

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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CONTENTS:

"The Argus" and Medical Clairvoyants	3057-8
Free-Trade in Thought Prohibited by Government	3058-9
Mental Aberration	3059-60
Medical Clairvoyants and the "Argus"	3061-3
Dr. Inman and a Future Life	3063
The Conspiracy in Adelaide	3063-4
Psychology, Psychometry, and Mediumship	3065-7
Which are the Impostors?	3068
Dr. York	3069
Our Foreign Exchanges	3070
The Conflict Between Authority and Reason	3071
The Life Beyond the Grave	3071
A Spiritual Christening	3072
Further Manifestations in Adelaide	3073
Mrs. Ballou	3073

In our last we briefly alluded to a scurrilous article on Medical Clairvoyance which appeared in the *Argus* of August 29th, and now in accordance with our promise intend to treat it more fully, and expose its animus, shallowness, and falsehood, together with something worse behind it (animadverted upon in another column by Mr. Lang), which a respectable journal ought to be ashamed of, and the editor should blush for. The article referred to opens out with a jubilation over the assumed decadence of Spiritualism, of which Medical Clairvoyance is the "last relic." This is followed by a gross libel on Charles Foster, the celebrated test medium, who is called a "transparent cheat," and is stated to have "netted from £100 to £200 a day whilst here, by his impudent performances." Now all those who know anything about mediums are aware that during his long public career Charles Foster's reputation as a medium was unsullied; he was tested both in public and private, and invariably stood the test. Whilst in this city he was called for without any previous appointment by the late Hon. Edward Cohen, driven straight to his residence, and there and then gave a séance to a numerous party there assembled, to the entire satisfaction and astonishment of them all. The assertion that he netted the large amount quoted is a "transparent" falsehood, for he had a fixed rate of one guinea per séance, and anyone with the slightest knowledge of the subject knows the impossibility of any medium giving even an approximation to the minimum number of séances required to reach the amount mentioned; the statement, therefore, is a pure fiction, and on a par with much that follows.

The "Medical Clairvoyant is an ignoramus," we are told by this authority; "he or she claims the possession of a non-natural power." This latter absurdity proves the writer to be what he designates the Clairvoyant, an "ignoramus."

Whoever heard of a Clairvoyant claiming powers outside of nature? Uncommon powers they may claim, but non-natural in this connection is nonsense. This sapient writer, endeavouring to descant learnedly on the connection between mind and body, inadvertently makes admissions which tell all against his position; he actually admits that mental impressions are adequate to effect a cure! but we are clearly led to infer that none but duly qualified, medical men should be allowed to make such impressions, and the Government is exhorted to strain the law to its utmost to put into gaol and brand as a rogue and vagabond any person who shall dare to interfere with the orthodox practitioners' clients (or victims!)

Given an utter ignorance of the subject of Clairvoyance, a strong bias in favour of the "profession," and no material to go upon but Marcellus's articles and the M.D.'s letters which accompany them, the writer might have been excused for all but his scurrility; but when it is known that at the time the article appeared letters from respectable citizens calling to account Marcellus's statements, and giving evidence from personal investigation of the reality and beneficial results of Medical Clairvoyance, were in the *Argus* office, his disingenuousness (to say the least) is apparent. Mr. Lang speaks of two who had so written; we know of two more, and probably there are dozens besides, all of which have been suppressed evidently with a view to mislead the public and lead them to infer that there was only one side to the question.

An article by "Civis" appeared a fortnight later of a Clairvoyant sitting, where correct diagnoses were given to a private party, but great stress is laid on the fact that the Clairvoyant was not a medium, and that it had nothing to do with Spiritualism.

It is a notable fact that with all its efforts and one-sidedness, the *Argus* failed to arouse the public whom they professed to be so solicitous about; none but peculiarly interested parties supplemented Marcellus' and their own writings, and it is evident from this that the public who use Medical Clairvoyance, or any other unorthodox treatment, are well content with the results, and it would not be well for the orthodox to challenge comparisons of these.

In another column we reprint from the *Wangaratta Dispatch* an article "Which are the Impostors?" which shifts the boot on to the other leg, and gives verifiable facts instead of falsehood. The *South Australian Times* also had an able leader on the subject, couched in similar terms, and even the *Age*, in its issue of Sept. 7th, whilst not directly alluding to the *Argus'* article, protested in a lengthy leader against medical monopoly, and considers that even the uneducated quack is very little more dangerous than the medical man. As we pointed out in our last, those who are clamoring for the public to be protected (?) against Medical Clairvoyants, have admitted that the latter's clients are principally drawn from the intelligent classes, and these intelligent classes are far better satisfied to be let alone; they have no disposition to be driven into the medical pen, which is too often the entrance to the shambles. It will be quite time enough to help them when they cry for assistance. As the *Age* truly says in the article we have referred to, the medical practitioners are protected quite sufficiently by the present act. Under it the public "knows that the State recommends as medical men those who have gone through a training in recognised schools, and allows no one however clever or otherwise qualified to usurp any of their titles." Considering this and other drawbacks that the non-orthodox have to combat with, it concludes as follows:—"Surely science ought not to require greater odds than this in the combat with human credulity. If the irregulars win the day under every discouragement, the reason must be that the regulars are largely composed of inefficients." A very reasonable and sage conclusion, which we heartily endorse and commend to the consideration of our readers.

FREE TRADE IN THOUGHT PROHIBITED BY THE GOVERNMENT OF VICTORIA.

C. W. ROHNER, M.D., TUNGANAH.

It is just about seventeen years ago that Herbert Spencer wrote the immortal chapter XXIV. of that immortal work, "Social Statics; or the Conditions Essential to Human Happiness," headed "Religious Establishments." In that outspoken and ever memorable chapter he uses the following most weighty language by way of a proposition:—

"As a matter of routine it is needful here to point out that by devoting a portion of its revenues, or a part of the nation's property, to the propagation of Christianity or any other creed, a government necessarily commits a wrong. If, as with ourselves, such government forcibly takes a citizen's money for the support of a national church, it is guilty of infringing the rights it ought to maintain—of trespassing upon that freedom to exercise the faculties which it was commissioned to guard. For, by diminishing a subject's liberty of action more than is needful for securing the remainder, the civil power becomes an aggressor instead of a protector. If, on the other hand, the right to ignore the state is recognised, as in considering the question abstractedly we must suppose it to be, then by insisting upon conditions which drive some men to abandon its aid, and which necessarily restrict the freedom of those who do not, the state fails to that extent in discharging its duty. Hence, specifically applying the principle lately set forth in general terms, we find that the government cannot undertake the teaching of a religious faith without either directly reversing its functions or partially incapacitating itself for the performance of that function."

This proposition, we trust, is sufficiently clearly stated to be fully understood and appreciated by the average Vic-

torian intellect. This proposition, however, and its practical application is more suitable for the needs of Englishmen at home than Englishmen in Victoria; for we Victorians enjoy the inestimable but practically neglected and disregarded boon of no state aid to religion.

But what does our government do? Having no longer the power to aid the churches with the purse of the people, our Services, our Kerferds, our Berrys do all they can to lend the power of their arrogated positions, if not to all the churches, at least to the Church of England. That the government of Victoria is doing this at present, seventeen years after Herbert Spencer has pointed out the wrong of doing so, is made apparent in the persecution, not prosecution, by our Crown law authorities of Mr. Joseph Symes "for persisting," as the *Age* says in a paragraph of its issue of 12th September, 1885, "in conducting Free thought entertainments in the Hall of Science." The same cool paragraph also goes on to state that "an attempt is also made to induce the Crown law authorities to take action with regard to the Spiritualistic entertainments conducted publicly on Sundays."

Who, let us ask here, is the party guilty of making this nefarious attempt or attack on the liberties of the people of Victoria? Who are the persons trying to induce the government of Victoria to thus gag the people of Victoria? Is it the Victorians themselves who want to put muzzles on their mouths? By no means. The people of all countries sufficiently enlightened to know the import of the words liberty of thought, liberty of conscience, and liberty of action, but above all, the enlightened people of Victoria know full well the profound and far-reaching meaning of those weighty phrases; and, therefore, it cannot be the people who wish to be gagged and muzzled. Neither did the people of Victoria delegate such arbitrary powers to their representatives on the treasury benches—to their Services, their Kerferds, their Berrys, and what the names of all the rest of our misrepresentatives may be who lend a helping hand in the process of gagging and muzzling the free people of free Victoria, which is now going on in the metropolis of clerical and political cant, Melbourne.

It is plain to the commonest understanding that the motive power of these nefarious attacks on our national liberties resides in, and emanates from, the Anglican clergy principally, with Bishop Moorhouse at the head of them—that pseudo-liberal spiritual guide whom a half-hearted age constantly pats on his back for his advanced views on theology, and for his refusing to pray for rain, or upsetting any other laws in God's immutable and infinite universe. This versatile theological genius, finding it useless to knock his stubborn head against the hard rock of laws of nature, tries to make a hole into the laws of our free country. Is it for this that we Victorians have sent for Moorhouse to England to take the chair of religious tyranny in our free and enlightened community? We throw not, and we trust that his successor will be a man of our own manufacture, as our policy is one of protection—protection physical as well as protection spiritual. Such being indubitably the case, namely, that the Anglican clergy, under the leadership of Dr. Moorhouse, is the head-centre of this unholy conspiracy against the political and religious liberties of the people of Victoria, what is the next question asked by common sense? Being in possession of the inestimable advantage of no state aid to religion, how comes it that our government listens to these charming hypocrites or hypocritical charmers—nay, carries out their advice and their dictates in the teeth of the people of Victoria, who have never dreamt of sending them to Parliament for the execution and enactment of such villainous spiritual advice. Yea, how comes it? It comes from our mental lethargy! from our too great trustfulness and confidence in the uprightness of the powers that be—powers created by ourselves; it comes partly also from our pusillanimity and lack of moral courage to muzzle the representatives of the apocalyptic number 666.

If we Victorians drift into a spiritual and mental slough of despond, it is only ourselves we have to blame, our indolence, our apathy, our blind trust in our shepherds, shepherds who wax daily fatter and fatter on the wool and grease of a shamefully misled flock of sheep. Truly you

may ask: *quis custodiet ipsos custodes?* Who is to watch our guardians, the guardians of the sacred palladium which encloses our liberties? We have to do the watching ourselves, and as our eyes have now been so widely opened by the traitorous guardians of our national liberties, let those our eyes remain open to the doings of those who make a living out of their arrogated privilege of ruling us; for they are bound to rule us in their own interest, which will render us their abject slaves eventually. Let those who have ears hear!

Tugamah, Sept. 13th, 1885.

MENTAL ABERRATION.

THE following paper was given to the writer impressionally, and by special appointment, from a spirit purporting to be that of Sir Thomas Browne, the author of *Religio Medici*. It occupied 50 minutes in the transmission.

The causes of insanity are threefold—mental, moral, and physical. There may be derangement of the organ, or of the faculties working through that organ, or of the emotions by which it is liable to be acted upon and influenced. Mental causes predominate. These are various; they arise out of a perturbed condition of the mind, out of excessive use of specific faculties, or out of the disease and atrophy of certain others. It is in the equable and active use of the whole of them that the conditions of true mental health are to be found. There should be no overstraining of either, no neglect of any. Everything in the human constitution was conferred on man to be exercised for the benefit of himself and of his fellows—of the latter more particularly. In each faculty thus employed there lie latent boundless possibilities; for just as in an acorn is enfolded the potentiality of a forest which may cover a continent and contain the materials for a thousand navies, even so in each human mind is enshrined a potency and a creative power which are literally incalculable.

