

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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than an aid to the harmonious development of the religious sentiment.

Our whole system of education is on a wrong basis; it is mechanical and materialistic; the intellect can be reached and marvellously stimulated through the moral sentiments and affections, but the moral sentiments respond but feebly to the motions of the intellect. Let the teacher be a moral man, with an affectionate nature and his influence will develop more religion in a school than all the Bibles in Christendom.

Unfortunately, many of our school teachers are spoiled in the making; the materialistic role through which they have to pass to qualify for their position is so destitute of any moral stimulus that by the time they get their certificate they come to look upon their pupils as so much raw material, to be put through the machine and worked up into the form approved by the examiners; all they have to do is to push them through the gauge and score one to results.

The introduction of the Bible into the State Schools would rather intensify than modify the evils of the present system, and certainly defer the inauguration of reform by substituting dogma for ethics.

If we want our children to become religious—if we want to neutralise the materialistic tendency of the present system of education—let us work and pray for the exclusion of the theologian, and the introduction of the poet and the musician; these are the men who can stir up grand emotions and arouse religious aspirations in the young and plastic minds, and lighten the toilsome drudgery of the more mechanical teaching which boys and girls as a rule only apply themselves to from necessity, whilst education properly presented would be a pleasure.

Let in, we say, the poet, the musician, and the moral teacher, but in the name of God and humanity keep out the theologian. The Bible is not essential to the inculcation of morality; there is much more outside of its covers than within them, and a great deal in its pages far below the moral standard of to-day; it is a far more appropriate book for the adult than the child, and quite time enough for the latter to read it when they have passed their primary education and acquired more capacity

In view of the early dissolution of Parliament the Bible in State Schools League have inaugurated a series of lectures in Melbourne and the suburbs to urge upon the public the necessity of religious instruction to the young in connection with the secular education furnished and enforced by the State. This necessity may be admitted by many thoughtful people outside of church organisations, and did the proposition rest here very few besides the atheist would object to it. The question, however, is, is it religion that the promoters of this agitation desire to introduce, or that misnamed effigy of it held up by some of the most active members of the League, who are to the front in the present movement? Can we expect religion pure and simple from the men who have driven Charles Strong from the Scots' Church, and who have been ever since trying to coerce the congregation to submit to them, and accept a dogmatic master in the place of their loving and beloved pastor. These men do not know what religion is, or, for the matter of that Christianity either. What resemblance is there between them and the founder of the Christian religion. Where the humility, the loving-kindness, the forbearance, the charity, the forgiveness of injuries, which he preached and practised, and which they as his professed followers should perpetuate? Echo answers, where? but no other response comes to us. Whilst we are most profoundly conscious of the importance of cultivating the religious faculty in youth, and the introduction of a system of moral ethics which would bring out all the nobler qualities of the mind, placing the youths and maidens on an eminence from which they could select a form of religion in harmony with their innate ideas, we would rather leave them in their present material groove than cram their minds with dogmas which are an incubus rather

to judge of its merits. We call upon all Progressionists to be on the alert and exercise all their energies to neutralise the organised action of the theologians to augment their flocks by introducing their text book into the public schools, and building upon it the form of a religion out of which the spirit has all but departed.

A FEW WILD MODERN SPECULATIONS.

By C. W. ROHNER, M.D., TUNGAMAH.

WE are at present living in an age of transition, an age of volcanic eruption both of a physical and moral description, in an age of violent changes, sudden social and political upheavals, all more or less supported by the most gigantic exertions of at once bold and wild speculators, who have the hardihood to tell us that history is not only an absurdity, but absolutely impossible; that myth and history are convertible terms, and that what sober men call facts are no facts at all, but mere fictions, because every fact is regarded by different thinkers so differently that no alternative is left us but to declare the non-existence of both history and facts.

All minds, but especially English minds, are now seen travelling south, in the direction of Egypt. Like Napoleon I. who led armies of soldiers and learned men into the valley of the Nile, and who fought battles of blood and learned research, at the foot of the Pyramids, England and English statesmen and travellers, imitating the bold example of the great Napoleon, have of late invaded Egypt, fought battles on the banks of the river Plenty, have bombarded and stormed Alexandria with the ulterior view of conquering Egypt in order to become the sole possessors, not only of the grain and cotton grown there, but also of the immense stores of knowledge which lie still buried under sand-hills in the great rival cradle of civilisation, Egypt—the formidable rival of the Asiatic cradle of mankind, and the cradle of all the highest tasks which were placed before the minds of the earliest sages and philosophical thinkers of the human species. This march of the English soldier into Egypt is followed by other more or less learned soldiers and antiquarian students, some of whom have tried to persuade us that Egypt is the inheritance of Great Britain; that an instinctive feeling pervades every breast of the *Great British Nation* that Egypt is its birthplace, that the Turks and Arabs are aliens there, and that they must depart there because Egypt must revert back to its original owners; and "we," says William Oxley in his peculiar work on Egypt, "are its owners, for it is ours by birthright."

Oxley can see no difficulty in the conquest of Egypt by modern England, and although for the last four years or so it has been more of a grave and tomb than a birthplace to the English—an abyss which swallowed untold measures of British blood and British money—still enthusiastic Oxley can see no obstacle in the road to the final annexation of Egypt by the *Great British Nation*. William Oxley forgets that Egypt has in all times of history—if there is such a thing as reliable history—been the apple of discord between all the races of the earth which have figured as conquerors, and that it was one of the hardest places to hold in perpetual possession, beginning with the Assyrians and ending with the Turks and Arabs. But then, none of these conquering races could show the powerful title deeds to the possession of Egypt as the *Great British Nation* has shown, or attempted to show, by calling it their birthplace. The future will show whether these title deeds of inheritance are valid or not, but we entertain grave doubts and misgivings that disputants of these title deeds will arise amongst the southern nations of Europe which are likely to involve England in a rather expensive lawsuit; and before this lawsuit is settled to the satisfaction of all parties, the *Great British Nation* will for a little while longer be prevented from entering into its paternal inheritance of the flesh-pots of Egypt. In the meantime let Jacobite England beware lest it usurp the birthright of a Fellaheen Esau, who may not be so hungry and

greedy as that ancient Hebrew gourmand as to sell his present birthplace for a mess of pottage, *id est*, a few millions of British sovereigns and title deeds of inheritance made out by William Oxley and the unutterably profound intuitive feelings of the *Great British Nation*. (I always underline these three mighty little words, because William Oxley has shown me how to underline them on the very first page of his most remarkable work on Egypt.)

Taking leave here from William Oxley and his British Egyptians, or Egyptian Britishers, we shall turn our attention next to an equally sound and sober claim made by Lieutenant Colonel H. W. J. Senior, first Bengal Infantry, in favour of the *Great British Nation* being the ten lost tribes of Israel, in a work whose fulsome title I shall give in full, as the title itself furnishes a kind of argument in favour of the correctness of the views upheld by this Senior soldier-scholar; it is this—"The British Israelites, or Evidences of our Hebrew Origin, gathered from History (which is *not* *est*), Genealogy, Philosophy, and Heathen Customs, Scriptural Statements compared with Existing Facts (also *not* *est*), Objections Answered," etc., etc.

Our learned soldierly author opens his great work with the great question, "Are the British Israelites?" and answers it categorically with "Yes, we are Israelites, we are the people whom God chose for Himself, we are a kingdom of priests, a holy nation." Such are the equally bold and proud claims of our patriotic Senior in the face of the late *Pall Mall Gazette* revelations about modern Babylon. I suppose Babylon and Zion are sister cities.

Fearing that the readers of the *Harbinger of Light*, as well as the Australian representatives of the *Great British Nation*, would not thank me for entering into any particular details of historical evidence anent the Kymri, the Sakai, the Celts, the Druids, the Dates, Normans, Jutes, Frisians, etc., etc. I shall refrain from doing so, recommending at the same time the amusing little volume to the students of the "Curiosities of Literature," as Disraeli senior would have said. It constitutes an interesting psychological study of the strange vagaries of the human mind when prejudiced or prepossessed in favour of theories which if realised would greatly add to the great glory of the *Great British Nation*.

One would think that the motto, "be thyself," would be preferred by any sane and brave Britisher to either being an Egyptian or an Israelite, or member of the lost tribes.

Let us now proceed to a third and more serious illustration of "Wild Modern Speculations," as furnished in "Past and Present," a learned article contributed by Dr. G. G. Zerffi, Fellow of the Royal Historical Society, etc., to a work bearing the title, "Evolution in History, Languages, and Science; 2nd edition. London. 1885." In harmony with William Oxley, who on page 242 of his "Egypt," referring to the Jews, says: "The Jews are not a nation, but descendants of a religious or semi-religious (why not three-quarter religious?) order, the origin of which is shrouded in mystery," Zerffi makes the following statement about the Jews, and the etymology of the word Hebrew: "The Hebrews introduced an entirely new and purer theological spirit into the world. There can be no doubt that they learned wisdom from the ancient Egyptians. But the deepest wisdom, wrapped in allegories, metaphors, or mystic symbols, is a dead letter, an unintelligible language, which like secret ciphers requires a key to be read by. The very word Hebrew never meant a nation, a peculiarly chosen national circle with a language of its own, the oldest on earth. Hebrew was the name of the sacred language of the Egyptians; it was called OBR or ABR, meaning a passage from one place to another, or transitions; but in an allegorical sense, namely, transition from one passage in the sacred books to another. These sacred books according to Clemens of Alexandria were 42, and according to Manetho and Iamblichus, 36,525. Of ABR AMBR (Ambra) was made. Now OBR or ABR we are accustomed to pronounce ABR; thus it became the Aëmbic, Hebric, or Hebraic language. Hebrew was, therefore, with the Egyptians the language which enabled the priests to refer from one passage to another, by which

means they explained allegorical, etc., meanings of certain passages in their sacred writings. By Hebrew, therefore, the language of the learned in Scripture, whether Egyptians or Israelites, was meant."

How is this for high learning? On reading the passage here quoted in full for the first time, I was forcibly reminded of the jocular etymology of the word "fox," given as a philological conundrum in the jolly meetings of German students, which was as follows: "fox is derived from the Greek word for fox, *alopez*, which is exemplified by saying that in the course of time the word *alopez* appearing too long, the vowel "a" was cut off, leaving a remnant, "lopez;" some time after, the second syllable was lost, leaving "pex," which in its turn was converted into "pix," next into "pox," which is clearly related to "pux," from which the transition to the German "fuchs" and the English "fox" was quite easy and natural. This etymological parallelism, I trust, will be ample to satisfy my readers without necessitating my entering into a serious discussion of the historical evidence in favour of the existence of that branch of the Semitic race commonly called Hebrews, or Jews, or Israelites. It is not long ago since we lost the historical basis of Jesus in the mazes of Zodiacal and Osirian researches; now we are in danger of losing Moses and the Prophets and the whole history of God's own chosen race, which according to Senior is no other than the *Great British Nation*.

If Zerffi is right, Senior would lose his learned pleadings for the ten lost tribes; and if Oxley is wrong about the Britishers being Egyptians by birth, what, I ask, would become of the claims *ad* birthright, of the *Great British Nation* upon the land of the Pharaohs? Answer: "MENE, MENE, TEKEL, UPHARSIN" — "Thy kingdom is divided," as is thy interpretation of Scripture history and facts.

In conclusion, and to cap the modern folly of wild speculations, I only beg to allude to Shirley Smith's recent attempt to trace the genealogy of Queen Victoria from our first parents, Adam and Eve, according to the tradition of the coronation stone. No wonder that in a nation where books of the above description find purchasers, and admiring readers, and serious students, the starting of Salvation armies is an easy matter, and I would not be surprised to hear one of these fine days some British Peter of Amiens preaching a crusade against holy Russia, as the *Great British Nation* is itself a holy nation, and two holies are as incompatible in the heavens of politics, as two suns, according to Alexander the Great's saying, can be allowed to exist in the heavens of astronomers. *Quint. suff.*

THE CHURCH OF AUSTRALIA.

A MANIFESTO or programme of the above was issued early in October by the Committee under whose auspices the Sunday services at the Temperance Hall have for some time past been conducted by the Rev. Charles Strong. It is proposed by this Committee to establish an Australian Church on the following basis, viz.: "For the worship of God in spirit and in truth, the preaching of the Gospel of Jesus Christ, and the promotion and practice of the religious life of faith, hope, and love." The form of government is to be representative and elective, due regard being had to liberty of conscience and congregational freedom. It is understood that Mr. Strong is to be the pastor of this new Church, and it is proposed to expend £20,000 in buying a site and erecting a temple wherein to assemble together for the purpose of hearing the worship of God and the teachings of Jesus proclaimed on the above basis.

There may be some readers of this journal at a distance who may not be able to appreciate the importance of this move in the religious world without a brief explanation of the events which have led to it. The finest church in Melbourne is the Scots Church: it has a tall and beautiful spire; it is elegant externally, and highly ornamented internally; it possesses a fine organ; it has stained windows of great beauty, and a stone pulpit elaborately carved. The congregation comprises a number of the most wealthy men in the colony, who

spend their money freely in the service of their God and their Church. The pulpit has been occupied for many years by Presbyterian pastors of the advanced school, who have gradually trained their flocks to think for themselves on some of the most important doctrines; and latterly the Rev. Charles Strong has been the beloved Shepherd of the Scots Church. He is pre-eminently a good man, and answers well to the description of the "Parson" given by Chaucer:—

"Full rich he was of holy thought and werie,
He was eke a learned man and a clerke,
That Christie's gospels truly would preach,
His parishers devoutly would he teach,
Benigne he was, and wondrous diligent,
And in adversities full patient;
This noble example to his shepe he gave,
That first he wrought, and afterward taught,
Out of the gospel he the words caught.
He was a shepherde, and not a mercenaire,
And though he holy were and vertuous,
He was not to sinfull men dispitous,
Ne of his spech dangerous, ne digre,
But in his teaching discrete and leighe,
To drawen folke to heven with fairnesse,
By good ensample, this was his businesse."

