

THE Harbinger of Light.

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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condition "Mr. Walker is the most eloquent speaker that has appeared on a Melbourne platform since the departure of the Rev. Charles Clarke," and to this fact and concomitant circumstances is due the steady increase of numbers who assemble to hear him, in spite of the silence and opposition of the newspapers.

Setting aside the disputed question of spirit control, the fact of a young and comparatively uneducated man being able to discourse both logically and eloquently for one or two hours on any theme an assemblage of people or their committee may select, is a phenomenon deserving the attention of the thoughtful and scientific portions of the community, and the attempt to suppress a knowledge of the existence of such a phenomenon is discreditable to the newspapers and a dereliction of public duty; there is a point at which public feeling revolts at such unfairness, and providing Mr. Walker is enabled to continue his lectures this point will soon be reached, as already murmurs of discontent are heard in many quarters. Editors may ignore this, its pecuniary influence is insignificant, but it tends to lessen public confidence in the press, which should be a faithful record of current events. On the occasion of Mr. Peebles' first visit he had to fight against and overcome the active opposition of the press, its present action in regard to Mr. Walker is equally unfair, but will be as assuredly unsuccessful. Every succeeding night since the first lecture there has been an increase in the attendance, until now every seat in the large building is occupied, thereby showing that a discriminating public appreciate the discourses on their own merit irrespective of the press criticism.

MELBOURNE PROGRESSIVE LYCEUM.

ONE of the most successful half-yearly sessions of the Lyceum, concluded last Sunday, when Mr. Deakin completed the second period of his conductorship, during which more has been accomplished than in any corresponding period of the Lyceums existence. The standing rule which renders a conductor ineligible for immediate re-election was suspended in hopes of Mr. Deakin accepting office for another six months, this however, he declined to do, and Mr. W. H. Terry was appointed his successor. We refer our readers to the *Lyceum Leader*, No. 2 for February, for the record of what has been accomplished during the past six months.

WHAT Mr. A. R. Wallace aptly designated "the conspiracy of silence," seems to exist among the Melbourne press in relation to the remarkable lectures now being delivered at the Prince of Wales' Opera House. A brief notice appeared in two of the Melbourne dailies after the first lecture, acknowledging the large attendance, and attributing Mr. Walker's fluent extemporaneous discourses to a good memory. Subsequent arrangements by which the lecturer was kept in ignorance of the subject he was to discourse upon until the moment of delivery having upset this theory, no further notice was taken of the lectures for some weeks, the press apparently being determined unless it can say something against the lecturer or his matter, to say nothing whatever, and thereby keep all except those who attend the lectures from being influenced favourably towards either the lecturer or the philosophy of which he is a representative. Letters were sent to three of the Melbourne editors calling attention to their reticence, and suggesting that apart from their opinion of the lecturer—his theme or condition, the weekly assemblage of so large a number of intelligent citizens demanded at least a passing notice. Two of the three however, still preserved an ominous silence, whilst the third made capital out of the conduct of an excited and partially intoxicated individual in the pit, who temporarily interrupted the proceedings, to show that all the audience were not in unison with Mr. Walker, or that dissent was expressed to his conclusions.

The only fair report and comment on the lectures which has been published, appeared in the *Collingwood Advertiser*, of February 7th, the editor of that paper being one of the committee chosen by the audience on the previous Sunday, to select a subject for Mr. W. to descant upon, although dissenting from the spiritual theory of control, the editor admits that in his abnormal

BIBLICAL DIFFICULTIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Having, in the peculiar manner already described, demonstrated to his own satisfaction at least, the integrity of the Old Testament, Dr. Faunce now addresses himself to the important task of proving the authority and genuineness of the New. His statements are pregnant with salient points; to answer all of which is quite beyond my purpose. In fact, our author frequently manages in a single line, or a brief sentence, to express an opinion or advance a statement which many pages would fail to adequately answer. He gives a condensation of the arguments of Dr. Tischendorf and Canon Westcott; but as the vacillating and evasive reasoning of these theologians has been cleverly exhibited in "Supernatural Religion,"* I must refer to that work for a fuller examination of the matter, contenting myself with criticising one or two of Dr. Faunce's positions.

We have already seen how the Rev. Dr. has made the Four Gospels prove the O. T.; they have now a still more arduous duty to perform! Listen to his words:—"As the Gospels indorse the Old Testament, so they also carry with them the integrity of the Acts, the Epistles, and the Revelation. Assured that we have a fair record of what Jesus did and said, we find among his undoubted discourses direct promises of a super-human guidance, not only in bring to mind what he had said to his disciples, but in guiding them into all truth. . . . And assuming that these Gospels accurately report him, where shall we find the fulfilment of his promise except in these later New Testament books?" (page 44.) Now, supposing we admit the full force of all the promises referred to (Matt. xxviii, 20, &c.), they apply only to the *twelve apostles*—to whom they were apparently addressed—and not to *all* the N. T. writers. But that we deny Christ's promises, as recorded, imply anything like what our author assigns to them, and challenge him to substantiate his broad and unqualified assertion. As his present argument recurs in a subsequent part of his book we can defer any additional examination of it until we arrive there. As Dr. Faunce in attempting to prove the integrity of the Four Gospels necessarily touches on the subject of the New Testament canon, a few words in connection therewith may not be *mal à propos*. When the "defenders of the faith" are asked how they know that the Four Gospels are genuine, they reply, "We can trace them in the writings of the early Christians, those of the first and second centuries, where they are spoken of as divine, and are ascribed to authors of apostolic times." "Defence of the Faith, (p. 4). If we inquire who those "early Christians" were, the reply is "Irenæus, Polycarp, Papias," &c. But, strange to say, we really have not got the writings of those men! Hear what eminent "orthodox" authorities say:—

1. Du Pin, the celebrated Catholic historian, says: "In short, without the history of Eusebius we should scarce have any knowledge, not only of the history of those first ages of the church, but even of the writers who wrote at that time, and their works."

2. Dr. Delahogue, Professor of Theology, at Maynooth, says: "Very few monuments of those ages (1st and 2nd centuries) have reached us."

3. Dr. Cumming, the great writer on Prophecy, says: "We have not in our possession the early fathers. We have only a few fragments of the second century."

4. The same writer remarks: "Without the history of Eusebius we should have no knowledge at all of them. In fact, we depend upon the honesty and infallibility of Eusebius for the words as well as correctness of almost all the fathers that preceded him."

I might multiply instances indefinitely; let these, however, suffice. We see that Eusebius (who wrote in the *fourth* century) is almost our sole authority for the testimony of previous "church-fathers." And what was the character of Eusebius? The following, written

of himself by himself, will show:—"I have related whatever might redound to the *glory*, and have suppressed everything that might tend to the *disgrace* of our religion." Dr. Faunce quotes Canon Westcott with approval. I will close with the following fatal admissions from the same writer: "It is certainly remarkable that in the controversies of the 2nd century, which often turned upon disputed readings of the Scripture, no appeal was made to the apostolic writings. . . . It does not appear that any special care was taken in the first age to preserve the books of the N. T. from the various injuries of time, or to insure perfect accuracy of transcription."

I am, &c.,

VOX VERITATIS.

SPIRITUALISM AND PHYSIOLOGY.

CONTRIBUTED BY C. W. ROHNER, M.D., HAMILTON.

THERE are physiologists and physiologists. We have lately heard a good deal, if not altogether too much, of the doings of Dr. Carpenter, the dictator of modern physiology, so that it is about time for us to look round a little, and see whether all scientific physiologists join in the lugubrious chorus of the monotonous Carpenterian song of "Let us eat and drink, for to-morrow we shall die." Often and often have I been astonished that not one of the many able and learned men who have taken up the gauntlet thrown down by Carpenter and Co. has bethought himself of playing off Dr. Draper against his English compeer in the department of physiological science. Men like Wallace and Crookes must surely know the celebrated author of the "History of the intellectual development of Europe," John William Draper, M.D., professor of chemistry and physiology in the University of New York. Crookes and Wallace must have seen that glittering gem in the precious chair of that now celebrated "International Scientific Series," the "History of the conflict between Religion and Science," which appeared only two years ago. But, above all, a biologist of Alfred Russell Wallace's unrivalled fame and eminence, a full partner in the Darwinian business, must be acquainted with this same Draper's magnificent work, entitled, "Human Physiology, Statical and Dynamical," the seventh edition (1865) of which is now lying open before me. How strange, then, that a *Defender of the Faith* Spiritualism *par excellence* should not summon to his aid a witness at once so able and competent to give his evidence on a subject which has been his life's study, and whose experiments as a physiologist have earned him the reputation of being an original worker in this difficult field. I am speaking as a medical man when I say that Dr. Draper's treatise on human physiology is the best and most comprehensive work extant on the subject in question. If, besides Crookes and Wallace, Spiritualism has a scientific friend and advocate, that friend is, *nolens volens*, Dr. John William Draper, and it is with no little pride that I here take credit for having made this important discovery in the interest of and for the benefit of modern Spiritualism. For the present, however, I shall only quote a short passage from the opening portion (page 24) of his work, in order to illustrate my assertion that there are physiologists and physiologists, and that all physiologists are not rough Carpenters. After having spoken of various highly complicated mechanisms and apparatus wanted for the removal of waste, and repair, he proceeds as follows:—

"In this regard the human body may be spoken of as a mere instrument or engine, which acts in accordance with the principles of mechanical and chemical philosophy, the bones being levers, the blood-vessels hydraulic tubes, the soft part generally the seats of oxidation. But if we limit our view to such a description, it presents to us man in a most incomplete and unworthy aspect. There animates this machine a self-conscious and immortal principle—the soul.

"Though in the most enlarged acceptance it would fall under the province of physiology to treat of this immortal principle, and to consider its powers and responsibilities, these constitute a subject at once so

* I do not, as a former remark seems to imply, desire to impute intentional dishonesty to the talented author of *Supernatural Religion*.

boundless and so important, that the physiologist is constrained to surrender it to the psychologist and theologian, and the more so since the proper and profitable treatment of it becomes inseparably involved with things that lie outside of his domain.

"Yet under these circumstances, considering the ever-increasing control which scientific truth exerts over the masses of men, considering too how much the welfare of the human family depends on the precision and soundness of its religious views, it is the duty of the physiologist, if for the reasons that have been specified he wields this great subject to others, to leave no ambiguity in the expression of the conclusion to which his own science brings him. Especially is it for him, whenever the opportunity offers, to assert and to uphold the doctrine of the oneness, the immortality, the accountability of the soul, and to enforce those paramount truths with whatever evidence the structure of the body can furnish. For this reason, he can not recall but with regret the existing use of many terms, such as mind, intellect, vital principle, spirit, which, though they were at first doubtless employed as expressions of the functions or qualities of the soul, have in the course of time gathered other meanings, and confused the popular ideas. They have brought about a condition of things in science not unlike that which prevailed in theology during the reign of polytheism. Constrained, perhaps, himself by the necessities of language to use such phraseology, it is for him at the outset to leave no doubt of the views he entertains, and, as far as he can, prevent such expressions from frittering away the great truth that, as there is but one God in the universe, so there is but one spirit in man.

