

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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CONTENTS.

	Page
Organization	1987-8
Familiar Letters on Spiritualism	1988-9
Christ, God or Man?	1989-90
Table Telegraphy, 1990	1990-1
Message Department	1991
Poetry—"Reflections," 1991	1992
The Liberal Association of New South Wales	1992
The Way-marks of a Pilgrim	1992-3-4
Jottings on Passing Events	1995-6
Sceptics, 1996	1996
Involuntary Mediumship	1997-8
Yeerman Memorial Fund	1998
The Key, 1998	1998
Progress of the Materialising Circle	1999
Dr. Slade	2000

whom have subsequently visited the neighbouring colonies and sown the seeds of Spiritual truth therein. The efforts of these few have not met with the approbation of everybody, and some, stigmatising them as a "clique," have held aloof from co-operation with them, and by this means obtained a cheap participation in the benefits which they have been the means of conferring upon the community. Those who have experience in Associations, whether commercial or religious, selfish or unselfish in their basis, know that in almost every instance a few men do the practical work of the Association; in them centres the intelligence and activity of the executive body, by the larger portion of which they are restrained from rash action. In commercial matters success brings honour and pecuniary reward, in some wealthy religious bodies it is the same; but in the Spiritualistic body the only reward is the consciousness of having done your duty as far as it was perceptible to you. This has been sufficient in the past, and will be, we have no doubt, in the future, to not only the few we refer to, but the many whom we trust will be stimulated to more practical efforts for the diffusion of those important truths which the confirmed Spiritualist is the possessor of.

The Victorian Association of Spiritualists are preparing for another campaign; like the principal Church organisations of this country, they are constrained to go abroad for the necessary talent to adequately represent Spiritualism and its concomitants—Freethought and Social Progress; they have secured the services of two able speakers, of world-wide celebrity, and are in treaty for a third, so that ere long those who have been hungering for spiritual food will be fed abundantly. If the letter and article we have referred to have their legitimate effect, the Association will not lack assistance in carrying through their contemplated work, and keeping the Melbourne platform occupied by able and eloquent exponents of the spiritual philosophy, whose services will also be available for the provinces and neighbouring colonies. The old adage of the "Bundle of Sticks" applies in this instance; though the "bundle" as it is not large, there are some tough sticks amongst it, and although they may bend with the strain that is sometimes put upon them, they will not be readily broken;

READERS of our correspondence and contributors' columns will find in the letter of "Pioneer," and the article of Dr. Rohner, food for thought and an incentive to action. For a considerable time past there has been a lull in the public presentation of Spiritualism in the metropolis, which has led to the erroneous impression amongst its opponents that the faith was "dying out," and has made the timid and indolent Spiritualists more shy and apathetic than ever. The true Spiritualist of the type defined by Dr. Rohner knows that there is no decadence of Spiritualism, for he sees beneath the surface the roots spreading and taking firmer hold, and perceives that the tree is only waiting for sunshine and rain (typified by the light and eloquence of inspired speakers) to burst into leaf before the eyes of those who would fain see it wither. For the past fifteen years Spiritualism has grown and flourished with more or less exuberance in this colony in spite of all the efforts of interested parties to crush it; but it must be admitted that its most fruitful periods have been those when, through the influence of organisation, able speakers have presented to the public expositions of its facts and philosophy. That Spiritualism will continue to grow in Victoria under any circumstances we have not the slightest doubt, but the ratio of its growth will depend much upon the efforts of those who have the seed. If they sow it not, the crop will be less; if they fail to do their part in tending the growing tree, its progress will be slower and its fruits less abundant.

There have been for many years past a few earnest workers in the spiritual vineyard, who have formed the nucleus of the various organisations that have existed, and been the means of introducing nearly all the prominent speakers on Spiritualism and Freethought who have appeared on the Melbourne platform; all of

nevertheless, it is dishonest and cowardly for those who approve of the course pursued to withhold their support and assistance, and we trust that those who have thoughtlessly done so will now come forward, and by some sterling work compensate in the future for the shortcomings of the past.

Our remarks have been directed to Victorian Spiritualists, but they apply with equal force to our brethren in the neighbouring colonies. Hitherto they have depended solely upon Victoria for their lecturers, and in the present instance they will, doubtless, have the benefit of the talent the Victorian Association are now introducing. If they are not disposed to co-operate with Victoria directly, they might by organisation act in reciprocity, and send us an occasional "missionary" of the right stamp in return for the many we have furnished them with. By combined or reciprocal action, an ample supply of speakers and reliable media might be obtained until such time as the growth of the movement renders us independent of foreign aid. Let those who see the force of what we have said, not lay it aside till to-morrow, or wait for some one else to take the initiative, but act promptly and take the first steps to organise for the work in view. There are plenty of "sticks" in all the principal cities to make a strong bundle, and he who first gathers them together will undoubtedly have his reward.

FAMILIAR LETTERS ON SPIRITUALISM.

II.

"Millions of *Spiritual* creatures walk the earth
Unseen, both when we sleep and when we wake."

"GOD IS A SPIRIT."

RESPECTED FRIEND,—Ere I proceed to a further consideration of the all-important subject upon which I addressed you recently, I wish to refer to the objection you have raised to the way in which I have spoken of Christianity. You do not like to think that it can be possible that the system of Christianity should either be found unfitted for the work it has been understood to effect among mankind, or that it should ever be superseded by any other system, much less by Spiritualism. Now I can easily understand your anxiety in this respect, because it must be apparent to you that the Christian system has not got that hold upon the race at large which its advocates so earnestly desire; and, moreover, that it is rather losing than gaining ground in the world. These two facts are so manifest to the thoughtful observer, that I am not surprised the so-called Christian Church is beginning to feel anxious about the permanence of its system. But I would have you reflect that this has been the fate of the great religious systems of the past. During probably many thousands of generations in the history of mankind, systems after systems have arisen—brought men under their influence, spread their triumphs far and wide, produced results which at the time were regarded as the direct operations of the supernatural—and then, after having maintained their positions and run their courses, had to give way to some other system more in keeping with the mental and spiritual necessities of man; or, to say the least of it, those great religious systems of the world which were conceived to be miraculously introduced and established among men, have been, from time to time, so far modified that their changed aspects make them appear as new systems altogether. This is evident from the study of the past history of China, India, Egypt, Europe, and other parts of the world. Now this being so, in what respect can the Christian system be

expected to escape that universal law of progress which with new light and the development of new processes of thought, must have the effect of producing changes rendered necessary by the advance of man along the line of an inevitable growth. Moreover, I would remind you that even Christianity, during its progress through the past eighteen centuries, has so changed its aspect that to-day there is little if any point of similarity with the form which it assumed either during what are called apostolic times, or during many subsequent periods of its history. I would again then urge upon your consideration that either the Christian system will be still further modified by circumstances over which men have no control, or that it will give place entirely to some other system more in accord with the necessities of man as a growing and advancing agent. And I do not see what objection there can be to this; even though the most cherished sentiments of Christian people should be found to have become inadequate, if in place thereof you become possessed of a higher and more harmonising form of religious belief. The grand aim which we should all encourage is to bring mankind more into harmony with the known or discoverable laws of nature, wherein the Infinite Being manifests His will, and thus raise the tone of society, and place it on a better and more satisfactory basis, by this means fulfilling the ends of earth life more fully and completely, and thus prepare for the life beyond the grave.

Now in view of this, as an advocate of what is termed "Modern Spiritualism," I wish to set before you, in as clear and distinct a light as I can, the three following topics: First—What Spiritualism is; second, what it proposes to do for mankind at large; third, by what means this is to be effected. These three divisions will embrace all that I have to deal with in my present and subsequent communications.

