

THE Harbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

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

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

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CONTENTS:

Lecturers as Popular Educators	2977
Organisation	2978-9
Astro-Theological Origin of Christianity	2979
The Conditions of a Spiritualistic Seance	2980
Freethought in Tasmania	2981
Mr. Spriggs' Seances	2981
A Few Touches on my Visit to Melbourne	2981
Herr C. Reimers at Richmond	2982
Shadows	2983-4
A Puzzle for Metaphysicians	2985, 7
Psychography	2987-9
First Spiritualistic Camp Meeting in Australia	2989
Rev. G. Walters on Spiritualism	2990-1
Retirement of Madame B. Lavatsky	2991
Matter passing through Matter	2992
The Women's Suffrage Society	2992
George Chaine's Australian Lectures	2993

Human Physiology, from ignorance of which thousands, aye millions, suffer and die. The ignorance on this subject is something appalling. Question a dozen persons about the nature and functions of the most prominent organs of their bodies, and it is rare that one will be found capable of giving an approximately correct reply; whilst in relation to the less prominent but even more important ones the ignorance is still greater. Few seek knowledge in this direction from books, believing the subject to be abstruse and more within the province of the physician, but more knowledge can be brought home to them in a short series of illustrated lectures than by ten times the period spent in reading. Here is a wide and useful field ready for many workers. A few years' study of anatomy, physiology, dietetics, and hygiene will enable one having the few basic qualifications we have mentioned to become a savior of many bodies, and probably some souls, for diseased and inharmonious bodies often obscure the light of the spirit and drag the soul downward to a state of degradation.

Next come the subjects of Geology and Natural History illustrating the growth of worlds, and development of life upon them. These are subjects not so readily acquired; time, study, and travel are essential to qualify the student to become a teacher in these fields. So with Chemistry and Astronomy, much time and application is required to acquire the necessary knowledge to become a practical teacher in either of these subjects.

Intermediate links between the physical and mental planes are the subjects of Phrenology and Physiology. Based on physical conformations, they profess to indicate the mental or spiritual qualities behind them—a judging of the individual from the form of his habitation: and here we begin to tread on higher ground, and require of the teacher something more than the qualification demanded for the purely physical subjects. To lecture efficiently on either Phrenology or Physiognomy the individual must have a conception of the superior part of man, the "Ego" of which the physical contour is but the outward manifestation; he must have a fine sense of touch, and a psychometrical power of perception when giving practical illustrations to his audience. Men so

AMONGST the many vehicles for the conveyance of knowledge to mankind the lecturer occupies no insignificant position, but his usefulness is dependent upon his calibre and his power to grasp and present in a form comprehensive to many the knowledge he has acquired by study and experience. Public talkers are numerous, but public lecturers are few; the former fill their brains with the framework of other men's ideas, and empty them through their mouths before their audiences, who are not enriched by the operation; the latter grasp ideas and formulate them, building up before the listener a structure which impresses him with something hitherto unknown or imperfectly comprehended. The former, if possessed of ready speech, some facetiousness, and plenty of assurance are popular; the public like to be amused, and when there is the assumption that they are being instructed at the same time, they are well satisfied to rest at that without any critical analysis of the matter presented. The latter are only popular when they have superior natural powers or extraneous aids for illustration of the subjects presented. These aids are legitimate and indeed necessary to the impressive presentation of many important subjects which cannot be adequately impressed upon the brains of the non-intuitive individual through the sense of hearing alone.

In art, music, and mechanics the geniuses are born such; they are rare in their generation. Not so the lecturer, the field of selection is a wide one—a fair intellect, good perceptive powers, and reasonable development of language—are, with application, all that is necessary to qualify a man or woman to become a public teacher on the physical plane. In this plane may be included many much neglected subjects, all important to the welfare of humanity. First and foremost amongst these is that of

qualified can do an important work in the uplifting of thought from the materialistic plane.

About this border-line, but a little farther on, or at least more far-reaching, is another subject of immense importance to mankind, of which many possess the necessary powers to qualify them for teachers. We allude to what is commonly called Animal Magnetism or Mesmerism. This is a subject we have before enlarged upon, though not in this relation. To become a useful practical exponent of Mesmerism, a man must be first physically sound and vital; second, he must be a pure liver; and thirdly, he must have the power of concentration, and language capable of expressing the importance of his subject, and delineating the beautiful results of his experiences in the less frequented paths of investigation. This and the first subjects mentioned, Human Physiology and its concomitants, offer the widest field for lecturers, and promise the most important results in the amelioration of the conditions of humanity. Of the qualifications for, and influence of, moral and spiritual lecturers, we shall treat in a future paper.

ORGANISATION.

By C. W. ROHNER, M.D.

ORGANISATION is an exceedingly beautiful word both in sound and meaning. Its sound is round, full, and euphonic to the ear; its meaning is full of law, order, harmonised structure, and well-regulated machinery. Coleridge says: "What is organisation but the connection of parts in and for a whole, so that each part is at once end and means." Who could possibly have any objection to the application of this definition of the word to almost anything that can be mentioned! The very proposition of the thing is tempting in itself, and to raise one's voice against organisation of anything otherwise good and laudable is almost tantamount to saying that one is not in favour of law and order generally. Still I venture to say that this is not the case with respect to many things which have not yet been fully born out of the dark womb of time into the blazing, positive light of reality. Communism, for instance, is a good thing in itself, and one advocated by Jesus and the early Christians. But what did Christian communism lead to? Notoriously to love-feasts, the notorious *agapai*. And has not modern Spiritualism also branched out into a powerful organisation of sexual affinities and fore-loveism, which it took all the moral stamina of the *Religio-Philosophical Journal* to kill in America? All these things must be remembered by Spiritualists eager to organise. I believe as much as brother Terry or A. E. Newton do in the brotherhood of man and in the fatherhood of God, in the continuity of life, in the possibilities of progress, which, however, history teaches us, becomes retrogression for a time; I also believe in aids to progress, in communion with spirits, in freedom of thought, in awards and consequences of moral or immoral acts, and finally, I believe in salvation, saviours and Christs, but not Christ, or the Christ.

All these beautiful articles of an organised creed of modern Spiritualism I am willing to subscribe to, with this one reservation, that a majority of dolts of Spiritualism cannot be allowed to dictate terms of agreement for a more advanced minority of intellectual aristocrats. I do not mean to call myself such an intellectual aristocrat; far from it; but I am at the same time not foolish enough to allow myself to be identified with a host of moon-struck wonder-seekers and wonder-finders who come from Spiritualistic séances, so-called, charged with an enthusiasm resembling pentecostal revivalism. I want to be permitted to take things calmly and coolly; I detest above all giving decisions without previous reflection, and long reflection some times. I abhor the common *jurare in verba magistri*, no matter who the master may

be; I may say, *amicus Plato, amicus et Aristoteles, magis autem amica veritas*. Yes, truth is the only standard I swear by, and no religion—Spiritualism included—can ever be higher than truth.

In this connection I beg to ask brother Terry, or A. E. Newton, through Terry, the meaning of the seventh of his twelve articles on the "Source of Authority," where it is stated that "all truth, from whatsoever source derived, is of divine origin, and absolutely authoritative to the soul that perceives it; but no man or body of men is competent to prescribe authoritatively what others shall accept as truth, nor can we reasonably object to find it unmixt with error in any book produced by human instrumentality. Hence each person should exercise his or her own truth-determining powers, according to individual ability," which is exactly what I intend to do; and if a majority do this and take the advice of A. E. Newton as here plainly expressed with regard to the organisation of Spiritualism, modern Spiritualism will, I trow, remain unorganised for some little time longer. Why, if organisation is really so necessary a step to take, do not Spiritualists in the spirit-land urge us on to so organise? Why does Jesus or Swedenborg not come down to our circles to enlighten us on this apparently all-important subject of organisation? They ought to know all about the subject here under discussion, and they surely would be loving enough to give us all the necessary information on the subject if they thought it expedient or useful for the progress of modern Spiritualism. The fact of the matter is, we know little or nothing yet about the ground-word of Spiritualism; we cannot yet explain the simplest spirit-rap or other physical manifestation, and all organisation I would feel inclined to advocate is that far more important movement known to Spiritualists as "Psychical Research." It is no use appointing an overseer for a station, the boundaries of which have not yet been defined; so also is it in my opinion a work of supererogation to appoint organs or central authorities to take the movement of modern Spiritualism in hand. Nature everywhere works orderly, still the hand of the Organiser and Orderer of the Universe remains invisible, and it does not affect the current of natural events in the least whether I personify the Architect of the Universe, or whether I think of Him only as abstract universal Intelligence, of which a man just imbibes as much as the soft sponge of his brain is able to absorb, and no more and no less. As I object to a State-God or God in a constitution, so I object to any attempts at organising what organises itself best if left alone and unmeddled with by profane hands.

For the rest of my objections to organisation I refer the reader back to my answer in May's issue of this paper, to S. E. Atkinson, under the heading of "Matter, Mind, and Spirit?"

Tungamah, May 18th, 1885.

SPIRITUAL MANIFESTATIONS.

By AN M.D.

No. 3.

Who can help admiring and loving, even to adoration, the noble Nazarene? Never was a picture more expressive of spirituality and love painted on human canvas by the Supreme Artist, but never was a grand masterpiece more disfigured and bedaubed by posterity. In the wretched copies tradition has handed down to us, the faintest outlines only of the grand original are discernible. Garlands of myth and fable, emblems of Oriental mysticism and idolatry almost conceal it from our view. It is only after we have removed these foolish decorations with all their ugly daubs and blotches, that the real beauty of the picture is realised by us. Christ, the Idol, the God in human form sacrificed to atone for the sins of the world, though the object of blind, unreasoning worship to millions, is a revolting, perfectly unintelligible monstrosity. Christ, the heaven-sent messenger of love, of "peace and goodwill on earth," in an age of blood and iron: "Christ our beloved elder brother," pure, wise, and good beyond us all, bearing the divine image as

never man bore it before him, ever surrounded, ever shadowed by angelic ministrations, ever replete with loftiest spirituality—this Christ we can understand, we can love and make our own. We can sit at his feet and learn those sublime lessons in love and humility in perfect trust in an all-ruling Providence and in a compensating after-life, that are so unique and stamp him as the very prince of God's chosen ones. Mythology may justly deal with the traditional records of his life unknown biographers have handed down to us, but carping criticism can never touch the central figure Christ, and make him a myth, for the truths he taught are eternal, and must have emanated from one specially fitted by intuition and constantly aided by inspiration.

There are periods in human history of intense spiritual darkness, in which no light from heaven, not even the faintest glimmer of a star, seems to guide the human race on its assigned path. It is at such times, fraught with the most momentous critical import, that the spirit-world sends forth those bright rays—that out-pouring of the spirit—which centred on Christ as the most fitting medium to transmit the new light to struggling humanity, and humanity was sadly in need of it at his time. When the gladiators met in deadly combat for the amusement of emperors and their depraved subjects, when men and women were devoured by wild beasts before a gaping multitude in the reeking arena, and even tender childhood was not safe, when innocent new-born infants could be ruthlessly massacred wholesale by imperial decree; the moral sense of mankind, with every noble impulse, must have been all but extinct. The old temples were still standing in Pagan Rome, but the gods and the faith in the gods had departed. Even the religion of the Jews, "God's chosen people" as they called themselves, was but a cold, soulless formalism, depicting an angry, capricious, and revengeful God, whilst money-changers occupied the vestibule of the temple. How such a world must have been thrilled by the words of the Great Teacher, "Behold I give unto you a new commandment: That you love one another." "He that loveth not, knoweth not God, for God is love." Truths like these of high and holy import sank deeply into the hearts of his followers, and were remembered long after the person and life of him who uttered them were made the subjects of purely mythical invention. In studying the origin of the latter, we can invariably trace it to a desire on the part of the writers and would-be historians to reconcile and amalgamate the new religion with existing ideas and old worn-out systems, and thus to secure converts. Most significantly the birth of Christ was in accordance with the old sun-worship alleged to have taken place at the time when in the Northern hemisphere the sun passes the winter solstice, when the Sun-god shakes off the lethargy of winter and begins to rise again in his light- and life-giving annual course. To prove to the Jews that Christ was their long-expected Messiah, they were presented with a genealogy intended to show the descent of Joseph from David. But with the Gentiles this had no weight. Their sages and heroes were supposed to have been the result of the gods espousing virgin daughters of men, and Christ would not have been acceptable to them unless the Son of God in the most carnal sense. Hence the myth of the holy ghost over-shadowing the Virgin Mary. Myth after myth can thus be unravelled. When the creed-mongers commenced their work, which almost began immediately after Christ in the quarrel between James and Paul, and produced sect after sect, doctrinal differences furnished fresh material and fresh motives, not only for fable-writing, but also for misrepresentation and perversion of the pure and holy truths taught by the great Master.