To give this mind its healthy play, congenial occupation and adequate development should be one of the first efforts of all educators, as well as the most important business of the individual himself. And as in the physical frame of man it is found that exercise strengthens the muscles, and labour gives force and energy to the whole system, so it is in regard to the mind. By its active employment in those directions and to those ends for which it is best adapted, it becomes more vigorous, more capacious, and qualified for more important work in the future than it has accomplished in the past. And it never wearies. The organ it works in and through requires rest and the recuperative agency of sleep. Not so the mind. Its most acceptable rest is change of occupation; and this is presented by its manifold nature and multiform capabilities. To employ any one faculty exclusively to the detriment of the others is to injure the mind and to sacrifice the whole to a part; and hence arises monomania. There may be a monomania of the imagination, of the religious idea, or of any other faculty or set of faculties, while the others may be enjoying a sort of negative healthfulness, or rather, a freedom from disease; but the aberration is the penalty of misuse. It cannot be escaped, because all the laws of God are established on the basis of absolute justice in the interests of the creature and in subordination to a purpose which is infinite love. To infringe those laws is to swerve from the path of rectitude, and wrong-doing can only be made right-doing by punishment of the wrong doer. Insanity is the penalty of the abuse, misuse, or disuse of the mental faculties in all those cases in which the disorder has a mental origin. In others it is a visible consequence of a misuse of the physical organs, or of allowing the emotions to escape from the control of the will. But in any and every case it is a just retribution. Man has been entrusted by the Creator of all things and the Father of lights with an exquisitely constructed piece of mechanism called the body, which is pervaded, animated, informed, and governed by something still more complex and still more wonderful called the mind. These are as closely interrelated and interblended during the physical life, as the spiritual body and the self-same mind are inextricably implicated and united after the change

called death. To preserve body and mind in harmonious relations; to secure the health and equable action of both; to spare the body the curse of idleness on the one hand, and the injury inflicted upon it by overwork or by unhealthy occupations and insanitary surroundings on the other, is the obligation of every human being; and it has been so ordered by Infinite Wisdom that the fulfilment of this obligation is accompanied by the rewards of health and happiness. Health is indeed the result of the harmonious activity of the mental and bodily powers and functions; it is one of the chief factors of happiness. Thus, then, obedience to the Divine laws is contributory to the welfare of the human race. "Order is heaven's first law," and when disorder steps in, there is a departure from that law, and the result is discord and disease—derangement of either mind or body, and sometimes of both. It might be said, indeed, that this is always the case, because the two are so inseparably conjoined, and they act and react on each other by such subtle methods that to injure the one is to injure the other; although it is only when the disorder of the mind assumes an acute form that it begins to be taken cognisance of. But in all human beings there are thoughts and mental operations which are certainly departures from sanity, which are not strictly rational, and which are more or less tinged with unhealthiness. Nor can the boundary line between mental soundness and unsoundness be clearly and broadly defined. Numberless men and women are continually hovering on the borders of insanity; so sometimes they transgress it. In a moment of passion of overstrained emotion, of physical excess, they enter the domain of lunacy: the drunkard does so; the religious fanatic makes frequent excursions into region of madness; so do people with a "craze," and so do persons who, in the language of the world, "ride a hobby to death." In reality there is nothing so rare as a perfectly healthy and thoroughly well-balanced mind, in which every faculty is accustomed to be called into requisition, and the free play of each is conducive to the same results as that of the mechanism of a valuable chronometer. In many the balance-wheel of the judgment is entirely wanting; in others there is no regulator; the movements of the mental machinery are irregular, fitful, eccentric, and conducive to no useful results. Of all such it may be said that "this way madness lies." There is already partial derangement and particular disorder. Magnify or intensify this, and the result will be insanity. Perfect sanity is predicable of a minority of the civilised races only. The savage, as a general rule, enjoys a condition of rude mental health. True, this resembles that of the brute creation from which he is not far removed. Nevertheless, by yielding an instinctive obedience to natural laws he secures a greater amount of mental salubrity than is possessed by the superior races; for, with these, the civilising agencies, which ought to be auxiliary to the development of the higher nature within them, become a source of deterioration and a cause of derangement.

The following is a sequel to the foregoing, received a week later, and occupying 65 minutes in the transmission:—

The healthy action of the brain depends upon an adequate supply of pure and nutritious blood to compensate for the waste of tissue occasioned by its exercise, and its healthful condition is essential to that of the mind also; for, as a musician cannot elicit music from an instrument which is deranged in structure, or the strings of which are relaxed and inharmonious with each other, so, in like manner, the intellectual faculties of man cannot operate successfully unless the instrument upon which they act, and through which they work, is in perfect order and repair. And the difference between disorder and derangement is sometimes inappreciable. Indeed they are almost convertible terms, for all disorder is derangement, and where insanity is attributable to physical causes, it is extremely difficult to determine where sanity ends and lunacy begins, so complex and delicate is the structure of the beautiful and marvellous organ through which the mind communicates with the external world, and receives impressions from it. Hence the

supreme importance of obeying the laws of health, and of thus maintaining the healthy action of the brain. But, as has been previously stated, there are mental and moral causes of derangement, and these should be guarded against with equal care and circumspection. The mind is not less complex than its organ. Its faculties are almost innumerable, and their just, legitimate, and moderate use is indispensable to mental sanity. All excess is to be avoided on the one hand, and all neglect on the other. There should be neither disuse nor misuse, for each leads to disorder and disease. The exclusive cultivation of any one faculty, or of any one set of faculties, is pernicious, as tending to hypertrophy. The failure to employ them conduces to atrophy. None of the gifts of Divine Beneficence have been bestowed in vain; each has its definite purpose to fulfil. Each has been given in order that by its exercise it may be strengthened, expanded, and developed, and also that it may be the means of conferring benefits on others. Nothing has been conferred for merely selfish uses. If any faculty remains stagnant in us, it leads to its corruption and death. If it be directed to personal ends exclusively, it reacts injuriously upon ourselves, for the simple reason that it transgresses a natural law, and is therefore a sin against the Lawgiver. Every man or woman is, or should be, a channel of Divine beneficence. The more freely he or she distributes, the more freely will he or she receive from the Source of all beneficence, the Fountain of all goodness. Mental gifts, even more than material gifts, are a trust conferred, a benefit held in stewardship; and in proportion as this is recognised, in proportion as the recipient is conscious that he is but a conduit, as it were, for the transmission to others of the ideas which are poured through him, will be the magnitude of the volume of those ideas, their worth, and their beauty. Nothing has been bestowed as an individual possession. Hence, in all ages, and ever since the human race was inspired to discover letters and the art of writing, all those upon whom great intellectual endowments have been conferred, have been impelled by a force which they found it impossible to resist, to communicate those ideas to others, by recording them on such materials as were available, and promulgating them by such methods as presented themselves. That these ideas came to them *ab extra* they were fully convinced. For this reason they invoked and thanked the Muses, in those times and countries which men have come to speak of as classic. To each Muse was assigned a special form of inspiration in accordance with the nature of the intellectual work performed, be the same poetry, music, historical narrative, astronomical research, dramatic composition, or otherwise. And in obeying this secret and powerful impulse to distribute what they had received, the men of old were unconsciously obeying a natural law; just as, in attributing their inspiration to some higher intelligences, praised and venerated as the Muses, they acknowledged by instinct or intuition that they themselves were not the authors of the knowledge they communicated, but simply its channels for transmission from a superior source. So, too, the authors of the Books of the Old Testament were accustomed to preface the messages or the lessons, similarly received, by such expressions as the following: "The Word of the Lord came unto me, saying—" So, also, Milton invoked the aid of celestial inspiration, and Shakspeare exclaimed: "Oh for a Muse of fire, that would ascend the brightest heaven of invention!" In all these cases there was the devout acknowledgment that the man is the recipient, and not the author, of the ideas which literally flow into his mind; and it is the non-recognition of this fact in modern times, and the universal prevalence of the belief that human beings can obtain all the knowledge they require from books, that is at the bottom of most of the mental disorder that is experienced, and is yearly spreading more and more in all civilised countries; for it naturally shapes or influences the systems of education which are adopted and pursued. These are all based on book learning, and they almost entirely ignore the fact that the true function of the educator is to *educate*, not to repress and destroy. Yet this process of repression and destruction is everywhere going on. The mind and its organ are both injured by it. Instead of cultivating and de-

veloping the latent powers and possibilities of the intellect, they are literally dwarfed and crushed. The memory is exposed to a strain which is not only unnatural, but is injurious to all the other departments of the mind, inasmuch as these are neglected and allowed to remain dormant, while that is forced and tortured until its condition is thoroughly morbid. A child should be taught and encouraged to observe, reflect, compare, deduce; should be instructed by objects, and enlightened by phenomena, should be assisted by the study of visible effects to investigate their causes, and should live in communion with that benign schoolmistress, Nature. In such an event, the mental growth and cerebral development of the pupil would proceed *pari passu*. He or she would learn many things by methods which would be thoroughly delightful; whereas, as it is, the child quits school with a brain overlaid with useless and indigestible knowledge, and its mind is stunted, perverted, and deformed. Under such circumstances, it may be confidently asserted that the school is the vestibule of the lunatic asylum, and that the seeds of mental and cerebral disease are implanted in thousands of human beings at a time of life when it is little suspected, and when it is supposed that their youthful natures are being adequately prepared and suitably equipped for the battle of existence in man and womanhood; and the evil is extended and perpetuated by hereditary influences. When the child, whose mind and brain have suffered from a pernicious system of so-called education, grows up to maturity and marries, he or she transmits to his or her offspring the inherited warp or weakness, the derivative tendency to mental disorder; and their children, exposed to the same injurious influences in the schoolroom, naturally advance much nearer to the border-land of insanity, and are easily projected into it should they be exposed to disturbing circumstances, to great mental trouble, or to any other of the predisposing causes of mental aberration. Thus it will be seen that derangement of the mind is too often occasioned by wholly unsuspected means, and that educational systems instituted with the best of motives, for the best of objects, may be, and frequently are, the promoters of cerebral disorder and mental derangement; and for these reasons it behoves all who are entrusted with the care and instruction of the young to ponder well on the methods they are pursuing, and to ask themselves whether these are really conducive to physical health and intellectual sanity.

LYCEUM ENTERTAINMENT.

An entertainment for the benefit of the Melbourne Progressive Lyceum was given by a number of its members, assisted by a few friends, at the rooms of the Mutual Imps, on Thursday, Sept. 3rd. Songs were given by Mrs. O. Lane and Mr. Henshaw; a piano forte duet by the Misses Burlank, a violin solo by Miss Pride, and a reading by Mrs. Ballou, after which the piece of the evening, an operatic drama written by Mr. Charles Bamford, entitled *Domestic Felicity*, was admirably performed, the leading parts being sustained by Mr. Bamford and Miss L. Stewart, ably supported by Miss E. and Masters V. Burlank and F. Pailthorpe. The operatic part was performed by a band of spirits under the leadership of Miss M. Bamford; their dresses were pretty and appropriate, and the singing and acting very creditable. The performance was a success in every respect, there being a large attendance, general satisfaction, and a substantial profit for the Lyceum.

The *Religio Philosophical Journal* of July 4th contains an account of the first general meeting of the "Western Society for Physical Research," which is founded upon much the same lines as the London Society of the same name. Amongst its members appear the names of five Professors of the leading Universities, and quite a number of M.D.s. Five sectional committees have been formed and operations will be commenced forthwith. The principal subjects for investigation are Thought, Transference, Clairvoyance and Hypnotism, Physical Phenomena, Apparitions, and Psychopathy in all its branches.

To restore nerve and brain waste, nothing equals Hop Bitters. Believe this. See.

To Correspondents.

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

MEDICAL CLAIRVOYANTS, AND THE ARGUS NEWSPAPER.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Quousque tandem abutere, Catalina, patientia nostra.

SIR.—There are times during the lives of peaceful men when it becomes their duty to speak out boldly and with severe indignation. Peace at any price is not consistent either with public or private duty.

For many years an upright and respectable body of men, calling themselves Spiritualists, has submitted quietly to the silent contempt exhibited by the *Argus* towards them and their proceedings. They might think that their prominent teachings, namely, the existence of God, and the immortality of the human soul, were of so much importance, that even the mighty editor of such an influential paper as the *Argus*, might have condescended to notice now and then the attempts made by this body to call public attention to the new arguments which were being adduced in proof of these doctrines: they might think that the highly eloquent and popular series of discourses which have been for years delivered in this city under the auspices of the Spiritualists, should have been noted amongst other items of news in the columns of the *Argus*: they might think that the clear, luminous, and intellectual orations of Mrs. Hardinge Britten, or the telling, vivid, scientific addresses of that great and good man, William Denton, would have adorned the columns of such a paper as the Melbourne *Argus*; nay more they might think that the motto of the *Argus* being, "I am in the place where I am demanded of conscience to speak the truth, and therefore the truth I speak, impugn it whoso list," it would not have been a dereliction of duty to "speak the truth" on this subject, and have given true reports of the proceedings of the Spiritualists, and so have kept the public informed of the strides and advances which have been made of late years by those who believed in the spiritualistic facts and philosophy: they might think that though in the days of Edward Wilson this motto might have been appropriate for the *Argus*, yet in modern times the powers that be, choose to read it as if they were in the place where they were demanded of conscience to conceal the truth: I say the Spiritualists might feel this contempt, this conspiracy of silence, and all these thoughts might pass through their minds, yet they had no substantial reason to complain. The great panjandrum, or conclave of political cardinals, constituting the editorial papacy of the *Argus*, had a right to decide whether the subject of Spiritualism was, or was not, worthy of their notice.

But in the recent attack made in the *Argus* upon Medical Clairvoyants, the attitude of the editor is changed from silence to action; and, in consequence of the unfair and dishonest mode in which this action was conducted, I now deliberately charge the editor with a GREAT CRIME; and the crime does not consist in attacking these Clairvoyants, nor even in branding them as impostors and charlatans, but in deliberately refusing to insert any answer in reply to the cruel abuse which has been heaped upon their heads.

It bodes ill for the advancement of this great community in moral worth and nobility of character, when the example is set by the leading journal of fearlessly and unscrupulously slandering individuals whose moral conduct is unimpeachable, whose pursuits are for the benefit of suffering humanity, and who are using those talents which have been given to their keeping by the wise and good ruler of the universe, and then when unanswerable explanations are submitted which show that their informants are wrong and which explain how it was that these informants committed mistakes in their investigations, they deliberately refuse to insert these explanations and replies. This is the height of cruel tyranny and moral cowardice.

