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DEVOTED TO

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

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

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In a former paper we briefly outlined the qualifications for lecturers in some useful branches of knowledge, and indicated fields where those of fair intellectual status who aspired to become teachers could find ample scope for their ambition. We come now, however, to a field where though the area is large the material out of which workers are made is limited. No man is qualified to be a teacher on subjects pertaining to the spiritual part of mankind unless he is himself open to inspiration from the spiritual spheres. From whence can he obtain knowledge above that of his fellows except from a higher plane? He can collect facts, compare experiences, draw inferences, and present deductions; but this is all on the intellectual plane, and his utterances resultant from this process will fail to awaken enthusiasm or touch the coronal faculties of the hearers. But inspiration, though an essential, is not the only qualification to a teacher. We find men with very imperfect cranial development who are the subjects of inspiration, and who with considerable power and energy promulgate ideas and dogmas intellectually and intuitively repugnant to the better balanced and more cultivated mind. Order, ideality, spirituality, and language are essential in the cranial development as indicating the possession of these qualities to something more than the average extent, for without these no man, unless psychologised by some other personality, can possibly express elevated and harmonious ideas.

The teacher is a medium of the very highest order; prompted by a desire to enlighten his fellow-man, he attracts towards himself all that is in harmony with his thoughts and aspirations. He is not necessarily inspired by an individual spirit, but he "taps," so to speak, the spiritual reservoir wherein is stored all the knowledge that man is capable of assimilating, and in accordance

with the perfection of his faculties and the harmony of his mind is he capable of expressing the ideas which he absorbs. The "trance" medium is dependent upon an individual spirit, or band of spirits, and although the result is often very striking and instructive, the form of mediumship is not so high nor the qualifications so rigorously essential as with the normal inspirational speaker.

We have inspired men in our pulpits whose inspiration has to run into moulds and forms, giving life and light to what would otherwise be cold and lifeless; but here and there the current flows too strong, and overflowing the receptacles shows so much brighter outside of them that the speakers fail to use them until the custodians of the vessels bring them back to the mundane plane, and insist upon the adaptation of the inspiration to the old moulds, under pains and penalties which are sometimes too severe for the courage of the individual, who shuts up the main channel and loses his influence as a teacher. Others there are who realise a higher power ever urging them to speak the truth as they know it, to reveal the message that is constantly coming to them, to exhibit the light which is in them. These are the "teachers" and these are the men and women who should cultivate their intellectual and oratorical powers to the fullest extent, to enable them to clothe the grand ideas that are ever flowing into their minds with appropriate raiment, for few are intuitional enough to grasp the crude idea, whilst "word pictures" make a deep impression on the multitude.

Many are satisfied through the intellect; a far larger number are reached through the emotions, for these respond promptly to the impassioned utterances of the inspired speaker, and as he touches some chord in harmony with his inspiration, faith is established and subse- quently quickened into permanence. Yet, if the intel- lect be not satisfied the citadel of faith is open to attack, and it may be shaken or destroyed at any time.

The perfect teacher, appealing to both the intellect and the emotions, establishes a faith which cannot be shaken—a faith impregnable to the assaults of the sophist and the religious enthusiast.

These teachers are rare, but they are to be found in all

countries where freedom of speech is tolerated, and not a few of them within the ranks of Spiritualism, the influences of which offer peculiar facilities for the development of the latent qualities which have been alluded to as essentials for the highest class of oral teachers.

CONJURERS AND SPIRIT MEDIUMS.

THE *Pall Mall Budget*, under the heading of a Spiritual Exposé, publishes in its issue of April 24th, an account of an interview with Mr. Maskelyne, the conjurer. The object of the interview was to ascertain from Mr. Maskelyne what he knew about Spiritualism and its phenomena; also Mr. M's views on the subject. The conjurer was very communicative, and appears to have not only told the reporter all he knew, but to have embellished his narrative with a few interesting fictions to make it more popular and attractive. The public are more easily gulled in this direction than they are by "Bogus" manifestations, and are ever ready to applaud the opponents of an unpopular truth.

Mr. Maskelyne, according to his account appears to have been a born medium exposé, and entered into the work with a zest and enthusiasm which was natural to him under these circumstances.

After relating his adventures with some small fry, he gives an account of a dark séance with a medium of great repute named Holmes. Whether Mr. Maskelyne meant D. D. Home or not we cannot say, but the inference on the public mind will be he does, as the only Holmes we know of in this line was an American, who held séances in conjunction with his wife and always advertised as Mr. and Mrs. Holmes. He, however, does not fit the character of "a medium of great repute," and in England was scarcely known. On the other hand, the description of the séance does not fit with those of D. D. Home, and if Mr. M. refers to him he should certainly be somewhat more precise, as he would be the first and only man who has succeeded in detecting (!) the medium referred to.

His next exploit was the detection of the Davenport Brothers, at Cheltenham. He was in the dark (both literally and figuratively) when Providence sent a ray of light, just at the proper time to enable him to see one of the brothers' arms project from the cabinet and produce a manifestation. He announced his discovery (!) to the audience, who promptly rushed the stage and smashed cabinet and everything else they could lay their hands upon; thus endorsing the correctness of Mr. Maskelyne's observation. He explains with the greatest facility how Mr. Crookes was "hoaxed" by Mrs. Fay, and expresses commiseration for that gentleman's simplicity and gullibility.

Slade, he could not personally get a sitting with, but he sent emissaries to him and discovered that the writing was done with an agate point before the séances! It is evident that Mr. M. is not good at "Mental" conjuring, or he would have been able to have invented something better than the last, which will only go down with those absolutely ignorant of the conditions of slate-writing phenomena.

In conclusion, the reporter asks the conjurer how many mediums have you caught in the act? The latter was evidently not prepared for this, and answered evasively—"I never thought it wise to expose the medium immediately, as the séance would be broken up." Very considerate indeed of Mr. M., who evidently forgot at the time that he departed from his principle in the case of the Davenports, where he knew that the majority present would be with him and carry his point by main force, whilst in an ordinary séance the majority would see with different eyes and turn the tables upon him. So on these occasions he wisely went home and concocted his explanation of how it was done.

There is also this little difficulty in connection with Mr. Maskelyne's *ex parte* statements, they are not backed up in any way; we have only his bare word for their authenticity, and we hope Mr. M. will pardon us if from

want of personal acquaintance we doubt his disinterestedness and impeccability in this matter, as we feel confident that many others will share our feelings in this respect. When Dr. Geo. Sexton, M.A., LL.D., F.A.S., etc., gave a lecture at the Cavendish Rooms, London, in June, 1873; entitled "Spirit Mediums and Conjurers," he invited the latter to be present, and showed how all their tricks were done, challenging them to refute his statements, Mr. Maskelyne was present and came forward to the platform to examine the knot, etc., which was exhibited as part of his bogus phenomena without being able to deny it. All he could do at the conclusion was to say that the Dr. was wrong in some of his explanations, viz., "that a table was lifted by silken cords."

When these clever conjurers can come forward and do what they have been frequently offered large sums of money to do, viz., produce similar effects to those that occur in the presence of noted mediums, under precisely the same conditions, it will be time enough for them to assert with confidence, and for the public to believe, that spirits are not necessary factors in the production of the phenomena, and to infer that all physical mediums are frauds.

THE HYDROSTATIC ORDEALS OF WITCHES.

By CARL DU PREL.

Translated by C. W. Rohrer, M.D., Tungamah.

A highly interesting and learned essay on the above subject, by the celebrated author of "The Philosophy of Mysticism," Carl du Prel, appeared in the eleventh number of "Die Gegenwart," 14th March, 1885, published in Berlin, and will no doubt be read with great pleasure by Spiritualists of a scientific turn of mind. "Die Gegenwart" is a weekly paper of the highest standing in Germany, and the admission of this essay into its columns shows not only the liberal spirit of the magazine, but is also a positive and, to Spiritualists, welcome proof that learned disquisitions on the so-called *occult* are gradually finding willing eyes and ears to read and to listen to them. Truly, the world moves—"eppur si muove."

The question about witches, which has so long and so earnestly occupied the minds of our forefathers, that they proceeded against them armed with fire and water, has been silenced by what is called the modern enlightenment (*Aufklaerung*), but neither solved nor answered. What has in recent times been written on the subject is partly valuable as a historical contribution, but it furnishes nothing towards a solution of the problem from a scientific point of view; on the contrary, it mostly starts with the presupposition that there is no problem to solve. In the first instance, every writer on the subject in question draws his limit wherever he pleases and wherever he thinks fit to doubt the credibility of the historical records, which to us is the best proof that all are in the wrong, and that a positive point of judgment has not been reached yet.

The enlightenment has never yet answered the question, how it was possible that many millions of men have for centuries believed in a nothing—*omnia nihil*—and that even the most prominent men of the Middle Ages lived in a state of permanent hallucination in order to see things which had no existence. Obviously the problem of a generally prevalent, but to us an incomprehensible belief, is not solved by the assumption of a certain degree of ignorance and stupidity in those of our ancestors who held that belief.

Whoever looks carefully into the legal proceedings of the witch trials will, no doubt, soon come to the conclusion that many cases of self-impeachment were the result of torture applied to the witnesses and victims without the least evidence of real guilt; but, on the other hand, we have to deal with voluntary confessions, accusations of parents against their children, and *vice versa*, and therefore it is impossible to accept the verdict that it was all owing to fraud and self-delusion. Equally impossible is it to assume that this witch question was a mere fungous growth of the Catholic Church, for the most zealous persecutors of the witches were not clerical men but law-

yers, both in Catholic and Protestant countries alike, as Luther himself was notoriously a believer in witches. (*Vide* Soldan: History of the Witch Trials, I. 431.) In the Acts of the Inquisition the witch question turns up only exceptionally. (Llorente: History of the Spanish Inquisition.) On the other hand, however, the judicial proceedings of many towns and cities offer the richest harvest in this direction.

We have, then, still to deal with a task which has not yet been performed hitherto. In this respect two questions demand elucidation: first, what has taken place objectively in order to produce the belief in witches; and, secondly, how are we to explain these objective facts? Our forefathers could not have erred in their interpretation of the facts; but the assumption that nothing really objective had taken place is entirely unscientific. Problems are not solved by denying them, and it would be the height of presumption to say that we know better what has taken place than the eye-witnesses of those days themselves.

Each age looks at the past epochs of culture at first not objectively, but through its own subjective spectacles. Any apparently incredible accounts handed down to us from long-past periods of history, are treated by us from a modern, and not always reliable, point of view of our natural sciences, and whatever does not accommodate itself to these our views, is either rejected altogether or modified out of all recognition by our forced interpretations.

In what follows I shall attempt to make clear the above assertion by an example, selecting for this purpose the so-called water ordeals of the witches, in the face of which our rationalism manifests so sad an incompetency, if not incapacity.

In the Middle Ages an universal belief prevailed, that the witches could not sink in the water. In order to obtain certainty with regard to the character of suspicious persons, the *soi-disant* water ordeals—*judicium aquæ frigidae* *judicium aquaticum*—were resorted to. This belief is possibly of Aryan origin, for we find it already put down in the laws of Manu, that those who took an oath were subjected to the ordeal of water, and that the sinking in the water of the witnesses thus tried was a proof of their truthfulness and of the reliability of their statement, is the Sankhya doctrine, in which we find that the Yogees—the then name of the Fakcers—were able to swim on the water like wood, or even to walk on its waves: (Windischmann; Philosophy down the Current of Universal History, I. 4. p., 1886. Thus also says the Neo-Platonic philosopher, Jamblichus, in a work ascribed to him: (Jamblichus; *de mysteriis Aegypt. sect. III. 4.*): that those seized by the divine spirit were able to walk on glowing coals, and cross rivers in a miraculous manner. In these instances the specific gravity exhibited in the water is connected with the ecstatic state. But accounts are by no means wanting which attribute these qualities to sorcery. Plinius tells that a belief prevailed among the Scythians that those gifted with the evil eye are not subject to submersion in the water: (Plinius: *hist. nat. VII. 2.*) He mentions the Thibians, of whom it was generally believed that they could not be drowned in the water—*non posse mergi*; according to Plutarch, however, these same Thibians were in the odour of sorcery. The hangman also of the inhabitants of the island of Pontus, who were reputed sorcerers, alleged that those who were carried bound to the edge of the water often manifested a singularly high degree of lightness: (Plutarch; *Symp. v. 7.*)

When, therefore, the mingling and confusion of the ideas of sorcery and heresy spread themselves in the Middle Ages, the same symptoms of floating in the water were also ascribed to infidels and sectarians. The Manicheans of Soisson were, in 1114, subjected to the water-trial, if they persisted in their heterodox beliefs; and of Clementius, the leader of this sect, it is said that thrown into a huge tub of water he floated in it like a light piece of wood. It is also similarly alleged of the Albigenes that they could walk on the water like on *terra firma*, without sinking. And according to the testimony of St. Bernard, the same ordeal was adopted in dealing with other sects. Generally an exorcism preceded their trials,

until the Lateran Council of 1215 prohibited the exorcism but not the ordeal of water: (Le Brun: *Critiques des Pratiques Superstitieuses* II. 149 and seq.) Gradually, however, the whole affair fell into disuse, but was again resumed about the year 1460, for the special purpose to discover witches and sorcerers. This ordeal, known already to the Franks, the Longobards, and the Normans, was again revived in Germany, and first of all in Westphalia, whence it spread to the Netherlands and via Alsace to France: (Goerres; *Mystic*, v. 544).