It would be unphilosophic to find fault with all this. It was unavoidable and necessary for the religious development to have taken this course. The divine seed sown by Christ did not perish, but it fell, and had to germinate on a soil overgrown with weeds, or at the best with varieties of a similar but inferior kind. The results were hybrid forms, bearing but distant resemblance to the pure original aimed at by the great sower, and produced in rare individual instances only. But weeds and hybrids must perish, because they are deficient in the

divine principle of life. The fittest only survive, and the law of the survival of the fittest extends beyond the physical domain of nature. Truth alone is eternal; error and falsehood, with everything that is founded on error and falsehood, must perish and pass away.

We require no prophetic gift to see that historical Christianity in its present form as represented by the churches cannot escape this fate. It has grown gradually under the hands of the creed-mongers, with their catechisms and articles of faith, adjusting the divine truths taught by Jesus to the conceptions and religious wants of by-gone ages, and it dies gradually, by a process of disintegration, which must take its course, in spite of the most frantic efforts at resistance that are being made. These truths, though often distorted and perverted, have been the vital principle, the spirit, that animated the churches, and without which they would never have come into existence, and they will also survive the churches. Humanity is growing more fit to receive them uncontaminated by falsehood and error, pure as they flowed from the lips of the great Teacher by the seaside and on the mount. We are living again in critical times. Everywhere the old landmarks are disturbed, religious, social, and political questions affecting the very foundation of society are urgently pressing for a solution. And again the spirit-world, moved by the Most High, opens its portals, and sends forth its bright rays to direct and guide us. They are not centred on one this time, they are diffused over the whole of humanity, for the rifts in the veil, through which they stream, are wide and deep, allowing us glimpses into the "many mansions" such as were never vouchsafed to the human race before. They were needed indeed. But for them, all that is best and noblest in human nature would have been engulfed in cold, heartless, hopeless Materialism ere long.

To Correspondents.

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

ASTRO-THEOLOGICAL ORIGIN OF CHRISTIANITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR.—Although I am running the risk of incurring the indignity of not being found worthy to be replied to by my Brother Browne, I still venture to reply to his last communication on the above subject, in order not to be done *brown*, and no one but myself to blame for it. Not only am I *irrepressible*, but now I am also *irascible*. Brother Browne, evidently taking my native high spirit for irascibility instead of virtuous indignation at the threadbare misrepresentations of Jesus and the work of Jesus. Christianity, in its exoteric form, Browne says is spurious, and impracticable; so I say is much of our modern Spiritualism, not to speak of Brother Browne's special Spiritualism, which may be more over-proof than I am aware of.

Brother Browne charges me with representing the life of Jesus as too ideal, which of course implies the other charge of my being unable to appreciate his own esoteric estimate of the great Galilean peasant, who, it can be proved, knew so little of astronomy, theological or otherwise, that he played with the sun, moon, and the stars, as schoolboys play with marbles. But then this is only bare assertion on my part, as Brother Browne would say, and his side of the question is supported by his own authority *plus* a host of antiquated authorities on astrology, to quote whom now-a-days would be in itself a testimonial to the writer of belonging to an unprogressive age. Brother Browne ought to know that Taylor and Godfrey Higgins are long since superseded by more advanced students of the same subject; and although we have seen lately William Osley entering the lists for Osirian Christianity, that fact need not alarm anyone acquainted with the latest researches on the subject, as

being subversive of the other fact, that Jesus was a man of the people, living and dying for the social welfare of his fellow men without bothering himself about Christian metaphysics or theological astronomy. Just as much as Huss and Socrates were real men, so also was Jesus a real man, and a real reformer, and his reforms had only one fault, viz., that of having been introduced by him eighteen hundred years prior to the advent of H. J. Browne and *confreres*.

Yours truly,

C. W. ROHNER.

Tungamah, May 14th, 1885.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Outsiders seldom care for personal discussion that takes up space in such a journal as yours, which you can always fill with more valuable matter, and for this reason I usually abstain from noticing articles that I would like to put in my protest against.

A letter, however, in your last issue, said to be by "Spiritualist," (I) is so wide of the mark that, with your permission, I would like to offer a few remarks on it.

The writer quotes from Mr. Denovan's large work as a heading, "Spriggs is undoubtedly a splendid medium, but this form of materialisation is only of interest to those who have seen other manifestations: to the doubter it is of no value." He then gives a fair account of an ordinary séance, and adds that "to the initiated in such séances what I have described would be justly accepted as a most gratifying and successful one, but to the skeptic it would be of no value as evidence." Did the writer have any idea of the meaning of the excerpt from Mr. Denovan's book, when he got the views of one who had just taken his first step in these investigations, who said I cannot accept the figures, and saw no spirits." I should much like to have this "intelligent observer's" ideas of what he thinks a spirit is like; has he seen them before?—when and where? I can hardly understand one calling himself a "Spiritualist," bringing one totally unacquainted with the subject to a private meeting with the expectation that he would before leaving the room attain to a knowledge and position, that many years of careful reading and study gives, and even then but a faint idea of this vast subject. As a rule all admitted to these meetings are informed that they should, by reading and otherwise, fit and prepare themselves for what may there take place, if they hope to benefit by the manifestations.

Reference is also made to a séance with Mr. Eglinton, lately reported. This of itself should have given "Spiritualist" to understand something of conditions. In the case referred to a large circle of old friends of the medium, all in harmony with each other, after the usual manifestations have the medium brought from behind the curtain and a form developed. How many years has Mr. Eglinton devoted to his development? how many in the world with his powers? and how would it have been with one or two skeptics present? are points that "Spiritualist" should consider. While no doubt Mr. Spriggs will be quite satisfied with his determination not to sit in circle if matters are not arranged to his order. Many others wait patiently for months for the privileges.

But the strangest part of this letter is the suggestion that "Mr. Spriggs and circle should *resolve* and *insist* upon the controls according to the much desired change (that the medium be visible), as they may rest assured until this is done in all good faith the present method will fail to give satisfaction even to believers, and can be of no value as evidence to inquirers." What a strange mass of contradiction! having previously stated, "To the initiated in such séances what I have described would be justly accepted as a most gratifying and successful one, but to the skeptic it would be of no value as evidence." Exactly so; skeptics cannot comprehend it any more than one can read who has not learned his letters. I wonder what the worthy chairman of the "Energetic" circle of Sandhurst would have said to any skeptic who had insisted on a full blaze of light while

he was getting the grand manifestations of direct writing? would he not promptly have pointed out the necessity of conditions, and that his visitor should inform himself as to what they were?

"Spiritualist" seems yet to have to learn that phenomena are in the hands of the controls, who tell us they do all they can with the conditions furnished by the medium and circle, and at all times deprecate changes by asking them now for this and again for that, causing them to begin at the initial stage of development, with the possibility of finding that the circle does not contain the elements required for the manifestations desired. The assumption that the circle can lay down a programme of what and how it is to be done, shows so little knowledge of the subject that I think few will credit your correspondent with being what he claims to be.

Mr. Editor, let me add what one of the fathers of the movement says on this subject—Epes Sargent—in *re Materialisation*: "I find there are two most essential conditions in a circle held for materialisation; first, a circle must be in a state of harmony, and leave impure thoughts outside. Second: the medium is required to be in a similar condition, and to feel at perfect ease and at home with the circle; then come the spiritual conditions that are required by the controlling spirits; they must be in harmony with the medium and circle, and if they are in advance of the circle they are bound for the time being to come down to the condition, development and aspirations of the medium and sitters. In this I see, before it can be understood, the circles must be put on a higher level than a show. . . . As soon as the circles become purified, manifestations will come more spontaneously, and a more intelligent class of spirits will manifest themselves.

Now, concerning the laws I have much to say. It is necessary for all to understand . . . when the spirit friends come within the radius of the circle, as soon as they enter, they partake more or less of the elements or mediumistic forces emanating from the circle. I advocate, and experience teaches me it is necessary for the completion of materialisation that the medium should be secluded from the gaze of the circle, but first be assured of the honesty of the medium, the honesty of the circle, and spirit friends, then you can rely upon the manifestations, and allow the Spirit friends, who are the factors, to prove, as they always do, their truthfulness and their genuineness. . . . The medium cannot be exposed to the light unless suffering pain to himself or the spirit friends. To the investigator who has worked up the path of progression a full, firm, manifestation is one of the grandest phenomena in the universe. If this be so, then I consider you cannot be too careful as to the conditions and the mental capacity of those you admit in the circle."

Again, he says, "Let no one be admitted till they have qualified themselves by reading and study, so that this form of manifestation may be the acme of your investigation, the keystone of the arch, that will finish and complete your knowledge of this vast and most important subject."

I would in return suggest to those who consider themselves so well qualified to lay down dogmatic rule and directions for others; that they put them in practice, and let us know what are the results from their operations. The investigation of Spiritualism, in all its various aspects, is open to all willing to give the requisite time and attention to the acquiring of some knowledge of that future state of existence that awaits all mankind.

I am dear sir, yours faithfully,

ANOTHER SPIRITUALIST.

P.S.—I may also quote from "M.A." Oxon's book, "Higher Aspects of Spiritualism," where he deprecates the admitting of any who have not familiarised themselves with the simpler objective phenomena "to the observation of a fact which seen under the best conditions is astounding and almost staggering to the reason," and speaking of the desirability of the medium being visible at some kinds of circles, expressly excepts private ones.

Remember Hop Bitters never does harm to the smallest child, but good, always and continually.

FREETHOUGHT IN TASMANIA.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—We have had a visit from Miss Ada Campbell. This lady first opened fire at Launceston; she gave some lectures in the Oddfellows' Hall, and two or three in the Mechanics' Institute, to very fair audiences. The *Launceston Examiner* reported Miss C. very impartially; but the *Telegraph* in a rabid leader denounced her, and drew the attention of the Committee of the Mechanics' Hall to the sin of allowing the use of the Hall for such a purpose. I suppose this frightened the Committee, for they refused to allow Miss Campbell the use of the building for any more lectures.

Miss Campbell next visited Hobart; there the bigots did all in their power to get the halls shut against her; but for all that she had the use of two, lecturing to fair audiences; and on one Sunday addressed two thousand people, in the Domain.

She subsequently visited the N. W. Coast; and at Leven she delivered two lectures, the last one in the Leven Town Hall, to a good audience—subject, "Truth v. Christianity." Her utterances elicited frequent applause. Mr. W. B. Button, J.P., (brother to the mayor of Launceston), occupied the chair on both occasions, and at the conclusion of the last lecture made some remarks upon the principles of Freethought, defending it against the charge, by the orthodox, of immorality.

A few nice, pious Protestant Christians, at Leven, said, if they had the power they would burn Miss Campbell and all Freethinkers.

Miss Campbell next went to Latrobe to lecture in the Victoria Hall. At this town the bigots organised to give the lecturers a "welcome," and advertised that there would be a "free concert, fireworks, and a band in attendance opposite the Victoria Hall." But they were a little out in their reckoning, for Miss C. never intended to lecture that evening. The *Latrobe correspondent* of the *Launceston Examiner* telegraphed to that journal that "the orthodox of Latrobe paid for this attempt to keep the people away from Miss Campbell's lecture." The *Leven Herald*, a Latrobe paper, says two clergymen were mixed up with it, and denounces the proceedings, and speaks of the whole affair as a disgrace to the defenders of Christianity.

Miss Campbell is now lecturing in the Town Hall, at Launceston. Some Christians think this is awful—the Town Hall being let for such a purpose—and ask "by whose authority it is allowed."

The Mayor replying, said, "that he granted the use of the Hall to Miss Campbell as it was not engaged on the nights applied for." Then there was a discussion in the Town Council as to whether the Mayor should have the power to let the Town Hall on "special occasions" without consulting the Committee, and Mr. Hart, a Wesleyan, moved that "the Mayor should not have power;" but the motion was lost, only the mover voting for it.

Miss Campbell deserves the thanks of all Liberals for offering to visit the country districts for just her bare expenses being guaranteed. I should much like to see Dr. York and Mr. George Chainey come over to Tasmania, to follow up the work begun by Miss Campbell.

TASMAN.

Leven, 16th May, 1885.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Will you kindly allow me through the columns of your valuable paper to return thanks to the following ladies and gentlemen who kindly gave me every facility of investigating spiritual phenomena during my sojourn in Melbourne last month, viz.: Messrs. W. H. Terry, H. J. Browne, G. Spriggs, Dr. Williams, Messdames Reynolds, Fulton, and several others whom, though their names have slipped my memory, their kindness never will. Allow me to remain yours fraternally,

HENRY O'BREE.

Horsham, May 22nd, 1885.

MR. SPRIGGS' SEANCES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I think there must be some misunderstanding in "Spiritualist's" mind about my Materialisation seances. As a Spiritualist he ought to know that any new development takes a long time, and a great deal of patience. Let me inform "Spiritualist" that I do not sit regularly for circles, but only occasionally, and then only for friends and a few earnest inquirers. After sitting continuously for Materialisation for nine years, two and three times a week, I do not feel disposed to commence a fresh development; I have but little time to sit, being much engaged otherwise, i. e., in my medical clairvoyance; and I do not find the latter so exhausting to my system. I may just add that I prefer to follow the advice of my spirit friends in these matters rather than that of any other person. If "Spiritualist" is really anxious for results such as he speaks of, why not form a circle himself with his mediumistic friends and sit till he gets them.