I am myself acquainted with all these Clairvoyants, and hundreds besides myself can bear testimony to their moral worth as well as their rare talents; nay more, they are from the constitution of their minds extremely sensitive, and are conscious of having received gifts which they practice for the benefit of their fellow men; and they must feel that if they had their due they should be receiving the thanks of the community in place of scurrilous and unfair attacks from the leading journals of that community. Besides, their character and reputation is as dear to them as is the character and reputation of any other members of society; they are not pariahs, or outcasts, that there should be any excuse for those who have the power and opportunity to load them with insults and charge them with crimes. It is base and cowardly of those who have the control of such an influential paper as the *Argus* to attack these Clairvoyants in this way, to trample them under foot as it were in their helpless position, and then scornfully to refuse the insertion of any apology, excuse, or explanation.

We have read of similar outrages in the annals of the Inquisition; and what else is this attack upon the Medical Clairvoyants but an inquisitorial outrage, followed by the denial of justice and the concealment from the public of anything that can be said in favour of these much-abused practitioners. This keeping back of answers and explanations is equivalent to a GREAT LIE, for it leads the public to suppose that, as no answers appear, the charges made by the *Argus* and its correspondents are unanswerable; whereas the very reverse is the case. The public cannot know that the replies are refused insertion; they can only conclude that as none appear, none can be given, and that the Medical Clairvoyants thus plead guilty to the charges of fraud, ignorance, and charlatanism—the more particularly as a remark was made about "further discussion" in one communication. Further discussion indeed! where the discussion is all on one side, and not a word permitted from the other side. This is the Argusonian mode of investigating, and must no doubt lead to an inglorious one-sided victory.

But those who have not seen the numbers of the *Argus* in August last, containing articles headed "The Medical Clairvoyant Imposture in Melbourne," must be at a loss to understand why I should make such a ferocious attack upon the editor of the *Argus*. I must explain. A number of articles were contributed by "Marcellus," with the above title. This individual set out on a series of calls upon these Clairvoyants, not with the view of gaining truth, but with the end and object and desire of exposing the Clairvoyants. Had he spent as much time in investigating "in a truthful spirit" what claims these Clairvoyants really could establish as he spent in deceiving them and himself, he really might have been of use to himself as well as the community; but in his ignorance he conducted a series of experiments that could have no other results than the unsatisfactory answers which he received. For instance, he obtained from a lady "who was not sick" a lock of hair, and then proceeded to bamboozle the confiding Clairvoyants, he being quite ignorant of the one chief and essential condition for a successful prosecution of the inquiry, namely, that the lock of hair must be kept isolated from the magnetic disturbance of other individuals; and yet he passed this lock of hair backwards and forwards, exposed to his own magnetism and the magnetism of his confederates, and triumphantly records the discordant opinions and pre-scriptions which he received as being proofs of the fraudulent practices of Clairvoyants. Not only so, but he could tell fibs as he went along. All of us who are accustomed to such investigations, know that much of the results depends upon the honesty of purpose and truthfulness of the investigators; but Marcellus seems to have been of the opinion that dishonesty of purpose and untruthfulness in investigation would be the proper way to expose these Medical Clairvoyants. The same lock of hair was brought back by him a second time to one of the Clairvoyants as if it was the hair of another patient; and, upon the Clairvoyant remarking that he felt a somewhat similar influence in this hair as he did on the last occasion, Marcellus, being quite equal to the emergency,

boldly tells a lie: he tells the medium that this is the hair of a sister of the last patient. How could the mendacious investigator expect truthful results from investigations conducted in a deceitful and untruthful manner? But the chief cause of the unsuccessful results he obtained from the same lock of hair, bandied about amongst various individuals, was that it *was* so bandied about, and must necessarily have acquired a portion of the magnetism of each of them. A lock of hair or anything else belonging to the patient is sufficient to put the clairvoyant into magnetic connection with the individual, and according to the care taken in the transmission of this hair or other article will be the result of the diagnosis. As an instance in point I shall relate a case that came under my own cognisance. A relation of mine was in Scotland some years ago, and found her sister, to whom she was much attached, suffering from an illness from which she was not likely to recover. In the hope, however, that her clairvoyant friend in Melbourne might prescribe something that might alleviate her sufferings, or prolong her life, she resolved to bring with her a lock of her sister's hair. Her sister cut off the hair, and put it into a tin box with her own hands. This tin box was deposited in the midst of clean linen in a portmanteau, and no one handled it, or saw it, till it was placed in the hands of the Melbourne clairvoyant. He very soon established magnetic connection with the distant patient, and proceeded to give a true description of her condition, and what was the chief cause of her complaint, and *concluded by describing a scar, or swelling, or remains of a wound on the back of the neck.* The lady at first could not understand what this meant, but soon remembered that her sister during a former illness had had a seton inserted in her neck, and this swelling was the remains or result of that operation. The clairvoyant could not help remarking how delicate the film or thread of magnetism must be that could thus connect him with a patient many thousands of miles away. As an illustration of the mistakes that may be made when the most scrupulous care is neglected in transmitting the lock of hair, I can also state that one of our best medical clairvoyants recently received two locks of hair belonging to two individuals from New Zealand in the same envelope. Nevertheless, the diagnoses sent were accurate, except in this curious particular—he stated that the lady A. had a pain on the instep of one foot, and next time he heard from New Zealand he was informed that he was correct as to the pain in the instep, but it was the lady B. that was so troubled, and not the lady A. This had arisen from the blending of the two magnetisms in one envelope. There are some very curious cases on record of the ease with which the magnetism of individuals may be unintentionally conveyed. Mr. Wallis, a well-known English medium, was once on a platform in the United States, giving illustrations of psychometric readings of the circumstances of individuals. A lady present desired to have her life so read, and passed her fan to a gentleman to hand it up to Mr. Wallis. The delineation given was that the possessor of this fan had in early life been subjected to much tribulation and suffering, even occasionally to the want of food, but that circumstances were now of a very different nature, and he described them circumstantially. The lady, the owner of the fan, rather indignantly denied that her circumstances in early life had been such as Mr. Wallis described, but the description of her present condition was correct. The gentleman, however, who had unintentionally imparted his magnetism to the fan while he was handing it up, acknowledged that the description of trials and troubles applied to him, and was a true story of his early life.

After the appearance of the articles by Marcellus, and the red-hot subleader in the *Argus* of 29th August, I tendered a reply on the ground that I had paid more attention to the subject than Marcellus had, and offered satisfactory statements tending to explain how his investigations turned out so unsatisfactory. This article was refused.

But what was far worse was that Mr. Thomas Bull, of Kew, submitted the details of his case, which is well-known to hundreds in Melbourne, and is a most satis-

factory illustration of the benefits to be derived from medical clairvoyance. This also did not appear in the paper, and on Mr. Bull calling upon the editor, and remonstrating, he was dismissed with the promise of a definite answer. The definite answer was a refusal to insert the letter, and he was informed that the manuscript was destroyed.

Is this fair play? Is it *honest* of a great paper like the *Argus* thus to suppress the truthful statement of a correspondent who *could* speak on the question from his own personal experience.

Mr. Bull's case is as follows: He was one of the most severely injured at the Hawthorn railway accident; indeed, I think his was the worst case of all. His spine was seriously injured, and he was also injured internally. He lay on his back unable to move, and was attended by three eminent physicians for more than twelve months. At last these members of the faculty found that after experimenting upon him for such a long time, and administering endless variety of poisonous and non-poisonous medicines, they could not cure him, or effect improvement in his condition; they received their fees, amounting to £300, and poor Tom Bull was left to depart this life sooner or later. They never came back to inquire how the poor sufferer was getting on. At the time that these legally qualified healers left their patient, he was in a very low condition. His limbs were cold as marble, and this coldness or deadness was gradually rising upwards towards the heart: his hands were clenched, and he was unable to open them: his whole system was prostrated. His will was written, and nothing was expected but death. A friend of his conveyed a lock of his hair to a medical clairvoyant, who at once described his condition and his injuries, adding one or two details beyond those which the legally qualified physicians had reported. The medicine prescribed was simple, being prickly ash bark, olive oil, and cayenne pepper, administered externally and internally. Immediately after commencing the use of this medicine animation and health began to come back to the patient: within 48 hours he felt sensibly better, and within a week his clenched fists were opened, the cold marble limbs resumed their natural heat, and bit by bit he regained the use of his limbs and back. After some weeks he was able to walk in the garden; and he continued to improve, always under the same clairvoyant, until at last he could mount a horse, and now he is so well as to be able to go under the hymeneal yoke, and to assume the care and responsibilities of the head of a household. His gratitude to the medical clairvoyant for thus saving his life is unbounded, and when he saw these articles by Marcellus charging the clairvoyants with being rogues and impostors, and threatening them with prosecution, persecution, and imprisonment, he wrote to the *Argus* at once an account of his experience. But as his well-meant letter was not only rejected, but destroyed, the conviction was forced upon him and others that it was not truth that was wanted in this matter, but concealment of the truth.

It surely cannot be—it is not to be thought of for a moment—that this attempt to stop the medical clairvoyants from practising originates in the jealousy of some members of the medical profession. The duty of all medical men towards their patients is to effect cures, and it appears to me plain that they should be glad to have opportunities of extending their usefulness. Let them examine into the nature of the clairvoyant phenomena, and avail themselves of the services of those who have received their gifts of insight and clear sight from the Great Spirit of the Universe. There is no pretence that any of the phenomena are supernatural; but all are under the government of laws. A very small amount of investigation will convince them (if they allow themselves to be convinced), that there are hundreds in this city and colony who owe their restored health and even their lives to these clairvoyants after all the usual means had been adopted by legalised physicians to effect cures.

Further, I must point out that similar, and even more wonderful, phenomena than any which have occurred in this city have been recorded in history. In the reign of Charles II. an Irish gentleman, Lieutenant

Greatare, cured many thousands by magnetic passes: he was called the Stroker, and used to be followed by great crowds beseeching him to heal their diseases. A few years ago there died at Ars, a village near Lyons in France, a worthy benevolent priest, known as the Curé d'Ars, who practised this mode of healing for 35 years. He was attended sometimes by 60,000 and 80,000 patients in a year, and the good soul allowed himself only 3 to 4 hours sleep at night, so anxious was he to do good. A biography of this eminent healer was written by William Howitt. I could tell about others, such as the Zouave Jacob in Paris, Dr. Newton of New York, Dr. Mack of London, but it would occupy too much time and space at present. But I cannot help stating before I conclude that there is amongst us a lady healer, who is instructed by her spirit-guides to accept no fees, and she devotes one day in each week to the holding of a levee for the sick, who are cured of their ailments or improved in health in a most remarkable manner, as many as 70 or 80 attending on each occasion.

One word before I conclude as to this matter of fees. The medical clairvoyants who practise this profession as a business do accept fees as a matter of course. How else could they live? And why should it ever be expected that they should refuse to make a living by the use of the talents which they have received from their Great Parent, any more than singers who receive their gifts from the same source, or than people of skill in other professions; or than editors, whose faculty of writing eloquent and truthful editorials is conferred upon them by the Good Spirit.

I am, Sir,

Yours faithfully and truly,

THOMAS LANG.

P.S.—The foregoing communication was printed and all ready for publication when a paragraph appeared in the *Argus* graciously permitting a correspondent to give testimony to the value of Clairvoyance as a method of diagnosis and cure. This is a step in the right direction, and so far is an acknowledgment of the value of Clairvoyance; but there is no reparation made in this to the Clairvoyant practitioners, whose characters have been attacked recklessly, who have been charged with fraud and imposture, and threatened with prosecution and imprisonment; and whose friends were refused a hearing when they proposed to explain the errors made by the *Argus* investigators, or who proposed to give the evidence of cure from their own experience.

DR. INMAN ON THE QUESTION OF A FUTURE LIFE FOR MANKIND.

"Opposite arguments, and downright answers, advantage a cause; but when a disputant leaves many things untouched, as if they were too hot for his fingers, and declines the weight of other things, and alters the true state of the question, it is a shrewd sign either that he has not weighed things maturely, or else that he maintains a desperate cause."—BISHOP BEVERIDGE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I design this letter to form a sort of supplement to Robert Caldecott's letter, viz., "Lord Amberley on the Question of a Future Life for Mankind," which appeared in your last issue.

The writer held that Lord Amberley was not justified in leaving (as Bishop Beveridge put it) many things untouched, which are so material to the point at issue, viz., such allegations as Judge Edmonds gave, and thousands of others give, to the return of those (they knew so well) after death, manifest to the sense of sight or hearing of the living. I yet think that downright opposite answers, such as Lord Amberley gave and Dr. Inman gives (which I quote from his work on "Ancient Faiths and Modern," p. 241), advantage a question.

Mr. Caldecott very truly writes, that those who attend crowded lecture halls are constantly listening to denials of the truth of the belief in a future life, but I add, they much more often read these denials in works by learned authors, and I give an example from the pen of Dr. Inman just mentioned:—

"Of a future state I am wholly ignorant. As an

integer I feel a sort of instinct that death is not absolute annihilation; but beyond that I do not now seek to know, for every source of intelligence is absent."