Mr. Strong is besides a man of great ability, highly educated, fond of literature, music, and the arts, a strong advocate for the opening of public galleries, and public libraries on Sundays. He has constantly held up the character of Jesus as the model for all men to admire and imitate; and he has persistently refrained from insisting upon the crucial doctrines of the evangelical presbyterian. Chiefly from his reticence on these latter points he incurred the enmity of the zealous orthodox party, who constitute a large majority in the church courts. They had not the courage to libel him in due form, and have a constitutional trial, but they carried on a series of miserable persecutions, and without ever having put him on his trial, or allowed him to appear in self-defence, they passed a resolution separating him from the church, and refused to give him the usual certificate. Mr. Strong, being of opinion that a professor of the religion of Jesus could not consistently carry on bitter and acrimonious disputes with the church courts, refrained from asserting his legal rights. His congregation still go to listen to him Sunday after Sunday in the Temperance Hall; and it would appear that having given up hope of being amalgamated with the Presbyterian Church of Victoria, they have abandoned their beautiful church in Collins St., and have resolved to establish an Australian Church which may well be designated *par excellence* "the Church of Australia." They have taken a new departure entirely, and it is to be hoped that they will adhere to the programme just issued, and abandon for ever the creedal absurdities of the Westminster Confession of Faith. The worship of God, the teachings of Jesus, are sufficient basis for the religion so much longed for by wise and good men of all ages. If due regard is also had to liberty of conscience and congregational freedom, there will then be no reason why the members of the tolerant church may not indulge in a belief in any or all of the doctrines as now taught by the churches—in the Trinity, in the Atonement, in the Immaculate Conception, in transubstantiation; but God forbid that this new and truly free church should ever again try to compel their neighbours to see with the eyes of their leaders, think with the understandings of others, or swear fealty to any set of opinions or doctrines whatever. Pastors and sheep have far too long been shut up within the walls of an orthodox prison, mutually preventing each other from looking out at the Great Sun of the Universe which was shining upon all the world outside of this tower of bigotry. Now that they have made their escape into the open air let them worship God in spirit and in truth, and roam free men through the beautiful universe, breathing the fresh morning air of truth and happiness. Never more insist upon the decrees of God that predestinate a few unto everlasting life, and fore-ordain the great majority to everlasting death, to the praise of His glorious justice. Let those of the members of this new church believe as they please, but do not compel them. Never more insist upon the existence of an all-powerful Miltonian devil, able to cope with the Great Almighty Himself.

and sometimes to get the better of Him: by all means let the members of the new church believe as they please, but do not compel them. Never more insist on the awful place of punishment called Hell, in which the souls of those who cannot believe the theology of the churches are to be confined in torture throughout the endless ages of eternity; let the members of this new church believe this comfortable doctrine as they please, but do not compel them.

I for one will be delighted to see these Christians marching onwards towards Zion, leaving the Confession of Faith, thirty-nine articles, the infallibilities of the Romish Church, the revengeful cruel God of the Jews, the devil and all his angels, Jonah and his whale, Balaam and his ass, all behind them as useless incumbrances and absurdities. This will indeed be Religion without Superstition, and the commencement of Heaven upon Earth.

In conclusion I must express my surprise at the manifesto of the new church not having an express declaration of belief in the immortality of the human soul. Surely this omission is not intentional; and yet, in preparing a programme of such importance, it would be unpardonable to omit it by an oversight. Spiritualists generally believe in God and the teachings of Jesus, but we also lay great stress upon a belief in immortality, and we wonder if it is intended to leave this an open question in the Church of Australia. Perhaps the committee took it for granted that it was true and would not be disputed. But there are many thousands of our fellow-men who do not take it for granted as true, and do most honestly dispute the truth of the teaching; and we Spiritualists believe that the revelation that has come to us has, for one of its objects, the bringing of conviction and comfort to those of our fellow-men who were driven out of the orthodox church, and who entered the first fold that was open to them, namely that of the secularists and atheists.

THOMAS LANG.

GOD'S TEAR BOTTLE.

(FROM THE *Religio-Philosophical Journal*.)

MANY persons of an investigating turn of mind are extremely anxious to obtain reliable information direct from the immediate presence of Deity. Any person in Chicago, however, who should publicly state that he is perfectly familiar at any moment with the business transactions of even Gould or Vanderbilt, and that he knows each thought of the former with reference to stocks and bonds, and each intention of the latter in regard to railroads generally, would be regarded as a first class swindler and fraud. No one, so far as heard from, has arrived at that eminence in intellectual acumen that he can penetrate the minds of those distinguished for their great wealth, and at any time read their thoughts, observe their secret plans, and comprehend the exact nature of their intended intrigues or tricks. It has been so arranged by nature that each one possesses to a great extent a cloak impervious to the gaze of others, and whatever good or evil it may cover is beyond the reach or the measurement of the average mortal of earth. While, however, puny man cannot easily fathom the secret intentions of others, the distinguished Talmage assumes to be perfectly familiar with the designs of God, knows what he has been doing, what engages his attention now, and what he intends to do to-morrow, next day, and so on throughout all eternity. While Mr. Talmage cannot fathom the intentions of his brother man, the knowledge that he claims to possess in reference to God is truly refreshing! He states most solemnly that Deity possesses a "tear-bottle"—a magnificent tear bottle! Oh! how delightful to know all about Deity! He says:

When I see the prodigal returning to his father's house I break forth into ecstasy and cry, "More tears for God's bottle. Oh, wanderer, come home! That tear will not fall on your cheek, it will drop into the bottle where God keeps all our tears." Again, God has a remembrance of all sickness. God is aware of all your distress. He counts all your falling tears. Looking upon the vials of the apothecary I want you to remember that there is a larger

bottle, the bottle in which God gathers all our tears. Again, God has an acquaintance with poverty. Tears seething in summer heat and freezing in winter's cold fall not unheeded. They are jewels in heaven's casket. They are tears for God's bottle. Oh, that the tears of all the poor might drop into God's bottle! Again, God has a remembrance of all parental anxiety. One day God looks at the bottle in which He keeps the tears of His dear children, and He finds there a parental tear which for forty years has been unanswered, and He says, "I will answer that tear." Quick as lightning to the heart of that debased and wandering man comes the influence of the Holy Ghost, and he steps out of his sin into the light of the Gospel. In the lacrymal that stands on His eternal throne God has gathered all these exhausting tears. The hills may depart, and the stars may fall, and the world may burn, and time may perish, but God will break his oath never—never. God has also a very tender remembrance of all bereavements. Bereavements and home trouble you cannot get away from. It is good aim that sends your griefs the right way, for God is the archer. God knows you are weeping and says, "All these tears I will gather into my bottle." But why keep in heaven the tears of earth! Well, I do not know that the tears will always stay there. Those were sanctified sorrows, and all these tears have been changed into pearls, and now they adorn the coronets and the robes of the ransomed. These gems of heaven are the transmuted tears from God's bottle. Precious stones that adorned Persian tiaras are forgotten! Golconda mines were charred in the last conflagration; but firm as the everlasting hills, and pure as the light that streams from the throne, and bright as the river that rolls from under the eternal rocks are the transmuted pearls of God's bottle. Let that mighty lacrymal stand on the steps of the throne. Let no hand touch it, no wing strike it, no collision crack it! Passing down the corridors of heaven the redeemed will look at it and say, "There is where our tears were kept. That is God's bottle."

If the above extract from a sermon delivered by an eminent divine does not contain enough unadulterated nonsense to nauseate the average mortal, then there is no use whatever for an ordinary person to make an estimate of the quantity of anything required for that purpose.

But how does this vigilant divine, who knows comparatively nothing of the intentions of his fellow men, know so much about God, his tear bottle, his throne and the steps leading thereto, his gems, &c. How can he describe the very interior of heaven, and yet be unable to tell positively who constructed the pyramids of Egypt!

And such preaching—such ranting we should say—is a disgrace to this nineteenth century civilisation. If a spirit should return to earth, and, selecting a medium, deliver such an address, it would be regarded with supreme contempt, and he would be advised to return at once to his celestial home, and never again outrage common sense on this mundane sphere by his exceedingly great foolishness.

A NEW BOOK BY DR. PEEBLES.

FROM the following letter in the *Banner of Light* it will be seen that Dr. Peebles is preparing for publication an account of his spiritual experiences, which will doubtless be a very interesting work:

Messrs. Colby & Rich.—By date and contents of this letter you will learn that I am on my way to the Modern Athens by way of Stafford and Somerville to fill some lecture engagements, to see about new and revised editions of some of my books, and to consult with you about the publication of a future volume, which is being slowly prepared by me, entitled "Thirty Years' Work in Spiritualism."

After a winter's lecture-campaign upon anatomy, physiology, hygiene and the laws of health, I am resting a day or two by way of visiting such relatives as Ex-Senator C. H. Russell, 219 South 9th Street, Brooklyn, Mr. and Mrs. Sparks, 222 East 128th Street, and such friends as Mr. and Mrs. Rathbun, now residing in suburban Mt. Vernon—a really lovely location—Judge

Nelson Cross, Dr. E. Crowell, Prof. Henry Kiddle (whose health you will be glad to learn is steadily improving), Dr. A. Wilder, and others. Conversant with Prof. Wilder's theological and philosophical views through sundry lectures and publications, I was delighted to personally meet him. Men with his high, full-top brain would naturally believe in spiritual evolution, the soul's eternal existence and the personality of God. His library room, which is rich in old, new, and rare books, charmed me. Bro. Wilder is a worker and a thorough scholar.

A passing cloud of sadness and even loneliness came over me when reflecting that Judge Edmonds, S. B. Brittan, Wm. Fishborough, Dr. J. R. Newton, and other compeers whose hands I used to clasp, had gone to increase the numbers of "the silent majority." Precious are my memories of them and their works.

I am continually being reprimanded by old friends for exercising the inalienable right of leaving the spiritual lecture-field, and that, too, after thirty years' service. It seems difficult for them to understand that my present field of lecture-labours, in connection with the practice of medicine, is far more broad and catholic than the former field, inasmuch as it includes both soul and body, besides bringing me into daily social fellowship with Atheists, Agnostics, and all religious denominations. The time is coming when the preacher and doctor will constitute—owing to the intimate relations between mind and body—but one profession.

I have a splendid equipment of paintings, diagrams, models, skulls, and skeletons for illustrating my lectures; and then, after and during each course, I examine and prescribe for the sick, giving especial attention to all kinds of chronic diseases—and you will permit me to say, with marked success.

I see by the secular press that bigoted Allopathic physicians are making little or no progress in the enactment of unjust legislation or laws aimed against progressive and more competent healers. Their case is hopeless. Jesus, called the "great physician," healed both the body and soul. Notwithstanding the depression of business the past winter, my public labours were every way crowned with success. The reason that men generally succeed who mind their own business, is because they encounter in so doing so little competition.

Truly yours,

J. M. PEEBLES, M.D.

New York, May 1st, 1885.

VICTORIAN ASSOCIATION OF SPIRITUALISTS

The annual meeting of the above Association was held at the offices 84 Russell-street, on Friday, Oct. 15th; Mr. E. Gill in the chair. The Secretary read a report reviewing the Association's work for the past year, which culminated in the anniversary demonstration in March and April last, since which time little or nothing had been done. The report with some slight amendment was adopted. No balance sheet was presented, but the Treasurer intimated that from the number of subscriptions in arrears there was a debit balance against the Association of over ten pounds.

Several members advocated the resumption of Sunday evening services, and the Secretary and Conductor were empowered to enquire into the practicability of running a course of lectures in some central hall.

The following officers were elected for the current year (ending September, 1886), viz.:-

PRESIDENT—Mr. W. H. Rutherford.

VICE DO.—Messrs. Johnson, Gill, Bowley.

TREASURER, Mr. W. H. Terry. | SECRETARY, Mr. Lang.

COMMITTEE.

Mesdames Tulloch	Mesdames Moore
Calvert	Johnston
Andrews	
Messrs. March	Messrs. Bond
Moore	Naylor
H. Bamford	C. H. Bamford
Hullett	White
Clay	Morse
Codlin	

MELBOURNE PROGRESSIVE LYCEUM.

The attendance at the above Institution has been very good lately, and on Hospital Sunday both groups' and visitors' seats were crowded. Mrs. Ballou gave an interesting address to the children, which was much appreciated. Mrs. O. Lane, Mr. Dyer, and Mr. Henshaw kindly gave their services as soloists; Miss Pride and Mr. Macnamara performed a duet on violins. Mr. Terry briefly related the circumstances of the injustice he had suffered at the hands of the Government and press, and received hearty expressions of sympathy from the assembly. The collection for the Hospitals amounted to £10 14s. 2d., being more than any Sunday-school in Melbourne.

A Lyceum Mutual Improvement Class has been formed and held its first meeting at the V. A. S. Rooms on Monday evening last. Mr. Cunningham opened the debate, the subject selected being "Public Speaking." There were ten members present, all of whom took part in the debate. The next meeting is to be devoted to Impromptu Speaking: as many subjects as members present will be written on slips of paper, and each will draw a subject and speak on it. The object of the class is to train the boys of the Lyceum to become speakers on its platform. The following are its officers: President—Mr. R. Cunningham; Vice President—Mr. A. J. Hall; Secretary—M. Martin; Treasurer—F. Palethorpe. The entrance fee is 1/, and subscription 6d. per month.