In the so-called Witch-Hammer, of course, this phenomena is not wanting. It says there that several witches were condemned to the stake. In the sentence it was mentioned that, if the fire should have no influence on them, they should be drowned; but neither remedy proved successful—they could neither be burnt to death nor drowned.

Thus this affair drags its weary course through the centuries. In England, during the Long Parliament, a certain man of the name of Hopkins went into the country as inquisitor, who generally employed the ordeal by water, and caused some sixty persons to be hanged in one short year. Compare on this subject the humorous lines of Hudibras, II. 3.

Grey, in his edition of Hudibras, relates that he had seen a list of *circa* three thousand persons who in this manner lost their lives during the Long Parliament. At last one of the nobles of the land was struck by the idea to subject Hopkins himself to this ordeal by water, and as he did not sink, his life was forfeited.

In Essex and Suffolk many had to undergo this watery trial; all, however, were not found guilty, but not a few were drowned through bungling (Goerres; *Mystic*, v. 135). In spite of such accidents as these, it cannot be denied that the ordeal, as a means of obtaining evidence, had its beneficent side, as the ordeal took the place of the horrible torture. On this account the ordeal by water was instituted in the duchy of Juliers, *anno* 1581, by a ducal mandate. Many Acts of this kind have been preserved, and it might be of interest to the reader to peruse a specimen of them.

John William sent the following order to Bertram of Landsberg: "Beloved friend! What thou hast recently sent to our councillors anent Hilten Gusen, accused of sorcery, has duly reached us. Whereas all manner of strong suspicions are entertained, that other subjects might be injured by the above-mentioned woman, and that it is necessary to visit with pains and penalties such unholy pursuits, we are of opinion, and issue the order, that the said woman should be imprisoned, cross-examined first by gentle means and afterwards, if she does not confess, by the water ordeal properly. This order is given to prevent mistakes, and we look to thee for the ord-ry execution thereof."

"Datum at Cleves, on the 24th July, 1571."

"JOHN WILLIAM (JOHANA WILHELM.)"

From other Acts we can gather that people, who were suspected of sorcery, often appeared voluntarily before the courts of justice, and demanded to be tried by the water ordeal, in order to clear themselves of the suspicion entertained against them by the ignorant public. In one of these ordeals, in the year 1696, those subjected to it were left in the water for about half an hour, and several of those who did not sink were thrown into the water four or five times. These voluntary trials did not always prove successful. The parish priest Hery relates that in 1701, persons of both sexes in the parish of Cheu demanded to be subjected to the ordeal in order to clear themselves of the suspicion attaching to them. They were thrown into the river Armançon, at a spot where it was very deep, but as they did not sink they were declared as witches and sorcerers. The ordeal was performed in the presence of eight hundred witnesses: (Le Brun in *al. loc.*, II., 167-171).

The belief in the phenomenon has preserved itself for a long time. In the year 1776, a veterinary surgeon submitted himself, in Suffolk, to the trial quite voluntarily, because he was suspected of sorcery. (Horst; *Demonomagia*, I, 268).

The ordeal was first done away with in Austria, by Maria Teresa, by means of § 58 of the penal code;

but in Transylvania, a midwife, Farkas by name, was made to undergo the ordeal in Maros Vasarhely, in the year 1752; after the water ordeal, she was tortured and finally hanged: (Müller; History of the Belief in Witchcraft in Transylvania, p. 50). The last known instance of such an ordeal occurred in 1836, in the fishing hamlet of Zeinowa, on the peninsula of Hela, where an old woman, who was derided as a witch, was thrown into the water by the inhabitants of the village, and beaten to death with oars, because, forsooth, she did not sink immediately after she fell into the water: (Soldan; in al. loc. ii., 233).

In spite of all skepticism, and in the face of this single instance, we are compelled to attach a great weight to the sum total of these accounts as they are traced through the history of all times and places. It is impossible to escape from the conviction that a kernel of truth was hidden somewhere in these strange phenomena. It is quite obvious that we have here to deal with a phenomenon which it is difficult to explain in the same proportion as the states in which it occurs in the human organism, have been left uninvestigated or unestablished by experiments scientifically conducted. The idea or name of witchcraft throws no light whatever on the subject. Moreover, the quality of not sinking in the water was also ascribed to those who were called "possessed." The *Acta Sanctorum*, of 13th April, mention such a case of possession. The female thus afflicted was led to the tomb of St. Usmar and put into a tub of holy water by the clergy of the Church, but when the formula of exorcism was pronounced upon her, she was shot out of the water in spite of the downward pressure of the hands of the clergyman who held her, so that they were compelled to seize her quickly by the legs and keep her in the water: (Goerres; Mystic, iv., 194).

Still more complicated becomes the subject in question in consequence of the Christian Mystic, nay, even the Grapel itself, when speaking of Jesus Christ and St. Peter, connecting the walking on the water with the idea of sanctity: (Matthew xiv., 25-31). Maurus also, a pupil of St. Benedict of Nursia, who in obedience to an order of the Abbot to save a child that had accidentally fallen into the water, had run on the surface of the water to the rescue of the boy, and had safely brought him to land. Only after reaching the bank of the river did Maurus recover his consciousness, and full of terror, was astonished at the feat performed by him (Gregorius Magnus Dia. ii., 7). If this account really contains a kernel of truth, the state of ecstasis evidently points to its proper explanation.

It is, however, manifest that this phenomenon is not explicable in the usual rationalistic manner adopted in such cases, for the evidence adduced, as to the way in which the ordeal was applied and carried out, leaves no doubt on the subject, that our ancestors considered it as a positive fact, and dealt with it accordingly. Generally they tied the thumb of the right hand of the culprit to the big toe of the left foot, and the left thumb to the big toe of the right foot, in order to obviate all possible attempts on the part of the accused to save themselves by swimming. So bound, the accused were thrown into the water three times in succession, whilst two men standing on the shore held them loosely by a slack rope in order to save those who sank, and who consequently were regarded as innocent. If however they floated on the surface of the water they were pronounced guilty of witchcraft or sorcery, in accordance with the sex of those tried. The ordeal was executed both in big tubs of water, rivers, and lakes. In Mayence, the accused were simply thrown into the river Rhine.

Tungamah, Sunday, 7th June, 1885.

(To be continued.)

A FAREWELL letter from Mrs. E. H. Britten, which appears in the *Banner of Light* for April 25th, informs us that that talented lady was returning to England the following week. During her twelve months' residence there, Mrs. Britten has been taking notes and making observations of matters relating to the progress of Spiritualism, which she intends to utilise in due course.

SPIRITUAL MEDITATIONS.

By M. D.

No. 4.

SHALL we continue the guerilla warfare we have hitherto been waging, every man fighting as a free lance in our glorious cause, and acknowledging but truth and his conscience as leaders against our adversaries: Sacerdotalism with its time-honoured errors and falsehoods on the one side, and Materialism with its flat denials of all that constitutes true humanity on the other side? or shall we close our ranks, issue our manifesto and present a solid front to our opponents? In other words and without metaphor, shall we allow the dissemination of the priceless truths revealed to us and committed to our care to proceed on the lines of natural and spontaneous development hitherto followed, or try to hasten in by artificial organisation?

These questions have been discussed of late in these columns. From much that has been urged against organisation, all earnest Spiritualists, even if on other grounds opposed to it, must dissent. There is sufficient agreement between us on certain cardinal points to unite us all on a common platform, and the objection that "a majority of dolts of Spiritualism cannot be allowed to dictate terms of agreement to a more advanced minority of intellectual aristocrats" is antagonistic to the very spirit of our cause. Moreover, the terms of agreement would in all probability be determined by the so-called "aristocrats," and not by the dolts, though as regards the latter our spirit-friends assure us that purity and earnestness of moral purpose, united with a contrite, loving heart, which many of these alleged dolts may possess, rank far before mere intellect in the next world.

It is also rather illogical to argue that we should not organise because we cannot explain the *modus operandi* in the production of the physical phenomena, and had better wait until the physical research society has discovered it; for the laws that regulate these phenomena are altogether beyond the plane of our perception and experience, and therefore to us incomprehensible.

Take, for instance, the building up in a few minutes of what to all intents and purposes is for the time being a solid human body, and the equally astounding disappearance—the melting away of it—in an instant. Whence will the wise men of psychical research take the science to explain this wonderful phenomena? All they can do and all we require of them is to affirm and attest its reality. Let us hope that Messrs. Myers, Gurney, and Co., will be sufficiently free from "that arrogance born of conceit" which prompts most of our *savans* to deny the reality of our facts, because their little knowledge, that science which can see but one side or facet of the great polygon of God's universe, cannot explain how these things are done. Humility is the mother of true wisdom. It were well for some people, rather too fond of parading their little "I," if they had more of it.

Organisation will come about naturally and almost spontaneously in its own good time. Man is a gregarious animal, and birds of a feather will flock together. A common enthusiasm for a noble cause and common aspirations are better organisers, stronger bonds of union, than standards and articles of faith drawn up on paper. The best argument against the latter is that they are not required, that we are getting on quite fast enough without them. They savour too much of creeds and creed-mongers, and on that account also are objectionable. Let but every man and every woman stand by our colours manfully and womanfully, allow the glorious light we enjoy to chase from their own hearts the shadows and the darkness impeding their spiritual progress and happiness, and when they have accomplished this not by any means always easy task, let them lovingly and cheerfully assist others struggling by the way. This is all the organisation we want. Our strength and our success lies in collective individual efforts thus exerted. We are the salt of the earth, the little leaven intended to rouse the inert and stagnant mass of the moral world into fresh life and action. Our numbers are increasing everywhere throughout the civilised world. The sceptic, the scoffer of yesterday, becomes the earnest aspirant for spiritual know-

ledge of to-day. Our truths have forced themselves into the Press, the literature of the day, and even from pulpits they are given forth with ever-increasing frequency. Listen to a voice that comes to us from a Protestant cathedral in far-off Mexico—a voice remarkable for sweetness and power, for complete unison with all that Spiritualists contend for, and coming from no less a person than the Protestant bishop Elisando. The condensed report of the bishop's sermon on the Kingdom of God, as translated in *Light*, of the 21st of March, from the *Revue Spirite*, is as follows:—

"In all parts of the world, and in all times, voices from Heaven have made themselves heard among mankind, and in these latter days, when institutions that were thought ever-enduring are crumbling away, such voices are again heard with power. These voices have exhorted men to raise themselves above the engrossments of earth, and have told them of a life beyond the present.

"The idea of life in eternity is the fundamental basis of the Revelation that has come to us in these days, and which solves obscure problems of life, past, present, and future, in a mode harmonious with religious faith and reason, presenting to us not only a system of philosophico-religious doctrine, but the rational relationship between us in the body and the denizens of the spirit-world.

"I have said New Revelation. When a truth revealed long since is again enforced upon mankind it may justly be spoken of as new; as was Christianity when it came into the world, although the doctrines it taught were not new.

"When He whom the nations expected, the promised Messiah, came, men had sunk into a depraved state, and few were found to comprehend Him. The words of the Master provoked in them anger and derision. So is it also with this new truth. Old Churches look upon it as heresy. They say the Christian Church was finished in the time of the Apostles. They do not comprehend the progressive character of truth in humanity. They forget that Jesus could not speak to the purblind and deaf masses as He could to His disciples; that He could not even to them reveal some mysteries, for He said that He had many things to tell them which they could not comprehend; but that He would send to them the Spirit of Truth Who would make things plain to them.

"The Spirit thus promised is that which is working among us now, in divers ways, in all parts of the world where the Christian revelation's primitive character has become perverted and obscured. The New Revelation is not, therefore, a new evangel. The Spirit comes now only to quicken us to receive the Gospel of Jesus by a new presentation and exposition of it.

"As all ideas transform themselves into sentiments, and these into action, and all doctrines transform themselves into institutions, so a great transformation will be fruitfully realised by the New Revelation. Its origin being from the Divine Spirit, its object being God with man, its end eternal happiness, its means spiritual, it must be regarded as a continuation of the Messianic work in establishing the Kingdom of God on earth. So the social institution in which the doctrines are to take form must be what is called a Church, truly catholic, free and universal, a Church in harmony with the Gospel of Jesus, a Church of which He will be the head, His law of love our rule, His promised Spirit of Truth our guide. In this Church there will be no separate order of priesthood; the service of religion will be without price; the exercise of the gifts of the Spirit will not be turned to gain; there will be no pre-eminence of one over another, all being brethren and servants each of the other.

