, and they are now in active training for the event.

IN ANSWER to a question put to us by a correspondent in the *Harbinger* for August last as to the belief of the Queen in Spiritualism, we appended an editorial note to the effect that Her Majesty's belief in Spiritualism had frequently been alluded to in journals unconnected with the subject, and that her friendship for the late Mr. John Brown had been attributed to his having been a medium. The enterprising Adelaide tailor, Kirkham Evans, sent this paragraph to Sir Henry Ponsonby, the Queen's Secretary, with an enquiry whether the information contained therein was true, and received a reply from him, according to the Adelaide papers, to this effect:—"Osborne, January 7. Sir.—It is not true that the members of the Royal Family are believers in Mr. Eglinton's spiritualism, as stated in the paragraph enclosed by you." Now as the paragraph in question says nothing about Mr. Eglinton's Spiritualism, in fact, does not mention his name,

the reply, if genuine, looks very much like an evasion of the question. Moreover, we do not assert that either the Queen or Royal Family are believers in Spiritualism, but merely give reasons for thinking them so. The *World*, and other Society journals have hinted broadly at it on more than one occasion, and the following extract from letters of the late Princess Alice show that if not a believer in Mr. Eglinton's Spiritualism, she was in some other kind of it. "A thousand thanks," she writes, "for your kind long letter. How well I understand your feelings. I was again so sad yesterday, and had such a longing for a look or a word from dear Papa. I could not bear it any longer. And yet how much harder it is for you; but you know, dear Mama, he is watching over you, and is waiting for you. The thought of the future is the one relieving encouraging point for all." Again,—"O, Mama, the longing that I sometimes have for Papa surpasses all bounds. In thought he is always with me and near me, but we are only mortals, and as such we long at times to see him in reality."

SYDNEY FRIENDS desirous of helping to make the coming Spiritualistic Exhibition a success are requested to communicate promptly with Cyril Haviland, Liberal Association Rooms, 212 Castlereagh-street, Sydney.

NEW BOOKS JUST ARRIVED.

Tokology. A Book for every Woman; by Alice B. Stockham, M.D. 10/

Man and his Destiny, according to the Teachings of Philosophy and Revelation; by Hon. Joel Tiffany. The Bible—Whence and What? R. Westbrook, D.D., L.L.B. 5/

Marriage and Divorce; by the same. 2/6
Hope and Consolation for the Bereaved; E. Crowell. 6d.

TO ARRIVE EX "HAROLDINE."

Therapeutic Sarcognomy; by Joseph Rhodes Buchanan. 10/
Secrets of the East. 5/-

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MRS. A. B. SEVERANCE, Centre Street, White Water Walworth Co., Wis., U.S.A., would respectfully announce to the public of Australia that those who will send their autograph or lock of hair to her, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married.

Applications, with fee 10s. 6d., to be forwarded to John Frauenfelder, Wilson Street, Albany; or R. H. Caunter, Phillip-street, Newtown, Sydney, N.S.W.

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CELEBRATION
OF THE
37th ANNIVERSARYOF
MODERN SPIRITUALISM,

To be held in the
ATHENÆUM AND TEMPERANCE HALLS,
MELBOURNE,

MARCH 31st, 1885, and following days.

The proceedings on the FIRST DAY at the Athenæum Hall, will take the form of a CONVERSAZIONE, interspersed with Characteristic Music, and short Addresses from Prominent Spiritualists.

In the Hall will be exhibited Specimens of Spirit Drawings, Paintings, Writings, Photographs, Materialized Hair, and other Curios. connected with Spirit Phenomena, with explanations.

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- 1 History of the Supernatural. W. Howitt. 2 vols. 18/-
- 1 Identity of Primitive Christianity and Modern Spiritualism. K. Crowell, M.D. 2 large vols. 20/-
- 1 Nature's Divine Revelations. Davis. 17/6
- 1 Principles of Nature. King. 3 vols. 25/-
- 3 Nineteenth Century Miracles. E. H. Britten. Complete Edition fully illustrated. 45/-
- 1 Modern American Spiritualism. Abridged Ed. 7/6
- 6 Spirit Teachings. M. A. Oxon's new book. 60/-
- 10 Clear Light from the Spirit World. Kate Irving's new book. 62/6
- 1 Oahpe; or the New Bible of the 19th Century. 37/6
- 2 Chronicles of Spirit Photography. Houghton. Numerous Photographic Illustrations. 22/-
- 5 Evidences of Spiritualism. Denovan. 52/6
- 2 Poems from the Inner Life; 2 Poems of Progress. Duten. 30/-
- 1 Seers of Ages. Peebles. 10/-
- 2 Scientific Basis. Sargent. 15/-
- 5 Religion of Spiritualism. Watson. 31/3
- 2 Transcendental Physics. Original London edition. 21/-
- 1 Spiritualism as a New Basis of Religious Belief. Farmer. 35/-
- 1 After Death. Randolph. 10/-
- 2 Debatable Land. Owen. 14/-
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- 1 Flashes of Light from the Spirit-World. Conant. 7/6
- 1 Future Life. Sweet. 7/6
- 1 Golden Memories. Whiting. 7/6
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- 1 Man and His Relations. Brittain. 7/6
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- 1 Startling Facts. Dr. Wolfe. 10/-
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- 2 Views of Our Heavenly Home. Davis. 7/6
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Each complete work will form a separate prize.

On the SECOND EVENING at the Temperance Hall, there will be an EXHIBITION SESSION OF THE PROGRESSIVE LYCEUMS, illustrating the Spiritual method of Harmonical Education, concluding with a

MUSICAL DRAMA AND OPERETTA,

Performed by the Members.

The THIRD NIGHT, will be devoted to a

GRAND BALL.

TICKETS for the Art Union are now ready. Friends are requested to buy early, and to dispose of as many as possible. Remember that the full retail value is given without any deduction, the benefit to the Society being the wholesale profit which will be divided between the two Institutions.

The prices for admission have been fixed as follows:—Conversation, 2s.; Exhibition Session, 1s. Ball—Gentlemen, 5s.; ladies, 3s. 6d. Double ticket, 7s. 6d. (including light refreshments.)

Art union tickets 2s. 6d., sent free by post.

V.A.S. Offices: 84 Russell Street, Melbourne.]

Fuller particulars in the Harbinger of Light, for March and April, and in the daily papers as the time approaches.

Mr. W. H. RUTHERFORD lectures for the Association in the Lyceum Hall, Lonsdale-st, opposite the Hospital this (Sunday) evening. Subject—"Unreasonable Opposition to Spiritualism."

NOTICE.

The Sunday evening lectures in this Hall will be discontinued after March 29th.

C. H. BAMFORD, Hon. Sec.

W. H. TERRY, Treasurer.

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Hop Bitters will Strengthen you.

"If you are suffering from over-eating or drinking, any indiscretion or dissipation, or young and growing too fast, as is often the case,

Hop Bitters will Relieve you.

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