Meetings for trance-addresses to both old and young are also held in the same Rooms every Thursday evening. Mrs. Adams, Mrs. Bamford, and Miss Hall giving their services in turn; they have so far been very successful.

Active preparations are being made for the Annual Picnic of the Lyceum, which is appointed to take place at the Survey Paddock on the 9th inst., and the Secretary and Treasurer will be glad to receive subscriptions towards the expenses. A Social Evening in aid of the funds passed off very pleasantly.

MRS. ADA FOYE'S TEST SEANCES.

SPEAKING of the Spiritualistic meetings at Washington Hall, San Francisco, the *Carrier Dove* says:—

"At the same hall, in the evening, Mrs. Ada Foye held one of her interesting meetings, which was opened by Mr. George P. Colby answering questions from the audience, and closed with Mrs. Foye giving her wonderful ballot test. The interest in these meetings can be understood from the fact that they have been continued for the past twenty-two months without a single interruption, and on each occasion has the hall been crowded to overflowing. Several efforts have been made to induce Mrs. Foye to come to Oakland, but her reply invariably has been: 'How can I close my meetings here, and turn away the crowds who are seeking for this light; where can I go to do more good?' So her good work will continue until her guides in their wisdom lead her elsewhere."

An exhibition of musical calisthenics was given at the Town Hall on Thursday last by the pupils of Miss E. Dick and Miss Moon of the ladies' gymnasium. The centre of the hall was reserved for the performance, and all the rest of the building was crowded with spectators. About sixty young ladies gracefully clad in light and appropriate dresses took part in the exercises, many of which resembled those of the Lyceum, supplemented with dumb bell, indian club, and other excellent calisthenics adapted to the sex. Miss Dick, who led the calisthenics, is to be congratulated on the excellent training of her pupils, who exhibited a litheness and grace of movement rarely to be found in the conventional young lady.

Mrs. Ballou concluded her first course of Melbourne lectures, at the Bijou Theatre, on Sunday, Oct. 18th, to a numerous and highly appreciative audience. A full report of it appears in another part of this paper. She is at present engaged in artistic work, but has arranged with Mr. Hullett, of the Richmond Lyceum, to give two more lectures at the Bijou Theatre. The subject tomorrow is, "Religious and governmental intolerance versus freedom of press and platform." Admission is to be by ticket only, which may be obtained at the office of this paper.

A GROSS LIBEL IN CONNECTION WITH THE RECENT CUSTOMS' SEIZURE.

A FEW weeks since the editor of a South Australian journal, a man of good repute save that he was a Spiritualist! was committed to prison for expressing his disbelief in the political honesty of a member of the legislature. More recently here in Melbourne there has been published in the three principal journals statements regarding the editor of this paper ten times more damaging, and destitute of any substantial foundation, and for which we are as yet unable to obtain reparation.

Religious prejudice is evidently at the bottom of it. It is well known that numbers of professed Christians of the dogmatic type who have made up their minds on *a priori* grounds that Spiritualism is a fraud, look upon all those who are prominently connected with the movement as deluders of the public, and, if they have free-thought proclivities, as enemies to religion.

These people from their ignorant standpoint think they are doing God's work when they succeed in putting a superfluous spoke into the wheel of the man they have so wrongly judged, and are therefore ever on the alert for an opportunity to push in the spoke, and either cause him a breakdown or stop his progress. It seems probable that such a one has been the instigator of the proceedings in the matter we are about to bring before our readers, and if so it will be seen that he has found plenty of willing co-operators in his persecuting work.

In the early part of the present year a friend in New Zealand sent us a journal called the *Truth Seeker Annual* and *Free-thinker's Almanac*, published by the Truth-seeker Co., Clinton Place, New York. It contained essays by Courtland Palmer, Horace Seaver, Stephen Pearl Andrews, and other writers of good repute and literary standing. It was illustrated with excellent portraits of celebrated reformatory speakers and writers, including R. G. Ingersoll, Elizabeth Cady Stanton, and the late Professor Denton. Its articles were temperately written, and the whole tone elevating. Within its covers was a catalogue of books sold at the publishing office, and as several were outside our catalogue, and apparently suitable for additions thereto we made a selection therefrom and sent a sample order for Free-thought books, supplementing it with some lines on medical, social, and sexual science from the Murray Hill Publishing Co., who advertised in its pages (this, with Physiology, Phrenology, and Hygienics being a branch of our business for which we have a special catalogue).

In due course the books arrived in Melbourne, and on being sent for after clearance were marked to "examine," and our carter had to go a second time for them. On this occasion the landing waiter took exception to a pamphlet entitled "An Open Letter to Jesus Christ," and refused delivery of the case until he had shown it to someone else. On the following day we visited the customs to ascertain the cause of delay, and were asked by the landing surveyor if the pamphlet referred to was a proper thing. We informed him that not having read it we were unable to say, whereupon he proceeded to read a few lines, but got hopelessly stuck at the word "psychologised," which we had to read for him. We omitted, however, to interpret it, and fear that he has taken it for something fearfully blasphemous. We stated, however, that it was not apparently the style of book we should care about circulating, but there was nothing in it to justify the detention of our case, and demanded to know when the examination would be finished. A time being given, the case was again sent for, and our messenger returning without it, we wrote on Thursday, 22nd ult., to the Commissioner of Customs as follows:—

"84 Russell-street, Melbourne, 22nd October, 1875.

The Hon. Commissioner of Customs.

Sir,—A case of books imported by me from America has been detained in the Customs-house, and delivery refused me, ostensibly on the ground of its containing ten small pamphlets entitled "Jesus Christ an Infidel." I was given to understand to-day that the matter had been submitted to you, and therefore thought it advisable that you should be seized

of the circumstances of the case, with the view of facilitating your decision. A journal, 'The Truth-seeker's Annual,' being brought under my notice, commended itself to me by its freedom from the coarseness which characterises many of the F.T. journals. This induced me to send the order to the publishers from a catalogue which it contained. I have not read the pamphlet which is taken exception to, have only seen a few lines which were brought under my notice by Mr. Gordon at the Custom-house, which, though objectionable, if obtruded upon the reverent mind, did not, in my opinion, justify the detention of my goods. Free-thought literature is, and has been, a branch of my business for many years past, and whilst I have no desire to hurt the feelings of the orthodox portion of the community, it would be unreasonable to expect me to be responsible for the opinions of its writers. I make no ostentatious display of this class of literature. It is simply catalogued for the benefit of those who appreciate it, and who, I apprehend, have as much right to it as orthodox people have to their literature. I shall feel obliged by your early decision.

I am, &c.,

W. H. TERRY.

On the 23rd there appeared in the three morning papers paragraphs as follows:—

"The Customs department has seized a case of blasphemous and indecent publications, imported from America and addressed to a bookseller in Russell-street, Melbourne. The author of many of them is D. M. Bennett, who has served a year's imprisonment and been fined 300 dollars in America for an offence committed in contravention of the Indecent Books Act. The whole of the publications are to be destroyed."—*Argus*.

"The Commissioner of Trade and Customs, under the powers conferred by clause 50 of the Customs Act 1853, which renders all blasphemous or indecent literature, obscene prints, paintings, cards, or lithographic works liable to confiscation and destruction, has seized a large case of pamphlets and tracts printed in New York under the title of the *Truth Seeker*, and addressed to a well known person in Melbourne, who combines the sale of patent medicines and spiritualistic literature. When the contents of the case were examined they were found to be of the vilest and most nauseating character. One of the pamphlets purports to be an open letter written to Jesus Christ by D. M. Bennett, a man who gained an unenviable notoriety some years ago in New York, where he was tried under the Indecent Books Act for publishing blasphemous literature, and being convicted, was sentenced to thirteen months' imprisonment, and compelled, besides, to pay a fine of 300 dollars. Another tract is entitled *Sinful Saints and Sensual Shepherds*, the contents of which are so truly disgusting and so remarkably devoid of any kind of merit that it is impossible to conceive what class of taste the writer attempted to cater for. The person to whom the parcel was addressed has applied to the Commissioner of Trade and Customs to have it delivered, but Mr. Langridge refused point blank to accede to the application."—*Age*.

"The Customs authorities have just seized a large box of blasphemous periodicals which came from America, addressed to Mr. Terry, bookseller and druggist, of Russell-street. The Customs Department is empowered under Clause 50 of the Customs Act, 1853, to seize any blasphemous, indecent, or obscene prints, pictures, books, or cards, and it is in accordance with this bill the present action has been taken. Prominent amongst this collection of literature are *Truth Seeker Tracts*, written with the special purpose of ridiculing religion and the Bible, the language and matter most flagrantly licentious. One of the tracts is entitled 'An Open Letter to Jesus Christ,' by D. M. Bennett, who was tried some time ago in America under the Indecent Book Act, and imprisoned for three years, as well as being mulcted in a penalty of 300 dollars. Another of the tracts bears the title 'Sinful Saints and Sensual Shepherds.'"

We were almost stunned at reading the above, but this feeling speedily gave way to righteous indignation

and a desire to find out and bring to book the author of the scandal. The animus of the proceeding was evident, even had we not written to the Commissioner, we should have been called upon for an explanation before such damnable statements were furnished for publication; but in view of our explanatory letter, their issue is absolutely brutal. A man's moral character blackened and almost irrevocably tarnished without his knowingly having done anything to justify it, or having the slightest opportunity to check or avert the blow! Never did we feel the need of the consciousness of rectitude more than on this occasion; to know that hundreds of thousands of our fellow countrymen were reading and believing that we were panders to immorality. Those only who have been placed in a similar position can appreciate our feelings, and there are very few of such.

Our first step was to our solicitors; our next to the newspaper offices. The editor of the *Herald* received us very courteously, examined the evidence put before him, and promised an explanatory paragraph which he duly published. From the editor of the *Age* we demanded his authority for the statements he had made, and one of his subordinates who was summoned to explain stated that it came from the Commissioner of Customs. We obtained a promise that an explanatory letter together with a copy of our letter to the Commissioner should be inserted in Saturday's issue, but it was not published till Monday. The *Daily Telegraph* accepted our explanation, and published our letter promptly. The editor of the *Argus* was not in town, but his "sub" directed us to send in our letter in good time for publication. This we did, but as it did not appear, and the office was, as usual, deserted by the staff on Saturday, we wrote the following letter, to be delivered at the earliest opportunity:—

"84 Russell-street, Melbourne,
Oct. 24th, 1885.

"Editor *Argus*. Sir,—I saw your sub-editor yesterday in reference to a paragraph on the recent seizure of a case of books belonging to me by the Customs; explained to him that said paragraph contained a most damaging libel on my character as a citizen, and furnished him with evidence of its incorrectness. By his advice I sent a brief letter explaining the circumstances in as concise a manner as possible, and am surprised and pained to find that said letter has not been published. I have documents to prove the correctness of every statement made in it, and your omission to publish it after giving publicity to the exparte statement of some Custom-house official, is most unjust. As far as I am at present informed only 3/9 worth of the contents of the case, or a hundredth part of its value, are objected to, yet the inference is that the whole contents are both blasphemous and indecent. A grievous wrong has been done me in this matter, which the publication of my explanation can only partially rectify, and I trust you will make amends, so far as now practicable, by publishing my letter in Monday's issue.—I am, sir, yours truly,

W. H. TERRY.

Copy of invoice of goods enclosed herewith."

On the same day having no answer from the Commissioner of Customs to ours of the 22nd, our solicitors wrote to him as follows:—

"13 Collins Street West,
Melbourne, Oct. 24th, 1885.

The Hon. the Commissioner of Customs, Melbourne.

Sir,—We have the honor to inform you that Mr. W. H. Terry, of Russell Street, Melbourne, Importer of Books, has consulted us relative to your action in seizing a case containing books etc. imported by him from America, and he has requested us to point out that he was at the time he sent the order, and still is unaware of the contents of the books etc. consigned to him.

We respectfully submit on his behalf that you should inform us the names of the books etc. to which you take exception, and deliver to him the remainder of the goods in the case, and afford him an opportunity of inspecting the books condemned by you, in order to see whether they come within Sec. 50 of 47 Vict. No. 768.

We have also to refer you to the serious imputation to our client's character by the publication in all the daily papers of your seizure of the case, from which it would appear that the whole contents of the case were found to be of the vilest and most nauseating character. Our client is a man well known in this city for his probity and respectability, and as serious damage is being done to him by the publication of the above-mentioned statement we should urge that you should at once furnish us with the information asked for to enable our client to put himself right with the public with regard to the consignments of the documents to him, and to clear the imputations contained in the publications in the daily papers.

We have the honour to be, Sir,
Your obt. Servts.
WESTLEY & DENAINE."

On Monday, 26th our *Argus* letter of the 23rd was still unpublished, and we received instead the following evasive epistle:—

"The "Argus" Office, Melbourne,
Oct. 25th, 1885.

"Dear Sir,—I am directed by the Editor to acknowledge the receipt of your letter of the 24th inst. He, however, cannot regard it as satisfactory, as it mentions but one pamphlet, making no mention of a worse publication which the Customs officers reported to be included in the consignment, and entitled 'Sinful Saints and Sensual Shepherds.' The Editor is at present prosecuting further inquiries as to the facts of the case.—I am, sir, yours faithfully,

C. L. SMITH, pro the Editor."

"W. H. Terry, Esq."

To which we promptly replied:—

"84 Russell-street, Melbourne,
October 25th, 1885.