"On one of these terms, the vital principle, I may make a few remarks, since, from being a mere expression of convenience, it has by degrees risen among physicians and physiologists to the rank of designating an existing agent, by some regarded as of the same kind as light, heat, electricity, or gravitation—nay, even superior to them, since it is its peculiar attribute to hold them all in check. Animated by this very extraordinary power, organic substances are supposed to withstand every external influence, and to submit to physical agents only after this principle has left them. Such a preposterous doctrine will not bear the touch of exact science for a moment. It is only a relic of the old metaphysical system of philosophizing, which accepted a name in lieu of an explanation, which preferred the dogma of the horror of a vacuum to the more simple but material view of the pressure of the air. By the aid of this imaginary principle, complete physiological systems have been woven, in which every act and every condition of the animal economy is spontaneously explained, and nothing remains for solution. But by the student of nature, whose mind has been trained in positive science, the imposture is detected. He sees at a glance that this is not the style of the Great Artist. The problems of organisation are not to be solved by empirical schemes; they require the patient application of all the aids that can be furnished by all other branches of human knowledge, and even then the solution comes tardily. Yet there is no cause for us to adopt those quick but visionary speculations, or to despair of giving the true explanation of all physiological facts. Since it is given us to know our own existence, and be conscious of our own individuality, we may rest assured that we have what is in reality a far less wonderful power, the capacity of comprehending all the conditions of our life. God has framed our understanding to grasp all these things. For my own part, I have no sympathy with those who say of this or that physiological problem, it is above our reason. My faith in the power of the intellect of man is profound. Far from supposing that there are many things in the structure and functions of the body which we can never comprehend, I believe there is nothing in it that we shall not at last explain. Then, and not till then, will man be a perfect monument of the wisdom and power of his Maker, a created being knowing his own existence, and capable of explaining it. In the application of exact science to physiology I look for the rise of that great and noble practice of medicine which, in a future age, will rival in precision the

mechanical engineering of my time. In it, too, are my hopes of the final extinction of empiricism. Even now this method is attended with results which must commend it to every thoughtful mind, since it is connecting itself with those great truths which concern the human family most closely, and is bringing into the region of physical demonstration the existence and immortality of the soul of man, and furnishing conspicuous illustrations of the attributes of God."

Thus speaks a man who, both as a physiologist and as a philosopher, is head and shoulders above the vain braggart Carpenter, whose empty and barren pride of intellect, bordering as it does on mental alienation, must for ever remain incompatible with that calm wisdom and profound knowledge which make the poet and the sage proclaim with one voice:—"I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well." In next month's issue of the *Harbinger* I intend giving another important extract from the same high authority, in which it will be proved beyond a doubt that what is called the organ of the mind cannot be both organ and mind in one, and that the very structure of the brain of man may, by a perfectly legitimate process of inverse ratiocination, be shown to lead to the final discovery of the spirit, on exactly the same principle on which Adams and Leverrier proved the necessary existence of the planet Neptune from the orbital perturbations of Uranus.

Hamilton, February 16th, 1878.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

(From the *London Spiritualist*.)

Continued.

AGNOSTICISM.

During the past year psychology has been publicly challenged by another philosophy—not new, though taking a new name. It calls itself "Agnosticism," but it is intimately allied with materialism. It asserts that we have, and can have, no knowledge but that which the senses bring to us; and that even the knowledge so conveyed is dependent upon so many conditions that it must be accepted with hesitation. So far the agnostics are right. But they proceed to deduce from this, that whatever does not admit of sensual proof is to be rejected as unknowable, as well as unknown. They, too, fall into the same fallacy as the materialists. They forget that there are other means by which knowledge may be obtained. We may learn the existence and qualities of many things imperceptible to the senses by their action upon the matter the senses are formed to perceive, and our knowledge of these imperceptible forces is as real and practical as if we had direct intelligence of them through the senses. The agnostics say that psychology is merely a dream, because the things with which it professes to concern itself—mind and soul—being imperceptible by the senses, are unknowable. The answer of psychology to agnosticism is that, although mind and soul cannot be seen, heard, felt, or tasted, their existence is proved by their operation upon the organic molecular structures our senses are formed to perceive. The agnostics say that they can recognise no natural forces or laws than those which direct and control inorganic matter. Psychology contends that there are forces and laws directing and controlling organic structure different from and often opposing the inorganic laws; that these can be discovered by observation of their action upon that structure, and the intelligence thus obtained is knowledge as real as any that the senses bring to us of eternal molecular existence; and, therefore, that psychology is as real and soundly based a science as any other, if only it be rightly pursued—by observation and experiment and ingenious conjecture.

Such is the precise condition of the controversy between materialism and psychology at the commencement of this fourth session of the society. But such misrepresentations of our scheme are no longer practicable. Our position is now distinctly defined for us

by Professor Tyndall himself. He has drawn the precise line at which physical science confesses that there is an end to her researches, and where psychological science proclaims with pride that she begins hers. Of course, if he is right, if there be nothing in the mechanism of man but the material molecular structure, we must confess that our science is as baseless as the scientists declare it. The writers in the *Nineteenth Century* have exhausted intellectual skill in an endeavour to prove, by argument alone, that soul exists as part of the human structure—a veritable being other than the molecular body and separable from it. But it must be admitted that they have done nothing more than prove that soul is an aspiration of humanity, that it may be, that it ought to be, but not that it is. To prove that it is has consequently become the proper business of this society. We take our stand upon a clear and definite platform, with a distinct and definite duty. Our programme is contained in a few sentences. Are there any facts that prove the existence of soul, or point to its probable existence? If soul cannot be proved augmentatively, can it be proved experimentally? It is our belief that it can. It is our business to prove it, or at least to search for proofs, and try their worth, and trace the conclusions to which those truths conduct.

THE POSITION OF THE PSYCHOLOGICAL SOCIETY.

With this great and glorious mission before us, we ask all who approve its object—all who desire to know what they are, and they will be—to promote them by joining the society.

In accordance with this grand purpose of our existence, our first object is the gathering together from all authentic sources the reports of facts and phenomena that proceed, or appear to proceed, from the action of that something or other than the material mechanism of the body is moved and directed. Already we have brought together a considerable number of very interesting and valuable reports of such phenomena, which we are about to print, not merely for reading and preservation, but in the hope that other observers may be induced to send them still more abundantly. It would be impossible to exaggerate their value, for they are the solid foundations of fact upon which alone a secure science of psychology can be built up, and with which alone we can hope to combat successfully the dark and degrading creed of materialism. Thus only can we hope to restore by science the belief in soul which science has shattered. So far our work has proceeded successfully. Seeing how high and important to the welfare of the world is the object after which we strive, this society, although numerous enough, for economical work, has not yet enlisted the support which would enable it to carry on its great work as it deserves to be pursued. Our meetings show no lack of interest in it, for this room is usually crowded. Our papers are various and instructive, and our discussions vigorous. In these respects we compare advantageously with any other scientific society. But we desire to enlist more members that our usefulness may be extended much more. We should like to print our proceedings, but cannot without the funds that members only can supply. We have one experimental committee. We should have three or four occupied in different branches of the inquiry. But this would be attended with greater cost than we can afford. We ought to print all our papers. But those only can now be printed of which the writer pays the expenses. If our numbers were doubled, it is not too much to say that our usefulness would be quadrupled.

PREPOSSESSED WITNESSES.

In pursuing our researches and experiments, we are not unconscious of the difficulties that attend them. We recognise to the full the influence of "prepossession" and prejudice so powerfully asserted by Dr. Carpenter. To none is their disturbing effect upon evidence better known than to myself. It is daily under my notice. Witnesses, the most honest in intent, the most truthful in design, see, or fail to see, according to prepossession. They saw with their prepossessed minds and not with their natural eyes. They looked not to see what they could find, but to find something they hoped to find, and so they found it. (Applause.) They

desired not to see something, and they did not see it, though plain before their eyes. Peering through the fog of prejudice they could see nothing at all, or nothing clearly. I repeat again and again the wise saying that cannot be too often repeated, "Men do not believe what is true, but what they wish to be true." The senses are the slaves of the mind, and the mind, as we discover in dream when it is unaided by the senses, cannot tell us what is objective and what is subjective, if the impression is brought from without or created within. It is a humiliating truth that educated minds are more the victims of prepossession than the untaught mind, whose perceptions are often singularly acute and accurate. But of all minds the scientific mind is the most liable to be enslaved and blinded by prepossession, because it is most preoccupied with preconceived opinions and theories. There is not a more notable instance of this than Dr. Carpenter himself, whose emphatic warnings to beware of it are doubtless the result of self-consciousness. (Hear, hear.) An apter illustration of this human weakness there could not be. The characteristic feature of his mind is prepossession. This weakness is apparent in all his works. It matters not what the subject, if once he has formed an opinion upon it, that opinion so prepossesses his whole mind that nothing adverse to it can find admission there. It affects alike his senses and his judgment. The effect of prepossession upon the senses is either to paralyse them, so that they cannot perceive anything that conflicts with that prepossession, or to distort every object presented, or to make the victim perceive a great deal more than is actually presented to him. Dr. Carpenter is by no means a solitary instance of this mental blindness and obliquity, produced by prepossession—he is only one of the most conspicuous. They who are familiar with our courts of law are aware that of all witnesses the least trustworthy are scientific witnesses—experts, as they are called. It is a vulgar error that attributes less of honesty to them than to other witnesses. Their untruthfulness is, in fact, the result of prepossession. They go into the witness-box possessed with theories, and, unconsciously, perhaps, they measure the facts by their theories. They cannot see facts that tell against them; they transmute or magnify whatever fact supports their performed views. So it is with Dr. Carpenter. Nobody will deny his honesty. It is impossible to deny that he is the slave to prepossession and prejudice. Psychology, from its very nature, is peculiarly subject to the illusory effects of prepossession, and therefore psychologists will do well to take warning by so eminent an example as that of Dr. Carpenter, and, in pursuing their researches, to be ever on guard against prepossessions which blind their eyes, equally with those that distort, deceive, and multiply.

THE WORK OF THE PSYCHOLOGICAL SOCIETY.

The work of the last session extends over a very wide range of subjects. Mr. Massey favoured us with a paper on "Some Applications of the Theory of Unconscious Cerebration." To Professor Plumtre we were indebted for two very interesting and instructive essays "The Human Voice considered Psychologically." Mr. Charles Bray contributed a thoughtful paper on "Cerebral Psychology," and another on "Natural Law, Automatic Mind, and Unconscious Intelligence." One of our honorary members, Mr. James Croll, F.R.S., favoured us with perhaps the ablest paper ever read in this room, on "The Psychological Aspect of Molecular Motion," which all who did not hear should read. Mr. George Harris we were indebted for a treatise on "Certain Psychological Peculiarities observable on the Hereditary Transmission of Endowments and Qualities." "A Record of Abnormal Personal Experiences," communicated through Mr. C. C. Massey, excited much discussion. A remarkable paper "On the Phenomena of Artificial Somnambulism and Electrobiology," was contributed by Mr. E. H. Valters; and your President read two papers, one on "Some more Phenomena of Sleep and Dream," and the other on "The Psychology of Wit and Humour." This is a goodly list, and, thanks to the liberality of the writers, several of them have been printed, and may be read

with profit. We believe that the fruitful past is the promise of an equally fertile future.

The subjects treated of during the last session have paved the way for others of still greater moment, which we hope to bring under discussion in the course of the present session. To promote that which is the principal purpose of the society—the communication of personal experiences of psychological facts and phenomena—the Council has determined to devote some meetings to discussion alone, without the introduction of written papers; and some very important subjects will thus be treated. Memory, the Will, Dream, Somnambulism, Insanity, Trance, and other abnormal conditions of the human mechanism, claim to be considered thus, where facts may be contributed by those who take part in the debate, and the theories of those who have thought about them may be tried and proved by the free interchange of opinion.

