

3984 The Harbinger of Light.

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DEVOTED TO

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

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

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CONTENTS:

<i>Spiritualism in accord with true Science</i>	3017
<i>The Hydrostatic Ordeals of Witches</i>	3018-20
<i>Spiritual Meditations</i>	3020-21
<i>Spiritualism among the early Christians</i>	3021-2
<i>The Mind Cure and Science of Life</i>	3022
<i>Judge Edmonds on Spirit Guardianship</i>	3022-3
<i>The Rig Vedic</i>	3023
<i>Are the Phenomena of Spiritualism in Harmony with Science?</i>	3025-6
<i>The Workshop of the Mind</i>	3026
<i>The Religious Trend of Spirit-Cure and Practice</i>	3027
<i>The Saviour of To-day</i>	3028
<i>Settings from the North-East</i>	3029
<i>Spiritualism in Wallsend</i>	3030
<i>The Forthcoming Sunday Lectures—Mrs. Ballou</i>	3030
<i>New Features at Mr. Eglinton's Seances</i>	3031
<i>The "S. A. Times" and Spiritualism</i>	3032

the fact of popular prejudices being in harmony with their own, saves them from appearing ridiculous in the eyes of the community.

Sir David Brewster, when certain phenomenal facts were forced upon him, said he would give in to "anything but Spiritualism" as a means of accounting for them. And so it is with the majority of our pseudo-scientists of the present day; they have committed themselves by denying *in toto* the spiritual origin of the phenomena and are too proud to retreat from their position by the straight road, so find some tortuous-side line to get out of it; hence we have the phenomena of Thought-reading and Clairvoyance accepted by them under the name of Telepathy, and Mesmeric-healing accepted by the doctors under the title of "Massage!" We have never seen the position of Spiritualism with regard to science more tersely put than in the following paragraph from the article referred to:—

"Now Modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism 'contradict the laws of nature,' since there is no law of nature yet known to us but may be apparently contravened by the action of more recon-dite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course."

Equally good is his summary of what Spiritualism has done and is doing for the advancement of true science and his exposition of the value of it to give stamina to religious faith, which is wavering and failing under the assaults of agnosticism and materialistic science. And here we have an anomaly—two enemies joining issue and turning upon a friend who would reconcile them. But the folly is much more apparent on the part of the church people than of the scientists.

Physical science can go on as at present and its footing is secure, but religious faith rests upon the records of marvellous phenomena reported to have occurred in past times. Materialistic science attacks this phenomena, and from its platform proves the impossibility of its occurrence, whilst the secular bibliographer shows from contem-

WE commend the attention of our readers to the admirable article, by Alfred Russell Wallace, which appears in another column of this paper. In it he shows what we have all along held, that Spiritualism is not antagonistic to *true* science, but simply to the opinions and prejudices of those who from their labours in particular fields of scientific research have attained recognised positions as scientific men, to which they are no doubt entitled. But a truly scientific man has no prejudice; he is a philosopher and never determines for or against a thing until he has tested it thoroughly, observing and comparing its manifestations by his highest reason, and testing his own observations, when practicable, by the experiments of others in the same field. This we know by experience that the scientific men of the day do *not* do. Because psychical phenomena enter occasionally into the domain of physics and produce effects which their previous experience leads them to assume are the necessary result of physical causes, they take up an antagonistic position, deciding upon *a priori* grounds that the asserted causes of the phenomena are fictitious, and consequently those who make the assertion are either frauds or fools.

There might be some excuse for them in the early years of modern Spiritualism, when but few of their own class had turned their attention to the phenomena, and the records of experiment were fragmentary and defective, but in the present day, after the recorded experiments of a long chain of eminent men of recognised scientific ability, extending over three decades, commencing with the great American chemist, Professor Robert Hare, and ending at the present with the well-known German astronomer, Frederick Zollner, their position is particularly unphilosophical, and nothing but

poraneous history the general unreliability of the sacred records, so that a man must either hold reason in suspense or lose his faith in the supernatural basis of his religion. The only one thing that will give substance to the records as regards their most important feature, the phenomena, is the reproduction of similar phenomena in the present day. The Spiritualist says it is reproduced; that he and his brethren witness it, and point the way to the Christian to go and do likewise. Instead of accepting his kind offices, the latter either denies the occurrence of the phenomena or their identity with those recorded in the Scriptures, thus wilfully shutting his eyes to the light which would lead him on to firm ground and enable him to cope with his scientific adversary, who is more potent than the mythical devil to turn men away from the faith. By degrees, however, the more thoughtful amongst the clergy are beginning to alter their attitude, and to look with less prejudice upon their only capable friend. We have given several instances of this in our columns of late, whilst at the present time we have before us an article from *The Christian Register* wherein the importance of modern spiritual phenomena is admitted as necessary to give stability to the Christian faith. Spiritualism, as Mr. Wallace says in the concluding portion of his article, furnishes the much needed basis of a true ethical system. This is indeed much needed, for what with the conflicting dogmas of Christianity, the negations of Agnosticism and the blank denials of Materialism, the multitude look in vain for a safe footing, and for this it is essential that the facts and philosophy of Spiritualism should be made widely known and its standard held aloft at every available opportunity.

THE HYDROSTATIC ORDEALS OF WITCHES.

By CARL DU PREL.

Translated by C. W. R. Sauer, M.D., Tanayamah.

BALTHASAR BECKER, one of the first and most zealous champions against the belief in witchcraft, nevertheless furnishes us with the following account of an ordeal by water: "This old woman was taken to a great river, near the town, in order to ascertain whether she would float or sink in the water. After her legs were bound she was dropped into the stream, and in spite of all her attempts to submerge herself, she did not sink, but floated on the surface of the water like a piece of cork, all the time lying on her back in a horizontal position. More than twenty persons were present at the trial to testify to the truth of the phenomenon, but still they were unable to adopt the popular belief in the fact of witchcraft; she was, therefore, thrown into the water a second time, in the presence of two hundred spectators, and although the same phenomenon was presented to them a second time, they still could not trust their senses and refused to believe in its reality. About the same time a strong young woman was also thrown into the water, but she sank immediately, and would have been drowned had she not received timely assistance. Some time afterwards the former woman was again, for the third time, thrown into the river, in the presence of an immense multitude of people, both from the town and the country, when the same occurrence was repeated, this time producing the effect of general belief in the reality of the fact in all those who were present at the third experiment."

In the times of Becker one would have made a laughingstock of himself by a denial of these singular facts. Becker, therefore, escapes from his difficulty, like some modern journalists do, by saying that in

the nature of women there is more of the cork principle present than in men; and that this particular woman had more of the corky nature about her than most ordinary women, as constitutions do vary. The witnesses he despatches with the following words: "The question, however, remains still whether all the witnesses occupied sufficiently favourable positions to notice the proceedings correctly." What could be more puerile than this lame objection and feeble bulwark against a belief in positive facts so often repeated and witnessed by so many credible persons!—(Becker: the Bewitched World, iv., 267-269).

Let us now add still another narrative to the above, taken from more modern times. *The Gazette of Vienna*, No. 67, of the year 1728, announces: "Whereas latterly various persons here in Szegedin have been imprisoned for alleged witchcraft; they were, in accordance with the prevailing practice in such cases, subjected to the ordeal by water, that is, when they were found to float on the water like cork, they were placed on the scales and weighed; and during these experiments it was a most surprising fact to see a very large and stout woman, as well as her husband, who also was of portly dimensions, weigh no more than one ounce and a half each, whilst the others weighed only one ounce or even less. In these cases we see the decrease of weight, independently of the water, which is a further noteworthy fact for future explanation.

The greatest difficulty for such an explanation consists in the irregularity and inconstancy of the phenomena, a condition absolutely necessary in all scientific research. Hermannus gives us an account of some thieves, who on one occasion experimented upon themselves, and when they found they sank in the water they subjected themselves publicly to the ordeal, when to their utter astonishment they floated on the water like pieces of cork.—(Le Brun: in al. loc. ii., 137).

The mutability and inconstancy of the phenomena furnishes, therefore, again an indication to the scientific student, and no doubt this irregularity in the occurrence of the phenomena in question was the principal cause which led to the abolition of their ordeals; and it was, consequently, not owing to a mistaken humanitarian sentiment when the Parliament of Paris, in 1601 did altogether away with these hydrostatic tests of morality. Now and then men who were firm believers in witchcraft opposed and objected to their proceedings.

Thus, De Lanère says: "L'épreuve qui se fait par l'eau froide est illicite et ne peut être admise sans une grande contumélie de Dieu."—(De Lanère: Inconstance ii.) In a similar strain speaks the bishop of Binfeld: "Tales autem probationes perverse sunt et superstitiones."—(Binfeld: de Confessionibus Maleficarum, 351.) Wierus also, as well as the Jesuit Del Rio, were opponents of the ordeal by water. Frederic William, the Elector of Brandenburg, says in a rescript of 1654: "As to the water ordeal, no notice is to be taken of it, since it is an illegal and deceptive practice and utterly unreliable as evidence. Therefore be cautioned against its future application."—Reichard: Beitræge, etc. i., 285.) Thus it came to pass that the water ordeal was always used more as a means for testing, but not for convicting persons accused of witchcraft. In some parts of Germany, during the 14th and 15th centuries, they reversed the hitherto adopted process, condemning those who sank in the water and liberating those who swam in it.—(Schindler: Aberglaube des Mittelalters, 233.)

Attempts at an explanation of these strange phenomena were not wanting in the Middle Ages; they are, however, totally inadequate and inconclusive. William Scribonius, professor at Marburg, who himself had been a witness of a witch trial by water in Lengo, wrote to the magistrate of that place that the devil, who is as light as the air, was able to communicate or impart the same lightness to those possessed by him, by which use he keeps them floating on the surface of the water. This was W. Scribonius' explanation of the phenomena. Somewhat later he gave a different view of the matter, and spoke of a hatred which the water had against witches, because the witches having been first baptised in the water and afterwards renounced the baptism, the water

cast them out with contempt.—(Scribonius: *de sagarium naturæ et potestate*.) This theory was also adopted by King James of England, who said that the reason why the water did not receive the witches into its bosom was because having surrendered every belief in God and Jesus Christ, the water had a horror of them! Numerous were the pamphlets in those days on the subject in question, both *pro* and *con*.—(Gorres v. 546.)

In connection with a witch trial in Holland, the professors of Medicine and Philosophy, in Leyden, were asked their opinions anent the hydrostatic test applied to the witches and sorcerers. Their opinion, as expressed in 1594, was to this effect, that the water ordeal could by no means be looked upon as valid testimony; for the water was unable to enter into any considerations and come to no conclusions by itself, adding that if the water did find the witches guilty, why did the earth bear them and allow them to breathe the air of life. They did not deny the facts, but they attempted to explain the floating of the witches on the water in this wise, that the hands and feet having been bound crossways, the body formed a kind of boat, with the broad back for its keel, and thus swam easily.—(Soldan: *inter al. loc. r.* 513.) The Christian mystic to which the floating and walking on the water is by no means foreign, avoids every explanation by accentuating trifling incidental circumstances. Thus it is said of St. Osanna, who suffered shipwreck on the river Po, and was tossed about in it for a long time, until she was at last rescued, that she was saved on account of a crucifix which she held in her hands all the time.—(Gorres: II., 284.) The explanations of modern rationalists, whenever they allow themselves to be tempted to deal with the subject in question, are about equally unsatisfactory and futile. When, for instance, the physician Charbonnier says, "*Le moyen âge, qui ignorait le ballonnement gazeux des hystériques les condamnait au feu, parce qu'il était surnaturel, d'être plus léger, quo l'eau*."—(Charbonnier: *Maladies et Facultés des Mystiques*.) We call his proceeding an attempt, and a vain one too, to make things easy for himself and his readers.