"The Editor of the *Argus*. Sir,—I am at a loss to know whether yours of yesterday refers to my letter of the 24th or the letter to the Commissioner of Customs. If the former, the 3/9 referred to includes both the pamphlets; if the latter it is based upon the information I had at the time it was written; but under any circumstances your paragraph was incorrect and libellous, and your delay in publishing my explanation is adding insult to injury. You state, first, 'The Customs department has seized a case of blasphemous and indecent publications.' Now the two pamphlets referred to only form one hundredth part of the case, as I advised you yesterday. Secondly, the sense in which the word 'indecent' is used would imply that the said literature is obscene, which I have reason to think it is not, and this is where the wrong comes in. I am charged with a crime, pronounced guilty, and punished without a hearing, or having any evidence beyond my accuser's that I have committed it.

Secondly, your allusion to the bald fact of D. M. Bennett's conviction under the Indecent Books Acts intensifies the reflection upon me because it would be assumed that I knew he was an immoral man. As a matter of fact, I know very little of him beyond this that I have before me a picture of a magnificent monument, erected to him in Brooklyn cemetery by 'a thousand friends,' which satisfies me that he could not be altogether a bad man. There are a few copies of his trial in the case which would probably have thrown some light on the subject, but they have been misused to get the fact without the context. I do not ask the favour of your inserting my letter, but demand it as a simple act of justice, and a very poor recompense for the injury you have contributed to do me.—I am, sir, yours truly,

W. H. TERRY."

And on the following day our letter appeared with an editorial note as under, the animus of which is apparent.

"[We have delayed the publication of the above letter to enable us to make further inquiries, and we find, as we expected, that the pamphlet the title of which is

given by Mr. Terry is not the only publication included in the invoice which is objected to by the Customs department. Some eight or ten pamphlets, we understand, are alleged by the Customs officers to be blasphemous or indecent, and these are now under consideration by the Law department, with a view of further action. Mr. Terry asserts that he is not an importer of indecent publications, but amongst the contents of the detained consignment is a pamphlet (a copy of which is in our possession), which is grossly and vulgarly indecent.—*Ed. A. J.*

He "expected" there was more, and is evidently delighted that the hunters have found some. In view of the information he possessed of the circumstances under which the case was imported, the last part of the paragraph is mean and contemptible in the extreme. We immediately consulted the invoice and catalogue to try and find out what the indecent pamphlet could be, but could get no clue from either, so sent the following memo:—

"84 Russell St.,

Oct. 27th, 1885.

Memo. for the Editor of the *Argus*.

The Government appears to be more accommodating to you than it is to me and my solicitors, who have applied (up to the present time in vain) for copies of the objectionable literature. Would it be asking too much of you to furnish me with the name of the "grossly and vulgarly indecent" pamphlet alluded to in your editorial note this morning.

W. H. TERRY."

No response, however, came to this, but on the 28th the following item appeared amongst the paragraphs:—

"The Minister of Trade and Customs received a communication yesterday from the Crown Solicitor in reference to the recent seizure of blasphemous and indecent publications, and at once gave instructions for the case to be put into the hands of a solicitor."—*Argus*, Oct 28th.

On the same morning, finding that no answer had been returned by the Government to our solicitor's application for copies of the books objected to we instructed them to make a more urgent application, complaining of the damage we were suffering from their being withheld. We then personally waited upon the Attorney-General with the view of eliciting some information; the matter had not, however, reached his hands, but he ascertained by telephone from the Solicitor General's office that a legal opinion had been given on a case submitted, and the matter referred back to the Customs. By Mr. Kerferd's directions we saw the Collector of Customs, by whom we were treated most courteously and kindly; he disclaimed responsibility for the paragraphs which had appeared in the daily papers, and assured us of his impartiality in the matter. He called attention to a portion of the "Open Letter" before referred to, expressing his opinion that we were not aware of the contents of the book, which we assured him was the case. Remembering after leaving that the "Open Letter" was a pamphlet whilst he had quoted from a book, we addressed him the following memo:—

"A. W. Musgrave, Esq. Dear sir,—I omitted to notice the titles of the books you had before you, which I presume are those objected to. Will you kindly furnish me with same. The *Argus* speaks of a book from the case other than the "Open Letter." Query—how did they obtain this?—Yours truly, W. H. TERRY."

To which the following is a reply:—

"Dear Sir,—The books referred to are (1), Trial of Mr. Bennett, and (2), Truth-Seeker Tracts.—Yours faithfully, A. W. MUSGRAVE."

At last we had something definite; at the time we now write, Oct. 28th, 10 p.m., the mountain has dwindled down to a molehill. The case of blasphemous and indecent books has decreased to two, and one of these the report of a trial for a breach of the postal laws, which must have been previously published in the press; until we get the opportunity we are at a loss to know how this can be blasphemous or indecent, unless some of the witnesses used bad language. However, time will show.

The following is a copy of the Invoice of the goods contained in the case:—

1 Golden Throne; 1 Waifs and Wanderers; 5 Ingersoll and Jesus; 1 Science in Story; 10 Sexual Physiology; 2 Mother's Manual; 10 ea. Sexual Science Series; 10 ea. Sanitary Science Series; 1 Truthseeker around the world; 1 Champions of the Church; 1 Gods and Religions; Judaism and Christianity; 1 Thirty discourses; 1 Humphrey Bennett Discourses; 2 Bennett-Marr; 10 Great Religions; 10 Answers to Christian Questions; 10 Gods of Superstition; 10 J.C. an Infidel; 10 An Hour with the Devil; 10 Sinful Saints; 13 Open Letter to J.C. * 5 Trial of D. M. Bennett in the United States Circuit Court upon the charges of depositing prohibited matter in the mail. This gives a full history of this celebrated case, and shows what monstrous injustice was perpetrated upon Mr. Bennett.

25 Age of Reasons; 5 Common Sense; 5 The Crisis, 1 Essays and Lectures; 5 What Liberalism Offers; 5 Spiritualism from Mat. Stand.; 10 Paine's Political Works; 10 Woman, her Past, &c.; 10 Crimes and Cruelties; 1 Burgess-Underwood Debate; 5 Adv. of Science; 1 Business Man's Views; 1 Almondtide; 5 Amos's Church; 2 Ecce Diabolus; 2 Gottlieb, his Life; 1 Hereafter; 1 J. C. His Life.

5 John's Way; 2 Last Will and Testament; 5 Pocket Theology; 5 Selphor Tolotho; 1 Sixteen Saviours; 20 Ada. of Elder Trip; 1 Brain and Bible; 1 Essence of Religion; 1 Heathens of the Heath; 2 Outcast; 2 Radical Pulpit; 6 Kill Devil,

* 2 sets Truth Seekers' Tracts: Bound in volumes of 525 pages each, vols. I, II, III, IV, and V, each volume containing 525 pages, thirty tracts or more, a library within themselves of most excellent Radical reading matter at a low price.

5 Hereditary Transmission; 10 Evolution; 10 Graduated Atmospheres; 10 Unseen World; 10 Evolution, Atheism, &c.; 1 Ethic. R.G.T.; 1 Short History of the Bible; 3 Moral Physiology; 2 History of Christianity; 1 Bible Analysed; 6 Bible Morals; 12 False Claims; 1 Healthy Hints to Women; 10 What must we do, &c.; 25 Ingersoll Catechised; 19 Truthseeker Annuals; 20 Self-Contradictions; 6 Hand-books; Clergy a Source of Danger; 10 Responsibility of Sex.

The two items marked with an asterisk are those objected to by the Government. The italics which follow contain all that is said about them in the catalogue from which we ordered, so that our readers may see that even should they prove to be all that is said of them, we had no cause to suspect them of being objectionable in any way.

Such is the case as it now stands, and our readers will clearly perceive the infamous wrong that has been done to us, but we do not mean to submit quietly to it. The filthy charges against us have been circulated far and wide, and we know too well how scandal travels, especially when prejudice is behind it. A large section of the press are ever ready to seize hold of and use to the disadvantage of Spiritualists or Spiritualism any weapon that comes to hand, and with many of them the dirtier the better; they will risk soiling their own hands for the opportunity to blacken the reputation of people whose only crime has been searching for truth outside the prescribed limits, and a bold assertion that they have found it there. We may be involved in law suits, and have wealthy antagonists to cope with, but it is necessary for the re-establishment of our good name that as great or even greater publicity should be given to the facts as to the false and libellous statements. We shall look to our friends to help us in this, as the blow is aimed not alone at us, but at the cause we have faithfully and assiduously represented. We have worked not alone for Spiritualism, but for religious and mental freedom, and we have endeavoured to do this in such a way as not to merit the enmity of those who differed from us, and we trust that the friends of progress will rally round us in a time of need.

We are in receipt of the first seven numbers of a new (weekly) Spiritualistic paper, published at San Francisco, under the title of the *Golden Gate*, and ably edited by an experienced journalist, Mr. J. J. Owen. Its eight large pages are brimful of excellent matter, both original and selected. It is well printed in fine clear type, and certainly deserves if it does not command success.

The *R. P. Journal* reports from the Cincinnati *Evening Post* a long article on Spiritualism and Narrative of the Experiences of the Widow of Judge Carter, mentioning among other things that there are 15,000 Spiritualists in Cincinnati, U.S.A.

We know that there is nothing on earth equal to Hop Bitters as a family medicine. Look for.

MISTAKES AND MISSION OF MODERN SPIRITUALISM.

A LECTURE BY MRS. ADDIE L. BALLOU, DELIVERED AT THE BLOU THEATRE, MELBOURNE, OCT. 11TH, 1885.

TO the larger part of the communities throughout the world Spiritualism is of recent date, numbering but some thirty years of existence among men. To the historian, to the reader of the histories of events, and of different nations and peoples, it reaches back afar into the centuries gone by, almost since the beginning of the writing and printing of books and journals. Modern Spiritualism, known as such, we are all, of course, more or less familiar with, as dating back to the manifestations in the Fox family, at Hydesville, New York State; and, casually, that is what comes uppermost to the mind when we speak of the primal conditions—it may be, the birth-night, of Modern Spiritualism. But a century ago, soon after the discovery by Mesmer of Animal Magnetism, and its influence on the human mind and body, mediums began to see visions, not only those in the mind of the magnetiser, but, slipping away from his control, would assume an intelligence, see visions, and quote facts and data that were beyond his ken. And were we to take to-night Biblical history,—not only the King James' version of what is known as the Christian Bible, but other books which stand to other nations as their bibles, we should find even there revelations of a spiritual nature, very strange and unaccountable unless they are what we represent and know to be spiritual communications, or presume at least to be such from the fact of intelligence being manifested beyond that of the medium. Some Sundays ago I gave you a few ideas relative to Psychology and Psychometry, and I hope that throughout this discourse my hearers will bear in mind some of the things I then told them, with regard to the influence or control of one person over another, and the magnetic currents that are diffused by the operator, because in the consideration of spiritual laws and of spirit-control, we must first understand the law governing the psychologic subject, understand what psychology infers and means, that law by which a mind in the body may and does control the mind of another person in the form; for once this is perfectly understood, mediumship proper, or spirit-control is better comprehended, the former being the stepping stone to the latter and higher grade.

In treating on the mistakes of Spiritualism, I do not wish to be understood as fault-finding too much, and yet I believe this, that any people, or person, or cause that sets up as perfection is the most in need of our sympathy and charity for their or its imperfections, and if to-night there is before me any Spiritualist who feels that Spiritualism as an "ism" is perfect, who feels that it is impossible for a Spiritualist, or Spiritualism, or the spirit-world, to make mistakes, then to him or her I shall address my remarks, because humanity has never yet risen to that apex of perfection that it is without faults, or that it is impossible for it to make mistakes. We have come into the fold of Spiritualism from all denominations the world has seen, and some that it never did dream of, and if, in the crudeness and the conglomerate condition in which we find ourselves, we have gone far apart from the great idea which those of our higher teachers have designed for us, we have only acted the human part, and perhaps fallen in with the fallacies which were theirs in an earlier day, before they had left this life and gone to a higher and better world.