What is Spiritualism? The very mention of this term in the presence of many persons is quite sufficient to at once banish the exercise of that calm spirit of enquiry which should be applied to every question affecting man's well-being, or the conditions of his present and future life, and to excite a torrent of invective and a wholesale condemnation. Unheard, Spiritualism is at once declared to be antagonistic to the best interests of mankind, and the enemy of God; indeed, nothing less than a device of the devil to oppose the work of God in the world for the salvation of the race, and so to ruin man. I need but remind you that this has been the fate of all new systems of religion throughout the past. Every new phase of truth which has appeared to correct that which was in vogue at the time, has been opposed and condemned as Spiritualism now is. While, if, on the other hand, such persons would reflect, and, yielding to that heaven-given reason which they are supposed to possess, enquire into the merits of this new system, or rather, a most ancient system newly revived, they would then find that there were grounds for a more careful examination, and that in place of injurious, it possesses qualities of the most desirable and advantageous character; a God-given benediction to the children of men; the complement of the blessing contained in the mission of the Jewish Reformer, who taught of God, and human brotherhood, and the love of the one Father of mankind.

Spiritualism presents to another class of persons—materialists—an evidence of the vain attempt to define a life beyond the grave. The materialist does not believe in such a continuance of conscious and individual life; his motto is: "Let us eat and drink for to-morrow we die;" and when we die there will be an end of us! Now, I scarcely know by what process it would be possible to convince such persons that they may after all be mistaken, or to explain what Spiritualism really is; because there remains, as far as they are concerned, no basis on which to build when the future life is denied *in toto*. The very utmost we could do would be to endeavour to awaken within them those innate ideas which I believe are hidden in the folds of every one's being, by which means they might be led to see that it was just possible human existence is not only independent of the fleshly body, but capable of continuing indefinitely under other conditions. This is the only

ground on which Spiritualism has been the means of rescuing men from a gross materialism, and it is the lever which must ever be used to raise them out of the slough of despond into which we believe they have fallen. With all respect for the expressed belief of my materialistic friend, I do not think he is altogether satisfied with his position, or that he is not at times the subject of doubt. Besides, the genuine materialist—I might say the intellectual and moral materialist—who regards human life on earth as containing all the materials for the happiness of man as a conscious being, could have no objection to the possibility of that life to which he professes to attach so much importance being continued under other circumstances after the fall of the physical frame. For, supposing the life-principle which now animates him can, under more favourable circumstances, continue to do its work, should not this rather be a pleasant than an unpleasant thought? I am quite aware that his objections are based on what he believes the utter impossibility of the continuance of the life-principle to perform its part separate from the physical frame; but even this conclusion may yet be found from his own standpoint to be a fallacy when knowledge shall have taken another stride into the more occult aspect of man's nature. It seems to me to be an utter contradiction of the existence of mind at all to deny it the possible achievement of reaching a standpoint beyond the mere materialistic position. And it is a well-known fact that some of the most pronounced materialists, having made the attempt to reach that higher point, have gained it, and been led to accept the spiritual aspect of man's existence, and become confirmed therein.

We would appeal, therefore, to our materialistic friend to make such an examination of this subject as shall lead him into a fairer prospect of human existence, and the belief of a more extended and favourable continuance of the life-principle than he has hitherto admitted. It will be found that Spiritualism exactly meets the want of such persons, and will prove the lever to raise them, as well as others, on to a higher plane of the material life even.

Spiritualism, then, in its simplest form as a system claiming the attention and regard of every thoughtful person, involves that state of mind and disposition of will which, on the one hand, grasps the realities of man's higher nature in its relation to God and the future; and then purposes to regulate the conduct in harmony with all those conclusions which hence arise. To speak of it in general terms it may be described as the connecting link between the external and the internal consciousness in man; and also the means by which man travels by an inductive process from the grosser to the more refined elements of nature and the universe; and so to the Infinite Creator of all things; and then to a clearer knowledge of himself as an individual element of that universe. Spiritualism is in fact that exercise of the reason in relation to those hidden things of nature and man which are believed to underlie all the palpable objects of materialistic sense; that science of mind whereby, as a writer in the New Testament affirms, the things which are spiritual become familiar to the natural mind; the harmonising of the dual nature of man, and thus the perfecting of his being for all the purposes of a successful and happy life.

So much in general terms; a fuller and more complete definition of what Spiritualism is, I must defer to my next opportunity.

Your well wisher,

H. J. B.

Melbourne, May, 1831.

The *Banner of Light* of March 19th, contains a portrait and biography of Mr. W. Eglinton, the celebrated materialising medium, who is now on a professional visit to the United States. Mr. Eglinton's reputation as a medium stands high in England, the various tests he has passed through having secured him the confidence and support of many prominent Spiritualists there. His opening stances at Boston, U.S., have been most successful.

To Correspondents.

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

CHRIST—GOD OR MAN?

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—I do not know if "F. B." intends to reply to the letter of "Unit" in your last number, but if not, I should like, as a minister of grace and one pledged to maintain and defend "the faith once delivered to the saints," to be allowed a few comments upon "Unit's" remarkable contribution to the literature of theology. Your correspondent, though attacking a doctrine held by the Church Universal, screens himself behind a pseudonym; but this want of manly courage on his part shall not save his sophistries from exposure.

While complaining of F. B.'s unfamiliarity with Unitarian literature, he clearly shows his own ignorance of the literature on the other side, by putting forth such arguments and quoting such texts as he does. I will now follow his positions.

1. "I and the Father are One." "Unit" says the oneness here implied is "Unity of feeling and purpose, not identity of persons." First, I would ask, How do you know that? and secondly, I remark that by this exposition "Unit" stultifies himself, because it implies the deity of Christ, or else the most intolerable presumption on his part. Just imagine a mere human being declaring that his feelings and intentions were identical with God's! Whatever, then, the interpretation, the inference is inevitable that either Jesus placed himself, as F. B. says, "on a level with God," i. e., claimed deity, or else was blaspheming.

2. "Before Abraham was, I am." Here "Unit" takes a flight into the regions of metaphysics, and tells us that the existence of Jesus prior to Abraham was "purely subjective" and not real, and tries to bolster up the absurd argument by an irrelevant allusion to a passage that occurs in quite another part of the sacred volume. But he evidently felt the weakness, if not the dishonesty, of such a method of interpretation, for he introduced it at the bag end of his argument. His chief reply is that the pre-existence which the text named by F. B. clearly taught, "does not necessarily imply 'deity.'" Indeed! Certainly it may not imply deity or anything else to the astute and "advanced" intellect of "Unit," but it did to the Scripture writers. It is absurd to talk about the "Platonic" idea influencing the religious thought of Judaism. Will "Unit" kindly inform us of anyone mentioned in the Scriptures whose pre-existence is spoken of. The pre-existence of our Lord is unique, and indicates his divinity.

3. "Jesus was crucified because he claimed to be the Christ." So says our Sir Oracle, and here he again stultifies himself and admits the very point he is contesting. Doctor John Cumming records what every one knows is an indisputable fact when he says, "The Jews showed that by the title 'Son of God' they understood essential deity." Now none can dispute who have read their New Testament at all, that the terms "Christ" and "Son of God" are again and again used interchangeably. Jesus then, in claiming, as "Unit" admits he does, to be "Christ" or "Son of God," clearly claims to be deity. Hence your correspondent is "hoist by his own petard." Will "Unit" tell me why, if Jesus did not claim to be God, why did the Jews say, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God?" (John x. 33.)

4. "My Father is greater than I." "Unit" evidently thinks that this text is to settle the whole controversy, and yet he cannot be ignorant that the Christian Church has always consistently taught that the human nature in Christ Jesus is lower than the divine nature, and lower than the Father. Is it not rather ingenious of "Unit" to trumpet forth this text just as though Christians never recognised the humanity of the Saviour?

