

THE Harbinger of Light.

A MONTHLY JOURNAL.

DEVOTED TO

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

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

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THE philosophic observer of the manifestations of modern Christianity, as exemplified in church organisations and the periodicals which represent them, cannot fail to realise that the spirit of Christianity has either gone out of them or is so obscured by the letter as to be practically useless for the spiritualisation of humanity. Belief in certain dogmas is made paramount to the practice of Christian virtues, and those who venture to question these dogmas or attempt to shed the light of reason upon them, are looked upon as enemies to religion and opponents to the teachings of Jesus. This attitude of modern Christians towards religious reformers is highly irrational, but may be accounted for and to some extent excused, by the knowledge that those who assume it have grown up in the belief of the essential correctness of the dogmas of the church they belong to, and as a consequence naturally regard anything antagonistic to them as erroneous; still no member of a Christian church who reads his Testament can fail to perceive that Christ's teachings inculcate forbearance and charitable conduct even to those who maliciously or despitely used his followers. It would be altogether unreasonable to assume that ministers of religion or editors of their representative papers are ignorant of this, and yet we are constantly finding them acting in a manner diametrically opposed to both the spirit and letter of his teachings. The latest illustration of this inconsistency which has come under our notice is in connection with the departure from this world of the late John Tyerman, who for the last ten years of his life worked earnestly and consistently for the establishment of a rational system of religion. It was impossible for a man to do this without coming into conflict with the dogmas of the various churches representing the Christianity of the day; but Mr. Tyerman was not an iconoclast of the materialistic type, he was a

builder as well as a destroyer, and never removed an unsound stone from the theological edifice without putting a sounder one in its place; moreover, although naturally of a combative nature, he was rarely the aggressor, as in almost every instance where he came in contact with Christian ministers it was in defence of himself or the principles he advocated.

Under these circumstances, a true Christian, though he might have inwardly rejoiced at the removal of one whose opinions and teachings he thought inimical to the spread of his cherished doctrines, would have felt and expressed pity for him as one who was mistaken and misguided. That this true Christian spirit does not pervade the heart and minds of some of the clergy and conductors of their journals is apparent from the letters of Canon McCullagh of Sandhurst and the articles in the *Protestant Standard* and the *Melbourne Southern Cross*, the latter of which is the most unchristlike and malicious of all, crowding as it does in a small compass a tissue of misrepresentations calculated to bring the memory of their whilom opponent into contempt and abhorrence. The paper is not an influential one, and its circulation is limited, but evil report spreads apace, and those who read or hear the calumny, and were unacquainted with the merits of the man it libels, will entertain in respect to him the same feeling that prevailed against Thomas Paine, and which has taken nearly a century to but partially remove. Well might Thomas Hood write, "Oh the rarity of Christian charity!" It is scarce indeed, even in those places where we might legitimately expect to find it. We are convinced that within the churches there are many persons imbued with the spirit of Christianity which is so lacking in the conduct and actions of the writers we refer to; and it is lamentable to contemplate the debasement of the Christian religion by those men who should be its most prominent exemplars. Possibly some who have the inviolability of the Christian faith at heart may call these backsliders to account, and demand of them conduct more in accordance with that of the gentle founder of the religion they so unworthily represent; meantime we dismiss them with the injunction to read diligently the fifth chapter of the Gospel according to St. Matthew, and especially commit to memory the

forty-fourth verse. By this means they may be saved from further sin in the direction we have referred to, and ultimately led into greater righteousness.

CONSTITUENTS OF UNIVERSAL RELIGION.

- "Does the road wind up-hill all the way?"
 "Yes, to the very end."
 "Will the day's journey take the whole long day?"
 "From morn to night, my friend."
 • • • • •
 "Toil comes with the morning,
 And rest with the night."
 • • • • •

The second element of this universal religion will be—due consideration.

Knowledge for the mind, like food for the body, is intended to nourish and to afford the means of growth; but the food requires to be digested, and the more thoroughly this process is carried out, the greater the state of health will be, either of the body or the mind. Where indigestion prevails in the functions of the physical frame, you may expect with the disorganisation all those miseries to which the flesh is liable. And it is precisely the same in the region of the mind, and on the spiritual plane. While knowledge is an absolute necessity, so also is that regular, orderly, and thorough consideration by means of which the knowledge becomes adapted for the uses of life.

Now this process of thought is very simple and quite natural to man, but it requires to be intelligently followed out, and should be cultivated early in life, and form part of that education which all young people should be favoured with. It is one of the defects of education in the present day, that an amount of knowledge, much of it of a doubtful character, is crammed into the memory of the young, or rather laid upon it as a burden, to be thrown off at the first opportunity; while the habit of training the mind to understand the value and uses of knowledge, and so to apply it, is sadly neglected. All education should be conducted on the principle of a clear and distinct understanding of the facts of nature and the operations of mankind. The mind of the young should be trained to arrive at conclusions of a useful nature by a process of careful reflection, and the endeavour to understand the uses of things, giving especial attention to those classes of knowledge which have the most useful and practical bearing on the processes of life.

Now let us endeavour to realise in what way this idea has a bearing on the cultivation of what is termed a religious life.

Religion, as we have pointed out, is the regulation of the life-forces in such a way that the greatest good may be derived from their exercise, both personally and relatively; therefore, if knowledge be so essential to the human being, the understanding of that knowledge, and so the application of it, will render man better able to fulfil his destiny and more qualified to live an upright and just life, regulating his conduct with greater exactness, and preserving that equilibrium of motion in his growth which will make the progress easier and more reliable.

The great bane of religious teaching of the present day is the forcing of unnatural and crude ideas on the mind, and insisting that by a process called faith, those ideas should be implicitly accepted and constitute the ruling principles of daily life; consequently, the forces of life are spent in the pursuit of a shadow, and the zeal manifested is a zeal without knowledge; the result being confusion, much doubt, and a want of harmony which throws the mind of man into disorder, and breeds an amount of misery which is incalculable. That beautiful intimation in the Christian records that a coming Reformer was to be the harbinger of peace on earth and good-will among men (Luke ii. 14), was sadly marred in the meantime by another intimation, which, alas! has too much carried the sway: I am not come to send peace on the earth, but a sword (Matt. x. 34), and herein lies the bane to which we have referred. This evil has, and is still characterising the Christian religion, and the Reformer has yet to appear who shall

fulfil the angelic intention of peace and good-will among men, the natural outcome of knowledge applied in the uses of life by a wise and faithful consideration thereof.

To my mind it most certainly appears that until religion in its elements and characteristics is pervaded with a unity of object and pursuit, and is governed by a motive adapted to secure the well-being of all mankind, it will never be free from contention and strife, but will be the subject of much misery and unhappiness. But in the due arrangement of parts, and the proper regulating of life-forces, you may expect to realise that blessedness which was promised centuries ago—"Peace on earth, and good-will among men;" for thus, and thus alone, will the majesty of the Infinite One be revealed, and which is indeed, Glory to God in the highest degree, the canopy under which man should ever dwell while he realises his greatest happiness and fullest satisfaction.

The third element of this universal religion is made up of a full recognition of operating causes producing certain effects; and a very important element this is. All things in the universe are governed by fixed and determinate laws, no less the operations of the mind of man, and so the conduct of his daily life. But it is one of those apparent contradictions of human life, that man in the exercise of his power of observation, fails very much to recognise this fact; consequently, there arises a schism in his nature, for whereas he ought to recognise the natural result of one thing from another, he either indulges in the wildest vagaries, or concludes that a state of confusion is the inevitable result of the movements of earth life. If he were prepared to admit that all things are regulated by the operation of laws appointed by the Supreme Ruler of the Universe, and endeavouring to trace these operations, strove to bring his whole nature into harmony therewith, then the apparent contradictions would disappear, and the schism give place to the admission of a beautiful progressive growth, constituting the ladder up which he would climb to the light beyond, and so ever rising in the scale of being; for just in proportion as the unity and harmony of the universe is recognised and followed, will man ascend to fuller realisations. This element of religion, then, is simply the recognition of cause and effect in the operations of the daily life, and proclaims that any departure from the strict line of justice, or the violation of any of those claims which are attached to the conduct of human life, will be followed by such a disarrangement of spiritual elements that confusion and misery must result. And, moreover, that until the divine order is returned to, there can be no satisfaction enjoyed or prosperity reaped.

When man's religious aspirations are brought under the control of this element, then, arising from a nice distinction of what is right and what is wrong, it will no longer be necessary to have recourse to those doctrinal teachings of the Church to decide questions of moral propriety, but the law will be found written on the man's own heart, and this will prove to him a surer, safer, and far more satisfactory guide in all things pertaining to life present or to come than the contradictory, and in many cases monstrous, teachings of so-called theologians. The true theologian will then be he who perceiving that the Infinite Source of all has appointed laws for the governance of all things, seeks to understand these laws, and to work out his life-progress in harmony therewith, casting aside those dishonouring and crude notions which impute to God and fix on man, stigmas of the most degrading character.

Human theology, as it stands at present, is in direct violation with the order of the universe, because man having failed to recognise the law of cause and effect as revealed in the government of the universe, has sought to explain or remove the difficulties that he in consequence has fallen into, by the most repulsive and grotesque theories, leading to confusion and misery of the most pronounced character. It is with the greatest thankfulness, however, that I perceive the mind of man awakening to a better state of things, and in the progress of scientific knowledge, and a greater accuracy in defining the several operations of life, preparing to

throw off the encumbrances to spiritual growth which have so long beset it, and to enter upon a brighter career wherein old things shall pass away and all things become new. This universal religion, then, which shall prevail on earth eventually, will be a religion of order, a religion of law; and the true evangel which shall overshadow it will be—do right and reap blessing, for that is the law of the kingdom in which men are brothers, with equal rights, and the subjects of equal and just laws, and scholars in that school of equity which cannot err in its appointments, or in any way violate the laws which are appointed.

Marnias Meti.

Melbourne, December, 1880.

(To be continued.)

Ca Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

MR. TYERMAN.

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

DEAR SIR,—I was sorry to see by last *Harbinger* that Mr. Tyerman's death had left his family unprovided for which under the circumstances was impossible to be otherwise. I would say to all Freethinkers and Spiritualists in the colonies, let us do something to help the wife and children our brother has left behind. We must remember that Mr. Tyerman left a comfortable position in the church, for the sake of conscience, and there is very little doubt but that he could have left his family in pretty easy circumstances if he had remained "A good Orthodox minister." I have visited Sydney and several other places where Mr. Tyerman has labored and I believe many thousands have been influenced by him, in the direction of Free Religious Thought, and I think his many admirers cannot show their appreciation of his work better than by assisting the family left. I will send you Mr. Editor, what I can spare for this object, trusting all the friends of Mr. Tyerman will do likewise.