Spiritualism as an "ism" probably crystallised in America, that is, from the American manifestations of thirty years gone by, from the startling incidents not at Hydesville, for simultaneously throughout the United States as well as in European countries, the phenomena of Spiritualism made their appearance, and not perhaps without a purpose on the part of the great belt of spirits around us, because the world was overwhelmed, or about to be, by mental and moral convulsions; and just as premonitions come to the individual anterior to some great event or danger, so I presume to nations and communi-

ties also come these overcharged waves of spiritual power to warn, to strengthen, to stimulate, and to point the way, as an index finger on the dial-plate of Time, to some great event which needs the aid, co-operation, or assistance in some way of those powers, which—foreseeing it—are able to impart, in a little degree at least, some foreknowledge of these things. So then, in our country, we stood on the verge of a great convulsive wave that was to sweep over us. Prior to this, we know that in Germany and France and other nations where these spiritual phenomena made their appearance a century ago, that in spite of these attempts of the unseen to bring a new era to the world, because they saw that the hungry hearts of mankind were tired and nauseated with the unpalatable food of Christianity as taught by the sectarian churches, and so had rushed into the other extreme of Materialism (as swings the pendulum of time from one extreme to the other), with no faith in the beyond, until it seemed as though humanity was running hopelessly through the world, bearing illy the burdens which life cast upon it, with scarcely anything to direct them to the fact of a spiritual entity living in another world—in spite of all the effort of the dear ones gone beyond to assure these people a century ago that there was another world, and that these spirits had continuity of existence, Materialism took a firm, strong hold. And these minds were students, philosophers, men well read, men who were able to go up into the mountains, and with chisel and hammer disprove the story of the Bible genesis; who with their astronomical charts, and telescopes lifted skyward, could deny the Genesis account of creation, and so with their study and research and continuous thinking, they had gone to the other extreme, wanting to prove and demonstrate everything as far as they went. It would naturally be supposed that when these manifestations occurred, after Mesmer's discovery, that there would have been more attention given to the phenomena. But the world was not then so far advanced, and coercion, and law, and popular sentiment, and the church, were all brought to bear on the question, to shut it out of sight and from public occupation. So for a time the spirits were driven back, just as they had been a hundred times before. Until we more thoroughly understood that there was a science in Mesmerism there was no foundation, no line along which this traffic might occur, because men of letters and science must know the reason for everything, and until some law was discovered and recognised by science by which phenomena might take place, the chances were it would be disputed and accredited to everything else but that which it really was. And so it was left until in America—land of free and emancipated opinion—the way was pointed out, where not only angels might descend with their white robes, but where human hearts and hands might be open to receive them, and herald them to all the starving world beyond. But America has made mistakes many times before, and in this it has made some grave ones. We are rather a rapid people. We have lived but a few centuries as a nation, have accomplished much, because we have worked with strong wills and ready hands and unshackled brains, so far as they were unshackled by knowledge where ignorance had held sway,—and so to the stranger, the new comer in our midst, those tiny raps, though given in a humble household, with the ignorant children of that household in their ignorant simplicity, and though purporting but to be from the disembodied spirit of one who had gone out by the hand of a brother man—yet we gave it welcome, and received and investigated it, and adopted it as the child of the nineteenth century, and of the soil of American independence. Some ten years of investigation and acquaintance, and then we had no time to look into the phenomena or the philosophy, or to find out more with regard to that other world, because our own lay weltering in fraternal blood, and because we were then living in a day of strife and agitation, when hearts were made to bleed at every instant. But still, with that same matter of history, with our sons and brothers and fathers called to deadly conflict, from the grasses of stranger fields arose alike friend and foe into that upper world, that spirit-world, that immortal zone from which should come again intel-

ligences, with wisdom, words of warning and advice, and kindly ministers to tell us still of the beyond. So hungry did our own little world become, that scarcely a household in all the States, in the cities, in the hamlets, in the villages, in the tents along the field, but that there was something known and talked of spiritual manifestations, of the angels of the household gone before, and if but our hearts were earnest, and our hands willing, and our purposes aspiring, we had manifestations that blessed us. We had nothing then, or very little, of fraud and deception, little of trickery in spiritual-manifestations, because our hearts and our thoughts and purposes were all free, offering up their invocation and their aspirations to gather only the truth, for the comfort which the truth might bring to hungry hearts. The history of our country will tell you the startling things that came to us during that terrible period of anxiety, of woe, bloodshed, and separation, will tell you how much those over yonder did for us, how their hands led the way, how they opened up to us new channels of thought, and pointed us to a better day,—how, through the inspiration they gave to him who was at the head of the State—our own brave Lincoln—in the spirit-circle, the promise, and the hope, and the inspiration of his duty at that hour, they gave freedom to four million of human souls. So—and this is only one circumstance—by the camp fire, by the bed in the hospital of the dying man, going out into the great world of spirits,—and away home on the frontier by the side of the lonely and desolate hearth, where sat the brooding mother watching over her children, while the father was yonder fighting, and dying perhaps, that on our banner no stain should rest, but that freedom should come alike to the dusky serf as to the President, so came these words of comfort and consolation, "Man shall not die, or dying live again," and illumined these homes, illumined with a new fire the camp scenes down on the border, illumined the hospital wards, illumined the White House, and the thoughts of the President, and so the history ran. But after peace, and when prosperity came, we forgot a little the great overwhelming wave of sorrow that had swept upon us, above us, and beneath us, and almost engulfed us. We forgot the tears we had shed over the fresh-made mound of the hero fallen; we forgot our great sorrow, and in prosperity we began to look here and there in speculation, and the moneylender, and the money-maker, and he who was impoverished, and he who had other speculations to embark upon, to find the key to new prosperities, began to consult mediums, began to inquire after certain things that should profit the purse without improving the mind, and in this way began to encourage a mock mediumship, because they would not be patient and wait for the circumstances and conditions necessary to bring about harmonious and correct communications, and so speculated on mediumship.

It seems to me, looking back over the events of those years, and the intervening ones until now, that these startling phenomena came to us simply to rouse us to action, to prepare the way, and were no more to be followed, and courted, and coveted, than we should bind ourselves down to the a b c in the literature of the world. We should investigate and study these questions, and I am sorry to say the great majority of Spiritualists consider themselves entirely satisfied not to study them, but to take everything for granted that is told them by any and every medium. But to take everything on faith and credit is one of the greatest mistakes that ever intelligent human beings made. I hold that the greatest of all the gifts that our Creator has endowed us with are intelligence and immortality; when, therefore, we are willing to lay aside our research scientific, and follow the dictation and advice of those who have less intelligence than ourselves, less freedom than ourselves, we are not only disobeying the mandate of that Creator, but are humiliating ourselves. And so, as I have said, after our great calamity, and our emergence into prosperity, we began to cultivate new phases of mediumship, began to seek the dictations of others instead of using our own reasoning faculties, and by and by the demand for mediums for speculative purposes became so great that a thousand unprincipled ones rushed in to fill the vortex.

We should not be too severe on those who have falsified, yet who in the outset were mediums, but have "fallen from grace," though having had remarkable powers to start with, they have superseded the spirits in control, acting merely by psychologic power, and when you have sat with them, have read your thoughts, perhaps unconsciously to themselves, and given them back to you. Instead of being prayerful and submissive to angels higher, they have gone astray in this direction. And when you have consulted them on stock speculations, the buying and selling of real estate, and I cannot enumerate what follies and foibles that have been brought to the spirits to consult about—I ask, is not that quite as humiliating to the individual who asks as it is to the one who is questioned? When we sit in circles, expecting communications from higher sources, we must go there with prayerful thoughts and with aspirations for the truth, and if that truth cut away our branches and limbs—the limbs and branches of preconceived ideas—shall we not rather submit to the process of pruning than try to enter heaven with maimed limbs and disfigured in our qualities? I had rather know the truth, though that truth take from me the very foundation of my faith, than to believe a lie even for one half hour.

So we have made grave mistakes. Formerly, in sitting in circles, we went into them prayerfully, and hopefully, and not to consult the spirits as familiarly as we would Tom, Dick, or Harry; whereas latterly we have gone into circles, and have had the semblances of individuals perhaps of high degree, with whom we have conversed more familiarly than we would with our neighbours in the form. But when there comes to me that which purports to be a disembodied spirit, who gives me good counsel, it matters not whether it be Thomas Paine the despised, or Jesus Christ the worshipped, it is the advice, the principle, the teaching that we want; but when a spirit comes to me, and wishes me to lay aside my judgment and listen to their dictation, when they come assuming the names of individuals who were scholars here, yet exhibit none of the knowledge or refinement of the men they represent, shall I because I am a Spiritualist take that for granted? Shall we lay aside the investigation scientifically of these questions, when we quarrel so much with church ideas, because they do not keep pace with science? Not at all; we are required to use our reasoning faculties during our entire existence; to discriminate between the false and the true. It may be said that these spirits partake of the channels through which they come. But if these spirits are the familiars of ignorant men, how long will it take them to culture them? There is no excuse for non-culture in mediums, and when an individual chooses to be ignorant because they are mediumistic, it seems to me that they are too indolent to study, that they may be worthy of the companionship of those who are scholars, either in the spirit-world or in this. We want cultured mediumship, and we should not seek for the phenomenal alone, to the exclusion of the moral and spiritual. With regard to physical manifestations and the phenomena of the dark circle, it is of necessity an inferior grade of spirits that produce them. Not that I would say one word detrimental to the medium in this case, but the lower the grade of spirit, the nearer the earth, the more magnetic they are, and consequently the easier to control the physical phenomena, and in proportion as spirits rise into ethereal perfection, they must advance beyond the zone of the earth. When we can advance these lower spirits it is all right; but I do not think it worth while to go into the other world to try and advance spirits there, while there are so many in this world that want advancing. You cannot expect philosophers, and scientific men, and pure white angels to come down and tip over the chairs and tables, and play all manner of tricks, such as are performed in dark sciences generally. If you want moral instruction, comforting words, tender, affectionate messages, ask of those dear ones that love you, ask of the dear pilgrims to the other world that you know, and can recognise by their sweet messages. For myself I have never entered the clairvoyant or psychological state, the state of mediumship or trance, without going up into my little room, kneeling down, and asking my angel mother, whom I

supposed was nearer to me than Christ, and could better be my protector—to be by me and see that no harm came.

I have indicated some of the mistakes that we have made in going to extremes. Do not let us be too hard upon the churches. Though I have suffered from their mistakes and oppression, yet I admire many things they do. They organise, and they put the women into the church, and they work well, they are the pillars of the church, they have weekly prayer-meetings which bring the faithful together, their socials, and their pastors. Were they not organised, they could never be what they are. Organised and concentrated effort has made what success they have had,—success in error. If they can have success in error, why should not Spiritualists, if they are in the right, have success in right? We have no organisations to speak of; some in America, France, Spain, Germany, England, but very few in Australia. We have found by experience that where we have organised effort, regular meetings and social evenings, the cause grows and is respected. Why should not Spiritualists be respected, and not go about complaining that people do not think as much of them as they do of someone else?

The mission of Spiritualism is to elevate and make happy the world. I consider that Spiritualists should think more of their faith as a religion, and they should fraternise more with each other. When church-people are sick, they visit each other, they fraternise; but Spiritualists do not get clannish, I do not think they are quite clannish enough. And they should cultivate their intelligence, for we have no right to expect spirits to do our duties for us, but should look well to the cultivation of our own faculties; we have no right to allow ourselves to fall into the background because we are spiritual mediums, but should require that any medium who goes out professionally before the world should have culture.

The mission of Spiritualism has been great. It has not only given us proof of the existence and identity of humanity in the other world, but it has done more, probably, to crush out bigotry, superstition, and creedalism as taught by the churches than anything else ever did in the same length of time of its existence on the earth. Its mission has been high, but it is not all yet fulfilled. It never will attain its highest perfection until Spiritualists become more spiritualised, and organised, and work in concert and in effort together for the generalisation of a spiritual platform, a spiritual work, and a spiritual faith, just as they on the other side co-operate and work together in patience, in harmony, in good will, fraternising not only with each other, but with us in every good purpose we undertake. Its mission has been to show us our own individual manhood and womanhood, to give us independent thought, to give us purity of purpose, to rob that fiery place of its temperature, and, most of all, perhaps, in the immediate now, to remove from aching hearts and brains all their terror of death. It has brought its own lesson with it; has shown us that death is but a sleep, but the kindly frost that cracks the shell and gives the kernel room to germinate; that life is immortal, eternal, perpetual; it has taught us that there is everlasting progression, that nothing stands still, in the world of spirits, on earth, or in the spheres; that we must go on and on, climbing forever, or degrading ourselves down into a lower condition. It has taken from us that morbid dread of death, and made us more generous to those who suffer, made us firmer to the right, given consolation and comfort to the bereaved; taken by the hand the widow, and the orphan, and the sorrowing, and pointed to the star of hope in the horizon of our future, has given us confidence to live—to live, to do or die, just according to the exigency of the hour. If it has had no mission but one—that of taking away the fear of death, and the wrongful idea that heaven is made up of only a few choice ones, selected because of their dogmatic adherence to creeds; if it has only dispelled the erroneous conception of a hell where the most intelligent—if unconfessed—of human souls should be subjected to eternal damnation, if it has done no more than relieve humanity from this dire prospect, nothing more than to

take from the weeping mother that dread which she must have when her child goes out of her arms and her sight, that uncertainty, that fear of the cold, black destroyer death; if it has planted hope in her breast, and shown her, rising from that mound whereon her tears have lately fallen, the white pinions of her fledgeling angel, and restored her faith, and given her something to walk on the heights for, something to live longer for; if it has made happier one wretched human soul; if it has gone into the prison cell, and spoken to the criminal these words that bade him hope that when he shall make his exit beyond those walls, he may become a better man; if it has lifted some poor unfortunate woman from the depth of her despair, and brought her to a more virtuous walk in life, and given her persuasive to do right—then it has filled the angel mission for which it was intended. And the angels, with the open books of their better knowledge, with the white hands of their tenderness, with the loving eyes of their abiding patience, are with us to-night, and will be with us to-morrow. Let us so live, and labor, pursuing patiently the vocations which duty calls us to, persevere in self-culture, in justice to all, in fraternity, and loving kindness one to the other; just as we would that the angels should do by us, let us do by those in our midst to-night; they shall bless us, and lead us onward, and by and by, when our day shall close, they will fold around us the loving arms of their angelhood, and bear us to the world which is ours by inheritance, into which we dimly look to-night, with loving, hungry, hopeful eyes.

DEATH AND AFTERWARDS.

An article in the *Fortnightly Review* for August, by Mr. Edwin Arnold, author of "The Light of Asia," is calculated to impart an additional interest to the subject on which it treats, viz., "Death and the After Life."

The following extracts are presented to the readers of the *Harbinger* with the object to show the view which a writer so esteemed and popular as Mr. Arnold is, takes of that subject in which we are so deeply interested from a more Spiritualistic standpoint. As Spiritualists we must ever remember that there may be other grounds on which a belief in, or expectation of, a future life may be built, than those based on the intercourse with departed friends, and respecting the value of which there may be a difference of opinion. Indeed we are inclined to think that a subject of such momentous importance to us weary pilgrims of this earthly life as "Life after Death" cannot be too well backed up by the views and opinions of the most thoughtful and reliable of literary men. It is a very pleasant reflection in the midst of the rush and worry of the present condition of existence, and a mighty solace too, to have one's evidences brightened by such thoughts as Mr. Arnold presents; and to many who may be a little uneasy respecting the future, the earnest and sensible way in which Mr. Arnold places the subject will be an element of strength to their otherwise weak convictions. Any opinion from a man of so reliable a judgment, cautious utterance, and large experience, be he Spiritualist or not, must possess considerable weight in leading less informed minds to conclusions at once comforting and strengthening.