The point at issue, and the object and aim of this letter is involved in the last seven words I have quoted from Dr. Inman.

It was the object of Caldecott's letter to point out just the reverse, that is to say, that according to the evidence of such men as Judge Edmonds, sources of intelligence on the subject of the truths of the doctrine of a future state of existence were not absent, inasmuch as the Judge heard the voice of his deceased wife, and was not a solitary witness to such facts.

Neither Lord Amberley or Dr. Inman would like to go into the matters of fact, such as Judge Edmonds testified to, and which Mr. Caldecott wrote, would be found in Mrs. E. H. Britten's Nineteenth Century Miracles. I repeat, the indisposition I have spoken of on the part of those two gentlemen, and such philosophers as they are, leads us to understand the words of Bishop Beveridge:—

"But when a disputant leaves many things untouched, as if they were too hot for his fingers," I will just look at Caldecott's letter again, and specify what sort of "things" I conceive the Amberley and Inman philosophers wrongfully leave untouched.

First on the list I find communications from the dead, concerning private details, of which the medium is necessarily ignorant. The instance which Caldecott gives of details communicated by the youthful Brownes, unknown to the medium (George Spriggs) is only one instance out of thousands, and they are matters of fact which can be tested.

Let Amberley, Inman, and Company read out H. J. Browne's pamphlet, giving the narrative of the sad, sad loss of his two sons, and then say if they can question the matters of fact advanced by the writer, or logically overturn the conclusions the writer draws from those facts!!!!

If there was a future life for the youthful Brownes, then must there be a future life for all mankind.

When complaints are made (such as Dr. Inman makes) that every source of intelligence is absent on the question of a future state of existence, and the clergy (one and nearly all) ignore such evidence as Judge Edmonds gave, and H. J. Browne gives, it looks as if the matters could be explained only in two ways.

First, by the supposition that the clergy are ignorant of what is going on in the "crowded lecture halls," and what is written in the Amberley and Inman books—or,

Secondly, that the clergy regarding all doctrines of all religions as a make-believe from beginning to end, have really no hearty belief themselves in the truth of a future state for mankind, and therefore take little interest in such facts as Mr. H. J. Browne and Judge Edmonds have to advance, which would seem to settle the question.

I am, sir, yours obediently,

R. C. WALKER.

[Held over from last month.—Ed. H. of L.]

THE CONSPIRACY IN ADELAIDE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Your correspondent of Adelaide challenges me, before carrying out my desire to shake him warmly by the hand, to offer some comments on the situation and a clearer light thereon.

He pleads regret for my confiding in people who profess to be Christians. To this I suggest that I would most sincerely deplore the loss of that trust in any stage of my progress in knowledge of human nature. I failed to some extent, however, in mistaking these fellows for gentlemen; but the fault admits of considerable modification by having a complete view of all surroundings and incidents. His correct impression that a large percentage of the manifestations were genuine, I beg to augment by my conviction that only a small fraction was "admixed" stuff. Still, with this firm conviction on the start of my proceedings I resolved to master the situation on the premise that the whole was genuine fraud,

until one of the duped traitors would commit the blunder to confirm, by confession (for we know truth leaps out of the bag often unawares), my view of the case.

This has come to pass, as Mr. Hale blurted out "that he couldn't account for certain things." My evidence on this is unquestionable. Whether he lost faith in Kirkham Evans I cannot tell, although I believe him to be sharp enough to make such awakening of wits possible.

Highly characteristic is the fact that in his arguments or rather attempts of teaching me, the conjuring and tricking probabilities quite retired under his excited assurances that the clergymen and church could furnish better lessons than these spirits, with throwing about tables, etc., and his usual conclusions, "its all rot!" were nothing but the usual rubbish of church ridden bigots.

Now, when I fully concur with your correspondent that the introduction of (one I will add) fraud makes the whole set of phenomena worthless, so I maintain that a confession by one of the tricksters of a single unaccountable thing discards likewise the whole trumpery of fraud-explanations. Let me state that not one of the séances can be repeated in all its details, even if tricky spirits again magnify wilful frauds, for we know that the genuine cannot or will not be repeated, whilst practical conjuring obeys to time and place.

This is the root of my hypotheses, that there is an absurd superstition about the resources of fraud in mediums and circles, and our foremost champion, "M.A." (Oxon.), wisely warns against hasty belief in conjuring at suspicious results. The plain fact over and over proven, that spirits can and do multiply and astonishingly enlarge and spin out, as it were, small given materials, like concealed stuff, shifts the whole basis of evidences of actual repeatable fraud. The other day an esteemed friend expressed his determination never to have any further connection with a medium accused of concealing. I applaud the principle, but not the unconditional application of it. I would say, I too would so act if the medium would be thus caught a *second time*. Have not most people concealed "rags" about them, manipulated at required times for deceptive purposes? The conjurers in my case may yet boast of repeating every bit, and safely too, for the conditions could not be reproduced, as none of my friends (who are gentlemen) could be persuaded to share a room with a party of liars; this the smart tricksters know.

I despair of depicting the whole panorama of the stupendous phenomena produced by tricky spirits, infuriated by miserable mortals, who were qualified by *intention* of fraud and exceptional medial power.

The indignation on foul play must not rest on Kirkham Evans alone, but on the whole lot; and closer inspection makes the choice of the hero of traitors indeed embarrassing. I had a room at Marshall's, for which I paid handsomely, as I had not the convenience of a lavatory (which was a yard off though) because of quarrels between the respective owners of the stores. My request to use the one on the first floor, belonging to the Bible Society, being also refused, left me to the chance of using the street tap for a drink of water. That people I lived with should join in a dirty plot, came not into my brain, and when I add that I feel a hearty contempt for K. Evans' pretended conjuring abilities, after seeing a most childish performance of the spirit-manifestation at the Y.M.C.A., my indifference to warnings about Evans' doings and schemes may be explained.

Evans was never at my table, but I was several times pressed with request to admit Evans in my circle, to which I heartily agreed, provided he would publicly withdraw his charge against Mr. Gerber, whom he scandalised in the *Register*; this, my refusal, enhanced the spite of the holy conspirers, I suppose. I read a letter of Evans' to a friend (*then*, but not *now*), in which occurs the line, "I shall expose Mr. Reimers' knavish tricks!"

Holding this, together with Evans' lecture where he says that I must have lent a helping hand to Miss Wood's tricks, savours of the suspicion that he too couldn't account for certain things; and we have another little item in favour of more genuine things than his listeners (and dupes) were aware of, that he infected, in a certain

sense mesmerised, his mates with the belief that I was a trickster, seems pretty clear by a letter of one of them in the *Register*, where the boasting author writes, "we resolved to put fraud against fraud!" And this same man, who flattered himself of having dealt "a heavy blow on Spiritualism," wrote, "after my heavy blow" on the foolish saints, in my counter-lecture to one of my friends whose letter in the *Times* caught his reasoning faculties, to ask for more information on the difficult problem! The "blow" had evidently set him in a strange vibration.

In your correspondent's timely suggestion that the affair might draw profitable results, I cordially join, and say without hesitation that from the first moment of the disaster up to this hour never a vexation or regret of such nature entered my head as the surprised outsider might have anticipated. On the contrary, the joy of realising more good harvest than unpolluted successes would have produced (as they always are swallowed by the monster of ignorance and prejudice of public opinion) as much greater results. This joy jumped into my cheeks as it were, and my listeners never forget its "kicks" when the last words of my remark, "This problem requires higher position than that in the rafters" (the title of Evans' lecture) were swallowed by deafening applause! and I, on the close of the lecture, was warmly congratulated by the excited reporters. Then I enjoyed a triumph of truth, in which I dropped my humble personal share as a simple offering on its altar, shifting all applause to the glory of good angels—in the defeat of the devil under sheep's clothing. When our humorous "Lantern" sent its rays on the situation I felt a relief in amusement by beholding my worthy self represented as the modern Elijah.

I must express my thanks to your correspondent for holding the whole of the Y.M.C.A. responsible for Evans' outrage; and I went even further by charging the whole community of this city with blame for letting them off with the mild censure of "unfair proceedings."

Still the silent spread of increased sympathy for something surpassing the word blow from the pulpits, rewards me, and the few friends (who stick to me without offering censure) for the many sorrows I suffered from so-called Spiritualists, who belittled me for crossing their selfish designs. The havoc produced over the whole society of mortals by religious misleaders, is sadly felt indeed when we survey the conduct of formerly enthusiastic converts now under the spell of a kind of reaction of the lower self.

Yours truly,
C. REIMERS.

ADELAIDE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

In perusing this month's *Harbinger* I was very much pleased with the lecture by Mrs. Ballou, it being so full of beauty, leading one to think that Spiritualism is the means of guiding man to future happiness in the higher sphere, and as one individual I sincerely hope that lady may see her way to visit our city, where great strides are being made in spiritual truths.

Such teachings as hers are far more edifying than such demonstrations as Herr Reimers referred to in his letter, and I believe the majority here agree with her. Such manifestations as that gentleman speaks of do not elevate the mind; no doubt there are bad spirits as well as good ones, and the bad sort like deeds of darkness, but their doings are more likely to bring Spiritualism into ridicule, as I feel that the Almighty Ruler gives sufficient proof of the facts, especially when we read that visitors can see, although it may be with a subdued light; for instance, the séance at Mr. Eglinton's for a materialisation as described in the *Light* of Feb. 28th of this year.

The *Banner of Light*, of July 4th and 11th, contain two admirable lectures by W. J. Colville on Esoteric Buddhism, giving a philosophical explanation of the occult theory and bringing it into closer harmony with Spiritualism.

PSYCHOLOGY, PSYCHOMETRY AND MEDIUMSHIP.

LECTURE BY MRS. ADDIE L. BALLOU, DELIVERED AT
THE BIJOU THEATRE, MELBOURNE, SUNDAY,
SEPT. 6TH, 1885.

Psychology and Psychometry are terms that we are familiar with, perhaps without knowing their entire significance, and we cannot understand Mediumship—a name so common among the believers in the faith of Spiritualism—until we understand the graduating steps that lead up to it. Hence we might as well try to comprehend something of the laws of these things. Psychology and Psychometry may be defined as meaning the "reading of souls." Psychometry being used in reference to the "souls" of things inanimate, while Psychology is the knowledge of the soul and its operation, and action upon the souls of other people. In these bright flowers before us, that speak of innocence, and symmetry, and beauty, are there souls? There is nothing in existence that has not its corresponding counterpart, but which we may not see with the physical eye, and so these flowers have souls. That power which lies in the germ, that force which operates, and utilises the elements furnished by nature—the sunlight, the dewdrop, the falling of the rain—drawing from the earth the nourishment it receives through its roots, is as much a soul to the plant as the soul of sense to the human. These, then, like all things else, have souls. But no one has seen a spirit at any time, or rather a force. They may have seen souls; Spirit, to my mind, is a misnomer. But no one has at any time seen a force. We may talk of the forces of nature, the power of steam, and the element of electricity; all these we understand as names and as elements, but have you ever seen a power? You have seen the operation of the power, the result of the force, but you have never seen the force itself. All things are held together by some integral quality—we call it affinity, perhaps—which binds its particles together. By the destruction of that affinity, or suspending the law in any way, we bring about a separation of the elements, which by and by results in dissolution and decay. There is a circulating something that permeates all those particles, holding them one to the other, and still this atmosphere revolves, that current is moving, within these solid substances that seem to be immovable. By bringing the particles of two solid substances together, and rubbing them briskly, we produce heat; through this friction we produce heat, fire, electricity. Were there no life within these apparently lifeless bodies you could not produce life from it, you could not produce a force, a power. Where heat is, life is; where heat is, is also spirit; so the heat is there, but latent; friction brings it to the surface, and makes it apparent. Electricity and magnetism are found in all solid substances, in the earth, in the rock, in everything which has an existence at all. These forces travel in circles. (The lecturer illustrated her remarks at this point by diagrams showing the path pursued by electric and magnetic currents.) If we cast into the fire a piece of wood, which was once the tree, the fire consumes it, and the law of affinity holding its particles together is destroyed or suspended. But while it is burning, the elements which it is throwing off are taken up somewhere else. Or, perhaps, we find it in another form, in the carbon beds, as coal. We use this to build the fire beneath the boiler of the engine, and there by the combination of heat and water we produce steam, which is a force. But the force was back of the steam, away beyond it. It was here in the solid wood down in the earth, or while it was growing, all those long years—gathering up as a tree from the soil the elements which helped it to increase in size and strength, at the same time lifting its tendrils and spires heavenward, and drawing down sunlight through its leaves, with its magnetism and electricity—or the force was up in the higher atmosphere, before it became wood—it has been continually taking on new forms. It changes into heat, the heat when applied to water produces steam, the steam is a propelling power; but you do not see the force that propels; you see the vapor, but that is not the force, there is something back

of it still. That which is inherent therefore in all these solid substances is the spirit, the life principle, the force, the heat, the motor—that which permeates and animates all matter. This is why the sensitive, the clairvoyant, the psychometrist, is able to understand and read the history of things. I will explain a little by what process the psychometrist may thus read. The human body is an electric battery, crowned with spirituality and immortal intelligence. These other things are non-intelligent. We have no reason to suppose that they think, yet they act out the law of their being just as naturally and certainly as do the lives of men. We are, then, an electric battery. The brain is the centre. Along certain lines in the body runs the bone, which is solid; above this are the tissues the muscles, the substance of which is more refined than the bone; the mucous membrane and the blood-cells are finer than muscle fibre, and underlying these are the nerve tissues, still finer than they. Underlying the nerve tissues again are the avenues of sense, spirit sense, electrical and magnetic, beneath and within all these others. The brain is the great centre, while the finger-ends are the poles, and the palms of the hands. They form conductors, electric and magnetic. Hence, when you place any object in the palm of the hand, and close your fingers upon it, you then have it in direct communication with the brain, through the organs of sense, through magnetic and electric currents. The article thus clasped in the hand, may be placed upon the forehead (this is sometimes unnecessary) just over that part of the brain where the organ or faculty of clairvoyance is situated. This may be called the window of the soul, and we naturally and intuitively clasp our hand and carry it, with any object we wish to see, to the locality of clairvoyance. From these solid objects luminous atmospheres exude, which are perceived by the eye of clairvoyance. Different objects have different colored light, and a different circulation of the currents, just as different kinds of artificial light throw off different rays. The color of the electric light is different from that of gas light, the latter differs from that of kerosene, that from the candle, and so on—so these different solid bodies throw off each its own peculiar kind of light, which can be seen by the eye of the clairvoyant, and in this way they are enabled to read the "soul of things." This matter was one that Professor Denton studied very deeply, and experimented with a great deal, and from his works you can obtain much further information.