Yours, etc.,

GEO. SPRIGGS.

Melbourne, May 18th, 1885.

A FEW TOUCHES ON MY VISIT TO MELBOURNE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Although the many engagements in my musical errand on this occasion permitted only a limited range of my inquiries after the progress of Spiritualism in this city, I cannot refrain from expressing foremost my sincere pleasure with the impression of the Lyceum, where I attended last Sunday.

After moving in thorough materialistic circles, only relieved here and there by symptoms of latent spiritual faculties of my musical confreres, (whose profession revolts against their full absorption of the gross matter philosophy), I enjoyed the contact with the Lyceum like a refreshing breeze after the stifling, muddy atmosphere in which the vanity of the "I" and "self" reigns supreme in the sentiments of idealism, as no artist of the day seems to enjoy fully the sublime influence of divine art without a fair share of self-glorification. The child-like naïveté in the receptivity of spiritual openings from higher skies touched most agreeably my heart, enhanced by the beautiful method of musical accompaniment in the gymnastic free exercises. I consider this feature as a most important hint for incalculable usefulness when introduced on similar rules in all schools. Free bodily exercises lonely performed are nothing in comparison with the pleasant and sweetly forcing impulse by tune and rhythm of music, which, as we know, in its extreme effect drives soldiers courageously to death. The violin performance of Miss Pride struck me as a token of future fine results in store by careful development of this talented lady, whose unassuming manner assures me of a safety against the temptations of vanity, which public musical performances so readily offer. I heard in London and elsewhere at "entertainments" of Spiritualists, rather often "executions," what would prevent me inducing educated musicians to join such gatherings. Then ignorant neglects of the claims of music, particularly when forming part of a programme, have pained me sorely, and I would urge on all who undertake music on the platform (and be it the simplest piece), to prepare by the judgment of a competent expert against disturbances and discords, leaving only exceptionally, successes to the chance of inspiration. Confusions are unpardonable, and disgrace the whole concern in the eyes of new visitors. Space permits of no further comments on the advance of the cause in Melbourne, but I hope that the evident stagnation in popularisation of it will be only temporary. Still, our energies ought to be awake.

Yours truly,

C. REIMERS

HERR C. REIMERS AT THE TEMPERANCE HALL, RICHMOND.

ON SUNDAY evening, the 10th ult., Mr. Reimers re-delivered one of his Adelaide lectures at the above hall, in which the spiritualists constituting the Richmond Lyceum and their friends are accustomed to meet. The meeting was opened by Mr. Devine, who gave a reading, and there were some pieces of music by the choir, and Miss Ling, and a recitation by Mrs. Greenham. Mr. Reimers prefaced his lecture by a brief sketch of his personal experience. From childhood he had felt an interest in the "mysterious," and had thought there must be something in the statements of death-warnings, and similar strange occurrences, on account of the silly objections made by opponents, and so he had gone on wavering between belief and scepticism. A perusal of Dr. Kerner's "Seeress of Prevorst," which had come in his way, furnished him with almost the whole structure of Modern Spiritualism. He then went to the University where he spent several years with the now popular composer Robert Schumann. The latter was then already an ardent spiritualist but as he—the lecturer—had, during a previous stay at the University of Bonn, imbibed a little of the fashionable cynical scepticism, he listened to Schumann's marvellous revelations of what he had witnessed with some incredulity, and he thought "would spirits condescend to such silly ways of manifestation?" After a time "table-moving" attracted his attention; but he did not sympathise with the position of those who regarded the idea as nonsensical that a table should "talk," or that so homely and familiar an article should have a place in a high and mysterious science, because he reflected that "the ways of the Lord are mysterious and incomprehensible," and moreover he found that through table manifestations the inquirers were told a great deal more than they could get out of their own brains. He therefore persevered in his search for the hidden truth in all these grotesque manifestations, and, though often repelled, started again and again. In London he witnessed such remarkable phenomena that he could only laugh at the idea of its being trickery or delusion. In Manchester he formed a circle with three friends, and in the course of some months got all kinds of phenomena, up to spirit-materialization. He received communications from a spirit who stated that she was a lady who had lived at the Court of Queen Elizabeth, and named several contemporaries. The spirit-friends promised very wonderful results if they would be patient and persevering. Some months elapsed from the time they got movements of the table and objects brought into closed rooms, when they received an intimation to prepare a cabinet for materialisation. The medium sat there, and they got through the small aperture a face, of a cloudy appearance at first, but gradually presenting more definite outlines. At the next sitting the medium, being annoyed at some gossip of outsiders, was unwilling to continue the experiments, but he persuaded her to ignore these reports, and represented that it was a shame to listen to twaddle when they were in the face of a grand truth, an observation which the spirit friends confirmed by three tremendous raps, such deafening concussive sounds that he was quite startled. The medium resolved to continue, and they sat for materialisation; there came from behind the aperture a head with lovely face and frills, in the costume of the 16th century. This was repeated, and they had many stupendous manifestations, which time would not allow the narration of. Ultimately this circle was broken up, but he arranged for sittings with a professional medium, and the same spirit continued to manifest, and the materialisations got so real, that he was able to take casts of the hands and the feet in plaster of Paris under conditions where no trickery would be possible, except in the most absurd imaginations of the sceptic. He also obtained photographs under the same conditions, taking them himself so as to avoid all chances of trickery. He was compelled to omit a great number of still more startling phenomena, but would add that what made him most zealous to pursue his investigations was the manifestation of inspirational speech through the medium, by which he received communications from the spirit, who continued

to manifest, and remained on intimate terms with him, occasionally lecturing him, and giving him a "rap over the knuckles" when he was over-eager to furnish the world with a beautiful test of spirit-power or communication. "These things," his spirit-guide said in one of these inspirational speeches, "are not given to you for your entertainment or personal gratification in a peculiar branch of knowledge. I linked myself to you because I respond to your first motive of investigation—to declare war against the pretensions of materialism, and these manifestations I try, by the help of other spirits, to magnify and to make stronger." He would only say further that Professor Zollner, his most intimate friend, was induced by the reports he sent into the world with all details of tests, to direct his attention to the possibility of these things, and then afterwards carried out his experiments with Slade, and Zollner was the man whose wonderful writings awakened the scientific world to a new view of these matters.

Mr. Reimers then proceeded with the lecture delivered by him at Adelaide, for which we have only space for an outline, and which was replete with witty sallies at the expense of the high priests of theology and science. It was entitled, "Between Tradition and Fact." Summarising the current theories regarding the evolution of man, and the universe, the searching finger of man's intellect, he said, endeavoring to comprehend the problems of being, always glided into the unseen, the invisible world of causes, and the existence of another world was the natural result of unbiased observation. But it was the boast of the 19th century to cram every phenomenon into the pot of matter, and to cry down as superstition the interblendings of divine power in the past. The split between belief in the unseen world and that of matter began when science scratched on the crust of the world of phenomena, and made all sorts of suggestive discoveries of combinations, without getting one whit nearer to the grand first cause. In past ages "it goes against the Bible" was enough to condemn any discovery, and afterwards science, having lost the fine thread of spirituality altogether, decried every incomprehensible phenomenon as superstition, so that even the great seer Swedenborg had to postpone his victory, and the invisible world "retired to consult for another dispensation of spiritual influx." About 1848 Andrew Jackson Davis prophesied the era of enlightenment, so soon remarkably fulfilled by the reappearance of the invisible power in the Fox family at Hydesville, and the mysterious rappings from the far distant telegraph office of the unseen world startled the benumbed sceptics out of their matter-stupor. Science then began fraternising with conjurors to slander it down, until Crookes, Huggins and Cox caught hold of the strange new fluid and termed it "psychic force," a happy thought, as the name Spiritualism began to be out of caste through exposures of imitation phenomena, and also because some over-excited spiritualists aroused prejudice by kicking at dealers in church dogmas and "potted religions." Dr. Carpenter then stepped in and called it "unconscious cerebration," and believers in anything else fools and dupes. Science being constantly reminded of its blindness by new and more startling wonders grew crazy, and the Dialectical Society resolved, amidst thunders of applause, to find the "swindle" out by practical research. After a couple of years they found it to be all true, and published their report, to the confusion of concealed sceptics. That there was something in it began to dawn on the minds of most sensible people. Some smelt sulphur and beat a hasty retreat, while others resolved to look a little deeper into it. Dr. Carpenter hammered frantically away at his unconscious cerebration hobby, which had its day in some cases of hidden memories, but would not fit the physical side of the phenomena at all. The Rev. Joseph Cook tried running the whole affair down as trickery, but after that grew untenable, he drew large audiences by courting the devil as the culprit, while his third and last stage of enlightenment (after honestly investigating the facts themselves and by force of necessity giving in) is suggestively marked by attacks from the clergy, who accused him of "too much leaning towards Spiritualism." The press was still rather behindhand in acknowledging the true state of things. This was natural—for trade reasons,

He knew of a prominent London Daily whose Editor engaged a distinguished scientist to solve the riddle by vigorous research, so as to scandalise it with his big name at the back. After two year's testing, he returned to the Editor with the message that these "miracles" were as true as the sun and moon. Yet after this little moral check the Editor continued to run it down for trade reasons, while the researching sceptic is one of its greatest defenders. It reminded him of a little anecdote. News-boy offers papers to fashionable lady. "News, ma'am—" "Truth" and the "World?" Lady: I don't care for "Truth," give me the "World." The list of converts of higher caste and intelligence however began to swell in alarming proportions, and when certain of the giants of professional conjuring joined the list, editors scratched their heads what to say next, and sceptics swallowed the most ridiculous rubbish rather than the simple admission of a new force discovered at the bountiful hand of Nature. They were immensely relieved occasionally by "exposures," but after every such exposure the movement soon recovered, and grew in force daily. The clergy were in a fix because while advocating the older manifestations they blundered by ignoring Nature's further revelations. The revelations of psychic force had kept pace with all the recorded phenomena of scripture and of history, as shewn in Howitt's "History of the Supernatural," and those who had hurled the latter into the lumber-room of superstitions would have to pull them out again for closer inspection. St. Paul enumerated spiritual gifts, and "would not have us ignorant of them," and lo! the clergy seemed to enjoy and exercise the grossest ignorance, though the best of them now speak in a different strain. The solvent in the confusion of contending creeds was Modern Spiritualism, which would sweep on its swelling waves old errors away, though institutions, dogmas, and systems of thought and religion hardened by a long stretch of time carry a certain force of continuance. Mythical and legendary structures around Christianity would crumble away, but the inherent truth would remain, and churches freed from dogmas and nursery tales would hold in check the errors of Materialism, and of dogmatic apostles of "freethought." Spiritualism might harmonise and unite all religions. The lecturer referred briefly to the assertions of the Theosophists, and said, whatever rubbish, lies, and dangerous mystifications there might be in connection with spiritual communication, still so long as there was a single pearl in the gushing current of mud and nonsense, he would stretch out his hand for it, and protest against any attempt at fixing any lasting theory without sifting the whole bulk of facts from top to bottom.

SHADOWS.*

READERS of our American contemporary, the *Banner of Light*, will be familiar with the name of John Wetherbee, whose contributions have appeared in its columns from time to time for many years past. His writings are not brilliant, or sensational, but they are, to say the least, interesting. There is a naturalness about them that gives them a particular charm to the thoughtful reader; they have as much substance in them as many more pretentious ones, but are much easier of assimilation. His "Penumbral musings" always attracted our attention, and took us (metaphorically) into the sphere he professed only to skirt upon. The book just issued is, we believe, the first collection of his thoughts and experiences, and although each chapter is complete in itself, there is a homogeneity about the subjects that causes them to hang together very well. In an introductory chapter, the author gives the "genesis and exodus" of the book, from which it appears that much of its contents was the result of a correspondence with a highly intelligent ex-Unitarian minister, who had at its conclusion suggested to Mr. Wetherbee that the articles which had been interesting and profitable to him would be equally so to

many others, and would make an attractive and valuable volume. With this view that it might be useful to inquirers, the author has supplemented the matter and arranged it for publication.

The following chapters are a series of selections from his experiences on Spiritualism, with an analysis of their value, and reflections thereon. The proofs of spirit-identity are in most instances very complete, and as is the case with most experienced Spiritualists, many of the manifestations came spontaneously in his own family. He was an intimate personal friend of the late Epes Sargent, and was the means of drawing that gentleman's attention to the Psychographic mediumship of Chas. E. Watkins, who subsequently sat at Mr. Sargent's house, and gave so perfect a test to the Rev. Jos. Cook that he has never been able to get away from it.

The phenomenal chapters are mostly too long for us to reproduce in full in connection with this notice, and to abridge them would mar their value, but the following short chapter on the *cui bono* question, though largely interspersed with quotations, will give some idea of the author's style, and is in itself valuable as a condensed reply to the thoughtless persons who so frequently use it:—

"*Cui bono*.—What is the good of it? some say; and it is generally by worldly and unthinking people, and, perhaps, after listening to testimony that they cannot deny or explain. It is a question I rarely answer. It does not seem to me worthy of an answer. If the answer to it is not at once self-evident to the questioner, to answer it, or by argument to make it appear of value, seems to me like casting pearls before swine. The remark of James Russell Lowell seems to be applicable, where he says: 'The only way to argue with an east wind is to put on your overcoat.'