Yours truly,
TRUE SYMPATHY.

PHARISEISM.

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

SIR,—In the issue of the *Southern Cross* of December 7th, there is an article on the demise of Mr. John Tyerman, written in the charitable spirit which is so characteristic of that paper. Spiritualism, as usual, is credited with any unfortunate experiences which this advocate of its principles has had to pass through; and not only has the character of Mr. Tyerman been traduced but a stigma has been applied to Spiritualists generally. It is astonishing to what a degree this very truth-loving paper surmises the very worst of conclusions, both in the case of its "victim" and those who are classed with him in the ranks of Spiritualism: "He reviled God, and scorned His holy word, and taught others to do the same; the tendency of his teaching finds the aptest illustration in his death; he fell into dissipated habits—a career which ended at the lock-up door—is the fruit which in this instance Spiritism yielded; and the fact, we think, illustrates the natural tendency of the creed Mr. Tyerman so diligently offered to the world as an improvement upon Christianity. And now he has been summoned into the presence of God. How he died we know not, but we hope his sad death may prove a warning to some whom he led astray from truth and goodness. There are not a few in Victoria who would do well to lay these words to heart."

Thus writes this very charitable! but ignorant critic. Now, sir, when I read this article I felt an honest indignation against its writer for his utter want of charity if not of truthfulness. It may prove very convenient to the editor of this paper, the *Southern Cross*, to keep up this tirade against Spiritualism; but the thought occurred to me how easy it would be to turn the table

upon him. I have lived in this colony for twenty-four years, and if I were to recal to memory and record in your paper the numberless instances in which the so-called ministers of the various Christian denominations have disgraced themselves far and away beyond anything Mr. Tyerman is said to have done, and then add, *can this be wondered at when you consider that they were Christians?*—I think, under the circumstances my argument would be quite as sound as that of the editor of the *Southern Cross* when he remarks that infidelity and all the other evils he wrongfully imputes to Mr. Tyerman, are the fruits which Spiritualism yields. I would beg to inform this lover of truth who has written this article in the *Southern Cross*, that he is thoroughly mistaken in his estimate of Spiritualists; and that among their ranks there are truth-loving, God-fearing, good-living, and honest men, probably in a higher sense than many of the so-called orthodox Christians whom it seems must of necessity be good, much evidence notwithstanding to the contrary. I trust this Presbyterian pharisee will bethink himself and repent of his uncharitable sentiments, lest he come under the righteous condemnation of the man who speaketh evil of his neighbour. I would suggest to this Reverend (?) scribe that he may make some amends for his uncalled-for slander by sending you one guinea to swell the fund now gathering for the widow and children of a man who did not squander his substance on dissipation, but made many sacrifices for the cause of truth.

I beg to subscribe myself, although not of the immortal class delineated in the article, yet a Spiritualist and yours obliged,

H. J. BUNNEY.

Melbourne, December 15th, 1880.

JOTTINGS ON PASSING EVENTS.

THE Presbytery of Melbourne have at last resolved to call the Rev. Charles Strong to account for his heterodoxy. This is little to be wondered at, for ever since his advent on these shores the rev. gentleman has proclaimed views and enunciated principles that strike at the very root of the fundamental doctrines of the Church whose livery he wears. An eternal hell, a personal devil, election and reprobation, salvation by belief in a vicarious atonement, total innate depravity—these and other dogmas that have hitherto been supposed to constitute the very soul and body of Presbyterian orthodoxy, have by this clerical iconoclast been relegated to the limbo of obsolete superstitions.

We cannot arrogate to ourselves the function, assumed by some, of sitting in judgment upon Mr. Strong's conscience. We know him to be an earnest preacher of righteousness, and it is difficult to associate such earnestness with dishonesty; still, unless Mr. Strong can show that he is not bound by the articles to which he has affixed his subscription, or that, as one Presbyterian cleric has stated, these articles have been so modified by others as to be virtually nullified, we fail to see how staunch Presbyterianism can be reconciled with the essentially Freethought sentiments of which Mr. Strong is so accomplished an exponent.

At the same time, the Presbytery's action will strike many as being not a little unwise and invidious. It will serve to manifest in conspicuous colours the church's inherent antagonism to all progressive tendencies in thought, and its opposition to teaching that is purely moral, spiritual, and rational. Suspicion as to motives will be excited when it is remembered that Mr. Strong is by far the most popular preacher in the Presbyterian denomination, his church the finest, his congregation the largest—and the *wealthiest*, in Melbourne. And the wisdom of the step will further be questioned by those who bear in mind that the very Presbytery that are now doing their best to effect Mr. Strong's ejection from his *cure*, sanctioned his appointment to the Scots' Church and licensed him for it, although they knew at the time what his theological sentiments were.

The grounds for the present arraignment of Mr. Strong are professedly certain heretical views expressed in his recent contribution to the *Victorian Review* (October) on the Atonement. The article is well worth reading. It briefly traces "the historical forms which the idea of atonement has from time to time assumed," and shows the various aspects in which that idea has presented itself to the great theological minds of the ages, from St. Paul to M'Leod Campbell. That idea as apprehended by Mr. Strong himself is thus expressed:—"The alienation of man from his true self, from God who is man's life, and from brother man; the necessary condemnation and curse of darkness by light—of the false self by the True Self—of selfishness by Perfect Love; the impossibility of the Perfect Light and Love looking on man as man is in himself, and the necessity, therefore, for man hiding himself in God's righteousness, in a divine ideal; the deep need of the human soul to be one with God; the moral helplessness of man in himself; the possibility of life only through sacrifice; the love of God drawing man back into itself, hiding man in itself, and thus reconciling him to God as his Father, and to man as his brother."

The Rev. Stopford A. Brooke, well-known as the author of the "Life of Robertson," and whom the London *Spectator* describes as "one of the most popular and effective preachers of our day," has left the Anglican pulpit for the platform of free and rational Christianity. In a circular to his late congregation in Bloomsbury, Mr. Brooke avers that he can no longer conscientiously administer the services and sacraments of the English Church since he can no longer accept the miracle of the Incarnation. But Mr. Brooke does not leave the Church "to become a mere Theist." "I believe," he says, "though the Person of Christ is no longer miraculous to me, though I cannot consider Him as absolute God; yet that God has specially revealed Himself through Christ, that the highest religion of mankind is founded on His life and revelation, that the spirit of His life is the life and salvation of men, and that He Himself is the Head and representative of Mankind—Jesus Christ our Lord." There is no doubt that Mr. Stopford Brooke has made a great sacrifice—*inter alia*, the Queen's chaplaincy and the prospective deanery of Westminster.

Will it be credited when we announce that the Rev. Dr. Begg of Sydney, the world-renowned exposé of secularism, socialism, Spiritualism, and every other "ism" under the sun, has been among us? We feel we are taxing to the utmost the credulity of our readers when we make the assertion, nevertheless, "facts are chills that winna ding," and, like murder, truth "will out;" so that it is useless seeking to withhold the fact that this brilliant luminary has flashed across our firmament, unnoticed save by a casual observer here and there.—

"Can such things be,

And overcome us like a summer cloud,
Without our special wonder?"

This Goliath in polemics who in the sister colony has shown Freethought to be a fiction and Spiritualism a mundane source of Mrs. Britten's and Thomas Walker's inspirations, and so upset Charles Bright's digestion that the latter was dyspeptic enough to entitle one of his lectures,—"Reason and Culture, Versus Hell, the Devil, and Dr. Begg;" this Rev. Mr. Thwackum has been here, and still Spiritualism and Freethought dare to survive. Sure this is wondrous strange! We fear Mr. Begg's light was hid under a bushel, his energies were mispent. Why did he not engage the Town Hall and there once for all annihilate that troublesome Infidelity which his righteous soul so thoroughly abhors? Instead of doing this, the redoubtable doctor appears to have wasted his time and exercised his stentorian lungs preaching in one or two obscure chapels and "refuting" objections to the Bible before small audiences who probably for the first time then learnt that the Bible was objected to by anybody. One fine Sunday morning the doctor's archi-diaconal beaver and lavender kids were observed among the crowds issuing from one of the "advanced" city churches. We hope the sermon did him good.

THE TABLES TURNED.

MR. STUART CHARLES CUMBERLAND, who has recently sought notoriety as a medium exposé, has come to grief, having lost both name and prestige.

His aristocratic name and the friendship of Dr. Forbes Winslow, led to the inference that he was an independent young gentleman who was spending time and money in the effort to put down a public delusion and fraud. It turns out, however, that this assumed public benefactor is himself the fraud, his true name being Charles Garner, and his social status the son of a butcher's clerk, at Oxford. Having acquired some notoriety in connection with the seizure of Mrs. Esperance, the pseudo Mr. Cumberland turned his attention to healing mediums, and visited a Miss M. A. Houghton, clairvoyante, whom he consulted in reference to neuralgia, from which it appears he was suffering. She seems to have treated him very liberally, to have magnetised him and given him some pills, for the whole of which he tendered her the magnificent sum of 2/6. He, however, paid her another visit, and had a general diagnosis (from which we may infer that he had had the best of the bargain on the first occasion); he obtained a compound prescription and some extract; for this he paid her 5/. And now, having got all the good he could from her in a medical way, he showed his gratitude by charging her with obtaining money under false pretences. It seems highly probable that his friend, Dr. Forbes Winslow, was the motor in this matter, as he was with him in court, and when the case was called on, a medical certificate being handed in that Miss Houghton was too ill to appear, the magistrate expressing an opinion it was "all humbug," directed Dr. W. to go and see her. This he did with alacrity, and soon returned expressing his opinion that "the whole thing was a put on;" whereupon the magistrate issued a warrant and brought the poor sick woman to the court. She was unable to stand, and was placed on a seat whilst her brutal accuser told his story. No defence was then attempted, she having no legal assistance and being too ill to speak; the case was therefore remanded till next day, when, seeing that the charge of false pretences could not be sustained, it was withdrawn, and the elastic Vagrancy Act substituted. Fortunately, however, Miss H. had in the interim engaged an able counsel, who submitted Mr. Cumberland to such a cross-examination as to elicit his true character, and alter the aspect of the case considerably. At the conclusion of the cross-examination the case was adjourned till next day, when an application was made for permission to withdraw the charge, on the ground of Miss Houghton's illness, which the prosecuting counsel said he had information from Dr. Winslow was now really the case. Miss Houghton's counsel strongly animadverted upon the conduct of the prosecutor, who backed out of the case on a false issue, the reason being the fear of another cross-examination. The real name of the person calling himself Charles Stuart Cumberland, was Charles Garner, and he had made a number of statements which his client (Miss H.) was quite prepared to disprove. He intimated his intention to prosecute the pseudo C. S. Cumberland for perjury. Before leaving the court, he drew the attention of the magistrate to a testimonial from the curate of Iselworth, certifying to a wonderful cure recently performed by Miss Houghton.

