

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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make their attack and expend their ammunition; there is some noise and local obscurity, but the smoke clears away and the fort is found still standing with no evidences of injury from the assault. It is the same in this instance, Marcellus has fired his guns, and M. B. has discharged his blunderbuss, but Medical Clairvoyance stands in the same place uninjured by either. Marcellus admits that "some people, when in certain states, possess what is called Clairvoyant powers;" but this, he says, is not exercised in the way the Medical Clairvoyants of Melbourne pretend to exercise it. From this it seems probable that he has witnessed some exhibition of Clairvoyant power which he has accepted as fact, and formed his opinion upon it from this isolated experience; but a wider knowledge would have taught him that the manifestations of Clairvoyance are varied; this he may obtain evidence of by the perusal of the works of Deleuze, Teste, Cahagnet, Townsend, Cadwell, and Professor Gregory. It is not the method but the result that is to be looked to; and it is a fact capable of easy verification, that a large percentage of cures are effected by the aid of Clairvoyance where the best medical skill of the orthodox school has failed, whilst the general simplicity of the treatment recommended, is a safeguard against the evils accruing from the use of the more mechanical drugs commonly prescribed by many of the orthodox profession.

RECENT numbers of the *Argus* have contained three lengthy articles on "The Medical Clairvoyant Imposture in Melbourne," by Marcellus. The second one, supplemented by a letter signed "M. B." who endeavours to stir up the Government and the faculty to suppress with the strong arm of the law all such unorthodox treatment. He cannot see why the Government should step in to abolish leviathan sweeps, cash-betting, and fortune-telling, and withhold its hand from the Clairvoyant, magnetic healing, and herbalist impostures! and yet, curiously enough, both he and "Marcellus" give the key to it by pointing out that it is not the ignorant "but rather the moderately well educated classes from whom the patients are chiefly drawn." Now, from a politico-social aspect, the ignorant of the community sustain the same relationship to the Government that the young children of a family do to the parent, and where in either instance the small children of a family, or the larger children of the State are being imposed upon by the more knowing, it is the duty of the parents to protect them from such imposition. But a well-educated man is not a child in any sense, and the interference of either his parent or the Government with his freedom of action in matters pertaining to his individual advantage or disadvantage where he desires to exercise his own judgment, would be manifestly unjust and tyrannical. M. B.'s animus in the matter, and that of a country M.D. who follows, is clear, and the source of it not difficult to trace, but we must admit that though Marcellus is biassed by his skepticism. he writes in a fairer and more gentlemanly manner than many of his class who apply themselves to the exposure (?) of Spiritualism, Magnetism, Clairvoyance, and similar subjects, which they consider themselves competent to demolish from a superficial glance at their exterior. They

In another column appears an article on the subject from one who has had considerable experience, and having himself been saved through Clairvoyance, he has (like the late Dr. Ashburner with Animal Magnetism) devoted the life so saved to the practice and spread of it. In this article Marcellus will find an explanation of some of the difficulties in tracing by hair, but not all of them; and one of the most essential is that the person (for the time being) in close support with the Clairvoyant should be passive and have no antagonistic theories in his mind, as these materially interfere with the lucidity of the sensitive. This condition was not given by Marcellus, and taking this into consideration, the results obtained by him were better than might have been expected.

The lady whose hair was used in the first experiment, he says, is in good health and has a sound constitution, though she (as admitted by him) was impressed by some

of the statements made in the first diagnosis. Now both Clairvoyants agreed that she had no disease, but merely defective action of some of the functions of the body. The hair was brought to them as that of a person who was diseased, or in imperfect health, and their powers were directed to discover any deviations from harmony in the action of the various functions of the body. Where there was but little derangement the tendency under these circumstances would be rather to magnify than diminish it, yet the second Clairvoyant affirmed the strength and soundness of the organs, the absence of any acute symptoms, and that the slight derangements indicated were normal for some time past. After several attempts to mislead Clairvoyant No. 1, one of the emissaries seems to have succeeded in getting him off the track, and getting a description that evidently did not belong to the owner of the hair; but this was not necessarily fictitious, and in all probability covered the case of some one connected with the person who had brought it. The following instance will illustrate what we mean. During a series of experiments with a Clairvoyant (thrown into the unconscious state by Mesmerism) we took a letter from a desk, and handing it to her requested her to find the writer and describe his surroundings. She described country she was passing over, and, finally, Sale in Gipps Land. The letter, however, had come from the Murray district, and although we had found her lucid with other tests, this description was apparently all wrong. After the sitting, on going to replace the letter where it had been taken from, another letter, bearing the Sale postmark, arrested our attention; it had lain for some days on the top of this letter, the more positive influence of which had impregnated it, and so led the Clairvoyant to its writer. This case is not an isolated one. Marcellus has made a poor case against Medical Clairvoyance; it has too substantial a footing to be shaken by any such attacks, and will require much stronger evidence to shake the faith of those who have experienced benefit from it or witnessed its beneficial results amongst their friends.

HYDROPERIPATEIA.

LET your readers not be alarmed at the learned-looking superscription of this article, for I am only going to say a few words in explanation of the *soi-disant* miracle of Jesus, or for that matter of anyone else, walking on the water of the Lake of Tiberias. Those who have taken an interest in my last two contributions to the *Harbinger*, on "The Hydrostatic Ordeals of Witches," as to have been impressed by the facts adduced by Carl du Prel in favour of the fact that some organisations enable their possessors to float or walk upon the water without sinking, will not be surprised to find me here making an attempt to anticipate any possible explanation which the author of "The Philosophy of Mysticism" may himself at any future time condescend to make; and which explanation, moreover, I promised to submit to the readers of your paper, as soon as it meets my own eyes in the pages of the *Gegenwart*.

Before entering on my subject I beg to request the reader to read Matth. xiv, 23—33, and Mark vi, 46—52, carefully, and to mark especially the frightened expression of the disciples of Jesus—"it is a phantom." "*Græce*, "*phantasma esti*," meaning thereby an apparition, or delusion of the senses, which are not necessarily identical terms or expressions.

The question now arises, how did Jesus, considered as a mere man, accomplish this "hydroperipatetic feat?"

I do not forget, however, that the disciples of Jesus attributed this astounding performance to the divinity or divine descent of Jesus, plainly expressed in the words: "And those in the boat came and did homage to him, saying, 'Truly thou art the Son of God,' or as the new version wrongly translates the passage: "of a truth thou art the Son of God," for the Greek text simply says: "*Alēthos Theou hyios ei*," and not "*ho hyios*." The Greek text is evidently not in favour of Jesus being the only Son of God, but only a Son of God, one of the many sons of God in fact; an adept or true magus, who, knowing the nature of his organisation, could perform this as well as many other so-called miracles.

After this not quite irrelevant introduction, I shall proceed to my subject, and I don't think I can furnish my kind and attentive readers with a better explanation of the fact adduced than that given by the late J. B. Rousstaing, in his "Four Gospels," vol. II, pp. 80 to 85. Before quoting, however, from that learned and partly inspired author of the "Four Gospels," I beg to be understood that I do not endorse all he says in his three ponderous volumes, and I am quite sure that he often falls under the spell of merely "astral spirits" in the course of his peculiar exegesis of the "Four Gospels," which, to begin with, he erroneously attributes to Matthew, Mark, Luke, and John, whereas every one now-a-days knows that those four treatises or biographies of Jesus are only "According to Matthew," etc., and not directly by them, and that, if they really had written the accounts, they would have done so in Aramaic and not in Greek. But *ad rem*.

"You can understand," says Rousstaing, "how Jesus walked on the water. As the spirit can traverse the air, so could Jesus cause his tangible perispirit to lose its material properties at pleasure, and return to the spiritual conditions of our existence. At the time when Jesus came to his disciples walking on the lake, he had returned to the perispiritual condition of apparitions, and his body, though apparently human, and always visible and tangible, was when he took Peter's hand, of less specific gravity than the waves.

You are told that his disciples believed that they saw a phantom when Jesus came towards them walking on the lake; they did not know if what they saw was really their Master, or only an apparition. Some have witnessed similar apparitions, for the invisible world has been in communication with humanity in all ages; and as they did not know the causes of these phenomena, they were regarded even at that age either as freaks of the imagination, or as the work of evil spirits, or as a special favour granted by the Lord to one of his incarnate creatures. These apparitions gave rise to the multitudes of gods and goddesses worshipped by the idolaters whose credulity was imposed upon by ambition or cupidity.

There were seeing mediums among the Jews also, who sometimes asserted that they had seen the apparition of some friend or relation, or even some of their patriarchs and prophets, for you are aware that spirits can assume all forms. Hence Peter, who was a very highly developed clairvoyant, clairaudient, and physical medium, was unable to recognise Jesus, and took him for a phantom. He saw that he presented the same unsubstantial appearance as the apparitions that he had seen already; and it was only when Jesus stretched out his hand that he understood that it was really himself, as he had never seen a tangible apparition before.

As Peter's faith led him to obey Jesus, he was by the mental command of the Master upheld by spirits appointed for the purpose, and afterwards released in such a manner that he began to sink *the moment his doubts returned*.

Mark the immediate effect of the absence of the ecstatic state as alluded to by Carl du Prel. Jesus might have left the whole charge of upholding him to the attendant spirit, but he took him by the hand, not only to convince him that it was he himself, but to teach him that he was upheld by his power; for it is obvious that unless Jesus had desired it, the spirits would not have given Peter their aid.

Peter was a powerful physical medium, and it was by

means of the fluids connected with his organism that the attendant spirits sustained him, and that he was thus enabled to walk on the lake. His mediumship enabled him at a later period to free himself from the chains with which he was bound (*vide* Acts v, 19, and also *Light* on the ring-test of Mr. Husk), by the power of the attendant spirits, as we will explain to you at a fitting time. Even if Peter had not been a physical medium, he would have been upheld by the surrounding spirits, who would then have gathered around him the necessary fluids which the powerful will of the Master had attracted. When Jesus and Peter had entered the boat, the wind ceased, in consequence of the mental command which Jesus gave to the spirits in charge of the winds and waves.

These events appeared so surprising to those who witnessed them, that they thought they could only proceed from the direct action of God himself. As Jesus was the intermediate agent concerned in them, the title of Son of God immediately occurred to his disciples. As they did not understand the general sense in which Jesus often used the words, "My Father," in speaking of the Universal Creator, they immediately gave them a special sense, and regarded Jesus as a personification of the Divinity. They consequently worshipped him, and this gave rise to the deeply rooted but erroneous idea that God wishing to save humanity, and to redeem it from its faults, was himself offered to himself as a propitiatory sacrifice. But this error was useful for the present, and paved the way for the future explanations of the New Revelation.

Man was always conceited about his personal importance, and considered himself of such consequence in the eyes of the Creator, that in order to redeem his faults it was necessary that God, who could, as he imagined, hurl all the globes scattered through space into complete chaos by a simple effort of his will, should effect his redemption by sacrificing himself to himself. O pride of man, who always believes himself to be King of Creation, when he is, as it were, only a miserable ephemeral insect, as unimportant comparatively as the gnat which sports in the sunbeam! But the New Revelation comes to, raise the veil which hid light and truth from your eyes, to teach you "who is the Son," and to make you understand the aim and object of the earthly mission of Jesus, and to what extent he is the representative of the Father as respects your planet and its humanity, as being your Protector, and your Lord and Master.

You are told that the amazement of the disciples on seeing Jesus walk on the lake was much increased when the wind fell as soon as he entered the boat, for they did not consider the multiplication of the loaves, because their hearts were hardened; which signifies, because they did not try to understand. As their eyes were still veiled, it appeared to them that the loaves multiplied of themselves without their being able to see how, and without their even trying to understand it. Do you not sometimes witness events which apparently transcend the usual laws of humanity without understanding them or even making the slightest attempt to do so? When Jesus walked on the water, and Peter attempted it, the event appeared most astonishing to the human understanding of the disciples, because they more easily realised the impossibility of any creature converting the moving surface of the lake into a substance capable of bearing the weight of a man; and as everything combined to open their eyes, they realised the two events which they had witnessed during the day. They did not understand their causes, for it was reserved for the New Revelation to teach these to man. But they understood that they could only proceed from a power so far above that of man that God only could effect them, and they consequently regarded them as miracles produced by God himself. Their astonishment did not arise from their not having comprehended the material facts of the multiplication of the loaves, but because they would not have been surprised if they had understood that this was the work of God himself, as they did afterwards, and should have perceived at the time."