The law of Psychology is that by which one mind can throw its atmosphere, its will force, its magnetism, electricity—whatever term you choose to adopt—upon another mind, and control it to do the bidding of that will while under such control. This is too well understood to need a long explanation. It is not always done by making "passes," nor is it always necessary for the subject to gaze at a little metal disc—a magnet composed of copper, zinc, and silver—that you may have seen used. Its purpose is to concentrate the mind of the subject, and to produce passivity and quietude, for the subject must be negative to the operator. Some people will take a pack of cards. They become negative to your thoughts and conditions, and thereby read your lives. There are those who can never become operators or controllers of certain other persons, because these latter are positive to the one who may wish to control them. The subject must be negative to a certain individual, while this person must be positive to them. Usually women are more negative in their temperaments, because they have finer tissues, and more of them than men, also children, because their tissues are in a more plastic state. So these are usually better subjects. They are found better subjects at the prayer meeting, when the minister makes passes over them; and prays the Divine Spirit to come upon them. Electric currents pass off from the hands at the ends of the fingers, and they are also passing off from the brain. From high topped brains, indicating greater concentration of thought, more intelligence, and higher spirituality, these psychological rays pass off at an angle different from that at which they are projected from one who has a great base of brain, little intelligence or spirituality, and who does not care so much for the higher class of literature or of life. The grosser head could not assimilate with the

other. The one with the higher forehead must be the dictator. In a hand to hand fight perhaps the grosser might be the winner; but when it came down to the problems of life, usefulness, business, and all that goes to make a man a man, the other would always stand superior, and be king. The grosser can never aspire very much, and are always in trouble. I cannot think that all persons are born on the same plane. Though all are born with equal and inalienable rights, all are not equally endowed with intelligence. We are more or less the creatures of circumstances, and influenced by conditions.

This spiritual atmosphere that I have been describing impregnates the very walls. I can tell, when I go into a room that I have never entered before, something of the inhabitants that have dwelt there. They have left a portion of their magnetisms on the walls, healthy or otherwise. A person who is sensitive can tell the characters of those he meets. From each one of us there are radiations that go out from us, sometimes several feet away, particularly under some excitement. If we are of that lower type, they pass off from the base of the brain. If of the higher, they radiate from the upper or spiritual portion of the brain, and perhaps reach upward; consequently we may not feel them as readily as those that are passing downwards, on a level with our own heads and shoulders.

In every avenue of life, in all vocations that men enter into, these psychic waves are passing and repassing. The subject who gives himself up to the control of another mind, must expect to feel the sensations of the operator, to suffer in part with him, and to do the bidding of his will. People all through the universe are to a greater or less extent masters of someone else, using them for their own purposes, throwing their own will upon them, to do or not to do certain things. It is well for us, then, to study these laws, and to say who shall be our directors, our masters, and whom we shall influence, because we ought not to influence other people against their will.

When a person has been manipulated by a psychologic operator, and enters into the mesmeric sleep, he may not, perhaps, have before realised that he had any clairvoyant power, but it may be awakened by the magnetic influence whilst in that state. Once this power has been unveiled, once clairvoyance, which is a faculty of the brain, has been made active, and I doubt if it ever again slumbers fully. When it is cultivated, and all obstacles to its vision are removed, it will see not only the spirits or "souls of things" near at hand, but away up in the mountains, or down by the sea, or beneath the soil into the mines, discovering where the rich veins are. That is done a great deal in America; there are a great many who take bits of ore and psychometrise it, and in that way are enabled to find rich veins. But if it is carried long upon the person, or changes hands often, it partakes of these individualities, it partakes of acids that may have been poured upon it, and thus the vision is obscured by other elements that have come in contact with it since it left its native bed pure and free. I think I told you one evening how the Indians manipulate their "medicine-man" to make him a prophet or clairvoyant, by certain methods which they use, starvation and isolation; once the spiritual power is unfolded, he becomes the medicine-man, and always remains prophetic. This law of the reading of the souls of things by the aid of a current thrown off from the individual, and reaching out and grasping the elements outside, is something very common among our people at home. It is also capable of tracing articles that have been lost, which I will illustrate by a little experience of my own. A trinket was once given me as a memento, during that great conflict between the North and South. It was a rosary, and I did not particularly care for its significance as such, but as a memento of that great struggle, I prized it highly. I was away lecturing in Ohio one evening, and had left it in my room, but in the midst of my speaking I had a sudden feeling that it had been taken out of its receptacle, and was gone. On my arrival home I found the trinket apparently all right. At a later period, however, I discovered that a portion of the chain had actually been removed, the ends having been linked together again, so that my sudden impression was correct, and by writing

to the place at which I had been staying when the event happened, I succeeded in getting the lost portion restored to me. Now, if the mind is so susceptible as this in things of a comparatively unimportant character, how much more so in matters of importance! Did you ever sit in a room thinking of a person, and they came upon you, though you thought they were a thousand miles away. Coincidence! No; it was an emanation from that person, thinking of you, coming towards you, and you being passive at the time, your thoughts blended, and hence the representation of that person became impressed upon you. This matter of mind reading or thought transference has been well tested. Mind can telegraph to other minds. Two clergymen made an appointment that on certain evenings they would mutually sit, separately, and each think of problems unknown to the other, and take down their impressions, to see if they could not get communications from each other, and they did this with excellent results. Currents radiate from the brain, and work their way, and when they meet with a receptive mind, it becomes impressed with corresponding ideas. Life, indeed, is a continual interchange of thought, mind, spirit between each other, and all these various influences are carried out on the waves of magnetism; we can feel them, and they can render us uncomfortable. I have been in places where I have felt wretched through the magnetism about the place. Mind can act on mind a thousand miles away, and there is not a vocation in life, where these subtle influences are not felt. How much better, then, is it to shed abroad around us influences of peace, and good, and kindness, than the opposite.

A mesmeriser may open up mediumistic faculties in the subject. These are the very same faculties that are used by disembodied intelligences. Suppose this man—the mesmeriser—to be suddenly taken away into spirit-life, what becomes of the subject? He is under control of the spirit then. The law by which a person controls another psychologically, is the same as that by means of which a spirit controls when out of the body. It is will-power. You lose none of your faculties in passing into the spirit world, except the physical; you carry with you everything—appetites, aspirations—whatever the man is here, he will be on the other side, until he has gone through what we might call "purgatory" and been made better.

A great deal of evil may be done to people through the influences thrown upon them, and I want all to understand—especially young girls—that they must make their minds positive to others, because it is in this way that much of the temptation and sinning happens in the world, by a stronger will than your own taking possession of you, and using you for vile purposes. You must become strong in character so as to protect yourselves from these influences. The same law which makes you mediumistic, the same law that renders you sensitive to the mesmerist, makes you a medium for the intelligence of earth—the two go hand in hand.

It is not necessary to die to be the controls of mediums. It is not necessary to die to get into heaven, or that other place. Sin, and make wretchedness, and hoard up all you can gather together for your own selfish purposes, pamper your appetite, and see if it does not bring down upon you a thousand ills in this world. While, if you let the pure angel within you come out, speak kindly words, lift the fallen, bring them to a better standard of living, do good wherever humanity needs you, be too busy with this world's kindly offices to think about either heaven or hell, you will certainly bring yourselves that happiness which heaven, perhaps, can never better, the result of good deeds well done, and unselfish purposes carried out. You may be able to permeate a whole household with sunshine, you may change a murderous thought, a selfish purpose, a villainous contemplation, to something better, and so become a saviour to some poor unfortunate that would have gone down had you not extended your kindly hand. In this way we may all be benefactors one to the other, ministering angels in human guise; we cannot elevate one without elevating others, and each in turn gives out either their kindly or their evil thought, each in turn is a magnetiser, a psychological controller, as well as a subject of some one else's control.

Work hand in hand together, not selfishly for your own advancement, but that the world may be made more happy. We can never be truly happy, either in this world or that which is preached about, unless we make heaven for ourselves, and the best way to do that is by making heaven for somebody else. Each one of us is climbing up that steep to immortal heights, each one has sent some dear one ahead of us, and there they are looking down to see what we are doing, not spending all their time here in watching whether we are speculating well in dry goods or stocks, or what not, not questioning too closely of our every day matters, but to see that, in the main, our footsteps are guided well in the track where flowers are blooming on either hand, and thorns do not come to make our feet bleed by the wayside. They are here with us to-night, coming from their beautiful homes in the other world, bringing flowers we may not see, perhaps, but the influence of which we feel, and bringing with them the promise of a bright future for us, if we shall walk so well in this world that we are worthy of their kindly esteem and companionship when we shall have crossed over there to where their white feet are treading the immortal sands. Dear pitying angels! you who have passed on from our households, you who see us and love us to-night, give us strength from your presence to know and do the right, to follow in the path of truth, to love each other purely, that humanity may be made the better for our stay with them, that when we pass away we shall need no other monument than that which is reared in the memories of those who loved us, of the poor on whom we have bestowed alms, of the hungry hearts we have given hope to, and those who shall shed tears in remembrance of us when we have passed away.

WHICH ARE THE IMPOSTORS!

(From the *Wangaratta Dispatch*).

Owing to the efforts that are being made to render the laws relating to the practice of medicine more stringent by the passing of a new act, the question naturally arises—will it be to the benefit of the public that such an act should pass? To which we say in reply, that such an act would be rather an evil than a benefit, so far as we can judge from facts and circumstances that have come within our immediate knowledge and observation. In the diagnosing diseases with which patients may be afflicted, the aid of clairvoyance has been had recourse to for some time past; in isolated cases at first, but latterly it has become of so frequent use, and with so great an amount of success, that what may be regarded as the small fry amongst the medical profession have become seriously alarmed. The only means open then is to brand the whole thing as imposture, and all who practise clairvoyance as impostors, without exception, well knowing, as they must know, and do know, that such a sweeping charge is unjust in the extreme; and we are strongly of the opinion that were those who have had the ill-luck of being the patients of those who fling filth of this sort so unsparingly, to be questioned, and the prescriptions of those clever medicos examined, it might be ascertained where the term "impostor" might be most fitly applied, and where it would stick the most tenaciously and deservedly. That there are rank impostors professing to have clairvoyant powers, we have no doubt whatever; but as regards the number of impostors in the medical profession, we believe the proportion to be at least thirty per cent. greater, their diplomas notwithstanding. Unprepossessing indeed is this aspect of the medical profession, from the number of absolute rubbish that are annually thrust into it, "on commercial principles"; that is, to get all they can out of it, and give the least they possibly can for the money, or, what is worse still, their own advice, which is the worst thing they can give, as numberless bereaved families can testify sorrowfully. We ask, then, are the people of Victoria to be thrust, by act of Parliament, into the merciless clutches of these unprincipled vampires, whose sole purpose is money, even to the last shilling of the dying man, whose wife and helpless family may perhaps, even then, be suffering from privation and want, and soon to be bereft of their bread-winner, whose health might have been restored had proper remedies been