5. "Why callest thou me good? there is none good but one, that is God." This text also is supposed to be proof positive that Jesus disclaimed deity. But perhaps "Unit" is not aware that the Sinaitic and the Vatican MSS. give a different rendering of the passage, namely, "Why askest thou me concerning what is good? He that is good is One." Even, however, taking our familiar version, "Unit" gains nothing, for the emphasis is obviously on the word "Why," and not on "Me." Christ sought to elicit the young man's views of his character and person, and whether he really considered Jesus entitled to the designation of "good," or addressed him so merely in flattery.

I have now met all "Units" arguments, and will submit for his consideration these six well-known texts:—

(1) "Looking for that blessed hope, and the glorious appearing of Jesus Christ, our Great God and Saviour."—Titus ii. 13.

(2) "Through the righteousness of Jesus Christ, our God and Saviour." 2 Peter i. 1.

In these two passages I give the correct rendering of the Greek, and am endorsed by that eminent scholar, Dr. Cumming.

(3) "Christ came, who is one over all, God, blessed for ever."—Romans ix. 5.

(4) Thomas said to him, "My Lord and my God."—John xx. 18.

(5) "The Word was God . . . and was made flesh, and dwelt among us," &c.—John i. 1 to 14.

(6) "Ye shall see the Son of Man ascend up to where he was before."

Let "Unit" look these proof-texts honestly, manfully in the face, and not quibble or evade their force and obvious meaning.

Thanking you, Sir, for allowing me so much space, and hoping that your readers may all be brought to the knowledge of the truth, I am, &c.,

STEPHEN JENNINGS.

Heidelberg, 11th May.

TABLE TELEGRAPHY.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

Sir,—A short time ago in company with one or two friends I commenced an investigation of the phenomena of Table Talking. We have always assumed that we have been in communication with the spirits of the dead, and have held many conversations, mostly of no great importance, but which in several instances have enabled us to trace the correctness of the statements made in regard to name, date of death, profession, etc., although in no case were the parties known to any of us.

At a recent seance the results were of so peculiar a nature that I venture to ask you to give them publicity in your journal. Having asked the usual questions as to identity we were told that the name of the spirit was Jeremiah Horrocks, that he lived at Toxteth Park, Liverpool, that he was an astronomer and died 250 years ago. On being asked to give us a message he said:—"Crabtree is here, on earth I never saw him." I asked: who was Crabtree? Ans.—A friend. Q. Why do you tell us this? Ans.—Because writers lie, they say we did meet. Q. When you tell us that writers lie are we to understand that you are acquainted with astronomical discoveries since your time—for instance do you know of Newton and his discoveries? Ans.—No. Q. How then do you know that writers lie? Ans.—Mediams, (spelled mediams) so called, have told me. Crabtree zealous to see me but never did. We then asked if he had anything else to communicate when he said,—Transit of Venus mine. This message ended the seance.

Now, on talking over this conversation we none of us had the slightest idea what it was all about, Horrocks Longcloths being the nearest approach we could make to the name, and as to Crabtree and his meeting with Horrocks, we came to the conclusion that even if he did not meet that gentleman it was an event we should never have an opportunity of proving. Next day, however, I went to the public library where I consulted Maunders's Treasury, and read: "Jeremiah Horrox, an English Astronomer, was born at Toxteth, in Lancashire, about

1619. He was the first who observed the transit of Venus over the sun's disk. He formed a theory of Lunar motion, which Newton did not disdain to adapt, his premature death, which was a real loss to science, took place soon after he had attained the age of 21 years."

The following is from the Encyclopedia Britannica, under the article Astronomy. "Luxenberg, a Flemish mathematician, published in 1632 a set of astronomical tables, which, though filled with inaccuracies, rendered good service to science by apprising Horrox of the transit of Venus over the sun's disk, which that young astronomer and his friend Crabtree had the satisfaction of observing on the 24th. of November, 1639. They were the first who ever witnessed that rare phenomenon."

As we have no one to compare notes with on the subject I shall be glad to know if it is customary to hold communication with spirits who have lived so long ago. We once held a talk with a spirit who lived in Edinburgh in Queen Mary's time, and who would not believe the two kingdoms were united. He asked us,—Has fighting ceased? And when told that one Prince ruled over both kingdoms and had done so for centuries, his comment was,—Advise more sense."

The whole subject seems very mysterious; but our little party are only at the A.B.C. of the science and are anxiously awaiting more light.

I am, Sir,

Your obedient Servant,
ENQUIRER.

[The period of a spirit's departure from earth is not a criterion of its status in the spirit world, some make more progress in a year than others in a century. It is not an uncommon thing for spirits who have been centuries in the spirit world to communicate, and those who are in the habit of doing so generally acquaint themselves with the most salient points of history, but spirits whose attention has been for the first time attracted to the earth, are ignorant of what has transpired on its surface since they left it. We are credibly informed that there are vast numbers of spirits as ignorant of the fact that a system of telegraphy has been established between the two worlds as most mortals are, but when their attention is drawn to it they are far less difficult to convince than their brothers on this side.—Ed. H. of Lt.]

ORGANISATION.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

Sir,—Spiritualism, or any other "ism," cannot hope to retain its place with the people unless it works and wins success by its own efforts. The spirit-world does not countenance laziness, and only helps those who honestly help themselves. In this course there is wisdom, and, as nature has so constituted every living creature that exertion and exercise are as necessary to the healthful enjoyment of life, and to a share of the bounties of Providence as air and water are to their sustenance, there is in all this a beautiful adaptation to our circumstances in this material sphere of being; a means to an end guides us in all else by the Supreme Intelligence pervading the universe. The ecclesiastical organisations of the past and present, therefore, are not mere chance affairs, as some may suppose them to be, but are as much controlled by law as any other institution of man, and as intimately associated with his being and progress. Hence their influence for good or for evil over his destinies for ages. Spiritualism, too, is not here by chance any more than the others, but has appeared as a necessity of the age, and in answer to the yearnings of struggling humanity after a higher state of being. Its apostles, prophets, and votaries are, therefore, called upon to come to the front and play a prominent part in the work of human redemption now going forward everywhere. Spiritualism is not, I would remind them, a negative system; it is full of fire and force, and capable of being propelled in the direction of sweeping practical reforms for the amelioration of the social condition of the masses, and of raising and elevating them in the social scale. Theoretical Spiritualism has no part in such a work as this, and neither appreciates nor understands it. It is of the

earth earthy, and merely lives for its selfishness and gratification of the senses. The Spiritualism of this century, if it would retain its position and vitality, must march to the front and become aggressive, striking down with giant power the artificial and unnatural social, political, and religious systems, growing up and firmly establishing themselves amongst us, and which, like the upas tree, or the deadly cancer, are eating away the vitals of the community. If Victorian Spiritualists wish to mould the destinies of these Australian colonies, they must organise, organise, organise! and take up their cross like the spiritual teachers of old did, thereby making their influence felt in the Parliament, the Press, and the Pulpit, and, above all, in every household in the land. They must in their daily lives live spiritual lives, thus creating a magnetic aura around them, and bringing to their sphere, *en rapport* with them, the true and the good of heaven's immortalised ones to aid them in their work. As things are at present—so low has public morality become on the part of many—that vice is dressed up as virtue; gamblers, adulterers, drunkards, and other unprincipled schemers, occupy positions of trust and honour in the land, and virtue, pure maid that she is, looks on abashed and affrighted, unable to stem the torrent of iniquity, or to turn the tide in her own favour. The social evil is spreading, and thousands of our young are being driven to a life of infamy and shame by reason of the fast lives of their parents and the neglect of parental control over their young minds and actions. Fashionable religion passes by on the other side, and refuses to look upon it; but God understands, and a day of reckoning will come upon all such, as a thief in the night. Spiritualism, I say, therefore, if it is to take the place of the present effete systems, must gird up its loins for the fight and prepare for work. If it is to be the religion of the future, it must show itself worthy of the position by its self-denial and sacrifices for the human family. Is it prepared to take up its cross and perform such a work as this? What answer is it to give?