"In the Kingdom of God we shall not make prayers in special places; but wherever we meet for mutual edification and encouragement, and for receiving instruction and consolation from the Divine Spirit, we shall open and close our meetings by asking the blessing of our Eternal Father, Cause of all.

"To the children of God temples will be symbols, monuments of their union with the Eternal through Faith, Hope, and Charity.

"My brethren Spiritists, profess openly your faith! the faith destined to save the world. Let us, who are numbered by millions, unite in working as one man.

Let us learn to know each other; let us, in frequent meetings, prepare ourselves for the realisation of the idea presented to us in the New Revelation—the 'Kingdom of God.'

These are bold words and true. The time will come, and not erelong, when other bishops must follow the noble example of their brother Elisando or preach to empty benches.

THERE IS A NATURAL BODY AND THERE IS A SPIRITUAL BODY.—PAUL.

The following communication was given to the writer by impression, on Sunday, the 21st ult. It was the result of an appointment made with a spirit representing himself to be that of the French anatomist known to the world as F. M. X. Bichat. It only occupied sixty minutes in the transcription, and we are assured by the person impressed that under the most favourable circumstances he could not write or transcribe so much—something like 1330 words—in less than two hours. He further states that when he sat down at the hour appointed, he had not the remotest idea as to what would be the nature of the subject, or the length to which it would extend:—

Continuously through the flight of ages, one thought has occupied the minds of men; What are we; where are we; why are we! The mystery of our dual nature is so profound as to appear to be almost inscrutable. Nevertheless, it is not insoluble. If it has appeared so hitherto, it is because men have been so misled by the shows of things, by mere outward phenomena, that they have entirely overlooked the inner reality. This it is which is the enduring principle, formative, actuating and persistent; animating all life, governing all movement, and directing man along the goal of progress to the higher ends for which he was created.

Man in his external relations with the things of time and sense is a mere piece of mechanism, of perishing mechanism, informed and utilised by the enduring principle which really constitutes himself, his true being, and permanent individuality, as a mortal creature. Pervading his physical frame, which perishes, is an imperishable essence. Implicated and involved in the material body is a subtle organism, impalpable, intangible, invisible, of which the outward form is the visible and sensible image. The former existed prior to the latter, and will survive it. The body is simply its transitory garment, its fugitive apparition, its perishable envelope. By it the real Ego communicates with its fellows and transacts its commerce with the world of matter. That world is subject to it. The elements do it homage. Earth, and air, and water; the mineral, the plant, and the animal, minister to its necessities. So long as the spiritual body is clothed upon with habiliments of flesh and blood, the coarser materials of the globe furnish it with the substances it requires; and in this way God gave to man the dominion of the earth for the requirements of his physical habitation: air and light for his lungs, minerals transmuted into vegetable tissues and vegetable tissues transformed into animal substances for his stomach and his blood, and blood for the nourishment and stimulation of his brain. And when the complex machinery which is essential to all his vital functions and corporeal necessities is worn out and done with, it is resolved into its primitive elements. It gives back to the earth and to the atmosphere all the constituents it took from it. These gather up the fragments, so that nothing is lost. But above and beyond this visible framework, this case, this continent of that sum of forces and substances which we call man, there is a higher nature, belonging to a superior order of things, neither gross nor heavy like matter, nor perishable like it, but eternal in the heavens. This is the spiritual being, the true person. It is indestructible. It is like a man who, as his worldly circumstances improve, moves from habitation to habitation, each one superior in structure, in furniture, and in ornament to the last; each composed of a better material and designed according to a more artistic model than its predecessor. The edifice denotes the character and possessions of its occupant. And so it is with the spiritual

being. As he moves along the plane of development, acquiring more and more nervous force and delicacy, more and more knowledge of the Spirit of all things and of His wondrous laws, and more and more love for his fellow-creatures, his material dwelling-place undergoes a corresponding improvement and elevation, until eventually the time arrives when he ceases to be enveloped in a terrestrial garment and is qualified for existence in the realm of spirits; that is to say, for admission to a state of being in which that which is essential, substantial, and perpetual, supersedes and replaces that which was shadowy, ephemeral, and evanescent. But the capacity to conceive of individual existence apart from matter, and to look upon the latter as it really is, namely, a fugitive appearance, a passing image, a transitory show, is extremely rare; simply because men's lives, their thoughts, occupations, and aspirations are so entirely and exclusively material. To eat and drink, to acquire as large a share as possible of the earth's goods, to satisfy the senses, to live for the body; to make the mind subservient to its appetites, and to pass their time in the provision for or the gratification of those senses, are the aim and end of human life with the great bulk of mankind. They are only higher animals, with superior faculties. The germ of the spiritual life within them has never been quickened. It lies there inert, like a grain of wheat in the hands of an Egyptian mummy. All its incalculable possibilities are undreamed of, for, just as that grain of wheat is capable in due time of covering vast areas of the earth's surface with golden harvests, diffusing abundance among a whole people, even so the human soul enfolds within itself boundless capabilities of good; because, being a portion of the Divine nature, it participates in His sublime power of goodness and beneficence. It is a part of Him who is love, and therefore it should and may be productive of loving deeds and true benevolence.

Of physical life there is an overflow among the human race, howsoever deformed and diseased it may become by disobedience to the Divine laws; but how rarely does the spiritual life manifest itself. How wide and deep indeed is the disbelief in anything outside of or superior to the things of time and sense. These are supreme. These cloud the perceptions, darken the mind, and obstruct the passage to the soul of the light that cometh from on high.

Man is a spiritual as well as a physical being—it cannot be too often repeated; but does he live as if he were any different from “the beasts that perish?” they eat and drink, and sleep; and they are wiser than him in some respects, because they are not weighed down with anxieties concerning the morrow, for their instinct assures them that their Maker and Preserver will provide them with their meat in due season. Neither do they accumulate for those who are to succeed them, except in the case of those insects which lay up a store of sustenance for their infant offspring whom they are never destined to look upon. Man alone testifies by his conduct his practical disbelief in the existence of a Divine, Almighty, and never-ceasing Providence; because he stifles the Divine voice within him—that which would whisper to him, as instinct does to the lower animals, that the Fatherly care of God is over him as it extends to the whole of His creation.

Man being then so unspiritual by reason of his own devotion to and immersion in material cares, occupations, thoughts, and pursuits, is not only unconscious that he possesses a higher nature, but he too often proceeds to deny its very existence. What he touches, tastes, and sees, he believes in. Beyond this, he is skeptical, and his scientific investigations are exclusively material in their aim. They have no psychological basis; they never go below the surface of things; they deal with appearances only; although the scientist, with all the intrepidity of concerted acicism, obstinately denies the reality of apparitions! Why, he is occupied with nothing else. All the phenomena of nature are apparitions; they are shadows and not substances, for these are not visible to the human eye, except in certain cases of abnormal vision. Everything we behold is but the outward and visible sign of an inward and spiritual reality. All

forms of matter, from the atom of elementary gas up to the marvellously minute and almost incalculable brain-cells of the human cerebrum, are but the clothing of the essential principle by which they are formed, and of which they are the visible presentments. The human body with which our senses are familiar, is not the real body; for this is spiritual. Of it, the material structure is a ponderous and coarse image. The true being is implicated in it, cell by cell, and fibre by fibre, and at death is disengaged and extracted from it by a process sometimes sudden, sometimes slow and gradual, which is wonderful to witness. Then and not till then, the true—the higher—life commences. Then and not till then, the soul begins to look through other eyes than the relatively imperfect ones which it controlled and made use of while it was in the flesh, and the enfranchised being enters upon a state of existence such as it hath not entered into the mind of man to conceive, so long as he was encumbered with the garments of mortality.

MR. GEORGE SPRIGGS' SEANCES.

BY SPIRITUALIST.

BELIEVING as I do that the mediumship of Mr. Spriggs is capable of much greater things than I recorded in my previous article, I regret much his indisposition to pursue his development to higher stages. True, it implies a sacrifice on his part, but the perspective results would (morally at least) compensate him for this.

I regard Mr. Spriggs as a very powerful medium for materialisation, and feel quite certain, under wise and prudent control, he would be able to obtain what I have urged and again urge upon him, without any difficulty.

In suggesting this course I am solely actuated by respect for himself personally, and love of the cause, which is very dear to me. Many other mediums in England and America have been successful in obtaining such complete proofs of materialisation, such as Dr. Monck (see Denovan's Evidences) in London, England; also W. Eglington and Mrs. Fairlamb; and in America, the Eddy Bros., Dr. Slade, Mrs. Stewart, Mrs. Andrews, and many others, too numerous to mention, and if such results can be obtained by others, why not by my friend Mr. Spriggs under similar conditions?

I feel assured Mr. Spriggs, though sensitive, has too much good sense to feel offended with me for urging this course upon him, as he must see that if adopted and successful as it would be, the advantage to the cause and to his own mediumship would be immense.

A friend who read my article in yours of the 1st May, said to me, “you believe the figures you saw were distinct personalities apart from the medium?” I said, yes. He said, “Would you swear they were?” I, of course, replied no; I could not. “Could you swear they were not the medium entranced and transfigured?” I said I could not. Now, for Mr. Spriggs' own sake—for I esteem him highly—I would like to see an end put to such an unsatisfactory state of things as this. I want to see his seances so conducted that all can swear to having seen him and the spirit-friends at the same time. And that all this can be secured I have no more doubt of than I have of my own existence. Would the grand results sought to be obtained not be worthy of a trial? It is for Mr. Spriggs and his circle to say. I make the suggestion to them in good faith, and trust that they may see their way to adopt them.

As one proof of what can be done in the direction indicated, I annex the following extract from the *Medium* of March 27th. It will speak for itself. I sincerely believe Mr. Spriggs' mediumship is quite equal to producing results of a similar character:—

“MRS. STEWART'S MATERIALISATIONS.—An investigator states in *Light for Thinkers*, that he remained several days with Mrs. Stewart's family, Terre Haute, Ind., and had a number of sittings for materialisation and slate-writing. After describing how the control of an elderly, pious lady, who had come a great distance, materialised and danced with her, the letter goes on to say: ‘The same evening, the medium having taken her young son into the cabinet for better manifestations, the doors were suddenly thrown open by some unseen power displaying

an assembly of seven persons, large and small. They were all dressed in garments that shone like burnished silver, set with gems; while a most brilliant light shone upon them from above. It formed the most brilliant and beautiful spectacle I ever beheld. When the doors were closed, they were immediately reopened, and the medium and her son were found entirely alone as before. It seems remarkable how Mrs. Stewart is able to stand so much of these phenomena; she must be greatly aided by the powers of the 'committee' or circle that sit with her."

[Our ideas are more in accord with the above than with our correspondent's previous letter, which was open to very serious objections, as was pointed out by "Another Spiritualist." There is no doubt the more perfect development of mediumship is an advantage not alone to the cause but to the mediums themselves; but much of the advantage is lost when the medium or those connected with him fail to exercise a wise discretion in the selection of those whom they admit to the sances. None should be admitted to witness such phenomena who have not travelled a considerable distance "on the road," and had minor experiences leading up to them. From our own experience we know that many unprejudiced but inexperienced investigators are unable to realise the phenomena of Materialisation. The following correspondence with Mr. Eglinton, from a recent number of *Light*, is corroborative of our views.—Ed. H. of Lt.]

DEAR MR. EGLINTON,—

Will it be convenient for you to give a sance for materialisation, one evening between Friday next and Wednesday week? A friend of mine, Dr. M., from the Cape of Good Hope, is anxious to see some spirit manifestations before he leaves London, which he intends doing on Wednesday, and I would like very much if you could give him the opportunity. I shall try and get one or two others to join us, my daughter and myself would also be present, and Mr. Younger has kindly consented to attend, and take charge of the circle. Others who may be present, know scarcely anything of the subject, and are sceptical, but I do not think their presence would hinder the manifestations, as they are earnest in wishing to know the truth.

I can make no arrangement, however, till I hear from you, whether you can give the sitting. Hoping to hear from you soon, with kindest regards,—I remain yours very sincerely,

99, Ledbury-road, Bayswater. ANNE DARLING.
April 20th, 1885.

DEAR MRS. DARLING,—

I regret that I cannot accede to your request to give you the desired sance for materialisation. Lest I should be misunderstood, I will state my reason for this refusal. I hold that a medium is placed in a very responsible position, and that he has a right to satisfy, as far as he possibly can, those who come to him. Now, my experience, which is a varied one, leads me to the conclusion that no sceptic, however well-intentioned or honest, can be convinced by the conditions prevailing at a materialisation sance, and the result is further scepticism on his part, and condemnation of the medium. It is different when there is a harmonious circle of Spiritualists, who are advanced enough to witness such phenomena, and with whom I shall always be delighted to sit; but a neophyte must be prepared by other methods. If your friend cares to come to a slate-writing sance I shall be happy to arrange an hour on Monday or Tuesday, otherwise I must decline to sit for the reasons stated above, and which must commend themselves to you as to all thinking Spiritualists.

Believe me, yours sincerely,

6, Nottingham-place, W. W. EGLINTON.
April 23rd, 1885.