applied, instead of being done to death by the solemn-faced impostor, who coolly looks on, without one feeling of remorse at the misery caused by his imposture. We claim it as the right of every man and woman in Victoria to seek remedies for their ailments of whomsoever they may think fit, "Marcellus" or "Humanity" notwithstanding. Out of a dozen cases that we know of there was one, the diagnosis of which, by three qualified medical men, caused utter disgust in the neighbourhood, as the man had been treated by each of the three for a different disease, each being most woefully wrong. They succeeded, however, in reducing the poor fellow to such a state that he made all the necessary arrangements for his death, which he daily expected, nor would he have been disappointed in his expectations but for the following circumstance:—A gentleman upon hearing of his illness, although living at a considerable distance, came to see him, and having heard the story of the medical skill that had been exercised upon him, advised him to send a lock of his hair, at once, to a clairvoyant who had cured the gentleman of a long-standing disease, upon which, to use his own expression, he had "spent a hatful of money, but getting worse all the time." The sick man did as he was advised by his friend, and received by return of post a supply of herb medicines, with directions for using them, and the result is that he is now as well in health as he ever was in his lifetime. And this man is but one out of six, within a radius of about four miles, who have been cured by the like means. Are we then to be told that we shall not have recourse to these, or any other means of regaining health when those grovellers, who are a blot and disgrace to an honorable profession, either cannot or will not help us, whose object is in many cases to swell the apothecary's bill, with a view to their commission out of their profits; as is well known is commonly done even to the extent of drugging and torturing with blisters unhappy creatures in the last throes of the death agony, and when all hopes of saving life are given up. It is men of this brand, doctors forsooth, who cry out for a more stringent act of Parliament, when the cry should come from the public for an act having a very different purpose, that is, the protection of the public by weeding the profession of such inhuman monsters, of the "Humanities" and the "Marcelluses," and of that other ornament (f) to the "Marcelluses," and of that other ornament (f) to the "Marcelluses," signing himself "A Country M.D.," whose stories, as they appear in the *Argus*, are great incentives to disbelief in the veracity of the writers. If it be true that a "poet is born, not made," and we believe that it is, it is no less true that a doctor is born and not made, and that the saying applies equally in both cases. Taking into account the wholesale manufacture of doctors that is carried on at the University, through the folly of people who, in order to have "a gentleman in the family"—most likely for the first time—will make a doctor of Tom or Dick, instead of having him taught some useful trade, at which he would be more likely to succeed in becoming not only a more useful, but also a more respectable citizen. For although he may have "done" the University and medical schools, and "got his parchment," and become a duly registered medical practitioner, if Nature bear no share in the work the intended gentleman turns out to be but a fraud and a failure, and unless upheld by legalised monopoly, must sink into his proper insignificance and uselessness. Hence it is that we hear of the necessity for a more stringent act of parliament, in order to prevent clairvoyants from doing that which so many of our doctors have been found unable to do, that is, to diagnose disease correctly. Now it is known that medical men of the highest ability, talent, and humanity, doctors in the fullest meaning of the term, so far from running with "the ruck," in crying down that which they neither understand nor have the industry or the ability to investigate, have actually tried clairvoyance, as a means of diagnosing the ailments of their patients, and with marked success, and have recourse to it in all difficult and complicated cases. These are truly scientific men, who know too much either to laugh at or cry down anything, without first giving a fair examination, with a view to its utilisation in the cause of humanity, to which

such men are a blessing and a credit, requiring no support from either laws or monopolies in the pursuit of the noble profession they have so wisely chosen.—*Wangarratta Despatch.*

PSYCHOMETRY.*

QUICKLY following "Therapeutic Sarcognomy," Dr. Buchanan has given to the world another valuable book illustrative of one of the greatest powers of the human soul, which was first discovered and demonstrated by him upwards of forty years since. It was the report of Dr. Buchanan's experiments that led the late Professor Denton into the study of Psychometry and its application to Geology, and the revelation of the history of Our Planet, the results of which are to be found in his three volumes of "The Soul of Things." Dr. Buchanan has experimented more largely on the mental plane, examining into the character of eminent men in the present and past generations, and has utilised it also as a corrective to medical science. Some of his earliest experiments were conducted in connexion with a class of medical students at Cincinnati, where forty three out of one hundred and thirty were able psychometrically to detect and designate medicines folded in paper and placed in their hands by the sensations produced, the effect in some instances where emetics were used being so marked as to necessitate their relinquishing their hold of the packet to avoid emesis. Subsequently he found that the handwriting of an individual, a lock of hair, or anything impregnated with the emanation of a human being not only sufficed for the formation of a correct diagnosis of the person's physical state, but unfolded to the sensitive psychometer their mental calibre, characteristics, and influence. Speaking of Psychometry in relation to medical science he says:—"Its highest claims are as the *absolute Guide of Diagnosis and Therapeutics* in which the general introduction of Psychometry and utilisation of its benefits will constitute the greatest and most beneficial addition to the resources of the profession that has ever been made; . . . for the whole art of medical practice consists in correct diagnosis and prognosis followed by correct adaptation of remedies." In this connexion he gives instances of the superior value of psychometric to ordinary medical diagnosis, one of which we reproduce as an illustration:—

In 1869 an accident occurred in Jackson County, Iowa, town of Andrew. A man had been thrown from a sled on the hard ground with such force as to injure his hip and disable the limb. The first doctor called in pronounced it a fracture at the upper third of the femur, and accordingly set it and placed the limb in a box. The patient suffered so much that he feared something was wrong, and sent for another doctor, who was considered the most eminent surgeon in that part of the State. He claimed that the former physician was mistaken, and that the fracture was at the neck of the femur, and on this theory put on a new dressing, securing the limb very firmly in a box.

A great excitement was created in the neighborhood, each doctor being confident that he was right, and an opportunity was made for a meeting of doctors to settle the matter. Dr. Swan (who resided ten miles away) and six other physicians attended, and they were about equally divided in opinion as to the location or the fracture, which they all supposed to exist.

Dr. Swan, in sitting by the patient, got a sudden psychometric impression that there was no fracture at all, and requested the box and the dressings to be removed from the limb. Being asked for his opinion, he advised that the splints and dressings should be removed and replaced by hot fomentations of bitter herbs. They asked, with surprise, if he would take the responsibility of treating the case in that way, and the patient replied that he would take the responsibility and follow Dr. Swan's treatment, under which the man recovered the use of the limb in a week, proving that the physicians were all mistaken in reference to so simple and palpable a condition as a fracture.

* Psychometry: The Dawn of a new civilization; by Joseph Roles Buchanan, M.D. Boston, 1885.

Dr. Swan's perception in this case was psychometric, not being based on any physical examination and he had had experience enough to rely upon it as many other physicians might who possess this power; but not being trained to exercise and rely upon it they fail to do justice to themselves.

Such instances as these are particularly *apropos* in Melbourne at the present time, where incredulous men, ignorant of the higher powers of humanity expressed in psychometry, clairvoyance, and intuition, are endeavouring to suppress their manifestation to secure a monopoly for the materialistic practitioners. A number of the delineations of character, comprising the leading men in politics, science, literature, and public affairs, with which the book is interspersed are very interesting, and in connection with the circumstances under which they were obtained, are a series of proofs of the reliability of psychometry, which has been one of the most important aids to the construction of a complete system of anthropology by Dr. Buchanan.

Some years since a committee was appointed to examine into and report on Dr. Buchanan's system or science of Neurology, as demonstrated by Psychometry. The committee consisted of William Cullen Bryant, J. L. O'Sullivan, Dr. Forry and Rev. H. W. Bellows. The latter gentleman was unable to attend the experiments, but the former three were unanimous in testifying to the interesting and satisfactory nature of the experiments; the "Democratic Review" which published their report in an article commenting upon it says:—

"These faculties, giving a stimulus to the mind, and expanding greatly its range of knowledge, may, hereafter, be developed as features of our common nature, and be made the means of obtaining a loftier species of knowledge than has ever yet been obtained by human kind."

After demonstrating the utility and reliability of Psychometry in all its bearings upon the physical and mental plane, Dr. Buchanan next shows its value as a proof of immortality, or at least life after death, which is so cogent that we are constrained to reproduce it. He says:—

"The truth of immortality is fully established by Psychometry, and no other evidence is necessary to a logical mind. We begin by establishing the credibility and power of Psychometry in reference to medicines held in the hand. We soon find that its reports are ample and accurate. We test it in reference to character and disease when the subject is present and we know his condition. We find it accurate, with a penetrating power and truthfulness not approached either by medical diagnosis or by craniology, which are about equally reliable in their respective spheres.

We then test it upon the absent whose writing we may have, and find the report to be as accurate as if the individual were present, with this difference, that in certain cases the psychometer reviewing the whole life, discovers the change called death, and yet speaks of the post mortem life as freely and positively as of the ante mortem. Surely if he is competent to speak truthfully of the personal appearance and the life of one whom we know, but whom he knows only by impressions received from a piece of writing—if his descriptions have that accuracy in a multitude of details which we know by mathematical reasoning it is utterly impossible could occur by chance—if he has traced the life up to death and discovered that change as an incident of continued life, why is not the latter part of his statements in which he discovers neither sleep nor any suspension of mental activity but a brighter and happier mode of life and most natural reflections upon his past career, as credible as any other portion of his statement.

If a telescope be trustworthy and accurate in all its revelations of terrestrial objects that we know, its accuracy and reliability at all impaired by being directed to the stars which are beyond our reach and beyond vision by the naked eye, concerning which the telescope alone gives us information? Would not the scientist be suspected of insanity who would advocate such an opinion? Equally insane would it be to suppose that a psychometric faculty upon which we have found it safe to rely in reference to all the phases of human life and in reference to historic

affairs shrouded in the obscurity of many centuries, would suddenly fail and lose its reliability when it speaks of the hidden life of the departed, which is no more hidden from mortal eye than the secret purposes and intentions which are often psychometrically revealed."

He further shows that a belief in a future state by the psychometer is not an essential to the perception of departed spirits.

This volume though complete in itself and containing a vast amount of food for thought and incentive to the practical application of Psychometry by the intelligent reader, is to be followed by another devoted to the pneumatological and religious aspect of the subject which will no doubt be looked forward to by the readers of the present volume with great interest.

DR. YORK.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I shall hope to be able to keep you posted up in Sydney matters from time to time, although I cannot promise to be a regular monthly correspondent.

For the last three months the main topic of interest in our movement has been the engagement of Dr. J. L. York, of America, by the Sunday Platform Association here, for a series of lectures, and as it is probable that Dr. York will be lecturing in Melbourne before the November *Harbinger* appears, your readers will like to know "what manner of man he is," and "whereof he speaks."

Physically, he is a strongly-built man, and reminds one very much of Ingersoll—in fact, the Boston *Investigator* calls him "the Ingersoll of the West." He has, however, rather a stoop about his shoulders, which he says he got through carrying the Methodist Church on his back for 20 years." He has a fine broad head, denoting great power of thought, and his face would at once bespeak him as an orator.

Last Sunday he delivered his fifteenth lecture to a crowded house, as in fact his audiences have been throughout the course, for he is a very sympathetic and magnetic speaker. At one lecture over 200 people were turned away, and on several occasions we have been obliged to close the ticket office, and here in Sydney we charge two shillings for front seats, and one shilling for back seats, so you will see by this that he is appreciated. I cannot give you any idea in writing of his style, except to say that he speaks right out, always speaks the truth "red hot," as he says, and is one of the most humorous speakers we have ever had on our platform. His lectures consist of all sorts of subjects, and since he commenced here he has covered a wide stretch of ground—social, political, and religious. His acting, or rather his gestures, are as impressive and pointed as his speech, and he follows closely Shakespeare's advice, to "suit the action to the words, the words to the action." Without doubt, he has proved himself one of the best lecturers that ever spoke in Sydney.

I attach some extracts from his biography which will, better than I can, give you an idea of his life:—

"Dr. James L. York, the subject of the above engraving, was born of poor parents in New York, at an early period of his life, sometime during the year of our Lord 1830, and we have been informed by his mother that he was a very proper and handsome child. He has no boast to make of his pedigree, except that England and Holland furnished the ancestral or family line, and so far as he is aware none of his family have ever been outlawed for want of common sense.

"The circumstances of poverty, and being one of a family of sixteen children, placed him at the age of sixteen years an apprentice to the carriage business, at which he faithfully served for five years. And as Robert Collier often takes occasion to say to his audience, that he learned the blacksmith trade when young, and if they will not let him preach what he thinks is truth, and in his own way, he can make an honest living by his trade, and make as good a horse-shoe as ever. So says Dr. York. When the people will not let him be true to his sincere convictions, and he has nothing to say which they desire to hear, he can build a fine coach yet.

"Methodist milk made him a Methodist, having met with a change of heart, as they call it, at the green age of 14 years, and held his relation to that church as boy, man, and official position for about 20 years, and to make doubly sure of final salvation, was baptised at three different times.

"Later on in life he was captivated with that grand and most beautiful idea of one God and no more, and finally dismissed two of the Gods as quite superfluous, and not requisite to salvation, and became a Unitarian through the influence and fellowship of Charles G. Ames, a Unitarian minister, and one of the leading lights of that faith in America, and by him was induced to take the platform in the spread of Freethought, and the higher and broader principles of Natural Religion.