May 12th, 1881.

PIONEER.

MESSAGE DEPARTMENT.

[The following Messages are given through the organization of Mr. George Spriggs, by invisible intelligences professing to be the Spirits of human beings who formerly inhabited a physical body in this world. They come spontaneously whilst the Medium is in an abnormal state called a "Trance," and are taken down as spoken by an amanuensis. They are published, not alone for their intrinsic interest, but in the hope that some of them will attract the attention of those to whom they are addressed.]

There is a lady named Mrs. Gilbert who has invited me to give you a message. I can truly express myself as very happy in spirit life. Long before I passed away the intense suffering and pain made me wish to depart and be with the high and holy ones. My dear aunt, in all my afflictions, was like an angel to soothe, succour, and help me in all my physical wants. I felt indeed that I could cast all my care on God, and as to the future I had no doubt. As soon as I had left the earth, I met my dear father and other relations. I need hardly tell you the love I felt for them, and they for me. It was, indeed, a reuniting of us again, and quickly did my father show me, the beauties of the spirit world. He took me to his home, and there I met a number of acquaintances. All seemed so natural, and yet so beautiful, and different to their former appearance, yet I could easily recognise them, and my dear parents made many anxious inquiries about my darling aunt. Oh, if I could but send her a little token of my love, to let her know how I appreciate her kindness to me during my sufferings, and that the friendship which was formed in earth-life is fanned into a great flame. If you should happen to know my aunt, give her my ever kind love. My aunt is named Miss F. Hodgson, Blake cottage, Bedford Street, Hotham. Tell her, please, not to be afraid, I am the same as in the earth life, only in a glorified state. God

does permit us to leave our homes, and whisper messages to those on earth, and it gives us happiness when we are able to communicate. I am much obliged to you, and also to other friends for allowing me to speak. May God bless all.

JANE ALICE HABELINA THURLOW.

Good morning,—Last night the kind friends gave me an invitation to attend your circle this morning. I have often wished that I could send a message to my dear child. When I think of her my soul seems to feel more than I can express in love towards her. I think of the happy time when I used to nurse her, and when we used to play together. Death shut out all communication and exchange of thoughts, and expressions of love and kind feeling. I wish we had more circles where we could give expression to our thoughts, but I expect it is the same with this as with all truths, they must grow slowly. My daughter's name is Rebecca. My name is—

CHARLES KING, Wodonga.

Please can I send a message to my mother and father? When I died my mother cried very much. I could hear and see her, but could not speak to her. Very soon some one carried me away from my body. I felt quite light and well. She took me to a very nice home, and a number of little children came to meet me. I felt so happy, and I asked them to let me repeat my prayers which my mother taught me. In heaven I am happy. We all play and sing, and the little children love each other. We have no naughty little children here, but only good children, and those who love God. Tell my mother I have more beautiful things here than I had on earth. Everything is so bright and pure, that only to look at them would make you happy. I have grown since I last saw my mother, and the kind angels teach me. Please ask my mother to go to a circle in her town, and I will try to talk more to her. Thank you for letting me come.

MARY KATE CARTER.

Good morning,—I have been informed that this is the place to give messages. Mr. Rudd of Yackandandah told me that if I came here I could talk to you on earth. I have not had much experience in talking, so you must excuse me if I make mistakes. My wife and I passed into the spirit world at the same time. Mine was a painful death, and it would be impossible for me to tell you all the agonies I suffered. However, I soon departed, and arriving in spirit life, I beheld my wife in a perfect body. My own body was also perfect. I looked back and saw the jagged remains of my own form. I looked at my new form, and could not help thanking God for such happy deliverance. My life in the spirit-world has been one successive march of development. Kind and noble friends are willing to assist us, and many receive their kind teachings. I shall come to you again shortly. I shall be able to speak more freely next time.

WILLIAM HOWARD, Wodonga.

REFLECTIONS.

The splendour of the poet's lyre,
The eloquence of fame;
The spirit's intellectual fire,
The glory and the name;
The eagle wing that leaves behind
The proud stars in its flight;
The power, the energy, the mind
Unutterably bright;
The heart that sings its own bright song,
And loves its own sweet strain;
Imagination's gorgeous hue,
That rainbow of the brain:
Are all but transcripts of one truth,
Reflections of one way,
That speak to man, and hint to youth
Of Future, Dust, Decay!

[We are credibly informed that the above beautiful poem was received through the mediumship of a young girl at Brisbane.—Ed. H. L.]

THE LIBERAL ASSOCIATION OF NEW SOUTH WALES.

SINCE our leader was in type we have received with satisfaction the rules of an Association just formed at Sydney under the title of "The Liberal Association of New South Wales," most of the officers and committee of which are gentlemen whose names have been prominently associated with Spiritualism and Freethought in the sister colony. The following extracts from the rules present, in a concise form, the basis and objects of the Association:—

1. The universal Brotherhood of Man.
2. The inherent right of all individuals to hold, practise, and proclaim any opinions, on all subjects whatsoever, which their conscientious convictions may demand; always provided that this is done in such a manner as may induce no breach of the public peace, or interfere in any way with the like liberty of others.
3. The duty of every individual to conserve and maintain this Liberty.
4. The supreme authority of demonstrated Fact—Fidelity to Knowledge.
5. Aspiration after the highest Morality.
6. Respect for known Worth.
7. The Sanctity of Truth.
8. The Emancipation of woman.
9. The right of everyone to the Product of his own Labour.
10. Complete Secularisation of the State.

6. The objects of the Association shall be:—

1. To watch the course of Events, and be ready at all times to offer through its executive, the necessary opposition to any encroachment upon, or restriction to general liberty; having especial reference to such as affect the religious convictions of those concerned.
2. To provide premises, supplied with useful literature, where Liberals of all shades can meet together for social intercourse.
3. To assist in maintaining Sunday evening Lectures.
4. To render assistance by advice, or otherwise, to those who suffer in consequence of their opinions.
5. To promote the extension of Civil and Religious Liberty by all suitable means.
6. The extension of Sunday Freedom, while limiting, as far as possible, Sunday Labour.

The foregoing must commend themselves to all rational progressionists, and, if the first are adhered to, and the second energetically acted upon must inevitably accelerate the moral progress of the people. We wish the new Association every success.

"SPIRITUAL PHILOSOPHY" is the title of a volume just published, and on sale at the office of the *Harbinger*. It is a neat crown octavo volume, in cloth binding, and consists of a series of communications from Swedenborg, and a late clergyman of Melbourne. A portion of the contents of this volume has appeared in the *Harbinger*: in its extended form it presents a compact and readable treatise on *Spiritual Philosophy*. This work aims at the correction of the theological dogmas current in the teachings of our church institutions; and also furnishes rules for the better conducting of the daily life on earth. A considerable portion of the volume refers to the after-life, its conditions, advantages, and the preparation necessary for entering upon it. A careful study of this book by a thoughtful mind cannot fail to result in spiritual refreshment and vigour. It is, indeed, more especially a book for thoughtful students; and to such persons its statement of spiritual truth, and its lessons for daily life, will be acceptable and helpful in the progress to the next stage of conscious existence. The volume, which sustains an instructive rather than a controversial character, consists of two parts, and possesses the advantage of a copious index for reference to the prominent ideas contained in the work. As a volume on spiritual subjects we shall be glad to know it has a large sale, and proves interesting and profitable to a large class of readers.

THE WAY-MARKS OF A PILGRIM.

(Concluded.)