DEAR MR. EGLINTON,—

Although I feel sorry for my friend's sake, I quite approve of your decision. It is quite right that outsiders should be made to understand that they cannot get admission to the "sacred mysteries" without due prepara-

tion on their own part, and that they cannot have manifestations at their beck and call.

I had my doubts about the prudence of your sitting for sceptics, but thought I would ask you, and now that I know your opinion, I shall in future be better able to advise others who wish to see these wonders. Too often these sances are made too common, and mere shows for the amusement of people who cannot appreciate or understand the sacredness of spirit communion.—Yours sincerely,

99, Ledbury-road.

April 24th, 1885.

ANNE DARLING.

GEORGE CHAINEY.

MR. CHAINEY, who is about to make his first appearance before an Australian audience, is a somewhat remarkable man. Brought up in a hotbed of Methodism, with large idealism and a fair development of the religious faculties, he entered into the exercises of the Church with considerable enthusiasm, and at the early age of eighteen was ordained a minister, and went vigorously to work to save sinners from destruction. For a considerable time he worked contentedly, reason being asleep or blind in all matters pertaining to religion; but by degrees he began to awaken to the fact that the dogmas he taught had no substantial foundation. This fact grew more and more prominent, till at last he realised the impossibility of retaining his position in the Methodist Church and remaining an honest man; and in spite of the many ties that bound him to it, he severed his connection with the Church, and after a season of rest and reflection, accepted the position of minister in a liberal Unitarian Church. In this he found a greater freedom, and work more in accordance with his expanding ideas. But he still continued to investigate the origin of revealed religion, till a time came when he found that even the modified doctrines of the Unitarian Church had no substantial basis, and again conscience necessitated his withdrawal from the ministry. He still realised he had a Gospel to preach. "I felt it my duty," he says, "to do my best to inspire and elevate people on the plane of this world. I saw thousands who had drifted away from the Church, scattered like sheep without a shepherd. I felt that even without faith in the future, or in God, there was ample inspiration to the noblest loyalty in duty and consecration to all that is true, beautiful, and good in this world."

He therefore commenced lecturing at the Paine Memorial Hall, Boston, and soon established a large congregation. For two years Paine Hall was crowded both summer and winter, but at the end of that time Mr. Chailey became conscious that much of the seed he was sowing fell upon unfruitful ground, the secularist element in his congregation objected to the introduction of constructive religion into his discourses, and although his audience came and applauded, he felt that it was more for an intellectual treat than for enlightenment they came, and he determined to prepare himself for another profession. He removed his services to the Horticultural Hall, and went more into constructive work, but the opposition he met with told upon his health and brought on insomnia, which necessitated his making a tour to recuperate, in the course of which he found himself at a camp meeting, and was incidentally introduced to witness spiritual phenomena. Tests came to him unsought! startled but not convinced he steelled himself against belief, and determined to quit the scene, when personal evidence of so marked a nature came to him that he was compelled to remain, and became a firm believer. In his letter to his friend Col. Ingersoll, he describes in glowing language his sensations when he realised the central fact of Spiritualism. What he had sought for in vain for years had now come to him unsought, and opened up a new and beautiful road which he determined to travel. He returned to Boston, and lectured on a spiritual basis at Chickering Hall, where he has just concluded a successful course before starting for these colonies.

His range of thought is wide, and he has the rather rare faculty of presenting ideas in short telling sentences, which are readily absorbed by the hearer, whilst his

ideality and power of language make him a most perfect "word-painter." His subjects are varied, a few only bearing directly on Spiritualism, but all are in harmony with its philosophy.

FEELING AND ACTION.

SOME say, religion is a sentiment, others, that religion consists of action. People speak of religious theories, as well as religious practices. Our view of the matter is, that it is neither feeling alone, nor action alone, but a combination of both. It is feeling developing itself into action, it is action produced by the noblest of feelings. Feeling without action is an empty bubble; action without feeling is something lifeless and automatic. To the query, 'What is Religion?'—our answer is very simple. It is love to God and love to man. 'But then, is not love a feeling too, a sentiment?'—the advocates of feeling would ask. Yes, it is a feeling, but not feeling alone. For, does not love to God mean *obedience*, and love to man mean *benevolence*? Love means sacrifice. Love means devoting all your energies—*yea, life itself*, if need be,—for its object. Love means lifelong labour for the sake of the object of your love. Else it is no love, but hollow sentimentalism.

In the grand machinery of the human mind, the function of feeling is that of a force, a motive power. As steam is to the steam-engine, so is feeling to the human soul. It moves the will to action. In the economy of Providence, there is nothing which has not some purpose to serve, and the purpose which feeling has to serve, is to move the will. Feeling is useful only so far as it leads to action. And as in a machine, power is lost in motion, so feeling too exhausts itself in its attempt to move the will, and like the steam of an engine, comes to no further use after it has done its work. The analogy does not cease here. When the steam is let off into empty air, instead of being applied to its proper work of moving the machine, it is all useless and does not serve any purpose, and if this state of things continues for a long time, the machine gets rusty and becomes ultimately unfit for all kinds of work. So when our feelings find vent in words only instead of action, they do nobody any good, and the more we indulge in such empty outbursts of feeling, the more are our energies frittered away and the more are we rendered unfit for action.—*Indian Messenger.*

"LIGHT" of May 9th, has an interesting supplement containing *fac-similes* of direct spirit writing done at the residence of Mr. M. Theobald, with an account of the circumstances under which they were received, which is conclusive of their genuineness.

THE *Medium* for March 20th, contains a series of psychometrical examinations of notable men, past and present, and amongst the latter we observe the following one of Dr. Joseph Rodés Buchanan:

This one has more brain, more depth of thought—more profound,—greater depth of philosophy, and higher religious sentiment, which lights it up and gives warmth and true knowledge. There is more brain work and expression than in Spurzheim; it is more profound. His mind is so profound, that in speaking he has not full power to express it. He is not at all like Spencer, but as to deep research he has the ability and philanthropy of Mill, but has not the means he desires, to do good. He labours and struggles, wants to revolutionize the world, but lacks the means. Externally he is cheerful, shows no depression. In mind he is much like Bacon, but has more interest in man, and has greater capacity. He is not so sentimental as Bulwer, but has a more profound mind. He resembles Bacon most, but is more truthful in research and conclusions. He has more religion than Gall; he is more spiritual. There is a depth of research I do not find in Gall, seeking the *whole* truth, and the complete understanding of man. He is superior to Mill, in depth, with the same philanthropy. In many things he is like Mill, and would be, if known, quite as popular. He will be in time. He goes deeper into the knowledge of Man, tracing other sciences in their relation to this.

A LOCAL SPIRIT-COMMUNICATION.

LOOK upon a storm at sea; the giant waves dash against the rocks, science cannot shew you the force that moves them, observation cannot detect it; the particles of water are motionless, and yet you perceive undulations of sufficient power to transport tons of masonry. What does it? You see the effect of a force exerted upon the water that the most powerful engines constructed cannot produce—a force you cannot see, though you can weigh. The same with the wind, the particles do not move, but the impulse is conveyed by spirit influence. The same laws pervade all departments of nature, and even our social life—for instance, our currency. Does our currency have its value in gold, in paper? No; it is the idea of which the gold or paper is the material covering that determines its worth. What is a Bank account? What is that by which one preacher will guide a large audience? If you open his brain you will not there find any active force. My friends! You must look upon life in every aspect, social or otherwise, entirely from a spiritual point of view. Matter is only the instrument by which spirit-powers act. Matter like man, always lives, though in different forms; spirit may also be said to die, and resurrection to take place, but in reality nothing dies, though both matter and spirit are subject to change. This the materialist fails to see, and it is extremely difficult to deal with this class of mind.

Man is but a type of existence; the planet of our solar system, the whole universe, and smallest atom, all form complete examples, all dovetail into change.

Nature is an open book all must search, look, read, and understand; but we require dictionaries, and our spirit-guides are such to us; many pages of this book contain truths beyond the mind of man to understand without assistance; but there is no such thing as mystery, all may read, but not all who run; he must sit down and consider carefully, consult his dictionaries, study the many types set before him, pray for light, and thus prepare both mind and body for the work of sifting out those facts without which he cannot be in a position to argue.

Oh; were it possible to write the history of human error, the volumes would fill more shelves than are contained in the most capacious of your libraries. We may say that we see you through both telescopic and microscopic eyes. All of you are greatly in error; you form wrong premises and draw wrong conclusions, and we can assure you that 99 out of 100 patients are subjected to wrong treatment by the medical profession. The main cause of your error is, that working from a material point of view, you ignore the spiritual and more important, and consequently fail to attain the results you desire. So-called quacks and impostors frequently obtain success where you fail, simply because they work upon the spiritual, you work on the material. We have endeavoured to explain that if you would study the art of healing you must put the body on one side, and you will achieve more success by the aid of mesmerism than medicine, even in organic disease, and where alterations of the tissue have taken place; where drugs do good they work, not by chemical means, but by their magnetic action, hit, and guide off disease. You should therefore make up your minds to start afresh from a spiritual point of view.

We are very anxious that all the circle present should understand the drift of our teaching.

In answer to questions arising out of the last remark, the following answers were given:—

Certain herbs aid spiritual progression; through the vegetable world the animal is reached from below; through the spiritual from above; and from both sides through the animal.

The particles in the crystal have the power of concentrating magnetism that would be otherwise diffused, and when brought in contact with certain individuals it gives off magnetism from the fund thus obtained. The crystal must be a natural one, which alone contains the concentrated specimen of terrestrial magnetism, which acts on the spiritual. Pure siliceous quartz crystal the best; shape is immaterial and would only cause it to be placed differently when used.

A COURAGEOUS EDITOR.

The following bold outspoken article is from the *South Australian Times* of June 20th. The writer of it is evidently a man of principle who has the courage to do what he conceives to be the right regardless of consequences. Such men are scarce, especially amongst editors and newspaper proprietors, and we sincerely hope the liberal-minded in South Australia will stand by him and endeavor to compensate him as far as practicable for any pecuniary loss he may sustain from his courage and candour:—

"For some time past we have admitted into our columns a number of letters bearing upon the subject of Spiritualism. In a recent issue a correspondent, whilst approving of the boldness of our policy, suggestively hinted that we should be prepared to suffer a similar fate to that encountered by the *Cornhill Magazine* when it admitted articles dealing with Spiritualism. We accept the caution in the kindly spirit in which it was tendered, but we shall not allow our policy to be affected by any such kind of considerations. If our journalistic life is to depend upon our readiness to sacrifice outspokenness and independence, to act dishonestly, and to perhaps murder truth by stifling investigation, then we are quite prepared to meet our end. We shall, however, make a bold fight for life and we have no misgiving as to the result. We have admitted correspondence representing all shades of opinion upon the great question of Spiritualism. We say 'the great question' advisedly, for it is indisputably a subject of vast importance. Notwithstanding all the fraud, trickery, and imposture that has been perpetrated under the cloak of Spiritualism, the fact remains that eminent men of science and learning, amongst the foremost intellects of the age, have settled themselves deliberately to the work of exposing the absurdity and utter unreasonableness of this 'popular madness,' and after years of critical adverse investigation have confessed themselves complete converts to Spiritualistic faith or science. The evidences that have been obtained prove beyond all possibility of doubt the existence of some occult force—be it called Spiritualism, psychic or odic force, or anything else, according to taste or opinion. We hold, therefore, that the investigation of this science or subject is a matter of importance to humanity, and no apprehension of the persecution of bigotry will prevent us from doing all in our power to assist and advance such investigation. It is greatly to be regretted that the press has generally displayed such a captious and unfair spirit towards this subject. There has always been a disposition to expose prominently all the frauds and impositions practised upon the public and attempted to be palmed off as Spiritualistic manifestations; exposures of this kind are published in the most sensational type, and columns are devoted to advertising prestidigitators who try to make money by professing by clever imitation to 'expose' Spiritualism. Only the other day the *Advertiser* extracted from the *Pall Mall Gazette* (a journal which has ever been conspicuously unfair in its hostility to Spiritualism) a sensationally subdivided account of an interview with Maskelyne the famous conjurer, but the *Advertiser* closes its columns to the other side. Now, any one who has read anything at all of this subject, is well aware that Maskelyne in this interview gives no explanation at all of phenomena that occur and that are by Spiritualists attributed to spirit influence, and by others to psychic or odic force or unconscious cerebration, and by others to his Satanic Majesty! Dr. Clarke, a bitter opponent of Spiritualism, receiving through the hand of his daughter, an innocent little child, an alstrure essay on astronomy utterly beyond her power of conception, himself published the fact and attributed it with all confidence to his daughter being controlled by the Devil, instead of by his father's spirit, as was purported. We will go to an authority which amongst the orthodox will carry more weight than that of Maskelyne the conjuror, who lives by deceiving; we quote in another column words of the Rev. Dr. Thornton, Mr. W. R. Brown, Rev. Canon Willerforce, and Mr. John Fowler, uttered at a recent Church Congress meeting in England presided over by the Bishop of Durham. We could quote still stronger testimony than this, that 'Spirit-