In reference to this case a letter from S. T. Cameron, M.D., who attended Miss Houghton, exposes Dr. Winslow's animus in the matter. It is probable after this that Dr. Winslow and his protegé will subside for a time.

THE choir of the Victorian Association of Spiritualists gave an entertainment at the Horticultural Hall, on the 10th ult., consisting of a concert and ball. The Hall was handsomely decorated for the occasion, the programme a good one and the various numbers excellently rendered. A fine band of ten performers was provided for the dancing which was kept up merrily till 1 a.m. there was a numerous attendance, and a considerable balance of profit remains in the hands of the promoters to be expended in the purchase of music and other choir requisites.

MR. TYERMAN VINDICATED.

A CORRESPONDENT in Sydney, a gentleman of undoubted probity, and filling a responsible government appointment writes as follows in reference to the *Southern Cross* article on Mr. Tyerman:—

"The main points of the *Southern Cross* article are to be met by denying "his intellectual and moral descent," his falling into dissipated habits and having qualified himself by intemperance for the Receiving House. As an intimate friend, but one sufficiently dispassionate, I regard these statements as impossible, except from the mouth or pen of one predisposed to judge in a certain way and unmindful of even an opponent's claim to "righteous judgment." Ignorance is a poor excuse for mounting the judge's seat and deciding wrongfully for want of knowing the chief facts in all poor Tyerman's crises of trouble. He was twice out of his mind, a year between each occasion, in New Zealand, first I believe, on leaving the United Methodist Free Church, and secondly, immediately before coming over to Melbourne. In 1876-7 he broke down again, and for the last time in Melbourne. My personal knowledge amply vindicates him from all charges here, except when losing his mind, and sought but unwisdom in touching ever so little of what the moderate men approve, can be laid to his charge."

VACCINATION:

THAT MASTERPIECE OF MEDICAL INDUCTION.

"Magna est Veritas."

TURKEY is played-out, defunct, dead; and the living nations of Europe are going to bury it. Inoculation, that masterpiece of female seduction coupled with medical quackery, also came from Turkey, is closely related with dead Turkey; therefore has it been buried nearly forty years ago, and an immortal tombstone of an Act of Parliament stands now at the head of its grave. Vaccination also came from Turkey *via* Constantinople, that is, *via* Inoculation, *via* female seduction, *via* medical quackery; let us therefore, bury Vaccination also; for Vaccination, the direct offspring of Inoculation, nay, Inoculation itself, un baptised, re-Christened, is played-out, defunct, dead, tombstone-dead. Glorious Jenner himself said that smallpox and cowpox are identical. Cowpox, then, being smallpox on four legs, how can any kind of logic claim Vaccination as a masterpiece of medical induction? If cowpox is admitted to be smallpox, Vaccination must also be admitted to be Inoculation. That this is really a fact has been established by experiment in 1839; for in that and the following year Mr. Ceely, of Aylesbury, succeeded in transplanting human smallpox on the bodies of cows, thereby producing cowpox, which is the same thing as smallpox. Afterwards, when natural cowpox died out in consequence of superior sanitary arrangements in the management of stables and cowsheds, and when pure (?) vaccine lymph could not be got for love or money in England, this experiment of Mr. Ceely came extremely handy for the followers of Jenner, who could not yet see their way clear in the direction of allowing Vaccination to die as natural a death as cowpox. Hence the sect of Jenner naturally and gratefully embraced the opportunity offered to it in Ceely's successful experiment of smallpoxing cows, thus gladly and readily learning from Ceely the great art of what is technically termed raising stock of pure vaccine lymph by dint of another masterpiece of medical induction. Smallpox given to a cow becomes cowpox, or better, cowish smallpox; and transferred back again from the cow to its original donor, man, is still smallpox, and its product must be smallpox also; for it is an axiomatic truth, that if equals, or the same, be added to or taken from equals, the wholes or remainders are equal. This is an acknowledged masterpiece of geometrical reasoning, which however, is totally at variance with that other masterpiece of medical induction (seduction), Vaccination, being a remedy against smallpox, when all the time it is smallpox itself, and has never been anything else. This is especially the case since Ceely's process, or method, of raising

stock of vaccine lymph has been adopted by state-medicine on account of the failing supply of original or natural cowpox. I wonder what Jenner would say, if he could come back, as well he might in these materialising days of Spiritualism, and see what his worshippers are doing; would he not tell them that a kindly-inclined but duped and deluded English Government accorded him his £30,000, not for inoculating people, but for really vaccinating them with genuine cowpox? Why do modern paternal governments not insist upon the terms of the original agreement, and compel doctors to stick to Jenner and to genuine generation of cowpox? Why do our governments allow the people for forty years to be inoculated with Ceelyan smallpox, spreading smallpox instead of stamping it out? Has any government a right to compel us to obey a law more than half of which has been broken by the doctors? If it is compulsory on us to be vaccinated, let us be vaccinated, but not inoculated. It is the doctors themselves that have broken the law, and actually laid themselves open to the charge of practising inoculation after inoculation has been done away with by penal enactments since 1841. Finding out now that they have been found out in their malpractice of inoculation, the doctors and boards of health (disease?) in England cry out now in their agony of despair, "let us return to the cow—let us return to Jenner—let us once more cowpox credulous humanity with genuine cowpox according to the method of Mr. Ceely and Co." This same cry has now also been raised in Victoria by Drs. Gunst, Teague, and Beaney, in the hearing of a Parliamentary committee, presided over by Mr. D. M. Davies; and their important and highly valuable evidence goes to show that we have all along been allowed, in silence, to run the risk of propagating scrofula and syphilis from arm to arm, and that it is about time to go back to the cows again; and therefore they would recommend the State to keep cows on purpose—young cows—in order to raise fresh stock of pure vaccine lymph! Of course, in order to do so, we would first be compelled to catch or import a patient with smallpox, in order to create this fresh stock of pure vaccine lymph, as they do in England! But our laws prohibit us from importing smallpox; in which case we would have to be content with what second-hand artificial, Ceelyan vaccine we could obtain from the mother country.

My advice, therefore—my unasked and unpaid for advice to Mr. Davies and the members of his committee would be, not to get the cows, not to catch the smallpox patient, not to follow the example of Mr. Ceely, not to take the advice of Drs. Gunst, Teague, and Beaney, but instead of doing this, instead of importing smallpox by Act of Parliament, I would advise them to do all in their power to let smallpox die as natural a death as cowpox has done, and not to propagate it, and with it, scrofula, syphilis, erysipelas, and a host of other diseases too numerous to mention. Let Mr. Davies and his committee remember that thousands of anxious mothers and fathers of families—thousands of parents anxious to preserve the health of their children, are watching his work intently, and with bated breath. Let Mr. Davies and his fellow-workers in this important cause bear in mind that from the thoroughness of their work, from their honestly-performed labours and researches will depend the future health of now living and future generations of Victorians; let them also remember that Victoria has already taught England many a lesson in politics and sociology, and that upon the manner in which they shall perform the important work now entrusted to their hands will it mainly depend whether Victoria is going to teach England another, and still more valuable lesson, a lesson of health to the whole British race which is now encircling the globe, and ready to spread the fruits of its best knowledge and its highest civilisation among all mankind—north, south, east, and west.

And now, taking with these few concluding moitory remarks and hints, final leave from the subject of my heart—the abolition of Compulsory Vaccination, I beg to wish D. M. Davies and Co. a right happy new year, fully persuaded that these gentlemen will richly deserve and enjoy it, if the happy result of their present and

future labours, both as an investigating committee and as faithful representatives of a people desirous to be protected against all disease, natural and artificial, leads to the stamping out of smallpox by first stamping out the principal cause of it—Public Vaccination; which instead of being a masterpiece of medical induction, is the greatest masterpiece of a successful logical fallacy that has ever enslaved the minds of an unthinking medical fraternity under the iron rule of Jenner-poisoned lance.

C. W. ROHNER, M.D.

Chiltern, December 18th, 1880.

A STRANGE STORY.

THE following singular statement of facts is contributed to the editor's drawer of *Harper's Magazine* for August, by George A. Hanscom, of Lowell, Mass.:

The reading of the "Puzzle for Metaphysicians" in the June number of your monthly recalls to the writer the most remarkable occurrence of like nature which a nautical experience of 20 years afforded. This is another of those experiences which go to prove the occasional thinness of the curtain which limits the natural vision of mortals.

In 1869 I was in Suez, in command of the British steamship *Neera*, belonging to the Bombay and Bengal Steamship Company—a company owning a line of steamers born of the necessities of the manufacturing world when the supply of American cotton was so largely cut off by the war of the Rebel lion. The line was under the management of William F. Stearns, now deceased, son of the late Professor Stearns of Amherst College—a man who going to India penniless, developed qualities which enabled him to rise on the flood-tide of prosperity to a colossal fortune and high social position, but, as it proved, only to see his riches float out on the receding tide, and leave his family but poorly provided for at his untimely death.

The *Neera* was lying in Suez roads, the canal being not yet open, awaiting passengers &c., before sailing on her return voyage to Bombay. The *Peninsular* and *Oriental Company's* steamship *Carnatic* was also ready to sail for the same port, and only waiting mails and passengers. It happened that the passengers for the two steamers came across the isthmus together, and that two old friends and schoolmates met, the one to join the *Neera*, the other the *Carnatic*. A day was spent by the Egyptian desert, in recounting their experiences since they last departed, and naturally enough, there was a good deal of badinage between them as to the comparative merits of the two steamers, and as to which should first land on the "coral strand," upon which these "griffins" were to be initiated into their duties in the Civil Service to which they had been newly appointed.

The *Carnatic* was the first to be ready, and sailed from Suez in the morning; the *Neera* left early in the evening, some ten or twelve hours after the mail steamer. The night was fine, and at breakfast time we had passed Shaduan Island, were out of the Gulf of Suez and into the Red Sea proper. Breakfast was served on deck, under double awnings of heavy canvas. The young gentleman who had left his friend the day before seemed somewhat depressed in spirits, and during breakfast said, rather anxiously, "Captain, at what time did we stop last night?"

"Stop! we haven't stopped since leaving," was the reply.

"Not even to take soundings?"

"No; the engines have not been eased since leaving port."

The young man seemed much surprised, and finally said he had a most remarkable dream during the night, and this he proceeded to relate in substance as follows:

"In my dream it appeared to me that the steamer was stopped during the night, and that I went on deck to ascertain the cause. I saw a boat pulling off from an island to intercept us, and a lantern was waved to arrest our attention. As the boat came nearer I saw my friend Morton standing in the stern. As he came

up the gangway-ladder I said, 'For God's sake, Morton, what brings you here?' I never saw him plainer nor heard his voice more distinctly than when he said, 'The *Carnatic* has struck a rock, and gone down; the passengers and crew are on an island close by, all safe, and we want your ship to take them on board.' I dreamed that our ship stopped until other boats came off with the remainder of the people, and that we then proceeded."