In the presence of a pretty comprehensive literature on the subject of the witches' bath, there may be ample room for the hope of an explanation of the phenomena presented, in which explanation we may possibly be guided by the incidental occurrences and symptoms now and then observed during the application of the ordeal.—(Hauber: *Bibliotheca Magica*, I., 502–506.)

We have, namely, seen that the phenomena are by no means constant ones; that they vary not only in various but also in the same individuals submitted to the trial, and that persons of both sexes are included in the process. The religious aspect of the affair, both from the point of view of the Christian mystic or from that of a belief in a diabolical agency is only so far admissible as a source of explanation, as both subjects bear equal testimony to the facts adduced. It has, moreover, been ascertained that the lightness of the human body in the water is closely connected with ecstatic conditions, which were as frequently observed in the martyrs of early Christianity as in the witches subjected to torture. All these collateral circumstances seem to me to indicate that if there is at all any truth in the faculty of certain persons to float in the water, unsupported by extraneous aids, we must meet again with this faculty in somnambulism. By this assumption we should have succeeded to define at least the domain within whose boundaries the key to an explanation, and the cause of the mysterious phenomena will be found, although we have not thereby yet reached the scientific explanation of the phenomena in question.

By adopting this method of explanation, that is, by including somnambulism as a factor in our inquiries, we continue the list of the observed facts from the days of the witch trials down to our present time—and by this we gain a great deal. I shall now adduce a few cases which occurred in more modern times.

Dr. Franklin relates in his memoirs that once whilst bathing he fell asleep in the water lying on the broad of his back, and remaining in this position for about an hour without sinking or turning. Briere de Boismont, from whom we quote this account—(Briere de Bois-

mont: *des Hallucinations*, 331),—adds the still more remarkable case of a somnambule in Ireland, who one night rose from his bed, travelled two English miles in the direction of the sea, and swam in his sleep a distance of one mile and a half, until he was picked up by some boatmen who had a great deal of trouble to make him comprehend that he was not in his bed.

Dr. Gmelin also gives a similar account of a certain Neapolitan courtier, Morcia by name, who was accidentally, whilst bathing, found to possess the faculty of floating in the water without any exertion on his part to sustain himself on the surface of it.—(Gmelin: on Animal Magnetism, I., 63.)

Mr. Baxter, so celebrated in his time, mentions the case of a melancholy woman who during a fit threw herself into the water and lay in it for three hours without sinking. When found and brought home her body was as light as straw, and the accident led to her recovery from melancholy.—(Baxter: *Certainty of the Existence of a World of Spirits*.)

The physician, Despine, had under his treatment in the baths of Aix a somnambule, a girl eleven years old; at first the girl went into the sea with a belt of air-bladders round her body, but after a while she dispensed with the apparatus and floated quite easily on the water without ever having learnt to swim.—(Pigeaire: *Electricité Animale*, 275.)

Dr. Koreff, in a remarkable letter addressed to Deleuze, relates of a somnambule who did not know the art of swimming, but who when in her somnambule state disappeared herself in the boldest manner possible in the sea, as if it were her natural element.—Deleuze: *Instruction Pratique*, I., 452.) When in her crisis, or trance, she said that it would be necessary, by the power of will, to restrain her from going into the sea, because she would surely get drowned if she woke up from her sleep whilst in the water. Dr. Koreff, who had been attending the girl regularly, adds, that she always became somnambule whenever she came in contact with the sea water. It is far easier to understand this feature of the girl in the women who were subjected to the water ordeal as witches, for in them the dread of the water and the state of mental anxiety was pushed to a far higher degree than with respect to the patient in question.

In conclusion, we may allude to the report of Dr. Justinus Kerner about the celebrated Seeress of Prevorst, Madame Hauffe: "When she was, in the magnetic state," says he, "put into the bath, a peculiar phenomenon presented itself, viz., all her limbs, breast, and abdomen began to shiver and vibrate involuntarily, as if pervaded completely by currents of electricity, and in this state she was, so to speak, shot out of the water. Assistants who were present to hold her down in the water were not able to do so with all their strength, and her tendency was constantly to get out of the water, or rather to be lifted out of it by some mysterious power, and had she been thrown into a river, I have no doubt she would have swam in it like a piece of cork."—(Kerner: *The Seeress of Prevorst*, 61.) Dr. Kerner places this case himself in juxtaposition with the hydrostatic tests applied to the witches, and refers to the identity of the phenomena observed in both cases.

If the denial of the facts related in connection with the phenomena of witchcraft appeared formerly in the light of an act of scientific despotism, that denial to-day of these facts is worse than despotism, it is a positive scientific anachronism, because since that time somnambulism has furnished us with the proper solution of the enigma, and because the hitherto disputed phenomena, which are by no means the effects of abnormal organisations placed in water, are now fully amenable to the inductive method of investigation by experiment. The phenomena, therefore, observed at the water ordeals form only a special case of a comprehensive series of facts and experiences. These same identical phenomena were also observed in the Middle Ages already, as, for instance, in connection with the witch scales at Oudewater; but they also formed, in addition to the above examples, an important part of what was called demonomania, in the Christian mystics, in the ecstasies of the Indian Brahmins and the Egyptian Neo-Platonicians, in the arts

of the Indian Fakcers; and, what is of more value than all this, we have now every facility of studying these strange phenomena in the now well-known states of sleep-walking and somnambulism generally, on which subject we have immense stores of literature and reliable records. But to enter into a discussion of this matter would carry me too far in this article, and I am compelled to reserve this labour for another occasion, stopping just at the boundary line where our inquiry issues into this more universal problem.

NOTE BY THE TRANSLATOR.

Trusting that the readers of the *Harbinger of Light* have taken as much interest as I have done in the highly interesting phenomena attached to the history of witchcraft in the Middle Ages, and in the lucid and scientific exposition of Carl du Prel of the correlated phenomena of modern times, I feel emboldened to give my readers in this place the solemn promise of placing before them any future article or articles on the subject in question. It is indeed highly encouraging to practical and scientific Spiritualists to see men of du Prel's stamp handling a subject so cognate with the phenomena of Modern Spiritualism, and I look upon this fact as a sure indication that the world really does move if never so little.

C. W. R.

SPIRITUAL MEDITATIONS.

No. V.

By M. D.

THE question—"What is the use of Spiritualism?" has been asked and answered over and over again; yet it is persistently repeated by certain blind opponents, and well it might be, if its results, both intellectually and morally, were as pernicious, or at best as indifferent and unimportant, as these enemies of liberty and progress represent them to be. But Spiritualists may confidently affirm that no other "ism" ever conceived by the human mind, can show results so beneficial, so all-important and all-embracing. Let us glance at a few of them.

In demonstrating the existence of mind as an entity, distinct, separate, and supreme, not by metaphysical speculation or as article of religious faith, but by a strictly inductive method of reasoning from facts accessible to every earnest inquirer, Spiritualism has for ever solved the problem, that divided into two opposing schools the philosophers of all ages, from Plato and Aristotle to Berkeley and Locke, to Kant, Fichte, Hegel, and Buechner, Vogt, etc., etc., the idealists declaring mind to be the only reality in the universe, ideas the only "noumena" and the outer world but "phenomena," appearances, and fitting shadows, only existing in and through mind; whilst their opponents as stoutly maintained the outer world to be the only reality—a universe composed of atoms that are imbued from all eternity with certain forces and arrange themselves by means of these forces into all the shapes and forms of the inorganic and organic world. According to them mind is synonymous with brain-function, thought, and intellect, independent of brain molecules, the chimera of dreamers.

Though it seems as rational to expect the words composing one of Shakespeare's plays or Schiller's poems when thrown into a hat singly and disjointed, to arrange themselves in proper order and sequence by a few shakes of the hat, as it is to explain immortal works of genius like theirs by "a fortuitous concurrence of atoms," yet, strange to say, Idealism, true in theory, but unsupported by palpable facts, has ever been in the minority, the property of a few choice intellects only; whilst Materialism, ever since the first French revolution, has grown steadily with the growth of the physical sciences and the decadence of religious faith, until toward the middle of this century it seemed overwhelmingly victorious. Then, however, appeared on its horizon Lord Brougham's tiny cloud, "not bigger than a man's fist," invisible intelligences, the inhabitants of the spheres we had thought to be empty space, crowded into our human world; those we had called dead and mourned for as lost to us for ever—our sisters, brothers, friends—came back to us with minds more active than ever, unclouded by human prejudice and earthly passions.

Thus, then the problem, over which for more than 2000 years philosophy has fought its battles in vain, has at last been solved for us. The axioms of the Idealist are verified by palpable indisputable facts, and the death-knell of Materialism has sounded. Only a mind completely devoid of all philosophic sense—an earth-worm groping in darkness and mire—can ask yet "What is the use of Spiritualism?"

Those who have sufficient of this sense to draw from the facts Spiritualism presents, the logical, irresistible conclusions, will find it of further use in acquiring that inestimable boon, that pearl without price—mental emancipation and freedom. At every step of their inquiries into our mysteries they are exhorted to take nothing for granted, to accept as true no theory nor fact on authority either of man or spirit, if it does not commend itself to their own God-given reason, and they require all the critical faculty they may be possessed of to sift the true from the false and to reconcile what not unfrequently appears contradictory or repellent. But it is the very exercise of this faculty that fits them for the reception of the grand truths of the spiritual philosophy. As one by one these truths dawn upon their minds they throw off and discard the shackles and fetters that held them captives, and rising above the barriers of class and caste, of church and creed, they recognise themselves as citizens of the universe, cosmopolitans in the truest sense of the word. They tread the stage of life henceforth with firm, self-conscious step, knowing that they hold their fate entirely in their own hands, that between them and their God there is no barrier except a temporary one of their own creating, and that their every act, their every thought in this chrysalis state of existence shapes and determines their condition, their happiness or comparative misery in the great Hereafter. Those truly inspired stanzas of one of Germany's greatest poets, Schiller, now acquire for them a literal meaning:

"Aufwaerts, aufwaerts, hocker stets und hocker,
Vom Barbarea bis zum Griech'schen Seher
Der sich an den letzten Seraph reicht,
Wallen wir einmüth' gen Ringelanzes,
Bis sich dort in Meer des ewigen Glanzes,
Sterbend untertauchen Raum und Zeit."

Upwards, upwards; higher ever higher,
From barbarian on to the Greek seer
Who on lowest Seraphim is linked,
We are passing in harmonious motion
Until there, in Light's eternal ocean,
Space and time immersed are known no more.