Thus far J. B. Roustaing. Now, whatever the readers of the *Harbinger* may think of the explanation of the phenomenon of Jesus walking on the lake, as given by

the celebrated author of the "Four Gospels," one thing is certain, it quite chimes in with the observations of Crookes and others made in connection with the levitation of Daniel Dunglas Home, who also was organically so constructed that he could, either by his own will, or by the aid of spirits out of the flesh, withdraw himself or his body from the operation of the law of universal gravitation, the same as a needle can in the presence or by the aid of a magnet. No more than the laws of magnetism upset the law of gravitation, no more need the walking on the water by Jesus, or the levitation of Home, interfere with any of the laws of nature; and if, moreover, it is considered that we are immensely far removed yet from a complete knowledge of all the laws of nature, it becomes quite easy to comprehend these hitherto strange phenomena; but at the same time it also becomes imperative on all candid and open minds—minds fully open to all truths, no matter whence they come—to investigate the subject with an unbiased mind, and without any foregone conclusions. Thus only can we attain to truth; every other path necessarily leads to error.

C. W. ROHNER, M. D.

Tungamah, 15th August, 1885.

SPIRITUALISM AMONG THE MAORIS OF NEW ZEALAND.

It will probably surprise many of the readers of your journal to learn that the great truth of Spiritualism was known among the Maoris of New Zealand long before the Rochester knockings in America, and before the colony of New Zealand was settled by the English race. This is not generally known even by Spiritualists in New Zealand, and therefore I think the following testimony, coming from the pen of one who lived among the Maoris, and was well acquainted with their customs, should receive greater publicity. Judge Manning's work, "Old New Zealand," is one of the best and most valuable records of the early history of New Zealand and the native race that we possess, and the following extract, taken from that work, written as it was by one who was an unbeliever in the truth of spirit return, shows that "the benighted heathen," so called, possessed more light than his critic. It is because I consider the narrative a valuable contribution to Spiritualistic literature that I have copied it from the work in question, and feel sure many of your readers will be intensely interested in its perusal. It will perhaps be asked, do the natives of New Zealand still hold communication with the departed? Not to any extent, I regret to say. When the missionaries came to New Zealand they declaimed against such practices, and as the Maoris embraced Christianity they gave up their old convictions. Still I find among many of them a firm belief in Spiritualism, and on one or two occasions I have had a sitting with some of the most intelligent chiefs. The outbreak of Spiritualism in Greytown, in 1883, soon became known among the Maoris, and in conversing with them upon the subject I have learned that some most remarkable phenomena have been witnessed by them in days gone by. I live in hopes of seeing this great truth taken up again by the native race.

W. C. NATION.

Greytown, Wairarapa, N.Z., Aug., 1885

EXTRACT FROM JUDGE MANNING'S WORK, "OLD NEW ZEALAND:"

The *tohunga*, or priest, presided over all those ceremonies and customs among the Maoris which had something approaching to a religious character. They also pretended to the power, by means of certain familiar spirits, to foretell future events, and even in some cases to control them. . . . Most of these predictions were, however, given like the oracles of old, in terms which would admit a double meaning, and secure the character of the soothsayer, no matter how the event turned out. It is also remarkable that these *tohunga* did not pretend to divine future events by any power of knowledge in themselves; they pretended to be for the time inspired by the familiar spirit, and passive in his hands. This spirit "entered into" them, and on being questioned,

gave a response in a sort of half-whistling, half-articulate voice; and I have known a *tohunga* who, having made a false prediction, laid the blame on the "tricksey spirit," who, he said, had purposely spoken false for certain good and sufficient spiritual reasons, which he then explained. Amongst the fading customs and belief of the good old times, the *tohunga* still holds his ground, and the oracle is as often consulted, though not so openly, as it was a hundred years ago, and is as firmly believed in, and this by natives who are professed Christians; and the inquiries are often on subjects of the most vital importance to the welfare of the colony.

The natives know we laugh at their belief in these things; they would much rather that we were angry, for then they would defy us; but as we simply laugh at their credulity, they do all they can to conceal it from us; but nevertheless, the chiefs on all matters of importance continue to consult the Maori oracle.

I shall give two instances of predictions which came under my own observation, and which will show how much the same priestcraft has been in all times.

A man—a petty chief—had a serious quarrel with his relations, left his tribe, and went to a distant part of the country, saying that he cast them off and would never return. After a time the relations became both uneasy at his absence and sorry for the disagreement. The presence of the head of the family was also of consequence to them. They therefore inquired of the oracle if he would return. At night the *tohunga* invoked the familiar spirit; he became inspired, and in a sort of hollow whistle came the words of fate: "He will return, but yet not return." This response was given several times, and then the spirit departed, leaving the priest or *tohunga* to the guidance of his own unaided wits.

No one could understand the meaning of the response. The priest himself said he could make nothing of it. The spirit of course knew his own meaning, but all agreed that whatever the meaning was it would turn out true. Now, the conclusion of the story is rather extraordinary. Some time after this, several of the chief's relations went to offer reconciliation, and to endeavour to persuade him to return home. Six months afterwards they returned, bringing along with them, a *corpse*; they had found him dying, and carried his body home. Now all knew the meaning of the words of the oracle, "He will return, but yet not return."

Another instance was as follows: a captain of a large ship had run away with a Maori girl, and the relations, as in such cases happens in most countries, thought it incumbent on them to get into a great taking, and make as much noise as possible about the matter. Off they set to the *tohunga*. I happened to be at his place at the time, and saw and heard all I am about to recount. The relations of the girl did not merely confine themselves to asking questions, they demanded active assistance. The ship had gone to sea loaded for a long voyage. The fugitives had fairly escaped, and what the relations wanted was the *atua*, or familiar spirit of the *tohunga*, should bring the ship back into port, so that they might have an opportunity to recover the lost ornament of the family. I heard the whole. The priest hummed and hawed: "He did not know, could not say; we should hear what the 'boy' should say; he would do as he liked, could not compel him," and so forth. At night all assembled in the house where the priest usually performed. All was expectation. I saw I was *de trop* in the opinion of our soothsayer; in fact, I had got the name of infidel, and the spirit was unwilling to enter the company of unbelievers. My friend, the priest, hinted to me politely that a nice bed had been made for me in the next house. I thanked him in the most approved Maori fashion, but said I was very comfortable where I was; and suiting the action to the word, rolled my clack about me and lay down on the rushes with which the floor was covered. About midnight I heard the spirit saluting the guests, and they saluting him; and I also noticed they hailed him as "relation," and then gravely preferred the request that he would drive back the ship which had stolen his cousin. The response, after a short time, came in the hollow, mysterious whistle: "The ship's nose I will batter out on the great

sea." This answer was repeated several times and then the spirit departed and would not be recalled. The rest of the night was spent in conjecturing what could be the meaning of these words? All agreed that there must be more in them than met the ear; but no one could say it was a clear concession of the request made. As for the priest, he said he could not understand it, and that "the spirit was a great rogue." About ten days after this in comes the ship. She had been "battered" with a vengeance. She had been met by a terrible gale when a couple of hundred miles off the land, and had sprung a leak in the bow. The bow in Maori is called the "nose." The vessel had been in great danger, and had been actually forced to run for the nearest port, which happened to be the one she had left.

Another instance of the response of the Maori oracle. A certain northern tribe noted for their valour, but not very numerous, sent the whole of their best men on a war expedition to the south. This happened about forty years ago. Before the *taua* started the oracle was consulted, and the answer to the question, "Shall this expedition be successful?" came, "A desolate country!—a desolate country!—a desolate country!" This the eager warriors accepted as a most favourable response. They said the enemy's country would be desolated. It, however, so turned out that they were all exterminated to a man; and the miserable remnant of their tribe, weakened and rendered helpless by their loss, became a prey to their more immediate neighbours, lost their lands, and have ceased from that day to be heard of as an independent tribe. So, in fact, it was the country of the eager inquirers which was laid "desolate." Every one praised the oracle, and its character was held higher than ever.

These priests or *tohunga* would, and do to this hour, undertake to call up the spirit of any dead person. I have seen many of these exhibitions, but one instance will suffice as an example. A young chief, who had been very popular and greatly respected in his tribe, had been killed in battle, and at the request of several of his friends the *tohunga* had promised on a certain night to call up his spirit to speak to them and answer certain questions they wished to put. The priest was to come to the village of the relations, and the interview was to take place in a large house common to all the population. This young man had been a great friend of mine, and so, the day before the event, I was sent to by his relations and told that an opportunity offered of conversing with my friend once more. I was not much inclined to bear a part in such outrageous mummeries, but curiosity caused me to go.

Now, it is necessary to remark that this young chief was a man in advance of his time and people in many respects. He was the first of his tribe who could read and write; and amongst other unusual things for a native to do, he kept a register of deaths and births, and a journal of any remarkable events which happened in the tribe. Now this book was lost; no one could find it, although his friends had searched unceasingly for it, as it contained many matters of interest, and also they wished to preserve it for his sake. I also wished to get it, and had often inquired if it had been found, but had always been answered in the negative. The appointed time came, and at night we all met the priest in the large house I have mentioned. Fires were lit, which gave an uncertain flickering light. The priest retired to the darkest corner. All was expectation, and the silence was only broken by the sobbing of the sister and other female relations of the dead man. They seemed to be, and indeed were, in an agony of excitement, agitation and grief. This state of things continued for a long time, and I began to feel in a way surprising to myself, as if there was something real in the matter. The heart-breaking sobs of the women, and the grave and solemn silence of the men, convinced me that, to them at least, this was a serious matter. I saw the brother of the dead man now and then wiping the tears in silence from his eyes. I wished I had not come, for I felt that my unintentional symptom of incredulity on my part would shock and hurt the feelings of my friends extremely; and yet, whilst feeling thus I felt myself more and more near to believing

in the deception about to be practised. The real grief, and also the general undoubting faith, in all around me, had this effect. We were all seated on the rush-strewn floor, about thirty persons. The door was shut, the fire had burned down, leaving nothing but glowing charcoal. The room was oppressively hot. The light was little better than darkness, and the part of the room in which the *tohunga* sat was now in perfect darkness. Suddenly, without the slightest warning a voice came out of the darkness, "Salutation!—salutation to you all!—salutation!—salutation to you, my tribe!—family, I salute you!—friends I salute you!—friend, my pakeha (white) friend, I salute you!" The high-handed daring imposture was successful; our feelings were taken by storm. A cry expressive of affection and despair, such as was not good to hear, came from the sister of the dead chief, a fine stately, and really handsome woman of about five-and-twenty. She was rushing with both arms extended, into the dark, in the direction from whence the voice came. She was instantly seized round the waist and restrained by her brother by main force, till moaning and fainting she lay still on the ground. At the same instant another female voice was heard from a young girl who was held by the wrists by two young men, her brothers. "Is it you!—is it you!—truly, is it you!—*ae! ae!* they hold me; they restrain me; wonder not that I have not followed you; they restrain me, they watch me, but I go to you. The sun shall not rise, the sun shall not rise, *ae! ae!*" Here she fell insensible on the rush floor, and, with the sister, was carried out. The remaining women were all weeping and exclaiming, but were silenced by the men, who were themselves nearly as much excited, though not so clamorous. I, however, did notice two old men who sat close to me, were not in the slightest degree incredulous, but quite the contrary. The spirit spoke again: "Speak to me, the tribe!—speak to me, the family!—speak to me, the pakeha (white man)!" The "pakeha," however, was not at the moment inclined for conversation. The deep distress of the two women, the evident belief of all around him of the presence of the spirit, the "darkness visible," the novelty of the scene, gave rise to a state of feeling not favorable to the conversational powers. Besides, I felt reluctant to give to much apparent credence to an imposture, which at the very same time, by some strange impulse, I felt half ready to give away to. At last the brother spoke: "How is it with you!—is it well with you in that country?" The answer came (the voice all through, be it remembered, was not the voice of the *tohunga*, but a strange melancholy sound, like the sound of the wind blowing into a hollow vessel).—"It is well with me; my place is a good place." The brother spoke again: "Have you seen _____, and _____?" (I forget the names mentioned). "Yes, they are all with me." A woman's voice now, from another part of the room, anxiously cried out, "Have you seen my sister?" "Yes, I have seen her." "Tell her my love is great towards her, and never will cease." "Yes, I will tell." Here the woman burst into tears, and the "pakeha" felt a strange swelling of the chest, which he could in no way account for. The spirit spoke again. "Give my large tame pig to the priest (the "pakeha" was disenchanted at once) and my double-gun." Here the brother interrupted, "Your gun is a *manatunga*, I shall keep it." He is also disenchanted, thought I, but I was mistaken. He believed, but wished to keep the gun his brother had carried so long. An idea now struck me that I could expose the imposture without showing palpable disbelief. "We cannot find your book," said I; "where have you concealed it?" The answer instantly came: I concealed it between the *tahuhu* of my house and the thatch straight over you as you go in at the door." Here the brother rushed out; all was silence till his return. In five minutes he came back with the book in his hand. I was beaten, but made another effort. "What have you written in that book," said I. "A great many things." "Tell me some of them." "Which of them?" "Any of them." "You are seeking for some information, what do you want to know? I will tell you." Then suddenly, "Farewell, O tribe! farewell, my family, I go." Here a general and impressive cry of "farewell" arose from every one in the house. "Farewell," again cried the spirit,

from as it were deep beneath the ground! "Farewell," again from high in the air. "Farewell," once more came moaning through the distant darkness of the night. "Farewell!" I was for a moment stunned. The deception was perfect. There was a dead silence—at last. "A ventriloquist," said I; "or—or—perhaps the devil."