Under the conviction that the reading of the article referred to will secure the results expressed, we have much pleasure in asking for it a careful and hearty perusal.

"Man is not by any means convinced as yet of his immortality. All the great religions have in concert affirmed it to him, but no sure logic proves it, and no entirely accepted voice from the farther world proclaims it. There is a restless instinct, an unquenchable hope, a silent discontent with the very best of transitory pleasures, which perpetually disturb his scepticism or, shake his resignation; but only a few feel quite certain that they will never cease to exist. The vast majority either put the question aside, being absorbed in the pursuits of life, or grow weary of meditating it without result, or incline to think, not without melancholy satisfaction, that the death of the body brings an end of the individual. Of these the happiest and most useful in

their generation are the healthy-minded ones who are too full of vigour or too much busied with pleasure or duty, to trouble themselves about death and its effects. The most enviable are such as find, or affect to find, in the authority or the arguments of any extant religion, sufficing demonstration of a future existence. And perhaps the most foolish are those who, following ardent researches of science, learn so little at the knees of their 'star-eyed' mistress as to believe those forces which are called intellect, emotion, and will, capable of extinction, while they discover and proclaim the endless conservation of motion and matter.

"If we were all sure, what a difference it would make! A simple 'yes,' pronounced by the edict of developed science; one word from the lips of some clearly accredited herald sent by the departed, would turn nine-tenths of the sorrows of earth into disguised joys, and abolish quite as large a proportion of the faults and vices of mankind. Men and women are naturally good; it is fear and the feverish passion to get as much as possible out of the brief span of mortal years, which breeds most human offences. And many noble and gentle souls which will not stoop to selfish sins, even because life is short, live prisoners, as it were, in their condemned cells of earth, under a sentence from which there is no appeal, waiting in sad but courageous incertitude the last day of their incarceration; afraid to love, to rejoice, to labour, and to hope, lest love shall end in eternal parting, gladness in the cheerless dust, generous toils in the irony of results effaced, and hope itself in a vast and scornful denial. What a change if all these could really believe that they are cherished guests in an intermediate mansion of the universe, not doomed captives in one of its dungeons! How happy as well as fair and attractive this planet would become if it were not a doctrine, not a theory, not a poetic dream, but a fact seen and accepted, that Death arrives, not like 'Monsieur de Paris,' to strip the criminal, to clip his collar and hair, and lay away from him life and love and delight, but as a mother lulling her children to sleep, so that they may wake ready for play in the fresh morning; as the gentlest angel of all the ministers of man, bringing him much more than birth ever brought; and leading him by a path as full of miracles of soft arrangement, and as delicately contrived for his benefit as is the process of birth itself, to brighter heights of existence, simple in their turn and order as the first drops of the breast-milk of his mother, and neither more nor less wonderful!

"There is no new thing to say hereupon, even if one should personally and sincerely declare he was quite sure he should never cease to be. That would be worth nothing philosophically, and be rendered no whit more valuable because a man should have studied all the creeds and read all the systems, and be eager to convey the assurance which none of all these can give or take away. Goodwill may recommend a conviction, but cannot impart it. Yet there are reflections, apart from all conventional assertions and dogmas, which might be worth inditing, rather as suggestions to other minds than arguments; rather as indications of fresh paths of thought than as guiding along them. And the first that occurs is to represent the great mistake of refusing to believe in the continuity of individual life because of the incomprehensibility of it. Existence around us, illuminated by modern sciences, is full of incredible occurrences; one more or less makes no logical difference. There is positively not a single prodigy in the ancient religions but has its every-day illustration in nature. The transformations of classic gods and goddesses are grossly commonplace to the magic of the medusa, which is now filling our summer seas with floating bells of crystal and amethyst. Born from the glassy goblet of their mother, the young hydrozoan becomes first a free germ resembling a rice grain; next, a fixed cup with four lips; then those lips turn to tentacles, and it is a hyaline flower, which splits across the calyx into segments, and the protean thing has grown into a pine-cone crowned with a tuft of transparent filaments. The cone changes into a series of sea-daisies, threaded on a pearly stork; and these, one by one, break off and float away, each a perfect little medusa, with purple bell and trailing tentacles. What did

Zeus or Hermes ever effect like that! Does anybody find the Immaculate Conception incredible! The nearest rosebush may rebuke him, since he will see there the aphides, which in their wingless state produce without union creatures like themselves; and these again, though uncoupled, bring forth fresh broods, down to the tenth or eleventh generation; when lo! on a sudden, winged males and females suddenly result and pair. Or is the Buddhist dogma of immortality in the past for every existent individual too tremendous a demand! The lowest living thing, the Protamæba, has obviously never died! It is a formless film of protoplasm, which multiplies by simple division; and the specimen under any modern microscope derives, and must derive, in unbroken existence from the amæba which moved and fed forty eons ago. The living slime of our nearest puddle lived before the Alps were made! * * *

"The fallacy of thinking and speaking of a future life in terms of our present limited sense-knowledge has given rise to foolish visions of 'heaven,' and made many gentle and religious minds thereby incredulous. As a matter of observation, no artist can paint even a form in outline outside his experience. Orcagna, in the Campo Santo at Pisa, tried to represent some quite original angels, and the result is a sort of canary bird with sleeved pinions and a female visage. Man never so much as imagined the kangaroo or ornithorhynchus till Captain Cook discovered their haunts; how then should he conceive the aspect of angels and new embodied spirits; and why should he be sceptical about them because his present eyes are constructed for no such lovely and subtle sights! We can perceive how very easily our senses are eluded even by gross matter. The solid block of ice, whereon we stood, is just as existent when it has melted into water and become dissipated as steam, but it disappears for us; the carbonic acid gas, which we could not see, is compressed by the chemist into fleecy flakes and tossed from palm to palm. St. Paul was a much better philosopher than the materialists and sceptics when he declared 'the things not seen are eternal.' But these invisible, eternal things are not, on account of their exquisite subtlety, to be called 'supernatural.' They must belong, in an ascending but strictly connected chain, to the most substantial and to the lowest, if there be anything low. The ethereal body which awaits us must be as real as the beef-fattened frame of an East End butcher. The life amid which it will live and move must be equipped, enriched, and diversified in a fashion corresponding with earthly habits, but to an extent far beyond the narrow vicinities of our present being. We need to abolish utterly the perilous mistake that anything anywhere is 'supernatural,' or shadowy, or vague. The angelic Regent of Alcione—if there be one—in the heart of the Pleiades, is 'extra-natural' for us; but as simple, real, and substantial to adequate perceptions as a Chairman of quarter sessions to his clerk.

"Remembering, then, that the undeveloped cannot know the developed, though it may presage and expect it; remembering that bisulphide of carbon is aware of actinic rays invisible to us; that selenium swells to light which is lost to our organism; that a sensitised film at the end of the telescope photographs a million stars we did not see; and that the magnetic needle feels and obeys forces to which our most delicate nerves are insensible; it seems within the range, and not beyond the rights, of the imagination to entertain confident and happy dreams of successive states of real and conscious existence, rising by evolution through succeeding phases of endless life. Why, in truth, should evolution proceed along the gross and palpable lines of the visible, and not also be hard at work upon the subtler elements which are behind—moulding, governing, and emancipating them? Is it enough with the Positivists to foresee the amelioration of the race? Their creed is, certainly, generous and unselfish; but since it teaches the eventual decay of all worlds and systems, what is the good of caring for a race which must be extinguished in some final cataclysm, any more than for an individual who must die and become a memory? If death ends the man, and cosmic convulsions finish off all the constellations, then we arrive at the insane conception of an universe possibly

emptied of every form of being, which is the most unthinkable and incredible of all conclusions. Squander, beyond question, was the simple wisdom of Shakespeare's old Hermit of Prague, who never saw pen and ink, and very wittily said to a niece of King Gorboduc, 'That that is, is!'

"If so very sensible a recluse had gone deeper into that grand philosophy of common sense, we might fancy him saying to the niece of his Majesty, 'First of all the plain fact is this, fair Princess! that we are alive, and far advanced in the hierarchy of such life as we know. We cannot indeed fly like a bird, nor swim like a dog-fish, nor hunt by smell like a hound, but—vanity apart—we are at the top of the tree of visible earth-life.' If there has been a vast past leading to this, the individual remembers nothing. Either he was not, or he lived unconscious; or he was conscious, but forgets. It may be he always lived, and inwardly knows it, but now 'disremembers;' for it is notable that none of us can recall the first year of our human existence. Instincts, moreover, are memories, and when the newly hatched chick pecks at food, it must certainly have lived somehow and somewhere long before it was an egg. If to live for ever in the future demands that we must have lived for ever in the past, there is really nothing against this! 'End and beginning are dreams;' mere phrases of our earthly foolish speech. But taking things as they seem, nobody knows that death stays—nor why it should stay—the development of the individual. It stays our perception of it in another; but so does distance, absence, or even sleep. Birth gave to each of us much; death may give very much more, in the way of subtler senses to behold colours we cannot here see, to catch sounds we do not now hear, and to be aware of bodies and objects impalpable at present to us, but perfectly real, intelligibly constructed, and constituting an organised society and a governed, multiform State. Where does nature show signs of breaking off her magic, that she should stop at the five organs and the sixty odd elements? Are we free to spread over the face of this little earth, and never freed to spread through the solar system and beyond it? Nay, the heavenly bodies are to the ether which contains them as mere spores of seaweed floating in the ocean. Are the specks only filled with life, and not the space? What does Nature possess more valuable in all she has wrought here, than the wisdom of the sage, the tenderness of the mother, the devotion of the lover, and the opulent imagination of the poet, that she should let these priceless things be utterly lost by a quinsy or a flux? It is a hundred times more reasonable to believe that she commences afresh with such delicately developed treasures, making them groundwork and stuff for splendid farther living, by process of death; which, even when it seems accidental or premature, is probably as natural and gentle as birth; and wherefrom it may well be, the new-born dead arises to find a fresh world ready for his pleasant and novel body, with gracious and willing kindred ministrations awaiting it, like those which provided for the human babe the guarding arms and nourishing breasts of its mother. As the babe's eyes opened to strange sunlight here, so may the eyes of the dead lift glad and surprised lids to 'a light that never was on sea or land;' and so may his delighted ears hear speech and music proper to the spheres beyond, while he laughs contentedly to find how touch and taste and smell had all been forecasts of faculties accurately following upon the lowly lessons of this earthly nursery! It is really just as easy and logical to think such will be the outcome of the 'life which now is,' as to terrify weak souls into wickedness by mediaeval hells, or to wither the bright instincts of youth or love with horizons of black annihilation.

"Moreover, those new materials and surroundings of the farther being would bring a more intense and verified as well as a higher existence. Man is less superior to the sensitive-plant now than his re-embodied spirit would probably then be to his present personality. Nor does anything except ignorance and despondency forbid the belief that the senses so etherialised and enhanced, and so fitly adapted to the fine combinations of advanced entity, would discover without much amazement sweet and friendly societies springing from, but proportionately upraised above, the old associations; art divinely elevated,

science splendidly expanding, bygone loves and sympathies explaining and obtaining their purpose; activities set free for vaster cosmic service; abandoned hopes realised at last; despaired-of joys come magically within ready reach; regrets and repentances softened by wider knowledge, surer foresight, and the discovery that though in this universe nothing can be 'forgiven,' everything may be repaid and repaired. In such a stage, though little removed relatively from this, the widening of faith, delight, and love (and therefore of virtue, which depends on these), would be very large. Everywhere would be discerned the fact, if not the full mystery, of continuity, of evolution, and of the never-ending progress in all that lives towards beauty, happiness, and use without limit. To call such a life 'Heaven,' or the 'Here-after,' is a concession to the illusions of speech and thought, for these words imply locality and time which are but provisional conceptions. It would rather be a state, a plane of faculties, to expand again into other and higher states or planes; the slowest and lowest in the race of life coming in last, but each—everywhere—finally attaining. After all, as Shakespeare so merrily hints, 'That that is, is!' and when we look into the blue of the sky we actually see visible Infinity. When we regard the stars of midnight we veritably perceive the mansions of Nature, countless and illimitable; so that even our narrow senses reprove our timid minds. If such shadows of the future be ever so faintly cast from real existences, fear and care might, at one word, pass from the minds of men; as evil dreams depart from little children waking to their mother's kiss; and all might feel how subtly wise the poet was who wrote of that first mysterious night on earth, which showed the unsuspected stars; when—

... 'Hesperus, with the host of heaven, came,
And lo! Creation widened on man's view!
Who could have thought such marvels lay concealed
Within thy beams, O Sun! or who could find—
Whilst flower and leaf and insect stood revealed—
That to such countless orbs those mad't us blind!
Why do we, then, shun death with anxious strife?
If Light can thus decide, wherefore not Life?'"

OUR EUROPEAN CONTEMPORARIES.