"When that thoughtful, scholarly writer, Ernest Renan says: 'If we could each of us be sure, once a year, of exchanging two words only with the loved and lost, death would be no more death,' he stated a truth, and I do not think anyone will doubt it. Is not, then, that silly or thoughtless question answered? When Henry Thomas Buckle, that profound student, and who was not one of the believers in a future life, or more properly, was an agnostic in his views of the matter, said that 'if mankind was deprived of its belief in immortality, lean and unsatisfactory as it is, it would be insane from despair,' did he not answer the *cui bono*? Is not, then, the sensuous proof of a life beyond the grave, of itself a boon to mankind? Both of these affirmations show that the human heart is hungry for this light.

"Is there not a reply to the question *cui bono*? in food for the hungry, and is it not as essential or important to feed the spirit of a man as to feed his body? One who spoke with authority said: 'Man cannot live by bread alone.' Anyone who says *cui bono*? at what Spiritualism proposes, or what it practically is, says in plain language that man can live by bread alone, and there are many that do live so, and verily they will have their reward.

"If the man says *cui bono* because he knows there is no future life beyond this, or that it appears so to him, and that we are knocking where there is no door, then it is a waste of time, and *cui bono*? is the proper question to ask; but that has no bearing on the subject. Modern Spiritualism makes a positive statement. It says there are intelligent phenomena that claim to be the voice of the departed; and when it cannot be denied or accounted for by the party, and he says *cui bono*? the question is an absurd one, for if there is no future, of course there is no good to come from it. The asking of the question, then, is begging it negatively.

"Modern Spiritualism, in its basic fact, is either true or false. If true, as we have said, the bare fact answers the question of *cui bono*? If it is false, the question is superfluous.

"There is something in human life that is of essential value besides 'bread and butter'—that is, besides health, wealth, popularity, or position. Prof. Tyndall deals with values, and in a scientific manner. He says: 'The circle of human nature, then, is not complete without the arc of feeling and emotion. The lilies of the field have a

* Shadows: being a familiar presentation of Thoughts and Experiences in Spiritual matters, with Illustrative Narratives; by John Wetherbee. Boston, Colby, and Rich, 1885.

value for us beyond their botanical ones,—a certain lightning of the heart accompanies the declaration that 'Solomon in all his glory was not arrayed like one of these.' The sound of the village bell which comes mellowed from the valley to the traveller upon the hill has a value beyond its acoustical one. The starry heavens, as you know, had for Immanuel Kant a value beyond their astronomical one. Round about the intellect sweeps the horizon of the emotions from which all our noblest impulses are derived. I think it very desirable to keep this horizon open; not to permit either priest or philosopher to draw down his shutters between you and it.

"Anyone who asks the question: 'What is the good of it?' in reference to the claim of Modern Spiritualism, has his shutters so thoroughly drawn down that he does not know what light is; he is an eyeless fish in the Mammoth Cave of Materialism.

"The editor of the *Scientific American*, who does not believe at all in Modern Spiritualism, but, on the contrary opposes it, does not say *cui bono?* he pays this tribute to it with an "if." 'If it be true,' he says, 'such words as vast, profound, tremendous would have to be strengthened a thousand-fold to be fitted to express its importance. If true, it will become the one great event in the world's history. It will give an imperishable luster of glory to the nineteenth century.' These are my sentiments also, without any 'if.'

"Here we all are in this world, faith gone into eclipse, revelation weakening in its foundations, the intuitions of the soul following faith into its eclipse, because the records of holy writ do not rest on the bed rock—doubt and antagonism intruding into the human mind. Now comes some intelligent phenomena into the world of human thought that, if true, throws a luster of truth on the ancient records, or at least proves a spiritual source for what is called revelation, and reproduces the foreworld of confidence again; and if it does so, who asks the question, *cui bono?*—certainly no one but a thoughtless ignoramus.

"Epes Sargent, speaking of matters bearing on this point, says: "This universe, you may be sure, is not an infinite contrivance for the production and swift extinction of sentient, loving, intelligent life. It is not a stupendous vestibule to a charnel house, where affection, friendship, science, and art find congenial, and progressive recipients for a few fleeting moments, and man is admitted to a glimpse of a possible happiness and growth, and then plunged into the blackness of annihilation—a world where life and mind are given only to be withdrawn as if in mockery, and truth and goodness are as evanescent as falsehood and evil."

"Is not the 'fact' an important one, if it settles affirmatively that death and the grave is not the end of a man's life; that the man survives death, and has a continued or perpetual conscious life beyond it? Does anyone question the value or *cui bono?* of that fact, because in his estimation it is not yet proved or provable? It does not alter the fact of the claim that it makes. Can anything be conceived that is of more value to the people of this world, and more conducive to their well-being and moral worth than to know beyond a peradventure that our fathers, mothers, brothers, sisters, friends, who are the lost stars in our several social circles, are still alive, conscious of our incomings and our out-goings, and, as of old, having a real though invisible supervision over us? If anyone does not see the matter in this light, then *cui bono?* is their proper query, to which I make no reply except to say, in the language of Scripture, that I have no pearls to cast away."

DENOVAN'S "EVIDENCES."—By permission the author has presented His Excellency the Governor with a copy of his book "The Evidences of Spiritualism," which His Excellency—per Captain Traill—says has given him "much pleasure to receive," and in a subsequent note Captain Traill says:—"I am desired by His Excellency the Governor to acknowledge your letter of the 16th inst., and to thank you very much for the copy of your book you were good enough to send."

INSPIRED BY STARR KING.

[From Daily Alta of December 15th.]

The following invocation or prayer was delivered yesterday morning at Irving Hall by the trance-speaker, Mrs. Cora L. V. Richmond, who was in a trance and who claimed to be inspired by the spirit of California's orator-preacher, Thomas Starr King. The prayer may be of interest, because of the spiritual claim made for it, and its resemblance to Starr King's style:

"Infinite God, thou gracious giver of every good and perfect gift, unto Thee Thy children turn with thanksgiving and praises, placing upon the altar of Thy love all offerings of devotion, all tributes of thanksgiving—for are not Thine our treasures of earth and sky! Thou holdest in the keeping of Thy infinite love, innumerable forms of life. Every flower; every blade of grass; the insect fluttering a moment in the sun's rays; the worlds that roll in space breathe Thy wondrous revelation. All are governed by the law of Thy wonderful will. For these, the matchless wonders of the universe, Thy children would praise Thee. For every gift that Thou hast given unto man providing for his physical needs, the measures of a full Summer sunshine; the glory of the Autumn, whiteness and repose of Winter; the seed-time and harvest; the Summer's blossoming and the Winter's rest—for all gifts of nature man would praise Thee. For the blessings of social life; for the ties and amenities that bind man to man; for all affections that uplift man above the earth and make him one with the angels; for the love that triumphs over time and change, and that higher love that triumphs over death and crowns with glory every human existence; for that realm of the soul where in the life that is eternal clings through the shadowy mists, and darkness of time illumining all the void, barren places—the weary wastes of human misery and pain. For that ineffable light born of inspiration, cleaving the darkness of the past with the wings of light and making radiant the funeral pyre, the car of Juggernaut, and sacrificing and making sacred such shrines and altars as human beings must bow before in homage to truth and justice and religion. O Thou light divine, Thou answerest every human need; Thou comest as near unto every life as the pulsation of the heart unto being. O God, make each child here present perceive Thy loving character, and make all who attend this hour bend in worship; whether it be at the shrine of human religion or at the altar of the soul, they may still find answer unto their needs. O God, make palpable Thy voice in every soul. Lead thou the footsteps of those who are weak and faltering; unto the doubting mind bring conviction of life eternal, and to those who are in sorrow may a balm of comfort and healing be given. Make Thy light to be a living light—the perpetual glory that surrounds them and leads them on and on forever unto the knowledge of life eternal through Thy love and Thy boundless wisdom, O our God. Amen."

THE "OCCULT MAGAZINE."

We are in receipt of No. 3 of the above journal, published by Hay, Nisbet & Co. Glasgow. It is a neat but unpretentious little paper of eight pages 8vo., and commences with a leader presenting its objects and principles, which appear to be the presentation of the Mystical Philosophy of the ancients. Occultism, it asserts, is the necessary highway to a comprehension of the philosophy of the spiritual phenomena. We are not quite clear whether the Occultism referred to includes the doctrines of Esoteric Buddhism, or simply the investigation of the mysterious in nature, but under any circumstances the presentation of the records of work done by the ancients on the spiritual side of man's nature cannot fail to be useful to present-day workers in the same field. The present number contains some interesting translations from "Zschokke" on Psychological Phenomena, extracts from Hermetic Writings, Occult Notes, &c. Its low price (2/6 per annum post free) should give it a wide circulation amongst investigators all over the world.

A PUZZLE FOR METAPHYSICIANS.

FROM "Harper's Monthly."

In the month of November, 1854, the ship *Sophia Walker* sailed from Boston, bound for Palermo. The owners, Messrs. Theophilus and Nathaniel Walker, had invited their brother-in-law, the Rev. Charles Walker, to go out to Palermo, as passenger, for the benefit of his health.

Among the crew was a young man named Frederick Stetson. He was the eldest son of the Rev. Caleb Stetson, at that time pastor of the Unitarian church in Medford, Massachusetts.

Frederick had been in a store in Boston, but, not being well, returned home to be under the care of a physician. His health did not improve; and Dr. Bemis, of Medford, advised a sea-voyage as most likely to restore his vigor. Frederick was delighted with this prospect, and his parents reluctantly consented.

It was thought best for his health that he should go on board as a sailor; but a contract was made with Captain John Codman, that in case Frederick should become weary of his duties, he should be admitted to the cabin in the capacity of captain's clerk.

From the fact that the Rev. Mr. Stetson was a neighbor and friend, I became acquainted with these circumstances at the time the young man left home and embarked on board the *Sophia Walker*. The father also requested my husband to speak to Captain Codman, his former pupil, in regard to the youth.

In common with other friends, I sympathized deeply with Mr. and Mrs. Stetson in parting from their son under these painful circumstances; but domestic cares and other scenes gradually effaced these impressions, until I forgot the length of time he expected to be absent, and indeed lost all recollection of his voyage.

I relate these circumstances in detail that the reader may understand more fully the remarkable facts which followed.

During the latter part of February, 1856, the death of my mother, Mrs. Leonard Woods, of Andover, was succeeded by my own dangerous illness. In March I was seized with hemorrhage of the lungs, and lay for days hovering between life and death.

One night, when the crisis seemed to have passed, a member of my husband's church, Mrs. Sarah Butters, who had been watching with me, retired soon after midnight to give place to my husband, who was to watch with me till morning. I had taken the medicine prescribed by my physician, and was endeavoring to compose myself to sleep, when all at once, with the vividness of a flash of lightning, the following scene was before me: A tremendous ocean storm; a frail vessel pitching headlong into the trough of the sea; a billow mountain-high ready to engulf her; a slender youth clinging to the masthead; a more furious blast, a higher wave, and the youth, whom notwithstanding the darkness I instantly recognized as Frederick Stetson, fell into the foaming, seething deep.

As he struck the water I shrieked in agony; and my husband sprang to my side, expecting to see the crimson drops again oozing from my lips. My countenance, full of horror, terrified him.

"What is it?" he asked.

I motioned him to silence, unable to withdraw my thoughts from the scene. I still heard the roaring of the angry billows, the shouts of the captain and crew.

"Man overboard!" "Throw a rope!" "Let down the life-boat!" "It's no use; the ship has pitched beyond his reach!"

Fresh groans from my lips brought new anxiety to my faithful watcher. He seized my trembling hand, placed his fingers on my pulse, and started back with dismay when he felt their feverish bound.

"What is it? Are you in more pain? Shall I go for the doctor?"

"Oh, it's dreadful!" I gasped. "I can't tell. It's awful."

Then I passed into a still more remarkable state. Heretofore I had seen what was going on at the moment; now my mind went forward, and saw events that occurred two, three days, two weeks, later.

The storm had abated. The vessel, though injured,

was able to proceed on her way. It was the Sabbath; the crew were sitting in silent reverence, while the clergyman, Rev. Mr. Walker, read, prayed, and preached a funeral sermon, caused by the late sad event. Every eye was moistened, every breath hushed, as the speaker recounted the circumstances connected with Frederick's voyage, and endeavored to impress upon the minds of his hearers the solemn truth of the uncertainty of life.

Another scene. Our own chamber: a messenger coming in haste with a letter from Captain Codman announcing Frederick's death. The words of the letter I could read.

One more scene. I seemed to be again on board the *Sophia Walker*. Mr. Stetson was there, standing by Frederick's open chest, into which the captain had thoughtfully placed every article belonging to his late clerk. The father's tears fell copiously while Captain Codman dilated on Frederick's exemplary conduct during the entire voyage. When they reached Palermo, he had expressed his wish to enter upon the duties of a clerk, according to their contract, if tired of a sailor's life, and since that hour had taken his place with the officers in the cabin.