Individualism, or the assertion of individual character against the levelling, absorbing influences of society, of social, political, and ecclesiastical institutions, is eminently developed among Spiritualists. However undesirable such assertion may have been in lower stages of development and civilisation, it has become in our present one a matter of necessity, a *conditio sine qua non* of progress. That Spiritualists have appropriated to themselves a more than average share of it, is self-evident to the most cursory observation. To see it stamped on every face, one needs but to visit them and converse with them in their harmonious homes, or observe them at their meetings, and it is more particularly conspicuous among the comparatively uncultured, whose natural faculties, quickened by intuition, have led to our shrine, than among those whom a higher culture had previously prepared for it. But in none perhaps is this change from "bond to free" more complete and gratifying than in those whom Spiritualism draws from that direst of bondages, that system of abject mental slavery devised by the immortal Loyola, in which the slightest doubt as to the truth of what, "*ecclesia visit*," is made a capital offence, visited by severest punishment. Well may the "holy fathers" declare Spiritualism to be diabolic, for thanks to it, even their days are numbered.

How far Spiritualists, collectively and individually, can be credited with that virtue of virtues, altruism, as Comte, the great French positivist, very happily has styled all those noblest of impulses in human nature, which tend to self-abnegation for the good of others, it would be difficult to determine, for selfishness, the in-

instinct of self-preservation, appears to be a part of our common nature, and the martyrs and heroes—the Christians and the Gordons are few and far between. One thing is certain, altruism is the beginning, the middle, and the end of the spiritual philosophy, as it is the order of the spiritual universe; ministering “to others instead of harp-playing and psalm-singing,” is the service required by God from the lowest to the highest spirit; is the manner in which each and all have to work out their own salvation.

We are assured of this over and over again by those who are allowed to revisit our sphere on errands of mercy. Is it too much to presume that some of us at least, knowing what our occupation hereafter must be, will take a little preliminary practice in altruism? It seems not, and what is more, it is certain that as a body we need not fear comparison, though our work is done without flourish of trumpets.

Such are a few of the results—the uses of Spiritualism. It has solved for us the problem in philosophy on which the whole structure rests, which forms the keys and corner-stone of it, and could never have been solved in any other way. It destroys all unhalloved Materialism and narrow bigotry. It affords unlimited mental freedom, and yet deepens that feeling of reverence towards the Great Author of our being, without which such freedom would degenerate necessarily into lawlessness and license. But it does not tell us how to worship most effectually at the shrine of Mammon. It does not inform us what horse will win the cup or where mother earth hides her glittering treasures. If it did but this, what motley crowd, what rabble would flock to our ranks!

SPIRITUALISM AMONG THE EARLY CHRISTIANS.

Translated (with comments) from *Licht mehr Licht*,
By DR. A. MUELLER.

In the chequered history of Christianity no period equals in interest its first centuries, but of none do we possess less satisfactory and reliable information. Of the records in the possession of the Church many were no doubt entirely destroyed; few, if any, escaped being mutilated and interpolated to suit ecclesiastical interests and designs. One of these, it appears, was discovered in 1873 by bishop Bryennos, in the library of a convent at Constantinople. “*Licht mehr Licht*,” in its January issue, gives an interesting account of this document, the article being one of a series entitled “*Studien ueber den Spiritismus*.” I present it to the readers of the *Harbinger* in a slightly condensed form. It is translated by C. V. R., from the French, by Ch. Fauvety.

“Until then (i.e., the discovery of this document), it was not known how important a part Spiritualism (an active intercourse with the spirit-world), had played in the early Christian revelations, although by those who can read between the lines and penetrate from the letter to the spirit, this cannot fail to be perceived on almost every page of the Scriptures. But to see a thing clearly, we must know that it actually exists; we must have an idea of it derived from actual sensual perception.

It is only since the phenomena of so-called animal magnetism are known that we can explain the miraculous cures recorded in the Gospels as the result of natural forces inherent in the human organism and the power of the human will.

Our acquaintance with the phenomena of Spiritualism now justifies our extending these explanations over the whole of the Christian revelations. Having made the origin of Christianity our special study, we perceived—no doubt with many others—the very great importance attributed in the Gospels, the letters, and actions of the Apostles, to the intercession of what is called the Holy Ghost; but we were at a loss to explain the sudden disappearance of its action at the close of the Apostolic times, at the very moment in fact when the Church commenced to found a priestly hierarchy.

[In the fourth line of “*Spiritual Meditations*” last month the word *Phenomenes* is misprinted *Phenomena*.]

This secret is now unveiled by the discovery of a document, dating from the Apostolic period. It is a manuscript found by Philotes Bryennas, when bishop of Seres, in Roumelia, in 1823, in the library of a convent at Constantinople. It bears the title “The Twelve Apostles, or the Teachings of the Master as proclaimed to the Nations by the Twelve Apostles,” and has been translated by M. Bonnet-Maury, minister of the Protestant Church, and Professor of History at the Protestant College of Paris, who has also written an able commentary to it in *La Critique Philosophique*, edited by the eminent Ch. Renouvier, whilst the text of the manuscript was published at the same time in *La Critique Religieuse* of July, 1884, an appendix to the above periodical.

M. Bonnet-Maury believes the document to belong to the first half of the second century. M. Pilon, the learned collaborateur of Renouvier, who has dedicated a few pages to this question, thinks that it might be dated even a little further back. Neither of the two has the least doubt of its authenticity.

Backed by these high authorities we will now consult this document, with a view of throwing some new light on those much ransacked, yet still so dark sources of information concerning the Christian community in the first centuries of our era.

The doctrine of The Twelve Apostles begins—“There are two ways, the way of life and the way of death, but they are differing greatly. This is the way of life: Love God, who has created thee, above all. In the second place, love thy neighbour as thyself. This means, that thou shalt not do unto thy neighbour what thou wouldst not like him to do unto thyself,” etc., etc. In this strain the moral teaching proceeds, and there is nothing in it but what is said and frequently repeated in the New Testament. The only difference between the two is one of diction, which in the Twelve Apostles is milder and more child-like, like that of a catechist addressing children or persons resembling them. The expression, “my child,” occurs frequently, and reminds one of the addresses given unconsciously by the young prophets of the Oévennes under irresistible spirit influence. To give two instances of this: “My child, remember by day and night him, who brings God’s word to you; honour him as you would the Lord, for where the majesty of the word is proclaimed, there is the Lord. My child, keep away from evil, and from all that bears an evil appearance. Do not allow angry passions to get the better of you, for anger leads to murder.”

We pass over the rest of the moral part as well as that relating to lithurgy and discipline, as it would take us too far away from our subject, and come to what specially relates to Spiritualism. In chap. xi. we read: “As regards the apostles and prophets, your conduct should be thus: Receive every prophet who comes to your house as you would the Master, if he stays one day or, if necessary, two days; but should he stay three days be assured that he is a false prophet.” (This seems rather hard, but is evidently intended as a caution against “loafers,” who did not obey the injunction of St. Paul, to work even whilst preaching the Gospel, but preferred to live on the community.) You must not test or condemn a prophet whilst he speaks in the spirit (trance), for all sins will be forgiven, but this sin will not be forgiven. But not every one, who speaks in the spirit is a prophet, but only he who also follows the example of the Master. By his conduct you will know the true from the false prophet. Every prophet who, whilst speaking in the spirit, controls the table by touching it, is a false prophet. Every prophet, who teaches the truth, but does not as he teaches, is a false prophet. Every true, proven prophet now, who subdues and chastens his body for the practice of the mysteries of the Church, without imposing on others his ascetic rules, has God only for his Judge. Do not judge him. If any one speaking in the spirit says: Give me money or other things, do not listen to him; but if he orders you to give to the poor, nobody shall judge him.”

It is scarcely necessary for us to call the reader’s special attention to this important paragraph, more especially to the lines in italics. It seems very clear from them that the

first Christians made use of the table to consult "the spirit," as they used to say in those times, or "the spirits," as we say now. For them it was the "Holy Ghost," the Divine Pneuma or Spiritus, speaking through the mouth of the prophet, or through the table, if it was not the spirit of evil.

With the Spiritists of our time it is simply a spirit, good or bad: the spirit of a deceased person, a disembodied soul; but the process is the same. To-day, as eighteen hundred years ago, one asks the spirit and the spirit answers through the table; we are not informed whether by movements or raps. But then as now the medium played an important predominating part; only the medium was styled prophet, and the prophet who consulted the table was not allowed to touch it—to put his hand upon it—if he was not to be accused of having dictated the answer to it. He, who did not abstain from any contact was a false prophet. Precautions against swindlers were evidently taken in those times, as now, and the practice was apparently the same. A circle was formed around the table, and hands joined on it, with exception of the medium who had to join the circle standing or sitting, but without touching the table.

But whatever may have been the usual procedure, the principal conclusion is beyond doubt. The early Christians practised what Spiritists do now: communicated with spirits through tables. It was known from a passage in Tertullian, that the old magi obtained oracular decisions through tables; but it was not known until now that the Christians of the first two centuries resorted to this method of communication with the spirit-world exactly as the Spiritualists do now.

This information is extremely valuable to us. In the first place it furnishes us with an argument of a certain value against those who stubbornly deny the reality of the phenomena. The Christians especially, if there are any, will henceforth have no reason to ridicule the "talking tables," when the apostles and their disciples speak of them seriously as a means of communicating with the "Holy Ghost," and so far from forbidding the practice will rather regulate its *modus*.

The light we receive from the passage referred to, and the few more to be cited hereafter, will serve to elucidate many things hitherto dark in the Gospel records.

Finally, by comparing the latter with the explanations this new document gives us, we may perhaps be enabled to draw from the Christian Spiritism of the first and second centuries certain lessons, and avoid certain dangers, for the Spiritism of to-day.

We shall, therefore, continue the examination of the manuscript of the Twelve Apostles, more especially as regards its correspondence and agreement with the books of the New Testament.

(To be continued.)

THE MIND CURE; AND SCIENCE-OF LIFE.

THE above is the title of a monthly magazine, edited by Prof. A. J. Swartz, and published since October last at Chicago, U.S.A. It is devoted to the scientific presentation of mental or psychic therapeutics, as taught by Dr. J. R. Buchanan, Dr. W. F. Evans, and several other eminent writers of the advanced Eclectic School, and we notice amongst the list of contributors the names of Hudson Tuttle, Emma Hardinge Britten, Mrs. Addie, L. Ballou, George Chainey, Prof. Henry Kiddle, and other prominent Spiritualists. In another column will be found an article from its pages by Prof. Buchanan, which will give some idea of what he at least aims at in writing for its columns. The journal only requires to be known by advanced thinkers to be appreciated, and with the view of bringing it more extensively under the notice of the public, the publisher has adopted the popular American method of presenting premiums to new subscribers.

By reference to our advertising columns it will be seen that special inducements are offered in this direction.

Nothing purifies and enriches the blood and destroys all poisons in the system like Hop Bitters. Read.

To Correspondents.

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

JUDGE EDMONDS, ON ANGEL OR SPIRIT GUARDIANSHIP.

"Angels where e'er we go attend
Our steps, what e'er betide;
With watchful care their charge defend,
And evil turn aside.

Myriads of bright cherubic bands
Sent by the King of Kings,
Rejoice to bear us in their hands
And shade us with their wings."

—(Hymns of C. Wesley.)

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The above two verses form the motto to the 47th chap. of Mrs. E. H. Britten's "Modern American Spiritualism." It forms also a sample of much hymnology, just as much in harmony with orthodoxy as with Modern Spiritualism. The hymnology of any religion must be founded on, and therefore an index to, its theology.