SPIRITUAL MEDITATIONS.

By M. D.

No 6.

ALL free minds, and more especially Spiritualists, must have hailed with pleasure the latest addition to our periodical Victorian literature, which appeared for the first time in July last as a monthly, under the very appropriate name of "Modern Thought."

Unassuming in form and evidently bent to start, like most other good things, from small beginnings, this little stranger dispenses on its six small pages more sound thought and wholesome food for reflection to minds searching for religious truth than can be extracted from a cartload of "Southern Crosses," "Warricks," *et hoc genus omne*.

Reverence, Freedom, Progress, are its mottoes. Reverence for the Great Unknown, in whom "we live and move and have our being," of whom our minds can form but anthropomorphic conceptions, for the finite cannot comprehend the Infinite, but whom nevertheless we can feel within us, towards whom we can ever draw nearer by staunch loyalty to the True, the Beautiful, and the Good. Freedom from every bond that can hold our minds captive, from dogma and creed, from prejudice and passion; freedom to examine all things mundane and supramundane, profane and sacred, by the light of our God-given reason, and hold fast to that only, which it proves to be true. Progress, the law of the universe, must ever result from such freedom. The slave in chains may remain stationary or like the crab, recede. The mind once set free must expand and progress from stage to stage of moral and intellectual unfoldment.

On these lines of Freethought the little periodical moves. It seems to supply a deeply-felt public want, for the support already accorded to it has justified its gifted editor to announce in this month's issue that it will at once be enlarged to sixteen pages. May it prosper and increase to ever larger dimensions. We want literature of this sort to develop that superior type of humanity which G. A. Sa'a prophesies for Australia.

On one point only Spiritualists must seriously find fault with "Modern Thought." They might excuse the studied avoidance by one single line in No. 1 of their great movement, though there is none in which reverent free thought is as consistently and constantly cultivated as in Spiritualism. Some of them may probably think that in the face of the announcement in No. 1, "Modern Thought will not be a sectarian organ," the article in No. 2, entitled "Melbourne Unitarians" was somewhat inconsistent, as implying a leaning in that direction; though even if this were so, they would not object to the paper on that account, since they all are Unitarians—plus their all-important knowledge of spirit-life and spirit-intercourse, which the former through credal conservatism choose to ignore and deny.

But one and all must sincerely if not indignantly regret that the articles professing to deal with esoteric Buddhism ever found a place among so much that is really excellent, for the writer of these pages betrays a worse than Unitarian bias against Spiritualism, and an inexcusable ignorance of its claims as a science, and of its relations to esoteric Buddhism and Theosophy. Utterances such as the following might read very well in the "Southern Cross" or any other of our so-called religious papers, but they are sadly out of place in one professing to follow truth wherever it may lead to, and to be a free, unfettered advocate of it.

Treating of the relations between the alleged Mahatma and Mr. Sinnett, R. H. C. writes: "Mr. Sinnett sets the difficulty he has thus raised in his reader's mind, but in his endeavour to explain it clearly, he implicates himself in that superstition of modern times which asks for itself

the somewhat indistinct title, *Spiritualism*." And again at the end of the second article: "*Incredulity must of necessity exist when Spiritualists are found to be the sole writers on the subjects.*" This is truly flippant writing—willfully or through ignorance, the very reverse of truth. What this scribbler calls the superstition of modern times is a scientific theory, established by an overwhelming mass of evidence that has stood triumphantly and times out of number the most searching investigation at the hands of the foremost scientific men of our age. The fact that there is a spirit-world in the most intimate connection with our own, and that under certain special conditions we can lift the veil that hides it from our sensual perception and enter into active intercourse with it, is now so fully proven that no well-informed mind can fail to accept it, or at least maintain towards it an attitude of wise reserve. Antagonism and denial, as expressed by R. H. C., can only result from ignorance or dishonesty.

This writer is also hopelessly at sea with regard to the relations between Occultism and Spiritualism. If his principal objection to the former is that Spiritists are found to be the sole writers on the subjects, he may safely waive it and become a convert to-morrow; for from Madame Blavatzky downwards there is nothing these writers more emphatically disclaim and denounce than Spiritualism.

If R. H. C. had followed the theosophical movement ever so slightly he would have known that one of the most subtle antagonists Spiritualism had to contend with, has been the Theosophical school founded by Madame Blavatzky on alleged revelations purporting to have been made to her by certain Eastern sages, the so-called Mahatmas, or Himalayan brothers, of whose very existence the Western mind had up to then been in complete ignorance. It was certainly rather startling to the latter to be told that the intelligencies manifesting at seances were not the spirits of the departed, but either influences emanating from the medium only, or spooks and elementaries that had never been human, or finally, where proofs of identity were irresistible, merely the so-called animal souls of the departed, empty "shells," doomed to speedy extinction. An elaborate theory of a sevenfold constitution of man, purely hypothetical and incapable of proof, the doctrine of conditional immortality to a few elect, and annihilation at death to the great mass of mankind. Theosophical "ideas about the Supreme Being," bordering on Atheism, and finally, the demand for blind, implicit faith in the truth of all these strange revelations on the authority of the Mahatmas were not calculated to make them more acceptable to the Western mind. They mark, however, the wide departure of Occultism from Spiritualism, and prove the absurdity of the position taken up by R. H. C.

Fortunately for the progress of Spiritualism the age of blind, authoritative faith has all but passed. The proof it justly demanded, that its beautiful philosophy was founded on mere delusions, as alleged by Occultism, has not been forthcoming and remains a mere assertion, whilst the Mahatmas maintain their mysterious incognito. To those who look upon the whole Theosophical movement as the outcome of a clever, designing female mind, that very ugly Kiddle incident appears to afford considerable support. The fact that Madame Blavatzky acknowledged herself in the press as a Spiritualist some years before she took the occult departure, but long after her alleged sojourn among the Thibetan brotherhood, looks also suspicious. But it is well to pause before adopting the coarse theory of mere fraud, more especially when it entails the alternative of looking upon men like Olcott, Sinnet, etc., as either accomplices or dupes.

DR. HENRY SLADE has been recently located in Boston and by an account of a séance attended by a representative of the *Banner of Light*, published in that journal, July 4th, he appears to be in good power, numerous phenomena besides writing in closed slates having occurred in a well-lighted room.

Hop Bitters strengthens, builds up and cures continually, from the first dose. Be sure and see.

MRS. ADDIE L. BALLOU.

From a number of newspaper critiques of Mrs. Ballou and her public work, we extract the following characteristic specimens:—

Wisconsin's Florence Nightingale.—Sixteen years or more ago, there was no name which dwelt more lovingly upon the lips of the soldier of Wisconsin, especially of the Thirty-second, Wisconsin, than that of Addie L. Ballou. And is it any wonder that the boys fairly idolised the fair young woman who had put house and home comforts behind her, and had listened to the promptings of a noble womanly heart in going to the field to, in a measure, share with the soldier boys its trials, anxieties, and sufferings?

Soon after the war, Addie Ballou went to California, and in its metropolis carved a name and fame for herself in the world of poetry and painting. Modest and unassuming as when a mere girl she followed the fortunes of the army in the South-west. Her rare merit did not long lie hidden, and in a short time, comparatively, the best people of California, from her executive down, became her patrons and friends. The Grand Army boys, too, interested themselves in her, and when her army record became known, she was made an honorary member of Lincoln Post, in San Francisco, and to-day is one of the very few women who are privileged to wear the grand old G. H. R. badge, the insignia of our common knight-hood.

The daughter of the Grand Army of the Republic of America is well worthy of the highest consideration at the hands of every old soldier.

CHRONICLE.—MILWAUKEE, WISCONSIN.—

"The Ideal and the Real World."

Mrs. Addie L. Ballou delivered an interesting lecture on this subject at the Theatre Royal, last night, and was listened to by a large and attentive audience.

The lecturer is possessed of a very clear delivery and agreeable voice, and treated the subject chosen for the occasion with great care, giving ample proof of deep study and thoughtfulness. She was frequently applauded during the exposition, and apparently convinced her hearers to no small extent of the strength of her arguments.—*"Victoria Standard," (British Columbia.)*

Addie Ballou's speech last night was a triumphant and splendid success. This lady undeniably possesses the rare and priceless gift of eloquence, with the additional support of an elegant and lady-like presence, and is capable of exerting a prodigious influence with the popular mind. The nobility of her rare accomplishments entitles her to respectful and friendly consideration everywhere.—*Oregon Statesman.*

Mrs. Ballou accepted the invitation, and spoke from the Speaker's Platform. She ably controverted the arguments against the bill, and made the speech of the evening. Her remarks were earnest and forcible, characterised with sharp satire, and womanly feeling withheld.—*Portland Oregonian.* (Speech before the Legislature.)

This lady is a most logical and profound reasoner, and impresses her hearers with great respect even though they may not believe her peculiar religious views. She will do much towards clearing the religious doctrine of the odium which some of its adherents have cast upon it.—*Oregon Statesman.*

Mrs. Ballou is, we regard, the deepest and most profound thinker we have yet heard in Olympia. She treated the Temperance question quite differently from the usual mode of treating it. The lady spoke an hour and a half, and we hesitate not in saying it was the most masterly effort we have ever heard in the territory.—*Echo (Washington Territory.)*

Night before last, Addie Ballou made a big speech before the House Judiciary Committee in support of her bill to abolish Capital Punishment. It filled the committee with astonishment. All wish that speech had been reported, as they considered it the most eloquent and logical argument ever made by a woman in this part of the country. When fully aroused, and feeling the friendly sympathy of her audience, she is without excep-

tion the most eloquent woman-orator we have ever heard.—*Statesman.*

Mrs. Ballou's subject was "The Religion of the Ages." A grand theme, truly, and one in the examination of which the gifted speaker must have touched the sympathies of every thoughtful listener. The lady herself is of fine presence, the placid equality of a richly stored mind being indexed in a face of peculiarly pleasant expression, and her manner according strictly with the noble thoughts which flowed from her lips with the purity and beauty of a crystal stream.—*San Jose (California) Mercury.*

To Correspondents.

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

MANIFESTATIONS IN ADELAIDE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Since the grand "exposure" ventilated enquiry in many and unexpected quarters, a very considerable number of strange phenomena are talked about as having surprised such circles where conditions defeated both collusion and illusion. Still the difficulty of continuing regular meetings prevents the development of these chances, and only records of stray results reach the ear of the public. I therefore place a brief outline of remarkable facts, quite recently obtained, before your readers, which go to show that spirit or psychic power is not on the wane, as many people might surmise by the scanty news from the phenomenal district of our cause. Years ago, spirit controls repeatedly expressed astonishment at my mediumship of exceptional force to expand and intensify the power of physical mediums present in a circle with me, and frequently I considered this as a key to understand strong manifestations occurring on first or second meetings.