All this passed before my mind with the rapidity of lightning. I lay trembling with agitation, until startled to present realities by my husband's voice, while he held a spoon to my lips.

The first question I asked was, "What day of the month is it?"

"The 10th of March."

"What time did you come into the room?"

"It was past twelve when I gave you your medicine. Soon after, you seemed greatly distressed. Can you tell me now what it was?"

"It is dreadful," I whispered, gasping between every word. "Frederick Stetson is drowned: I saw him fall into the sea."

"Oh no!" was the cheerful reply. "You had been thinking of him, and dreamed it."

"No; I was wide-awake. I saw him fall. I have not once thought of him for weeks. Oh, what will his parents say?"

Soon after this, exhausted by my terrible excitement, I fell into a troubled sleep. When I awoke, it was dawn, and I immediately commenced narrating to my husband the scenes I had witnessed, he making a note of them, and their precise date.

Perceiving that this conversation greatly agitated me, he left the chamber to inquire whether the *Sophia Walker* had come into port, and promised to direct our son, a school-mate of Edward Stetson, to ask whether Frederick had returned from his voyage.

This he did, thinking to allay my nervous excitement which he fully believed to be the result of a fevered dream.

At an early hour Dr. Daniel Swan, one of my physicians, came to my bedside. He expressed his disappointment at finding my pulse greatly accelerated, and asked the cause.

I then, though not without great exhaustion, repeated to him what I had seen, my husband being present, Mrs. Butters (the lady already referred to), and a woman who had lived in my family for years.

In the course of a week several persons were made acquainted with these facts, though, from the fear lest they should reach the ears of the parents, they were told under an injunction of secrecy.

In the mean time I listened eagerly to my son's daily bulletins from his school-mate.

"Fred is coming soon." "Mother has his clothes all ready." "Father says he may be here any day now." "The *Sophia Walker* is due this week."

It was two weeks before the ship arrived in port; but I was so far convalescent that I was permitted to sit up, wrapped in blankets, for an hour or two each day.

On one of these occasions, while Mr. Baker and the family were at dinner, the bell rang, and presently I heard my husband, in answer to the summons of the servant, hurry to the door.

It was scarcely a minute before he entered my chamber, pale, and evidently trying to conceal his emotion. He

had an open letter in his hand, upon which his eyes were fastened.

"You have Captain Codman's letter," I said.

"Yes," he answered, "and in almost the words you repeated to me."

I held out my hand for the sheet, and my tears fell fast as I read the following lines, evidently written in great haste:

"Rev. Mr. Baker:

"MY DEAR SIR,—I must beg you to perform a painful duty. Poor Frederick was lost overboard in a gale on the 10th. You must tell his father. I can not.

"I never had anything occur that has given me so much pain. He was everything that I could desire; and I can truly say that I never had occasion to reprove him, and that his uniform good conduct won the esteem and love of all. There was this satisfaction—that no one of us was so well prepared for death.

"I will detail the circumstances at more leisure; but enough to say now, he was lost from the foretopail yard in a gale of wind, and human exertion could not save him. You can best administer consolation to his distressed parents. Show them the sermon preached on the Sabbath following his death, which accompanies this, and assure them of my heart-felt sympathy.

"Yours truly,

J. CODMAN.

"March 25, 1846."

While my eyes glanced over the lines, familiar as if penned by myself, Mr. Baker was making hurried preparations to go to Mr. Stetson's.

"Young Hall brought it out," he explained. "Captain Codman wished me to have the letter at once, lest the parents should hear the sorrowful tidings in an abrupt manner."

The sad scenes which followed are too sacred to be even touched upon here. Mr. Baker did not return home for hours, having offered to go to Cambridge, and convey the sad intelligence to Merriam Stetson, the second son, who was a member of Harvard College.

"I am to go in to Boston to see Captain Codman in the morning," he said. "Mr. Stetson is anxious to see him, and I shall ask him to return with me."

I recalled the last scene on board the *Sophia Walker*, and said: "I thought he himself went in. It is the first thing not exactly in accordance with my vision."

I called it *vision*, for I was not asleep, and therefore it could not be a dream.

The next morning, when Mr. Baker called at Mr. Stetson's house to take any additional messages, he learned that, impatient and restless, the sorrowing father had found it impossible to wait, and had taken the earliest conveyance into Boston, where a scene occurred like what I had witnessed.

There was no longer need of secrecy in regard to my prescience or foresight, if so it may be called, and it speedily came to the parents' ears. Persons of intelligence of both sexes speculated and puzzled over these remarkable mental phenomena, unlike most recorded by philosophers in the fact, already stated, of the mind not only recognizing what was passing at the moment at a distance of hundreds of miles, but going forward in advance of events, and foretelling them with minute accuracy.

I make no effort to explain my mental state, which I am entirely unable to do; but I may be pardoned for quoting from a philosopher of the present century, who, speaking of visions and dreams, remarks: "It is in vain to attempt an explanation of them. They scarcely appear referable to any principle with which we are at present acquainted."

Priestly, another metaphysician, adds: "If the nerves and brain be a vibrating substance, all sensations and ideas are vibrations in that substance; and all that is properly unknown in the business is the power of the mind to perceive or be affected by these vibrations."

The following case, somewhat analogous to the one narrated above, is from *Abercrombie on the Intellectual Powers*, which says, "I relate this without any attempt at explanation, and without any other comment than that its accuracy may be relied on in all its particulars."

"Two ladies, sisters, had been for several days in attendance upon their brother, who was ill of a common sore throat, severe and protracted, but not considered as attended with danger. At the same time one of them had borrowed a watch from a friend in consequence of her own being under repairs. This watch was one to which particular value was attached, on account of some family associations, and anxiety was expressed that it might not meet with any injury. The sisters were sleeping together in a room com-

municating with that of their brother, when the elder of them awoke in a state of agitation, and having roused the other, told her that she had had a frightful dream.

"I dreamed," she said, "that Mary's watch stopped, and that when I told you of the circumstance, you replied, 'Much worse than that has happened, for brother's breath has stopped also.'"

"To quiet her agitation, the younger sister immediately got up, and found the brother sleeping quietly, and the watch, which had been carefully put in a drawer, going correctly.

"The succeeding night the very same dream occurred, followed by similar agitation, which was again composed in the same manner, the brother being again found in a quiet sleep, and the watch going well. On the following morning, soon after the family had breakfasted, one of the sisters was sitting by her brother, while the other was writing a note in the adjoining room. When her note was ready for being sealed, she was proceeding to take out for this purpose the watch alluded to, which had been put by in her writing-desk: she was astonished to find it had stopped. At the same moment she heard a scream of intense distress from her sister in the other room. Their brother, who had still been considered as going on favorably, had been seized with a sudden fit of suffocation, and had just breathed his last."

But to resume my narrative. I find it impossible at this distance of time to recollect all the persons to whom these operations of my mind were made known before the letter of Captain Codman gave reality to my vision. Among them were Dr. Swan and two female friends, who have since passed beyond the scenes of earth. During his life my kind physician frequently urged me to publish an account of these remarkable facts. My reasons for not doing so are suggested in a letter to Rev. Mr. Stetson, which, together with the reply and testimony of other eye and ear witnesses, I subjoin for the satisfaction of those who may desire additional proof of the strict accuracy of this narrative:

"Rev. Caleb Stetson:

"DEAR SIR,—If any apology is necessary for my addressing you this note, I trust it may be found in the friendly relations which have long subsisted between your family and ours, and in our personal relations to the subject of this letter.

"You will not doubt recollect the singular mental phenomena which occurred during my severe illness some weeks before your son Frederick's death, and which at the time caused considerable discussion in literary and scientific circles. By some conversant with the facts I have been urged to write an account of them for philosophical inquiry, they being considered in many respects a more remarkable instance of prescience or foresight than any on record; but the fear of being classed with visionaries and spiritualists has heretofore prevented me.

"Now, however, on a fresh application to state the particulars in detail, I have consented to do so, and would consider it a great personal favor if you will carefully examine the accompanying statement, and so far as memory will enable you, add in a note to me, which I may be at liberty to publish, your corroborative testimony respecting it.

"Mr. Baker unites with me in very kind regards to yourself and family.

"With great esteem and respect,

"HARRIETT W. BAKER.

"DORCHESTER, February 16, 1870."

Rev. Mr. Stetson, having been sick for several weeks, requested his wife to answer for him. She writes:

"DEAR MRS. BAKER,—We have read your manuscript with the deepest interest. You have expressed clearly and correctly the whole subject, as it had laid hidden in our memories; and so vividly, too, have you portrayed it, that the sad event of by-gone years came to us with the freshness of yesterday.

"Mr. Stetson also wishes me to add that it might be well for you to procure the testimony of those who were informed of your wondrous vision before the event transpired, as so many years have passed since that fatal storm of March 10, 1846.

"With our best wishes for yourself and husband,

"Most affectionately yours,

"JULIA M. STETSON.

"LEXINGTON, February 19, 1870."

Acting upon the suggestion contained in the above note, I have received the following communications from those who have seen or read this article in manuscript. The first is from the daughter of Rev. David Osgood D.D., a predecessor of Rev. Mr. Stetson, and for a long course of years pastor of the First Church in Medford.

"DEAR MRS. BAKER,—In answer to your inquiries, I could state that I have a distinct recollection of hearing from you in your sick-chamber an account of your vision in regard to the death of Frederick Stetson, immediately after the sad events which you have so vividly portrayed. The circumstances made a deep impression on my mind, and I have always considered your mental state as remarkably analogous to all I have heard of Scotch second-sight.

"Most truly yours,

L. OSGOOD.

"MEDFORD, March 5, 1870."

From Mrs. Sarah B. Butters, to whom I have already referred, I have also the following testimony:

"This certifies that I was acquainted with the remarkable vision narrated by Mrs. Baker before the knowledge of the death of Frederick Stetson reached me by the arrival of the ship *Sophia Walker* in Boston, on the 25th day of March, 1846, and its exact correspondence with the circumstances of that sad event so impressed me at the time as to leave in my mind a distinct recollection both of the vision and of its fulfillment.

"MEDFORD, March 2, 1870."

SARAH B. BUTTERS.

I will introduce but one other witness, who was with me on that fearful night, and was an actor in some of these scenes. He writes:

"I am happy to bear my testimony to the truthfulness and fidelity of the record of facts contained in this narrative, and to assure the reader of its entire trustworthiness. I thought them at the time, and have ever since considered them, among the most remarkable mental phenomena of which I have any knowledge, and worthy of a place in the history of metaphysical science.

"A. B. BAKER.

"DORCHESTER, MASSACHUSETTS, March 8, 1870."

The following extract from the sermon preached by Rev. Mr. Walker is an exact fulfilment of the second scene in my vision. The text is from the Epistle of St. James: "For what is your life? It is even a vapor, that appeareth for a little time, and then vanished away." The fly-leaf of the discourse contains this entry:

"A sermon preached on board the ship *Sophia Walker* on her passage from Palermo to Boston, March 15, 1846. Occasioned by the death of Frederick Stetson, who was knocked overboard in a gale, March 10, near the Banks of Newfoundland. By Rev. Charles Walker, A.M., one of the passengers."

After some explanatory remarks, the preacher says: "We have a most affecting illustration of this truth at hand. Where is the youthful Frederick Stetson? Who among us had fairer prospects of life than he? A few days ago, and he was with us in all his youthful freshness. But in an unexpected moment he was called into eternity. You remember the fatal night of the 10th. Who of us will ever forget it? The hour of midnight arrived. All hands were called on deck. The wind and the storm had prevailed for hours; but now the furious gale began. The foretop-sail must be taken in, and with the rest Frederick mounted the fatal yard. The flapping sail, clewed up, but not yet handed, and at the mercy of the gale, struck him from his hold, and precipitated him into the billows beneath. The alarming cry, 'Man overboard!' was heard. The captain immediately ordered the life-boat to be cut adrift, and the life-boat to be got out. But although there were enough of you ready to man it, even at the risk of your lives, yet it was soon found that it would be all in vain. He was immediately lost sight of. No human power could save him in that dark and boisterous night. Who of us has not observed his modest and retiring manners, and the delicacy of his spirit? How careful not to wound the feelings of others! I am happy here to adduce testimony to the excellence of his character from his native town. In a letter, addressed to our captain on the day we sailed from Boston, the Rev. Mr. Baker, of that place says: 'He is a young gentleman of great promise and most excellent character, in whose prosperity I feel almost the interest of a father.' Mr. Baker speaks also of the lively interest which the citizens of Medford took in his success in this voyage. Ah, what a sad tale will the record of the fatal night of the 10th be to his beloved parents! How painful to think of even breaking to them the sad tidings! Gladly would we spare them this cup of sorrow. May the Lord support them!"

MRS. HARRIETTE WOODS BAKER.

PSYCHOGRAPHY.

(From the *Journal of Science* for March, 1885.)