ON the return of the Pilgrim from his second tour around the world (the notes of which have not yet been given to the public), he published in London, in 1878, the two following named pamphlets:

"BUDDHISM AND CHRISTIANITY FACE TO FACE; or An Oral Discussion between the Rev. Migettuwatze, a Buddhist Priest, and Rev. D. Silva, an English clergyman. Held at Pantura, Ceylon. With an Introduction and Annotations by J. M. Peebles, M.D." 100 pages.

"CHRIST THE CORNER-STONE OF SPIRITUALISM." 32 pages.

Of the first of these it may be remarked that while the discussion reported possess a curious interest to both English and American readers as a specimen of priestly polemics at the antipodes, yet it is not calculated to produce a very lofty impression of either the disputants or the system defended on either side. Its tone much resembles that of the shallow controversies of bigoted theological partisans in Christian lands, whose chief aim is to bespatter each other with mud. It throws very little light on the real merits of either Buddhism or Christianity. The chief value of the pamphlet is in the contributions of the Pilgrim which afford some satisfactory information relative to Gautama Buddha, the great Indian reformer of ante-Christian times, and his self-abnegative teachings.

The second pamphlet above named, or rather its title, proved a very bomb-shell in the camp of the "anti-Christian" wing of Spiritualists in this country—those who had settled it in their own minds that "no good can come out of Nazareth," and it was somewhat of a surprise even to those who honor the name of Jesus. Some would have it that our Pilgrim had ignominiously returned to the husks of an effete Christianity which he had once renounced and denounced. But the careful reader saw that he was only endeavoring to make a just and proper, though by no means new, discrimination between the offensive husks and the ever-nutritious kernel.

After adducing some additional and very strong, if not conclusive, evidence of the historical existence of Jesus, derived from the Talmud and other Jewish sources, and citing the estimates of many distinguished men, including several prominent American Spiritualists, of the Reformer of Nazareth, Dr. Peebles proceeds in this pamphlet to show that the term *Christ* was originally no part of the proper name of the man Jesus, but merely a title indicating his messiahship, or that he was anointed, divinely consecrated and illumined as a teacher of truth—as doubtless many others have been. The Christ he defines as "that divine efflux, that aural sphere of perfect love and purity in which dwell the Christ-angels and the arch-angelic intelligencies of paradisaic beatitude"; or again (quoting the words of another), as "synonymous with the inmost or divine spirit of man." Taking either of these somewhat diverse definitions, it is easy, for one class of Spiritualists at least, to see that the Christ—whether considered as the divine efflux or the divine inmost of man—may metaphorically be regarded as "the corner stone" of a truly Spiritual Philosophy—the foundation on which alone a true Spiritualism can be built. To another class, however—those who ignore the existence of an Infinite Spirit, and derive the spirit of man solely from matter—it is not strange that the term "Christ-principle" is an unmeaning phrase, and that the title of this pamphlet is "a stone of stumbling and a rock of offence."

It is apparent, however, to the critical reader, that by employing more time and care in the preparation of this tract, and a better arrangement of its contents, our fast moving Pilgrim could have made a much more effective justification of the title of his pamphlet. In fact, the contents are not well adjusted to the title; the arrangement is misleading, and some of the minor positions assumed are plainly erroneous. The first half of the work is occupied in presenting evidences of the existence and testimonies to the character of Jesus, or "Jesus Christ," as he is interchangeably named, with-

out a hint that the term "Christ" is used in any other than the popular sense as a proper name. Hence the hasty reader naturally infers that it is the person Jesus who is presented as the "Corner-Stone of Spiritualism." Further on, the question is raised, "Was Jesus the Christ?" And the answer given, in effect, is that he was *not*, at the time when he charged his disciples to "tell no man that thing," but he became Jesus Christ from the hour of his baptism, when "the divine afflatus in the form of a dove" descended on him. This would constitute a very satisfactory theory, perhaps, but for the awkward fact that the record places the baptism long anterior to the charge "to tell no man"! Our Pilgrim must have been napping when he conceived that theory, as also when he wrote that the prediction quoted from an ancient prophet—"Your sons and your daughters shall prophesy, and your young men shall see visions" (Acts ii: 17)—is a "command of Jesus Christ," and adds that "this command is imperative!"

Notwithstanding these and some other blemishes, which could hardly have escaped correction had time been taken for a careful revision, this pamphlet has doubtless done a useful work in awakening thought and promoting discussion, out of which the truth will in time be evolved. But the treatise needs to be re-cast and amended.

A more satisfactory production comes next on the list—

"PARKER MEMORIAL HALL LECTURES," published in 1879—66 pages, 12mo. These lectures were first delivered in Boston, and printed in the *Banner of Light*. They treat of the important subjects of "Salvation," "Prayer," "The Methods of Spirit-Influences," and "The Nature of Death." The author states them to have been "inspirationally prepared," though he takes "the responsibility for all their short-comings." That they were prepared with unusual care and ability is apparent, and their declared aim, "to present the advance thought of Spiritualism in its religious aspects," has been worthily fulfilled.

"The present tidal wave of Spiritualism," says Dr. Peebles in his preface, "is evidently toward a better religious culture and a broader charity. The iconoclastic phase of Spiritualism is subsiding. The religious nature reasserts itself. There is a call for reconstructors—true master-builders."

This announcement, from one so competent to speak, is most cheering and refreshing to those who have been long waiting to see the storm of demolition and ruthless destruction, raised by superficial, disputatious and un-spiritual Spiritism, expend its strength and pass away. As in a former change of dispensation, so now, "the things that cannot be shaken remain." The great facts of man's religious nature, his need of spiritual culture, enlightenment, regeneration, "salvation," and the divine as well as human agencies through which this is effected, however distasteful to human egotism, still "remain," only better illustrated and more rationally understood than before.

In treating constructively the topics above named, the author discusses a wide range of co-related matters of interest to all Spiritualists, and brings to bear a wealth of illustrative facts, gathered from his extended reading, his far-reaching travels, and his instructive experience. The writer knows of nothing within the range of Spiritualistic literature, within so compact a space, which so well represents the higher religious aspects of the great movement, with so little that is exceptionable, as does this neatly printed pamphlet.

In 1874, the Pilgrim, recognising a want not met by more elaborate and artistic productions, prepared and published "*The Spiritual Teacher and Songster*," in which were embodied a brief exposition of the teachings of Spiritualism, with a few simple and mostly familiar hymns and songs adapted for congregational singing. This met with such favor that he thought proper to remodel and enlarge the work, and, in 1880, re-issued it under the title of

"SPIRITUAL HARMONIES; or Spiritual Teachings, Songs and Hymns, with appropriate Readings for Funerals." 100 pages, 16mo.

The definition herein given of Spiritualism, and statement of the Belief of Spiritualists, will answer a very good purpose provisionally, though the latter seems adapted more especially to those whose minds have been preoccupied with the dogmas and phraseology of the church. There is a utility in such adaptations, no doubt, but at the same time it seems desirable, for the use of another class of minds, to avoid stereotyped and cant phrases as far as practicable. The Lessons and Responses are beautiful, elevating, instructive, and their use will add much to the attractiveness and spiritualizing influence of assemblies. The Hymns and Songs are mostly familiar, with a rather larger predominance of sentimental longings for another world than seems to be healthful or desirable for those who have any earnest purpose to make the best use of *this* world, while the religiously aspirational are somewhat more fully represented than is usual in Spiritualist collections. Some selections are likely to be tasteful to persons unfortunately afflicted with *Jeunophobia*, but to the liberal-minded and eclectic Spiritualist these will not be objectionable.

Last on our list, but by no means least in attractiveness or value, we have

"IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. With what a Hundred Spirits, good and evil, say of their Dwelling Places." 296 pages, 8vo.