Some months ago, my casual joining in a private circle almost bewildered the party by the remarkable results, and I enjoyed a certain suspicion until my leaving the circle, but advising to continue the same sitting rather increased the perplexity by still stronger phenomena. Some of the messages obtained so puzzled the sitters in a later attempt (without my presence) that the thing dropped.

A few days ago I found myself, by invitation, for another trial, seated with the same friends at a table in the drawing-room, and no sooner had we turned the gas out, raps and lifting of the table off the floor (hands being joined on top) realised my being at work with invisibles, and the rapping out of the name of my guide and band in Manchester, induced me, without troubling myself about the vexed intrigues of identity, to resume business in the old-fashion at home. "Move some of the furniture outside of us," I requested, and after some audible shifting about, a chair was upset several feet from us. After my calming a slight shock of terror, I asked for the violinello, standing in a corner, some ten feet away, being touched, and low humming on the strings responded. We retired for a break into the smoking-room, and returned to our interesting séance. The rappings were now remarkably loud, as done by the knuckles of a fist, and our host felt rather alarmed by feeling a hand on his breast. A signal for light revealed the sight of a brooch of the lady in the centre of the table. No explanation of accidental dropping would seem proper, and the next light showed the pipe of our host on the table. The pipe had been left on the mantelpiece of the smoking room, and consequently claimed something like passage through or in spite of closed doors! An antimacassar was thrown on my head from the middle of the room, and as I never let go the hands of my neighbours, and requested this time that some one else would strike the match, this little item excited much surprise. There was, after the closing of the sitting, a remarkable effect perceptible on all witnesses, and I returned my sincere protest against those over-refined Spiritualists who look with indifference, and even contempt on these grotesque

pranks. One of such facts does more good in novices than ever so many speculations, although facts in such abundance on first contact frequently do too much. Still, the evident reluctance to try again will be overcome, and valuable results may reward perseverance.

I went home full of reflections on my scandalised and travestied circles at Marshall's, and reconstructed my impression of the percentage of fraud mixed up on those occasions, and came to the conclusion that the bulk of these shams paraded only on the stage of the explaining lecturer, a view which gains rather popularity here. Mr. Evans publicly confesses belief and admiration in Mesmerism and Clairvoyance (his last hit, just out), and quoting the best Spiritualists as his authorities, seems not to increase confidence in his sincerity.

If the development of family circles is more advocated, and that of professional mediums as helps to these, the dangers and vexations of public séances may be thus averted and a thorough re-shaping of public opinion soundly effected.

Yours truly,

C. REIMERS.

MELBOURNE PROGRESSIVE LYCEUM.

The Nomination of Officers for the above Institution for the summer session took place on Sunday, Aug. 16th, when the following ladies and gentlemen were elected without opposition, and will assume office on Sunday next:—

Conductor, Mr. A. J. Hall. | Treasurer, Mr. W. H. T.

Secretary, Mr. Dickinson.

Guardians, Messrs. Warner, Campbell, and Plough.

Watchman, Mr. Neilson.

Musical Director and Organist, Miss Dwight.

Librarian, Miss King. | Welcomes, Mr. Kingham.

Leaders, Messrs. Rice, Cunningham, C. Bamford, Thompson, Noble, Dyer, Nelson, V. Burbank, Veevers; Misses Burbank and Bamford.

Mr. John Veevers, as Treasurer of the late Melbourne Spiritualistic Society, having a balance of some twelve pounds in hand from the winding up of that Association, determined to divide the amount between the Lyceums as the best working Spiritualistic Institutions, and has donated £8 to the Melbourne Lyceum and the balance to the Richmond one.

Mr. E. Gill has also supplemented his former contribution to the "Denton" Museum by some fossil shark's teeth, discovered by the late Professor Denton at Cheltenham. Mrs. Ballou has attended the Lyceum during the month, and on Sunday, 23rd, gave an interesting and appropriate address to the young folks. Mr. Bamford the retiring Conductor, has been busy during the past month training a corps of the Lyceum members for the performance of an Operetta, entitled Domestic Felicity, the libretto being composed by himself and adapted to the music of an Operetta in the American "Lyceum Stage." This will form the principal feature in an entertainment for the benefit of the Lyceum, to be held at the Rooms of the "Mutual Imps" (late Hanover Rooms) Eastern Arcade, on Tuesday evening next. Mrs. Ballou, Miss Octavia Lane, Miss Burbank, Miss Pride, and Mr. Henshaw have all given their services for the occasion, and as the admission is low and the object a good one, there should be a large attendance.

GREYTOWN, NORTH, NEW ZEALAND.

THOUGH the excitement is over in connection with the phenomena of Spiritualism which appeared in such a remarkable degree some time ago in this town, yet there is scarcely a week passes but fresh adherents are noted. The Psychological Society has a very comfortable room, and the meetings are entertaining and instructive. A few hymns have been printed, a cabinet organ procured, and every Friday evening a programme comprising music, readings on Spiritualistic subjects, rapping, trance speaking, writing and physical manifestations, is gone through. Strangers are admitted upon application to the Committee, and the examination of the phenomena with these is as a rule productive of good results.

JOTTINGS FROM THE NORTH EAST.

I was always under the impression that ministers of the different Churches were men whose great aspiration was the dissemination of truth, no matter under what form, religious or scientific, they may be called upon to speak: but I have these last few days entirely altered that opinion, for I now find that they can "stretch the long bow" as well as Tom Pepper, who, as everybody knows, was kicked out of hell for telling lies. What is the reason that men wearing the insignia of all that is holy, viz., a white choker, should descend to such a depth, and make statements that they know (to give them credit for a little sense), cannot be substantiated by any evidence under the sun, good, bad, or indifferent. I am very sorry indeed that I should have to write in this strain of any man calling himself a minister of a Christian church; but in the cause of truth I must do my duty, and not let such statements pass without contradiction, and that emphatic. I shall not in the present issue of the *Harbinger* mention any name, but merely remark that the minister in question lives within a radius of a hundred miles of Yackandandah, and is pretty well known by his graceful (?) horsemanship! A meeting was being held by the Wesleyan body to know how and by what manner of means the unregenerated could be brought to swallow a few of the Wesley pills of Salvation made and provided by that body, and distributed by Home Missionaries. The meeting was *not* over-crowded. However, what was wanting in numbers was made up in talk—such as it was—and I—, (read "love.") One speaker—the minister in question—said, "That there are, and he knows it for a fact (!), many men and women who have never heard of Christ or God, and who look with surprise when the name of God or Christ is mentioned to them—and those men and women are residents in this colony (!) Choker No. 1. Now I defy the minister whom I heard make this statement to produce *one* solitary sane individual of the age of 21 years belonging to the white race who does not know the name by which the Creator is known to civilised man, speaking the English tongue, much less the name of Christ. I consider such a statement as a gross libel on the intelligence of the 19th century, and the man who makes such a statement reckless of truth. Again—"It is only those who are ignorant of Gospel truth and doctrine who fall into the snares of infidelity." This statement by the same minister has been met by a challenge from Mr. W. L. Roper to make good his assertions from a public platform, and allow "an unsophisticated schoolboy fledgeling" the privilege of answering him. (Mr. Roper is only some 25 or 26 years of age). This challenge appeared in the *Ovens Register* of August 15th, but whether it will bear fruit remains to be seen. I really am astonished that a minister supposed to be an educated gentleman should make such a statement, knowing as he surely *must* know some of the names of men eminent in scholarship, arts, and sciences, who totally ignore the Bible (by the world Bible. I include the New Testament) as the work of God—the "Gospel" through Jesus Christ being ranged under the same category. But I shall leave our friend in the hands of the "unsophisticated schoolboy fledgeling," under the full belief that if the challenge is accepted he will have his work cut out to make his statement good. Another gentleman who sports the white tie has been airing his eloquence in a tirade against Spiritualism. Poor fellow! he might as well try to stop the sun from shining on the little garden plots of the "unsaved" as to think his puny efforts would retard in the slightest degree the glorious truths of Spiritualism; but what makes the subject worse is the fact that he knows *nothing* about that which he professes to know everything. A boy in years, but a man in assurance, he tells his hearers that Spiritualism is the embodiment of all that is evil, all that is base; it is of the devil, that it is nothing more than "necromancy," pure and simple. I turn to the best authorities on the subject, and I find: "Necromancy,—the art of revealing future events by communicating with the dead. (Gr., *nekromanteia*—*nekros*, and *manteia*, a prophesying; *mantis*, a prophet.)" Here we have by the best authority our friend fixed on the horns of a dilemma. If he believes in the "prophets" he must believe in "necroman-

cers;" if he does not believe in necromancers then he does not believe in the Bible, as he professes to do.

SPIRITUALISM AMONG THE EARLY CHRISTIANS.

The document entitled "The Twelve Apostles" having given us the interesting information as to the use the early Christians made of the table for prophesying (and spirit-intercourse) likewise indicates the high position the prophets (or media) occupied at that time in the churches. They ranked with the apostles, and like them were supposed to have received the Holy Ghost and to possess one or the other of the gifts of the Spirit. Paul intimates this in his writings; but we learn from the document now under review that the prophets were considered equal to the high priests by the first Christians.

It is well known how great a veneration the high priest of Jehovah enjoyed with the Jews. The passage from the Twelve Apostles relating to this subject deserves citation here: "Every true prophet who wishes to settle among you is justly entitled to be supported by you. Take the first proceeds from the thrashing-floor and the cellar, the first-born of the calves and the lambs, and give them to the prophets, *for they are our high priests*. On the day of the Lord when you are assembled together, break the bread and render thanksgivings, after confessing your sins, in order that your sacrifice may be pure. (They confessed one to the other.) Choose bishops and deacons worthy of the Lord—men' gentle, disinterested, truthful, and well-tried. They also render to you the service of the prophets and teachers (doctors). Despise them not, for they are your dignitaries along with the latter." §§. 12, 13, 14, 15.

It is necessary here to remind the reader that the bishops, as the Greek word *episcopoi* indicates, were originally mere overseers at the assemblies of the Christians. They had to watch over the table, be it for communion or for prophesying, and we find them mentioned with the deacons, who were specially engaged for the service of the table and the house. The word "diaconus" in Greek means servant. These functions of the bishops and deacons were raised step by step with the pretensions of the priestly hierarchy, that gradually developed itself after the first century, but during the latter they were very modest. As our document dates from the second century, we already find the bishops placed side by side with the prophets and doctors, whom they did not scruple in time completely to supersede.

We can confirm the truth of these assertions by the testimony of Paul, who in his first epistle to the Corinthians, one of the most authentic of the writings ascribed to him, gives us a fairly complete account of the functions existing in the church at his time, about the middle of the first century. It will be seen that bishops did not figure in it at all yet.

To recapitulate then: after implying that the first Christians held what now are called séances, and for this purpose made use of tables, our document informs us that the prophets (now called media) ranked with the apostles and doctors, adding the words: "they are our high priests." The author or authors of the Twelve Apostles further place it beyond doubt that a regular priesthood had not sprung up yet in the second century. The priest, in fact, could play no part in the early church, for with exception of the jointly pronounced prayer and the communion or agape partaken of by the brethren in accordance with the injunction and example of Jesus, the Christians of the first and second centuries did not practice a special cult or form of worship in their meetings. The mystery of the mass was not introduced yet, and the joint partaking of the bread and wine had not the mystic meaning of the bloody sacrifice of Christ's body, which it received subsequently. As to this ceremony, the only one practised on these occasions, it symbolised at the same time the idea of a just distribution of worldly possessions and that of brotherly communion between the members of the great body of humanity through their spiritual union in Christ as their chief. This is perhaps also a mystery, but one much clearer and more rational than that out of which the Church has concocted the senseless dogmas of real presence—transubstantiation—priestly union—and atonement through the blood of the Just One. (*To be continued.*)

THE REALISM OF RELIGION.