The remarkable phenomenon known as Psychography, is exciting very general attention. The question of its genuineness, and, if genuine, of its nature, is being acrimoniously discussed. One distinguished seer, taking unwittingly a leaf out of the book of the Bestiarists, wishes to suppress research in this direction by the blundering arm of the Law. Even the *ultima ratio stultorum*, the formal appeal to Pius, has been duly invoked. Surely, therefore, it is time that these alleged facts should be studied in the same calm, cold manner, and with the same indifference as to possible results, as are customary on the announcement of the discovery of a new planet or a new metal.

A word as to my point of view. I am no "Spiritualist." Certain of the doctrines of Spiritualism, as I apprehend them, would be to me highly unwelcome; but to refuse the investigation of novel or unexplained phenomena on such grounds is assuredly unworthy of a man of science. We cannot dispose of truths by the simple process of shutting our eyes and denouncing their discoverers as "skunks."

The facts of so-called "Psychography" are simplicity itself, and will need here merely the barest recapitulation. Two persons meet in an ordinary room: one of them, the so-called medium, sits quietly in a chair, generally near a table of ordinary construction. The other person, whom I will call the investigator, takes two clean slates, binds them firmly together with waxed thread, having left between them a fragment of slate-pencil or of red chalk, and lays them on the table. The medium places his hand upon them, and in a short time, supposing the experiment successful, a sound like that of writing is heard. On untying the slates one of their inner surfaces, or sometimes both, is found covered with writing, whilst the slate-pencil or other material is found worn down as if it had been used.

The features of the experiment have been much modified on different occasions. The slates used are sometimes taken by the observer from a heap kept for the purpose by the medium, and before being used are carefully cleaned by the observer with a sponge and water, and rubbed dry with a cloth. Not unfrequently the observer brings with him a pair of new slates which he has bought on his way to the medium's house. In some cases a double folding-slate has been used, secured by a lock.

The position in which the slates are laid after being secured together has also greatly varied. Sometimes they are laid on the table, the medium touching them with one hand. Sometimes the medium holds them against the under surface of the table with one hand, whilst with the other he holds the hand of the spectator. Again, the spectator has held them upon his own head with one hand, whilst with the other he clasps that of the medium. Or they may be laid upon the table, and never touched by the medium at all. All these experiments, it is well to remember, are performed in full, open daylight.

The nature of the table used, and of the chair in which the medium sits, is a matter of indifference. Both have been carefully examined without disclosing any mechanism or concealed appliances whatever. Other tables and chairs have also been substituted; but the phenomena are unaffected.

Something must also be said concerning the subject matter of the writing. Very frequently the observer writes some question upon the slates before closing them up, and receives a definite answer—occasionally touching matters known to no living person but himself, and of which the medium cannot be supposed to have any knowledge. Such answers may even be given in languages with which the medium is unacquainted. Nor must it be forgotten that the observer is sometimes asked, after putting both a bit of pencil and a piece of red chalk between the slates, with which shall the expected writing be produced? And the result comes out accordingly.

It is not, I think, necessary to go more closely into the details of psychographic experiments, since they may be found given with considerable minuteness in various works

The *Banner of Light* for March 28th, contains under the heading of "the latest phase of phenomenal Spiritualism" an account of the involuntary development of a young man as a "telegraphic" medium. The communicating spirit having been an operator in a telegraphic office, succeeded in producing sounds that were recognised by a professional telegraphist in the body who constructed an instrument adapted to this particular phase of telegraphy through which it is asserted that several messages containing tests of spirit identity have been obtained.

and journals. But the question is, How are these recorded phenomena to be explained?

The first attempted solution is, if nothing else, remarkable for its sweeping character and for its simplicity. The spectators, we are told, are all conscious and intentional liars. Such an explanation scarcely admits of discussion. To most minds it will be utterly inconceivable that a number of persons, of different ages, nationalities, prepossessions, habits, and thought, should agree in forging a falsehood from which they could reap no manner of advantage. Most minds will conclude that were such the case some one witness, at least, would have come forward to expose the fraud—an exposure which, in not a few quarters, would be exceedingly welcome. How, then, on the hypothesis of falsehood, do Spiritualists contrive to seal the lips of each succeeding spectator?

The next hypothesis is that the spectators, though not intentional deceivers, are self-deceived, and fancy that they see occurrences which never took place. Or they are pronounced to be incompetent, untrained observers. A moment's reflection will show that this supposition cannot hold good. In the first place must be noted the extreme simplicity of the phenomena. There is nothing to excite any passion or emotion; nothing to engage ear and eye, and thus draw off the attention of those present from what is being done, or rather from the manner in which it is effected. There is nothing that requires the trained observer or the scientific specialist. Were it a question turning on delicate spectroscopic or microscopic observations, I should not for a moment accept the evidence of a non-specialist, however highly educated, intelligent, and upright. But this is not the case: any sane man of common sense and fair moral character can decide as well as Professor E. Ray Lankester whether the slates used were clean before being tied together,—whether the medium had, or had not, the opportunity of tampering with them,—and whether, when untied, they were found covered with written matter. I repeat it that, to my apprehension, the most illustrious man of science would have no advantage in making such observations.

But I may be told that it is all clever jugglery. Jugglers can certainly do very surprising things, and they are in these days a prosperous and influential class, whose honour and reputation the law appraises at a high figure. But I may, at least, without fear of an action for libel, assert that their power has its limits.

No juggler has as yet reproduced the phenomena of "Psychography" as above described, and under test conditions. If Maskelyne and Cooke will, like Eglinton, sit down at an ordinary table, and, without apparatus of any kind, produce intelligible writing between two locked slates, which never pass into their hands at all, and which they thus have no opportunity of manipulating, we may then, with a show of reason, refer this matter to jugglery.

But let us examine this part of the subject a little more closely. How can jugglery be conceived as possibly producing the results described? It may be said that the writing pre-exists on the slates before they are tied together, and becomes visible in consequence of the escape of—a something. This hypothesis is not easily reconciled with the circumstance that, even when the slates are the property of the medium, they are selected by the observer at haphazard from a heap, and are well cleaned and carefully examined by him before being tied together. But it is put completely out of court by the fact that the slates are often brought by the intending observer, and have never even been seen by the medium or by any possible confederate.

The next supposition is that the medium unties or unfastens the slates after they have been fixed together, executes the writing, and fastens them up again as before. We will take the case most favourable for this view,—that, namely, where the medium holds the slates against the under side of the table with one hand, his other hand and all the rest of his person being full in the view of those present. Are we to admit that with that one hand he unties the slates, supports them and the strings or tapes, performs the writing, and ties the slates together again? If so, great is our faith. It may be urged that

there are supports beneath the table, by which the slates, string, &c., are upheld while the medium is writing. I reply that the table has been examined, and that no such contrivances are to be found. But how about those cases where the slates lie all the time open to view, upon the table or on the head of the observer, the medium not touching them at all? Such are crucial instances which completely overthrow this unfastening and writing supposition.

I have also heard it insinuated that the slates upon which the writing is found are not the same pair which have been formally prepared, these latter having been dexterously conveyed away and others substituted. This hypothesis is negated by the cases where the slates remain in view, and are never handled by the medium. It also fails to account for the fact that slates brought by inquirers, and marked privately without the knowledge of the medium, are expressly found not to have been changed.

"The effects are due to electricity or something,"—the something being, I will charitably suppose, some other possibly as yet unknown form of energy. That electricity can produce strange effects I shall not question. Nor shall I dispute that there may be forms of energy still more wonderful. But the table and the seat of the medium contain no hidden batteries, no secret conductors. They may, as I have already pointed out, be exchanged for others. They may also be removed to any other part of the room, or to another room,—a step by which any physical arrangements would necessarily be frustrated. Nor has any spectator detected the presence of electric or magnetic currents on or near the table.

We may go further: electricity, magnetism, are not intelligences. By their means it is indeed possible to transmit messages, questions, or answers from one place to another, and to reproduce them in speech or in writing; but there must be an intelligence at the other end of the line. It is utterly inconceivable that electricity or any physical force should of itself combine letters into words, and words into intelligible sentences, conveying often a precise and accurate reply to a question put. It is known that an electric commotion passing over a telegraphic system will sometimes set the instruments at work; but the messages thus sent are mere random combinations of letters, which never—save by rare chance—form even a word, and never certainly an intelligible combination of words. Should such a thing ever happen every experienced telegraph operator would feel sure that some trick had been played, and that the message was not and could not be the outcome of an electric storm.

The writing, it seems to me, must indubitably be produced by some intelligence. But what intelligence? Not by a man; for, in addition to the fact that the crumb of pencil or chalk is generally too small to be grasped by human fingers, we have invariably the testimony that no person has or could have in any way interfered with the slates. Surely we are thus driven from post to pillar until we have but one alternative remaining,—the assumption that there must exist around us intelligences invisible and capable of interfering with the course of events, with what we are accustomed to call the order of Nature. What these intelligences are, what is the extent of their power, and under what conditions it is exerted, I am utterly ignorant. They may be, as the Spiritualists hold, the "spirits" of departed human beings; or they may be the "spooks" or "shells" of the Theosophists, the "elemental spirits" or the Rosicrucians, or the fiends and familiars of mediaeval sorcery. To which of these classes the agents in question belong is still an unsolved problem. The Spiritualists allege that the minute acquaintance which these intelligences show with family secrets, with private conversations formerly held between the investigator and the deceased friend, prove their identity with such friends. But it is replied by other persons, believers all the same in the reality of Psychography and of kindred phenomena, that if we are surrounded by invisible intelligences they may know our past careers, our actions, our words, perhaps even our thoughts, and may thus easily assume the part of some friend whom we have lost. It is even conceivable that these invisible intelligences may not be spirits at all, but strictly material beings, capable of

acting in four or five dimensional space, as expounded in the last issue of the *Journal of Science*, and which under all ordinary circumstances escape our perceptions.

Hence it seems to me premature to pronounce these and similar manifestations a refutation of Materialism. It is probably still more premature to infer from such phenomena the continued existence of man after what is ordinarily called death. On these points Psychography does not appear to give any definitive assurance.

But the conclusion seems to me unavoidable that if unseen beings, be they spiritual or material,—whatever these terms may mean,—can interfere with the course of Nature, we have no longer any assurance that like causes will be followed by like effects.

To give an instance: every man who knows that fuel has been laid in a stove, and who some hours afterwards finds it blazing, will conclude—perhaps I must say “would have concluded”—until lately—that some human being had set it on fire. Yet we find it recorded in “*LIGHT*” that a certain family were regularly accustomed, on rising in the morning, to find their kitchen fire had been kindled by some invisible being. Now if “spirits,” or four-dimensional beings, can thus interfere, what confidence can we have in the results which we obtain in our chemical and physical laboratories? In fact it is hard to say what basis remains on which Science can be built.

I read, in a recent article in the *Journal of Science*, how an eminent chemist points out the necessity of performing toxicological investigations in a laboratory to which no one but the operator can have access, lest some interference, intentional or accidental, might take place. But if invisible agencies can interfere, how are they to be excluded?

Bearing in mind these considerations, Spiritualists might well speak in a milder tone of the reluctance of scientific men to accept their results. Of course an unpleasant truth is not the less true if we close our eyes to its evidence and to its existence. But what if the activity of the last forty years has made possible what before was impossible? How if the little “tap, tap” of Spiritualism has not merely “shattered the marble image of Materialism,” but broken down a partition-wall which barred out invisible agencies from interference in our world? In that case it strikes me that the refutation of Materialism has cost us far too dear.

THE FIRST SPIRITUALIST CAMP MEETING IN AUSTRALIA.

THE success which has on all occasions attended the Spiritualistic Camp Meetings in the States of America, has been oft times noticed by the Spiritualists of Sydney with much satisfaction, and it was ultimately decided by a few friends that the organisation of what might eventually become a great and similar movement in Australia should be commenced during the Easter holidays at one of the lovely sea-side resorts, near Sydney. Accordingly a party of us, numbering about thirty, inclusive of ladies and children, having provided ourselves with tents and the necessary provisions, set out on the 2nd April last, for a place called Long Bay, about ten miles from the city of Sydney, prepared to spend the five days of the Easter holidays in a harmonious and thoroughly enjoyable manner.

Long Bay is situated on the coast between Sydney and Botany Heads, and is one of the most delightful and picturesque places near Sydney. It commands an extensive view of the Pacific Ocean, whose waters roll calmly but majestically between two rock bound shores, on to a fine sandy beach, where may be found a great variety of shells, coloured quartz pebbles, and choice seaweeds. The situation of the rocks is admirably adapted for fishing, while the waters of the Bay abound in rainbow and parrot fish, bream, rock cod, and numerous other specimens of the finny tribe, which may easily be caught with hook and line. On the land, at a very short distance from the beach, are groups of tall and gigantic trees, amongst which are the eucalypti, box, stringy bark, oak, and others. This was the spot we had chosen as the site of our camp.

Upon arriving at the Tramway terminus we were met by vehicles which had been provided for us, and after being comfortably seated we drove at a smart pace along a well metalled road for about three miles. It was a lovely morning, a north-east wind was blowing, which rendered the air delightfully keen and invigorating. The various essences emanating from the luxuriant foliage as we went along seemed to increase our flow of spirits, and to impart vitality to every one as we inhaled them with eagerness and inward pleasure. After a ride of three miles we came in sight of the blue waters of the Pacific, which presented a most magnificent spectacle, and half a mile further brought us to the spot which we had selected to pitch our camp.