The narration of the dream made a profound impression upon the passengers, but the captain, as in duty bound, laughed it off. The young man proved a jolly sort of fellow, but was called the "dreamer" during the rest of the voyage.

On arriving at Aden, five days later, before our anchor was down, we were hailed by a boat which had been despatched from the *Peninsular* and *Oriental* office, and asked if we had any news of the *Carnatic*, that ship being a day overdue. We had no news to give; but our dreamer quietly remarked to me, "You may find that there is more in my dream than you supposed."

A few hours completed our coaling, and we were off again for Bombay. On arriving at that port we heard the news of the loss of the *Carnatic*, and the circumstances were just as narrated to us two weeks before. The ship struck on a rock near Shaduan Island, some twelve hours after leaving Suez. The passengers and crew were landed on the island; the steamer subsequently slid off the rock, and went down in deep water. During the night a steamer's lights were seen by the shipwrecked crew, and a boat was sent out to intercept her. Our dreamer's friend Morton went in the first boat; the remainder of the people were subsequently taken on board, and the rescuing steamer proceeded on her voyage to Suez. Except that another steamer, not the *Neera*, rescued the party, the dreamer told the story as well as it could be told to-day.

It seems probable that our dreamer's vision was shown at the very moment the shipwrecked people were embarking upon the steamer which came to their aid, and that the *Neera* was not ten miles from the scene at the time.

THE SYDNEY PROGRESSIVE LYCEUM.

THE above institution is, we learn, from a correspondent in Sydney, progressing in a favorable manner; the attendance on each Sunday morning is very large, and great interest is manifested in the work by those engaged in it. The officers for the present quarter are as follows:—Conductor, Mr. L. E. Harcus; Guardian, Mr. M'Kinney; Musical Directress, Miss A'Beckett; Secretary, Mr. Corner; Treasurer, Mr. C. Cavenagh; Librarian, Mr. Taprowsky; Watchman, Mr. J. Millar; Guards, Messrs. Hyam, Howard, and Douglas. Our correspondent writes, "We are about to lose one of our most indefatigable members in the person of Miss A'Beckett, who has been Musical Directress for the past twelvemonth; but I have no doubt that she will make herself as much at home with the Melbourne Lyceum as she has done in the older colony. We commend her to you with our very best wishes for her future success." We are sure that Miss A'Beckett will be heartily welcomed by the members of our Lyceum, and that they will endeavour to make her feel that she is not amongst strangers.

WE are pleased to observe from the report of the Society for the prevention of cruelty to animals for the past year, that there is a marked diminution in the number of cases brought under their notice, indicating the growth of more humane feelings in the community. This desideratum has doubtless been accelerated quite as much by the expostulatory letters sent by the secretary to persons who thoughtlessly or from passion have been observed to illtreat animals, as to the prosecutions they have initiated in more severe cases. The Society is a useful one and deserving the support of Humanitarians.

AN ANTIQUATED IDOL REDRESSED.

THE Bible, as representing the word of God, has been an idol for many centuries, a mere fetish to the best men of many ages, an intolerable, disgraceful idol. The heart of this spurious, spiritual fetish, consisting of cast-off rags, variegated with blacking, the soul of this black-faced rag-doll of a book, was long ago knocked out of its hollow body by the learned Jews of the Middle Ages, and last and most completely by the most learned of them all, Baruch Spinoza, in his celebrated *Tractatus Theologico-Politicus*. Martin Luther's translation of the word of God into homespun German first opened the eyes of the Germans, and laid the foundation to a modern school of prophets, or outspoken men, pre-eminent among whom, and *facile princeps*, is our German David Strauss, a genuine David or giant-killing Jack of a false God and false word of God—that paper and ink idol and bugbear still so dearly loved and venerated by intellectual babes—the Bible. David Strauss, shaking hands across two centuries with Benedict Spinoza over the last and final apocalypse or hiding of the word of God, was of all men of learning and courage the one who with the heavy hammer of an indignant Teutonic Thor smashed the hollow, heartless, and soulless idol of our Bible so completely that ever since he laid his hand on the monster, the monitor of superstition and idolatry, it has been considered past all surgery and patching. At no time was the Bible the word of God; at no time was the Bible even a book, and especially not *the Book* we now have and hold up as a holy book; as if we did not know that it contains and endorses some of the most unholy and soul-defiling things to be found, but not to be surpassed, in the most purulent French novel illustrating a chapter in sexual pathology. This in many respects wholly unholy book, which we still kiss in our law courts with about as much sincerity and reverence as a Chinaman blows out the light of a match when he is going to tell a lie, this book of booklets, this Biblia, has of late been done up and refurbished by a conclave of learned theologians, done into modern English, and expurgated and cleansed of thousands of errors, which an unfortunate and purblind God had allowed to pass as the truth, the whole truth, and nothing but the truth, for the last 2600 years, *id est*, from the reign of King Josiah to that of Queen Victoria. Considering the time of day we live in, considering also the spirit of the age, that gentle breath of a wind of which no one can tell whence it cometh and whither it goeth, I must candidly say that no human labour was ever more lost and thrown away than that of those English divines—not divines—who spent ten long years in correcting the word of God. Has it really come to this now, in these latter days of high blasphemy, that audacious, arrogant men, fat mitred men, dare to tell their Maker that they have weighed him in their balance and found him wanting; that the word of God is no better than a loaf of bread, made too light and adulterated with rotten potatoes by a greedy and unscrupulous almighty baker! Are these divine men of learning really so devoid of common sense as not to know that their discovery of all these thousands and thousands of mistakes in the old word of God will lead to the further discovery of the old lies of its now fault-finding translators? Do these correctors of God's word think that men now-a-days have no memories, and are unable to reckon back only a few years when it was said, and preached, and thundered down from all the pulpits of Christendom, that every letter, every syllable, every word, every sentence in the Bible is the infallible word of God, of the same God, too, whose words are now found by them to be wanting in truth and weight when placed in their new-fangled balance. Shame on such barefaced imposition, blowing hot and cold out of the same mouth! Confound such hypocrisy, which hangs its mantle in the direction of that wind which carries the biggest bread-baskets on its broad shoulders! It is not the word of God (who when he speaks always speaks the truth, truth eternal! not truth temporal like that of our popes and bishops) that is untrue, but the words of his self-appointed and self-anointed scribes, saintly forgers, aged sanctimonious word-coiners who, after having stolen the pure gold from the mint of a

true God, mix it with their base brass, and keep it in circulation until the green stinking verdigris sticks out everywhere, so that people cannot help seeing that they were all along imposed upon by a base coinage, struck by a baser set of false coiners of the word of the Eternal Mighty One. I tell you, my dear people and worshippers of Him who so truly and so grandly said, "Let there be light;" it is not the word of God that is found wanting, but it is the false word of false man, who has lost the open secret of God, that is wanting; and those who have ears to hear can already hear the not very distant thunder of those terrible words on the wall, now become vocal and living words on the lips of the enlightened masses—"MENE, MENE, TEKEL, UPHARSIN." Yes, "MENE" means that the false coinage of the modern preachers of a false kingdom has been gathered in and numbered, and pronounced *finished*. "TEKEL" that a new Archimedes, running through the streets of the world's cities, shouting "Eureka," has weighed the gilt coppers of a brazen priesthood in his hydrostatic balance, and found them wanting. "UPHARSIN" means that the Kingdom of God, as preached by Jesus of Nazareth, is divided into two terribly unequal halves, the kingdom of this world getting the lion's share, and that this material kingdom has been given to the Medea and Persians, *id est*, to sacerdotal infidelity, the mother of God-denying and soul-despising materialism. Such will be, such always was, the punishment of deliberate falsehood and insincerity; it is doomed as soon as it is found out, or found wanting, wanting in those elements of truth and truthfulness which constitute the true bread of life, the true pillar of all human society, that TRUTH, in fact, of which we speak with so much reverence when we pledge ourselves before God and man to speak it, the whole of it, and nothing but it, so help us God!

Let no one, however, misunderstand me. I only object to the Bible being worshipped as the word of God—the only word of God; to its being idolised, or bibliolatrised. As a book, treating plainly and outspokenly on spiritual subjects, it occupies the front ranks of my library; in fact, is in itself a library of the highest spiritual truths to me, but I cannot bear to see all the rest of the spiritual literature of God's children disparaged by a rabble of Christians who find it more convenient to shout "Lord, Lord," and to act "Devil, Devil," all the while. Trusting that Edwin Arnold's "Light of Asia" will throw some newer and stronger light on this vexed question of the superiority of our Christian Bible, and show that the Buddha of the Hindoos is not only more ancient by five hundred years, but also, in many respects, grander and less vacillating than our Jesus, who is said, rightly or wrongly I will not decide, to have approached his cross with blood streaming down his face, the bloody sweat of a wavering hero, and to have uttered words of blasphemy against his God when dying helplessly on that cross; whilst a vastly inferior man, John Huss, could afford to sing psalms of praise to his God in the midst of flames, and surrounded by imperial traitors, by clerical traitors, by a whole world of high treason and treacherous shoutings and yellings of Christian cannibals. Let our consolation in this our difficulty be, "Father, forgive them, for they know not what they are doing." Amen.

C. W. ROHNER.

Chiltern, December 8th, 1880.

INTELLIGENCE.

WHAT wonderful power does intelligence possess. It is intelligence that guides and controls the universe; it is intelligence that has fixed yon glittering stars in space; that has centred the sun, and caused all the orbs of beauteous splendour to revolve around it. Intelligence has divided day and night, seasons and periods. Intelligence has fashioned this mighty and wondrous piece of machinery. Intelligence guides these hands to work, these eyes to see, this tongue to speak, this brain to think. Intelligence has evolved all things visible. * * * This clay is inanimate; these eyes are open, yet they see not; this tongue lies still and senseless; this brain refuses to evolve a thought. Where are the forces that controlled this body, when it gave me words of wel-

come?—rejoiced at my fortune, and wept at my misfortune? Intelligence did it; its seat the soul. As I gaze on the prostrate form before me; weep over one whom I have loved, whom death has taken from me; do I hear no voice speaking to my soul from the dim distance of the silent land I live on? or has it evaporated into space—all consciousness gone for ever? Shall I never more hold sweet converse with those whom I have loved? Has that intellect which I have moulded and fashioned, which I have cultured and trained, gone for ever?—sunk into oblivion—evaporated with space, vacuum? Impossible!

EMMA.