ualistic' phenomena are not the result of trickery and fraud as some who write and speak ignorantly without investigation, assert it to be. We have not the space, however, to go thus fully into the subject ourselves; we have given our correspondents on both sides the fullest latitude we could afford in our open columns, and we can only for ourselves just point out that the subject is worthy of earnest and prayerful investigation, and express our regret that the press generally—perhaps warned by the fate of the *Cornhill Magazine* cited by our correspondent—have adopted towards Spiritualism a most flagrant policy of both *suppression* *vers* and *suggestio falsi*. From the treatment accorded the subject by the general press, the public who have not investigated for themselves would have no idea that Spiritualism has an extensive and high class literature of its own; they would not know that it numbers its believers by tens of millions; they would not know that amongst those numbers are men of the profoundest learning and highest intellectual gifts; and, more important than all, they would not know that the vast bulk of Spiritualists have received their evidences, not from strangers or public 'mediums' who might impose upon their credulity, but from 'mediums' developed in their own family in whom they can place implicit trust, besides which, 'tests' are obtained of such a character as to preclude all possibility of any wilful imposture or even unconscious self-deception. These are points upon which the general press has given the public no enlightenment, yet they are indisputable facts that should be in possession of every well-informed person in the country. And, with these facts established, to talk about 'exposing Spiritualism' is as utterly absurd as to speak of 'exposing' mathematics or electricity. The reason of Spiritualism being so much tabooed is that it is supposed to maintain a dangerous attitude towards Christianity. This is, however, an unjustifiable assumption. Were the 'manifestations' which Spiritualists attribute to spirit action proved to be such; were direct spirit intercourse with those of the flesh proved to be a reality, there would be in this nothing that would be more irreconcilable with Christianity than the many contradictions and inconsistencies in the Bible itself. But even were it so, is investigation to be suppressed through apprehension lest cherished doctrines and tenets should prove to be false? Is not our God-given reason bestowed on man that he may progress? If inquiry is sacrilegious, how are those of false faiths ever to be reclaimed? We contend that blind belief without investigation is an insult instead of an acceptable tribute to the Creator, and to suppress enquiry because it may furnish evidence conflicting with teachings hitherto believed to be divine is the act of cowardly bigotry and unworthy of a reason-endowed being. To those who surrender themselves blindly to the guidance of theological professors, we may point to the remarks of the ecclesiastical authorities quoted in another column in defence and support of our ventilation of this subject. For ourselves we need no justification beyond that of reason and conscience which should be made the sole and supreme guide of every human creature gifted with reasoning faculties. Even, therefore, did we find the investigation of Spiritualism prohibited by ecclesiastical authority; even did we find that the facts of 'Spiritualism' were in contradiction to accepted Christian doctrine, we should still hold it to be man's duty to fearlessly and fully investigate in the full conviction that to whatever is pure, holy, and true, no injury can result by enquiry. Nor will any attempted suppression of enquiry be permanently effective, for eventually it will inevitably be found that 'Truth is immortal and shall live; error is mortal and shall die.'"

THE controversy Has Man a Soul? is continued in the *South Australian Times* during last month, Mr. H. J. Browne contributing a lengthy and able letter, but without much effect on his Materialistic opponent; his arguments, however, may meet with a better reception from the more susceptible readers of the *Times*.

Purify the blood, cleanse the stomach, and sweeten the breath with Hop Bitters. Read.

WHAT IS TRUE RELIGION?

"There be gods many" and religions many; but only one true God and one true religion. Hence we inquire: What is true religion? All peoples, tongues and nations have had their religion, true or false. Pagan religion was one kind; the ancient Jews had another form; the Buddhists of the Orient, which are very numerous, have theirs. The Christian religion (so-called, especially in America) is divided into sects and parties, chiefly classed under two great heads or ruling powers, Catholic and Protestant, but when summed up, called by one name.

Christian religion! What shall we understand by the phrase? Religion, when defined, we conclude means the soul's reliance—something to depend and lean upon. Webster's definition of religion, as far as it goes, is very good. He says: "Religion is a high sense of moral obligation, and spirit of reverence or worship, which affect the heart with respect to Deity." Add his rendering of the meaning of "Sanctity, which denotes purity of heart and life, springing from habitual communion with God, and a sense of His continual presence," and we think we get a good hypothesis, as far as theory can extend, of what religion is and is designed to effect.

In accord with a firm belief in any kind of religion, so, to a large extent, will the life practices of its adherents be. Hope of reward and fear of punishment have much to do with the religion of the present age. What in parlance is called religion is often national, traditional and inherited. In Catholic countries, ancestral religion, which comes from parents to children, often goes with them through life. Such persons, as a rule, do not think deeply nor reason for themselves, but conclude that what their sires and grandsires believed must be true. It is a trite saying; "What persons have not reasoned themselves into they will not be likely to reason themselves out of." Ancestral religion, we find, is not generally effectual unto salvation.

Human beings, as a whole, are on the side of ease and self-indulgence. They like what brings to them the largest amount of present pleasure and the least restraint. Thus, we see how easy it is for people to accept the doctrine of the atonement—one righteous man living, dying, suffering for all, to expiate their transgressions of moral and spiritual laws. People generally are beginning to understand, that physically, each individual must suffer the consequence of his or her wrong doings, and that effects follow causes, and that a "mysterious Providence" does not inflict punishment upon the bodies of human beings. Diseases are often transmitted by parents from generation to generation, and in that way the sins of ignorance or of wilful delinquencies follow from age to age, to vex and torture their progenies. Those entailed ills have to be borne as best they may, until outgrown by adherence to physical law, which requires patience and perseverance in well doing.

Ideal religion, produced by erudite scholarship and largely discussed in the numerous churches of our time, shows eloquence, and as far as theory can go, could not well be surpassed, but how much vital energy, affecting the life practices of those who listen to those finely-framed speeches, let those who are able decide.

True heart religion energizes the soul and is its dearest and most valued friend; and, when its mission is fully performed, it will permeate the whole being, and really make the surrounding atmosphere redolent with healthful life and beauty. Genuine religion cannot find full expression in words, but will manifest itself at all times and in all places in the minutest deeds of life. It is the soul's panacea, the tree of life to the spirit, and bears fruit meet for all needs. While prayer is the essence of divine love in the human heart, its breath of life which cannot be expressed by any form of speech, words detract from and lessen its potency, but, when unalloyed, it is the cementing link in the golden chain that binds the finite to the Infinite. True religion and prayer will form a perfect elysium where the soul can rest in God.—*Shaker Manifesto.*

Quiet nerve and balmy sleep in Hop Bitters, for sleepless ladies and invalids. Notice.

THE USES AND ABUSES OF SPIRITUALISM.

An Automatic Writing through the Mediumship of Mrs. J. L. York.

IN ALL ages the door has been open through which spirits have been enabled to pass and mingle with those on earth.

In all ages their influence has been felt, but through ignorance of the causes of the phenomena which has been witnessed, it has been considered the work of the devil, and mediums through whose powers spirits have been enabled to make their influence felt have been denounced as emissaries of the evil one, and have suffered persecution and death.

But as one era after another has rolled into the past, each one leaving humanity a little wiser than it found it, light has gradually dawned upon the understanding, and to-day we find a class who have climbed one step higher upon the ladder of progression than have their neighbours, and this class have discovered that there are others who mingle in the various walks of life, who are not discernible to the eyes of the masses, neither can they be felt, nor their silent tread be heard as they walk our dwellings or our streets. And they have discovered that they are friends, that they were formerly residents of earth as are we to-day, that they still live, and that their mission is to teach humanity that there is no death, that change is nature's law, but death is a word that hath no meaning.

They have discovered that their conditions are improved, that they have laid aside the pains and cares of earth, that the ills which humanity is heir to are of the earth earthy, and have no place beyond, that they are only incident to the earthly body, the outer garment of the soul, that pain and suffering are the result of ignorance, that there is no sin against God. Sin consists in the breaking of known law, and as fast as man becomes acquainted with law if he is not obedient to that law he is a sinner against the law. If he learns that his neighbour has equal rights with himself, and he infringes upon the rights of others, he is amenable to those he has injured; if he learns that certain laws govern his body, and he does not obey those laws he is a sinner against himself.

The spirit which is in man by the laws of nature is compelled to make a home in an earthly tenement or body for its development to fit and prepare it for the duties of life. For life does not consist of the few short years spent upon earth in an earthly form, but this is the first sphere, the preparatory school of development, to enable it to assume the vast and important duties which await all. The time will come when the advent of a spirit from its earthly form to assume new duties will not be marked by the tolling bell, nor the drapery of woe, but those who are left behind will rejoice that the time has come for them to advance into a higher school, into more favourable conditions for development, they will realise that the law of progression governs, and it is only in obedience to that law that they have changed conditions.

It is in obedience to the laws of progression that man has learned that he is immortal, that life is one continued advancement, not from the cradle to the grave, but from the cradle on through all the ages of eternity.

Life is progression, life is labor, the soul that shrinks from labor knows not the joy of living. Could you realise the mighty strides that humanity is destined to take as it goes onward and upward in the flight of time, you might then form some idea of the uses of Spiritualism or the knowledge that man is immortal.

But upon the other hand we must note some of the abuses of Spiritualism. No history is complete that does not record all that is of interest of the subject discussed.

Since the advent of what is called Modern Spiritualism, many avenues have been opened by and through which spirits have been enabled to make their presence manifest to their friends, and the anxiety to learn of those who were most dear has awakened in the minds of many mediums a thirst for gain. While we at all times recognise the truth that the laborer is worthy of his hire, we also believe in honest labor, and it is not at all times

possible to make one's presence known, even with the most developed mediums conditions are not always favorable. With some spirits it is much harder to manifest to earth-friends than to others, and the medium who never fails, but is always enabled to give to all, is not the one on whom you can place the utmost reliance, for a mediumship, or an organism upon which spirits can play as on an instrument attuned to the ear, is exceedingly rare.

There are no mediums through whom spirits can at all times transmit messages correctly. The telegraph line from the spheres to earth is not yet in perfect working order, but the time is coming when mediumship will fill an honorable position in the affairs of life, for as the spheres blend more closely earthly conditions will be improved, and mediums will not prostitute their glorious gifts to the getting of gold.

Spiritualism is a development, a school, in which are taught the rudiments of fundamental principles, by which man in the earth-sphere is enabled to know that he is immortal, that he is destined through all eternity to progress.

Spiritualism teaches that the soul is an emanation from the spirit of nature, and that spirit is the body of the soul. Nature had no beginning and will have no end, and man or the soul being a part of nature is consequently immortal, and as it has progressed through all the changes through which matter has passed from the crude to a condition wherein it is fitted for earth-life, so it will continue to progress through all the ages of eternity. There are no secrets hidden in the vast storehouse of nature that the mind of man will not be capable of grasping. Evolution is carrying humanity onward and upward. There is no place for it to stop. Nature never rests; the grave is only a way station in the journey of life, only throwing off the outer garment as it is no longer a necessity. When the soul is freed from earthly conditions, and finds itself no longer weighed down and burdened with the cares and trials of earth-life, how like a bird it longs to try its newly discovered powers. Freedom is the one great thought that takes possession of it, and as it meets friends and kindred that it had parted with with tears at the earthly grave, it feels repaid for all the sorrows of the earth, and realises that it has been passing through a preparatory department of life, and newer and grander duties and pleasures are opening before its vision.

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest
Was not spoken of the soul."

DEFENDING SPIRITUALISM.