Of this volume, but recently issued and extensively reviewed by the press, it is needless perhaps to say more than that it is, in some respects, the best that the Pilgrim has given to the world. In it the author treats of a broad range of topics not hinted at in the title, such as "The Mysteries of Life," "God and Atheism," "Pre-existence of the Soul," "Matter only the Shell of Things," "Doubts and Hopes," "The Bridging of the River," "Foregleams of the Future," "Growth and Perfection of the Spiritual Body," "The Two Theories concerning the Beginning of Things," "Matter and Spirit," etc., etc., and at the end sums up "The General Teachings of Spirits," on a great number of important topics. To the consideration of all these subjects Dr. Peebles applies his matured thought, and the results of his wide observation and experience. It must suffice to add that his personal views, as well as his deductions from the varied testimonies of the hundred spirits cited in these pages on vital questions of moral and spiritual truth, are well worthy the careful consideration of all who are seeking light on the complex problems of a comprehensive Spiritual Philosophy.

As regards Dr. Peebles's general philosophical opinions, we find, from a glance at his works as a whole—

I. That a pronounced and consistent Theism pervades them all. He recognizes the infinity and personality of God, making that God the author of the order, wisdom and intelligence everywhere manifest in the universe.

II. His two factors, instead of being Matter and Motion (as postulated by one prominent modern seer,) or Matter and Force (as set forth by another), are GOD AND MATTER—the former an intelligent and perfect Being, acting by immutable law. To use Dr. P.'s own strong words, he "abominates Atheism and Agnosticism."

III. In reality, he is an Idealist, virtually ignoring matter as an eternal entity, and believing in what he denominates *spirit-substance*—*akio*, perhaps to what Prof. Crookes has termed "radiant matter."

IV. He places Involution in time and space before Evolution—esteeming the latter as "but one-half the circle, while Darwinism is but a small segment."

V. He has no sympathy with any phase of "Godless, Christless, prayerless and irreligious Spiritism." These phases, in his opinion, "correspond to the sorcery of the East and the Demology of the Bible."

VI. He may not only be classed as a "Christian Spiritualist," with Drs. Buchanan, Watson, Crowell, Prof. Kiddle, and others; but he may properly be called a *Christian*, in the sense in which he interprets Christianity and the New Testament.

His last work is strongly religious in tone, and bears directly in favor of what, in the better meaning, is styled "Christian Spiritualism"—a term which, in his ripper thought, he no longer cares to repudiate. He says:

"Genuine religious Spiritualism is in perfect accord with Christianity, as taught and lived by Jesus Christ."

"Cherishing these sublime conceptions of Jesus Christ, I can fervently exclaim, 'Behold the Way, the Truth, the Life!' And, further, I can sincerely say, that I believe in salvation through Christ—through the Christ of purity, love and truth—believe in salvation, or soul unfoldment through Christ, just as I believe in opening buds and green fields through the summer showers, and in fruits and waving harvests through the golden sunshine! Christ, then, is the Sun of Righteousness and the Saviour of the world!"—pp. 288, 289.

Without fully endorsing all the positions, or adopting all the modes of statement, put forth by our ardent Pilgrim, the reviewer is free to say that he regards the phase of Spiritualism represented by Dr. Peebles as far more healthful, as well as more truly rational and spiritual, and more fraught with hope to the world, than the atheistic, materialistic, irreligious and destructive phases that have gained currency in past years. And it is a hopeful sign for the future of Spiritualism, that the Pilgrim's works are numbered among the most saleable spiritualistic books in the market.

The writer cannot close this review without suggesting to all sincere Spiritualists—now that the question of the reality of a future life has been settled for us by abundant demonstrations, and sufficient light for all practical purposes, at least, has been thrown upon the nature of that life, its homes, employments, etc., through the revelations of seers and of a multitude of returning spirits—whether it is not time to give some earnest attention to the matter of improving our earthly homes—to bring more of heaven, its harmony, good-will and brotherhood on earth. Shall we not seriously endeavor to incorporate the principles of angelic life into our own hearts, our homes, and the institutions of society around us? And is not this the surest way to produce the "conditions" in which angels and glorified spirits can more freely manifest their presence with us?

WHO IS A SPIRITUALIST?

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

As it is with Christians, so it is also with Spiritualists; there are Christians and Christians, and there are Spiritualists and Spiritualists. Genuine gold is rare and precious, both in the physical world of matter and in the ethereal world of spirit. Both amongst professed Christians and convinced Spiritualists the pure gold is seldom found in its native, unalloyed purity. In a ton of Christian and Spiritualistic rubbish you often find scarcely a pennyweight of the genuine article—a speck of the golden principle of courageous honesty. Spiritualists, like Christians, are equally fond of trying to make the best of both worlds; they do not like to lose any of the sweets of this life, although they know it is so very brief, in exchange for the nectar and ambrosia of the Spiritual or Christian Olympus, which, as they also know, or at least profess to know, is of everlasting duration. You still find a large number of both Christians and Spiritualists more inclined to sell their souls, and gain the pleasures and comforts of this world in exchange for an eternity of pleasures and comforts in the Spiritual kingdom. Unlike the greatest and most honest of all Spiritualists, with whom some modern would-be Spiritualists find all manner of faults, the truly divine carpenter's son of Nazara, our modern article of counterfeit Christians and Spiritualists, in spite of their profound conviction of the reality of the phenomena of Spiritualism and of a life eternal hereafter, still proclaim by word and deed every day that their kingdom—all eternal truths and lives notwithstanding—is principally of this world. As to their dying for its truths, the thing is pronounced an absurdity, and the man who makes never so slight an attempt of acting up to his honest convictions and positive beliefs in a *post mortem* existence, is considered a madman, and fit to be taken care of in a lunatic asylum. I have with my own ears heard Spiritualists—learned Spiritualists too—say that they do not like to allow themselves to be steeped too

deeply into the glorious ocean of the pure waters of Spiritualism, because it would prevent them from enjoying this life; it would compel them to make fools and martyrs of themselves in the eyes of a worldly world; it would lead to too much self-denial and self-sacrifice, if they permitted the principles of a pure and unadulterated Spiritualism to lay hold of their minds exclusively; the love of their neighbours would make it impossible for them to love themselves, forgetting altogether that not only is virtue its own best reward, but also that a life of devotion to the best interests of mankind leads already here in this world to an internal bliss and happiness to describe which properly is only possible to a mortal inspired from on high, and who is able to dip his golden pen into the azure liquid of angels. Eyes have not seen, and ears have not heard of it, the mental or spiritual heaven in which those live who love the truth above all, and who are able even to die for the truth if it should be absolutely necessary. That those Spiritualists who are afraid to come into too close contact with the grand facts and principles of Spiritualism, because it would militate against their more important pursuit of enjoying this life of perishable sensuality, are no Spiritualists at all, requires no further elucidation or argument. I can find no words to express my horror and loathing—horror and loathing steeped in pity—for men who have actually been permitted to look across Jordan into the promised land that flows with the milk and honey of eternal happiness, and who, nevertheless, are unable to sacrifice their lives on the altar of truth. These are men who knowing the truth tell lies and even act lies. The orthodox hell of dogmatic Christianity is not hot enough for men of this stamp, and these men will find the spiritual hell of a tormenting conscience in the life hereafter far more intolerable than the mild brimstone lake of the Christian or theological fable, which is only a fable in its material conception, but which becomes a literal and living truth if spiritually interpreted. That there will be in the spirit-world spirits who gnash their teeth and shiver in their cold isolation for having in this life committed the sin against the Holy Ghost, *id est*, the sin of knowing the truth and denying it, I have no doubt whatever. Neither could the early martyrs to the truth, that is, the genuine, honest witnesses to the eternal spiritual verities of heaven and hell be mistaken in their readiness and willingness to die for their convictions, for their convictions did not, and even now do not rest on blind faith, but on facts as obvious and as positive as any facts of modern science. The early Christian martyrs were good Spiritualists, who, like Thomas, had put their hands into the wounds of the risen and materialised spirit of their loving teacher; they had broken the bread of positive Spiritualism with him; they had conversed face to face with him just as plainly as we do now-a-days in our materialising séances; but there was this difference between the disciples of the Galilean prophet of Spiritualism and the modern average of Spiritualists, that the former had the courage of their knowledge, not to say opinion, whilst the latter are still hampered and impeded in the carrying out of their convictions by a still latently active scepticism and materialism, inherited from the last and present century of philosophy, and which by and by must give way to the all conquering weight of the facts of Modern Spiritualism. Those, therefore, who do not yet occupy the vantage ground of a profound conviction expressed in actual life-work; those who are not yet ready to preach the truth of Spiritualism from the house-tops in a clear and ringing voice; those who still alternately hunt with the hounds of orthodoxy and materialism, and run with the hares of Spiritualism; all those cowardly Nicodemuses who visit spirit circles at night-time and forget in day-time their duty as honest men to testify for the truth they have received the previous evening; all these wavering, weak, and timid converts to the grand truths of Spiritualism are nothing else but phenomena-hunters, curiosity-mongers, seekers of outward signs and miracles, and not genuine Spiritualists. That these seekers of signs are still so very numerous among even the enlightened Spiritualists of our day, who have had thousands of positive illustrations and proofs of the reality of a life hereafter, can only be explained and comprehended on