In your last issue I undertook to controvert the declaration of Lord Ambery, that when a mortal feels assured he hears the voice of a departed relation, it must necessarily be a delusion of his sense of hearing. I instanced the case of Judge Edmonds, whom I thought to be a good witness against Lord Ambery in this matter, the judge having recognised the voice of his wife. My object in this letter is to give my warrant for what I wrote in the very words of the judge, which if we accept it would seem to prove that

"Angels where e'er we go attend,"

And that the judge had the spirit of his deceased wife for his guardian angel, who could make her voice heard by him.

Her spirit was, therefore, just one of those ministering spirits spoken of by Toplady, in the motto to my last letter, and by Wesley in the motto to this letter.

But now for my sufficient authority in the words of the judge himself. I went to the Public Library, and gave myself some trouble to get them from the 82nd page of the Memorial edition of "Letters and Tracts by Judge Edmonds," as follows:

"The idea of an eternal separation from the departed was exquisitely painful to me. It was in this mood of mind, and while I was searching for the truth on this topic, that one evening when alone in my library a voice spoke to me in tones which I feared had been silenced forever, and answered the question

'Shall we live again?'

The voice was soft and gentle, but distinctly audible; and oh, how familiar to my ear. I never dreamed then of such a thing as the spirit of the dead being able to speak to the living."

That seems to settle the question as far as the judge is concerned, but how very, very many have given positive testimony, supported by their own sense of hearing, to this very class of phenomena, viz, the spirit voice. The negative testimony of all the lords in creation should not weigh against this positive testimony.

Thomas Inman, M.D., in his work "Ancient Faiths and Modern," has written his book in precisely the same tone with Lord Ambery's "Analysis of Religious Faith." They both come to the conclusion that all religion always was and will be all nonsense, and that there is no such thing as a world of ministering spirits.

Dr. Inman writes on the 100th page of his book: "The philosopher may pause here with profit to himself, and inquire whether there is any new form or forms of religion which have sprung up within his own observation, and if so, whether it or they have or have been based upon Thaumaturgy," . . . "Spiritualism is a new sort of Theosophy, ostensibly founded and supported wholly by Thaumaturgy; its disciples have induced them-

selves to believe (against their original ideas) that we are not only surrounded by the spirits of the departed, but that these can be brought into connection with us by means of certain individuals called mediators or mediums, and that these have such power over the invisible beings hovering in the air, that the souls of the dead may be made to shake tables and lift up their sofas to the ceilings. These miracles are believed in by many."

I reply, yes by most of those who have read all through Mrs. E. H. Britten's "Modern American Spiritualism" and her "Nineteenth Century Miracles." I am willing to accept Dr. Inman's suggestion of pausing, and not only asking myself the question if any religion has sprung up in our own day, under our own observation, as they are said to have done in days of old, but I am further willing to answer the question in the affirmative.

I point to the State of New York as the location of this religious start, and I fix the date at the 31st March, 1848.

I further quote Judge Edmonds again to prove that there is something more in Dr. Inman's taunt than he thinks for, when he writes concerning Spiritualists as I have quoted above: "*They have induced themselves to believe that they are not only surrounded by the spirits of the departed, but that these can be brought into connection with us.*"

Having paused to ask ourselves the question (which Dr. Inman bids us pause to ask), our reasoning upon the facts of the most modern history gives us back this answer: "There are divinations in the present day (witnessed by Mr. E. H. Britten and Judge Edmonds) such as are reported in Bible days." Surely we are not unwise after receiving that answer to conclude that if there are divinations there must be gods or spirits, and some truth in the two verses I have taken for my motto. Such a conclusion should follow upon the evidence of the judge, which I next give in reply to Dr. Inman's taunt, and in controversion of his materialistic notions and disbelief in a world of spirits. See page 17, "Letters and Tracts by Judge Edmonds," Memorial edition:—

"My daughter, who had long resisted the spiritual belief, one day requested to witness a spiritual manifestation, and I sought an interview with the spirit of her mother, in order to bring it about advantageously. The spirit came to me and I communed with her for half an hour. We reasoned together as in life; we discussed various suggestions, and we concerted a plan."

Considerations of space, Mr. Editor, prevent my quoting the judge further, who points out to us how that plan was successfully carried out.

I argue that such incidents justify such Theology and Hymnology, as my last two letters have drawn the attention of your readers to, Dr. Inman and Lord Amherly notwithstanding.

It never seems to occur to such gentlemen as the two whose names I have last mentioned, that it is incumbent on them to give some explanation of the motives of a cloud of witnesses governed by the high integrity of Judge Edmonds, and who do not tell us the truth! That there is such a cloud of witnesses any one may assure himself by opening the volumes of spiritualistic literature.

On the 321st page of Dr. Inman's book he thus writes of we poor Spiritualists. (I would not quote him were I not bound to admit that he really is a learned writer).

"The jargon of these pretenders is based upon the assertions in the Bible that there are spirits, and the accounts of certain of these returning to earth, which they have quitted, or conversing with human beings in dreams or in reality. But they and their victims fail to see that a spirit being without material existence cannot put matter into motion."

I thought, Mr. Editor, that one of the chief charges against the spirits and the Spiritualists was, that they made the furniture dance. It would be to the point if Dr. Inman would address himself to the agency and cause of dancing furniture, the facts being so trite and indisputable, that matter is put in motion in drawing-rooms and BY NO HUMAN AGENCY. The learned doctor writes further on the same page: "After prolonged

observation, I believe that spirits, angels, demons, etc., have no reality except in the delusions of individuals, whose diseased brains induce them to believe that they see apparitions, and hear them speak."

We have seen that Judge Edmonds has honestly declared that he heard, saw, and spoke to a spirit. Are we, therefore (under the teaching of Dr. Inman), to conclude that Judge Edmonds and his thousands of brother witnesses, were deluded?

Such poets as Topsy and C. Wesley must, in that case, also be classed with those who are deluded, but my aim is to show that the facts of Modern Spiritualism justify them, which demonstrates the utility of those facts.

If my readers object to my taste in quoting Judge Edmonds so much, I remind them that I only follow orthodox custom in quoting and resting upon the authority of an apostle of the FAITH they advocate.

Judge Edmonds was, we might say, the earliest and greatest of the apostles of Modern Spiritualism.

Dr. Inman takes it for granted (and supposes that all his readers will do the same), that contempt should be cast upon all ghost stories, and next goes on to argue that as credence in ghost stories is a necessary pendant to credence in the angel world, equal contempt should be cast upon belief in angels.

I grant that the one belief is, as he writes, properly pendant on the other, both ways, and I hold that the evidence of ghosts being so universal, it obliges us to believe in the angel world. It seems to me that I cannot support my position better than by quoting the doctor's book, p. 368:—

"The ideas of angels and of ghosts have their origin in what may be called a superstitious education; and credence in the latter is almost a necessary pendant to belief in the former." Then, again, on page 372, he writes: "The general credit obtained by the tales of ghosts referred to has been attributed by many to the teaching of the Bible. The apparition of Samuel to Saul. But an extended knowledge of the belief entertained by people other than the followers of Jesus, shows that the idea in question is wholly independent of both Judaism and Christianity. A credence in ghosts is as profound in Japan, and it resembles in every respect that which has been so long current in Europe."

"The belief in ghosts appears to be as universal as the belief in the immortality of the soul upon which it depends. Both in China and Japan the departed spirit is invested with the power of revisiting the earth, and in a visible form, tormenting its enemies and haunting those places where the perishable part of it mourned and suffered."

To say that all this ghostly belief in Japan and the rest of the world is without foundation in fact, would be more wonderful than the existence of the belief with foundation in fact, just as the belief in dancing furniture without foundation in fact would be more wonderful than the existence of such a belief with foundation in fact.

I conclude that the ghostly manifestations prove the truth of the angelic manifestations, and that they in their turn prove the truth of the angelic manifestations, and that both together prove the truth of Modern Spiritual manifestations, in spite of all Lord Amherly and Dr. Inman may write to the contrary.

Yours obediently,

ROBERT CALDECOTT.

Raglan-street, Port Melbourne,
20th July, 1885.

THE RIG VEDIC.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Amongst the notes recorded by me which I received from Brahmin friends while in India, is the following:—

The Rig Vedic religion was believed in and practised four thousand years before Christ, in India. It is said of all others to have resembled science most. According to it God is invisible to men, therefore without form, without priesthood, without altar, and without sacrifices.

The Universe is His temple; creation, with its laws, is the development of His will. All who obey these, honour Him. All mankind who disobey them rebel against His authority. Those who seek His will are His children, and therefore a universal brotherhood.

As life and frame, and reason, man supply,
With all their powers, with every faculty;
So God is Nature's motive power—its soul!
For over all its works He holds control.
That holy Faith we read no temple knew,
Except heaven's lofty arch of azure blue!
No priesthood, and no idols recognised;
No victims on its altar sacrificed!
Its humble subjects sought through self-control!
Truth, meekness, love, unselfishness of soul;
Faith in the one Great Universal Cause!
The Author of Creation's works, and laws,
Love, peace, and bliss before Him ever reign;
Tis His our evil passions to restrain.

J. B. R.

NEW ZEALAND.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I have now been what is called a Spiritualist for twelve months. The word Spiritualist, I fancy is about equal to Freethought in its meaning; I mean it has a very wide significance, and scarcely conveys a proper idea of its meaning.

I have had ample proof of the immortality of the soul, and for this I have to thank Spiritualism. I have had more than enough to convince me that man only passes away from this life; that he still exists, knows, and understands exactly what is going on as though he were with us in the flesh.

On one occasion I was sent to a friend and neighbour who was ill. The matter was urgent, no doubt. I felt grateful that the power of writing that had just been given me was useful, and that I could be used for a good purpose to the advantage of another. I was sent on more than one occasion. After returning one afternoon I was sitting in my room alone when I was called to tea. This spirit wrote through me that my friend was much worse, and I was to go down again to see him at once. I said, before I have my tea? He replied, yes. The distance I had to go was about two and a half miles. The night was rather dark; my age is fifty-three. The spirit must be quite the same, so there was no boyish nonsense between us. After making an excuse to my wife and daughters, I caught a horse I had in a paddock adjoining my house, and went off in as much haste as I could. It was so dark that I passed my friend's gate about half a mile before I discovered it. On my arrival at his house I found my friend talking, and was even better than I had left him some time before. Imagine how small I looked.

On another occasion I was told my friend was dead. I have had many other hoaxes played off upon me, of a similar nature, by this or other spirits; I also find they personate one another.

Perhaps you or some of your readers might be able to give me their experiences and their opinions on such conduct. In the flesh I avoid those I do not care to become acquainted with; but this spirit seems to be determined to become more acquainted with me than I care about. His tastes and ways are not my ways, and it seems hard that I should be annoyed with him. I would not care what he had been or what sphere he was in if his advice and inclination were good. I may state that he was one in the flesh that I could not call a friend. I had little or no dealings with him; I was always polite to him, and I then took him to be equal to the ordinary run of people.

I will mention one more thing. I was checking him one day for what he was saying. He retorted that I was a thief, and used other hard words. He said, "you stole £10; it was in ten one pound notes." Whether this was a chance hit or related to some fact known to him; I extorted all the explanation from him I could, and found it related to £10 I had taken and charged it to my

account. To be certain that I had not omitted to charge this amount to my account, the first opportunity I had I went to the office and begged to be allowed to see the books, and with the clerk I found the £10 duly charged and deducted from my account at the next reckoning. I felt this was a peculiar phase of Spiritualism. One, as it were, to come from the dead and accuse me of stealing £10 from his friend. I should have stated at the time this happened I was in charge of the business, and I used to make any advances to any one in the employ, and there were many, using my own judgment on every occasion.