Mr. FRANK M. Pixley, of the *Argonaut*, has been saying some foolish things about Spiritualism, displaying his ignorance and prejudice by condemning it *in toto*, together with everybody connected with it, without investigation; and shortly before her departure from San Francisco for the Atlantic Coast, Mrs. E. L. Watson publicly reviewed his remarks taking them as a text for a most able address on Spiritualism which is published in the *Daily Evening Post* of March 28th, occupying nearly three columns of that paper, from which we extract the following:—

Mr. Pixley's abhorrence of the superstition of Spiritualism can no more affect the pure principles of our philosophy than a man howling against the solar system. We may stand here deriding the system of nature, and dispute the great principles and immutable laws by which nature is governed, by which through her vast series of occult processes she evolves forms of beauty and excellence, but nature will move calmly on; our breath of hate, our protestations against this system, have no effect. Neither can the ignorance of any man, nor his denunciation and attempt to wilfully mislead, alter or interfere with the grand principles underlying the system of Spiritualism. We admit that there are men and women practicing under the name of Spiritualism their evil designs against—not merely the credulous, but the heart-hungry, the bereaved and mourning masses who are seeking some little ray of light from the great beyond, which, Mr. Pixley

declares, is veiled forever from our sight. We admit that there are perpetrated under the name of Spiritualism things that shame humanity, and which, to our finite understanding, sink the doers of them almost below the plane of the human; and we grieve over it. But Mr. Pixley ought to know that the majority of us do not indorse these performances in dark rooms, and we have not become Spiritualists from phenomena occurring in cabinets with doubtful doors; that the majority of us have not been converted to this faith by any of these tricks which he denounces, but, on the contrary, by evidence which will stand the test of broad daylight and the most searching mental scrutiny. Thomas Wentworth Higginson declares: "If the evidences of these phenomena which I have witnessed are not true, then is there no such thing as evidence, and the whole fabric of natural science may be an imposture." It is not the performances in a darkened room, or phenomena produced in a cabinet, which has so illumined the mind of man on the subject of immortality, but it has been a combination of phenomena, evidences and tests from time immemorial, increasing, intensifying, up to the present hour. The testimony in reference to these evidences is so voluminous that merely to attempt to call the names of eminent scientific and scholarly minds who have within the last quarter of a century attached themselves to Spiritualism and declared their adherence to its great principles and their acceptance of its facts, would consume the brief hour allotted to us this evening. By simply informing yourselves on the subject, you will discover—as Theodore Parker, said—that no system of religion has the same evidence for its wonders as Spiritualism, and that, instead of breaking away from all forms of religion, it is the very essence of all. No religion ever existed in this world, or ever sprang from the heart of man, but had its root in this idea of man's immortality, and its growth and spread among men was the result of corroborative evidence in individual experience. So great an authority as John Stuart Mill declares that the belief in immortality, which is almost coextensive with the human race, doubtless has arisen from fancied apparitions of the dead. In other words, that men in every age have fancied they have seen their dead; that their dead appeared to them in attenuated forms of life with their identity preserved. Tracing this idea out, shall we not find that the rise and growth of all religions, that the seed from which sprang forth the theological speculations, and from which men have derived their chief inspiration and encouragement in their contemplation of this great subject of immortality, has been this vision and communication with spiritual intelligences? and that to strip from the human mind to-day this testimony would blot out the last vestige of a reasonable hope in an endless existence hereafter? Mr. Pixley calls the Spiritualists a "curious people." Rather is that man curious and strange, who, in the presence of this vast volume of human testimony can positively declare that he knows that to the living the dead are dead; that no whisper has ever come out of the great unseen; that not a breath of intelligence has ever been known to pass this chasm which lies between the living and the dead; that no scintillation of intelligence has been recognized coming from a quarter independent of the form of clay. The Psychological Organization, of London, in their researches have made wonderful experiments, and it has been established beyond a possibility of doubt that one mind may influence another mind in the body by mere will power; that one man by power of will may cause another to act and speak his thought independent of any palpable or apparent physical communication between the mind of the operator and the sensitive. Now this proves a mental law, of which Mr. Pixley and his school must be in total ignorance—namely, that intelligence may project itself as an identity beyond the limitations of the physical senses, which establishes the law of communicating thought, independent of organization. Again, the wisest philosophers of all times have perceived a connection existing between the seen and unseen. Mr. Pixley, in declaring that no breath of intelligence has ever kissed the cheek of mortality from the other side of life, makes Socrates and Plato either fools or knaves. Socrates distinctly stated that he was subject to the intelligent control of dis-

embodied spirits. In his recitations of Homer's poems, he declares that the secret of his enthusiasm lies in the fact that he is under the influence of Homer himself. When we examine the history of the Christian church, we find it is based upon the one fact of the spiritual apparition of Jesus of Nazareth, after his crucifixion. [Applause.] It was a vision of the dead Jesus that converted the disputatious and persecuting Saul into the loving, inspired and benevolent Apostle Paul. When he was brought before the Roman Judges, he spoke with enthusiasm, and said, "I know of what I speak; I have heard and I have seen, and I know that, though a man die, he shall live again." It was the resurrection, or, in other words, the materialized spiritual presence of the Christ that established the fact of immortality. Christ looked forward to it. He told his disciples that though he should depart from them, he would return again. The only hint of his belief in immortality is this promise to his faithful disciples to return to them, and that if he lived they should live also."

To Correspondents.

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

LORD AMBERLY ON THE QUESTION OF A FUTURE LIFE FOR MANKIND.

"Ministering spirits descend
To watch while Thy saints are asleep,
By day and by night they attend,
The heirs of salvation to keep.
Bright seraphs dispatch'd from Thy Throne,
Fly swift to their stations assign'd,
And angels elect are sent down
To guard the elect of mankind—

THE REV. A. M. TOPLADY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—Crowded halls in Melbourne and the other large towns amongst the English-speaking race are devoted very often to lecturing against the belief in a future state of existence. It is my object to observe that if a world of spirits exists, such as the Bibles of the world and orthodoxy, and lastly modern Spiritualism count upon, those spirits will prove a future state of existence, for they profess to have been once men.

Again, if there be a future state for man it would seem to prove the existence of a world of spirits who once were men and women.

The Rev. A. M. Toplady gives a very fair sample of orthodox teachings which I never doubted in my youth, and have since learned to believe from the evidence of modern Spiritual manifestations. These manifestations prove the communion of saints, or the communion of the dead with the living, such, for instance, as Mr. H. J. Browne reported to us not many weeks back, when he received communications from his sons, who were both drowned at the same time.

This kind of evidence is not only important as one of the evidences of a future state of existence, but it is quite reasonable to say it is the only evidence.

My friend who sent this Hymn to me (which I have taken for my motto) very naturally asks, "Is it not very spiritual, though from an orthodox Hymn-book?"

Where and when Modern Spiritualism can shake hands with orthodoxy, it should be forward to do so.

Now, then, let us consider for one moment the sort of stuff on the other side, that those are compelled to listen to in the crowded lecture halls of which I have spoken.

I take it from the 1st Vol. of Lord Amberly's large work—"Analysis of Religious Belief," p. 362:—"Emotion enters then upon a strange conflict with Reason. Reason may tell us but too distinctly that all hope of the return of the beloved one to life is vain and foolish. But emotion speaks to us in another language. Well nigh does it prevent us from believing the ghastly realities which our unhappy eyes have been compelled to witness.

"Deep within us, there arises the craving for the presence of our friend, and with it the irrepressible thought

that he may yet come back to those who can scarcely bear to live without him.

"Were these inevitable longings not to be checked by the clear perception of reason that they originate in our own broken hearts, we should fancy that we saw the figure of the departed and heard his voice. In that case a resurrection would have taken place for us, and for those who believed our tale."

Mr. Editor, I believe the tale of Judge Edmonds when he tells us that he heard the voice (and knew it as well as any man knows the voice of his wife) distinctly of his deceased wife.

Lord Amberly prefers to form his theories without such facts as Judge Edmonds and thousands of others have given of communion between the dead and the living, including such circumstantial evidence of the facts as Mr. H. J. Browne gave, and of which I have spoken.

Lord Amberly writes:—"But emotion speaks to us in another language."

I ask, who created that emotion but the God of Heaven? That emotion, therefore, of itself is an inspiration worthy of our acceptance, as it is the same all the world over, but much more worthy of our acceptance when Mr. H. J. Browne, Judge Edmonds, and the thousands upon thousands of others have given their direct testimony, either from the evidence of sense, as in the cases of the youthful Brownes, who told of a shark before the shark was caught with one of their bodies in its stomach.

I cannot think, with Lord Amberly, that God endowed us with emotions for the purpose of deceiving us, more especially when Reason is not for, but against His Lordship, if he will only face the facts, such as I have instanced. Spiritual literature teems with those facts, and supports the Rev. A. M. Toplady.

I am, Sir, &c.,

ROBERT CALDECOTT.

Raglan St., Port Melbourne, June 20, 1885.

[P.S.—I have just read over the letter which I wrote yesterday evening, and incline to add a postscript, throw all that I have written into a nutshell.

I say then that respect for the laws of human testimony will not allow Lord Amberly to throw on one side the vast volume of that human testimony which testifies to the truth of the phenomena of the spirit-voice, and trance-speaking professedly under control, as in the case of Mr. George Spriggs, under the control of the Messrs. Browne. I say it is neither logical or philosophical for Lord Amberly to ignore so much testimony, which may be found, say for example, in Mrs. E. H. Britten's "Nineteenth Century Miracles," and by which Mr. H. J. Browne and Judge Edmonds will be borne out in all that they state. So much granted, Mr. Editor, surely a future state of existence is proved, and that is what Lord Amberly thinks it wise to deny.—ROBERT CALDECOTT, June 21.]

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—The following was translated to me from the Sanscrit by a Brahmin in the district of Rungpoor, about 150 miles N. West of Calcutta, in the year 1832, from a book called "The Rig Vedas," which he called "the Brahmin Bible." I was so pleased with it that I put it into rhyme, of which the following is a copy:—

"ON GOD."

(From the Rig Vedas.)

There is an Essence pure as light

Who o'er Creation reigns,

In calm repose, the Infinite

Who Nature's powers sustains!

That Power Supreme, all Powers above!

Extending everywhere;

A source of everlasting love,

All creatures are His care!

The meanest insect that exists,

Which man can not discern,

Through that Great Father's power subsists,

As though his chief concern!

The greatest and the least partake
Of his Paternal care,
His creatures he does not forsake,
They all his mercy share.

'Tis He who makes, preserves, destroys!
Keeps up perpetual change;
A wise progression he employs,
Dissolves to re-arrange.

Through higher spheres the Just ascend
As they increase in light,
Their hopes, their joys, their powers extend
Like stars in radiance bright.

Till full of wisdom, love, and power,
From imperfection free,
They rise till they're absorbed once more
Into the Deity!"

I am, dear Sir, truly yours,
J. B. ROLLO.

SPIRITUAL CHEMISTRY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Some months ago, having heard that a private circle in a neighbouring town was obtaining interesting materialisation phenomena, as well as direct writing, I was fortunate in obtaining permission to attend a few sances, and among other experiences I will mention the following: One of the tests with which I had provided myself was a sheet of cardboard well sooted, and this was placed sufficiently distant from the medium as to be out of his reach when sitting in his chair. As the sitting was in the dark, each person touched his neighbour with hands and feet, to afford evidence against collusion, though all were of high social standing. I held the left hand of the medium, and a lady held the other. After one of the signals to strike a light, given by the ringing of a bell, without apparent material cause, it was found that a distinct impression of a right hand had been made on the card. A show of hands was immediately called for, when the medium's right hand was found to be unmistakably blackened corresponding to the impression, but not nearly as strongly as the card impression denoted should be the case, as we proved by subsequent trial, and yet there had been no rubbing of the soot marks. Other experiments followed with still more astonishing results, indicating that the wearing apparel even was capable of being similarly marked. Also when sitting in subdued light the medium appeared to flourish at times a third but shadowy arm, and it was surmised that by means of that myself and most of the circle had felt touches of hands, but no distinct connection with the medium could be observed. The touches occurred at varying distances, up to about ten feet from the medium.

Some months subsequently, at one of our sances, one of the circle was entranced, and gave the following particulars: but I should first mention that the conversation had, at the beginning of the sitting turned upon the above experiences, and those related by Mr. Hazard in his pamphlet entitled "Mediums and Mediumship," after having received some advice upon the conducting of our circle we asked,—

Q.—When materialisation occurs does the control usually use the "double" of the medium?

A.—It is a question which cannot be answered generally, as every medium has different power, and each power is used differently, so that the "double" theory is partially correct in many cases, and in others it will not account for the phenomena at all; as to what happened on the occasion you refer to, it was I think explained to you.

Q.—Scarcely, but our friends I believe had some explanations. Was the double used in that case?

A.—It is this way. When the spirit controlling is a high-class, an intelligent spirit, it can use the materials in any manner it wishes, and show any form it desires, but when it is an unintelligent or low spirit, it can then only use the material ready at hand, reproducing the form of the medium, so that it is a lower phase. The

material which is in the air, the emanations or aura of the circle, can be used differently, just as persons can take the same kind of canvass, and one produce beautiful pictures of real scenes, or his own designs, while another cannot do so, but produces a mere dabb, or a copy merely; and like artists, some controls will invent or build up forms, while others can only copy the form of the medium. As to the theory of the "astral form" there is such a thing, but I have never actually seen it in relation to mediums at circles; it would be a very difficult or dangerous thing to use."

Q.—How was it that the medium was marked.

A.—Because the material emanations used, though gathered from the whole circle, when there is a powerful medium present is almost all gathered from that medium. It is difficult to explain to those on earth, who have not gone very far into the subject, the delicate conditions under which we work to communicate with them."

Q.—How is it that the particles or aura used seem to keep relative positions in the parts of the form produced?

A.—It returns to the medium; there is no waste in nature. No one has emanations or aura more than is required, and the parts that are taken return, but it is a difficult thing to explain. I have heard discussed in this room the instance of cutting a piece out of the dress of a materialised spirit, and the medium's dress being found to have a similar cut. If during that operation the medium had been seen simultaneously with the materialised form, the medium would not have been without her dress, she would have still had on her dress, and so also the spiritual counterpart. In the same way the hand of the medium was blackened while also resting on the table, and yet there was part of the hand certainly on the paper, and it often occurred thus. The medium's hand is not dissolved, but nevertheless appears separately. I can hardly explain, your minds would hardly understand the language I should have to use, but what I have referred to will illustrate and be something for you to think over, but it is almost impossible for you to understand exactly.