THIS is pre-eminently an age of construction, and religion like every thing else, is being reconstructed on a firm and immovable basis, such as the ignorant and the thoughtless alone may ignore and disregard. Those who understand the ultimate problems of religion see clearly that the question between Theism and Skepticism is already, and will henceforth be more clearly, nothing more or less than a question between an intelligent and comprehensive Realism on the one hand, and a blind, absolute Nihilism on the other, between the doctrine that there is an Ultimate Reality in Nature in relation to and through whom (and not which) all things exist, and the doctrine that Nature is but a passing show with nothing real or permanent in it or in relation to it. Religion could expect nothing better if this were once for all clearly and universally understood,—if people could be made to see that to lose faith in God is nothing short of losing faith in all reality, that to deny or doubt that God is, is to say that nothing is, that to be a religious sceptic is to be an absolute nihilist. Let us see how this is becoming gradually clearer day by day.

Science presupposes and rests on the belief in a Force omnipresent and immanent in Nature. Science is mainly concerned with the sensuous—the material, yet science cannot dispense with this belief in something supersensuous, something which does not come within the direct cognizance of any of our senses, but which is yet implied in our belief in every sensuous thing. This indispensable belief in something supersensuous links science to religion and prevents thorough-going atheism and materialism from being its creed, in spite of the arduous efforts of many of its votaries to set up such a creed. Mr. Herbert Spencer takes hold of this modicum of faith left to science, and making the best of it, formulates it into a creed—the creed of modern agnosticism. Mr. Herbert Spencer's religion is a grand and noble thing so far as it goes. Whatever he affirms of God is most true, and most truly religious. To Mr. Spencer, as well as to those more truly and decidedly theistic in their belief, the world exists through God. The One, Infinite Energy works through and sustains all. That I live and move, that I am writing, that the pen in my hand, the paper and table on which I write, and the chair on which I sit, exist, that the things I see around me, are and will continue to be,—all these are owing to the presence and action of the Infinite Power immanent in Nature. Nature, both in its statical and dynamic aspect, is constantly sustained by the omnipresent Reality acting through it. No two atoms can hold together except through the action of the Ultimate Reality acting in various ways and under various names. Nature in all its aspects, is a manifestation of the One Infinite Energy which religion calls God.

Now, unspeculative minds are always dualistic; they are always apt to fancy a duality of substances in Nature,—matter and mind, or matter and force. But the fact is that Dualism no longer holds away in the higher circles of thought. A century and a half back, Berkeley tried persistently to show that matter, by its very conception, means something which exists and can exist only in or in relation to Mind, that the very idea of a material world existing independently of mind is self-contradictory. Europe did not hear him then, but now, after a lapse of a century and more, his theory of matter has found acceptance, under different shades, in all the higher circles of philosophical speculation. "The vulgar notion of matter," as Mr. Spencer would call the non-Berkeleyan notion of it, prevailing only among the unspeculative and the shallow. But to Spencer, as well as to the Kantian and Berkeleyan Idealists who are otherwise opposed to him, it is clear that matter is phenomenal, and can exist only in and through an ultimate Reality transcending sense. When it is said that there is an Infinite Energy acting in Nature through which all things exist, people are still apt to understand that Nature or Matter is held to be something independent of the Infinite Energy, on which, as an inert substance, the Infinite Energy acts. But this is a mistake. To the more thoughtful scientists, as well as to transcendental philosophers, it is equally

clear that matter is only a manifestation, a phenomenon, of Force,—that there are not two substances in Nature, but only One,—that a duality of Matter and Force is not a duality of substances, but a duality of relation, a seeming duality disappearing in a higher, deeper unity. The One Infinite Energy then, acting in Nature, is also the ultimate Reality of Nature; there is no Nature except in and through him. To believe in Nature, therefore, is to believe in him. To believe in the things we see, hear, touch, eat and drink, is to believe in an omnipresent Reality that continually presents and constantly supports these things. We live, move and have our being not only through—but also in implicit faith in—a Reality that persists through all changes in phenomena. Nature is in a continual flux, every sensible thing changes, and changes moment by moment; the Ultimate Super-sensuous Reality alone persists. This is the Reality which science assumes and rests on, and which religion worships. Here science and religion, Theism and Agnosticism, meet.

But that this Ultimate Reality is not an unknown, unknowable or non-conscious Reality, as science seems tacitly to assume, since it is not its province to inquire into its nature, and as Agnosticism affirms,—but a conscious, spiritual Reality, an all-powerful, all-knowing, all-holy Mind, that a "non-conscious Power" is a contradiction in terms, that we derive all the conception of power that we possess, from our own power, which is really conscious, that there can be no conception of an agent except under the form of consciousness, all these we have showed so often in these columns and have so often and so ably been shown by higher and abler minds that we shall spare the reader a repetition of these in this place. A few more years of deeper thought and finer philosophical analysis, and then the irrationality of Agnosticism will be completely found out. The Ultimate Reality through which Nature exists, is, then, an eternal Spirit in whom and through whom all things exist. To believe in the world is to believe in an eternal Mind in and through which it exists. Whether we know it or not, we live in implicit trust in an ever-present ever-active Mind, who literally "besets us behind and before, and lays his hand upon us."

Where, then, is room for Atheism or Skepticism? Where can it rest? It can rest only on absolute Nihilism, on the doctrine that nothing permanently exists. It cannot take refuge in vulgar materialism (material substantialism), for there is absolutely no proof, either in Reason or in Experience, that such a thing as a super-sensuous unconscious substance exists. It cannot rest on individualistic Idealism or Egoism, for how can it account for the birth, growth and death of these individual egos except by postulating an eternal Ego. The only resting place for it is a blind irrational sensationalism, or phenomenalism, the doctrine namely that the universe, with all that it contains, is a continual flow of appearances which perish as they appear, and represent no reality subjective or objective, behind them, and it is remarkable that the deepest and most consistent systems of scepticism, such as those of Hume and Comte and their modern followers, are, at the same time, systems of absolute Nihilism. Nihilism alone can afford a resting place to Scepticism, while all Realism must found implicitly or explicitly on an eternal infinite Mind as the Ultimate Reality of all, the Reality which religion, affirms, worships, loves and serves as God.—S. D., *Indian Messenger*.

MRS. E. L. WATSON ON PHYSICAL MEDIUMSHIP.

SHIP.

ON account of Mrs. Watson's free denunciation of fraudulent mediumship, a report has become current that she ignored or deprecated physical mediumship. To correct this, she has sent to the *Harbinger of Light* the following short letter:—

Will you permit me to answer what appears to be a query in your editorial of April 11th? You say it is rumored that I have "been ignoring physical mediumship of late," and that "it surprises you that my guides should consent to my going into a 'church' as minister."

Allow me to assure all who are interested in the subject that such rumors are utterly false. I have never uttered one word which could possibly be honestly construed as ignoring or underrating any phase of mediumship.

It is true I have, both in public and private, done what I could to stem the tide of fraudulent manifestations, which threatens to overwhelm the real splendors of our faith; and I have done this, knowing that, thereby a storm of indignation would be raised up against me. But I have neither "sold" myself to church bigotry nor spiritualistic fanaticism, nor swerved a hair's breadth for the sake of popularity. It is true that our meetings at the Temple have been crowned with success without the shadow of an organization. It is also true that we propose to organize, but certainly not on any basis that could be called an imitation of "the church."

Cannot Spiritualists, who profess to so much liberality, differ in opinion without suspecting each other of dishonesty? I will defend what I believe to be true, though it should leave me a pauper and without an earthly friend.

MEDICAL CLAIRVOYANCE.

From the Harbinger of Light.

Those who have honestly investigated the Spiritual Philosophy have found convincing evidence, and some have had tangible proof of man's continued existence, and that death, so-called, is but the losing of "the silver cord" that holds the spirit to the physical body.

Nature has impressed upon mortals the stamp of immortality, but spirit power to return and communicate with mortals is made manifest only through mediumship. Hence the necessity of keeping this great and grand highway between the world of mind and the world of matter open, and to see to it that priestcraft shall not in the future, as it has in the past, lay an embargo upon our arms and ammunition, necessary in defence of the fundamental truths of Spiritualism.

For twelve years I have been a co-worker with a medical band of spirits, and almost daily have been privileged to talk with and question them through a fully entranced and reliable medium, and have thereby gained some knowledge of the interest that spirits take in mortals, and of the work they are doing to make better conditions for humanity.

I was educated to the medical profession some thirty odd years ago, took two courses of medical lectures at the Berkshire Medical College, in this State, but could never enter upon the old school practice, for I discerned its errors and fallacies, and turned my attention to other pursuits, eventually to be called, as I was, in 1872, to the important work of aiding the grand spiritual movement of the age in the distinctive phase of healing.

Notwithstanding the severe opposition of the self-interested, light is breaking and stubborn facts are accumulating which will ere long break the psychologic power of school and caste that holds mankind; then medical and religious bigotry will share a common fate and humanity will be the gainer.

For the successful treatment of disease a correct diagnosis is all-important. That a correct diagnosis can be given through clairvoyance, simply by means of a lock of the patient's hair, no symptoms required, and distance no obstacle, is an established fact; and that clairvoyance that is dependent upon other mentality for its exercise is more reliable than what is termed independent clairvoyance. The subject that a foreign personality can entrance is the control's clairvoyance—that is, the control uses the medium's clairvoyance to see the physical and trace the cause and effects of disease, very much as the astronomer uses his instrument to trace the constellations; and like the astronomer, versed in his science, so must the control of the medium have a medical knowledge to successfully diagnosticate and treat diseases.

Out of several thousand diagnoses that I have written down from the lips of a medium, not one in five hundred but what has been satisfactory to the party receiving it, and when failures have occurred it was due to the parties sending the hair—sometimes by sending combings where several use the same comb, sometimes by sending two

patients' hair in the same envelope, other times by outside parties handling the hair; hence the mixing of magnetisms and the possibility of not getting a clear diagnosis.

Several years ago some smart folks down in Maine sent a lock of hair for examination, purporting to be the hair of a man fifty-six years of age, but the moment the control took the hair he threw it down, saying he would not examine that hair, that it was an imposition. After he had examined several other locks of hair we had at that sitting, I asked the control what was the trouble with the hair he threw out, and his reply was that it went on *four legs* and that he was not a *dog farrier*.

The new practice, based on clairvoyance, and reinforced by power from the spirit spheres, is a boon to humanity, and furthermore, it does not have to be backed up, as is the Old School practice in several of the States, by legislative enactments—gag-laws, lobbied through by third rate M. D.s, under the pretence that the "dear people" need such laws to protect them from the impudent charlatans of Modern Spiritualism.

Now, let us see who are the quacks, empirics, mountebanks! I will state my own case to illustrate: I was in the first stages of "Bright's Disease"—entirely unable to attend to business; consulted the best medical skill in Central and Northern New York; took their prescriptions, and tried to get well; until at length all the consolation I could get was: "Go home, and close up your business, for you cannot live a year." This was in '72, but I assure you—I am alive yet, and I was cured by a medium—a blind woman, or by her good medical band of spirits.

Hundreds, ay, thousands, pronounced incurable have been restored to health through clairvoyant mediums. The testimony in favor of medical clairvoyance is too strong and overwhelming now to be ignored or set aside, and I confidently look for its general recognition and acceptance at no distant day.

The logical and practical conclusions of an experience and observation of more than forty years are, that the medical profession as a mass cannot in intricate cases penetrate the domain of the causes; hence they treat symptoms to the exclusion of the cause, and the relief, if any, is temporary, instead of a cure. Symptoms are not a sure guide to the cause. For instance, an affection of the liver does not present the same symptoms in different persons. These depend upon a variety of circumstances, some of them constitutional, arising from temperaments and habits. The Old School treat symptoms almost exclusively, vainly striving against disease, which is often overcome by nature than by the drugs they prescribe.

It takes something more than a "sheep-skin" to make a physician. Our medical colleges turn out several thousand "doctors" annually, but what have they learned of the subtle forces of nature, or of the application of magnetism in the treatment of disease? Not much, I should say, for statistics tell us that the graves of more than fifty per cent. are made ere they pass the age of thirty. Beyond their school version lie inexhaustible resources, refined matter that earthly science knows but little or nothing of, because, like life and soul, they have eluded and ever will elude the scalpel.

Nature has bountifully supplied man with valuable remedial agencies, and when magnetized they become doubly efficacious. Many diseases are more readily reached and overcome by magnetic or spirit power than by drugs and medicine; and when remedies are prescribed they are principally as a vehicle for the magnetism; and to keep them charged with the healing element one or more of the spirit band accompany the remedies, and take special charge of the case.