With our prospectus before the world, it is, perhaps, scarcely necessary to say that this society has nothing to do with any *ism* of any kind. It belongs to no creed, nor sect, nor party. It is not realist, nor idealist, nor materialist, nor spiritualist, nor positivist, nor agnostic. It is only an earnest and honest seeker after the truth, the whole truth and nothing but the truth. Its object is to learn what man is, what mind is, what soul is. It inquires if the be-all and the end-all is here "upon this bank and the shoal of time," if we must "leap the life to come," or may look to the hereafter as a grand certainty. I hope we have, all of us, the courage of our opinions, even as Professor Tyndall has. As psychologists we investigate every fact and phenomenon, reported to us on good authority, that has an apparent connection with the mind or soul of man—regardless alike of abuse, of ridicule, and of sneers. But it must be well understood that our researches are thus limited. We do not concern ourselves at all with the supernatural. It is not within our province. We list to nature only—to the living man—to the actual world. If we cannot find in these the facts and phenomena that teach us what mind is, if soul be, and what it is, then it is no part of our mission as a society to seek further for them. Nor is there need to do so. Already we have found an ever-widening field for research in the world that is about us—facts full of interest—phenomena replete with instruction—vast in number and variety, observed by hundreds of those with whom we are dwelling and in daily intercourse, but which have remained unreported and unknown because there has been no centre to which they might be contributed and no machinery for their collection, preservation, and collation for the advancement of science.

That need is now provided for; and ere long it will be seen how plentiful is the supply of information, and what overwhelming evidence there is that psychology is a true science—based upon as broad and secure a foundation of fact as are any of the physical sciences.

Again, I invite the active co-operation of all who are not content with the position publicly assigned to man by the scientists, in the great and good work this society is formed to prosecute; of seeking if science may not restore man to the position from which science has degraded him. (Applause.)

At the close of the reading of the paper, a vote of thanks to the President for his address was carried amid loud applause.

ARRIVAL OF MRS EMMA HARDINGE BRITTEN AT SYDNEY.

Mrs. and Dr. Britten arrived at Sydney on the 19th ult., and in compliance with the wishes of friends decided to deliver a few lectures in that city before coming on to Melbourne. Her first lecture given on the 22nd, created a most favorable impression, she will probably reach Melbourne in about a fortnight, and succeed Mr. Walker at the Opera House.

MATTER PASSING THROUGH MATTER.

(From the *Medium and Daybreak*.)

SIR,—We have just had an unpremeditated sitting with Dr. Monck in broad daylight; time, 1.30. We took a new slate, initialed and privately marked by us, and never once touched by the medium, on which we each secretly wrote a message. This we placed between our feet under the table, with a small stick of slate-pencil. Then each holding Dr. Monck's hands on the top of the table in our double grip, we heard the sound of writing on the slate below; during the process, apparently, of which, his arms were shaken as with involuntary spasms. Signals being given that the matter was accomplished, we took up the slate and found that the invisible scribe had written two communications; one of which was pertinent to the longer question asked, and was correctly answered.

Then it was suggested that the slate should be placed as before for further experiment, we holding the medium's hands as we had done previously, and when the sound of writing had ceased, we requested that the slate should, there and then, being taken out of the room, the doors being shut, and placed on the fourth step of the staircase outside, going down, desiring that we should hear the impact of the slate as it passed through the wall or door, in its (known) law-defying transit. And very closely we watched for its migration, but in vain. The door showed us no gaping wound, and under microscopic after scrutiny, no disturbances of its particles, or even scratch of its paint was detected. Yet there was a faint thud, and instantly we started up, and Dr. Monck suggesting it better by way of test that he should not accompany us, we unlocked the door, and went to the top of the stairs, leaving him in the room, and there on the fourth step downwards, as requested, lay the slate we had initialed and wrote on, a very long message being found on the blank side of it, with a sort of mason's symbol or Rosicrucian sign, to which those who study the higher phenomena through this medium attach a meaning.

ALEXANDER J. CRANSTOUN,
THOMAS COLLEY.

CANON FARRAR UPON "ETERNAL PUNISHMENT."

(From the *Jewish Chronicle*.)

A SERMON was preached last Sunday at Westminster Abbey which is so remarkable, and concedes so many points for which we Jews have so long contended, that we feel induced to publish a lengthy extract thereof. Should the Church ever sanction the Canon's views, a remarkable approach will have been made towards Judaism, which has always objected to Scriptural interpretations based upon detached texts, to tenets resting upon mistranslations, and which, moreover, has always condemned the cruel doctrine of "Eternal Punishment".—

After speaking of the horrible character of the generally accepted views of Hell and of so-called Eternal Punishment; and after referring to some of the great men who in former times helped to fix these views on the public mind, and to hand them down to the present day as part of Christian theological beliefs, Canon Farrar said: "I would ask you to believe that I speak now not with national passion, but with most accurate theological precision, when I say that though texts may be quoted which give *prima facie* plausibility to such teaching, yet, to say nothing of the fact that the light and love which God has kindled recoil from these views, those texts are alien to the broad undying principles of Scripture; and that for every one so quoted, two or more can be quoted which express an opposite meaning; and such phrases are not to be formulated into dogmas, or crystallised into rigid creeds. I protest against the ignorant tyranny of isolated texts which have ever been the curse of Christian truth, the glory of narrow minds and the cause of the worst errors of the worst days of a corrupt Church. Gin-drinking has been defended out of Timothy and slavery from Philemon; and when St.

Paul fought the great battle of Christian freedom against the bondage of the Law, he was anathematized with a whole Pentateuch of texts. But as we are under the dispensation of the Holy Spirit, we can guide the Revelation of God in its unity—the Books of God in their simplicity are by the Spirit of Christ which dwelleth in us except we be reprobates—our guide is not and never must be what our Savior calls “the letter that killeth,” the tyranny of isolated words. But if this great and awful doctrine of the state of the dead in the future is to be made solely a matter of texts, then by all means let this question be decided by texts alone. But first, you must go to the inspired original, not to the uninspired translation; secondly, you must take and interpret words in their proper and historical significance, and not in senses which make them connote to you a thousand opinions which do not belong to them. Where would be the present opinion about hell if we so used the words “damnation, hell, everlasting”? Yet I say unhesitatingly, I say with the fullest right to speak, and with the necessary knowledge, I say with the calmest and most unflinching sense of responsibility, standing here in the sight of God and our Saviour, and it may be of the angels and spirits of the dead, that not one of these words ought to stand any longer in our English Bible; and that, being in our present acceptance of them simply mistranslations, they most unquestionably will not stand in the revised version of the Bible, if the revisers have understood their duty. The verb “to damn” in the Greek Testament is neither more nor less than the verb “to condemn”; and the word translated “damnation,” or rather the two words, are the two words which in the large majority of instances, the very same translators have translated by “judgment” and “condemnation.” The word “aionios,” translated “everlasting,” is simply the word which in its first sense means “age-long,” an “aionian,” and which in the Bible is applied over and over again to things which have long since passed away; and in its second sense is “something above and beyond time;” as when the knowledge of God is said to be eternal (or “aionian”) life. And finally, the word rendered “hell” is the word Tartarus, borrowed as a name for the prison of evil spirits. It is in five verses Hades—the world beyond the grave; and in twelve places, Gehenna, which means primarily the Valley of Hinnom outside Jerusalem, which, after being polluted by corrupt practices, was purified by fire; and secondly, was the metaphor of purifying and correcting punishment, which, as we all believe, does await the impenitent sinner both here and beyond the grave.

A TEST.

The following account of an incident displaying spirit presence, was furnished by a medical gentleman formerly resident in Melbourne, and written shortly after the occurrence:—

A singular experience of what Dr. Carpenter designates as delusion occurred when the writer was removing from East Melbourne to St. Kilda in October, 1871. He had despatched two loaded drays early in the day, and he went by a short cut to his new residence. He was walking about and meditating, and reading; and becoming wearied with waiting, he took a pencil, and holding it over a sheet of paper, found his hand making circles. He said, if there are any spirits present “Will they kindly tell me when the drays with furniture will arrive.” Immediately my hand wrote “a quarter past twelve.” Oh! I exclaimed, what time is it now, and looking at my watch I found it was twenty minutes past eleven. I said will they both arrive at once. “Yes.” Is this a test question? “Yes.” Well that’s all right, for if it does not come true I shall say its humbug. I thought no more about it. Some time after I saw the two drays coming up together, and by my watch it was twelve and a half minutes past twelve; but by the clock in the hall it was fifteen minutes past twelve, and this I found subsequently to be railway time. What argument by Dr. Carpenter or any other person ignorant of facts like this can affect our knowledge of the sublime truth of spiritual influence.

SPIRITUAL BOOKS IN THE PUBLIC LIBRARY.

Hitherto the Melbourne Public Library has been sparsely supplied with books relating to Spiritualism, two of Mr. Peebles’ works and a set of the *Spiritual Magazine* being the only representatives of the cause within its walls, and doubtless many a would be student of the subject has been checked in his search for information by the paucity of material there available. Through the liberality of Mr. James Shaw, of Castle-maine, this difficulty no longer exists, a selection of 45 standard works having already been purchased and presented to that institution by him, and several more ordered. It is also Mr. Shaw’s intention to supply the “*London Spiritualist*,” and “*American Banner of Light*” to the Library for the current year, the “*Harbinger*” being already paid for by him. Those interested in the diffusion of a knowledge of the facts, phenomena, and philosophy of spiritualism might advantageously follow Mr. Shaw’s example by presenting to the local reading-rooms selections from the current spiritual literature. We shall be happy to co-operate with them in this good work.

SPIRITUAL PORTRAITS

MARVELLOUS CRAYON SKETCHING WHILE BLINDFOLDED.

The *Post*, of Cleveland, Ohio, sent a reporter to interview Mrs. Andrus, the spirit artist. It appears from the account given that he first proceeded to have the medium blindfolded securely. “She did not have her eyes covered in the ordinary way as when playing blind-man’s buff,” “but she had them covered with pieces of linen cloth folded over and over on each other, and each piece having wrapped between the folds in the centre a square section of black leather. The eyes were covered with these blinders, and over all, holding the linen pieces tightly in place, was a heavy strip of cloth securely fastened. As soon as she was blindfolded, Mrs. Andrus was entranced, and seized a dark-colored crayon from the midst of a large number of many-colored crayons, rubbers, pen-knives and other articles on a small table at which she had seated herself, and began to draw on a small piece of paper. The surface of the paper was slightly roughened, rendering the drawing better in appearance, but enhancing the difficulty of making sketches on account of the trouble in trying to rub out any wrong marks that might be made. The picture once commenced, the drawing proceeded vigorously, despite the fact that it required the use in turn of crayons of different colors. These numerous crayons seemed to be mixed in inextricable confusion on the table, and they were changed in position still more by the reporter’s skill in often substituting another crayon for that one he expected the artist would wish to grasp next. The alterations made, however, did not result in the slightest agitation on the part of the medium. She invariably selected from the midst of the pile the exact crayon which she wanted, and employed the instrument in drawing as skilfully as if she had the full use of her eyes. She also picked out a pen-knife from the pile of articles without having to reach for it in the least. As she applied a dark crayon to the hair of the girl whose face she portrayed, a red crayon to her lips, and a flower tastily arranged in her tresses, never making a mistake in her work, the woman announced that the spirit of YaKee, an Indian girl, had taken possession of her head, while the spirit Carlos Angelo, a relative of the great Michael, was directing her right arm. YaKee talked of all sorts of things, and made the assertion that there was a spirit form standing over the reporter that very moment. His name was Samuel; he had grey hair and a bald-head—the visitor’s hair and moustache are pretty full and black—and mentioned numerous other peculiarities possessed by Samuel Murch, a brother of the investigator who had died not long before.

“How does my brother enjoy himself where he is?” was asked.

“Oh, he is getting along very well,” was the reply, “he is occupying the sphere that he would naturally inhabit from the short period that he has been in the spirit land, and is gradually growing toward a higher plane.”

MESSIANIC PROPHECIES.

(Continued.)