I should mention that in both instances when having the experiments and the above discourse we all had been acquainted with Spiritualism for some years, with one exception, and were mostly well-read on the subject, so that the statements are evidently meant to remind us how little we all know yet on the subject, and to deprecate the forming of any exact theory of materialisation. I think most of us thought the astral form of the medium had been re-clothed with physical matter separately from the body.

I am, Sir, etc.,

W. D. CAMPBELL

Auckland, 4th June, 1885.

LAYING ON OF HANDS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—May I be permitted through the columns of your valuable journal to report what appears to me a most wonderful cure. My daughter has been suffering for many years from incipient paralysis, and at different times was under the care of three medical gentlemen without any apparent change. One of her legs was at least an inch shorter than the other. She had almost entirely lost the use of one arm and hand, and suffered from continual fainting fits, etc.

She called on Mrs. Burbank, of Clara-street, South Yarra, who by the extraordinary power she possesses by the laying on of hands, on three occasions, at short intervals, caused my daughter's entire cure, and she is now enjoying good health. I cannot sufficiently express my gratitude for the great kindness shown by Mrs. Burbank and her loving family on all occasions.

Hoping you will kindly allow me space for this,

I am, dear sir, yours obliged,

H. ROBERTSON.

TEST CONDITIONS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—If I intrude still often on your readers, please let my enormous bulk of material by experiences plead for my excuse. A letter just received from my friend and co-worker, W. Oxley, induces me to offer a few remarks which, without this confirmation, I would have tried the same. I refer to Mr. Spriggs' objections to certain new test-intrusions, and hope to strengthen his just and sensible views to the benefit of all mediums. As I over and over again demanded of the proud test-concoctors in London—let the medium see how the manifestations can be done by carrying the suggested possibilities out on the spot; and, in most cases, the new test prophet will make his speedy exit. A skeptic who grumbles at the probable oversight of another skeptic ought to be tested in his wits himself before offering offensive conditions to the medium; for, as every one knows, it is as yet impossible to squeeze out of spirits the *modus operandi* by scientific tricks or traps.

The poor medium enjoys a suspicion which bears not a moment's fair sounding, lest the skeptic's respectability be in danger. Every good medium will cancel every phenomena which can be reproduced on mundane grounds, but ought with our esteemed Mr. Spriggs, to protest against any meddling with the invisible powers in their arrangements, whatever other mediums may have achieved. Every development carries its own rules, and as long as no phase of its phenomena can be counterfeited thoroughly, the honour and sensitiveness of a medium should not be touched, and thereby the light to be hoped for extinguished.

Yours truly,

C. REIMERS.

THE QUESTION SETTLED.*

THE recent agitation of thought on Biblical matters in connection with the religions of the day set going by the publication of Judge Williams' now celebrated book led to the issue of several pamphlets, mostly directed against the latter, but comparatively harmless in their effect. The one we have now under notice is on somewhat similar lines to the judge's book, but more thorough in its exposure of the untenability of any system of religion based on Biblical teachings. The writer, however, disclaims antagonism to Religion *per se*, and professes to have "no sympathy with those iconoclasts who would destroy all forms of religion without having anything better to put in their place." His object apparently is to bring the light of reason to bear upon what are by many considered "sacred things," and to set aside those which will not bear its rays. Religion and theology, he points out, are very commonly confounded, though quite distinct things, and he defines true religion, or religion without superstition, as "Morality in its widest sense, and unselfish love for our neighbour." Starting on the assumption that a solid superstructure cannot be built on an unsound foundation he proceeds to show that the Roman Catholic religion, which is the foundation of all Christian beliefs, is unsound, and briefly analysing the Protestant faith, which grew out of it, he refers to the hatred of the creed bound, to truths that conflict with their belief; and their obliquity of vision in confounding the belief in Christianity with a religious life. To the query as to what he would give in the place of the authority of the church, or the infallibility of the Bible, he says, "The answer is a very simple one, viz.—'A good God, a rational faith based on facts that are capable of demonstration, and the higher law of truth and right.'" The pamphlet is well-written, terse, and telling, and will serve as an eye-opener to many who have not had the time to read up the literature of the subject discussed.

* The Question Settled; or, Religion v. Superstition. By G. B. Stacey. Melbourne, Geo. Robertson & Co.

THE VISION OF ABRAHAM LINCOLN.

APRIL 14, 1865.*

WE EXTRACT THE FOLLOWING FROM "HARPER'S MAGAZINE."

DREAMING, he woke, our martyr President, And still the vision lingered in his mind (Problem at once and prophecy combined)—
A flying bark with all her canvas bent— Joy-bringing herald of some great event, Oft when the wavering scale of war inclined To Freedom's side; now how to be divined Uncertain, since Rebellion's force was spent. So, of the omen heedful, as of Fate, Lincoln with curious eye the horizon scanned: At morn, with hopes of port and peace elate; At night, like Palinurus—in his hand The broken tiller of the Ship of State— Flung on the margin of the Promised Land.

THE funeral of the late Mr. William Dickens, the well-known Drawing Medium of this city, took place on Sunday, 21st June. Mr. Dickens, who had attained the ripe age of three score years and twelve, passed away very suddenly, his wife having preceded him to the higher life by only six months. His mortal remains were buried at the Melbourne General Cemetery, the funeral being attended by a large number of his friends of all shades of religious opinion, several of those who regularly attend the Lyceum being present. After the Church of England Burial Service had been read, Mr. H. J. Browne addressed the assemblage, stating that having been informed by one of Mr. Dickens' sons that his father had expressed a wish that he, Mr. Browne, should say a few words at the funeral, he had much pleasure in publicly testifying to the esteem in which he held his friend and brother whose mortal remains lay before them, and whose spirit was doubtless present, cognisant of all that was taking place, and even of the words that he was uttering. Mr. Browne said that although Mr. Dickens was not one who, according to popular ideas, might have appeared a religious man, still, in his opinion, Mr. Dickens, by his well-known generosity of disposition, towards strangers as well as friends, and the noble way in which he had under adverse surroundings at all times stood up for an unpopular cause that was dear to his soul, had evinced a truly religious spirit, and no doubt had already begun to reap the benefit of his generous and unselfish actions. Mr. Browne concluded with a brief description of the Spiritualistic view of death which was attentively listened to by all present.

Many who attended the late Exhibition of Spiritual Curios will remember the two extraordinary drawings there exhibited by Mr. Dickens.

GEORGE CHAINÉY IN SAN FRANCISCO.

It was our happy privilege to listen to the eloquent and inspiring address of this justly celebrated speaker, at Metropolitan Temple, Sunday evening, May 3rd. His subject "Ideal Men and Women," was a happy portrayal of what the speaker believed to be the possible attainment of men and women through culture and discipline. We can imagine what a millennial era would have dawned upon the world when all these glowing ideals should have become actualised into living verities; but our experience and observation has led us to believe it will be a long time yet before the masses will comprehend sufficiently the first principles of spirituality to awaken within them any desires or longings after the beautiful ideas so ably presented by Mr. Chainéy. A large audience was in attendance and the speaker was many times enthusiastically applauded.—Carrier Dove.

* "At the cabinet meeting held the morning of the assassination... General Grant was present, and during a lull in the conversation the President turned to him and asked if he had heard from General Sherman. General Grant replied that he had not, but was in hourly expectation of receiving dispatches from him announcing the surrender of Johnston. 'Well,' said the President, 'you will hear very soon now, and the news will be important.... I had a dream last night, and ever since the war began I have invariably had the same dream before any important military event occurred.... It is in your line, too, Mr. Welles. The dream is that I saw a ship sailing very rapidly.'—Carpenter's Six Months at the White House.

SIGNS OF IMMORTALITY.

TREE palms waved, on either side of the chancel in All Soul's Protestant Episcopal Church yesterday, with lilies, geraniums, chrysanthemums, white daisies, and spirea grouped at the foot of the palms; and an azalea shook out its white blooms within reach of the Rev. R. Heber Newton's sermon desk, and the stone baptismal font was crowned with great clusters of geraniums. "Life after Death" was the Rev. Mr. Newton's subject. He said:

"Below all the charlatany of Spiritualism there remains a residuum of phenomena which cannot be pooh-poohed away. Scientific men have investigated these marvels and come to the conclusion that they are the manifestation of powers latent in man which entirely surpass our present conceptions of his nature. They point clearly to the possibility, if not the probability, of such an inner and finer organization as may even now and here under favoring conditions anticipate a spiritual body. There is a force in us which cannot turn into clod and flower, into worm and bird. Affection and aspiration, thought and conscience and will—these do not transmute into earths and minerals and gases. These high forces pass not from us with the wisp of thin air in which the breath goes forth from our body. Some other and higher form remains for them.

"Not far from us to-day the greatest soldier of our land suffers, while a nation watches by his side in sympathy. We knew him, strong and brave, in the days when he led huge armies to victory. We see him stronger and braver far in these terrible days through which he waits, heroically calm, the coming of the King of Terrors. Should the end come, and the message of sorrow go forth through the land what could we reasonably say had happened? There would be no need for us to follow the story of the physical changes which death would work. We know that story, alas, too painfully well. But would these changes describe the whole transformation of forces which ensued at the touch of Death? Would the masterful powers which made him what he has been have no other use in the economy of nature than the fertilization of the earth for richer wheat or ranker weeds? Would the generous heart, the loyal friendship, the clear judgment, the strong will, the high sense of duty correlate into a little heat and electricity? Should we not be forced to think that the mind which had always maintained such a mystic relation to that body, the mind which never could be identified with that body, the mind to unfold which all the forces of that body had strained, as the plant strains unto its flower, that this mind had passed out from that body, as the seed falls off from the tree, to begin a new circle of life?

"What has been meant by the tradition of Christ's resurrection was essentially the belief that he had appeared from the Spirit-world to certain disciples. The stories which have been handed down concerning these manifestations have heretofore simply perplexed good people who have ventured to reason upon the matter by the apparent contradiction to all that we had known of the limitations of bodily existence. And now behold these same phenomena reappear before our own eyes as the natural forms of action of rare organizations even in the flesh. Regarding the phenomena of Spiritualism, therefore, simply as strange manifestations of man's nature upon earth, they clear the atmosphere for us to see the possibility of what Paul called a spiritual body. Physical science, therefore, does not even seriously challenge our faith in immortality. It is clearing the ground for a new and natural and rational faith in immortality."—*New York Sun*.

SPIRITUALISTIC ART UNION.

A FEW of the prizes advertised in last issue are still unclaimed. No further notice will be given in reference to these. W. H. Terry regrets to inform winners of "Nineteenth Century Miracles" which were to be delivered on arrival, that the parcel of them (though bought and paid for last year) has from some as yet unexplained cause not come to hand. If desired other books will be given in place of them.

THE LYCEUM.

THE attendance at the Melbourne Progressive Lyceum during the past month has been good, and the Denton Museum connected with that institution has grown to such an extent as to necessitate the procuring of another cabinet for specimens. This Mr. Thompson (the Curator) has generously offered to furnish at his own expense. Amongst the recent contributions to the Museum is a fine collection of minerals (24 specimens), presented by Mr. E. Gill, including some rubies and Nichol ore; also a piece of quartz richly studded with gold; given by Mr. Day.

A new bookcase has been provided for the Library, and during the past two months twenty additional vols. have been donated to the Library by friends.

We have been requested by the Conductor to ask country friends who have spare books suitable for the institution (anything instructive or elevating), or any curios suitable for the Museum, which they are willing to donate, to advise him of the fact, and he will be happy to pay carriage for the same.

THE Sydney Lyceum, we are informed, is now flourishing, and Mr. Haviland has forwarded us two very good answers to a question recently put to the members as to the difference between the orthodox and spiritualistic Sunday-schools; the first one is from a boy, eleven years of age—the second evidently from a more mature member.

QUESTION: WHAT IS THE DIFFERENCE BETWEEN THE LYCEUM AND OTHER SUNDAY-SCHOOLS?

In the orthodox Sunday-schools children are taught to be good from the fear that when they die (if they are wicked) they will go to a horrible place called hell, where they shall burn in everlasting flames. They are taught also to beware of Satan (commonly called the devil), a gentleman with two horns and a tail. If the children are good they are told they will not go to hell, but to a glorious place called heaven, where they shall play on harps of gold, to sing with the angels. Thus the majority of the orthodox are good from the fear they will go to hell if they are wicked. The orthodox believe in such things as this:—Satan speaking to Eve in the shape of a serpent; a whale swallowing Jonah; Sampson killing a thousand Philistines with the jaw-bone of a ass, and carrying away the gates of Gaza on his shoulders. The Lyceum children are taught that there is no hell. We can make hell ourselves by doing bad actions, and when we arrive in the other world it will be a spot on our character, and we can only take that off by doing good to some one else. Thus we have to atone for our wrong-doings. Heaven itself cannot be reached at once (as the orthodox say), but we have to go on from one sphere to another, and so on, each one brighter and holier than the last. The chief principle of the Lyceum system is harmony.