The tents were erected on a nice green clear space surrounded at a distance of some fifty or sixty feet by tall and stately trees, whose lofty branches met and intermingled overhead, forming both a shelter from the sun's rays, and at the same time a splendid “break” against any southerly wind that might spring up. We called this “*DENTON GROVE*” in honour of our late esteemed friend Professor Denton.

The ladies now prepared a most inviting repast on the “green sward,” and gathering round we manifested our “thanksgiving” by the keen enjoyment of the edibles which were set before us. The afternoon was devoted to exercise, rambling on the rocks, fishing, and such other enjoyments as were most suitable to the tastes of each. After tea the young folks indulged in dancing to the strains of several musical instruments which afforded considerable merriment to all. As the evening grew later the younger members of each family retired for the night, while those of us who were accustomed to enjoy the “quiet hours of evening” sat around the camp fire, which was kept well supplied with fuel, discussing the various social problems, and “burning questions” of the day. We were also very much entertained by our esteemed friend Mr. George Garton, of Botany, who read some of those tender and pathetic pieces by Lizzie Doten. The camp was hung at regular intervals with Chinese lanterns, which gave the scene a most interesting appearance and enabled us to read clearly by their beautiful subdued light. The hour now getting late, each one sought the repose so urgently needed, and by eleven p.m. every one in the camp was safely under the canvas.

On the following morning we rose with the birds. The ladies took their morning bath in the briny waters of the ocean in a natural basin formed by the rocks, secluded from all observers, while the gentlemen, in appropriate bathing costume, dashed in from the sandy beach and indulged in a pleasant swim in the cool and invigorating sea waves. The children also enjoyed the luxury of a sea bath, and when the morning meal was prepared, every one was ready to do it justice.

The rest of the day was devoted to the various recreations incident to holiday making—a boat was at our disposal, and several ladies were induced to venture into the boat for the purpose of accompanying us on a fishing cruise, but on nearing the “Heads” the constant upheaval of the boat by the rollers caused them to feel that unpleasant condition known as *mal de mer*, they were therefore glad to return and find themselves once more on *terra firma*. The boat was, however, very acceptable to us in our fishing excursions, and we certainly had no lack of fresh fish during our camp out.

The evenings were chiefly spent in discussing intellectual and debatable subjects. We had some excellent singing from portions of the Lyceum Leader and the Spiritual Harp, the echo of the voices producing strange but sweet harmony in the stillness of the midnight air. We saw the moon rise in all her splendour from beneath the waters of the grand old ocean.

One evening, after we had listened to some very sweet singing by some of the ladies, one of them was controlled by William Denton, who greeted us with extreme pleasure and expressed his delight in being present at the pioneer camp meeting of the Australian colonies. He stated that it was with extreme difficulty that he could get control of the brain of this lady, but that in the future he would come and visit us when we were more prepared.

On the afternoon of Sunday we were photographed in

two different positions by one of our number who had come expressly prepared with the instantaneous process and who succeeded in producing two very faithful pictures of the camping party. Denton Grove is conspicuously shown in the back ground, while the members of the camp are represented as being at the conclusion of the afternoon meal.

After five days of very enjoyable holiday, during the whole of which the greatest harmony and pleasure prevailed, we struck tents, and proceeded homewards fully sensible of the great mental and physical benefit we had enjoyed from this gathering by the feeling of invigoration which each one experienced, and with a resolution that at the next Christmas holiday time we would endeavour to persuade the Spiritualists of Sydney to roll up *en masse* for the purpose of carrying out and enjoying a reunion such as would tend to bind them more firmly together in the great and good cause of Light, Liberty, and Progression.

HOBART CAUNTER.

REV. GEORGE WALTERS ON SPIRITUALISM.

MR. WALTERS, of the Unitarian Church, Melbourne, has been delivering a course of sermons to large congregations on Aspects of Modern Religious Thought, and on the evening of Sunday, 17th ult., chose for treatment the two opposing phases—Materialism and Spiritualism.

Materialism, he said, tended to reduce all natural phenomena to the level of mere mechanical action, and regarded life as merely a property of matter or certain kinds of force which might change or die out; just as light and warmth disappear when the flame of a candle is extinguished, so man's life ends when death lays its hand upon him. According to the materialistic philosophy, the universe resembled a huge machine, and beyond the transitory consciousness of mortal man there was no intelligence higher than that of the brute creation. Of course there could be no God, no higher or holier spirit. Suns and worlds were subject to certain mechanical laws—but there was never a law-maker. Wonderful harmony and order were observable in the movements of the heavenly bodies, but the harmony and order had resulted from—nothing in particular. Grass, trees, and flowers flourished; earth's fairest forms of life had been developed, each one higher than the one before it, ascending until nature had risen to the cultured intelligence of man. But in all this marvellous work of development there was no intelligence at work, no divine purpose tending towards some far-off goal. But while the materialist says that everything "happens," common sense philosophy pointed to an intelligent power presiding over the development of nature and of life. He did not think that much of the materialism of the present day was really due to the influence of science. In certain quarters there was much talk about science having overturned all religion, abolished God, dissolved heaven, and proved man to be thoroughly mortal, with no prospect of eternal life. But the number was small of those sufficiently versed in science to make it responsible for their unbelief, and it would seem rather that materialism flourished either as a reaction from false and superstitious ideas, or as the result of low and sordid feelings, and an absence of worthy sentiment and emotion. In the struggle for life, men were prone to imagine that solid gold and silver were the only real good, and that anything less tangible was unworthy of consideration, and this tendency of modern life was, he feared, to some extent the cause of the aspect of thought known as materialism, though in saying this he did not refer to the materialistic tendencies of philosophers and men of science, who more probably represented a reaction from false church-theology. To a limited extent the materialistic tendency might have been productive of good, as a check upon that "other-worldly" spirit which despised this present life in the supposed interests of a life beyond the valley of the shadow of death. When men and women in order to gain heaven began to mortify themselves, renounce innocent pleasures, and shut themselves up in monasteries and convents, it was well then for a phase of materialism to step in and suggest that they were plaguing themselves for naught, losing the joys of earth in vain anticipations,

neglecting duties, and looking to the sky when they should rather look to the earth with its load of misery and sin, with its possibilities of goodness and virtue. This modified materialism he thought preferable to the current theology. Of course, to the aspiring soul the prospect of annihilation must ever be repugnant, but compared with the doctrine of an eternal hell annihilation might seem soothing, positively beautiful. When the spiritual part of man's nature, however, woke up, he realised that the world wherein he trod was more than a mere tomb, and the world beyond something more than a dream. Thus it was that we had another aspect of modern thought known as Spiritualism. In using the word there was some danger of misconception. It was generally understood to refer merely to those strange phenomena which were supposed to indicate the presence of the spirits of departed friends. But the word might have a much wider signification, and apply to a general spiritual philosophy—the precise opposite of materialism—which recognised a divine life in nature and an immortal soul in man. He would speak briefly of Spiritualism in both these senses. The old church doctrine divided the future world into two separate parts—a place of bliss called heaven, and a place of torment called hell. In recent years there had come into prominence another theory, that says the soul is not *essentially* immortal; that only those who "accept Christ" will live for ever, and the others will all die out like the beasts that perish. But this theory, he thought, makes a tremendous concession to materialism; it concedes that the soul is not in itself immortal; it says that Christ brought life and immortality to light; and this was simply a form of materialism supplemented by a miracle. In direct opposition to this theory we had the assertion of Spiritualism that the human soul *is* in itself immortal, agreeing so far with the old standpoint of Christian faith. But instead of saying that the future world is divided in an arbitrary manner into two definitely fixed and eternal conditions, Modern Spiritualism says that the future life is simply a continuation of this, death being not an end but a mere change, the soul progressing in the new life to higher and higher conditions of being, the very lowest being able to raise himself in the scale by his own exertions. It made the further assertion that spirits who have departed this life can and do under certain necessary conditions communicate with mortals remaining in this present sphere. Of course, many objections naturally occurred, such as the necessity for any medium, the necessity for certain curious conditions, the uncertainty in regard to many communications, and so forth, but as he wished to be fair towards a system with which he was not identified, he would on those points quote from a little work by a fellow citizen. Mr. Walters then read some extracts from one of Mr. H. J. Browne's works (*Religion of the Future*; pp. 157 and 113.) He was quite prepared to say that such an idea of the future life as that given by Modern Spiritualism was about the most rational and the most alluring that had ever been put forward for the acceptance of earnest men and women. As to the manifestations that were said to take place, certainly he was not a believer, but he refrained from condemning that which he had not fully tested. He took little or no interest in tales about raps upon tables, sofas lifted to the ceiling, pieces of rock brought into closed rooms by some mysterious agency, and thought that if departed spirits could find nothing better to do in their communications with mortal men, they had better be allowed to remain undisturbed in that sphere to which they had departed. In common fairness, however, he might say that these things were not relied on by the more intelligent class of spiritualists, who maintain that communications are received in quite another and, perhaps he might say, a more respectable way. (Mr. Walters' attitude towards the physical phenomena is natural to one who is viewing the subject from a far off, and has no practical acquaintance with the experimental and phenomenal side of the matter, but this position, although sympathised in by many, including a certain number even of spiritualists who affect considerable indifference to the phenomena, is not strictly logical or truly philosophical. It seems to be the lingering survival of the old orthodox notion that the spirit of man after "death" becomes something so exalted and awe

striking, that the idea of its condescending to anything which may have the appearance of trifling—however well it may be designed to meet an important object in view—is not to be tolerated for a moment. With this there may be mingled a feeling, surviving from another traditional notion, that to meddle with the familiar and commonplace is a sure indication of degradation, which is not necessarily the case. Nature has no trifles and no commonplaces, to the inquiring mind; and some of the greatest results have had the simplest and most vulgar starting points, and a study of both the phenomenal and philosophical aspects of Spiritualism is necessary to a proper comprehension of the movement.) But whatever might be thought of these manifestations, it must be acknowledged that the idea of heaven as a place of continued progress in wisdom and love was rational, and we might venture to think that it would be strange if there should be no possibility, now or in the future, of any kind of communication between the many loving hearts that are separated by death. Spiritualism, in spite of folly and imposture associated with it, counteracted the dull dead materialism of the day, and also modified the dogmas of the old theology. Whether absolutely true or not, it had tended to the abolition of an eternal hell and the fear of death, and to the establishment in man's heart of nobler and purer ideas of the immortal life. Mr. Walters quoted from a biography of Theodore Parker—having been recently, asked whether that "prophet of Modern Unitarianism" had not been a spiritualist—some passages tending to show that although he had recognised in it "an agent in emancipating the human mind" yet "the practical objections against it struck him with great force;" he "blamed scientific men for their unfair methods of investigation," and admitted that it rendered service by "knocking the nonsense of the popular theology to pieces, and lead cold, hard, materialistic men to a recognition of what is really spiritual in their nature."

The remaining portion of the sermon was devoted to an elaborate presentation of what Mr. Walters termed the "wider sense" of the word Spiritualism, as a system adhered to by Theodore Parker that recognises a spiritual basis for all things, the divine presence in the nature of man, "sees God in his perfect work, calls God "Father and Mother," not King, Jesus brother, not Redeemer, who lived for himself, died for himself, and worked out his own salvation, as all must do, relies on the authority of no church or tradition, and believes that the soul will grow nobler as years pass away, and make continual progress through the ages.

RETIREMENT OF MADAME BLAVATSKY.

THE above talented lady, who in conjunction with Colonel H. S. Olcott founded the Theosophical Society, some nine years since, has been compelled by continued ill-health to retire from further official duties in connection with the Society. From the May number of the *Theosophist* just received we reprint the following copy of her resignation which has been received with regret by the Council, who record at the same time their high appreciation of the valuable services she has rendered to the cause of science and philosophy. Very little hope is entertained for Madame Blavatsky's recovery, but in the hope of prolonging her life she has been taken by three devoted friends to Europe. Should her health be sufficiently restored it is her intention to finish the much looked for 'Secret Doctrine.'

ADYAR, MARCH 21st, 1885.

To the General Council of the Theosophical Society.
GENTLEMEN,

The resignation of office, which I handed in on September the 27th 1884, and which I withdrew at the urgent request and solicitation of Society friends, I must now unconditionally renew. My present illness is pronounced by my medical attendants mortal; I am not promised even one certain year of life. Under these circumstances it would be an irony to profess to perform the duty of Corresponding Secretary; and I must insist upon your allowing me to retire. I wish to devote my remaining few days to other thoughts, and to be free to seek

changes of climate should such be thought likely to do me good.

I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own Karma, to be true to the Society and not to permit it to be overthrown by the enemy.

Fraternally and ever yours—in life or death.

(Signed) H. P. BLAVATSKY.

At about this time Madame Blavatsky was having severe attacks of palpitation of the heart, and all at Headquarters were kept in a state of alarm, as the physicians had expressed the opinion that under any sudden excitement death might be instantaneous.