MATERIALIZATION OF SPIRITS IN MELBOURNE.

In our last we announced the arrival in Melbourne of Mr. George Spriggs, the celebrated Cardiff medium, who, with his friend Mr. A. J. Smart, has come to Melbourne under the auspices of the Victorian Association of Spiritu-Lists to help forward the cause by presenting ocular and tangible evidence of Spirit Materialisation.

In the early part of the month a Conference was held between these gentlemen and the committee of the Association to ascertain the necessary conditions and determine the best course for the evolution of the phenomena. At this meeting ten ladies and gentlemen were selected to form a preliminary circle to sit with the medium until such results were obtained as would justify the admission of the ticket-holders to the sances. It was arranged that these should be held in the Library of the Association, 84 Russell-street, the room being lofty, quiet, and centrally situated. The window of this room faces the east, and between its cornice and the north wall of the room is a space of 5 feet; there is no break in the solid brick wall between this and the door at the north-west corner, a distance of 14 feet. From the window cornice to the north wall, at a height of 7 feet 6 inches from the floor, a cedar pole is passed, upon which is hung two curtains of dark "Rep," the top being covered in with a light framework of dark net, to modify the light and give ventilation. The space enclosed by the curtains when drawn forms a triangle 5, 5½, and 7 feet; the room is on the basement, the floor solid, and there is no clarrage to the premises. Added to this the fact of there being 6 clear feet of space between the top of the enclosure and the ceiling, the impossibility of any material object being introduced into the said enclosure without the cognizance of the spectators who form the arc of the circle (opposite the curtain) from the window to the north wall, will be apparent to anyone capable of following our description.

The first meeting, held on December 7th, was of a preparatory nature, "Swiftwater," an Indian control of the medium's, giving directions and describing the spirits engaged in preparing the conditions which he finally announced were such as would enable them to manifest on the next occasion.

A short sitting was arranged for Friday, the 10th, and at about 7.45 p.m. the medium entered the previously empty enclosure, taking with him a plain wooden chair. Up to this period, in addition to a kerosene lamp standing on a shelf opposite the cabinet, one jet of gas was burning; it was now extinguished, and a piece of paper placed before the lamp to modify the light. The medium (under control) directed the party to sing, and after an interval of thirty minutes the curtains at one end were drawn aside and a tall male form clad in white partially emerged, then retreated, presently a hand reached out from the top of the curtain and grasped the frame, 7 ft. 6 in. from the ground. The same form appeared again, and was followed by a female form about 5 feet high. This form was clad in light material, and the feet were bare; she seemed unable to come outside the enclosure, but appeared twice at the front, and after bowing gracefully, retired. A smaller female form next appeared, but was unable to get beyond the line of the curtain; she bowed several times and disappeared. The sitting was then brought to a close.

At the next sitting, December 14th, five distinct forms appeared, ranging from two to six feet in height. A tall male form advanced to the window, and raised the blind several feet, lifted a pile of newspapers from the table and handed them to the gentlemen sitting nearest. A female form advanced to a lady sitting next the writer, and taking from her hand a proffered bunch of flowers, carried them about with her, smelled them, carried them behind the curtain, and finally returned them to the owner. The male form lifted an empty chair about four feet from the ground and put it down in another place. Some proofs of the identity of spirits seen to be present by the medium's control were given, and our pioneer lecturer, Mr. Nayler, was said to be present.

On the 17th, the tall form of "Zion" appeared at the centre of the curtain, and gave a military salute. He was followed by a female spirit, supposed to be Mrs. Gilbert. Next came the spirit called "Charity." A chair stood outside the curtain, and taking it in one hand she lifted it high in the air. Some lively music being given, she danced gracefully to it, and retreated behind the curtain. The tall spirit, "Zion," lifted the curtain on one side, exposing the entranced medium to view; this he repeated several times. A girl form next appeared, bowed, and retired. The control then described a spirit named Alexander McKenzie, who said he was known to one who was present. This was acknowledged as correct by one of the sitters. McKenzie tried to materialise, but was unable to do so completely and the sitting was brought to a close.

NOTE.—At the commencement of this sitting, the medium described "A spirit who put something sweet in his mouth to indicate the trade he was engaged in when in the body; said his name was G. K. Hobbs, and that he lived in Collins-street, in this city; had been in spirit world about twelve years; made reference to one 'Ellen,' who was supposed to be his daughter; said he had more to communicate when he could get opportunity."

On the 24th, the tall form of "Zion" appeared and gave a military salute.* Presently he reached his hand to the window-sill and taking a piece of rock (weighing 14 lbs.) in it, held it at arm's length; he then carried it on his head, and suddenly dropping it on the floor, retreated behind the curtain. He was followed first by a female form, supposed to be Mrs. Gilbert, and then by a lively one called "Charity;" she moved about with celerity, and danced a few steps to the accompaniment of a musical box. In a few minutes another female form appeared with a luminous star on her forehead; she twice retreated and reappeared, the star glowing at times more brightly; she was recognised by Mr. Smart as the daughter of Mr. Rees Lewis, of Cardiff, who is known to them by the spirit name of "Pearl."

Some directions were given for the next séance, and the meeting closed.

At the meeting on the 28th, the medium not being well, no materialisations were given, but the control described some spirits present, who were identified.

Should the results at the next two sittings justify it, the first of the ticket-holders will be admitted. The results so far have been eminently satisfactory to the committee, who are confident that with care they will ultimately be able to demonstrate through Mr. Spriggs the wonderful and deeply interesting phenomena of Spiritualistic Materialisation.

THE *Theosophist* for November and December contain a lecture on "Spiritualism and Theosophy," delivered at Simla by the President of the Theosophical Society (Colonel Olcott). The lecture is full of interest and instruction: we differ, however, in one essential point from the learned President, who, it appears to us, gives too little consideration to the disembodied spirit as a factor in occult phenomena. We may probably treat on this subject in a future issue.

* It is understood that this spirit, "Zion Krupp," was a soldier who fell at Bunker's Hill.

MISCALLED SEANCES.

A SOUTH Australian subscriber, who has worked his way along the often painful path from Orthodox trinitarianism to rational Freethought, and who now seeks evidence of a future life through Spiritualism, complains that while on a visit to Melbourne recently he visited what was called a "Spiritual Seance," at the Masonic Hall, in hopes of getting some evidence of the fact, but came away disappointed, having only heard a lady discourse on "Gates Ajar," under assumed control of a spirit there being no evidence beyond the statement to justify the assertion.

We think it is a great mistake to call such meetings Spiritual seances, as it misleads many who come like our correspondent for evidence. If they were advertised as trance addresses and presented for what they are worth by the chairman they might be of some service, but as Spiritual seances or evidences of spirit intercourse they are misleading and calculated to do more harm than good.

THE STORY OF AN APPARITION.

THE following account of the appearance of an apparition in New South Wales was received by a well-known resident of Sandhurst, from a gentleman engaged in squatting pursuits in that colony, and as all the parties interested are of the highest respectability, we give it the publicity of our columns, leaving our readers to draw their own conclusions as to its truth or otherwise:—

New South Wales, 15th November, 1880.

My Dear Sir,—When I saw you in Sandhurst the other day I mentioned that I was going to write to you, it was merely to tell you of a circumstance that I heard of during my recent trip up the Border district of Victoria, which if true, seems to bear out the spiritist theory. I tell you the tale as 'twas told to me. I have no reason to doubt the facts, but I am unable to offer any explanation. The person who saw the supposed apparition is a clergyman, now resident near Melbourne. He did not tell me about it himself, but I heard of it from two or three different people to whom he had told it. I can offer no explanation other than that it may have been an optical delusion on his part—a mere trick of his brain.

The clergyman was staying at a station for the night, and on retiring to his room before getting into his bed, sat down to write some notes; whilst thus engaged he happened to look up at the window, and saw a man with a red smoking cap on his head looking in at the window in a scowling manner, his gaze being directed towards the foot of the bed. Thinking it was some of the men belonging to the station prowling about in order to play some tricks upon him, he resumed his writing without taking any notice, but on again looking up the face was still at the window; feeling uncomfortable he went to the window, drew down the blind and retired to bed. The next day on turning over the leaves of an album in the house, he saw the identical face of the man who he thought had been looking in upon him the previous evening. He said to a person in the room that that was the man who was walking about his window and looking in at him the night before, but was assured that such could not be the case, as the person whose portrait was before him was dead. The clergyman on hearing this said no more on the subject, but the next day on visiting a neighbouring station saw hanging up in the passage a red smoking cap, which he identified as belonging to his visitor at the window. He enquired who the cap belonged to, and was told that it was—(the person whose portrait he saw in the album). I omitted to say that the room occupied by the clergyman when he first saw the face was the room occupied by the deceased for years. The clergyman knew nothing about the deceased gentleman, and had never even heard of him. It is queer story, coincidence, or whatever it may have been. I thought you would be interested in it, so have jotted it down. I could give you names if necessary.—Yours etc.,

L. W. G.

THE "TYERMAN" FAMILY FUND.

OUR appeal on behalf of the widow and family of the late Mr. John Tyerman has already been responded to by a number of sympathising friends. We append a list of amounts already received, and hope during the current month to considerably augment the amount. A subscription list has been started at Auckland by Mr. B. Eckensteen, and he advises us that £10 had already been subscribed. This and any further subscriptions he will remit shortly. At Sydney a much larger amount has been raised, and there is a prospect of other colonies visited by Mr. Tyerman lending a helping hand. Where no organised local effort is initiated we shall be happy to receive remittances from our intercolonial subscribers and readers.

	AMOUNTS RECEIVED.	£.	s.	d.
Mr. T. W. Stanford,	...	10	0	0
Mr. J. Veivers	...	0	10	0
Mr. Naylor	...	0	5	0
Mr. Rollo	...	0	10	0
Mr. H. A. Thomson	...	1	0	0
Mr. Healey	...	0	8	0
Mr. Morris	...	0	5	0
Mr. Faber	...	0	10	0
Mr. Smith	...	0	5	0
Mr. Strachan	...	1	0	0
Mr. Freeman	...	1	0	0
W.	...	0	10	0
Mr. F. W. Stevenson	...	1	1	0
Mr. Rice	...	0	5	0
Mrs. Sterry	...	0	5	0
Mr. R. Stewart	...	2	0	0
Mr. Hood	...	1	0	0
Mr. H. J. Bunney	...	0	10	0
Mr. T. O. Button (Tasmania)	...	0	5	0
Mr. H. Firth	...	0	5	0
Mrs. Macpherson	...	0	5	0
Mr. W. Layley	...	1	1	0
Mr. A. Matheson	...	0	5	0
Mr. J. Henley	...	1	0	0
G. S. C.	...	0	5	0
		£24	10	0

COMMUNICATION.