In this paper let us examine the prediction of Jacob concerning Messiah, and apply it, that we may ascertain "whose right it is, and give it him."* Judas Maccabees or Jesus of Nazareth? Jacob's words were:—"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and to him shall the gathering of the people be."* The word translated SCEPTRE is simply "rod," the rod indicative of authority. Here we have three things predicted concerning him. First. Judah was to retain the authority till the arrival of Messiah. Secondly. That authority is to "proceed from between his feet," or "from his loins," lenial descendants. This could not apply to Herod, who was on Idumean, AND CONSEQUENTLY JESUS COULD NOT BE THAT MESSIAH; for the sceptre had long departed from the seed of Judah when Jesus came. And, lastly, "Unto him shall the gathering of the people be." We are told multitudes attended the teaching of Jesus in Galilee of the Gentiles, but we have no account of any general gathering of the Jews to him. On the contrary, according to his own words, "The citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."† And the Jews themselves said: "We have no king but Cæsar."‡ The Roman Emperor (for Herod was but governor of Galilee) and Jesus himself acknowledged Cæsar's authority, when he said to the Jews: "Render unto Cæsar the things that are Cæsar's;" and ordered Peter to pay tribute to him for himself and his disciples.

According to this prophecy Jesus can have no claim to the Messiahship! I shall now furnish proof in favour of Judas Maccabees.

Let us examine the prediction of Nathan the Prophet concerning the Messiah, which was given by him to King David:—

"When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and will establish his kingdom. He shall build a house to my name, and I will establish his kingdom for ever; and thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever."‡

The cause of this prediction was: King David had proposed to Nathan to build a temple to the Lord at Jerusalem, on account of which he received the above promise. The following is King David's account of it before Israel:—"I had it in my heart to build a house of rest for the ark of the covenant of the Lord, and had made ready for building; but God said unto me: Thou shalt not build a house for my name, because thou hast been a man of war, and shed blood." And he said unto me: SOLOMON, thy son shall build my house, and my courts, for I have chosen him to be my son, and I will be his Father; moreover I will establish his kingdom for ever IF HE be content to do my commandments, and my judgment at this day.§

And Solomon, we are informed, built a temple to the Lord, and consecrated it. In his prayer at its dedication he said:—"O, Lord God of Israel, there is no God like unto thee in the Heavens, nor in the Earth, which keepeth covenant and sheweth mercy unto thy servants, that walk before thee with all their hearts. Thou which hast kept with thy servant David my Father that which thou promised him, and speakest with thy mouth, HAST FULFILLED IT WITH THY HAND AS IT IS THIS DAY. Now, therefore, O Lord! keep with thy servant David my Father, that which thou promised him, saying, there shall not fail thee a man in my sight to set upon the throne of Israel, so that thy children take heed unto their way, to walk in my law as thou hast done before me."

Solomon evidently thought that the promise made to his Father was fulfilled to him in reference to the temple he built. There is no evidence in the consecration that

it referred to any other, or was intended to be spiritualised as done by the Orthodox to both house, and the kingdom. But now we come to the important question which will determine the period of the arrival of the Messiah. WHEN did the sceptre depart from Judah? and the law-giver from between the feet? His lenial descendants lose authority. Certainly not when Jesus arrived! Judah was then a province of the Roman Empire! "The decree of Cæsar that the world should be taxed," which brought his parents to Bethlehem was not from a descendant of JUDAH's! but the Roman Emperor to a conquered people!

The sceptre had long departed from Judah, and the law-giver from between his feet, and therefore either Jacob's prophecy was false, or Jesus was not the Messiah! for Joseph, his supposed father, was a carpenter, and not a king! I have already shown that Coniah or Jeconiah|| WAS THE LAST LEGALLY AUTHORIZED KING OF THE HOUSE OF JUDAH. The last words of that prophet concerning him were:—"No man of his seed shall prosper sitting on the throne of David, and ruling any more in Judah."¶ Notwithstanding this prediction, we are informed that the King of Babylon "brought him out of prison, and spoke kindly to him, and set his throne upon the thrones of the kings that were with him in Babylon."** And we find that the Jews, when they returned from captivity, were under the command of his grandson Zerubbabel, the son of Salathiel, as their governor,†† who was practically their king (for the Jews were then set free); he was heir apparent, and though without a crown, the last who wielded the sceptre or rod of authority of the House of Judah. As their governor he was also "their law-giver."‡‡ Their next ruler and king was Judas Maccabees, so that "the sceptre did not depart from Judah, nor the law-giver from between his feet" till Judas Maccabees came. Then the prediction was completed and fulfilled in him, but this I must prove for the satisfaction of my readers.

The following is the translation of the prediction of Jacob, according to the Septuagint:—"A ruler shall not fail from Judah, nor a prince from his loins, until there come the things stored up for him, and he is the expectation of nations," &c.—Gen. xliii., 10—11.

After Zerubbabel no prince arose of the House of Judah or Governor of the Jews, who "sat on the throne of David in the land of Judea, whose name is recorded in the Old Testament." As to the prediction, "Unto him shall the gathering of the people be"—was not Jesus "despised and rejected of man?" according to his own testimony. He represented the Jews as saying, "We will not have this man to reign over us." "They cast him out of the vineyard, and killed him," saying, "We have no king but Cæsar." And never since then have they acknowledged him as their king. But if Jesus was the promised Messiah, it also falsifies Jeremiah's prophecy, whose words are:—"Write ye this man childless, a man that shall not prosper in his days, for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."‡‡ Matthew represents Coniah as one of the forefathers of Joseph, through whom he traces the claim of Jesus to the Messiahship;§§ while Luke traces it through his son and grandson Salathiel and Zerubbabel,||| apparently changing the Father's name to avoid detection!

R.

(To be continued.)

WE have a long letter from Mr. G. D. Russell, giving an account of Mr. Walker's visit to Toowoomba, Queensland, and the favourable impression created there by his lectures. Toowoomba is the principal town in the Darling Downs district, and has a reputation for orthodox opinions, which Mr. W's. rational lectures by agitating thought will tend to destroy.

|| Coniah, Jeconiah, and Jehoiachin are all names given in Scripture to the same person.

¶ Jon. xxii., 30.

** Jon. lii., 31.

†† Hag. ii., 2.

‡‡ Jer. xxii., 30.

§§ Matt. i., 12.

||| Luke iii., 27.

* Gen. xlix., 10.

† Luke xix., 14.

‡ 2 Saml. vii., 12—13.

§ Chro. xxviii., 4—7.

MR. THOMAS WALKER'S TRANCE LECTURES
IN THE OPERA-HOUSE, 3RD FEBRUARY, 1878.

"Cruelties and sufferings witnessed in nature reconciled with the idea of an all-loving and merciful God."

The above subject was chosen by the audience on Sunday evening, February 3rd.

The lecture began with an invocation to the spirit of all life and love from whom emanated all that is beautiful, and pure, and holy; concluding in the following words:—"We ask that we may breathe the sunlight of thy presence, and enjoy the consciousness of thy existence, feeling that we are ever approaching thee in our progress. We would wish that all humanity may quite understand the basis of their existence, and to know that all nature is thy voice in its most loving and delicate language. We feel that it is only the meagreness of our intellect that prevents us from understanding thee as thou really art. We ask that thy will may be revealed to the finite senses of humanity."

The control then began by referring to the conclusion that all human beings who had studied the subject had arrived at, viz., that an intelligence was manifested in the operations of the universe.

The difficulty of reconciling the various apparent contradictions in nature was acknowledged. All things seemed to be in conflict, and one class of life was always preying upon another. The thunder storm disturbs the air, the clouds envelop the sky in gloom, and the lightning rends the majestic oak asunder; the earthquake shakes the rocks and destroys cities; but all this was a great evil in order that a greater good should be accomplished.

"Evil could not come into the world unless created by the Deity, and if the Deity created evil man can hardly be held responsible for yielding to its fascinations."

"If on the other hand Deity did not create the Devil he cannot be almighty, and fails to harmonise with general conceptions respecting him. We must therefore look for the solution of this vexing problem in some other phase of life. The old philosophers thought the Deity frowned upon them when gloomy clouds overhung their heads, and the roll of the thunder was a still greater indication of his anger. Every storm which threatened the safety of barks on the ocean's bosom was an indication of the anger of the most high. All these old ideas must be changed before we can properly discuss such a subject as the present. No man is independent, every action and occurrence result from some existing condition or organization of nature. Let us suppose the first man, surrounded with pure and holy conditions yet with freedom of will bestowed upon him. Was it in accordance with God's will that he used his free will the way he did? The control then did full justice to Milton's immortal poem on man's first disobedience and the fruits of that forbidden tree, concerning which the heavenly muse was invoked to sing. The presence of Satan was then discussed, and the probability of man having created him being negatived, there was no conclusion to arrive at but that Deity was responsible for his presence, as also for the exercise of his wily arts whereby all men are born sinners into the world."

"Now we loved this opinion, viz., that man cannot fix any definite standard of cruelty or misery, of good or of evil. Whatever conceptions he forms of these are but his opinions, and these opinions will be tinged with whatever bias was imparted to his education. Every man as well as every nation holds peculiar notions as to what is good or evil. Some people think polygamy necessary for salvation, others look upon it with horror. Everything that transpires in nature is found to be for the benefit of the greater number. Therefore if we see wrongs and apparent cruelties committed, we must remember that a few must suffer for the amelioration of the many."

Those reputed Christians who preach submission to God's will when others are attacked with disease are the very ones to send immediately for a doctor when sickness reaches their own home.

A few questions were asked by the audience, and answered in the most satisfactory manner.

On Sunday evening, 10th February, a large number of questions were submitted for elucidation by Mr. Walker's controls, and the three gentlemen appointed by the audience had no little difficulty in making a selection. "Death and the future life, depicting the entrance into spirit life of the depraved and sensual man, and the same of the moral and intellectual man," was the subject almost unanimously chosen.

The control began with an invocation of the usual eloquent and impressive nature, calling upon the eternal Father of all good who knows all the infirmities of our nature to imbue us with his divine essence; and praying that we may ever be unfolding the truths of his divine goodness. The helplessness of humanity was recognised in struggling out of the atmosphere of darkness, in order to emerge into that ever-increasing light and love of the Deity. Thanks were uttered for the blessings of the past, and the invocation concluded with a prayer for the continuance of God's bounteous goodness to humanity throughout the world. A beautiful hymn, which had a marked effect upon the audience, was then sung, and the control proceeded with the lecture.

At the very beginning the control mentioned, that in dealing with such a subject as death and the future life a domain of spiritual philosophy would have to be entered into which all would not readily follow. Assertions would have to be made which would appear bold and extravagant to those who were not acquainted with the philosophy of spiritualism. The immortality of the soul was not called in question, therefore that would be taken for granted. The natural and spiritual worlds are but counterparts of each other. In the spiritual world there is labour and activity, and the happiness of the inhabitants of those realms depends very much upon the willingness with which they enter upon their various duties. Individuals who cast off the mortal coil enter the spiritual world with all the peculiarities which distinguished them on earth. The amount of his knowledge will be identically the same, and his person and character will be the exact counterpart of those he had on earth. The transition indeed is of such a nature that some spirits imagine they are waking from a dream when they find themselves in the spirit land. The force of will in the spirit land corresponds with our force of gravity, though it operates with much greater activity.

The control then went on to speak of the manner of life in the spirit land, and to show that, although on earth, different tradesmen were required for building houses—it was done in heaven by the mere force of will.