he principle that although the spirit of a man may be strong, the flesh is still terribly weak in our days as well as in the days of the foremost teacher of ancient spiritualism—the Nazarene Joshua or Jesus. It is, however, my opinion and steadfast conviction that this terrible weakness of the flesh of the Modern Spiritualists will disappear *pari passu* with the disappearance of the tyranny of the now reigning creeds of an orthodox theological Christianity, which is only a flesh and bread and butter Christianity, instead of being what Jesus wanted it to be, a spiritual and eternal truth, to die for which he did not hesitate for a moment, and could not have hesitated any more than Huss and Servetus, although some libellous and slandering accounts in two of our brazening gospels assert that he was sweating drops of blood in his agony in the garden of Gethsemane, and that his last words on the cross were "My God, my God, why hast thou forsaken me?" In my opinion Jesus was a consistent man in his teachings and in his life, and the greatest spectacle of spiritual heroism ever beheld on earth among men. Let us hope that a better time is dawning for the genuine and courageous Spiritualist of our days, and that it will no longer be necessary to sacrifice one life in order to gain another; that it will be possible to enjoy two heavens at the same time, and that our present terrestrial heaven will only be a kind of preparation for, and introduction to, a higher and everlasting heaven hereafter. But let us not only hope for this realisation of a dual heaven, but let us also earnestly think, strive, and labour for the final bringing about of this most desirable result; for only then will there be real Spiritualists; only then will war cease; only then will a universal brotherhood of love become an established fact among men; only then, finally, will we learn to recognise the import of the great truth that as we have only ONE FATHER, so also must we be all Brothers, living in harmony, unity, peace and love everlasting.

May 12th, 1881.

JOTTINGS ON PASSING EVENTS.

THE "Strong" case has come and gone, only to be remembered as the attempt of bigotry to stem the tide of modern thought, as the discomfiture of the bigots and the advocates of darkness by the exponents of liberalism and light. The distinct finding that Mr. Strong's article contained no direct heresy, the acknowledgment by some prominent members of the "prosecution" that they had "got themselves into a mess," and the impotent conclusion in which their perceptive and sedulous labours terminated, was an open confession of defeat. Though small in numbers, the advocates for the defence were vastly superior in quality to their opponents. Against the scholarly criticisms of Mr. Hobbs, the telling philippics of Mr. Hay, the clear-headed admonitions of Mr. Groundwater Fraser, the plain-spoken but pathetic rebukes of Messrs. Mackenzie and Scott, and the concise, judicial summing-up of Mr. Stewart, the "prosecution" could only bring forward the pedantry of Mr. Rentoul, the clap-trap of Mr. Balfour, the misconceptions of Mr. Yule, and the melodramatic attitudinising of Messrs. McEachern, Hardie, and D. Fraser—men (Messrs. Hardie and Fraser) whose personal animus towards the defendant did more to injure their own cause than his. Mr. Strong is as popular as ever; his congregation as large as ever, and their collections as substantial; while he possesses the sympathy of hundreds outside of the Scots' church. And his article in the *Victorian Review*, with its obvious lessons, which has now—thanks to the recent proceedings—been studied by scores who might never have known of its existence, stands unanswered and unimpeached as an accurate account of the history of the atonement dogma. The Presbyterian Assembly, "only remembered by what they have done."

Those—and their name is legion—who have pinned their faith on Joseph Cook, the late Boston "Monday lecturer," who have proclaimed that "there is no truth but 'Orthodoxy,' and Joseph Cook is its prophet;" who have supposed that by him the whole host of infidelity was routed, and the ghost of Evolution

laid, would do well to read an article in the *North American Review* for March, entitled "Theological Charlatanism." It is from the pen of Professor John Fiske, A.M., LL.B., who, as the author of "Myths and Myth-Makers," "Outlines of Cosmic Philosophy," and other works, needs no introduction; his reputation as a clear-minded, erudite, and philosophical writer being firmly established. The article contributed to the above-named review, is a dissection, a disrobing of the Rev. Cook, and from Mr. Fiske's hands the theologico-scientific peacock emerges an unmistakable jackdaw.

After exposing, among others, a most unblushingly impudent piece of misrepresentation perpetrated by the Rev. Joseph, Professor Fiske thus concludes:—

Everyone has heard of the worthy clergyman who introduced a scathing sermon on a new-fangled variety of ladies' head-dress by the appropriate text, "Top-knot, come down." On being reminded by one of his deacons that the full verse seemed to read, "Let him that is upon the house-top not come down,"* the pastor boldly justified his abridgement on the ground that any particular collocation of words in Scripture is as authoritative as any other, since all parts of the Bible are equally inspired. Probably Mr. Cook would justify his own peculiar principle of abridgement on the familiar ground that the end sanctifies the means, and that if a statement seems helpful to "the truth" in general, it is no matter whether the statement itself is true or not. Enough of this. If we were to go through with Mr. Cook's volumes in detail, we should find little else but misrepresentations of facts, misconceptions of principles, and floods of tawdry rhetoric, of which the specimens here quoted are quite sufficient to illustrate his "fundamental method of procedure." I have not treated him seriously or with courtesy, because there is nothing in his matter or in his manner that would justify, or even excuse, a serious method of treatment. The only aspect of his career which really affords matter for grave reflection is the ease with which he succeeded for the moment in imposing on the credulity, and in appealing to the prejudices of his public. The eagerness with which the orthodox world hailed the appearance of this new champion—whose very orthodoxy, withal, seems to be but little sounder than his science—cannot but remind one, with sad emphasis, of Oxenstiern's famous remark: "*Quam parva sapientia mundus regitur!*"

While on the subject of Mr. Cook's delinquencies, we may add the following from Mr. Bradlaugh in the *National Reformer*:—"The Rev. Joseph Cook, of Boston, America, who is advertised as 'The greatest living lecturer on the Evidences of Christianity,' having been in courteous terms challenged by the Nottingham branch of the National Secular Society to meet Mr. Bradlaugh in debate, has replied as follows: 'I am not open to challenges of which the evident object is to advertise infidelity.' Mr. Cook, in his lecture, boasted of his readiness to meet sceptics in debate; so he may safely be left to the judgment of honest men.—*National Reformer*: London, March 13th.