Among the medical workers in spirit-life are many of the aborigines of our country—strong and powerful Indians, who in earth-life were known as "Medicine Men." When here they had a knowledge of natural remedies—herbs, barks, roots, etc.—and they now have the power to collect and vitalize life-giving elements, and they are, under the direction of higher intelligences, valuable aids in the healing art.

The ancient Egyptian priests of the higher degrees were familiar with clairvoyance and magnetism. They understood magnetic healing and practiced it. In fact the

tenure of their office depended upon their power to heal the sick. Through mediums these priests held communion with disembodied spirits, but they belonged to a secret order, and were sworn not to divulge any of the secrets essential to hold priestcraft's power over the people. Hence the masses, in their ignorance, attributed this power to heal the sick to divine intervention through special spiritual agency. But thanks to wisdom and intelligence, Modern Spiritualism is not intrusted to priestly keeping, to be warped into a machine to hold power over the masses. The correct method is not in this day of intelligence to exchange one set of "pathies" for another, but it is rather to comprehend the truths of all the various schools of medicine, and through mediumship to hold consultation with eminent physicians and chemists in spirit-life, who are ever ready to aid us in healing the sick.

Why was the Ptolemaic system of astronomy rejected, and the Copernican received? Simply because it did not cope with all the established facts in astronomy. By the same reasoning we pronounce against the soundness of all exclusive systems of medicine; and all systems are exclusive and untenable that ignore spirit or magnetic power.

Spiritualism has come to stay this time. All phases of mediumship concomitant thereto are important in convincing the skeptic, but if the adage, "Health is the greatest blessing," be true, then that of healing is the grandest phase of all. Healing the sick was the crowning work of mediumship in the past, and it will be in the future.

As the great scroll of spirit revelations is being unrolled, and the mists and fogs of superstition pass away, spirits impress themselves upon the world, remould society, renovate old and cumbersome institutions, break up noxious usages, and shatter outworn creeds. Their work is felt in every department of life, and the true physician will gather into his laboratory all he can, whether from spirits or mortals, whereby he can the better tune the harp when unstrung, husband the attenuated thread, and longer stay the sure losing of "the silver cord."

Spiritualism unfolds the great laws of Nature, pertaining to both the spiritual and the material, and gives man a better knowledge of himself, and a surer guide by which to steer his frail bark on the stream of time. It reveals man's true dignity, his boundless capacities, and his high destiny. "Thus like the 'bow of promise' spanning the whole heavens, a sign of blessing to all mankind."

We come now to the important question, "What is essential to promote the healthy growth of clairvoyant medical practice?" And, "How can we best utilize these seemingly new forces?—forces which earthly science knows so little of."

Great minds in this sphere or that, do not venture far in any important enterprise without first looking the ground over, and estimating the possible or probable success. Proper mundane conditions and surroundings are as necessary for those in spirit-life to carry out their purposes, as is the fulcrum to the lever. When they have selected their medium, charged the battery, and established the magnetic line then withal a competent person is needed at this end of the line to receive the despatch and see to its delivery.

There is detail work which does not come within the province of the controlling intelligence or the medium; hence the necessity of having some competent mundane co-worker to write down and prepare the prescribed remedies, and carry out all instructions relative to the patient. When the control withdraws, let the medium rest. Let the cares and responsibility of the detail work come upon some other party, so that the electric and magnetic condition of the medium may be kept intact and unincumbered. Enough is it for mediums in this connection that they are the condensing machines from which the higher workers extract certain elements important in the removal of disease.

The old school practitioners need no concomitants save saddle-bags and prescription formulæ on their daily rounds; and but a precious few of them are condensing machines from which spirits can extract any healing elements, or can even impress them to take a progressive step out of

the old school ruts into the broad domain of spirit causes and power. Like the blind horse, round and round they go in the same old treadmill.

Think not I would underrate in any one a thorough medical education. Not at all; but at the same time I would not have one so educated turn around and shut the door against clairvoyance, which sees not only the physical or surface structure but also the interior physical structure and the spiritual causes of life. Nor would I have him set up his school "ipse dixit" against higher authority—medical scientists in spirit-life—who reveal that the real sources of cure for very many classes of diseases are through magnetic or spirit-power.

For the growth of clairvoyant healing there is another important point to be considered. Some mediums attempt to carry on two, three and four phases of mediumship at the same time, and the result is far from being as satisfactory as it would be were they to confine themselves to the one phase for which they are by nature and development best adapted.

Medical mediums, of all others, should keep to their distinctive work. What success, professionally or financially, would attend the old-school practitioner were he to spend half his time itinerating as a preacher?

Mediums should become familiar with their guides and co-workers in spirit-life, and work in harmony with them. And whichever phase of mediumship has the precedent, that follow, and work with a will. Then through the various phases of mediumship all the material, necessary can be furnished for the completion of this grand superstructure—its basis the granite truths of Modern Spiritualism.

Boston, Mass.

H. B. WILLCOX.

THE "JOURNAL OF SCIENCE" ON SPIRITUALISM.

By A. R. WALLACE, LL.D.

In our last issue we published an article by Alfred Russell Wallace on "The Harmony of Science and Spiritualism," which had previously appeared in several prominent American papers, and also in *Light*. This has apparently called forth a criticism in the *London Journal of Science*, the weakness of which is exposed in the following rejoinder from Mr. Wallace, which we reprint from *Light* of July 11th:—

My article on the "Harmony of Spiritualism and Science," written for an American newspaper, and republished in "LIGHT" of May 30th, has been honoured by a notice in the *Journal of Science*, and I have been requested to make a few remarks in reply to the same. I cannot say that I myself think the criticism worth answering, because it is founded on assumptions which will, I am sure, not be granted by men of science in general; still, as they may present difficulties to some readers, it is perhaps as well to show their weakness.

The writer's main and fundamental objection is stated as follows:—

"Science is based upon what we, for want of a better name, term *law*. Spiritualism rests upon *will*. Science, and not merely our present science, but any possible science, so far as I can conceive it—takes its stand upon the causal nexus, upon the regular sequence of cause and effect. It *never* always sinks in mercury, and always dissolves in hydrochloric acid, &c., &c."

In this passage and in what follows, the term "science" is completely misused. It is taken as synonymous with a limited branch of science, namely—physics. There are, however, whole regions of science in which there is no such regular sequence of cause and effect and no power of prediction. Even within the domain of physics we have the science of meteorology in which there is no precise sequence of effects; and when we come to the more complex phenomena of life we can rarely predict results and are continually face to face with insoluble problems; yet no one maintains that meteorology and biology are not sciences—still less that they are out of harmony with or opposed to science. The absence of uniformity, and the impossibility of predicting what will happen under all circumstances are not, therefore, confined to Spiritualistic

phenomena alone. Assuming that they are so, however, the writer thus continues:—

"With the advent of Spiritualism all this beautiful simplicity has been swept away. If Spiritualists are not mistaken there are around us numbers of finite invisible beings, of unknown powers, and of unknown intentions capable of interfering with the order of nature. They can raise bodies in the air against the force of gravitation. They can kindle fires at pleasure, or deprive fire of the power of destroying organised beings or of occasioning pain. . . . To me it seems that, if these contentions are true, if there exist beings around us capable of exerting such powers, there are introduced, so to speak, into every equation a number of unknown quantities, rendering it for ever insoluble. We can only say 'such results will follow under such conditions, if no spirits think proper to interfere.' It seems to me that before any harmony can be shown between Spiritualism and science it must be ascertained what are the limits of the powers of these 'spirits' and under what conditions can they be exerted. In that manner only can a basis for science be saved."

In this passage there are both misstatements of fact and illogical conclusions. There is little or no proof that the "spirits" around us can of themselves do any of the things alleged. They require in almost every case, perhaps in every case, the assistance of human beings, and not only so, but of particular human beings with special organisations—those we term mediums. Here at once is a limitation to their power, and so great a limitation that the cases in which they can interfere with the ordinary effects of natural law are but very rare exceptions. Unless specially sought after, not one person in a thousand ever comes in contact with these phenomena, and even when sought for the general complaint is that they are exceedingly hard to find. To maintain that all science is impossible because once or twice in the lives of one person in a thousand some interference with the ordinary course of nature may occur, is about as sensible as to maintain that agriculture is impossible because phenomenal hailstorms may destroy, or exceptional whirlwinds may carry away, crops, or to give up all quantitative astronomical observation because earthquakes or terrestrial tremors, which cannot be predicted, may alter the level or the orientation of the instruments. And when we come to vital, and mental, and moral phenomena, we are still more subject to "unknown quantities in our equations." The apparently healthy man dies suddenly, while one who has always been weak and ailing lives to a good old age. The sober, moral, and religious citizen suddenly commits a horrible crime. The man of commanding genius becomes hopelessly insane. Yet these terribly real "unknown quantities" do not render either vital, or mental, or moral science impossible, still less do they place these studies altogether outside of science and in antagonism to it.

Again, as regards the impossibility of any science, as the critic alleges, where *will* intervenes, we have the human will as a constant factor in sociology, in anthropology, in ethical science, in history, in psychology, yet no one maintains that all these studies are opposed to science even if they have, as yet, no claim to rank among established or exact sciences.

Now, so far as we know, the *will* of spirits is no more erratic in its manifestations than the will of living men. It appears to be equally subject to general laws and influences, and, on the average, no more affects the orderly sequence of Spiritualistic phenomena than do the individual wills of human beings affect the orderly sequence of mental, social, or moral phenomena. It is a great mistake to impute all the uncertainty of phenomena with mediums to the erratic *will* of the spirits concerned. Very little is probably due to this cause, while the greater part is certainly owing to what may strictly be termed terrestrial conditions. We know something of these conditions already, and when we know more we have every reason to believe that much of the uncertainty will cease. Not less unsatisfactory is the remark with which our critic concludes this part of the subject:—

"To harmonise science with Spiritism it will then be, in the first place, necessary to discover the limits of the power of spirits,

under what conditions it is exerted, and how it may be combated when and where it is desirable."

But in all these respects Spiritualism is fully as advanced as is science itself. We know, practically, the limits of the power of spirits on this earth at the present day, and under ordinary conditions, quite as well as we know the limits of the power of earthquakes and volcanoes, of disease, of insanity, and of the human intellect, and we know how to combat their evil effects quite as well in our domain of observation as do men of science in theirs.

Then we have the bugbear of the "creation or destruction of energy" in Spiritualistic phenomena brought forward, and we are told that scientific men will seek for "precise answers" to the question where the power comes from "before they can accept the Spiritualist theories." But nobody asks them to accept the Spiritualist theories before they have investigated the Spiritualist facts.

It has usually been the boast of science that it accepts, and co-ordinates, and studies *all* the facts of nature in order to explain them; but with respect to our facts it applies a different rule and asks for a complete theory—a "precise explanation," before it will even begin to study them. We are informed that, in order—"To establish a harmony between Spiritualism and science it will be necessary, I submit, to show the origin of the energy which is at the disposal of spirits." But science itself does not yet know the "origin of the energy" of gravitation, yet the theory of gravitation is its proudest boast. Science only guesses at the "origin of the energy" of the magnet; and in tracing all terrestrial energy to the sun it only removes the difficulty one step, and cannot do more than make more or less probable guesses as to where the energy of the sun comes from. It is surely not scientific to demand of a new and very difficult science the complete solution of its most fundamental problems as a preliminary to recognising its existence, yet this is how the writer in the *Journal of Science* proposes to treat the students of Spiritualism.

The last passage I should refer to is that in which the critic considers that Swedenborg was the victim "of delusion or imposture," because, while describing Jupiter and Saturn he said nothing about Uranus or Neptune. The assumption underlying this argument is, that if spirits exist and communicate with men they *must necessarily* know more of the material universe than men do, and *must* communicate their superior knowledge to us. This extraordinary misconception well illustrates the tone of mind of the writer, who has evidently given very little attention to the theories and conclusions of the more advanced of modern Spiritualists. He has yet to learn that the facts of Spiritualism are one thing, the value of the information obtained from Spiritualistic sources quite another thing. It is marvellous that so many people who deny that we have any evidence whatever of the existence of spirits, yet claim to know *a priori* exactly what spirits ought to know and ought to tell us, if they do exist!