The following is a glimpse of scenery in the spirit land:—"We travelled together till we came to a place where a river ran before our eyes. This was called Sunshine river. It pursued its laughing course through a beautiful plain till it emptied itself into a calm and tranquil lake, called Angel lake. The land here was called Morning land. Far away on the distant hills we saw a beautiful city, which we were told was called the city of Pure love. The doings in this city were then described, together with all the philosophical discussions which were going on concerning matters of great interest to humanity. Altogether, the lecture was a most interesting one; the idea of eternal torment was shown to be an absurdity, and the future life was depicted as one of progressive happiness and pleasure. Before concluding, the control made a rather lengthy quotation from "Pope's Essay on Man," beginning with "Lo the poor Indian! whose untutored mind sees God in clouds, or hears him in the wind," &c., &c."

On Sunday evening, the 17th February, a slightly different mode of questioning was adopted, which however, proved equally successful. Twelve gentlemen were appointed by the audience and they each submitted a question. The space at our disposal will only enable us to notice a few of the more generally interesting topics. One question referred to the delay in the development of spiritism, and asking why it should have been left to

the nineteenth century to discover the grand truth. After twitting the questioner on the amount of his knowledge in not knowing that spiritism was of very ancient date, the control proceeded to prove his position by reference to the sages and philosophers of old, with whom it was a recognised fact. On the other hand the rapid development of spiritism in this century was not more remarkable than the strides made in every branch of human knowledge. Another questioner would very much like a copy of the *Times* the morning after its issue. Considering news could be sent by telegraph the control did not see why spirits should make themselves the slaves of men, and minister to all their little wants. The difference between normal and abnormal discourses was shown, and the positive and negative influences between individuals were illustrated by familiar examples. The house was crowded in every part, and the answers to the questions gave universal satisfaction.

REVIEW.

VISIONS OF THE BEYOND, BY A SEER OF TO-DAY; OR
SYMBOLIC TEACHINGS FROM THE HIGHER LIFE.

(Edited by Herman Snow.)

AMONG the stately iron-clads of Spiritualism there is plenty of room for lighter craft, and in the present work of Mr. Snow's we welcome a frigate that may reach places inaccessible to the great vessels that form our line of battle. It is made up of a series of visions, for the most part quietly and pleasantly written, and joined together by the remarks of a spiritualist of long standing and recognised position, whose first contributions to spiritual literature date back as far as 1853. Of the medium employed we had never heard, but she seems from the account here given to be a widow, middle-aged, poor, and respectable, and to have had the sad history of mediums and prophets in all ages,—an instrument prepared for its use by the upper world, in grief, and when formed, rejected by the lower world with contumely. Under such circumstances we cannot expect the clearness of expression and the wealth of words that these visions deserve, which would indeed require the powers of a De Quincey or of a Coleridge, and must take them for what they are, simple transcripts of great sights, given through an open and candid though rather limited brain. In using such a medium, as St. Paul says—"We see through a glass, darkly," and too many people instead of trying to see *through* the window provided for them, allow their gaze to go no farther than the dirt upon the window-panes.

Among the pictures presented are several of Spiritual Healing. The connection between the body and spirit is very close in many instances, and scrofula and idiocy frequently leave traces on the liberated spirit-form, traces that doubtless would disappear before long in any case, but whose removal is greatly hastened by the means employed. The account of the fountain-baths charged with the benevolent forces of electricity in their pearly showers, is very charming, and might be not without a suggestion for earthly physicians. Closely related to this are the descriptions of the tiny embryo-spirits, whose appearance in that world is too often the result of a crime, and who grow under the tender maternal care of women, often of those whose motherly instincts have been foiled through the foolish over-prudence of this world.

The bitter disappointment of the followers of "Orthodoxy" when they see that there is no real physical "great white throne," and that the gladiatorial sports are not to be revived for their benefit under the form of a hell, is dwelt upon in several cases, some mournful, others ludicrous. In one instance the guardian spirits of a Roman Catholic abbess had to fix a pair of wings on his shoulders before she would listen to him.

There are several very curious things in the book, but perhaps the strangest is a sketch of a spirit-tribe, evidently a survival from the Stone Age, and whose ignorance has hitherto proved, impenetrable even to the missionaries above. Still grouping on, from age to age; they seem as contented as limpets on their rock, and as little likely to originate a conscious wish for advance-

ment as our Darwinian grandfather, the ascidian itself. There is also an interesting account of societies in the spheres, and an analysis of the effect upon a newly-departed spirit of excessive grief in the survivors, but these, and the forecast of a religious war, our space does not permit us to dwell upon. The book deserves attention, and we recommend it to our readers.

THE NEW YEAR.

Hail! all hail! thou bright new year,
We welcome thee, with hearty cheer;
We realise thy missions great,
And trust before thy cycle's run,
Thy mighty task will be well done,
And error meet its fate.

Thy predecessor has done well,
Done much to break the slavish spell,
That's overwhelmed our land;
The seeds of freedom have been sown,
And by the breeze of truth been blown,
On almost every strand.

The works begun, the sceptres broke,
And thousands now discard the yoke,
That shackled them as slaves;
Their term of bondage now is o'er,
In freedom's boat, each pull an oar,
On nature's tranquil waves.

The power of priestcraft's on the wane,
And the once overcrowded Fane,
Is now well nigh forsaken;
Theology has seen her day,
And nature speaking from her clay,
Bids all mankind awaken.

Awake to freedom, truth, and right,
And stand out boldly in the light;
And with a willing hand
Upraise the standard of the brave,
On superstitious pagan grave,
In this our golden land. W. C. SMITH.

PSYCHOLOGICAL CURIOSITIES OF SCEPTICISM.

A REPLY TO DR. CARPENTER.

BY ALFRED R. WALLACE, F.R.S.

(From *Fraser's Magazine*.)

In the last number of this periodical, Dr. Carpenter has treated his readers to a collection of what he terms 'Psychological Curiosities of Spiritualism.' Throughout his article he takes Mr. Crookes and myself as typical examples of men suffering under 'an Epidemic Delusion comparable to the Witchcraft Epidemic of the seventeenth century,' and he holds up our names to wonder and scorn because, after many years of inquiry, observation, and experiment, and after duly weighing all the doubts suggested and explanations proposed by Dr. Carpenter and others, we persist in accepting the uniform and consistent testimony of our senses. Are we indeed 'Psychological Curiosities' because we rely upon what philosophers assure us is our sole and ultimate test of truth—perception and reason? And should we be less rare and 'curious' phenomena if, rejecting as worthless all our personally acquired knowledge, we should blindly accept Dr. Carpenter's suggestions of what he *thinks* must have happened in place of what we *know* did happen? If such is the judgment of the world, we must for a time submit to the scorn and ridicule which usually fall to the lot of unpopular minorities, but we look forward with confidence to the advent of a higher class of critics than our present antagonist, critics who will not condescend to a style of controversy so devoid of good taste and impartiality as that adopted by Dr. Carpenter.

It is with great reluctance that I continue a discussion so purely personal as this has become, but I have really no choice. If Dr. Carpenter had contented himself with impugning my sanity or my sense on general grounds, I should not think it worth while to write a word in reply. But when I find my facts distorted and my words per-

verted, I feel bound to defend myself, not for the sake of my personal character, but in order to put a stop to a mode of discussion which renders all evidence unavailing and sets up unfounded and depreciatory assertions in the place of fair argument.

I now ask my readers to allow me to put before them the other side of this question, and I assure them that if they will read through this article they will acknowledge that the strong language I have used is fully justified by the facts which I shall adduce.

Those who believe in the reality of the abnormal phenomena whose existence is denied by Dr. Carpenter and his followers, have, for the most part, been convinced by what they have seen in private houses and among friends on whose character they can rely. They constitute a not unimportant body of literary and scientific men, including several Fellows of the Royal Society. The cases of public imposture (real or imaginary) so persistently adduced by Dr. Carpenter, do not affect their belief, which is altogether independent of public exhibitions; and they probably with myself look upon the learned Doctor (who tilts against facts as Don Quixote did against windmills, and with equally prejudicial results to himself) as a curious example of fossilised scepticism. Thus, Serjeant Cox, who often quotes Dr. Carpenter and is now quoted by him with approval, speaks of the learned Doctor (in his recent address to the Psychological Society) as being 'enslaved and blinded' by 'prepossession,' adding:

There is not a more notable instance of this than Dr. Carpenter himself, whose emphatic warnings to beware of it are doubtless the result of self-consciousness. An apter illustration of this human weakness there could not be. The characteristic feature of his mind is prepossession. This weakness is apparent in all his works. It matters not what the subject, if once he has formed an opinion upon it, that opinion so prepossesses his whole mind that nothing adverse to it can find admission there. It affects alike his senses and his judgment.

I propose, therefore, as a companion picture to that of Messrs. Crookes and Wallace the victims of an Epidemic Delusion, to exhibit Dr. Carpenter as an example of what prepossession and blind scepticism can do for a man. I shall show how it makes a scientific man unscientific, a wise man foolish, an honest man unjust. To refuse belief to unsupported rumours of improbable events, is enlightened scepticism; to reject all second-hand or anonymous tales to the injury or depreciation of anyone, is charitable scepticism; to doubt your own prepossessions when opposed to facts observed and re-observed by honest and capable men, is a noble scepticism. But the scepticism of Dr. Carpenter is none of these. It is a blind, unreasoning, arrogant disbelief, that marches on from youth to age with its eyes shut to all that opposes its own pet theories; that believes its own judgment to be infallible; that never acknowledges its errors. It is a scepticism that clings to its refuted theories, and refuses to accept new truths.

Near the commencement of his article Dr. Carpenter tells us that he recurs to this subject as a duty to the public and to assist in curing a dangerous mental disease; and that he would gladly lay it aside for the scientific investigations which afford him the purest enjoyment. But he also tells us that he honestly believes that he possesses 'unusual power of dealing with this subject;' and as Dr. Carpenter is not one to hide the light of his 'unusual powers' under a bushel, we may infer that it is not pure duty which has caused him, in addition to writing long letters to *Nature* and announcing a 'full answer' to myself and Mr. Crookes in the forthcoming new edition of his Lectures, to expend his valuable time and energy on an article of forty-eight columns, founded mainly on such a very shaky and unscientific foundation as American newspaper extracts and the unsupported statements of Mr. Home, the medium;* while it is full of personal animosity and the

most unmeaning ridicule. With extreme bad taste he compares a gentleman, who, as a scholar, a thinker, and a writer, is Dr. Carpenter's equal, to Moses and Son's kept poet; while with a pitiable inappropriateness he parodies the fine though hackneyed saying, 'See how these Christians love one another,' in order to apply it satirically to the case of a rather severe, but not unfair, review of Mr. Home's book in a Spiritual periodical.

I will now proceed to show, not only that my accusations in the *Quarterly Journal of Science*, for July last—which in Dr. Carpenter's opinion amount to a charge of 'wilful and repeated *suppressio veri*'—are proved, but that a blind reliance on Mr. Home and on 'excerpts from American newspapers' have led him to make deliberate statements which are totally unfounded.

I will first take a case which will illustrate Dr. Carpenter's wonderful power of mis-statement as regards myself.

1. In a letter to the *Daily News* written immediately after the delivery of Dr. Carpenter's first Lecture on Mesmerism at the London Institute a year ago, I adduced a case of mesmerism at a distance recorded by the late Professor Gregory. The lady mesmerised was a relation of the Professor and was staying in his own house. The mesmeriser was a Mr. Lewis. The sole authority for the facts referred to by me was *Professor Gregory himself*.

2. While criticising this Mr. Lewis in his Lectures (page 24) Dr. Carpenter says, referring to my *Daily News* letter, 'His (Mr. Lewis's) utter failure to produce either result, however, under the scrutiny of sceptical inquirers, obviously discredits all his *previous statements*; except to such as (like Mr. A. R. Wallace, who has recently expressed his full faith in Mr. Lewis's self-asserted powers) are ready to accept without question the slenderest evidence of the greatest marvels.' (The italics are my own.)