THE bi-monthly *Messenger*, published at Liege, in Belgium, has entered upon the fourteenth year of its existence, and is edited with unflinching ability and spirit. We observe that advantage was taken of the International Exhibition at Antwerp to hold the fourth annual Congress of the Belgian Spiritualists in that city. We are glad to learn, moreover, that a Society has been formed in Paris on the same lines as the Society for Psychical Research in London, under the Presidency of M. Charcot, and that it purposes to devote itself to the investigation and study of psychological phenomena. Mention is made by our contemporary of the publication in Paris of an important work which has been in course of preparation by its author, M. Gabriel Delanne, entitled "Spiritualism Before Science." It deals with the existence of the soul, magnetism, somnambulism, and hypnosis; experimental proofs of the immortality of the soul; the theories of the skeptical, and their refutation by facts; the nature and purpose of the perisprit; and the various forms of mediumship.

Mlle. Grange, the accomplished editress of *La Lumière*, has been making a lecturing tour in Belgium, and has been everywhere received with enthusiasm. The Jesuits are getting seriously alarmed at the spread of Spiritualism in that country; and Father Franco has endeavoured to combat it in a pamphlet, with much the same success as attended Mrs. Partington at Weymouth, when she vigorously strove to push back the incoming tide of the sea with her mop.

We are also in receipt of the *Journal du Magnétisme*, founded forty years ago in Paris by the Baron Du Potet, which abounds in interesting papers and memoirs bearing on the science to which it is specially devoted.

We learn from *Light* that the admirable book of "Spirit Teachings" given through the mediumship of M.A. (Oxon) is being translated into German by Herr G. Lieberknecht.

To Correspondents.

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

TO MY CRITIC IN ADELAIDE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Your correspondent from Adelaide undertakes to comment on my work here in a manner which, in the interest of the truth and dignity of our cause, admits of some slight corrections, without advancing personal reasons, which I might justly claim, as being the main impulse of our progress here.

Let me at once assure my anonymous critic that to see Mrs. Ballou here lecturing, would be my sincere pride, as one of the best results of my attempts to protect Spiritualism against conspiracies and the arrogance of its would-be teachers. Where my enthusiasm takes hold of a phenomenon of nature—say a tree—I point to the commanding crown towards the sky, as well as to the struggles of growth under ground and in darkness. Thus much as for the gibberish about darkness, which has not my sympathy neither, when found in the brain. I warn all brother students, particularly novices, against the error of lighted Critics, and the whim of selecting from the stock of material and snubbing the less fashionable outcomes of the Creator's handiwork. I teach and strive for the highest in music, and feel pleased to see a sense of art awakened by the barrel-organ in darkish quarters.

The redeeming feature of my Critic's better judgment is his excluding his name from the touch on a person who claims, at least with some ability, honesty of purpose.

Yours truly,

O. REIMERS.

NORTHERN QUEENSLAND NEWS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Tis so long since I wrote you that I am afraid you have nearly forgotten your once regular correspondent, but I can assure you that though my work latterly has not been so public as it was when I was your correspondent from the capital city of sunny Queensland, I have constantly been working in another direction, with I think I may say excellent results. For now nearly two years my business has caused me to continually travel throughout Queensland, moving from one place to another in all directions; and this, I may scarcely tell you, has given me great facilities and opportunities to note the progress of the movement in many places, and I am glad to say that wherever I go, and in the most unexpected quarters, I find friends who are as far as they are able investigating the phenomena by private sittings, and striving all in their power to open the eyes of their neighbours to see the light of truth which they enjoy, and everywhere I find a tolerant spirit, a desire to know more, and to learn something more of the mystery of their being than they can know outside the Spiritual philosophy. I have met numbers of friends known to you, who in a quiet way all spread the truth gradually but surely at every opportunity.

At Charters Towers, I had the pleasure of meeting Mr. Shaw, well known as a veteran Spiritualist in that district, a gentleman in every sense of the word of sterling qualities and a fearless advocate of the truth. He was just gathering a few friends together who earnestly desired to form a circle of investigation, and I availed myself of his invitation to join it for a couple of nights. Of course nothing startling took place on the occasion, but one thing happened at the second sitting which sent our enquiring friends home with wondering minds. After sitting for a time quietly, not a sound to be heard, we suddenly heard the wires of a piano in the room vibrate, and then immediately after, as though a finger had been drawn right across the wires, causing nearly all the notes of the piano to be distinctly and sweetly heard by all in the room. Several similar sounds were made, and then all became quiet again. One of the sitters happened to

be a professor of music, a tuner, and teacher of the piano, and he immediately gave it as his opinion that the musical sounds were produced by a mouse or cockroach in the piano, and suggested that he should open the piano, and search it; this being agreed to by three raps, he proceeded to take the piano to pieces, removing the top and bottom boards, laying all the movements bare, and even removing the keys, whilst all the circle stood round anxiously watching for the mouse or cockroach, which however did not come forth, much to the surprise of the skeptical onlookers and the professor of music, who with a bewildered expression remarked, "Well, that beats all I ever knew." For the remainder of the sitting he seemed to take great interest in the proceedings, especially during some violent table movement, during which his brother sat right on the top of the table, which however moved as easily as before, and ended by pitching him off. I sincerely hope these friends will continue their investigations, when I feel sure, with such an able and experienced teacher as Mr. Shaw, they will soon become satisfied that death does not end all, but only commences a new life in higher spheres of usefulness.

I noticed during my stay in Charters Towers that a large number of miners and others parade the streets on Sunday nights, who would be only too glad to attend a lecture where they could pass a pleasant and profitable evening; from conversation I had with them, I found they were an intelligent class of people, who are simply thirsting after that knowledge and instruction which the churches do not give. In the editor of the *Northern Miner*, published there, they have a fearless and outspoken rational freethinker, and in nearly every issue of that paper is to be found a paragraph dissecting some action of the churches or parsons of that township, until he has long ago been condemned by that body to the hottest brimstone hell it is possible to imagine, or, since the revision, I suppose, as "Puck" has it, to that pleasant watering-place "Sheol." Even in the small silver-mining township of Ravenswood from where I send this letter, I find anxious enquirers, and have just received an invitation to meet a few friends to-night who are desirous of giving a circle of investigation.

I travel north from here, most likely as far as the Gulf of Carpentaria, and even there, at the extreme north of this continent, I know there are earnest workers in our cause, and on arrival there I may have something to tell you of the movement in that locality. I have lost no opportunities of supplying articles to local papers whenever I was allowed to do so, several of which I know led to good results, and caused that investigation which proved to enquirers that death was not the terrible thing they had hitherto thought it to be, but a friend they can welcome and take by the hand as it leads them across the bridge which spans the distance between earth-life and spirit-life, and there to be received not by an angry God who dooms them to everlasting punishment, but by loving friends whom they thought lost and now find again glorified with spiritual beauty, and anxious to assist them to progress to the height they have themselves attained—as I published in some lines the other day:—

Life is an onward, upward state,
Progressive without end,
And they who show the cleanest slate
Go first, you may depend.
Earth-life is as a candle-light
Compared unto the sun,
If what we now well know is right
Of life that is to come:
A life progressive in the spheres
Of happiness and love,
Not 'countable by numbered years;
There is no time above,
But stages of progressive march
Of good deeds that are done,
As upward to the Royal arch
All have their course to run.

GEO. SMITH.

Ravenswood, Northern Queensland,
Sept. 27th, 1885.

THE PORT MELBOURNE STANDARD AND
MRS. BALLOU'S LECTURES.

Communications were frequently given on cards. We copy a description of the messages, one on the 26th February, 1861.—“O ye faithless ones, how long must we bear with you! Have not some of you witnessed things which but few mortals are permitted to behold. Have we not commanded you to publish these things to the world, and ye have not done it!—YOUR GUARDIAN SPIRITS.”

(Account of Canton Circle and its doings.—*Buffalo Sunbeam* 1861.)

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The foregoing, which I have taken for my text for this letter, will be found on the 517th and 518th pages of the “Nineteenth Century Miracles,” by Mrs. E. H. Britten. When Mrs. Cook, who lectures on Spiritualism, was in Melbourne, I heard her once say at a public meeting of Spiritualists that we did not make noise enough about our wonderful spiritual manifestations, and that we should do well to take example in some measure from the noisy Salvation Army.

I cannot say I quite agree with her, but neither did I quite agree with you, Mr. Editor, in relegating to the waste paper basket some report of what I had done to make a noise about our lectures, Mrs. Ballou, now closing, I believe, her series of lectures in Melbourne. When she told us of having witnessed many times the hand of her spirit mother writing on the wall, she certainly told us of seeing things which “few mortals are permitted to behold,” manifestations designed to be “published to the world,” to use the language of the spirit-writing first quoted.

I am going, therefore, to ask you once more to publish to the world in the *Harbinger of Light* a short report of the little noise which I was enabled to make concerning this spiritual manifestation, by the favor of a newspaper editor more liberal-minded than most. The lecturers during her visit to Victoria has left her foot-prints on the sands of time in Port Melbourne to a greater extent than she would have done had I not written those letters in the *Standard*. When at her lectures, I saw the faces of many of my Port Melbourne fellow-citizens, and, if you will re-publish my three letters in the *Standard*, your readers will learn that it is not hope-ess to look for growing liberality towards Spiritualism on the part of newspaper editors.

The “Press,” i.e., the newspaper, will be found in the end by far the most potent instrument through which to spread a knowledge of modern Spiritualism. “That which has been done, may be done” is a proverb, and if your readers see my letters in the *Standard* they may follow my example in other suburban newspapers, and thereby bring hearers to hear such lecturers, as your efforts may bring to Melbourne.

I think I may fairly call upon you, Mr. Editor, to encourage us so far as to make known what facts have been placed on record in our public prints, rather than leave our tiny efforts unnoticed, which tends to discourage an Editor. I feel further that you should remember that all which you and your friends may write in the *Harbinger* will not be seen by those who are not Spiritualists, but these latter would be reached if writings on the subject could be more generally found in the secular papers. I ask you therefore to point to a step in the right direction.

If you send these *Standard* letters to your waste paper basket, I shall conclude that you have turned a deaf ear to what the spirit-guides and guardians said about having things published to the world, whether witnessed by Mrs. Ballou, or the Canton circle of Spiritualists.

I have spoken of my example as deserving an advertisement in the *Harbinger*, but more so do I say this of the example of a newspaper editor, viz., the Editor of the *Standard*. I confess I blush a little when I think of the space the three letters will occupy, though they are each of them short.

When you remember that Mrs. Ballou is a veteran in the service of the cause which it is your mission to serve,

you will perhaps find in your heart to find space for her.

I am, Sir, etc.,

ROBERT CALDECOTT.

Raglan Street, Port Melbourne,
Saturday, Oct. 10th, 1885.

[Whilst commending the energy of our correspondent, and endorsing his exhortation to others to avail themselves of every opportunity to bring the facts of Spiritualism before the public in the secular press, we fail to see the need of putting before our Spiritualistic readers the matter he has written for non-spiritualists. All that is essential is to elaborate the fact in Mrs. Ballou's experience he alludes to, viz., the vision of her mother's hand writing words of comfort to her in a time of danger. This it appears occurred at the Oberlin General Hospital during the American war, where ill, disheartened, and under duress (though not a prisoner of war) the room suddenly became flooded with light, and the hand of her spirit-mother wrote in the counterpart of her earthly calligraphy a message for her to be of good cheer, that all would be well. Mr. Caldecott's letters enlarge upon the importance and usefulness of such personal testimony as the above to those who are anxious to solve the question, “If a man die shall he live again?”—Ed. H. of L.]

FURTHER MANIFESTATION IN ADELAIDE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Although several highly promising results in various private circles suggest a serious attempt from the other side, I have to reduce my reports of them at present to my own private circle only, and give the results of a casual (or perhaps by impression caused), visit of the interesting medium.

After a little chat I suggested to try a few minutes at my little table, and this time, instead of the remarkable physical signs of power, as on a previous occasion, the medium opposite me (we two being of course alone), dropped his head, the forehead resting on the table. He was in a trance. “I am with you,” and my! I hope I greet my friend Servius! Was answered, “Yes; and I come to warn you to seek repose and change of occupation for a little while. You did too much work, both in our cause and in music; and you know, continued exercise in one groove causes monomania.” I better leave the other circles, and work only with you! “Yes; but not too often. Let that young gentleman join who came to see the medium, after I materialised. He is mediumistic, (I caused erroneously, though well intended, the removal of this visitor) and with you will form a good battery.” “I liked your lecture (Servius continued), “very well, but you have not yet the proper delivery for an English audience. Your writings are more effective, but you must follow my advice, and take care of your health, for we would not like to lose you. I must leave you now; good bye!”

My medium awoke, and remembered not a word, and felt, after a passing cloud of singular mental vibration, perfectly fresh and happy. This impressed me as a delightful contrast with another powerful medium who remained for days in a semi-trance and stupor.

There was in the message, of course, a part of the medium's own mind, but certainly not at the time of the sitting, for although being a talented reciter, pointing out my shortcomings on a former visit, and improving my rendering, he came fresh with sincere congratulations after my lecture (next morning), and received the remarks of Servius almost as a stranger critic. I am indeed curious of the result of my next séance proper!

Let me add the melancholy fact that only a very few Spiritualists, so called, were present at my lecture, which was a trial in its way even to those who had admittance at Marshall's. No doubt they fabricate appropriate excuses in their own way and manner, but the reawakening of lower and selfish impulses after ill-luck of a pioneer and a suspension of further sensational manifestation, is rather disheartening. But since I received such turns, even from well-to-do friends of the cause, who don't like to get too far out of the flavour of their

flesh-pots, I wait patiently for a brighter atmosphere which may absorb the gross and filthy elements arising from too low and personal a plane of spiritualistic culture. With the proofs of being accepted by purer influences from yonder side, I may get over these little illusions about friends, and am

Yours truly,
C. REIMERS.

A "FACT," WITH A LESSON.

(From Facts.)