SPIRITUALISM IN NORTH QUEENSLAND.

In a recent issue we published a short account of some spiritualistic experiences in a North Queensland town. These, as will be remembered, were received at the residence of a private gentleman, and the spread of the intelligence very naturally provoked considerable curiosity in the minds of many persons in that neighborhood. As a matter of course, numerous applications were made for permission to be present during the sittings; but a very small concession in this direction brought about results not at all favourable to the continuance of the practice.

As the applications came from persons inspired with motives known only to themselves, it was found impossible to select those whose sole object was to search for truth. That some wished to attend who were actuated by altogether different, and it might be said less worthy, intentions, was soon made manifest by their silly conduct after the privilege was granted them: a circumstance undeserving comment here beyond its unequivocal condemnation. Apart from the breach of etiquette which their behaviour involved, a display of levity and buffoonery in the house of a gentleman upon whose kind-

ness rested the favour of being permitted to be present was altogether subversive of the legitimate mode of investigating a phenomenon so strikingly novel and fascinating as the manifestations which had excited so much interest.

An all-round refusal to permit strangers being present during future sittings was a *sine quâ non* which has since its declaration been scrupulously observed. There are now numerous circles holding sêances periodically in other parts of the town and district. As may be supposed the results vary very considerably, but in all cases the one solid, incontrovertible fact stands out, that while the sitters are perfectly still in their seats, *power beyond their control, producing motion contrary to their expectations is manifested!* Not only is this so, but skeptics of a pronounced type have been staggered and confused by certain phases of these very remarkable phenomena. At first the tilting of the table took place, then the table rocked to and fro, and gave astonishingly accurate replies to oral questions. These lower forms of spiritual power, wonderful as they are, seemingly may be secured by all, as they are doubtless within the reach of every family or friendly circle, providing the few simple conditions are complied with. In some cases we have even heard of those who witness these strange phenomena for the first time actually searching for the wires, which in their simplicity they thought were necessary for the production of the tiltings, and could scarcely credit the reliability of their own senses when they found no such wires or any other mechanical means by which such extraordinary results were brought about.

A manifestation of power of an astounding and apparently inexplicable nature has been experienced; the mere narration of the fact here will be sufficient for our present purpose. The son of a gentleman, whose age is just seven years, holds a slate (his ordinary school slate) by simply touching it lightly with the ends of his fingers and thumbs; a second person holds the opposite end of the slate with two hands, and in a few seconds after contact is made, an irresistible power wrenches and twists the slate beyond all control, and in some instances the strength is sufficient to snatch it out of the hands of the man holding it with all his might; and, strange as it may seem, even the united effort of two persons has proved quite as helpless, and has been completely set at defiance by the child placing the ends of his fingers on the slate.

A few nights since a gentleman visitor of strong Materialistic proclivities was put to confusion by the phenomenon of the lad and the slate—himself taking part in the experiment with the boy. This marvellous exhibition of power has been witnessed by so many persons that no further verification of the fact is necessary here, and contradiction is challenged. The presence of this lad at the table circle is usually attended with demonstrations of great power—a power sometimes so strong as to be absolutely uncontrollable, and on this account sittings have to be frequently given up, or the lad requested to leave the circle.

Efforts have been made in the direction of securing some higher forms of this force, but through groping along, practically unaided by the experience of others, little progress can yet be reported. A slight transition has been effected, for in addition to the above named manifestations, "raps" have been heard, in addition to tiltings of the table—not only under and on the table itself, but also in various parts of the room. In the way of Materialisation it is stated that nebulae have been seen, but we do not feel justified in placing this on record as a *fait accompli* until some more satisfactory evidence of its correctness is to hand.

Speaking generally, much has been accomplished, and some searchers after truth have embraced the philosophy these extraordinary psychic demonstrations indicate, and are desirous of learning more and more of the realms beyond and around us. An interest has been awakened in the minds of others, but in many cases the corrosive theology of an ignorant past has well nigh rendered it impossible for new ideas to take root; but hopeful is the future—theological bondage and imbecilities are almost played out, and reverence for antiquated religious frauds will soon be superseded by a sacred administration of the truth in all things.

MRS. ADDIE L. BALLOU'S MELBOURNE LECTURES.

This lady delivered the first of her series of lectures in the Bijou Theatre on Sunday evening, the 9th of last month, her subject, as announced, being "Proofs of Immortality."

Her lecture was prefaced by the reading of a touching and beautiful poem which she had selected as appropriate to the occasion, and she then proceeded to dwell upon the confirmation of immortality as a glorious truth arising from the deep yearning for it implanted in the human heart, and the wide-spread belief therein nourished amongst all nations, and referred in contrast to the comfortless theory of Materialism, which she also urged was demoralising, although she thought it largely owing to a repugnance to the irrational doctrines of Christianity concerning the future state. She read some extracts from Robert Ingersoll's utterances to show that his attitude to the question was not that of positive denial. She alluded to the mass of testimony on record in the literature of the subject, and particularly to the facts collected by eminent English writers, which she suggested might perhaps have more weight with her hearers than the evidence of American authors. She also gave some interesting reminiscences of her own personal experience, and said that her conviction was based upon proofs of presence and identity often received by her from her mother, and described writings which had appeared to her, in letters of light, in times of trouble and distress, containing messages of comfort, and prophecies that had been verified.

Mrs. Ballou's second lecture, Sunday, the 16th ult., touched upon a variety of subjects, she having announced herself as willing to speak upon some topic chosen by the audience, and the latter having sent up a large number of themes, and signified special approval at some half-score of them, the lecturer decided to embody all these in her discourse, and spoke as follows:

THE ORIGIN AND DESTINY OF MAN.

Man was not a special dispensation, nor do I think that he was made in God's own image, because that would imply that God was a very inferior being, for man at his creation was not perfect as we see him—in fact, he is not very perfect now—but he had not the same attributes as as highly a developed state of cultivation as at present. Again, to have made him in the image of God would be to have made him a creator also. But man was a circumstance; he was obliged to exist when conditions became favorable to his advent and growth. Planets grow, are evolved, and thrown off from larger planets. Worlds existed long prior to the existence of our own. We are the child of our respected sun, just as we are parent to our satellite, the moon. The story we have been accustomed to hear of the genesis is metaphor, a mythological version, the impressions of men who lived generations gone by, and who wrote those things in the infancy of the intelligence of mankind. Can we suppose that in those centuries gone by, men could understand worlds as we understood them? But they traced back in the best way they could from effects to their causes. That was the origin of these bible stories, the origin of bibles—for there are many beside the King James version of our Christian Bible, which is the one we were taught to regard as the only sacred writings of the Allfather who made the world; inside which was all the truth necessary, and outside of which there was no truth worth knowing. None dared, a few years ago to question with impunity the veracity of a single chapter from beginning to end of that book. But when science came forward, and men went up into the mountains with their chisels and hammers, they found new revelations in the rocks, and discovered that it took ages for the formation of a single world, and we could not then compass it within the creations of those six days as set forth in that early book of the genesis. They saw nature growing up, evolving, becoming classified, new orders of being arising at every stage and every epoch in the world's history. We know that this world was once a revolving ball of seething fire, and by and by, after it became sufficiently cool, so that there might be an atmosphere, and soil, and vegetation might grow, it came spontaneously with the condition of the earth. And by and by again, as this vegetation cleared the air, and made it fit to be inhaled by the lungs of animals, then animals

came spontaneously, each in his own kind, his own district subsisting upon that which it needed, and which it was obligated to digest, until, after the revolutions and evolutions and changes of planetary conditions, it was possible for the world to evolve man, man came; without his own consent; without his asking; without any special or divine providence in the matter at all—unless creating worlds is a divine and special providence of Almighty wisdom. From this man has grown upward and onward, and has never, I believe had a fall—except in the stumbling days of childhood—but as the genus *homo*, man has always kept on progressing, growing wiser, attaining to more knowledge, acquiring greater refinement, and power of discriminating between good and evil, better and better with each succeeding generation, taking the lessons of the past as a warning for the future, and learning to love Nature, and Nature's God, for the sweet things in Nature, and the ties which bind him to earth and earthly things. He has learnt even through afflictions to climb higher and become better, and, straining up the ladder of his advancement, has learned to look beyond the stars for something grander and purer still as the ultimate of his existence, when he shall have done with earth and earthly things.

HOW DO YOU RECONCILE SPIRITUALISM WITH DARWIN'S THEORY OF THE EVOLUTION OF MAN, AND AT WHAT STAGE OF DEVELOPMENT DOES HE RECEIVE THE IMMORTAL SPIRIT?

I have already given some idea of the evolution of man from matter grosser to matter finer in its generic sense, and now, when it comes to that other question, which is of vital import to every family on the face of our broad beautiful earth to-night, I will say, and mark it well—the stage of development at which man receives the immortal spirit, is that stage at which creative being is first given to the body, the ante-natal morning of its conception, when through forces unseen, through the love element of the human, which is the God in man and woman, two souls unite their destinies, and bring into the world a new being. They then take upon themselves the responsibility of peopling the spirit-world, and all along the pre-natal history of each one's life are currents throbbing and coursing through the unborn that mark the future destiny of the man or woman, while it dwells beneath the heart-beats of motherhood. If all fathers in our land to-day could understand the necessity of right generation, they would soon do away with that old theme of regeneration which we have been taught so many years as necessary for the salvation of the human soul. The responsibility of life is to be learned in this great lesson. Men who are bringing into these colonies high-bred animals, understand very well the value of blood, and that ancestry gives value to that blood; and if the people would but study in their own homes, and comprehend the absolute necessity of knowing exactly what conditions are necessary to bring about harmonious families, we would have less need of whipping posts and gaols, and the galleys would be out of the question. We would have no need of these churches, with their high towers—in the relation in which they now stand to humanity, preaching one crucified that mankind, through innocent blood shed, might be redeemed; but each would be the redeemer of him and herself, each would bring into their families none but the harmoniously born, and then all this trouble would be done away with. This is the religion of the new. These are the incarnate principles of to-day, and they will bear your closest scrutiny, and your most rigid investigation. This, which I have hinted, is the starting moment of the immortal spirit. If it is incarnated with hereditary ailments, with appetites and passions for strong drink, with murder in the blood, it comes forth in the child that is thus begotten without consulting the rights of that child to liberty, and happiness, and health. If these things are forced into society, if these conditions bring children into the world—malice, hatred, murder, jealousy, revenge—what results—can you expect in the children that walk our streets? Better to understand these primal laws, and prevent crime in its conception, by harmonious and happy marriages, for such and such only should be responsible for coming life. Once more I say, were these things but properly understood, you would

soon have no need of places of punishment for the crimes which humanity is every day begetting in its midst. (Applause).

THE BEST PROOF OF THE EXISTENCE OF SPIRITS, OR THE EVIDENCES OF THE TRUTHS OF SPIRITUALISM.