No doubt I shall suffer from this spirit; I have told him that I am of an opinion that there is a God in heaven quite equal to his power.

I am, sir, yours, etc.,

O.

July 12th, 1885.

[Our correspondent should treat spirits the same as mortals in this respect, and firmly but kindly decline further intercourse with the individual referred to, ceasing to write directly he finds the objectionable mind controlling. Moreover, there is a rule which the inexperienced are apt to overlook, and that is *never to set aside your own judgment for another's until you have proved that other's to be more reliable than your own*. This applies to people in the body and out of it. Very few have the power of discerning spirits, and all not having this power are liable to be imposed upon if they exhibit a blind faith in any spirit who chooses to control. Better to get a small quantity of grain than a bushel of chaff.—Ed. H. of L.]

We are in receipt of the first number of "Modern Thought," the prospectus of which we referred to in our last. It contains an editorial elaborating its principles, and the editor, whilst asking the assistance of his friends to introduce and circulate it, intimates that it will stand or fall upon its merits, at the same time guaranteeing its issue for twelve months. A sketch of Emerson's life and works, by T. J. Connelly, is interesting, and the legend, El Dorado, clothed in poetical garb by Miss Brotherton, is enhanced in beauty by her treatment of it. The introduction of Mr. Walter's lecture, "Modern Thought and Religion," into this issue is appropriate, as it gives the key to modern thought in religion as expressed by some of its most prominent representatives.

"LIGHT," for June 6th, contains an obituary of Lisette Macdougall Gregory, widow of the late Prof. Gregory, who passed over to the spirit-world on Whitsunday. Mrs. Gregory was an earnest and consistent Spiritualist, working both publicly and privately for the advancement of the truths she so highly appreciated. Her house was ever open to honest media and earnest investigators, and the editor of "LIGHT" concludes his remarks on the event as follows:—"Let us who knew and loved her pray that her soul may rest in peace, and that she may enter into the fruition of that knowledge which she was the means of bringing to so many of us on earth. Her memory will long remain green for the sweet aroma of charity, sincerity, and love that breathes around it." And another writer, who was her intimate friend, says: "To her revered name all Spiritualists owe a debt of gratitude, for she worked and lived for the cause of Spiritualism—ever ready to help anxious inquirers, and affording them means and opportunities of investigating the grand phenomena. To the doubtful and wavering she never lost an occasion of saying a word in season—guiding them and encouraging them with the comforting assurance of communion with their loved ones gone before. Her whole soul seemed to go out as a great wave in the ocean of life, to bear away the burdens, griefs, and sorrows of humanity—so large, so noble was her generous heart."

No health with inactive liver and urinary organs. Take Hop Bitters. See.

ARE THE PHENOMENA OF SPIRITUALISM IN HARMONY WITH SCIENCE?

BY ALFRED RUSSEL WALLACE, F.R.S.

(From the *Boston Sunday Herald*.)

"Life is the elaboration of soul through the varied transformations of matter."—*Spiritual Evolution*.

It is a common, but I believe a mistaken, notion, that the conclusions of science are antagonistic to the alleged phenomena of modern Spiritualism. The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition, and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-insane enthusiasts or credulous fools. Such denunciations, however, effect us little. The fact that Spiritualism has firmly established itself in our sceptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evidence, and in spite of the most powerful prepossessions, it has compelled recognition by an ever increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider, briefly, what are the actual relations of science and Spiritualism, and to what extent the latter supplements and illumines the former.

Science may be defined as knowledge of the universe in which we live—full and systematised knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing and despises nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself. Now, modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognise the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions.

We who have satisfied ourselves of the reality of the phenomena of modern Spiritualism in all their wide-reaching extent and endless variety are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and super-

natural events which pervade the sacred books and historical records of all nations find their place among natural phenomena and need no longer be laboriously explained away. The witchcraft mania of Europe and America affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folk-lore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways history and anthropology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enables him to meet the sceptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realise the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organisation." Spiritualism, on the other hand, recognises in mind the cause of organisation, and, perhaps, even of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds indistinguishable from those of human beings yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognisance, and with an ethereal chemistry whose transformations are far more marvellous than any of those with which science deals. It thus gives us proof that there are possibilities of organised existence beyond those of the material world, and in doing so removes the greatest stumbling block in the way of belief in a future state of existence—the possibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.

On the spiritual theory man consists essentially of a spiritual nature and mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole *raison d'être* of the material universe—with all its marvellous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies.

This world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of matter. The need for labour in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as

stimuli to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere predate the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity, and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means.*

Such a view as this affords us perhaps the best attainable solution of the great world-old problem of the origin of evil; for if it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence and for continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view the vision of the poet becomes to us the best expression of the truth. We, too, believe that

"All Nature is but Art, unknown to thee;
All Chance, Direction which thou canst not see;
All Discord, Harmony not understood;
All partial Evil universal Good."

Finally, these teachings of modern Spiritualism furnish us with the much needed basis of a true ethical system. We learn by it that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-prevailing din and suffering, are in all probability the only means of developing in us those highest moral qualities summarised as "love" by St. Paul and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state. The modern philosophers can, however, give no sufficient reason why we should practise these virtues. If, as they teach us, not only our own lives end here, but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate, while there is certainly no motive adduced which will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed here will make further progress towards a nobler and happier existence in the spiritual world, just in proportion as our higher moral feelings are cultivated here—and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the spirit world, and the continued actual reception of teachings from it, then indeed we shall have in our midst "a power that makes for righteousness."

Thus, modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives:—

"The deep assurance that the wrongs of life
Will find their perfect guerdon! That the scheme
So broken here will elsewhere be fulfilled!
Hope not a dreamer's dream!
Love's long last yearnings satisfied, not still!"

From the cheapest newspapers to the half-crown reviews in Europe, America, all over the civilized world, we have evidence of the increasing interest in Spiritualism.—*Light.*

* This argument applies of course to other worlds and systems, all of which, on the spiritual hypothesis, either have been or will be the scenes of the development of human souls.

THE WORKSHOP OF THE MIND.

"If," said a spirit, purporting to be that of Bichat, the French anatomist, to a member of a private circle, "you will sit at eleven o'clock on Sunday, in May next, my friend T. B. and myself will give you by impression a paper on the Brain, as the 'Workshop of the Mind.' Punctually at the hour named, the writer waited for the impression: the first word came, and the rest flowed as freely as water through a conduit, so that the whole was given without pause, correction, or erasure, in forty-five minutes, as follows: The brain, as an organ of the mind, is an instrument so complex and delicate, and so precious in itself, that it deserves the utmost study and the utmost care. To be ignorant of its structure is a misfortune; to be negligent of its safe custody is a crime. It is the lord of the nervous system, the seat of intelligence, the centre of authority. By it, man governs all his sensorial organs, as also those of locomotion; and hence the supreme importance of a right comprehension of its structure and functions. The organ is dual, and each half works in harmony with, but independently of, the other, and each controls the opposite side of the body, together with such of its organs as are placed under cerebral direction. The brain, then, being thus dual in its composition, and each moiety of it having this separate action, we find that whatsoever phenomena manifest themselves in the region of the body under the government of the one lobe, are directly traceable to certain modifications of the brain tissues; and these modifications are the result of mental influence, just as the movements on the key-board of an organ are the result of the impact of the performer's fingers. Only, in this case, there is material tact, and in the other there is immaterial contact. It is an unseen agent which occasions these disturbances of the molecular substance of the tissues of the cerebrum. And in order to the adequate activity of the mental performer, there must be a healthy activity of the instrument played upon, so that it may be immediately responsive to the master touch of the mind. Otherwise this is enfeebled in its action. It can neither communicate with the external world, nor receive communications from it with that perfect freedom, and with that complete accuracy and rapidity of transmission which are essential to it, and to the welfare of the human system of which the mind is the governing power. Hence two rules have to be steadily borne in mind and legally obeyed: the first is that all parts of the brain, all its manifold organs, subdivisions, and functions should be called into healthful and equable exercise; and the second is that none of these organs, parts, and functions should be either overworked or underworked. If overworked, the brain pays the natural penalty. Its substance is prematurely weakened and impaired, and ultimately destroyed. So it is with a stringed instrument. If it be incessantly and violently strummed upon, its strings lose their elasticity and vibrating power, and they lose tone and music. If, on the other hand, the brain be underworked, it suffers from that partial atrophy which is the unavoidable result of disuse. Every constituent of man's complex framework was bestowed upon him for active employment. This is one of the conditions of health, and health is the primary condition of happiness. It is its antecedent. Health is the normal state of man; and it has been wisely ordained that it shall be dependent upon activity of both organ and function. All those organs and functions that lie outside the control of his brain, such as the lungs and respiration, the heart and circulation, the stomach and digestion and assimilation, the excreting apparatus and the various offices it fulfils—pursue these labours unremittently from the birth of the individual to his death. And if nature abhors a vacuum, she is equally repugnant to idleness. It is the greatest of curses; whether it be indolence of body or indolence of mind; and by the latter is meant the inactivity or apathy of its material organ. For, excepting when and while it is undergoing the recuperative influence of sleep, the brain should be occupied, not merely as regards one particular set of faculties but as regards each and all in their turn and in their due proportion. Its powers and capacities, even in the lowest

human organisations, are undreamed of; they are so various and so adaptable to all sorts of inquiries, acquisitions, and employments. Certain men who have obtained great distinction in the domain of intellectual effort have been called many-sided; and this has been referred to as a proof of genius, and genius is only another word for inspiration. But why were they so? Because they sought and found many outlets and directions of mental activity. Goethe, for example, studied the laws of colour, ontology, osteology, and the physical sciences generally, as well as the operations of the human intellect and those great problems which he has developed in one of the most memorable poems of his century. And so with Michael Angelo, Leonardo da Vinci, Salvator Rosa, and many of the master-minds of the Renaissance. So with Dante, Petrarch, Shakespeare, and Milton. They did not cultivate one set of faculties exclusively, but many, and the result was that expansiveness of intellectual effort which enabled them to cover so wide a field of thought and of productive power. So should it be in a minor degree with all. Every human brain is richly endowed with organs qualifying it to follow almost innumerable pursuits; to acquire the most various knowledge; and to obtain the mastery of a whole solar system of little worlds of art, literature and science. All that is necessary is diversity and equability of culture; not forcing one organ and totally neglecting another; not concentrating attention upon a single field of inquiry, but covering a universe; not devoting the whole of life to the quest of a solitary purpose, but ennobling it by the pursuit of a multitude. Each faculty of that complex miracle should be provided with employment, and would be found capable of yielding a continual increase of gratification. On the other hand, nothing can be more contrary to the wise and loving purposes of Divine Benevolence than to suffer the brain to become a stagnant marsh, as it were, and to leave all its glorious possibilities to perish for lack of use. This is indeed an offence against the Most High, and a criminal neglect of His marvellous bounty; as much, indeed, as to make that brain the servant and minister of the physical appetites; to render it subject when it should command, and obedient where it should bear sovereign sway and imperial authority. Yet this is what is being daily practised by thousands, who in so doing revert to the conduct of their animal ancestry, and thus are retrogressive when they should advance, and voluntarily abdicate the leadership bestowed upon man by their Maker, and are content to lead ignoble lives, and to trust in sordid ignorance.