3. In my 'Review' of Dr. Carpenter's book (*Quarterly Journal of Science*, July 1877, page 394) I use strong (but, I submit, appropriate) language as to this injurious and unfounded statement. For Dr. Carpenter's readers must have understood, and must have been intended to understand, that, in sole reliance on this Mr. Lewis's own statements, I placed full faith in them without any corroboration, and had also publicly announced this faith; in which case his readers would have been justified in thinking me a credulous fool not worth listening to.

4. Writing again on this subject (in last month's issue of this Magazine, p. 545) Dr. Carpenter does not apologise for the gross and injurious misrepresentation of what I really said, neither does he justify it by reference to anything else I may have written; but he covers

tion were not, as claimed, a reality. Do not the hands, other than those of any persons present, which have often appeared at Mr. Home's sances and have been visible and even tangible to all present, prove (in Dr. Carpenter's opinion) imposture? Do not the red-hot coals carried about the room in his hands prove chemical preparation, and therefore imposture? Is not the increase or decrease of the weight of a table, as ascertained by a spring-balance, which I have myself witnessed in Mr. Home's presence, a trick, according to Dr. Carpenter? Is not the playing of the accordion in one hand, or when both Mr. Home's hands are on the table, a clever imposture in Dr. Carpenter's opinion? But if any one of these things is admitted to be, not an imposture but a reality, then the whole foundation of the learned but most illogical Doctor's scepticism is undermined, and he practically admits himself a convert to the facts of modern spiritualism. But he does not admit this; and as Mr. Home has carried on these alleged impostures during his whole life, and has imbued thousands of persons with a belief in their genuineness, Dr. Carpenter must inevitably believe Mr. Home to be the vilest of impostors and utterly untrustworthy. Yet he quotes him as an authority, accepts as true all the malicious stories retailed by this alleged impostor against rival impostors, and believes every vague and entirely unsupported statement to a like effect in Mr. Home's last book. This from an ex-Professor of Medical Jurisprudence, who ought to have some rudimentary notions of the value of evidence, is truly surprising. It may be said that, although Dr. Carpenter thinks Home an impostor, we believe in him, and therefore ought to accept his evidence against other mediums. But this is a fallacy. We believe that he is a medium, that is, a machine or organisation through whom certain abnormal and marvellous phenomena occur; but this implies no belief in his integrity or in his judgment, any more than the extraordinary phenomenon of double individuality exhibited in the case of the French sergeant (which formed the subject of such an interesting article by Professor Huxley some time ago) implies that the sergeant was a man of high moral character and superior judgment.

* Mr. Home has always been treated by Dr. Carpenter as an impostor: yet now he quotes him as an authority, although Mr. Home's accusations against other mediums are never authenticated in any way, and appear to be in many cases pure imagination. Dr. Carpenter will no doubt now disclaim any imputation against Mr. Home, and pretend to consider him only as the victim of delusion. But this is absurd. For does he not maintain that Mr. Home was never 'levitated,' although in several cases the fact was proved by his name being found written in penoil on the ceiling, where it remained? This must have been imposture if the levita-

his retreat with a fresh *suggestio falsi*, and ridicules me for using such strong language (which he quotes) merely (he says) because he had reflected on my 'too ready acceptance of the slenderest evidence of the greatest marvels'—a phrase of Dr. Carpenter's which I never objected to at all because it was a mere expression of opinion, while what I did object to was a mis-statement of a matter of fact. This is Dr. Carpenter's idea of the way to carry on that 'calm discussion with other men of science' to the absence of which he imputes all my errors. (Note A, p. 705.)

Dr. Carpenter is so prepossessed with the dominant idea of putting down Spiritualism, that it seems impossible for him to state the simplest fact in regard to it without introducing some purely imaginary fact of his own to make it fit his theory. Thus, in his article on 'The Fallacies of Testimony' (*Contemporary Review*, 1876, p. 286) he says: 'A whole party of believers will affirm that they saw Mr. Home float out of one window and in at another, whilst a single honest sceptic declares that Mr. Home was sitting in his chair all the time.' Now there is only one case on record of Mr. Home having 'floated out of one window and in at another.' Two of the persons present on the occasion—Lord Adare and Lord Lindsay—have made public their account of it, and the third has never declared that Mr. Home was 'sitting in his chair all the time,' but has privately confirmed, to the extent his position enabled him to do so, the testimony of the other two. Is this another case of Dr. Carpenter 'cerebrating' his facts to suit his theory, or will he say it is a purely hypothetical case? Yet this can hardly be, for he goes on to argue from it: 'And in this last case we have an example of a *fact*, of which &c. &c.' I ask Dr. Carpenter to name the 'honest sceptic' of this quotation and to give us his precise statement; or, failing this, to acknowledge that he has imagined a piece of evidence to suit his hypothesis. (Note B, p. 706.)

It is only fair that he should do this because, in another of his numerous raids upon the poor deluded spiritualists, he has made a direct, and, as it seems to me, completely unsupported charge against Lord Lindsay. In his article on 'Spiritualism and its recent Converts' (*Quarterly Review*, 1871, pp. 335, 336) Dr. Carpenter quotes Lord Lindsay's account of an experiment with Mr. Home, in which Lord Lindsay placed a powerful magnet in one corner of a totally dark room, and then brought in the medium, who after a few moments said he saw a sort of light on the floor; and to prove it led Lord Lindsay straight to the spot and placed his hand upon the magnet. The experiment was not very remarkable, but still, so far as it went, it confirmed the observations of Reichenbach and others. This Dr. Carpenter cannot bear; so he not only proceeds to point out Lord Lindsay's complete ignorance of the whole subject but makes him morally culpable for not having used Dr. Carpenter's pet test of an electro-magnet; and he concludes thus: 'If, then, Lord Lindsay cannot be trusted as a "faithful" witness in "that which is least," how can we feel assured that he is "faithful also in much"?' By what mental jugglery Dr. Carpenter can have convinced himself that he had shown that Lord Lindsay 'cannot be trusted as a faithful witness,' I am at a loss to understand. But the animus against the friend of and believer in Mr. Home, is palpable. Now that Lord Lindsay has achieved a scientific reputation, we presume there must be two Lord Lindsays as well as two Mr. Crookes: one the enthusiastic astronomer and careful observer, the other the deluded spiritualist and 'psychological curiosity.' As these double people increase it will become rather puzzling, and we shall have to adopt Mr. Crookes' prefixes of 'Ortho' and 'Pseudo' to know which we are talking about.† It will be well also to note the Scriptural language employed by Dr. Carpenter in making this solemn and ridiculously unfounded charge. It reminds one of the 'I speak advisedly' (in the celebrated *Quarterly Review* article now acknowledged by Dr. Carpenter) which Mr. Crookes has shown to be in every case the prefix of a wholly incorrect statement.‡

† See *Nature*, Nov. 1, 1877, p. 8.

‡ *Quarterly Journal of Science*, January 1872: 'A Reply to the *Quarterly Review*.'

Dr. Carpenter heads a section of his article in last month's issue of this periodical, 'What Mr. Wallace means by Demonstration;' and endeavours to show that I have mis-applied the term when I stated that in certain cases flowers had appeared at *séances* 'demonstrably not brought by the medium.' His long quotations from Mr. Home, giving purely imaginary and burlesque accounts of such *séances*, totally unauthenticated by names or dates, may be set aside as not only irrelevant but as insulting to the readers who are asked to accept them as evidence. Dr. Carpenter begins by confounding the proof of a *fact* and that of a *proposition*, and, against the view of the best modern philosophers, maintains that the latter alone can be truly said to be 'demonstrated.' But this is a complete fallacy. The direct testimony of the educated senses guided by reason, is of higher validity than any complex result of reason alone. If I am sitting with two friends and a servant brings me a letter, I am justified in saying that that letter was 'demonstrably not brought by one of my friends.' Or if a bullet comes through the window and strikes the wall behind me, I am justified in saying that one of my two friends sitting at the table 'demonstrably did not fire the pistol;'—always supposing that I am proved to be in the full possession of my ordinary senses by the general agreement of my friends with me as to what happened. Of course if I am in a state of delusion or insanity, and my senses and reasoning powers do not record events in agreement with others who witness them, neither shall I be able to perceive the force of a mathematical demonstration. If my senses play me false, squares may seem to me triangles and circles ellipses, and no geometrical reasoning will be possible. Dr. Carpenter next asserts that I 'complain' of his 'not accepting the flowers and fruits produced in my own drawing-room and those which made their appearance in the house of Mr. T. A. Trollope at Florence.' This is simply not the case. I never asked him to accept them, or complained of his not accepting them; but I pointed out that he did accept the evidence of a prejudiced witness to support a theory of imposture which was entirely negated in the two cases I referred to.** I implied, that he should either leave the subject alone or deal with the *best* evidence of the alleged facts. To do otherwise was not 'scientific,' and to put anonymous and unsupported evidence before the public as conclusive of the whole question was both unscientific and disingenuous. Now that he does attempt to deal with these cases, he makes them explicable on his own theory of imposture only by leaving out the most essential facts.

He first says that 'in Mr. Wallace's own case no precautions whatever had been employed!' and he introduces this with the remark, 'Now it will scarcely be believed,' to which I will add that it must not be believed, because it is untrue. I have never published a *detailed* account of this *séance*, but I have stated the main facts with sufficient care†† to show that the phenomenon itself was a test surpassing anything that could have been prearranged. The general precautions used by me were as follows: Five personal friends were present besides myself and the medium, among them a medical man, a barrister, and an acute colonial man of business. The sitting was in my own back drawing-room. No cloth was on the table. The adjoining room and passage were fully lighted. We sat an hour in the darkened room before the flowers appeared, but there was always light enough to see the outlines of those present. We sat a little away from the table, the medium sitting by me. The flowers appeared on the polished table dimly visible as a *something*, before we lighted the gas. When we did so the whole surface of the four-feet circular table was covered with fresh flowers and ferns, a sight so beautiful and marvellous, that in the course of a not uneventful life I can hardly recall anything that has more strongly impressed me. I begged that nothing might be touched till we had carefully examined them. The first thing that struck us all was their extreme freshness and beauty. The next, that they were all covered, especially the ferns, with a delicate dew; not with coarse drops of water as I have since seen when

** See *Quarterly Journal of Science*, July 1877, pp. 410-412.

†† *Miracles and Modern Spiritualism*, p. 164.

the phenomenon was less perfect, but with a veritable fine dew, covering the whole surface of the ferns especially. Counting the separate sprigs we found them to be forty-eight in number, consisting of four yellow and red tulips, eight large anemones of various colours, six large flowers of *Primula japonica*, eighteen chrysanthemums mostly yellow and white, six fronds of *Lomaria* a foot long, and two of a *Nephrodium* about a foot long and six inches wide. Not a pinnule of these ferns was rumpled, but they lay on the table as perfect as if freshly brought from a conservatory. The anemones, primroses, and tulips had none of them lost a petal. They were found spread over the whole surface of the table, while we had been for some time intently gazing on the sheen of its surface and could have instantly detected a hand and arm moving over it. But that is not so important as the condition of these flowers and their dewiness; and—Dr. Carpenter notwithstanding—I still maintain they were (to us) 'demonstrably not brought by the medium.' I have preserved the flowers and have them now before me, with the attestation of all present as to their appearance and condition; and I have also my original notes made at the time. How simple is Dr. Carpenter's notion that I tell this story, after ten years, from memory! How ingenious is his suggestion of the lining of a cloak as their place of concealment for four hours—a suggestion taken from a second-hand story by Mr. Home about a paid medium, and therefore not the lady whose powers are now under discussion! How utterly beside the question his subsequent remarks about conjurors, and bats, and the mango-trees produced by Indian jugglers!