CHARLES J. BRAY.

Sydney Progressive Lyceum, Shore Group,
June 13th, 1885.

The principal difference is that the Lyceum method aims at making its members happy and bright, and gives them a feeling of freedom. Everything in the Lyceum tends to harmony. In ordinary Sunday-schools the children are not surrounded with banners and harmonious colours. In the Lyceum a change of position or thought is continually taking place, which is a great advantage over the old methods. In the Lyceum, the members are taught to develop their physical as well as mental nature. There are gymnastics for the mind as well as the body, and everything is shown to have a reason in it. It is held that man being the highest work of Nature has a right to study and criticise everything, Bible and all, and reject what does not appeal to his reason. In ordinary Sunday-schools the members are taught to accept religion on faith, and not to reason on what they do not understand. In conclusion, and speaking from fifteen years' experience of Sunday-schools and five years' experience of the Lyceum, I may say that the great difference to me is that I always hated going to my old Sunday-school, and I always love to look forward to Sunday to take me to the Lyceum.

EXCELSIOR GROUP.

DR. J. L. YORK.

Dr. J. L. York is now in Sydney, lecturing for the Sunday Platform Society to crowded houses at West's Hall. The *Sydney Evening News* gives a lengthy report of his first lecture on "The Science of Life," and says:—"The hall was crowded, and the large audience appeared to appreciate the doctor's oratorical powers. He is a fluent speaker, and has a pleasing, well-modulated voice, while his wit and humor flow so naturally as to provoke storms of applause. He is also possessed of a fund of anecdote which he uses with dramatic effect."

The Auckland papers speak in equally eulogistic terms both of his matter and manner. In all probability the Dr. will speak in Melbourne during the course of his Australian tour, though in view of Mr. Chainey's and Mrs. Ballou's forthcoming courses of lectures here no definite arrangements have yet been made.

In a private letter to us Dr. York denies the correctness of the report in the Auckland paper (included in Dr. Rohner's article, "Matter, Mind, and Spirit," *H. of L.*, May) where he is made to say that "All professional mediumship is devilry," and affirms his belief in Spiritualism, having two mediums in his own family. Spiritualists are free thinkers in the true sense of the term, and whilst agreeing in the central facts vary in their interpretation of these facts according to their idiosyncrasies and modes of thought, and this has probably led to misconception in the case of Dr. York.

THE "Facts Convention" alluded to in a recent number, took place at Boston in the early part of March last; it consisted not only of the relation of Spiritualistic "facts," but in the evidence of them, the proceedings being enlivened by sances. Amongst others, Mr. Joseph D. Stiles gave the names of 67 spirit-friends, describing them so that most of them were recognised. Later on, over 100 names were given of spirit-friends, nearly all of whom were recognised. A test sance was given by Mrs. Whitney, eliciting some very interesting phenomena.

At the anniversary meeting of the First Society of Spiritualists of New York, there appeared upon the platform two veteran Spiritualists, Mr. E. W. Capron and John Kedzie, who were members of the first committee of investigation at Rochester, 36 years ago, their investigation leading to their conviction. Mr. Capron was the author of a book, entitled "Modern Spiritualism; its Facts and Fanaticisms," which gave a most reliable history of the movement during the first decade. It is, however, long since out of print.

At the last committee meeting of the Victorian Association of Spiritualists a fraternal letter was received from Mr. Alonzo Danforth, of Boston, accompanied with a packet of cards containing questions and answers appropriate for the Lyceum. Amongst them are some excellent selections which will be very useful in the local institution. Mr. Danforth promises to forward more from time to time as he gets opportunities for enclosure. The Secretary was instructed to convey the thanks of the committee to the donor, and the cards were handed over to the conductor of the Lyceum.

Light for February 28th contains an account of a most remarkable sance with Mr. W. Eglinton, the spirit-form being developed side by side with the medium, and in full view of fifteen persons who were present; these included Mr. J. L. Farmer (the editor of *Light*), Mr. Dawson Rogers, and several other well-known Spiritualists. The conditions appear to have been as near perfect as possible, and the materialised form when fully developed left the medium's side and walked about the room, shaking hands with many. It was subsequently re-absorbed into the medium in view of all. This manifestation is a parallel of the celebrated sance of the late Archdeacon Colley and M.A. (Oxon.), with Dr. Monck some years since.

AN OLD BUSHMAN'S NOTIONS OF THE TRUE REFORM REQUIRED.

Two years ago Judge Higinbotham told us in Melbourne, "the people are leaving the popular faiths; they have not their old belief in the dogmas and doctrines of the churches, a very great many of which are contradicted point blank as science advances." How any one who carefully reads the Bible through, and learns from history what the Bible has given rise to, can have such faith, is quite incomprehensible to me. I consider the very greatest insult which could be offered to my reason is, to ask me to believe that the whole Bible is the *inspired word of God*. So much for doctrine.

A great deal, though not the whole, of the *practical* teaching of Christianity, may be gathered from the following texts:—

"Do unto others as ye would that they should do unto you."

"Thou shalt love thy neighbour as thyself."

"Sell all thou hast, and give to the poor."

"Lay not up for yourselves treasures in this world, where rust and moth do enter and corrupt."

With much besides to the same effect.

How this practical part of Christianity is attended to, I respectfully ask any one who will open his eyes to inform me. The constant earnest endeavour of nearly every one is to lay up treasure and become rich, and therefore act in diametrical opposition to the injunctions of our creed. Our vast and cumbersome courts of law, with the "law's delays," are a mere travesty on our pretended faith. Our laws, our armies, our public-houses, with our barmaids at them, the bulk of our press and literature, our businesses generally, our habits and customs, our daily lives, are the same.

The only possible inference from the above outline of doctrine and practice is, that all the energy and means expended on the churches and clergy to keep up this old and departing superstition, are wasted. Up to a century ago they were much worse than wasted. It does not follow, however, that the chief agents in this work, the clergy, need be utterly useless, merely to be classed with the "medicine men" of savage peoples.

All religion may be summed up in the two following propositions:—

1st. Another life will succeed this.

2nd. Righteousness makes men happy in this world, and will affect their position in the next.

I submit, then, the great object of the teachers of the people, the clergy of all denominations, should be to make the people righteous.

How this great object is attended to let the following serve to shew:—

In a speech by John Bright some three years since, that eminent man says—"The bishops and archbishops are given seats in the Parliament of Great Britain, voices in the Senate of a great nation, and they never raise those voices to say what if the righteous course for that nation to pursue." The other extreme of the social fabric is exemplified by the fact that two inspectors of truant children for the public schools in the suburbs of Sydney state they never, in all their rounds, meet a clergyman of any denomination. I have attended as many churches as I have had opportunity for some years past, and I deliberately declare I have scarcely heard the practical duties of life taught the people at all. I inquire of persons lately from England, and I hear the same. The sermons in the *Town and Country Journal* and the *Sydney Mail*, our leading country papers, sing the same tune. Some phase of supernaturalism is always enlarged upon, and practical duties of life neglected. My own observation is confirmed by that of nearly every intelligent man I ask, that the people in the bush, where a clergyman is seldom seen, are more righteous than those in the populous districts where the churches and the clergy abound.

From the above facts, it seems to me, the people are precisely in the same position now that they were in eighteen centuries ago, when Jesus Christ "had compassion on them, because they were as sheep, not having a shepherd." If that great moralist condemned the ceremonial worship of those days, which he did most pitilessly, and

the omission to teach "justice, and mercy, and truth," a thousand times more would he condemn the worship of to-day!

I say nothing as to the honesty of the clergy, although I know some of them do not believe what they preach; but I contend they entirely mistake their vocation. Their teaching may take an odd one of us to heaven (Theodore Parker, no mean thinker, reckons one in a hundred thousand), consigning the remainder to torment (some of them still say *unending* torment); but this is not what is required. We want all the people to be made honest, sober, and virtuous, and I maintain it is the duty of the clergy of all denominations to strive for that end. *This is the great reform that is needed.*

The frightful wickedness there is among us calls loudly for some reform. I feel the most profound conviction that the greatest reform would be what I state, and that it should be made incumbent on the teachers of the people to teach them to be good. I, as a colonist, demand that this be done. I demand that the clergy be called upon to show their fruits in this world, in the *virtue* of those among whom they severally minister; and as a colonist I will assist to support them. In my humble opinion, we have been put off quite long enough with promises of results in another world. *Let us in future have them in this.* I do not object to each denomination, in its own time, *after hours as it were*, teaching its own dogmas; but I certainly do object to assisting in its support for so doing. If, as advanced by each sect, that sect teaches the Word of God, let them look to God for this reward. He will surely reward them either in this life or the next. I have nothing to do with this. What a glorious thing it would be if this young colony were the first place in the world where virtue should become the established religion, and the teaching of virtue the sole duty of the teachers of the people; where all the clashing dogmas of the sects were thrown to the winds.

A. W. BUCKNELL.

RE GEORGE CHAINEY'S LECTURES.

In our last we announced the uncertainty of Mr. Chainey's lecturing in Melbourne, and shortly afterwards we concluded arrangements with the Sydney Platform Committee to take over the whole of our responsibility with regard to him, reserving to ourselves the right to retain him for six lectures here. These we intended to arrange for later on, but Dr. York having in the interim arrived at Sydney and commenced a series of lectures for the Association, it became necessary, on the assumption of Mr. Chainey coming by the June mail as arranged, to make arrangements for him to commence in Melbourne. The Bijou Theatre was accordingly secured, and everything prepared for him to deliver his first lecture there on the 5th or the 12th inst., according to the time of his arrival. The San Francisco mail, s.s. Zealandia, arrived at Auckland on Sunday, but Mr. C.'s name not appearing in the passenger list, we telegraphed to know if he were in the ship, and have a reply in the negative. Mr. Chainey reached San Francisco *en route* for Australia early in May; a first-class passage order was sent to San Francisco for him by the April mail from here, a duplicate letter being sent to Boston in case he might not have left there earlier, and a third letter to P. O., San Francisco, in case he might call there before going to the agents. We are, therefore, at a loss to know why he did not come by the June mail as arranged, and can get no information on this subject until the mail reaches Melbourne, which it will probably do on Saturday next. If the information then received can be given in a small compass we will advertise it in the lecture columns of the *Argus* and *Age*.

A new monthly journal, entitled "Modern Thought," edited by the Rev. George Walters, is to be published in Melbourne this day. The prospectus states that it will represent broad and liberal ideas in matters pertaining to religion, and a number of well-known men of pronounced liberal opinions have promised to contribute to its pages.

SOMEONE sent us early in the month the *Liberator*, for April 5th. We are in the receipt of the paper regularly as an exchange, but the number referred to never reached our hand before. In it we find a satire on our friend Dr. Rohner, which though coarse is not likely, we think to disturb his equanimity; but in another column we observe a scandalous innuendo reflecting upon the Queen, which we suppose was the cause of the expulsion of the paper from the Sydney School of Arts. In the number for June 7th, since received, we observe another paragraph of the same kind. Now, whilst we admit the right of the editor to express his disapproval of Monarchical institutions, and expose the evils and abuses connected with them; we entirely deny his right to cast a slur upon the honour of any woman whether she be Queen or Commoner. If as much had been said about a Melbourne tradesman's widow it would in all probability subject the writer to a criminal prosecution and serious consequences; the fear of these consequences keeps the tongue of the slanderer quiet, and we look upon it as mean and cowardly to circulate scandal about a lady whose position places almost insuperable difficulties in the way of defending herself from it.

MENTAL MAGIC.*

THIS is a useful, indeed, valuable work to all students of spiritual and occult phenomena. It commences by showing the distinction between biology and mesmerism, and follows with clear and concise directions for producing either the biological or mesmeric condition, founded upon a lengthy experience of the writer. The method of magnetising water with instances of the curative value of it in disease. In the course of the author's remarks on the magnetisation of substances, he relates incidents of his experiments with hazel and other rods used for the discovery of water or minerals which might be of particular use in this and the neighbouring colonies. Mr. Wilton claims to have been the first to introduce the planchette into Europe, and gives a chapter of instruction for its use and preservation. A copious appendix contains instructions for the preparation of various kinds of magnetic or magic mirrors, some instructive notes on magnetic polarity, incidents in thought-reading, crystal seeing, and other interesting matter.

PASSED to the higher life on the 25th June, Mrs. Reece, wife of Mr. Thomas Reece of West Melbourne, aged 58 years. Her mortal remains were interred at the Melbourne General Cemetery, on Saturday afternoon, the 27th. In accordance with a wish expressed by Mrs. Reece when in this life, Mr. H. J. Browne delivered the funeral address at the grave.

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* Mental Magic: A Rationale of Thought-reading and its Attendant phenomena, and their application to the discovery of New Medicines, Obscure Diseases, Mine Springs &c., by Thos. Wilton, F.S.A., London. Geo. Blinway, 1884.

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