SINCE last with weary feet I trod this earth I have wandered far through space, and have gazed from other planets upon my former home. With feelings of affection I now return to it, hoping by so doing to benefit, even though it be in a small degree, my fellow-creatures.

In spirit-life we travel with the greatest celerity; quick as thought we cleave the celestial ether. With a defined object in view, from us to it is thrown, so to speak, a line connecting each with others (analogous this to your telegraph wires); along this line we, the living messengers, travel with lightning speed.

Whatever our errand it is soon accomplished; no waiting for wind or weather; without let or hindrance we acquire the much desiderated information on whatever subjects our minds are set. Mark you, to obtain your desires your minds must be set thereon. In this way and by these means have I acquired more knowledge and, I trust, wisdom than it is possible for you to imagine or for me, at present, to describe.

You have in your midst to-day a few hints of what engages our attention—the telephone, microphone, &c., and, during the next decade, further insights will be given, the minds of scientists being in the course of preparation for their reception. With knowledge comes strength no break away the iron bars of ignorance and to set free the captive spirit which has been dwarfed by its too long incarceration. It will take time to strengthen itself and stand erect; but when fully convinced of its liberty it will tear off the bandages, in the shape of creeds and dogmas, from its eyes, and assert its independence and hereditary right to freedom of thought.

With shaded vision, afar off I behold the various nations of the earth dwelling in peace and happiness side by side; no strife or bloodshed, no wars or rumours

of such content to enjoy the blessings that have been vouchsafed to them; without greed or avarice in their hearts, desiring rather to bestow than to acquire; with bodies freer from disease, and consequently healthier thoughts filling their minds; with souls more closely united to the angels, their heaven has begun ere they have left the earth; no death in the sense you have it now, but a gentle passing onward when the scenes of life on this planet have lost their hold. Then shall mankind be united by the bond of Love that maketh us one with the Father.

K.

Castlemaine.

LYCEUM PICNIC.

THE Melbourne Progressive Lyceum held its Annual Picnic, at the Surrey Paddock, on Christmas Day, about 120 children and officers leaving Melbourne by the 9.30 train, and the number being considerably augmented by later arrivals. At Picnic Station the Lyceum formed in marching order, and headed by a brass band, with clarinet and drum, marched to the camping ground. A programme of sports had been arranged, and these were supplemented by swings, croquet, and dancing. At noon the Lyceum was called to order, and a series of calisthenics performed. Lunch was served at 12.30 and at 2 p.m. a novel event, called a "Jingling Match," excited attention and caused considerable amusement. A youth, called the Bear, being denuded of superfluous garments, has two bells fastened with springs on a belt, a number of boys are then blindfolded and endeavour to catch him by the sound of the bells. Master G. Hyslop, who carried the bells, ran well for about six minutes, but the odds were against him, there being eighteen boys in the ring hunting for him, and he fell into the hands of his pursuers. Several matches were improvised after this; two of them played by adults were more exciting. Tea was served at 5, and the Lyceum returned to town before sunset after a very enjoyable day.

THE RELIGION OF SPIRITUALISM.*

It is a noticeable fact that with the steadily increasing publication of Spiritualistic literature there is a corresponding advance in its quality or fitness to the requirements of the day. In this respect the above book is a valuable addition, combining within its 400 closely printed pages, not only the facts, philosophy and religion of Spiritualism, but considerable information from reliable sources of the nature of the spirit world and the condition of the inhabitants who occupy the more accessible planes of that vast universe. The author, a man of culture, clear intellect and religious tendencies is eminently fitted by his experiences, both within and without the Church, for the work he has in this instance undertaken; his thorough knowledge of Scripture and the religious systems founded upon it, on one hand, and his wide experience of the phenomenal and philosophical aspects of Spiritualism on the other, give him exceptional advantages in the treatment of the subject to which the book is devoted, hence in the solution of the problem, "If a man die shall he live again?" he prepares the road to direct proofs by an array of affirmative evidence from that standard of religious belief so often misused by Christians as a weapon against Spiritualism, and at the same time shows the harmony between Scriptural and modern manifestations of superhuman power.

Among Mr. Watson's earliest tests incidentally alluded to in this volume, was the writing of intelligent messages through the hand of a colored servant girl who could neither read nor write normally, this with several other incidents equally significant of an acting intelligence outside the media, stimulated him to profounder researches in the field of psychology with highly successful results, he obtaining the most perfect proofs of spirit identity culminating in the materialization of the familiar forms of

friends who had passed over the river. Dr. Watson, shows in chapter 8, that Spiritualism demands investigation as a science, that it demands investigation on the ground of its philosophical pretensions, and justly affirms that lifting the veil between the natural and spiritual worlds it reveals much that it is good for us to know concerning the future life. An exposition of its social doctrines and high morality is followed by an interesting and instructive chapter on the philosophy of spirit control. The writer laments that many Spiritualists like the Jews of old and the Christians of modern times are satisfied with the externals without any knowledge or experience of the spirituality which they are designed to represent, the cognizance of which would reveal to them a far deeper significance and develop a religion in accord with that foreshadowed by Jesus. The true Spiritualist will manifest his religion in his life, illustrating his faith by his works. The "Religion of Spiritualism," says Mr. Watson, "includes everything that pertains to the spiritual nature of man here and hereafter; includes everything that can promote the growth of that spiritual nature, and lays the foundation of that growth—not upon external belief, speculation or creed, or aught that the outward man can do, but upon the growth of the spirit itself."

Death or Transition, and what follows is an instructive chapter giving information that many crave for, whilst the "messages from Hades," prepare the way for the consideration of the question. Does probation extend beyond this life? Which is ably answered in the affirmative. In the succeeding chapter the nature of the spirit world is illustrated by communications from several of Mr. Watson's old friends who now reside on that side of the river. The law of recompense is also beautifully portrayed by those who have experienced its action. The spiritual communications which embellish the latter part of the book are excellently chosen and full of information.

Dr. Watson has been called a "Christian Spiritualist," which in his case appears to mean that he has a love and reverence for the character and teachings of Jesus, and is not an Iconoclast. Of his type of the *genus* we should like to see a multiplication; they are the sort of men we want; the most commonplace laborer can pull down a building, but it takes skill and genius to construct; in the building of the great spiritual edifice Dr. Watson has done his part, and the stones he has laid will be looked at appreciatively by many yet unborn.

THE OMNIPOTENCE OF SATAN, ACCORDING TO THE BIBLE.

FULL forty long years I a Christian had been—
A thorough believer, and loyal to the Queen;
I prayed like a saint when I felt so inclined,
I read like a saint that was mentally blind,
Till reason, a spark from the Maker of all,
Induced the thick film from my optics to fall:
I fell from the faith of a barbarous time
To bow at the feet of a rational shrine.

The Bible some wish to have taught to the young,
That the twigs may be bent before they're too strong,
Into orthodox shape, to imbibe all its rules—
A withering creed for the young in our schools.

If blasphemy's sinful I pray spare the young
Those portions of scripture exceedingly strong—
Which ran through the whole from the first to the last,
How God by a creature was beat in the past:
A great moral contest between the two powers,
Jehovah of Moses, and devil of ours;

We'll see as we trace the Mosaic account,
And come down the stream from the head of the fount;
Its turnings and twistings are wondrous indeed,
We must travel most cautiously to make any speed.

The authors don't mention old Satan's *locale*,
Ere he made the exchange, his wings for a tail;
He came, it appears, from the realms of the bless'd,
Because he fell out, it is thought, with the rest;
Or rather, he tried to depose the great God,
And hence a big fight without shedding of blood.
The clashing of arms and their shouts heaven fill'd:

*The Religion of Spiritualism its phenomena and philosophy, by Samuel Watson, 36 years a Methodist minister, New York, 1880.

A terrible combat, yet nobody kill'd.
I wish that earth-battles would terminate so,
Then, no rivers of tears, or mountains of woe.
This original battle, the first ever fought,
Was in heaven, it seems—so John Milton has taught—
Round the throne of the King, in the sweet world of bliss,
A splendid example for fighting in this.
He was beaten by Gabriel, and sentenced to hell,
But stopped at this half-way house for a spell ;
And hence all our trouble from this cause began,
He played up the devil with poor helpless man.
At length he was welcomed by old Mistress Rome ;
By Cant'bury later, her prodigal son,
Till all o'er the earth his banner unfurled,
The Governor-General all round the world.

But we're going too fast, so let us return,
And pick up the thread ere the lamp cease to burn.
The earth when created, and things as they stood
Were pronounced by their Maker as all " very good ;"
The green grass grew, like very fun,
In luxuriant growth without any sun ;
And Adam and Eve, in Eden's fair bower,
Were the climax, it's said, of creative power.

Now steps on the scene, or rather he crawls,
The devil of scripture, through whom Adam falls ;
This great wily monster, whose maker was God,
Destroyed by temptation this son of the sod ;
And Jehovah came down in his wrath to find
The hidden delinquent, the first of mankind ;
He sternly rebuked him for stealing the fruit,
Which theft made him wiser, it seems, than the brute.
No wonder the orthodox tribe, as we see,
So jealously guard the approach to the tree,
For knowledge will ruin, and science run mad
The glorious old faith their forefathers had.

Thus Adam now fell, and the whole race in him,
And this constitutes the " original sin."
The earth became cursed, and its life-giving power
Produced the wild bramble and weeds till this hour ;
Still mankind increased notwithstanding the curse,
In moral delinquency also grew worse,
Till God, the Creator, repents, it is said,
Such a bad speculation e'er entered His head ;
Which just is to say, if He'd previously known
He'd not made mankind either white, black, or brown.

At length a great flood from the heavens and the deeps
O'er the far-stretching earth and the mountain-tops
sweeps,
Till man and the beast, birds, and fishes are drowned,
All choked in the waters, in death-sleep profound,
Excepting eight scions who sprang from the tree,
Who were saved in a floating menagerie.
The tree was cut down that produced such bad fruit,
To try the eight suckers that sprang from the root.
Omniscience, one would suppose, must have seen
That the produce would be as the former had been.

Through Satan the whole of this globe hath been
cursed,
And the Hebrew Jehovah was put to the worst
In this moral contest—we'll call it the first.

When closed were the floodgates, and ceased had the
rain,
And all the big waters roll'd on to the main,
On the top of Mount Ararat's snowy-clad height
The great Captain Noah discharged all his freight
From his mammoth vessel, the first made of yore,
That ploughed the big waters without any shore.
No inspector of nuisances had he on board ;
A cure all for stanches he never procured ;
Just one little window, placed midway about,
Admitted the sweet air, and let the foul out.
Now Noah, received a command from on high
To go forth from the Ark and to multiply,
And replenish again the desolate sphere
With a far better race than their fathers were.
He planted a vineyard and drank of the wine ;
No temperance pledge was he willing to sign,
And drunk on the floor, for so the tale runs,
The preacher of righteousness shamed all his sons.
The fruit that now grew from these scions, we are told,
Was equally bad as the tree bore of old.