In the case certified by Mr. T. A. Trollope the medium's person (not her dress only, as Dr. Carpenter says) was carefully searched before sitting down; but now it is objected that 'an experienced female searcher' would have been more satisfactory, and the fact is ignored that phenomena occurred which precluded the necessity of any search. For while the medium's hands were both held a large quantity of jonquils fell on the table, 'filling the whole room with their odour.' If Dr. Carpenter can get over the 'sudden falling on the table' of the flowers while the medium's hands were held, how does he explain the withholding of the powerful odour 'filling the whole room' till the moment of their appearance? Mr. Trollope says that this is, 'on any common theory of physics, unaccountable,' and I say that this large quantity of powerfully smelling jonquils was 'demonstrably not brought by the medium.' I have notes of other cases equally well attested. In one of these at a friend's house to which I myself took Miss Nicholl, eighty separate stalks of flowers and ferns fell on the table while the medium's hands were both held. All were perfectly fresh and damp, and some large sprays of maiden-hair fern were quite perfect. On another occasion I was present when twenty different kinds of fruits were asked for, and every person had their chosen kind placed before them on the table or put at once into their hands by some invisible agency. These cases might be multiplied indefinitely, and many are recorded which are still more completely beyond the power of imposture to explain. But all such are passed over by Dr. Carpenter in silence. He asks for better evidence of certain facts, and when we adduce it he says we are the victims of a 'diluted insanity.'†† In the supposed Belfast exposure by means of potassium ferrocyanide, I objected that the only evidence was that of a prejudiced witness with a strong *animus* against the medium. Dr. Carpenter now prints this young man's letter (of which he had in his lecture given the substance) and thinks that he has transformed his *one* witness into *two* by means of an anonymous 'friend' therein mentioned. He talks of the 'immediate detection of the salt by *one* witness and the subsequent confirmatory testimony of the *other*'—this 'other' being the anonymous friend of the 'one witness' letter! Unfortunately this 'friend' wrote a letter to the papers in which he brought an additional accusation, which I have proved, by the testimony of an unimpeachable witness, to be utterly unfounded. (See *Quarterly Journal of Science*, July 1877, p. 411.) We may therefore dismiss the 'exposure' as, to say the least, not proven.

†† See Dr. Carpenter's *Mental Physiology*, 2nd edit. p. 362.

Dr. Carpenter heads one of his sections, "What Messrs. Wallace and Crookes regard as 'Trustworthy Testimony';" and before I remark on its contents, I wish to point out the literary impropriety of which Dr. Carpenter is guilty, in thus making Mr. Crookes responsible for the whole contents of my article in the *Quarterly Journal of Science* because he happens to be the editor of that periodical. I might with equal justice charge upon the editor of *Fraser* all the mis-statements and injurious personal imputations which Dr. Carpenter has introduced into an article, accepted, doubtless, without question on the strength of his high scientific standing.

Under the above heading Dr. Carpenter attempts to show that Colonel Olcott (whose investigation into the character of Mrs. White and her false declaration that she had, on certain occasions, personated 'Katie King,' I quoted in my review) is an untrustworthy witness, and his sole proof consists in a quotation from a published letter of the Colonel's about bringing an 'African sorcerer' to America. This letter may or may not be injudicious or foolish; that is matter of opinion. But how it in any way 'blackens' Colonel Olcott's character or proves him to be 'untrustworthy' as a witness to matters of fact, it must puzzle everyone but a Carpenter or a Home to understand.

The next example I shall give of Dr. Carpenter's 'unusual power of dealing with this subject,' is a most injurious mis-statement referring to my friend Mr. Crookes. Dr. Carpenter heads a section of more than eight columns, 'Mr. Crookes and his Scientific Tests,' and devotes it to an account of Eva Fay's performances, of Mr. Crookes' 'inconsiderate endorsement of one of the grossest impostures ever practised,' and of the alleged exposure of the fraud by Mr. W. Irvine Bishop. The following quotation contains the essence of the charge, and I invite particular attention to its wording:

... her London audiences diminishing away, Eva Fay returned to the United States, carrying with her a letter from Mr. Crookes, which set forth that since doubts had been thrown on the spiritualistic nature of her 'manifestations,' and since he, in common with other Fellows of the Royal Society, had satisfied themselves of their genuineness by "scientific tests," he willingly gave her the benefit of his attestation. This letter was published in *fac-simile* in American newspapers.

I can scarcely expect my readers at once to credit what I now have to state; that, notwithstanding the above precise setting forth of its contents, by a man who professes [to write under a sense of duty, and as one called upon to rehabilitate the injured dignity of British Science, such a letter as that above minutely described never existed at all! A private letter from Mr. Crookes has indeed, without his consent, been published in *fac-simile* in American newspapers; but this letter was never in the possession of Eva Fay; it was not written till months after she had left England, and then not to her, but in answer to inquiries by a perfect stranger; moreover it contains not a word in any way resembling the passages above given! Sad to say, Dr. Carpenter's kind Boston friends do not appear to have sent him a copy of the paper containing the *fac-simile* letter, or he would have seen that Mr. Crookes says *nothing* of 'the spiritualistic nature of her manifestations;' he does *not* mention 'other Fellows of the Royal Society;' he does *not* say he was 'satisfied of the genuineness of the scientific tests,' but especially guards himself by saying that the published account of the experiments made at his own house are the best evidence of his belief in her powers. He does *not* 'give her the benefit of his attestation,' but simply says that no one has any authority to use his name to injure her.

The number of the *New York Daily Graphic* for April 12, 1876, containing the letter in *fac-simile* is now before me. An exact copy of it is given below, and I ask my readers to peruse it carefully, to compare it with Dr. Carpenter's precise summary given as if from actual inspection, and then decide by whose instrumentality the honoured distinction of F.R.S. is being 'trailed through the dirt,' and who best upholds his own reputation and that of British Science. Is it the man who writes a straightforward letter in order to prevent his name being used to injure another, and who states only facts within his own personal knowledge; or is it he who, for the

express purpose of depreciating the well-earned reputation of a fellow man of science, publishes without a word of caution or hesitation a purely imaginary account of it?

MR. CROOKES' 'FAC-SIMILE' LETTER.

To R. Cooper, Esq. Nov. 8, 1875.
c/o C. Maynard, Esq.
223 Washington Street,
Boston, Mass. U.S.A.

DEAR SIR,

In reply to your favour of Oct. 25, which I have received this morning, I beg to state that no one has any authority from me to state that I have any doubts of Mrs. Fay's mediumship. The published accounts of the test *séances* which took place at my house are the best evidence which I can give of my belief in Mrs. Fay's powers. I should be sorry to find that any such rumours as you mention should injure Mrs. Fay, whom I have always found most ready to submit to any conditions I thought fit to propose. Believe me, very truly yours,

WILLIAM CROOKES.

Notwithstanding this attack, all the evidence Dr. Carpenter can adduce as to the alleged exposure of Eva Fay has really no bearing whatever on Mr. Crookes' position. Long and wordy letters are given *verbatim* which only amount to this: that the writers saw a clever conjuror do what they *thought* was an exact imitation of Eva Fay's performances and of those of mediums generally. But a most essential point is omitted. Neither of the three writers say they ever saw Eva Fay's performance. Still less do they say they ever saw her in private and tested her themselves; and without this their evidence is absolutely worthless. Mr. Crookes has said nothing, good or bad, about her public performances; but she came alone to his own house, and there, aided by scientific friends, in his own laboratory, he tested her by placing her in an electrical circuit from which she could not possibly escape without instant discovery. Yet when in this position books were taken from the bookcase twelve feet away and handed out to the observers. The beautiful arrangements by which these tests were carried out are detailed by Mr. Crookes in the *Spiritualist* newspaper of March 12, 1875, and should be read by everyone who wishes to understand the real difference between the methods of procedure of Mr. Crookes and Dr. Carpenter. Not one word is said, either by Dr. Carpenter's correspondents or by the *Daily Graphic*, as to this test having been applied to Mr. Bishop by an electrical engineer or other expert, and till this is done how can Mr. Crookes' position be in any way affected? A public performance in Boston, parodying that of Mrs. Fay, but without one particle of proof that the conditions of the two performances were really identical, §§ is to Dr. Carpenter's logical and sceptical mind a satisfactory proof that one of the first experimenters of the day was imposed on in his own laboratory, when assisted by trained experts, and when applying the most absolute tests that science can supply.* (Note C, p. 706.)

§ 'In the United States more especially . . . the names of the "eminent British scientists," Messrs. Crookes and Wallace, are a "tower of strength." And it consequently becomes necessary for me to undermine that tower by showing that in their investigation of this subject they have followed methods that are thoroughly unscientific, and have been led, by their "prepossession," to accept with implicit faith a number of statements which ought to be rejected as completely untrustworthy.'—*Fraser's Magazine*, November 1877, p. 543.

§§ The account in the *New York Daily Graphic* almost proves that they were not. For the clever woodcuts showing Mr. Bishop during his performances indicate an amount of stretching of the cord which certainly could be at once detected on after examination, especially if the knots had been sealed or bound with court-plaster. Yet more; according to these illustrations, it would be impossible for Mr. Bishop to imitate Eva Fay in 'tying a strip of cloth round her neck' and 'putting a ring into her ear,' both of which are specially mentioned as having been done by her. It may well be supposed that the audience, delighted at an 'exposure,' would not be quite so severely critical as they are to those who claim to possess abnormal powers.

* As hardly any of my readers will have seen the full account of these tests, and as the whole is too long for insertion here, I give a pretty full abstract of all the essential portions of it in an Appendix to this paper. This is rendered necessary because Dr. Carpenter declares that he is going to give, in the new edition of his Lectures, 'the whole explanation' of the 'dodge' by which these 'scientific tests' could be evaded—'a dodge so simple that Mr. Crookes' highly-trained scientific acumen could not detect it.' These are Dr. Carpenter's own words in his article last month (p. 553), and it is necessary that he should be called on to make them good by really explaining Mr. Crookes' actual experiments, and not some other experiments which 'American newspapers' may substitute for them.

I have now shown to the readers of *Fraser* (as I had previously shown in the *Quarterly Journal of Science*) that whatever Dr. Carpenter writes on this subject, whether opinion, argument, quotation, or fact, is so distorted by prejudice as to be untrustworthy. It is therefore unnecessary here to reply in detail to the mass of innuendo and assumption that everywhere pervades his article; neither am I called upon to notice all the alleged 'exposures' which he delights in placing before his readers. To 'expose' malingerers and cases of feigned illness does not disprove the existence of disease; and if, as I believe has been demonstrated, the phenomena here discussed are marvellous realities, it is to be expected that there will be impostors to imitate them, and no lack of credulous persons to be duped by those impostors. But it is not the part of an honest searcher after truth to put forward these detected impostures while ignoring the actual phenomena which the impostors try to imitate. When we have Dr. Carpenter's final word in the promised new addition of his Lectures, I shall be prepared to show that tests far more severe than such as have resulted in the detection of imposture have been over and over again applied to the genuine phenomena with no other result than to confirm their genuineness.

This is not the place to discuss the reality of the phenomena which Dr. Carpenter rejects with so much misplaced indignation, and endeavours to put down by such questionable means. The careful observations of such men as Professor Barrett of Dublin, and the elaborate series of test experiments carried out in his own laboratory by Mr. Crookes,** are sufficient to satisfy any unprejudiced person that the phenomena are genuine; and if so, whatever theory we may adopt concerning them, they must greatly influence all our fundamental ideas in science and philosophy. The attempt to excite prejudice against all who have become convinced that these things are real, by vague accusations, and by quoting all the trash that can be picked out of the literature of the subject, is utterly unworthy of the men of science who adopt it. For nearly thirty years this plan has been unsparingly pursued, and its failure has been complete. Belief in the genuineness of the phenomena has grown steadily year by year; and at this day there are, to my personal knowledge, a larger number of well-educated and intelligent and even scientific men who profess their belief, than at any former period. There is no greater mistake than to suppose that this body of inquirers have obtained their present convictions by what they have seen at public *séances* only. In almost every case those convictions are the result of a long series of experiments in private houses; and it would amaze Dr. Carpenter to learn the number of families in every class of society in which even the more marvellous and indisputable of these phenomena occur. The course taken by Dr. Carpenter of discrediting evidence, depreciating character, and retailing scandal, only confirms these people in their belief that men of science are powerless in face of this great subject; and I feel sure that all he has written has never converted a single earnest investigator.