MR. C. REIMERS, when in Melbourne recently, wished us to bring under the notice of Australian Anti-Vaccinators a portion of a letter he had received from Mr. Wm. Tebb, of London, in reference to the forthcoming (4th) Anti-Vaccination Congress, which is to be held on this occasion at Charleroi, Belgium, on the 23rd to 26th July next, at the Hotel de Ville, by invitation of the Mayor and Municipal Council of that enlightened city. The executive committee are most anxious that the Australian colonies should be represented and if any of our prominent anti-vaccinators are "on the wing" they will receive a cordial welcome from Mr. Tebb and his energetic *cofreres*. We shall be happy to furnish letters of introduction if desired.

A CORRESPONDENT at Palmerston, N.Z., informs us in a postscript to a business letter recently received, that himself and fellow investigators of Spiritualism had experienced some very telling physical phenomena of late in the shape of table movements *without contact*, the table rising as high as two feet off the ground, the medium being a little half-caste boy 9 years of age.

I THINK there will be no end to the good that will come by Woman's Suffrage, on the elected, on elections, on government, and on woman herself.—*Chief Justice Chase*.

A FACT worthy the consideration of those who attribute much of the mental phenomena of Spiritualism to mind-reading or thought-transference, is given by Prof. Cadwell in the *Banner of Light*. He states that on one occasion he described persons, places and events which the lady he addressed had not thought of for many years, and when questioned immediately after concerning what she was at the time strongly thinking of, he could make no response whatever; in a word, he could give information of what was not in her mind, and not the least of what was. Will our Psychical Researchers make a note of this among their memoranda of "Things to be Investigated?"

THE German Imperial Commission on Vaccination which recently concluded its sittings at Berlin, has pronounced in favor of vaccination as a protective. As the commission consisted of eighteen medical men, fifteen of whom were pro-vaccinators, and one having no positive views on the subject, this is not to be wondered at. In some comments upon the decision Mr. Wm. Tebb says:—"The first and second resolutions of the commission affirm that small-pox, "with very few exceptions," affords immunity from a second attack, and that a similar protection is afforded by vaccination—propositions denied by Mr. Marson and other authorities, and, even if accepted, leave the question of protection entirely unascertained. A single experience in answer may be cited. Vaccination was made compulsory in Prussia in 1835, and in case of an epidemic the authorities have power—which is rigidly enforced—to revaccinate within two years of a previous successful vaccination. None are admitted into public schools, into the Civil Service, or permitted to marry without a certificate of vaccination. All soldiers are revaccinated on entering the army. Yet after 35 years of this double and triple vaccination, enforced with a rigor unknown in any other country, the mortality from small-pox in Prussia in 1871 was 69,839, equal to a death-rate of 2,433 per million living, or 2½ times the small-pox death rate in England for the same great epidemic year.

He gives some further statistics with regard to the period of immunity secured by vaccination which are equally conclusive of the unsoundness of the medical dogma. Mr. Tebb and his colleagues in the Anti-Vaccination Society are doing good work in opening the eyes of the public to the evils of compulsory vaccination which appears to us as a legalised system of blood poisoning doing infinitely more harm than good.

DR. JAMES FREEMAN CLARKE says in one of his articles in an English paper:—"Thought by itself, not joined with action, tends to emptiness. Thinking gives us things, action gives their substance." This wholesome truth is often forgotten by a class of vain speculators. Under the pretext of reconciling *progress* to order they try to justify their policy of inactivity. According to them *progress* means mere intellectual apprehension of truth, and *order* means hypocritical conformity to the reverse of that truth, when social opinion is against the practical acceptance of it. Such a doctrine may be convenient to the ease-loving and pleasure-seeking man of the world, but a little thought is sufficient to reveal to us the truth that all our ideas derive their value from their tendency to elevate human life, to mould human action. Thought divorced from action is without value. No amount of sophistry can raise hypocrisy into a moral virtue. Honest people will always call a spade a spade. No affectation of philosophy can exonerate a man from the sacred duty of acting according to truth. No harm can come from those who obey their conscience, and move by its light. There is no higher law or surer order than righteousness.—*Indian Messenger*.

MATTER PASSING THROUGH MATTER.

THERE has been a controversy on the above subject in the columns of *Light* for the past three months arising out of accounts by Dr. Wyld of seances with Mr. Husk, of London, with whom what is called "The Ring Test" is a common phenomena. The usual method of giving this test is for the investigator after having carefully examined the soundness of the ring and in many instances marking it for identification, to grasp the medium's hand and whilst he holds it the ring is by some occult process transferred to either his or the medium's arm. Dr. Wyld, in the course of his experiments, had a ring made oval in shape and a little larger than the medium's hand. He put certain private marks upon it to ensure its identification, and on the 29th January last this ring was placed by the occult influence, which professed to be a disembodied human spirit, upon Mr. Husk's wrist, and was still there at the period of our latest advices (April 25th). The ring has been perfectly identified by Dr. Wyld, and submitted to careful microscopic examination without any flaw being discovered. It cannot be taken off without fracturing it, and the question propounded to scientists and others who object to the spiritual theory is, "How did it get on?" So far this has not been answered. A flexible wire ring of exactly similar internal circumference was produced by Dr. Wyld who asked Mr. Maskelyne the celebrated conjurer to endeavor to put it on T. Mr. Husk's wrist. Mr. M., however, declined the attempt. Until some reasonable theory can be found to cover this remarkable phenomena the anti-spiritualist objectors should hold their peace.

MR. SYMES, in the *Liberator*, twits the spiritualists for their remissness in not supporting him in the contest for the right to charge for admission to Sunday lectures, pointing out that were the right to charge established the spiritualists would need no guarantee of funds to support their speakers. He says: "If we take the fore-front in the battle others who are interested in our victory should aid us to their uttermost," and concludes by remarking that "no doubt many spiritualists will take the hint." There is some justness in the remarks, but we fear the "hint" about money will not be taken. The spiritual thermometer is rather low just at present; there is very little enthusiasm about, and pockets are tightly buttoned.

No matter what your feeling or ailment is, Hop Bitters will do you good. Prove it and see.

THE WOMEN'S SUFFRAGE SOCIETY.

A MEETING of the above Society was held at the Bourke-Street Coffee Palace on Tuesday, May 12th, to discuss the principles and receive suggestions in furtherance of the objects of the Society. The chair was occupied by the Rev. Geo. Walters, who in a brief but appropriate introduction expressed his sympathy with the movement on the ground of its justice. He quoted J. S. Mill in support of his position, and alluded to the numbers of people who professed to sympathise with the objects of the Association but did not give it any practical support. He read some suggestions which had been placed in his hand by a lady who was unable to attend that night, on the advisability of holding periodical meetings, publishing a printed list of members, and having a debating class to educate members for public speaking. These suggestions he would endorse.

Miss Simmons, the Hon. Sec., announced with regret the resignation of the chairwoman, Mrs. Dugdale, on account of ill-health, and commented upon a recent court case where an apparent bias was exhibited by the magistrate towards his own sex.

Mrs. Langdale reviewed the objections urged against woman's suffrage, the principal one of which was that the home would be neglected. She wanted to know was there any more need for women to neglect their home duties to exercise the franchise than for men to neglect their business for the same purpose.

Mr. Brown said that man claimed to vote as a taxpayer, but that women also were taxpayers, and on this ground were entitled to vote. If woman devoted a portion of the time consumed in the study of "yellow-backs" to the study of politics she would soon qualify herself to understand the question as to woman's unfitness to vote. Would any gentleman dispute with his intended wife her capacity to vote!

Mr. Mandeville advocated more energetic action. He said we wanted women's votes to influence our breakfast table and our social life generally. It was men and women we had to do with, not ladies and gentlemen. Ladies were qualified for seats in the school boards, and he would be happy to act as agent for any lady who would stand for the next vacancy in his district.

Mr. Donovan did not know and had never heard any substantial argument against women's right to the franchise, but it was a moral movement which could not be forced. It was a moral influence brought to bear against force, and would take time to accomplish.

Mrs. Dugdale said that men and women being fellow-workers should have equal rights and an equal basis in the election of Parliament. As it was, the best woman in the land had no voice, whilst the worst man had.

The Secretary announced that the Annual Meeting would take place in June, and all formal business was held over till that date.

THE *Adelaide Times* has opened its columns to a lengthy correspondence on "Spiritualism," the principal opponents being Mr. Banyer and Mr. Glaister, the former writing apparently from a materialistic standpoint, the latter from a spiritualistic one, and being evidently well-informed in his subject makes the best show in the argument. In his last letter he contrasts the religion of Spiritualism with that of Christianity in the following words:—"There is this difference between modern Christianity and Spiritualism. Modern Christianity teaches that men are saved by faith and inhabit eternally either a region of bliss, or a lake of fire; Spiritualism,—that man by his good or bad actions in this life, fits himself when entering the other world to receive the joy and pleasure, or punishment according to his merits or demerits; but, that nothing is eternal except the goodness of God." By paying the brother he has injured seventy times seven fold he may partake of that goodness and rise in spirit life. Spiritualism makes no distinction between life in this world and the next, which is separated but by a thin veil, there being fallen humanity in each to administer to.

GEORGE CHAINÉY'S AUSTRALIAN LECTURES.

THE response to our appeal for assistance in carrying out this projected Melbourne course of lectures by the above talented speaker has not been so hearty as could be desired. There is an apathy and want of public spirit shown by a number of those who profess an interest in Spiritualism, that is inconsistent with such profession. Surely if it is a good thing, a *gospel* so to speak, the glad tidings should be made known as widely as possible, and spiritualists should at least be as liberal as others in the diffusion of that knowledge which they believe to be conducive to the advancement and happiness of their fellow beings. Some say "oh, we want phenomena and tests to convince people." No doubt these are good in their way, but only as a means to an end; the enlightenment and religious philosophy growing out of them being the fruit. We are not unmindful of the necessity for this class of workers, especially in conjunction with the oral exposition of the philosophy of Spiritualism; and two months since we wrote to Mrs. Ada Foye, of San Francisco, urging her (if she could so arrange) to come by the same boat as Mr. Chainéy. It would be difficult to find a better public test medium than this lady. We also made a proposition to Mr. Addie L. Ballou, an excellent inspirational lecturer, to come along to these colonies. There is ample scope for speakers and mediums of the right stamp in Australia and New Zealand, but we cannot expect them to leave their present fields of labor and make the long and expensive journey to these shores without some pecuniary assistance. We had secured the largest theatre in Melbourne, and were prepared to take a large share of the responsibility, say a third of the whole, but as less than one-half of the required amount has been subscribed, we cannot, in justice to ourselves and those dependent upon us, incur the heavy responsibility that would be imposed upon us, and unless someone promptly comes forward to divide the risk we shall either accept overtures which have been made for Mr. Chainéy to lecture in New South Wales or divide his time between that colony and New Zealand.

We have to apologise to our subscribers and readers for shortcomings in connection with our last issue. In the first place, a mistake was made by our printer's assistant in damping for press six reams of a much lighter paper which had been set aside for a different job, and happening to be of the same mill was assumed to be the *Harbinger* paper. A second and more culpable mistake was made in taking a totally different paper in both colour and size for the inner sheet of some hundreds of copies. Having left town before the bulk of the paper came from press, we did not discover the error till too late to rectify it. All copies left on hand have been marked "imperfect," and will be sold at half price. It is the first time our paper has been issued in so defective a form, and we shall be careful to prevent a recurrence of it.

It has been decided by the members of the Unitarian Church, Eastern Hill, to erect a new and commodious building on the site of their present one which since the advent of their present popular minister (Mr. Walters) has been found inadequate to their requirements. That gentleman's liberal Unitarianism is so much in harmony with the religion of Spiritualism that his congregation has been considerably augmented by those who formerly attended the spiritualistic services.

CASE OF HEALING.—Mr. Robert Cram, of South Yarra, writes that he had been for over fifty years without the sight of one eye, and had been operated upon by many great medical men, as they are called, without effect, and has pleasure therefore in testifying to the beneficial results of Mrs. Burbank's services in applying the hand over the eye, with which, at the age of 78, he can again see to read and write; also in the case of rheumatism of more than twenty years standing, which has cost him some sixty or seventy pounds, he has by the application of the same means been so far benefited as to be enabled to dispense with the use of a stick in walking.

A QUESTION FOR MATERIALISTS.

If the Organism of Man is the production of Natural Causes, why do these Natural Causes implant in that Organism IDEAS of a Future State of personal existence after death? Human History proves that these IDEAS dominate in the Mind of Man. And since these Natural Causes do implant in the Organism of Man IDEAS of a Future State of personal existence after death, why should these Natural Causes do so unless it was for the purpose of giving satisfaction ultimately to the demand for a Future State arising out of these IDEAS?

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93 ...	154	158 ...	185
126 ...	298	177 ...	354
113 ...	297	176 ...	102
58 ...	261	174 ...	47

JOSEPH COOK'S Monday lectures, with their symposiums, preludes, interludes, questions, etc., have come to be a good deal like a washing day dinner—mostly hash, and odd pieces of pie and cold pudding warmed over.—*Spring field Union*.

THE *South Australian Times* has recently published in parts, Mr. Bucknell's narrative of Sittings with the late Miss Wood.

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