Alas for the word, for in biblical lore
Old Satan, God's creature, has triumphed once more.

The God of the Hebrew and God of the saint,
Who never gets weary, nor ever grows faint,
Determines a third time to try it again,
So brings from the Chaldees a righteous old man
Called Abram the Faithful, to favour His plan,
And Sarai his wife, though she's rather old too,
Yet still they will answer to raise up a Jew.
One hundred years old when he first had a son,
And Sarai was ninety—that's not very young.

It seems that Jehovah had made man too much,
So Abram just gave him the finishing touch :
He issued a law, on the eighth day to wit,
From the parts of a male, they must cut off a bit.
Thus a poor little suffering son of a Jew
Was finished, which God had forgotten to do ;
For he knew they would scatter through every land,
And the best way to muster would be by the brand.

[I speak of Jehovah who revelled in blood,
And not of the Father, Creator, and God.
My readers, you err in confounding the two ;
The God of the Hebrews was Moses the Jew.
No higher word came to that credulous race,
'Twas Moses's cunning to keep them in place.
That this man was gifted cannot be denied ;
Wrote a piece on his death just after he died.]

A promise was made to this great man of worth
That his seed should increase as the dust of the earth :
A promise ill kept if their history is true ;
They are gone as a nation, and ever were few,
And long have been scattered beneath heaven's span.

[The promise that David should ne'er want a man
To sit on his throne, as the Bible declares,
Has been falsified now for some thousands of years],
For failing to make them obedient and true,
God cast them away, as 'tis said he would do ;
Although styled peculiar and chosen of God,
In reckless ambition, for plunder and blood,
Surpassed all the deeds of the men of the flood ;

And thus we perceive by the text and the word
That Satan's victorious ; and this time's the third.

We'll leave the old record and turn to the new,
And see what this devil of Christians could do,
No sooner had God sent His dearly lov'd Son,
(Or rather 'twas God in the person of one),
He was led to the wilderness, so the book says,
Where he fed on the air for forty long days
To be tempted of Satan, but what it could be
He wished him to do is a puzzle to me ;

In that desolate region what e'er could he find
To bring up before him to poison his mind ?
Was it beautiful woman he brought to view,
To quicken his lust, as 'twill to some of us do ?
No greater temptations our natures assail
Than that great creation, a charming female.
For Satan was potent—they say he's so still ;
He showed the whole world from the top of a hill
To this Christian Saviour, who, Satan felt sure,
Ne'er saw such a grand panorama before.
He came from temptation, where badly he fared ;
Unlike Dr. Tanner, he'd nothing prepared—
No Magdalen hand towards the sufferer did reach
To proffer him even one half of a peach.

The cause for being tempted great Paul must now tell
(We'll pass o'er the crack in his head when he fell),
'Twas done on purpose that Jesus might know
How to succour his people when tempted by foe.
Friend Paul, this is surely a slip of the pen,
It maketh thy God as unknowing as men.

Respecting the death of this great one of yore,
The saintly St. Paul must inform us once more.
The reason he gives for his last dying breath,
Was to kill this great devil, the author of death.
Yet they say he still lives, and never hath ceased
To roar and devour like the king of the beast,
Yet eighteen long cent'ries have now passed away
Since the clangor commenced in this spiritual fray.

Great guns of the Church still continue their fire,
And myriads of smaller arms still in their hire ;
The shots in their locker's composed of the Word

Will pierce, it is said, like a two-edged sword ;
 Still the foe is unharmed, and my word I will pledge
 Their cartridge are blanks, and the sword hath no edge.
 St. Paul says they're all of them "workers with God,"
 And this seems to me most perplexing and odd,
 That Deity generalis this mighty big host,
 Yet this the fourth battle's apparently lost.
 In Gath tell it not, or in Askelon's street,
 That God by a creature hath met with defeat ;
 Such blasphemy's taught both by parson and priest
 From this book of fables that came from the east.

Will rational man still believe the Great God
 Was taken by Satan wherever he would—
 The wilderness, mountain-top, pinnacled fane,
 And yet in his heart or head one to be sane?
 What! the God of Creation beat by a foe,
 A creature He made now a long time ago!
 Shall Scripture like this in our schools now be taught?
 Rather perish the book with such blasphemy fraught.

Now, fearless I say it, though 'twere my last breath :
 Man's state's not affected at all by his death ;
 'Tis an old pagan tale, a time-honoured farce,
 To civilisation a bane and a curse ;
 And when I look back at the deeds that were done
 By the heads of the Church, for the sake of the Son ;
 How millions on millions of helpless mankind
 Were tortured to death, and in prison confined,
 I loathe such a monster as common sense would,
 That was nurtured and fattened on rivers of blood :
 'Twas civilisation that stayed the red stream,
 By waking those madmen up out of their dream.

I challenge all Christendom round this big sphere
 For a scrap of proof evidence, truthful and clear,
 That a personal devil ever hath been,

Or Matthew's great hero was more than a dream :
 'Twas a grand speculation the priestly-made hell,
 It furnished enormously grieve for the mill ;
 But science hath channeled a stream to the pit,
 And Satan, their friend, hath succumbed in a fit.

A. W. EUSTACE.

A GREETING FROM ENGLISH SPIRITUALISTS.

THE following address, drawn up by a committee of Spiritualists nominated by a meeting held at the Spiritual Institute, London, on the occasion of Messrs. Spriggs and Smart's farewell meeting and illuminated by Mr. Robson, arrived by the *Liguria*, and was presented to the committee of the Spiritual Association early in December. The address was received, and a sub-committee appointed to draft a reply, which will be published in due course.

"To the Spiritualists of Melbourne, Victoria.

"A fraternal greeting from the Spiritualists of London, England, assembled at a representative meeting held at the Spiritual Institution, 15, Southampton Row, Holborn, London, on Friday evening, October 8th, 1880.

"FELLOW-WORKERS—

"Though separated by distance, we are united in soul—in purpose. Our object is one—the demonstration of a future life for man and the advancement of humanity thereby—a demonstration which can be scientifically, religiously, and philosophically presented. We, as co-operators with you in this great and glorious work, desire to convey our sympathy with, and the deepest expressions of our souls' desires for, success in your investigation.

"We commend to your kind consideration Mr. George Spriggs and Mr. Alfred James Smart, bearers of this little token. Receive them as workers in this noble cause ; judge them by the standard of truth and justice. In the former gentleman you behold one through whom phenomena of a convincing character have been obtained in this country, and who, we feel assured, will be found honest and sincere in the performance of the mission for which he has been chosen ; the latter gentleman is attached to him by ties of deep affection, and exhibits the qualities of a fearless champion of truth,

combined with a profound knowledge of the conditions necessary for the evolution of satisfactory phenomena through the medium with whom he has been long associated.

"May the angel-world descend in power, and through this and other human instruments enable you to realise the beauty of spirit-communion in its highest forms!

"We look forward to a period when the whole world shall receive this mighty truth, and men be united, labouring for the elevation of humanity and the glory of God, the Infinite source of all good!

"May success attend you!

"Signed on behalf of the meeting—

"WILLIAM YEATES, Chairman.

"WILLIAM TOWNS, Proposer.

"J. KING, O.S.T., Seconder.

"J. BURNS, O.S.T., Supporter.

"J. SWINDIN, Supporter.

"J. G. ROBSON, Supporter."

SPIRITUAL ASTRONOMY.

(Continued)

(No. 6.)

You, my friends, will be enabled to judge from my opening remarks at the last sitting that the *corona* must be considered wholly as a solar phenomenon, and not as a lunar appendage; also that it is not, and cannot be considered as due to the effect of the glare of the earth's atmosphere, that is, that the coronal phenomenon is not an effect produced by the reflected light of those portions of the earth's atmosphere which from their positions are still exposed to the full rays of the sun. Those who possess a knowledge of the laws of optical phenomena, of the reflection of light and the foci formed by the reflection of light will better understand why a terrestrial atmospheric phenomenon has been assigned as the cause of the corona. This fact is not wholly irreconcilable with observations, but when such crude facts are properly analysed they cannot be rationalised into a symmetrical system. Nevertheless, both these hypotheses have found acceptance by eminent terrestrial astronomers. Although the orthographic presentation of the earth's disk towards its satellite during the time of complete obscuration should negative the fact in regard to the latter hypothesis, it cannot be accepted, or rather it must be wholly rejected, for two very valid reasons. First, when it is taken into consideration the variation in form and structure which the corona presents when submitted to accurate terrestrial observation. We know that competent observations by skilled observers have accurately defined that the solar phenomenon cannot be a lunar appendage. The same accuracy of observation should demonstrate that it cannot be due, by the peculiarities of its shape, to terrestrial atmospheric phenomena. But I will refer more particularly to this matter latter on. Next, philosophers should take into consideration the simple fact of how small a proportion planetary atmospheric glare could possible bear, under the most favorable conditions, to solar brilliancy. To spirits in the inner life this matter—in fact, both these hypotheses—seem sadly wanting in rational thought, for we can always behold the corona, shining with a glory far exceeding all conception of it upon your earth, while at best, and under the most favorable condition the terrestrial observer can only see the external meteoric ringed system; for I must tell you that the existence of myriads of meteorites revolving with amazing rapidity around the sun to a distance of something more, though very little more, than a million of miles from the apparent surface of the solar disc is the great leading cause of the extension in space of this grand solar appendage.

I cannot view these theories in the same light as those who would regard them with contempt, because I am sensibly aware how mistaken many of my theories were, that is, those given during my sojourn upon earth to account for natural phenomena; for instance, the accounting for the phenomena of light by the theory of

emission. All this but serves to show the imperfections and incompleteness of earthly existence, and the necessary limit which an allwise Providence has placed upon human knowledge. To those spirits who, in their former existence, were unaccustomed to observing objects, the difficulties which attend the perception of such phenomena whilst in terrestrial life, are altogether unknown. For remember, my friends—when you compare results with one another, when you analyse and discuss various theories which account for natural phenomena—that the perception of external phenomena is altogether dependent upon its correlation with internal phenomena. To give a physical definition; the sensorium, or organ which receives the impressions of the senses, is differently constructed in every single individual on your planet, and the perception of external events, or the consciousness of objective realities is dependent upon the amount of impression, and the rapidity with which these impressions are conveyed to the sensorium by the senses. A variation to the extent of the millionth part of a hair's breadth in construction, or in the time of transmission, will materially alter the conditions under which any external phenomenon becomes perceptible to the internal consciousness.