"Dr. York has with unremitting energy followed the trail of superstition as a missionary of Freethought through the influence and fellowship of Charles G. Ames, during twenty years with the exception of one, the term of 1880 and 1881, as the record of his public work in America will show for itself."

On his arrival in Sydney our Progressive Lyceum was heavily in debt, and he said, "Never mind, boys, I will clear it; leave it to me." So he arranged one evening to give a lecture, to be followed by a dance, and that night we (who have the Lyceum's interest so much at heart) will never forget. When the proceedings opened the Lyceum was £79 19s. 10d. in debt—at the close of the evening we stood debt free. The doctor had kept his word, as he says he always does. Ever since that night we have had our Lyceum filled with visitors and friends, and only last Sunday eight new children were brought in to be enrolled.

A new paper has been started here, called *Common Sense*, and I think there is every chance of its success. This last week the issue has been 3,000 copies. The price is only one penny, so everybody buys it, and though it is small it will soon grow larger, with careful attention.

Next letter I will give you more general news.

Yours faithfully,

283 George St., OYRIL HAVILAND.
Sydney, 14th Sept., 1885.

THE WORKSHOP OF THE MIND.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—You have more than once advised investigators of Spiritualism to receive great names in connection with spirit communications with caution, and consider the communications themselves by the light of reason, just as if they had emanated from mortals.

A communication purporting to have emanated from Bichat (by impression) appears in your issue for this month under the above heading. Surely your correspondent, whoever he or she may be, must have ignored your wholesome advice and become the dupe of a lying spirit, or M. Bichat's knowledge of the anatomy and functions of the brain must have waned deplorably since he dispensed with that organ, which in his case did its work so well. To say that the bulk of the information contained in the impressional communication under notice is familiar knowledge, conveyed in a clumsy and imperious fashion, is no argument against its spiritual origin; but to believe that the ideas expressed in the following quotation emanated from M. Bichat is to bring impressional mediumship into contempt: "All those organs and functions that lie outside the control of his brain, such as the lungs and respiration, the heart and circulation, the stomach and digestion," etc., etc.

The merest tyro in science knows that scientists primarily divide the brain or encephalon into three parts, distinguished by the names cerebrum, cerebellum, and medulla oblongata; and that the last named regulates the mechanism of respiration the distribution of the blood throughout the body, the ingestion and deglutition of food, etc., etc., and knows that so much has been proved by means of vivisection, and otherwise.

Yours, etc.,

South Yarra, Aug. 21st, 1885.

H. V. S.

[We have referred our correspondent's letter to the

contributor of the paper commented upon, who says:—"My own impression was, and is, that the author of the paper used the word 'brain' in the sense of the cerebrum, and the cerebrum only. In fact, he employs the latter term in one part of the communication in lieu of the former. Now the cerebrum, in the words of the late James Hinton, 'is the brain properly so called'; while the cerebellum, or little brain, is perfectly distinct from it, and differs also in structure, not being dual, like the brain proper; and the medulla oblongata performs its functions quite independently of either, therefore the statement animadverted upon is strictly accurate. If it be 'clumsy and imperious' in form, the blame rests, I have very little doubt, with the person, i.e., myself, through whom it was transmitted. Perhaps, if I were to secure a few lessons in literary style from 'H.V.S.', I might, in the course of ten or twenty years, write as well as he does. In the mean time, I can only apologise for the imperfections of the penman, and express a hope that these will not be allowed to prejudice the communications he receives in the estimation of gifted critics, like the one from whom I humbly venture to differ."—Ed. H. of L.]

OUR FOREIGN EXCHANGES.

EDUARD VON HARTMANN: *Der Spiritismus*. We are sorry having made the promise to our readers to review *seriatim* the five sections into which the latest critic of Spiritualism has divided his work; but really we are so much afraid of wasting our readers' time and our own ink and paper in criticising seriously a work which has nothing new to offer on the subject in question, that we have determined to desist from the attempt. We may, however, state that the last chapter of the book, "The Spiritual Hypothesis," is the most unsatisfactory of the lot. Everything is, as Professor de Morgan would have said, done *amoegeopically*, somehow or other, by the medium alone, sometimes assisted by the presence of the members of a seance. But E. von Hartmann does not tell us exactly how, and the only assurance he gives us is, that there are no spirits possible in the absence of a brain, forgetting altogether that even from a materialistic point of view the brain is only the organ of the mind, and to take the brain for the mind is a strange confusion of language and an illegitimate exchange of one thing for another, to say the least of it. Of course somnambulism, more or less accompanied by consciousness, plays an important rôle in all Hartmann's explanations of the facts of Spiritualism. Throughout the whole extent of the work this is the author's favourite mode of explaining the mysterious facts of Spiritualism; and he might as well have prefixed to it by way of caution to the reader the ever memorable words of Sir David Brewster: "I shall never give in to spirits."

In conclusion, we shall treat our readers to a literal translation of the grand final flourish of trumpets by which Hartmann demolished in one sentence of three short lines the authority of all those great men of science who, like Crookes, Wallace, and Zollner, have investigated the subject practically for years, thus: "And all the philosophers who have adopted the spiritual hypothesis of Spiritism have thereby shown a most serious deficiency of critical foresight." So be it! We wonder into what category of his *ídola* Francis Bacon would have placed a man of the stamp of Eduard von Hartmann, who knows all about Spiritualism without a personal investigation of the subject better than those who have made themselves acquainted with it by actual and oft-repeated experiments and careful observations. Talk about philosophical hallucinations after such an admission as this!

Since our last publication we have to acknowledge the receipt of the *Seculo XX.*, a Spiritualist paper, which is published in Campos every fortnight, and contains in the Portuguese and French languages some very good articles on "Spiritualism in Brazil;" on "Mind Reading and Hypnotism;" on "William Crookes and his work;" and best of all, on "the Bible as a Manifestation of Spirits." The paper winds up with some beautiful verses under

the heading of "*Lyra Spiritica*," of which we shall give the curious reader the first stanza by way of sample:—

"Qual será o deshumano,
Que possa negar um Deus?
Quando temos tantas provas
Pra convencer os ateus!"

Of the *Constancia*, which somehow reaches us very irregularly, we have now lying before us the June number of the current year, and in this we find a most interesting account given of the recent astounding discovery of the Berlin *Savant*, Blendmann, who has beyond all doubt demonstrated the truth that our satellite the moon is inhabited by human beings like the earth, and that all the scientific fables about the absence of a lunar atmosphere and water in the moon are shown in their utter dogmatic untenableness. We unfortunately have only space for the concluding remarks of the writer of the article in the following close translation of the text:—"In conclusion we shall give a short explanation of the discovery of Dr. Blendmann; owing to a lucky accident he had discovered that all the telescopic observations hitherto verified have given a negative result on account of the excessive light which irradiates the lunar disc, and whose rays reflecting themselves in the instruments prevent, or hinder, the faithful examination of the observer.

Blendmann conceived, and put into execution, his thought of throwing light on the objective lens of the great refractor, using for this purpose camphire soot. Hundreds of experiments were necessary before the precise amount of light was obtained to give an absolutely reliable image of the moon.

With the thus prepared refractor the Professor took a very minute photograph of the lunar disc, which he afterwards exposed to the operation of a powerful solar microscope. The circle thus obtained of the lunar disc had in the microscope a diameter of eighteen and a half metres (about 53½ feet); and the result which presented itself to the astonished gaze in that picture was marvellous. According to it the most lamentable confusion has hitherto reigned with regard to our knowledge of the physical condition of the moon; for that which was all along considered to be seas, now turns out to be plains covered with a thick carpet of vegetation, and that which until now was looked upon as mountains, is discovered to be deserts and seas. Cities and people of every description are plainly discernible, and also indications of traffic and industry are not absent from the pictures thus viewed. Photographs taken at full moon turned out so exact, that they give room for hope that by employing still larger instruments the discovery of the Berlin *Savant* will be completely confirmed.

THE LATE MR. G. A. STOW.

DEATH has removed from amongst us another of the old Spiritualistic workers in the person of Mr. George A. Stow, who for many years was intimately associated with the movement in Victoria. As a young man he was an active member of the Congregational Church, and lamented the weakness of some of his friends who believed in Spiritualism. He married early in life, and his wife's health failing had recourse to the orthodox practitioners, but without avail. In this predicament he was induced by one of his Spiritualistic friends to apply to a spiritual clairvoyant, through whom he obtained a prescription which quickly restored his wife's health. This satisfied him that there was some good in Spiritualism, and he determined to investigate it in his own home. He was early successful in obtaining convincing results, and applied himself assiduously to the development of his mediumistic powers, ultimately becoming a good trance medium and clairvoyant.

Having severed his connection with the Independent Church he threw his energies into Spiritualistic work, and became an active coadjutor with the editor of this journal in the establishment and working of the Melbourne Progressive Lyceum, and also in the Spiritual Associations of the time, and when he visited England

in 1877 he was presented with an illuminated address by the Victorian Association of Progressive Spiritualists, of which he had been an active officer during the whole time of its existence. On the voyage back from England he was struck on the head by a falling block, and although he appeared to have fully recovered from it, the effects of that injury were apparent later in life when the brain was exhausted by overwork. He established a chemist's practice in Windsor, bought property in Gippisland, and for a time prospered, but misfortunes of various kinds overtook him, and at the time of his decease he was in comparatively reduced circumstances. For some time past business and private affairs entirely engrossed his attention, and he had ceased any public participation in the Spiritualistic movement, and was therefore not so well known to the Spiritualists of to-day as to those of the last decade; but although the intimation of his death was brief and unexpected quite a number of the latter found their way to the St. Kilda cemetery on the 17th ult., where his body was committed to the earth, Mr. H. J. Browne conducting the service and reading a most appropriate address, which was attentively listened to by a numerous auditory.

"THE CONFLICT BETWEEN AUTHORITY AND REASON" *

This latest contribution to the controversy on Rational Religion set agoing by Judge Williams' book is not so much a criticism of the Biblical writings as an examination of the doctrines founded upon them, and a demonstration of their utter unfitness to the requirements of the present day. The author further points out the impracticability of the demands made by Jesus of those who would be his followers, and which are consequently ignored by even the best of Christians. He asks the latter to point out to him one who has forsaken *all* for Christ's sake; who can perform the various signs that Jesus is reported to have said would follow those who believed in him? or one who could do greater works than he, or loves his enemies, blesses them that curse him, turns his second cheek to be smitten, gives his coat to those who take his cloak? etc.; and he asks in this connection, "What is the use of a form of religion that is impracticable?" holding that what is wanted is "a practicable religion of universal application, based on facts that are capable of demonstration." He is pleased, however, to observe that the tendency of modern thought is towards reason as against authority, and expresses his opinion that "He only acts worthy of his manhood who boldly searches after and battles for the truth; who makes use in religion, as in all other subjects, of all the faculties with which he has been endowed; who utilising his capacity of reasoning follows the examination of truth wherever it leads." And to do this irrespective of any personal considerations or popular prejudice.

Mr. Browne introduces a letter written by him to the Bishop of Melbourne, wherein he asks that prelate if, were he in the position of God, he would have done what is attributed to him in cursing all mankind for the sins of two persons; or sending his son to be slaughtered to appease his wrath against the sinners?

Contrasting artificial religion with natural religion the author says the former professes to teach men how to die, but the latter teaches men how to live, the vitalising principle being man's duty to God and his neighbour, which should manifest itself in our daily actions.

To the many, proof positive of a future life is essential as a rational basis for a religious belief, and this the author asserts is within the reach of all who earnestly and rationally seek it, giving as an encouragement to those who are loth to move without authority quotations from Paul, Peter, John, Jesus, Dr. Robert Chambers, Hudson Tuttle, Sir Charles Bell, Alfred Russell Wallace, and Professor Tait, brief but strictly apropos to the subject.

He deprecates the conduct of those foolish people who, wise in their own estimation, rush into print after a most

casual examination of the subject, denouncing some of the ascertained facts of nature, such as Mesmerism and Clairvoyance, having the audacity to set their ignorance of the subjects against the knowledge of such men as Dr. Ashburner, Dr. John Elliotson, and Professor William Gregory, each of whom devoted many years to the study and demonstration of the various phenomena connected with them.

Speaking of the teachers of religion whom many people are accustomed to look upon as having a special authority, he says: "What possible knowledge beyond what any one can read for him or herself can priests or parsons, who have never personally investigated the subject, possess regarding the spirit-world about which they so impudently profess to teach the people?"

Christians rarely look at the matter in this light, or they would see that intelligence is the key to unlock the mysteries of the future life, whilst theology is an obstruction before the door.

In the concluding portion of his paper Mr. Browne introduces the following noble words of the late William Lloyd Garrison, which deserve to be printed in gold, and hung in every school which professes to be progressive: "If I leave my children any example it shall be a fearless, impartial, conscientious investigation of every subject to which their attention may be called, and a hearty adoption of those principles which to them may seem just and true, whether standing alone or proscribed by schismatics."

Though printed in pamphlet form, there is enough matter in the fifty-six pages of large 8vo. to make a fair-sized book, and we may say we think it is worthy of being published in that form.