THE RELIGIOUS TREND OF SPIRIT-CURE AND PRACTICE.

PROF. JOSEPH RODES BUCHANAN, M.D.

THE word Mind-Cure is but a poor representative of the recent movement for the use of invisible agencies in the place of drugs. It comes from the agnostic spirit. The agnostic materialist does not recognise the soul, yet is compelled to recognise mind as a fact or phenomenon. But the word mind does not really represent the soul. It refers to the intellectual rather than the ethical nature, and contains no hint of immortality or transcorporeal action. Hence the word mind-cure suggests a mere thinking process, which even the materialist would recognise, and ignores the ever present and potent relations of the soul to its divine origin and affinity. The influence of such a word in constant use must be to diminish our sense of the reality of soul life, and to encourage that animalised condition of human nature which lives in the external senses and material life, to exalt mortality above immortality, and pander to the spirit of Mammon and to that Pharisaical religion which is satisfied in ceremony and ecclesiastical pomp, and knows nothing of the spirit of Christ. It is a cunning adaptation of a noble truth to the present state of society by giving it a name which belongs to the lower plane of life, and may therefore facilitate its introduction, as Christianity was accelerated in diffusion by its union with the Roman empire. But the ultimate effect was

injurious to Christianity, and such will be the *ultimate* effect of the use of the word Mind-Cure in the healing art, unless those who accept and use the term are very careful at all times to make it known that by mind-cure they mean soul-cure.

The efficacy of the so-called mind-cure, the real soul-cure, lies in the spiritual relation between the healer and the healed. The passive patient submits to the strong and benevolent influence of the physician, in whom is embodied the conception of transcendent health—the revivification of the divine interior of human life. The realisation of this in the healer is his ascent into the heavenly sphere of serenity, in which there is no disease nor any of the conditions of matter, and his power to do good depends upon his power thus to enter into correlation with the spirit world, and then to impose this condition on his passive patient. Passivity in the patient and spiritual power in the healer are then the conditions of success, and hence an intensely selfish nature cannot be successful in such healing.

A true school of spirit healing should be intensely religious—not in the orthodox and sanctimonious sense of devotion to creeds and churches, but in the sense recognised by the founders of Christianity—unbounded love to God and man. Hence I maintain that the trend of spirit-cure is to a higher religious life—bringing in an era of peace on earth and good will among men. It is Christianity practicalised in the healing art, into which it introduces the same saving heavenly influence as into all the affairs of life...government, business and social relations, from which it has been excluded. The introduction of these divine principles into the healing art will greatly assist their introduction into education, government and business relations, and will do much to thaw the icy barriers to human progress, established by the dogmas of the old medical colleges.

Selfishness and avarice should be excluded from the soul-cure treatment. It requires no long and preliminary studies, but finds thousands of ready-made physicians enough to supply the popular demand in every community, and among these, too, there will be found the intuitive psychometric power which penetrates the condition of the patient and evinces the understanding of his troubles, which secures his confidence.

Body and soul are not to be separated—they advance together in healthy normal life; and hence the healing of the body and healing of the soul should not be isolated as distinct unconnected occupations. Their wide separations heretofore has developed an immense quackery. The priest without science abandoned to superstition, the physician without spirituality or religion confined to a barren mechanical routine, and both deprived of the inspiration of divine love—labouring for the honour and profit of their own class, instead of the introduction of a nobler life.

The introduction of the methods which are in harmony with divine benevolence should be carefully protected from the partisan spirit and iconoclastic rudeness which so commonly appear in all reformations, and which rudely deny the merit of all that has been known before. Mankind have been in error, it is true, but not in general ignorance. Medical science is grand in its massive accumulations of knowledge, and presents a vast array of successful cures as well as failures. Neither physician nor priest has entirely failed, and thousands of both classes will welcome the new light when it is courteously presented in connection with a true science and philosophy, explaining the soul, brain, and body, and thus satisfying the demands of an investigating mind.

I do not deny that cures may be made without the spiritual power and exaltation of which I have spoken, but they will be relatively limited in number and power. The mere process of eliminating morbid conditions from the mind of the patient, even if the higher condition be not fully introduced, will have a restorative power, such as we find in sleep and in the delightful occupations and amusements which make us forget our pains. In this healing method music will be found a powerful aid, and I would urge those who practice the spirit cure not to neglect its co-operation.

Prayer, too, is a powerful co-operation, and has

achieved many triumphs. It is ever beneficial when sincere, and every act of *true worship* brings us into closer relations with the Divine sphere of health for the soul and body.

THE SAVIOUR OF TO-DAY.

Given through the mediumship of Mrs. J. L. York.

In all ages man has depended upon some power outside of himself. The grandeur of creation has awed him into a belief, fostered by the priesthood, that he must depend upon a Saviour; that the powers which created could not be approached but through the mediation of an Advocate to plead his cause for him.

Hence man has come to believe that in order to escape the just punishment for sins, he must intercede with this Advocate or Saviour, who will stand between him and an offended Deity.

And so as time rolled on, one saviour after another has held the hearts of the people, and to-day we have a risen saviour, and his name is knowledge; and his birth has been sung in story for ages, and the wise men have looked earnestly for his advent, and to-day they catch the gleam of the rising sun which ushers in the day of his birth.

Hear you not the glad refrain, the song of deliverance which wells up from the hearts of those who have watched and waited! The notes of praise come ringing from every workshop, from every school, from every laboratory where science is delving in the mysteries, we hear the joyful cry.

We have found the key to knowledge. O glorious day! O risen saviour, of all the saviours which the world has ever known, thou and thou alone art able to save! Thou canst save from poverty, ignorance, and vice; Thou canst save from error, intemperance, and woe; Thou canst save from all that has made man the prey of those who have fattened upon his ignorance and fears.

Knowledge is the saviour of to-day.

And though the hosts of Herod may strive to blind the eyes of the people, the light will pierce the darkness of superstition and error, and man shall learn that knowledge is the only saviour who can deliver him from the thralldom of priest or king. It is not possible to keep the people in the darkness of bigotry and ignorance, for the sledge hammer blows of truth, wielded by the vanguard of progression, will level the walls of superstition to the ground.

'Tis the dawn of a new era; in all ages as man has risen higher on the ladder of progression, he has seen more light; the fogs and clouds of ignorance and superstition have rolled and surged beneath his feet, but their power over him was for ever gone; and still he shall go on climbing step by step up the ladder; but as time passes the work will be easier, for the fields of knowledge are now open to the world. Let us follow as one rises higher upon this mythical ladder of progression, and as he reaches new fields of thought, and discovers secrets hitherto unknown to man, with what delight he grasps the new truth and heralds it to the world. The wealth of a millionaire is nothing compared to the happiness he feels; and, like a Denton, he takes his life in his hand in search for knowledge, and though he lay down his body his work is not ended, for it is now in his power to plunge deep into the jungles without fear of fever, and when he is ready he can communicate that knowledge through some organism to the world.

Think not that work is ended when the body is laid to rest, for the spirit liberated from the conditions with which earth-life enveloped it, is better fitted to work for advancement, and when the freed spirit realises how different are the conditions surrounding, and learns its own powers, like a bird, it longs to try its new-found wings, and to explore fields of knowledge hitherto unknown. Liberty of thought is essential to progression. Let the mind wander in whatever direction its capabilities lead, you cannot get beyond the reach of law. In whatever direction your footsteps tread, new fields of thought lie open before you, and as you explore, the doors of science will fly open and new truths are presented

to your view. Fear not to investigate and know for yourself, for fields of knowledge lie beyond the research of the most advanced scientist of the spheres, and though you may be compelled to dig deep, or scale the walls to reach the gem you seek, no cherubim with flaming sword stands in the way to guard the avenues to its approach, but an angel of light bids you enter and explore, for hid beneath the rubbish of centuries lies buried bright gems of truth.

Is not life worth living! Death is but an episode, the changing cars on the journey of life; but the train moves onward; it does not stop at the little hillock raised by loving hands to mark the spot where we disappear from the gaze of mortals; but on and on up the steps of time adding new treasures, and as the train moves onward it is freighted with gems of thought, with truths gathered from the storehouse of knowledge, with the friendships of the great and good, with the society of the wisdom of the spheres; and that is not all, you are not surrounded alone with cold science, but loving hearts and hands surround you in all the journey.

The loves of earth we meet again and clasp to our bosom, and new loves, new joys, new aspirations, make life one round of pleasure and happiness; and that is not all—there is no more death. The funeral pall is never seen here, but reunited happy homes, for those who bring with them congenial earth ties. But it will prove a blessing to some to know that the marriage ties of earth are not binding here, only those who have been drawn together by the ties of love.

Oh, indeed, life is a boon to mortals given; yes, and when the spirit wings its way from the scenes of earth, it is met by those who have waited and longed for its coming. If the freed spirit is borne down by errors and crime, it is provided with careful teachers, whose aim is to awaken the moral aspirations, and when they are fully aroused, and the spirit realises that through false teachings and influences it has made a wreck of life, and has a desire to reform and make reparation for the wrong done, it is permitted to return to earth, and there work is assigned for it to do by which it can atone for earthly errors.

The great plan of salvation through which humanity is enabled to repair the wrongs of earth-life, is not founded upon the death of any one, but upon a life of right-doing, filled with aspirations for good—blessing others and doing good to all.

Life was never intended for selfish purposes, nor can the true purpose of life be accomplished in the life of a recluse or hermit, neither is the greatest good attained in monastery or cloister; while it may be commendable in some instances to devote the life to deeds of charity, a life of seclusion is not conducive of true happiness or the greatest good to the world. But let us now turn our footsteps in another direction, into the past, and note step by step the progress of development through which humanity has passed in its upward march; and as we pass the periods of time marked off by the milestones of great and important events, we see man rising higher and higher in mental possibilities.

Back farther in the ignorance of the past, low browed animal in his instincts, the dug-out was his only means of transportation. Back still further when his safest home was in the tree-tops, when language was only a senseless chattering—but in that was an effort to be understood—in that effort was embodied the possibilities of the eloquence of the mighty of earth. That dug out was the embryo of the mighty palaces which float upon old ocean, and the commerce of the world. And as man has risen step by step from the lowest grades of life, from the single cell in which pulsed the first form of life, and as the wheels of evolution rolled on, the other forms of life appeared, the earth was in a condition in which only the elementary forms of life could have been produced; in all ages the conditions have been just what the age of the earth has made possible, and to-day the conditions evidence the age of the earth. It has not outgrown its fiery condition, it imparts to its progeny the conditions governing it is a law of nature—that the infirmities of the parents are transmitted to their children.

But evolution is still at work, and as time passes better conditions will surround the children of earth: the low brow and projecting jaw of the far past were the promise of the high forehead and the noble mien of those who shall lead on and up the heights of knowledge. The senseless chatter of the past was the promise of the music of the spheres; and as in the past man has risen from the most remote possibilities, so in the far future he shall climb the heights of knowledge of which the dwellers of this sphere have no comprehension.