For more than two years I have been in communication with spirits, through George Cole, of 15 Willoughby Street, Brooklyn, N.Y., and have had many wonderful tests, some given inside a sealed envelope (Mr. Cole not knowing I had put paper there), and my questions were answered on paper put in by Mr. Cole. Witnesses confirm the statement of the spirit that she wrote it herself, as does the hand-writing:—

"My Dearest Husband,—It is now some time since I have enjoyed the privilege of communicating with you in this manner, involving as it does the presentation of my thoughts through the instrumentality of my own spirit hand.

"Before proceeding to answer your questions, I wish to make a statement which I desire you to make known, as it will facilitate the manifestations of spirits, and bring their mortal friends in closer relation to them. It is of tests I would speak.

"Mortals erroneously imagine that by insisting upon tests they are determining the qualities of mediums. Nothing could be further from the facts than this. Tests are not for mediums to overcome, but for spirits. Tests, so called, are merely obstacles in the way of spiritual manifestations. And though some spirits can and do overcome them, there are many who cannot, or will not, trouble themselves with the exertion.

"Hence the disappointment on the part of mortals, and the skepticism and doubt arising from supposed failures, and lastly, the ridicule and contempt for spiritual messages and phenomena by non-believers in Spiritualism.

"Mortals should never presume to exact conditions under which spirits shall manifest. Nor should mediums allow themselves to be influenced by such conditions, for the reason that mortals have no control whatever of spirits, and spirits may or may not manifest, as it shall please them.

"Spiritualists are themselves to blame for the failures they experience, by the presumptuous and illogical conditions and tests they put a medium under, and expect spirits to manifest through.

"This has exercised me very much of late, as spirits who failed to gratify their earthly friends seemed saddened by the occurrence. Permit spirits to give their own tests in their own way, and mortals will receive more than they know how or what to ask for.

"I have used mediums for media to strengthen my diction. I will now answer your questions on the paper furnished by the medium Cole.

"Your loving wife,
GESSIE WELLINGTON."

MR. WILLIAM EGLINTON.

WE ARE in receipt of a letter from Mr. Eglinton, from which we are sorry to learn that he is threatened with an action by his former landlord for having depreciated the value of his property by holding seances and causing apparitions to appear. This will prevent the carrying out of an intention he had to visit these colonies this year. A committee has been formed in London to assist Mr. Eglinton in defending this action. Some very startling facts are likely to be brought out should the case come into court, which will have an important influence on the status of Spiritualism. We shall be happy to receive subscriptions from friends who sympathize with and wish to aid Mr. Eglinton, and shall also be pleased to hear from any one who will co-operate with us in facilitating his intention to come to Australia at an early date.

SPIRIT PHENOMENA AMONG MATERIALISTS.

IN our columns of June 13th a correspondent gave some account of spiritual phenomena which had occurred among the residents of Liberal, Mo., a town whose population was chiefly of the materialistic class. We are pleased to learn that the manifestation of spirit presence continues, and in the very intelligent and convincing form known as independent slate-writing. So unmistakably genuine are the phenomena that the *Truth-Seeker* (New York) of June 27th publishes a detailed account by C. W. Stewart, of slate-writing without visible human agency at two places, the residences of Dr. Bonton and Dr. Clark, appended to which are the following affidavits subscribed to before a notary public:—

"Liberal, Mo., June 5th, 1885.

We, the undersigned citizens of Liberal, Barton Co., Mo., have a personal acquaintance with Dr. J. B. Bonton, and know him to be a man of truth and a worthy citizen.

We have been given the privilege of examining the conditions under which certain slate-writing takes place in the said Dr. Bonton's house, alleged to be through the instrumentality of spirits. We have availed ourselves of said privilege, and have made a thorough examination of the said premises, and we hereby pronounce it utterly impossible that said writing can occur through visible or tangible human agency.

C. W. STEWART,
D. P. GHEELY,
C. W. GOODLANDER, JR.,
JOHN G. MEYER,
G. H. WALSER.

"Liberal, Barton Co., Mo., June 5th, 1885.

This is to certify that I am a citizen of Barton County, Mo., and a practicing physician of Liberal, Mo.

That on the evening of May 24th there was no one present but myself and wife. That on said evening my wife placed a clean slate with a fragment of pencil on a bed in a bedroom, and fastened the door. Some twenty minutes afterwards, on opening the door, the following message was found on the slate:

'It is me—Mattie.'

The above is the fact in the case as witnessed by me.

J. W. CLARK."

—Banner of Light.

THE SYMES' PROSECUTION.

THE prosecution of Mr. Symes for keeping a disorderly house has, as we expected, fallen through, the jury being unable to agree. Indeed it is a wonder to us that as many as six of them could bring themselves to accept the Crown Prosecutor's definition as against the common sense view of the question. All the evidence tended to show the orderly nature of the proceedings, and some better presentment must be found before the Government can hope to obtain a conviction. If the proceedings do not interfere with the comfort or disturb the privacy of those who dissent from them, what need or right have they to interfere. The law is not put in force in England, and it is evidently a straining of it to put it in force here. It was evident from the testimony of the numerous witnesses on both sides that the only ground of objection was religious, and this makes the prosecution persecution. The jury having been dismissed without a verdict, the trial has to be gone over again this month. A conviction is highly improbable, and unless one is obtained in this instance it is probable that any further attempts at interference with orderly meetings will be abandoned. We expressed our opinion during the recent course of Spiritualistic services at the Bijou, that the Government could not legitimately interfere with them, and what has transpired at this trial confirms the correctness of it. In a meeting for edification or instruction, where business or money-making, is not a consideration, seats may be let for the single night.

Sour stomach, sick headache, and dizziness, Hop Bitters cures with a few doses. See.

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.

- * Life of Coleworth Grant. By Peary Chand Mittra. 3s. 6d.
Lives of the Necromancers. By William Godwin. 2s.
Lyric, A, of the Martyr Age, By a Child of the Resurrection. 1s. 6d.
Life of Jesus, A True History of the Man called Jesus Christ, given through the Mediumship of Alexander Smyth. 6s.
Life and Times of Voltaire. By Francis Rappinasse. large vol. 4s. 6d.
Land-Nationalisation, its Necessity and its Aims; being a comparison of the system of Landlord and Tenant with that of occupying ownership. By Alfred Russell Wallace. 1s. 3d.
Little Angel, The; a Temperance Story for Children. By Mrs. H. N. Greene Butts. 6d.
Letters from Hell. Translated by F. M. Wheeler. 2d.
Letter to the Chestnut Street Congregational Church, in reply to its Charge of having become a reproach to the cause of truth in consequence of a change of religious belief. By John S. Adams. 1s. 3d.
Life's Unfoldings; or, the Wonders of the Universe revealed to Man by the Spirit-Guardians of David Corlies. 1s.
Latest Constitutional Struggle, The; a Register of Events by W. Mawer. 3d.
Land, The; The People, and the Coming Struggle. By Chas. Bradlaugh. 3d.
Later Papers. A Supplement to the Experiences of Samuel Bowles in Spirit-Life. 6d.
Lectures on History. By C. J. Volney. 1s. 3d.
Letter to Young Girls. By J. Reakin, L.L.D. 3d.
Lecture on the Vedanta, A; embracing the text of the Vedanta-Sara, printed for the use of the Benares College by order of Govt. N.W.P. 7s. 6d.
* Lugol on Scrofula. Translated from the French by Sidney Doane, A.M., M.D. 3s.
Longinus on the Sublime; a new translation, chiefly according to the improved edition of Weiske. 1s.
Love, Woman, Marriage. The Grand Secret. A book for the heartfelt. Randolph. 10s.
Light Science for Leisure hours; second series, Familiar Essays on Scientific Subjects, Natural Phenomena, &c., by Richard A. Proctor, B.A., Camb. 8s. 6d.
Lights and Shadows of Spiritualism. By D. D. Home. publ. 11s., 7s. 6d.
Love and its Hidden History; also, The Master Passion; a book for Woman, Man, Wives, Husbands, and Lovers. By Paschal B. Randolph. 12s. 6d.
* Lycoris, The; a Lecture by Thomas Walker. 3d.
Letters to the Orthodox. By Thomas Walker. 6d.
Little Bouquet, The; Vols. I, 2, & 3. A Spiritual Magazine published in Chicago. Illustrated. per vol. 7s. 6d.
Life of Jean Frederic Oberlin, Pastor of the Ban De La Roche; by Mrs. Josephine E. Butler. 2s. 6d.
* Modern Spiritualism; its facts and fanaticisms; its consistencies and contradictions, with an appendix by E. W. Capron. Very scarce. 10s. 6d.
Memoir of the Life and Character of Pestalozzi. 1s.
Modern Spiritualism, Reply by Rev. A. Wheelock, Utica, N.Y., to a sermon by Rev. C. H. Gardiner, Rector of Trinity Church, Utica, N.Y. 6d.
Ministry, The, of Angels Realized; a letter to the Edwards Congregational Church, Boston. By Mr. and Mrs. Newton. 1s. 3d.
* Mystery, The, Solved; or, The New Departure of Victoria C. Woodhull, examined by Moses Hull. 6d.
Myths and Myth-makers; Old Tales and Superstitions interpreted in Comparative Mythology. By John Fiske, M.A., L.L.B. 11s.
Melodies of Life, The; a new collection of Words and Music for the Choir, Congregation, and Social Circle. By S. W. Tucker. 2s. 6d.
Man and his Destiny; according to the Teachings of Philosophy and Revelation. By Joel Tiffany. 7s. 6d.
* More Forget-me-nots from God's garden. By F. J. Theobald, Author of Bob and I, &c. 2s.
Man Contemplated Physically, Morally, Intellectually, and Spiritually. By the late J. W. Jackson, with Memoir by his wife. 6s.
Modern Spiritualism; or, the opening Way. By Thomas B. Hall. 3s.
Mental Magic, a rationale of Thought-reading and its attendant Phenomena, and their application to the Discovery of New Medicines, Obscure Diseases, Correct Delineations of Character, Lost Persons and Property, Mines and Springs of Water, and all Hidden and Secret Things. By Thos. Welton, F.S.A., &c. 5s. 6d.
* Milton's Poetical Works, with Life of the Author. 1s. 6d.
Mysteries of the Head and Heart Explained, The; including an improved system of Phrenology, etc., illustrated by upwards of 100 engravings by J. Stanley Grimes. 10s. 6d.

- * Manual of Modern Geography. Physical, Political, and Commercial. By W. Lawson, F.R.G.S. 2s. 6d.
Morning Prayers in the Household of a Believer in God. By F. W. Newman. 1s.
* Memories of My Exile. By Louis Kossuth. Translated from the Hungarian by Ferenc Jancs. 4s.
* Maria Monk, and her awful Disclosures. Holy Cross series. 3s.
* Mother of Harlots, The; Holy Cross series. 3s.
* Moral Teachings of Spiritualism, The; a discourse given by W. H. Terry. 3s.
Myth of the Resurrection. By Annie Besant. 2d.
My Orphanage, and Gnomed in England. Narrative by Georgina Weldon on her method of training the voice, education, etc. 5s. 6d.
Mind, Thought and Cerebration. By Alexander Wilder. 6d.
Magnetic Hydropathy, a Treatise on, by Culverwell & Co. 6d.
Mental Science as explained by Phrenology. By L. N. Fowler. 1s. 3d.
Man, as a Rational, a Social, and Accountable Being. A Lecture by B. S. Naylor. 2d.
Meaning and Use of Baptism, The. By F. J. Conant, D.D. 2s. 6d.
Mind in the Face, The. An Introduction to the Study of Physiognomy. By William M'Dowall, F.S.A., Scot. 2s. 6d.
Memoirs of Thomas Chalmers, D.D., L.L.D. By his son-in-law the Rev. W. Hanna, L.L.D. 2 vols. 10s. 6d.
Nature and the Bible; a Course of Lectures on the Morse Foundation of the Union Seminary. By J. W. Dawson, L.L.D. F.R.S., F.G.S. 2s. 6d.
New Verbatim Translation of the 6th Book of Cæsar, de Bello Gallico. 1s.
* Natural History of Commerce. By John Yeates, L.L.D., etc. 3s. 6d.
New Koran, The; or, Frederick Monitor in the Teaching and Example of our esteemed master Jardo Morata. 5s.
New Principia, The; or, the Astronomy of the Future. An essay explanatory of a Rational System of the Universe. Newton Crossland. 3s.
Natural Cure of Consumption, The: Constipation, Bright's Disease, Neuralgia, Rheumatism, "Colds" (fevers), &c. 5s.
A health manual for the people.
No Revelation Infallible, No. 1. Tracts for the Times. By Allan Hume. 6d.
Narrative of Sittings, A, with the late Miss C. E. Woods at Sydney. 6d.
Noah's Flood, a Chapter of Biblical Romance. By G. W. Foote. 2d.
Nabi Cosmos Memos. For thinking men. 4s.
New Religious Thoughts, by Douglas Campbell; second edition. revised. 3s.
Nothing Like It; or, Steps to the Kingdom. By Lois Waisbrother, author of "Heaven Harlow's Vow," &c. 7s. 6d.
New Earth, The. A Spiritual Essay. 1s. 3d.
* Newton on Thoracic Diseases, their Pathology, Diagnosis, and Treatment. By Calvin Newton, A.M., M.D. 5s.
"Our Fathers have told Us." Sketches of the History of Christianity, for Boys and Girls who have been said at its founts. By John Ruskin. 3d.
Orthodoxy versus Spiritualism. Answer to the Sermon of the Rev. T. De Witt Talmage against Spiritualism. Delivered by Hon. A. H. Daley. 8d.
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