The best proofs we can have of the existence of spirits are here before me to-night. You have something more than bodies here with you. You all have that divine spark of immortality, just as much as any spirit in the world to which your feet are tending. What is it that looks out of the eye with intelligence, that gives communication from eye to eye without the use of words? What is it that has all along these ages been building up the world with improvements, that has been reaching afar out with prophetic vision into the future, and peopling the world with new ideas?—running lines of railroads across continents, steamships across the waves, and girdling the world with electric belts, over which speed intelligence from shore to shore. It is that same divine intelligence, robbed of its flesh that departs into the other world of spiritual existence, that returns again along its electric pathway, and meets its own, responsive to the hungry cry, and stands wherever it is possible face to face with those it loves and left behind. Every day there are new testimonies from that other world, not in America alone, but in eastern hemispheres, in your own colonies, under the Southern Cross. When in New Zealand, I was told of a circumstance that occurred there, demonstrating the truth of immortality, and proving their ability to return. At a little circle in Auckland a message was received from a spirit who gave his name, and stated that a few hours previously he had been capsize and drowned in one of the bays or harbours round the coast. It was some three or four days before the intelligence reached Auckland by the ordinary means, but it came, and the facts, which had thus been anticipated by those in the circle, were corroborated. So many proofs come along, that the difficulty is to know what to name. And when we have men like Robert Dale Owen, men like Professor Crookes, confirming these truths, and men like the Rev. S. Watson, for 30 years a Bishop in the Methodist Episcopal Church of America, but who, after having the facts demonstrated to him beyond a doubt, consented to lose his position in the Church and to be ex-communicated from his Diocese, rather than be false to his convictions—I say it goes a long way to corroborate the facts of Modern Spiritualism. For myself, my native modesty forbids me to give you much of my own experience, but I would be unworthy of the blessings of either angels or men, or the confidence of my fellows, were I to deny what I have seen. From my earliest childhood I have seen and conversed with the spirits of those who had gone on before, my mother, my sisters, and others. I have seen the spirits standing in their brightness before me, there have been times when my life was saved by their aid, and there have been seasons of gloom when prophecies have been made to me, by written and by spoken intelligence, that have given me hope, and when the comforter was nowhere in this world of flesh. I will relate an interesting incident, of another kind, that happened. It was at the close of our unpleasantness in the United States, the war was about terminating, and everything bespoke a speedy peace, I was called away to the frontiers of Minnesota. While lecturing there, and while the bonfires set ablaze for joy were lighting up the windows, I felt a sudden weakness and inability to proceed with my lecture, for there arose before me a panorama, and around the White House at Washington I could see lines of people in sadness and mourning, and every house seemed draped with the weeds of sorrow. I stopped, but was impelled to speak what seemed a prophecy, that while the glad rejoicings of the people were yet echoing on the air, there was to be a sad tragedy enacted at the White House, that would drap the entire nation in mourning, even the Southern States would lament. This was a Tuesday night, and on the following Friday night Abraham Lincoln was assassinated. How this came to me—why it should have been impressed upon me but that instant, so that I was obliged to stop my lecture, and speak of it, I can understand and explain only through a spiritual sense. We were away on the

frontier, 125 miles from any telegraph line. I can only say that it came up before me in that way.

WHAT HAS CHRISTIANITY DONE FOR THE WORLD?

If you mean "what Christ did for the world?" I should give one solution of that question, but if you mean, "what those who call themselves followers of Christ have done for the world?" I should give quite another view. Christ, as he is represented, is the embodiment of a principle. He was the advanced agent of a new era. He was a man, tempted in all things like as other men—so the book says. That he was a good man, a humane man, the history also tells us. That, if he lived to-day, or could come back again and live just as he did 1800 years ago, there is a church in Melbourne that would admit him, I do not believe. They would not expect him to go bare-footed into the pulpit; they would not expect—a great many things that he did in the day he lived. These things were customary in his day. The virtues he had, men may imitate with splendid success to themselves. His religion was to do good. To do unto others as you would that others should do unto you, was his creed, and that is proper and true Christianity. But when Christianity comes out with its creeds and says—"except ye believe as I do, ye cannot enter my heaven; except you take 39 Articles of Faith, or 59, or 109, you cannot in any sense enter the kingdom of heaven"—that is not true Christianity, though it often times goes under that name, and people are blinded by the symbols, by the mockery of the Christianity it claims to advocate. Christ taught, every man to be in part responsible for his own sins, and he even advocated the idea that only men who were without sin should be the first to condemn the woman. But that is not the way with the Christian world to-day. The more they can condemn somebody else, the safer they feel themselves. And so they have made it very difficult to get to heaven. Christians are a very select class, and heaven is so small that it would not accommodate the world's great load of sinners. The way which they have made for humanity to reach heaven is one that no true human heart can ever accept; for it is through the shedding of innocent blood that the guilty are to be saved, and there is not a man here to-night that is base enough to want an innocent person to suffer.

Christianity (that which heralds itself as such) has driven to despair its thousands, has erected gibbets, has permitted and made murders of innocent women and children, and white-haired old men through all these ages past, sees the wretch thrust a dagger to his brother's heart, and to go to the criminal's cell and sends a good man to him to pray and preach to him who sent the unwashed man he has murdered into that region infernal, and robbed his children of parent and provider; while by the prayers, entreaties, and the creed of so-called Christianity, the murderer goes to heaven. It has burned martyrs, and made homeless and helpless and friendless many who have suffered in this world of ours. But that is not Christianity. It is only a name which these people take upon themselves, as an excuse for torturing somebody else. True Christianity is that which Christ taught; but the world forgets and mistakes, and loses sight of the principle in worshipping the man. He did not design or desire their worship, only adherence to the principles he taught, the hope he gave to the world, the promise of the Father which he gave to the sorrowing at his tomb—that beautiful spirit he showed when, in the anguish of that last day he appealed to the Father to forgive his enemies, for they knew not what they did; he gave of his liberty to his disciples, and those who adhered to him, and gave them the sweet assurance that where he went they too should go, to a spiritual abode, "a house not made with hands, eternal in the heavens."

HOW DO THE ACTIONS OF THIS LIFE AFFECT US IN THE OTHER WORLD?

Similarly as they affect us in this world. We are to a great extent the architects of our own fortunes in this world. We reap what'er we sow, and sometimes our experience of life is long enough for us to do it here. A great deal of our future depends upon our present course of conduct. Much of our conduct depends, as I have before hinted, upon our parentage. Sad as it may seem,

the parent in a large degree shapes the destiny of the child. Whatever dwarfed conditions, spiritual and intellectual, we may inherit, we have to battle against manfully, and overcome. But once we understand hereditary tendencies, and know that there is a way out, we may hope. There is so much more hope for men to-day than there was but yesterday, for we now have this assurance to all of you, that we may work out our own salvation. A few years ago we were taught that only by a roundabout method could we attain salvation, through the dispensation of Providence, and his ministers, the ministers of the gospel, the priests, and so felt we might possibly stand a chance to squeeze our way out,—but that true merit, moral character, strength, courage, and the desire to do right, except by and through the mercy and the blood of the atonement, would count for nothing. In fact, the more moral a man was, without creeds and without religion, the worse it would be for him by and bye; poor encouragement to do right! But to day we have learnt this, that we are accountable for our own conduct, that we are responsible for the deeds we do, and just as we live here, just as we bestow our kind acts, or just as we live grudgingly, unkindly, and selfishly in this world, we shall enter into that other world. And if we fail to atone for the discrepancies of our lives here, if we fail to minister to those we have wronged, if we have heaped upon our own lives the conditions that must follow wrong-doing, we shall certainly have them on the other side. Just as we throw off the flesh here, we enter there. We are not purified and made perfect in the twinkling of an eye. No prayers we may say, no petitions we may offer up, are going to save us. We have got to work, to climb out of the Slough of Despond and wretchedness by good deeds, and if we have wronged a neighbour or an individual, we have got to set that matter right with the individual and with conscience. We cannot go into the other world with unclean consciences without all other spirits around us knowing and seeing the stains upon our spirit-robcs; and so the deeds we do here may either be laying up treasures in heaven or kindling the fires that burn beneath our feet. So it is well to study the laws of our being, and the rights of humanity, the rights of our neighbours' souls and our own, how we can make the little ones happy, offer consolation, and speak words of consolation, and speak words of peace and hope, and help our brothers to succeed in this world. There is nothing so good in the world as to see men and women helping each other up the ladder of success. We all want help some times, and when humanity takes the part of angelhood and godhood, and is divine enough to make a little sacrifice for humanity's sake, it is then the angel flies away and records the good deed done upon the eternal book. That others should go down that we might stand upon them, humanity and heaven never has designed, but that all together, hand in hand we walk and work away, and with the lever of success prize away all obstacles, and help each other into the kingdom of heaven.

The remaining subject selected by the audience, "The Future Life; its Occupation, and Relations to the Present," was thought of a sufficiently wide scope for a special lecture, and was reserved until the following Sunday evening for that purpose.

We have just received a copy of Dr. Buchanan's new work on Psychometry, which will be reviewed in our next. There is an increasing demand for his last work on Therapeutic Sarcognomy.

MR. W. J. COLVILLE has just finished a very successful course of lectures at Berkeley Hall, Boston, and before leaving for Europe to fulfil engagements in England and France, was accorded a farewell, when an address expressive of the high esteem in which he was held in Boston, was presented to him; it was signed by 300 prominent Spiritualists.

Weakness and sickness changed to health and strength with Hop Bitters. See.

EDUARD VON HARTMANN.

"DER SPIRITISMUS."

WILHELM Friedrich, the well-known and enterprising bookseller of Leipzig, in sending us a copy of the above work on Spiritism by the world-renowned philosopher and author of the "Philosophy of the Unconscious," invites us to criticise this latest publication of the German *litterateur* in the *Harbinger of Light*. We cordially accede to this request, the more so because it offers us an opportunity of bringing prominently under the notice of our readers and the world at large the cheering fact that our great cause, Spiritualism, as we call it, is forcing itself so irrepressibly on the best minds and thinkers of Germany, as to induce so eminent a man, as Eduard Hartmann admittedly is, to take serious notice of our doings. As we have received the copy of the work in question a little too late for discussing its merits or demerits fully in this month's issue, we shall only make a few preliminary remarks on the author's style and manner of touching this ticklish subject, which requires the loftiest order of mind to properly appreciate its scope and importance. There is a proverb which will apply to Hartmann, "*Si tacuisses, philosophus mansisses*;" *id est*, had Hartmann said nothing on Spiritism, we should not, perhaps, have denied him the title of a philosopher. "Der Spiritismus" is divided into five parts, as follows: 1. The general state of the question; 2. The physical phenomena; 3. The conceptual contents of the manifestations; 4. The transfigurations and materialisations; 5. The spiritual hypothesis. With all these parts we shall more or less explicitly deal in future issues; for the present, we limit our remarks to a brief criticism of portions of the first part, which deals with the general question of Spiritualism, and in this respect it is but fair to the author and to our readers to say that Hartmann knows nothing practically of Spiritism; he has never seen anything or attended any séance, but he has extensively read the best and most recent works on the subject in question, and merely offers us a criticism of the literature of Spiritualism, as far as he made himself acquainted with the subject, and not of its facts as observed by himself. The reader will at once understand what he can expect, under these circumstances, from the most eminent man in the world of thought—*Theoretische Hirngespinnste*, theoretical cobwebs, so abundantly produced in many corners of philosophical Germany, a country which seems to enjoy a regular monopoly in the freetrade of human thought called philosophy. To give our readers a foretaste of what is to come, we shall only translate one passage from page 2 of the work. It reads thus: If a man desires to deal with, or study, the subject of Spiritualism and its literature, it will be necessary for him to take up the position of a medical man in a lunatic asylum, who listens attentively to his patients, and takes down carefully everything they have to say on the respective objects of their monomania. There! Is that not a choice bit of German Philosophy, a grand morsel for the admirers of Kant to chew? We have here the sublime spectacle of a grand philosopher calling other people lunatics, simply because what he has read on the subject of spiritism in good books, such as Crookes', Zollner's, Wallace's, etc., etc., has impressed him with the monomaniac idea that all Spiritualists, high and low, must be more or less cracked. With these few preliminary remarks we make our polite bow to the readers and say—*adieu*! More bye-and-bye.

THE *Religio Philosophical Journal* gives an interesting account of an interview with Mrs. A. L. Underhill (one of the Fox sisters), in the course of which some of the old phenomena of raps and tiltings spontaneously occurred. The same journal contains a description of the Boston Spiritual Temple, built by Mr. Ayer, at a cost of two hundred and fifty thousand dollars; it is vested in trustees, and is to be opened this month.

WE are glad to hear from the *Banner of Light*, and private correspondents, that the Medical Bill introduced by the Massachusetts Medical Society has been thrown

out by the Legislature; its object was to secure a monopoly to the old-school practitioners.

Since our leader was in type, a vituperative sub-leader, full of gall and bitterness, and containing ridiculously untruthful statements about Spiritism has appeared in the *Argus*. There is no substance in it; it is all "sound and fury." As it only appeared as we are going to press, we must defer its dissection for the present.

WE have received a letter from Mr. George Chainey, explaining the cause of his failure to come on to Melbourne as arranged. It appears that after his arrival at San Francisco, *en route*, advices of an important nature reached him which necessitated his delaying his departure. He wrote to us to that effect, but his letter being insufficiently stamped, was delayed two months in the Dead Letter Office before it was returned to him. It is as yet uncertain whether any new arrangements will be entered into.

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August, 1885.

Continued.

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