Is life a failure! Oh, say not that when this short span is ended man shall lay down in an eternal sleep; there is no sleep or forgetfulness only for the errors of life; they shall indeed be left behind and be buried with the dead past, but immortal man is destined to stand as a god upon the heights of eternal progression.

Sydney, June, 1885.

JOTTINGS FROM THE NORTH EAST.

At the end of the month of June Mr. W. H. Roper delivered a lecture entitled "Reason v. Alleged Revelation," in the Assembly Rooms, Yackandandah. The attendance was small, owing to the inclement state of the weather, there not being more than eighty or ninety people present. Dr. Mueller occupied the chair, and in a few well chosen words introduced the lecturer, who on rising launched at once into his subject. He reviewed the five books ascribed to Moses, but which bore strong internal evidence as being the work of some later age, and consequently some later writer. He brought under review and severely criticised the first and second chapters of Genesis, as being opposed to common observation and science, the antiquity of man as proved by the story of the rocks reaching beyond the period so told by the Bible. The fables, the idle stories, both dishonouring to God and man that are to be found in the "Word of God!"—Samson's wager with the young men, and the method by which he paid the bet; Samson slaying the Philistines with the jawbone of a jackass—one thousand, one a minute, sixteen hours and forty minutes of solid murder; the killing by the command of Moses (as told in the thirty-first chapter) of 48,000 women, besides (say) 20,000 young boys—were cited as internal evidence that the Bible cannot be the work either direct or by inspiration of our loving father God. That we must give up our reason to believe such God dishonouring tales, and to ascribe them to the Creator is derogatory to reason and common sense; but the bible that all men can read, the bible where nothing antagonistic to an ever-wise and omnipotent God is ever taught, is nature. The flowers that suck the bosom of mother earth speak of his loving care. The stars and planets speak of his omnipotence, and the teeming earth of his beneficence. The God whose works we see around us is not the God, the Jehovah, of Moses or the Patriarchs—the God of murder, of incest, whose ear was ever open to the cry of revenge, and whose nostrils were pleased at the smell of burning flesh. Our God is a God of love, not murder. The nations of the earth are all his children, not a few wandering Israelites, as the Bible teaches. And, continued the lecturer, if there is any recording angel present who will take down what I am about to utter I hope he will do so, and advance it against me at the day when all shall be judged. Write that I, W. H. Roper, do not believe in the God, the Jehovah of the Bible, but that I believe in a God of Love, of Justice, and of Mercy, omnipotent and omniscient—a loving Father and a faithful Friend. A few words to the young brought an end to one of the best lectures on such topics ever delivered in Yackandandah. Mr. Roper is a fluent speaker and a critical one. He does not superficially examine or search, but probes into and dissects with the utmost care any subject he may wish to bring before the audience. His lecture, "Reason v. Alleged Revelation," fully bears this out. The ordinary reader of the Bible would fail to see what Mr. Roper has, viz., proof positive against the Bible not being the "word" of the Creator of the Universe to his children of earth.

NEW ZEALAND PSYCHOLOGICAL SOCIETY.

The first social gathering of the members and friends of the above Society was held in the Cook-street Hall, Auckland, on Tuesday evening, the 16th June, at which there was a large gathering, every available seat being occupied.

The first part of the entertainment consisted of a concert, the performers being chiefly members of the Society, assisted by a few friends, and the creditable manner in which the musical and vocal selections were rendered created an agreeable surprise upon the audience.

Mr. Charles Bright, the popular lecturer, gave a short but eloquent address on Modern Spiritualism, bringing forward a few incontrovertible facts, shewing the belief in the power of spirits of the departed to communicate in all ages, and the rapid strides the movement was making at the present day. Mr. Bright pictured graphically the efforts made in all ages, and in the present, to suppress truth; how, in spite of all, the truth only came out stronger than ever, and must eventually prevail and survive when religious systems of to-day have sunk into decay. He deprecated the idea of making Spiritualism a religion, and preferred to see it a science as it was the grandest science nature had yet revealed to man, and warned the Materialists to take heed of Hamlet's advice that there is more in heaven and earth than is dreamt of in our philosophy.

Mr. Ivo, another well-known rationalistic lecturer, also contributed much to the evening's amusement by giving a long descriptive recitation in excellent style, entitled "A Woman's Love," showing that heaven and hell are states of mind both here and hereafter rather than what orthodox teach.

The first part of the programme was concluded by a character sketch from Pickwick, by Mr. King, which kept the audience in a high state of amusement from beginning to finish.

The Hall was then cleared for dancing, which was kept up under the guidance of Mr. Campbell as M.C., until midnight, when all dispersed, highly pleased with the evening's entertainment, which besides being a decided financial success, was the means of bringing members and friends of the Society into greater harmony and sympathy with each other.

ADELAIDE.

A correspondent writes to us from Adelaide as follows:—Adelaide has had bestowed upon it the appellation of "The City of Churches." Its claim to that title is based upon the number of ecclesiastical buildings existing within its precincts, and the spirit of religious intolerance manifested by its people. We are accustomed here to have horrible pictures sketched for our edification of the fearful moral, social, and political corruption prevailing in communities where pulpits are proportionately less numerous and where the platform affords better opportunity for the ventilation of independent thought and opinion upon theological questions, or such as bear upon the subject of morality generally.

Christianity of the present day is nowhere marked by that spirit of humility which eminently distinguished its great Founder, and if ever there was a community whose Pharisaism Christ would have denounced, such a community is typified by the leaders and teachers of the people in this colony. Welcome indeed then would be the glorious liberating and elevating influences of rational Spiritualism in our midst. But the strong prejudices of bigotry and the fierce opposition of hypocrisy that have to be encountered, must inevitably retard the much to be desired reform.

Your readers have already been made aware of the treatment which Mr. Reimers received at the hands of a contemptible trickster, a tailor, and member of the Young Men's Christian Association in this city. Mr. Kirkham Evans' fraud must be charged to the account of his Association, as his action was rewarded by a vote of thanks from that body.

It is to be regretted that Mr. Reimers should have assumed that connection with a representative Christian Association and a consequent "odour of sanctity" was any guarantee against lying and deceit. As a result of his too confiding nature, the whole of the manifestations are made completely worthless. That a percentage, probably a large one, of them were genuine enquiry, satisfies me is quite certain. But as in the case of the Holmes Katie King materialisations, the whole affair was rendered suspicious through confessions of introduction of fraud by the disreputable Mrs. White; so Kirkham Evans being responsible for fraudulent production of some of the supposed manifestations, the only satisfactory plan is to discard the whole—so far as convincing the public is concerned—and seek for manifestations under circumstances where, as regards their value, such "moth nor rust doth corrupt, nor thieves break through and steal."

Despite all vexation and disappointment, however, the little episode promises to prove not altogether without profitable result. It has the effect of drawing a large amount of public attention to the subject, and the investigation being prosecuted at the present time is pretty extensive. To a great degree enquiry is being conducted *sub rosa*. A great many who are really anxiously curious feel ashamed to have it known that they are seriously investigating a subject which, although the most eminent scientists have considered it worthy their attention, has been held up to scornful and contemptuous ridicule.

The spirit of enquiry is, however, unquestionably awakened, and the "little leaven," quietly yet surely operating, may yet "leaven the whole lump." I know of a number of "home circles" that are prosecuting enquiry, and amongst the names of investigators I could mention a few of the leading intellects in the colony. An Association is badly needed, together with a properly furnished reading-room. Until an Association is established I fear that there is little prospect of a development of any advanced order of mediumship. Family circles appear to satisfy themselves with the more ordinary phenomena of table-moving, rapping, and writing, without sitting for trance or materialisation developments. However, I hope that ere long I shall be able to apprise you of a greater advance of so grand a cause.

July, 1885.

SPIRITUALISM IN WALLSEND.

At the School of Arts, on the evening of July 5th, Mrs. Hodgson, of Sydney, under spirit influence, delivered a masterly address, entitled "Is there a Judgment Day?" Her guides pointed out that spirit pervaded all nature; in short, that matter was only the garment of spirit. They referred, also, to the feelings of awe and veneration experienced by man contemplating the stupendous forces of nature. The moral attributes of man were also appealed to as presumptive evidence in favour of spirit, etc. They also pointed out that we were constantly having Judgment Days for our misdoings to one another; the pangs and remorse of conscience being the sufferings inflicted on us. They referred, also, to the beliefs entertained by so-called Christians regarding the Judgment Day and the world beyond, drawing a very vivid description of their disappointment when awaking on the other side.

On the following Sunday, in the same Hall, Mrs. Hodgson, under spirit influence, delivered her second lecture: subject, the Coming Millennium; dealing with the evils that affect humanity, and pointing to the time when they should disappear. It was a pointed and masterly address, delivered in a manner that would carry conviction and impress strangers with a desire to hear more.

During Mrs. Hodgson's short stay in Wallsend, she gave three private meetings. A short address was given at each meeting. Her guides also described some of the spirit-friends to those present, and many of them were recognised. The public in this place begin to think more seriously over this question. J. W.

THE FORTHCOMING SUNDAY LECTURES.

MRS. ADDIE L. BALLOU.

In our last we reported the non-arrival of Mr. Geo. Chainey, and up to the present time we are without explanation of the cause. We had arranged, however, for Mrs. Addie L. Ballou, an able inspirational speaker, to come along in the same boat for work in New Zealand until the field was clear here, and she arrived at Auckland by the Zealandia on Sunday, June 28th. Arrangements had been made with the Auckland Psychological Society for her to deliver a course of lectures for them, and as they were prepared to start at once, she took the platform the same evening, in the Lorne-street Hall, her subject being "From Molecule to Man; from Man to Angel." The *Auckland Bell*, of the following day, gave a lengthy report of her address, which it states was received with applause. On the following Sunday she lectured on "Proofs of Immortality," and was again most warmly received. A lengthy report of this lecture also appears in the *Evening Bell*; but as it is announced for her first lecture in Melbourne, we refrain from quoting. The Ballous are an old Spiritualistic family, the Rev. Adin Ballou having investigated and become convinced of Spiritualism during the first years of the modern movement. He wrote a very excellent book on the subject, entitled "Spirit Manifestations," which was published in both London and Boston in 1852, and a second edition in 1853.

Mrs. Ballou has been long known as an able, earnest speaker, and her lectures and poems have frequently appeared in Spiritualistic journals. She is an artist of no mean repute and a clairvoyant, frequently describing for identification spirits she sees with individuals in her audiences.

Arrangements were all complete for Mrs. Ballou to commence her Melbourne lectures at the Bijou Theatre to-morrow, but the late arrival of the Californian mail steamer at Auckland, delayed her departure from that city for Sydney, and the uncertainty of her arrival there in time for Friday's train, necessitated the postponement of the opening lecture to the following Sunday, her subject being "Proofs of Immortality."

MODERN JUDAISM.