It is not necessary that we should discuss further the theories put forward by terrestrial science to account for the coronal phenomena. Each theory as a rule has been accompanied by arguments that, to the student of science, seem sufficiently powerful either to establish or to overthrow it, so that his mind emerges from the vain endeavour to acquire knowledge in a state of perplexity, confusion, and doubt, for he finds, after laborious research that the theories of one age which have been considered as firmly established, are in the next discovered to have been errors. Thus he realises, with a painful intensity, his own profound ignorance, and feels, in the present uncertain state of scientific knowledge on earth, how very unlikely he is ever to know. To such a one, good friends, Spiritualism would be a precious boon, a messenger whispering to his troubled soul of inexhaustible mines of precious knowledge, of deep wells of spiritual science, where he may slake his glorious thirst, in an existence freed from those material conditions which impede his powers on earth.

We will now, without further digression, take into consideration the form, structure, and nature of the great coronal problem—that inso:ubie problem to so many thinkers. This singular phenomenon has been well described as resembling great masses of clouds and streams of light apparently issuing from the lunar disk during totality, but, when accurately observed in a later phase of the eclipse they are found to be concentric with the solar disk, that is, the time after totality when the moon seems eccentrically placed in the corona, and compels a foreshortening of the radial part of the structure to observers on earth. I have denominated as radial structure that inner and brighter part of the corona where vast masses of clouds of cosmal matter, capable of an immense degree of illumination, are intermingled with the myriad meteoric ringed systems which have their perihelia, relatively considered, close to the terrestrially observed surface of the solar disk, thus giving them on close observation something of a conical appearance. Now, as all matter in the universe is divided into three parts, some one or two of these must account for the nature of the corona.

It was a matter of great regret both to the guardian of your circle and myself that a failure of condition would not permit me to complete the closing remarks which I desired to make on solar phenomena.

I remarked at a previous sitting that I held it the wiser part that we should deal fully first with the structure and form of the corona before discussing those phenomena of radiation of matter which transmit the luminous splendour which constitutes the glory of the phenomenon. The corona forms no exception in structure to the singular complex quality which characterises all solar phenomena. Upon examination we find this quality of structure so marked, and presenting such a body of complicated phenomena, that we can no longer consider these radial streams which extend for nearly a

million and a half of miles into space as forming but one appendage. These radial streamers, ascending outward from the terrestrially visible surface of the sun, encounter a broad dark band—dark only, remember, by comparison with the bright light of the inner corona—which interposes between that condensation of luminous radiations which forms the inner corona, and these phenomena which constitute the outer. I use the term "terrestrially visible surface of the sun" as distinguished, or presenting wholly different features from, its true surface, for its true surface no mortal eye has ever yet beheld, nor so far as my knowledge of the transmutation of material phenomena holds good, ever will behold. Guided by that theoretical principle which is deduced from proofs and severe reasoning applied to the laws of analogy, we know that according to the inevitable law of progress all matter must undergo great and marked changes, and that different conditions, both solar and terrestrial, will cause a more complex and more highly refined structure of the visual organs, and thus optical phenomena of a far higher order, more approaching perfection through completeness, for the correlation of material phenomena must constitute the perfection of nature. There will be thus a body of optical phenomena which could be but faintly prefigured by any antecedent representations of mine, and which would far transcend all efforts of the human imagination. Nevertheless, taking into consideration all these altered conditions, I see no valid reason that will enable me to depart from my antecedent conclusion.

To return to coronal details, this broad darkish band, which is only observable from the earth's surface during certain eclipse phenomena, is composed of vapours containing a great number of elementary substances, also metallic vapours containing barium, calcium, strontium, chromium, iron, zinc, copper, magnesium, sulphur, and cobalt. I may condense the sum of these metallic substances by remarking that though the presence of cobalt should indicate the absence of the higher metals, they nevertheless contain the elementary substances of every metal which is found on your own planet. Terrestrial scientists are aware that an inner brighter and an outer radiated corona has been recognised by terrestrial astronomy, but we will show a fuller value of the recognition by speaking of these luminous radiations which encompass the great central orb of your system as the solar corona. The nomenclature is by no means in excess of the phenomena, inasmuch as the continuation of these radial streamers are dependent on a cause wholly removed from these condensations of luminous radiations which constitute the inner brighter corona. Why I could only give an approximate value for the extension of these radiations in space is due to a cause which I shall explain further on. The extreme irregularity or variability of extension in space of the coronal streamers is apparent to all observers, and is due to the variability of the movements of these meteoric phenomena which constitute the outer radiated corona, the variability of their movements not permitting us to give a decided value for their extension in space.

We will now take into consideration the forms of the corona. As the sun cannot be considered a strictly spherical globe, but as coming under the common law of form, which rules all the planets of the solar system;—nay, not only all the planetary bodies of the solar system, but according to the laws of gravitation and the principles of dynamics, every star and planet in the universe,—that of a slight compression at the poles and a proportional equatorial convexity. I will digress a little here to explain that the laws of analogy show us that wherever the force of gravity prevails every orb must be spheroidal and the curves ellipsoidal, the laws of gravity determining the former and the force of attraction the latter, the principle of attraction also determining the velocity of the orbital movements. We know now that attraction must be considered apart from gravitation. Attraction might be well defined as waves of magnetic force radiating through so-called space with a velocity which dwarfs into insignificance all preconceived ideas of the amazing velocity of light. We reason then, that what is true of a part must be true of the whole, and that the form and movements of one present but the re-

course of the phenomena of all, and that these laws determine the mechanic relation and influences which planetary bodies exercise upon each other. These laws spoken of are true in the abstract, but subject to laws of variation in the concrete, the law of variation being determined by the disturbing influences of other bodies. These two great powers, then, thus may be looked upon as determining the configuration of each system, and consequently the order of the universe. Do not think, oh my friends, that we would invest with a sovereign potency, a supreme power, the impalpable forces of nature, or that we,—following the scientific road,—reason downward till we thrust out God, or that we would put mechanic laws in the place of the Creator. I will utilise the poetic inspiration of the seer of old, and say,—“Could force bind the sweet influence of the Pleiades, or loosen the bands of Orion? Could force bring forth Amazzaroth in his season, or bind Arcturus with the stars?” No, these immaterial forces are but the warp and woof which in weaving the web of creation embody the design of the Creator, and make palpable the thought of God. There may be other creations where the forces of gravity or the principles of attraction reacheth not. The bounds, the limits of knowledge are not the limits of possibility. But here, at this stupendous thought of universes where these forces reach not we realise our own helplessness to comprehend such a profundity. Imagination shrinks back bewildered, and reason refuses to act. Faith alone could sustain the soul in those regions of thought, when it attempts to ascend to realms of such unfathomable immensity.

Though I have spoken of the sun as being spheroidal in form, the sum of the curvature of the equatorial convexity might be expressed in a fraction of the diameter of the great spheroid. It may simplify the matter to some present if I explain that the transverse or major axis exceed the minor or polar axis simply by the sum of the convexity.

We will now take into consideration the physical nature of the solar corona. The more we rigidly examine, and thus arrive at a true knowledge of, our solar phenomena, the more we are struck with the analogy which exists between solar and terrestrial phenomena. This will be better explained by remarking that the earth is not the point from which we view the solar phenomena. Now, to illustrate the errors of observation, let us suppose an observer wholly unacquainted with the terrestrial atmospheric phenomena and the various meteorological changes which are continually taking place upon your earth. Stationed at a given point in space, the earth would appear to him a scene of great disturbance. Our imagined spectator would behold meteorological phenomena on a grand and singularly immense scale. Luminous clouds yielding apart to every impulse of atmospheric phenomena, whilst it would seem impossible that planetary cloud could shield the subjacent mass from the seemingly destructive elemental strife which raged above and around it. Consider therefore that meteorological processes on a vastly grander and more stupendous scale are continually taking place on the terrestrially visible surface of the solar orb, with the addition of certain phenomena of eruptions, and as there are great local differences of temperature on the solar globe, and that the temperature would attain its greatest elevation in those parts of the solar globe corresponding to the equatorial regions of your earth. I omitted to remark, relative to the forms of the corona, that they not only partake of the nature of form of the radiant orb which they encompass, but that owing to a cause which I shall now explain, there is a greater elongation or prolixity in those parts of the corona which surround the equatorial regions. The solar surface—I should say the apparent solar surface, is a scene of great disturbances. Energies continually manifesting themselves, causing these violent meteorological processes, which compels the ascent of these phenomena of radiations which form the inner brighter corona; and, as I remarked, that owing to the great local differences of temperature of the solar globe, and that the temperature would attain its greatest elevation in these parts where these phenomena of eruptions attained their maximum, there would consequently

be a greater bulging out of the inner corona in the equatorial regions, and the physical nature of the meteoric phenomena which form the outer radiated corona tending to gravitate towards the centre of the great solar orb. With these, in investigating solar meteorological phenomena, we behold clouds of luminous cosmical matter, transparent molecules capable of reflecting an immensity of light ascending from the effluent surface of the solar orb. To simplify the explanation, we will consider that this matter is divided into three parts, one part of which is returned towards the solar surface, thus giving the inner coronal radiations that conical appearance which upon nearer examination is found to be illusory; one-third of this luminous matter is absorbed by the band of vapours external to the inner corona; one-third of the matter, exerted along the lines of least resistance, mingles with these myriad meteoric systems which have their perihelia at a given distance—the limit of this distance being determined by the resisting medium which encompasses the solar orb; and thus we behold illuminated meteors; for these meteors are capable of reflecting rays of all degrees of refrangibility, mingling with the luminous cosmical matter propelled from the terrestrially apparent solar surface, giving us the impression of numberless ripples in a sea of light.

You thus understand that Spiritual science negatives the hypotheses of the expulsion of these meteoric systems from the surface of the sun as being incompatible with our knowledge—infallible knowledge, of the constitution of the solar orb. It may seem strange to you that such a simple and natural explanation of coronal phenomena has not been arrived at before, but fanciful hypotheses find acceptance where simple reliable theories are rejected with incredulity and scorn. The coronal problem is now solved, and the truths unfolded are consonant with spiritual science and with that mode of thought known as soul acting on soul, or rather, my friends shall we not reverently say it is the far off voice of God transmitting thro' disembodied souls waves of ideas flowing from the Eternal source of mind like force-waves radiated from the centre of gravity of the universe. Great, Infinite, and Eternal Being! in adoration my soul reaches out to Thee, because I know, oh my Creator! that because Thou art, therefore I am. Who could fail to know the Infinite which permeates all, the infinite harmony which pervades all phenomena, both material and spiritual!

At some future time I trust to continue my remarks on the solar system.—Farewell.

In reply to enquirers we are authorised to state that Mrs. Cohen has relinquished the exercise of her mediumship in deference to the wishes of her spirit friends, the obvious reason for which is her continued ill-health.

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