It is well worthy of notice, as correlating this inquiry with other branches of science, that there is no royal road to acquiring a competent knowledge of these phenomena, and this is the reason why so many scientific men fail to obtain evidence of anything important. They think that a few hours should enable them to decide the whole thing; as if a problem which has been ever before the world, and which for the last quarter of a century has attracted the attention of thousands, only requires their piercing glance to probe it to the bottom. But those who have devoted most time and study to the subject, though they become ever more convinced of the reality, the importance, and the endless phases of the phenomena, find themselves less able to dogmatise as to their exact nature or theoretical interpretation. Of one thing, however, they feel convinced; that all further discussion on the inner nature of man and his relation to the universe is a mere beating of the air so long as these marvellous phenomena, opening up as they do, a whole world of new interactions between mind and matter, are disregarded and ignored.

** *Quarterly Journal of Science*, Oct. 1871 and Jan. 1874.

APPENDIX.

Abstracts from Mr. Crookes' Experiments above referred to.

The apparatus used consisted of an electrical circuit with a reflecting galvanometer showing the slightest variations in the current, designed and arranged by one of the most eminent practical electricians. This instrument was fixed in Mr. Crookes' laboratory, from which two stout wires passed through the wall into the library adjoining, and there terminated in two brass handles fixed at a considerable distance apart, and having only an inch or two of play. These handles are covered with linen soaked in salt and water, and when the person to be experimented on holds these handles in the hands (also first soaked in salt and water) the current of electricity passes through his or her body, and the exact 'electrical resistance' can be measured; while the reflecting galvanometer renders visible to all the spectators the slightest variation in the resistance. This instrument is so delicate that the mere loosening of the grasp of one or both hands or the lifting of a finger from the handle would be shown at once, because by altering the amount of surface in contact the 'electrical resistance' would be instantly changed. Two experienced physicists, both Fellows of the Royal Society, made experiments with this instrument for more than an hour before the tests began, and satisfied themselves that, even with an exact knowledge of what was required and with any amount of preparation, they could not substitute anything connecting the two handles and having the same exact resistance as the human body without a long course of trial and failure, and without a person in the other room to tell them if more or less resistance were required, during which time the index spot of light of the galvanometer was flying wildly about. Comparative steadiness of the index could only be secured by a steady and continuous grasp of the two handles.

Having thus described the apparatus, let us now consider how the test was carried out. The gentlemen invited to witness it were three Fellows of the Royal Society, all of special eminence, and three other gentlemen. They examined the library; fastened up the door to the passage as well as the window with strips of paper sealed with their private seals; they examined all the cupboards and desks; they noted the position of various articles, and measured their distances as well as that of the bookcase from the handles to be held by the medium. The library was connected with the laboratory by a door close to where the medium sat, and this door was wide open, but the aperture was closed by means of a curtain. Everything having been thus arranged, Eva Fay was invited to enter the library, having up to this time been in the drawing-room upstairs, and having come to the house alone. She then seated herself in a chair placed for the purpose, and having moistened her hands as directed took hold of the two handles. The exact 'electrical resistance' of her body was then noted, as well as the deflection shown by the galvanometer: and the gas in the library having been turned down low, the gentlemen took their places in the laboratory, leaving Eva Fay alone.

In one minute a hand-bell was rung in the library. In two minutes a hand came out at the side of the door farthest from the medium. During the succeeding five minutes four separate books were handed out to their respective authors, a voice from the library calling them by name. These books had been taken from the bookcase twelve feet from Eva Fay: they had been found in the 'dark, and one of them had no lettering on the back. Mr. Crookes declares that although he, of course, knew the general position of the books in his own library, he could not have found the books in the dark. Then a box of cigars was thrown out to a gentleman very fond of smoking, and finally an ornamental clock which had been standing on the chimney-piece was handed out. Then the circuit was suddenly broken, and on instantly entering the library Eva Fay was found lying back in the chair senseless, a condition in which she remained for half-an-hour. All the above phenomena occurred during the space of ten minutes, and the reflecting galvanometer was steady the whole time, showing only those small variations which would occur while a person continued to hold the handles.

On two other occasions Mr. Crookes carried out similar tests with the same medium and always with the same result. On one occasion several musical instruments were played on at the same time and a musical box was wound up while the luminous index of the galvanometer continued quite steady, and many articles were handed or thrown out into the laboratory. On the other occasion similar things happened, after all possible precautions had been taken; and in addition Mr. Crookes' desk, which was carefully locked before the *seance*, was found unlocked and open at its conclusion.

Everyone must look forward with great interest to Dr. Carpenter's promised 'explanation' of how all these scientific tests were evaded by an unscientific impostor.

NOTE A.—Since this article was in the printer's hands a proof-sheet of the new edition of Dr. Carpenter's Lectures has been forwarded to me at the author's request, in order that I may see what further explanation he has to give of the above case. Dr. Carpenter now attempts to justify his assertion that I had 'recently expressed my full faith in Mr. Lewis' self-asserted powers,' by a statement of what Dr. Simpson told him several years ago, a statement which appears to have been never yet made public, and which, therefore, could not possibly have been taken into account by me, even had it any real bearing on the question at issue. It is to the effect that Mr. Lewis might have received information of the exact hour at which the lady he had promised to try to mesmerise at a distance, fell asleep in Professor Gregory's house, and that he might have afterwards given a false statement of the hour at which he attempted to mesmerise her. Dr. Carpenter is excessively indignant when any doubt is thrown by me on the truthfulness or impartiality of any of his informants, but it seems

the most natural thing in the world for him to charge falsehood or fraud against all who testify to facts which he thinks incredible. But even admitting that Dr. Carpenter's memory of what was told him many years ago is absolutely perfect, and admitting that Mr. Lewis (against whose moral character nothing whatever is adduced) would have told a direct falsehood in order to magnify his own powers, how does this account for the fact that the lady was overcome by the mesmeric sleep at all, when her mind and body were both actively engaged at the piano early in the afternoon? And how does it account for the headache which had troubled her the whole day suddenly ceasing? It is not attempted to be shown that Mr. Lewis' statement—that he returned home at the hour named and at once proceeded to try and mesmerise the lady—is not true; so that, except for the supposed incredibility of the whole thing in Dr. Carpenter's opinion, there would be no reason to doubt the exact correctness of the statements made. But even if the reader adopts the view that Mr. Lewis was really an impostor, that does not make Dr. Carpenter's original assertion—that I had 'expressed' my full faith in his 'self-asserted powers'—one wit more accurate. If Dr. Carpenter had then in his memory this means of throwing doubt on the facts, why did he not mention it in his Lectures or in his article, instead of first charging me with the 'expression' of a faith which I never expressed or held, and then attempting to change the issue by substituting other words for those which I really complained of?

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NOTE B.—In the new edition of Dr. Carpenter's Lectures (the proof of part of which has been sent me) he supports his statement that—'there are at the present time numbers of educated men and women who have so completely surrendered their "common sense" to a dominant prepossession, as to maintain that any such monstrous fiction (as of a person being carried through the air in an hour from Edinburgh to London) ought to be believed, even upon the evidence of a single witness, if that witness be one upon whose testimony we should rely in the ordinary affairs of life,'—by saying that—'the moonlight sail of Mr. Home is extensively believed on the testimony of a single witness.' Even if it were the fact that this particular thing is believed by some persons on the testimony of a single witness, that would not justify Dr. Carpenter's statement that there are numbers of educated men and women who maintain as a principle that any such thing, however monstrous, ought to be so believed. As, however, there are, as above shown, three witnesses in this case, and at least ten in the case of Mrs. Guppy, also referred to, it appears that Dr. Carpenter first makes depreciatory general statements, and when these are challenged, supports them by a mis-statement of facts. Such a course of procedure renders further discussion impossible.

NOTE C.—A letter of Dr. Carpenter's has also 'at his own request' been forwarded to me, in which he attempts to justify the conduct narrated above. In *Nature* for November 15, Mr. Crookes printed the letter which was given in *fac-simile* in American newspapers, with remarks of a somewhat similar character to those I have here made. Dr. Carpenter, writing three days afterwards (November 18), wishes it to be stated in *Fraser* as his 'own correction,' that this letter was not carried away from England by Eva Fay; adding—'What was carried away by Eva Fay was a much stronger attestation, publicly given in full detail by Mr. Crookes in a communication to the *Spiritualist*;'—of which communication I give an abstract in an appendix to this article. This obliges me to add a few further particulars.

In *Nature*, October 25, in a note to a letter about the Radiometer, Dr. Carpenter says:—'On the strength of a private letter from Mr. Crookes, which has been published in *fac-simile* in the American newspapers, a certain Mrs. or Miss Eva Fay announced her "spiritualist" performances as endorsed by Prof. Crookes and other Fellows of the Royal Society.' This supposed letter was 'set forth' in detail in last month's *Fraser* as above stated.

In *Nature*, November 8, Dr. Carpenter says, 'And the now notorious impostor, Eva Fay, has been able to appeal to the "endorsement" given to her by the "scientific tests" applied to her by "Professor Crookes and other Fellows of the Royal Society," which had been published (I now find) by Mr. Crookes himself in the *Spiritualist* in March, 1875.'

From the above it follows, that it was between October 25 and November 8 that Dr. Carpenter first became acquainted with Mr. Crookes' account of his experiments with Eva Fay; and finding (from Mr. Crookes' publication of it) that his own detailed account of the contents of the *fac-simile* letter was totally incorrect, he now makes a fresh assertion—that Eva Fay 'carried away with her' a copy of the *Spiritualist* containing Mr. Crookes' experiments. This is highly probable, but we venture to doubt if Dr. Carpenter has any authority to state it as a fact; while even if she did, that article does not, any more than the *fac-simile* letter, justify Dr. Carpenter's allegations. It contains not one word about the 'Spiritualistic nature of her manifestations,'—it does not state that he 'in common with other Fellows of the Royal Society had satisfied himself of their genuineness'—it does not say that he 'willingly gave her the benefit of his attestation.' It is a detailed account of a beautiful scientific experiment, and nothing more. Yet Dr. Carpenter still maintains (in his letter now before me) that his statements are correct, 'except on the one point—one of *form* not of *substance*—that of the address of the letter in which Mr. Crookes attested the genuineness of the mediumship of Eva Fay.'

It thus appears that, when he wrote the article in last month's *Fraser*, and the letter in *Nature* of October 25, Dr. Carpenter had not seen either the *fac-simile* letter or the account in the *Spiritualist*, and there is nothing to show that he even knew of the existence of the latter article; yet on the strength of the mere rumour, newspaper cuttings, or imagination, he gives the supposed contents of a letter from Mr. Crookes, emphasising such obnoxious words as

'Spiritualistic' and 'manifestations,' which Mr. Crookes never once employed, and giving a totally false impression of what Mr. Crookes had really done. So enamoured is he of this accusation, that he drags it into a purely scientific discussion on the Radiometer, and now, in his very latest communication, makes no apology or retraction, but maintains all his statements as correct 'in substance,' and declares that he 'cannot see that he has anywhere passed beyond the tone of gentlemanly discussion.'

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