PROBABLY there is no member of any religious sect more strict in the observance of the forms and the preservation of the tenets peculiar thereto than the orthodox Jew, whose pride it is to maintain inviolate the faith of his forefathers for so many centuries back. Here and there have been found representatives of the race who have individually become emancipated, from various causes, from the bondage of their creed and ritual, and even attained a high philosophic standpoint. Latterly, however, the spirit of reform and progress seems to have been permeating them more thoroughly, and a considerable proportion of them, as is the case with most other religious bodies, desire a larger liberty, to be a little relieved from slavish adherence to the old and well-nigh obsolete, and to feel themselves more abreast of the present age. This has led to the institution of Reformed Congregations in both England and America, which have grown influential and prosperous. A similar movement has been developed in Melbourne, and on Sunday evening, the 26th ult., the first service connected therewith was held by the Rabbi Jacobson, at the Assembly Hall, Collins Street. It was very numerously attended, and was carried on partly in the Hebrew and partly in English tongues, interspersed with singing by a choir composed of both sexes,—the introduction of ladies in this capacity being, we understand, an innovation on the orthodox practice. The hymns sung were very similar to those adopted by the Unitarians. It is stated that in future the service and music are to be modelled on the plan of those in use at the Temple Emanuel, New York. We regret that we are unable to furnish our readers at present, as we hoped to have done, with any fuller particulars of the origin, scope, and

meaning of this reform movement, as the address of Dr. Jacobson did not enlighten us upon these points, but dealt with the traditions respecting the Mosaic law, the career of his race in history, and the morality of Modern Judaism. The Hon. Sec. is Mr. A. M. Samuel.

A SINGULAR dream was told me a few days ago. It was as follows:—He (the narrator) dreamt he was in the lower regions, where the brimstone is kept in stock, and standing near the doors talking to a rather handsome imp, a gentleman came along, who the dreamer noticed had on a white tie. He also had something that seemed to cause him much uneasiness hid in a small handbag. No sooner had the imp in waiting caught a glance at the gentleman than he stepped forward, and opening the door told him to step inside. The gentleman did so, but before the attendant could shut the door the dreamer stepping forward gave a glance inside, and this is what he saw:—Ranged around, and standing close alongside the walls, he saw a vast number of individuals dressed after the same fashion as the gentleman that had just entered, and strange to say they one and all had bags, some large, some small, but all had in large letters the word "gold" on them. Turning round he found the imp also looking in, and seeming to observe with joyful eyes the very warm berths the gentlemen with the golden bags occupied. The dreamer asked, "Who are those?" "Oh!" answered the imp, "they are persons who loved the gold of earth better than the God of Heaven." "How many have you in there?" asked the dreamer. "Oh, I don't know rightly," answered the sooty one; "but there are not many who have escaped us or who have not had to take their stand against that wall. Oh! here's another one! Ta-ta!"—and the dreamer awoke.

DURING Mr. Eglinton's recent visit to the Continent he met, amongst others, the eminent French Society artist, M. Tissot, whose attention was first attracted to Spiritualism through reading Florence Marryat's account of a materialisation published some months since in the columns of this journal. M. Tissot seized the opportunity of Mr. Eglinton's tour abroad to commence a practical investigation of the subject, and so interested did he become in what occurred that he has recently paid a visit to London for the express purpose of continuing his inquiry. After a searching investigation he has expressed himself as thoroughly convinced of the reality of spiritual phenomena. His experience both in psychology and materialisation, especially the latter, was certainly most marvellous, one form which appeared having been indubitably recognised by him as that of a deceased friend.

Apropos of materialisation, a sensation is likely to be caused in society and the artistic world by the next picture from M. Tissot's pencil. I am violating no confidence by stating that I have seen a sketch which M. Tissot intends to issue as a mezzotint. The subject is a materialisation as seen and drawn by the artist on the spot, and it needs no assertion of mine to show that a picture like this from the hand of a master is likely to prove one of the pictures of the year.—*Light*.

SPECIMEN copies have reached us of "The Watchman," a Spiritualistic paper, published in Chicago, U.S.A., and edited by Mrs. Hattie A. Berry. A portion of it is devoted to answers to questions on various subjects sent in by correspondents, and answered by spirits through the mediumship of the editress. We notice also articles on Anti-vaccination and Women's Rights. The journal is a monthly, of eight pages, and is now in its fifth year of issue.

MR. J. J. MORSE, since he re-entered the spiritualistic lecture field a few months since, has been meeting with considerable success in the provinces. The *Rochdale Times* of April 4th, contains the following notice of one of his addresses:—"SPIRITUALISM.—On Monday evening, Mr. J. J. Morse of London, delivered a lecture in the Lyceum, Baillie street, to a large audience, on "Spiritualism—its science, philosophy, and religion." Mr. Peter

Lee presided. Want of space prevents us doing justice to the discourse, which was throughout elaborate and well-defined, the arguments being clear, and the language appropriate. Questions were allowed at the close, and several were put by the Rev. T. Carter, and Messrs. T. Fitton, Hugh Ashworth, and others, and they were answered courteously and intelligently. On the motion of Mr. Alderman Simpson, seconded by the Rev. T. Carter, a vote of thanks was tendered to the chairman for his conduct in the chair, the former remarking that he had listened to the lecture with very great pleasure, expressing the hope that Mr. Lee would bring Mr. Morse to Rochdale again ere that gentleman proceeds abroad on a six years lecturing tour."

The lecturing tour referred to comprehends both America and Australia, though it will probably be some two or three years before he reaches these shores.

NEW FEATURES AT MR. EGLINTON'S SEANCES.

ANOTHER séance, held a few days since by a friend, and myself, again with Mr. Eglinton, was so interesting from the many different phenomena developed, that I send it you for a place in your valuable journal.

My friend had never before attended a slate-writing séance with Mr. Eglinton, though she is an experienced Spiritualist. The heavy weather, we feared, would be unfavourable for the sitting. However, the power appeared to be strong. The medium was rapidly controlled. We wrote questions on the slates (carefully concealing them from the medium) as to the spirits who were present, and the names of several deceased friends were given in reply; also some remarks, in which the words "two weeks" were mentioned in answer to a question. The number being illegible, the figure 2 was substituted. I then privately wrote a request to have some information from a spirit present concerning a departed mutual relation, whose life had been an eventful one. Mr. Eglinton held the slates at first under the flap of the table, but writing being delayed, he raised them over my head, when the pencil commenced moving rapidly. The slates were then placed on my shoulder, the writing continuing, and the medium supporting the slates with one hand. Pauses, and a difference in the movements of the pencil, showed that two controls were at work. On the signal being given, we found writing in a rather large hand, commencing on one side of the slate, carried in several lines round and round it, leaving a small space in the centre. The large writing informed us that the heavy atmosphere caused difficulties in communication, and also made it difficult for the "guides" to bring our friends to us in proper sequence. The small space in the centre was filled with a communication from my sister, and signed with her name. She left, earth-life many years ago as a child of seven years old. This writing was small and delicate. My previous question had remained unanswered until now. Mr. Eglinton became much agitated, being apparently painfully controlled, and a reply was written identifying the spirit referred to in my inquiry. The medium now said a vision was coming upon him. Closing his eyes he slowly described a scene in the early life of the lady in question, which was at once recognised as true by my friend and myself. Still holding my hand, Mr. Eglinton became more and more agitated, at the same time describing the unhappy state of the lady in some part of her earth life. He begged me not to concentrate my thoughts on her too much, as he felt efforts were being made to entrance him, which he resisted. He rose from his seat and paced the room in great apparent suffering and agitation. His left arm began moving convulsively, and suddenly he sat down, begging I would hold fast his right hand saying, "Look! look! The lady is trying to show you her name on the back of my hand!" His left hand was now clenched on the table. We could see nothing at first on the back of this hand, but presently faint red lines began to appear, rising, as it were, under the skin, growing darker by degrees, until, to me, well-known name of the lady—not a very common one—appeared distinctly complete. After remaining for a few seconds for our inspection,

the letters faded away. The medium being now relieved from this control, held the slates again under the table-flap for writing, his right hand still holding my left. I was now patted several times on knees and wrist by invisible fingers, Mr. Eglinton laughing exclaiming that he was also patted. My companion now changed places with me, on which the medium, turning to her, described a gentleman who wished to communicate, and gave her a verbal message from this spirit, a deceased relation, on a subject which had greatly occupied her mind. After this the "patting" recommenced on our wrists and arms. My friend's handkerchief was taken several times from her lap, and at length appeared on the opposite side of the room. Materialised hands now made their appearance from under the edge of the table. They were of different forms. One appeared close to me, sitting as I was far from Mr. Eglinton. He and my friend described it as a "long-fingered" one, and was told by the medium it was that of my son. This was immediately confirmed by strong raps on the floor in a different part of the room, which continued for some time, and by which I held a conversation on some family matters. Mr. Eglinton's left hand during these occurrences continued to hold the slates, while his right hand was grasped by my companion. The phenomena throughout this seance were rapidly produced, with great power, but it is difficult to describe the continuous occurrence of characteristic communications on family and private matters, which could not but convince us of the identity of our spirit friends. The seance was held in full light throughout.

June 1st, 1885

[J. C., in Light.]

THE SOUTH AUSTRALIAN TIMES AND SPIRITUALISM.

WE transferred to the columns of our last issue an article from the pen of the editor of the *S. A. Times*, in which he courageously defends his action in opening his columns to the consideration and discussion of this subject, thereby affording a salutary lesson in fair play, which many of his fellow editors ought to profit by. A voluminous correspondence has since taken place, in order to give room for which, without encroaching upon other departments of his paper, the editor printed an extra sheet with the 18th July issue, which contained a republication (in accordance with the request of many readers in and out of the colony) of the article above referred to, and a large number of letters, occupying some nine columns. The correspondence which has now extended over a good many weeks has been contributed to on behalf of Spiritualism by Mr. C. Reimers, Mr. T. Glaister, Mr. C. Perrott, Mr. J. Blunt, and participated in by Mr. H. J. Browne, Dr. Rohner, and Mr. A. J. Smart, in this colony, and by a number of anonymous writers, urging various aspects of the matter, one of whom suggests the formation of a reading club to enable members to study the subject from the best works. The argument against has been maintained chiefly by Mr. W. H. Hardy and Mr. R. B. Banyer, from the theological and materialistic standpoints respectively. Most of the old-fashioned objections against Spiritualism have been resurrected,—that it is superstition, fraud, and deception, unnatural, impossible, against the will of God, and the teachings of the Bible, against science, etc., etc.

Mr. Banyer's position is a little different from that of others, as he appears disposed to admit the reality of the phenomena, or much of them, but struggles hard to explain them "without the spirits." To do this with any show of plausibility, however, he is compelled to call in the aid of Clairvoyance, which, considering how nearly allied it is to Spiritualism, is rather singular for a Materialist. Mr. Smart furnishes him with an instance of "Crystal Seership," the full particulars concerning which were contributed by Mr. Thomas Lang to our issue of April, 1881, and in connection with which facts were communicated that were unknown to those present, including the medium, concerning a person deceased, that were only verified after some weeks' inquiry, but Mr. Banyer has not yet succeeded in shewing how his theories

cover the whole of that ground. The correspondence has been of an energetic character, not always free from personalities, but temperate on the whole, although Mr. Hardy complains of the "drubbing down style" of Mr. Reimers. The religious aspect of Spiritualism was treated of in most of the letters, and the subject of Mesmerism also received considerable attention. The correspondence, which is still proceeding, has been the means of placing before the readers of the *Times* a very full representation of the facts and philosophy familiar to our readers, and—like all healthy activity and friction of mind against mind—(when not accompanied with too much heat) will do good. Along with it has been printed some excellent additional matter, such as the Recognition of Spiritualism by the Church of England, "New Truth and Old Prejudices," the "Attitude of Scientific Men," also the rules for investigation of the phenomena.

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