An appendix to the work consisting principally of the testimony of Judge Portis in a recent medium prosecution case throws light on some of the obscurities of spirit phenomena, the information being elicited in the course of an examination in the court at St. Louis, U.S.A.

THE LIFE BEYOND THE GRAVE.

The light is spreading fast, and the number of periodical publications devoted to the cause of Spiritualism is steadily on the increase. By the last mail we received the second number of a monthly publication entitled *La Vie Posthume*, edited by M. George, and published at No. 27 Rue Thiers, Marseilles, France, which is devoted to the study of the relations which bind together terrestrial and super-terrestrial humanity. The principles upon which it is based are pretty nearly identical with those which have governed the *Harbinger of Light*, and its contributors include several able writers who have satisfied themselves of the reality and the trustworthiness of the phenomena which demonstrate so clearly the certainty of the after-life, and the nearness to ourselves of those who have entered upon it as well as their ability to communicate with us who are in the flesh, under certain well understood conditions. Unlike most of the French Spiritualists, some of the writers appear to be averse to the doctrine of reincarnation, although it is properly treated as an open question, and the dreary theories of Materialism are confuted by the testimony of those who have entered into the unseen, and can testify with all the emphasis of experience that the change called death is not extinction, but a birth into a higher and a better life. On this subject there is an admirable and convincing article by a member of the medical faculty, who complains and not without reason of the injury that is being done to the cause of Spiritualism by the publication of frivolous messages, and of others purporting to have emanated from men who were illustrious by reason of their intellect when they were in the earth-life, and who could not possibly have inspired anything so feeble and inane as the communications which bear their name.

These spurious messages, however, are easily accounted for. Men and women who were plagiarists, pretenders, or literary impostors when in the flesh, continue to be so after they have passed out of it; and what more natural than that, when they see a particularly credulous person sitting in a circle, whose self love is easily flattered

* "The Conflict between Authority and Reason; or Artificial and Natural Religion." By Hugh Junor Browne. Melbourne: George Robertson and Co. 1885.

by the idea that Shakspeare, or Milton, or Bacon, or Aristototele will condescend to converse with him,—these *ci-devant* wearers of borrowed plumage should practice upon that vanity and take advantage of that credulity. Nor would there be much harm done were it not that when these counterfeit communications find their way into print, they furnish the skeptic and the Materialist with a very plausible pretext for bringing the whole thing into ridicule. "If," they argue, "men of the highest genius retrograde so much in the spirit-world as to give utterance to such imbecility and drivel as this, better a thousand times one should be annihilated than undergo such a deplorable debasement of mental power and function." We observe that one of the most influential of the *Mar-seilles* newspapers, *Le Citoyen*, in its issue of the 12th of July, admits the actuality of certain spiritual manifestations which have occurred in that city, but attributes them to the devil! In a family circle a widow lady received the following message from her late husband, and what was most remarkable was that it was given backwards, word by word; beginning with the last and ending with the first:—

Madame, Croyez le, si la chaire est mortelle,
L'Esprit ne meurt jamais et progresse toujours.
Le mort est un absent qui, comme l'hirondelle,
Quitte les durs frimats pour les riens toujours.

Which may be freely Englished thus—

Believe it, Madame, though the flesh may mortal be,
The soul ne'er dies, but moves on through eternity.
The dead is absent only, and has ta'en a swallow's flight,
From frosty realms to those of endless light.

A SPIRITUAL CHRISTENING.

YACKANDANDAH, as most all residents of the colony know, is a mining village in the county of Benamra, North-eastern District of Victoria, was on Sunday afternoon, August 23rd, the scene of a Spiritualistic Christening; the first, if I am not entirely at fault, that has occurred in the colony, if not in the colonies, and therefore such an event should be placed on record as showing how steady is the march of the "Great Revelation."

The ceremony took place at the residence of Mrs. Richard Tackle, a widow, and one of the most earnest workers, as far as she is capable, in the cause. Mrs. Tackle will not, if she possibly can avoid it, let an opportunity slip that may be the means of bringing Spiritualism and its teachings prominently before her friends and neighbours. The little one who was the cause of the gathering of friends on the Sunday afternoon named was her grand-child, the infant baby of her eldest son, and bearing on his brow the weight of 120 days. There were about twenty friends at the "christening" or rather "naming," the minister *pro tem.* being our friend, Mr. W. L. Roper, a gentleman who is doing so much good here for the furtherance of the cause by lectures, etc.

All being ready Mr. Roper commenced by addressing those assembled as follows: "Friends, I feel it an honour to be placed in the position I now occupy this afternoon to bestow upon a little child the name whereby he will be known amongst his fellow men, more especially since it is the first ceremony of the kind ever performed in the district."

He produced a badge of broad blue ribbon bearing the words nicely worked upon it of "Love, Light, Liberty." This, continued he, is the trinity in which every true Spiritualist believes: "Love" to God is that feeling of reverence and respect called forth by the contemplation of his wondrous works; also gratitude and thankfulness for his kindness and providence. "Love" to man is the feeling of good-will to all men, as the children of the same Great Parent; a desire for their happiness and welfare. "Light," continued the speaker, is one of the most powerful forces in nature dispelling all darkness; and but for its effects on the material world, all forms of animal and vegetable life would quickly perish, and earth become a barren, dreary waste. "Light," in the sense here used, is but another name for knowledge, and giant-like dispels the darkness of ignorance and superstition, raising humanity to a higher standard of morality, and

so bringing earth and heaven nearer together. "Liberty," friends, is the right of every man to act as he pleases, providing he does not interfere with the equal rights of his fellow-men. Liberty of Thought, or as it is termed generally, "Freethought," is the right that every man should have, to think for himself on all subjects—not merely to think, but to clothe his thoughts in words and give them out to the world. Freedom of thought has been the forerunner of every advance made in art, science, and literature; but in the minds of a great many it is associated with all kinds of wickedness, simply because they do not understand its true meaning, consequently its advocates were persecuted. The last sentence Mr. Roper illustrated by quoting or giving instances from the lives of Galileo, Harvey, Franklin, and Fulton, and then continued: "Love, Light, and Liberty," are one, and that one is Spiritualism. Spiritualism means far more than ghosts and hobgoblins; it means that we must do our duty to our fellow-man; it means that this life is not the end-all, but that it is only the vestibule to a better and a brighter one; it means that those the world calls dead are not dead, but are still watching over the loved ones left on earth.

Mr. Roper having concluded his address, a brief outline of which I have attempted to give, then requested those assembled to join in with him in singing the hymn, "Watching and Waiting." This having been done, he took the little one in his arms and placed the badge of broad blue ribbon over the left shoulder of the child, the ends of the ribbon being under the right arm, the words "Love, Light, Liberty" showing with clear distinctness on the infant's bosom. Having done so, he continued, "In the presence of God, our gracious Heavenly Father, and in the presence of those here assembled, I confer upon this child the name of Richard, hoping he may become a worker in the cause of "Love, Light, and Liberty," an honour to his parents, and a blessing to his fellow men."

He then offered up a very impressive and beautiful prayer; this was followed by the singing of the hymn, "Scatter Seeds of Kindness."

After the ceremony had concluded the assembled friends sat down to a cold collation of a bounteous character. This having been done full justice to, the young, and for the matter of that, the old ones too, indulged in a number of games, singing, etc., that brought to a close the proceedings of "Naming" the little baby Spiritualist, Richard, son of James and Alice his wife, of Yackandandah.

A LITTLE Freethought paper with a dash of Spiritualism in it has been started at Sydney under the title of "Common Sense." We are not aware who the editor is, but Dr. York and Mr. Haviland are the leading contributors to its pages. It contains some good things in a small compass, and is published weekly at the price of one penny.

THERE has been a great Anti-Vaccination stir in the North Coast of Tasmania, from Launceston to Leven, and at Ulverston a public discussion took place in the Town Hall between Dr. Davis, the public Vaccinator, and W. B. Button, Esq., J.P. A number of persons testified to the evils they had witnessed as the result of vaccination, and the feeling of the meeting seemed decidedly in favour of Mr. Button's views.

SPIRITUALISM seems to be attracting considerable attention in Adelaide; besides the correspondence and occasional articles in the *South Australian Times*, we noticed not long since a lengthy "leader" in the *Register* on Psychical Research, describing and commending the work of the London Society for Psychical Research.

THE EARL OF DUNRAVEN, recently appointed Parliamentary Under-Secretary for the Colonies, is a Spiritualist of many years standing, and published his experiences with Mr. Home in a book for private circulation amongst his friends.

"LIGHT" says "It is no secret that several members of the new Cabinet, in addition to others in the Government, are favourably disposed to Spiritualism."

TO SUBSCRIBERS.

THE sixteenth volume of "The Harbinger" commenced with last number, and subscribers are earnestly requested to send in their subscriptions. If paid in advance the annual subscription, including postage to any of the Australian colonies, is 5/6; in arrears, 6/6. Those receiving their paper in a green wrapper will please understand that their subscription is at least six months overdue.

MRS. BALLOU'S LECTURES.

THE inclement weather which has been the rule for several Sunday evenings lately has militated against the attendance at the "Bijou" services, but the stalls and upper circle have been well filled by attentive audiences. Last Sunday's lecture on "Human Freedom" was earnest and at times eloquent, provoking frequent bursts of applause. In it Mrs. Ballou affirmed the right of every one to pure air, water, and as much earth as they could utilise; to freedom of thought, speech, and action, provided it did not impinge upon the freedom and liberty of others. A report of one of her earlier lectures will be found in another column. Mrs. Ballou will finish her course of Melbourne lectures on the 11th inst., and the heavy expenses connected with the meetings will prevent Mr. Terry arranging for a further course in the same building. Overtures have been made for her to give a course of lectures at Sydney, but arrangements for these have not been concluded.

Kidney and Urinary complaints of all kinds permanently cured with Hop Bitters. Read.

FURTHER MANIFESTATIONS IN ADELAIDE

SIR,—Close pressure of time compels me to condense a report which suggests volumes in its stupendous facts.

We met again at the private circle of which I wrote in your last issue. I felt at once an influence of harmony of rare occurrence even in carefully regulated circles. We did not draw the "invisibles" by our ardent desire to commune alone; no, they seemed to embrace a chance of "power" equally rare on yonder side, and pulled us without delay to the table. The house was nearly empty, save us four, and this exquisite quiet and repose prompted the controlling spirit to utilise an opportunity in the grandest manner imaginable.

We left one gas globe in full light, and the table rose and floated on the first touch of our hands. The medium, a young gentleman, seemed joyously excited apart from this startling beginning of power. After some raps and advice to them to keep calm, the gas was lowered by the invisibles, and a soft fine twilight spread over the large room, leaving however the further corners distinctly visible. The door was left open as no gas burned outside. Presently the medium and the two ladies, startled, screamed, and I, beholding also a majestic materialised form stepping from the door, quickly grasped all the hands, and with an exclamation—trust to me! I held them down to the table, and with my warning—"this is a good spirit," I succeeded in calming a little the trembling novices in this phase of manifestations, and the figure with a fine bare arm raised from under the white toga, pointing toward us, began with a wondrous unearthly voice—"I have seen the wonders of heaven, and came to you to help you in a great revelation; but do not sit again in this house, there are antagonistic influences." I did not catch all, for the struggles of the agitated friends kept me on the watch against a mishap, for a cry—"let me go out of the room," warned me of danger, as the only door was occupied by the ghost-form.

After the form had disappeared and a short break, a spirit again warned me—this time through the entranced medium—not to meet here again. The chance absence of these antagonistic influences, though not skeptical members of the house, realised here a manifestation of which I must tell more in my next. The medium being at the table in normal though excited condition, the room strongly lit, the ghost appearing about eight feet away from us—all this goes against the orthodox rules of conditions. The medium was physically much upset, and

walking into the yard, felt as being inclined to vomit, but was perfectly restored by sound sleep that night.

Yours truly,

C. REIMERS.

P.S.—The spirit manifested a few days afterwards in our own private circle, though only by voice, and thus sealed the reality of the grand impression.

THE SYMES' PROSECUTION.

MR. JOSEPH SYMES has been committed for trial on the charge of keeping a disorderly house in connection with the Sunday entertainments at the Nugget Theatre or Hall of Science. The evidence tendered did not in our estimation justify the charge, for even the witnesses for the prosecution testified to the proceedings being orderly, and the only objectionable feature being the holding up to ridicule existing systems of religion. We fancy Mr. Symes' open defiance of the law as expounded by the Supreme Court of Victoria, and his abuse and ridicule of the authorities and religious leaders has brought this prosecution or persecution upon him. Had he simply stood upon his right to hold his meetings and charge for admission, pointing for precedent to London and Sydney, where for years past the right has been conceded, there would have been a wider public sympathy in his favour.

W. H. TERRY'S

SUPPLEMENTARY CATALOGUE,

Containing a number of Books and Pamphlets omitted in the classified lists; also, NEW BOOKS since added to stock.

August, 1885.

Continued.

N.B.—Those marked with an asterisk (*) are remainders which when sold out will not be replaced.

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