In the same journal, Mr. Robert White, well known in Sydney as a Secularist lecturer, speaks in the following kindly manner of Spiritualists, and their work there:—"The lectures of Mr. Charles Bright, in the Theatre Royal, are more numerous attended than ever, and the longer he stays the more popular he becomes. He throws much humour into his lectures, and is very liberal in his teachings: although a Spiritualist, he has always a good word for Materialists, and is ready to aid them when required. Freethought, not only in Australia, but in your part of the world and in America, has lost one of its noblest, ablest, and boldest advocates in the death of John Tyerman, which occurred on Nov. 27th, 1880. The event took everyone by surprise, as he always appeared so full of health and vitality. All the daily papers gave a short record of his life, but not one of them had a bad word of him."

Speaking of the Sydney Lyceum, or "Spiritualist Sunday School," Mr. White says, "It is largely attended

* See Matthew xxiv. 17.

by children, and adult members, and visitors. There is no monotony in it. . . . The interest of even the children is never lost."

Mr. Gerald Massey, the well-known English poet and Spiritualist, whose seclusion for the past decade has given rise to some curiosity and comment, has now explained and justified his protracted retirement by the publication of two ponderous volumes, bearing the formidable title of "A Book of the Beginnings: An attempt to Recover and Re-constitute the lost Origins of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouthpiece and Africa as the Birthplace."* Unfortunately, no copies have yet reached these shores, so we can at present judge of the work only by a comparison of the various reviews of it current in home periodicals. From these it is apparent that Mr. Massey has brought out a most extraordinary book, one which will do more to secure him a permanent place in the literature of our day than all his poems.

What Mr. Darwin has worked out from his own data, Mr. Massey's researches tend to confirm, viz., that Africa is the cradle-land of our race. As the poet himself expresses it:

"One of the mountain-tops of Time
Is left in Africa to climb!"

The Egyptian Origins Mr. Massey, carefully and with much plausibility, traces in Great Britain, in America, in the Fiji Islands—in fact, all over the world. The Jews, he contends, were originally Egyptians, their writings a reproduction of Egyptian myth, and mythological astronomy the origin of their legends. The work contains also vocabularies, showing the correspondence between Egyptian words and Hebrew, Assyrian, English, American Indian, and Maori.

The author intimates that he has more material waiting to be welded into book-shape, so that, soon we may expect another volume or two on kindred topics. One thing is certain, Mr. Massey's deflection from the current Egyptology will excite to renewed activity the philologist and the student of ethnology; and his work altogether is likely to cause as great a *fureur* in the domain of archaeology as did M. Jacollot's romantic and fascinating "*La Bible dans L'Inde*" in the region of comparative theology, or Bishop Colenso's tomes in the realm of pentateuchal story, or "Supernatural Religion" in that of historical criticism.

Much misconception seems to prevail with regard to the Bradlaugh episode. Many even of those who sympathise with that gentleman seem disposed to regard him as disloyal to his principles, and the cry of "Inconsistency," "Eating the leek," &c., is frequently heard raised against him. But why? The junior member for Northampton in the first instance simply claimed his right as a Freethinker—a right that had often been previously conceded in courts of justice—to make the Freethinker's affirmation, instead of the usual oath; not that he objected to the oath *per se*, but because he regarded it as an effete superstition, against which every Freethinker had the right to protest, and to substitute therefor his solemn affirmation. It seemed to him that one of two courses lay before him—either to take the oath, or to affirm, and he chose the latter; just as a traveller coming upon two roads, either of which would lead him to his destination, naturally chooses the pleasanter of the two. Now, however, the law has decided that the course adopted by Mr. Bradlaugh was not legal, and that he is not legally a member of Parliament; and Mr. Bradlaugh, unwilling to waste the public time and obstruct business by quibbling over matters of secondary importance, is ready to adopt the alternative course—to travel by "the other road"—and subscribe the oath as a matter of form. In this there is no inconsistency, no abandonment of principle. He never urged "conscientious scruples" as an impediment to his taking the oath, but simply contended for the privilege which he supposed every Freethinker pos-

sessed. But now that the law declares that such a privilege does not belong to the Freethinker, Mr. Bradlaugh is prepared to take the constitutional course.

Let his enemies say and think what they like, the day of official oaths is rapidly waning, and in consequence of Mr. Bradlaugh's efforts, as much as of aught else, it will soon come to pass that the system of oath-taking, worthless and senseless to the atheist, often blasphemous to the theist, and to the genuine Christian a violation of the Master's commands, will be abolished.

SCEPTICS.

HOW SHOULD WE DEAL WITH THEM?

THE writer may have been unfortunate, and his case may be somewhat singular, yet it has been strangely uniform in connection with the class:—When, about a dozen years ago, my attention was again called to the investigation of Spiritualism, many were met with who were engaged in the same enquiry; a portion of these were constantly asking for tests, but when such appeared to others to be given, the former wanted yet further proof; and now, after the lapse of all these years, when we meet I find them apparently anxious as ever, asking for the last new thing, and not one step in advance of their first position.

How is this? It appears to me that much of it is due to an indolence of disposition that keeps them from making any persistent efforts to gain knowledge for themselves, together with the whole of their thoughts being engrossed with the business of this life in one form or another; it may be also, in some cases, a fear to give up any part of the views taught them in early life. Doubtless in each case there may be a special cause for the position these hold in regard to Spiritualism. But now comes the question—how shall we deal with such? I thought a few years ago, when the editor of the *London Spiritualist* said that the best way to deal with such was to leave them alone, take no trouble with them, that it was a selfish and improper course to adopt; but now, after much time and money have been devoted in the endeavour to satisfy these "anxious enquirers," I have come to the opinion expressed by Mr. Harrison.

Yet, at the same time, I hold that if those who have had a clear conviction of the truth of spirit communion would boldly stand to their colours, and, without flinching their opinions offensively in the face of those they meet, would on all occasions show that they were not ashamed of the grand knowledge they have been so fortunate as to acquire, our cause would be more appreciated and respected; and the sceptic, left to himself, would be more likely to make an effort to understand what his neighbours placed such a high value upon.

J. C.

THE "PHILOSOPHIC INQUIRER."

We are in receipt of the April numbers of the "Philosophic Inquirer," a weekly Freethought journal, published at Madras, India, and printed in both English and Tamil. Most of the articles are of a purely secular character, similar to those of the *National Reformer*, and among the contributors we find the names of Col. H. S. Olcott and Mr. Henry G. Atkinson. Clever and logical as the latter writer undoubtedly is, his articles are very faulty and imperfect when viewed from a Spiritual or Theosophical standpoint.

A man who looks upon *mind* as the product of *matter*, and denies any power of causation to human (or spiritual) intelligence, has evidently much to learn.

Col. Olcott's letter on "Theosophy and Science," which is apparently a reply to a previous one of Mr. Atkinson's, though purely scientific, is written from a higher plane, and contains a considerable amount of philosophy in a small compass.

The paper has been in existence some time, as it is now in its fourth volume, and is an evidence of the widespread of rational thought which is steadily undermining existing religious systems.

* Williams & Norgate, London, 1881. Price, 36s., two vols.

INVOLUNTARY MEDIUMSHIP.

From an article in the *Theosophist* for April, entitled "Nature's Human Magnets," we extract the following account of the development of involuntary physical mediumship in a young Russian Girl, which is exciting considerable attention in St. Petersburg.

"Not far from Petersburg, in a small hamlet inhabited by three families of German Colonists, a few years ago a widow, named Margaret Beetch, took a little girl from the House of Foundlings into her service. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy in her new home, and for several years no one ever had a cross word for her. Pelagueya finally became a good looking lass of seventeen, but her temper never changed. She loved her masters fondly and was beloved in the house. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she "awed" them. They looked upon her as people look in those regions upon the image of a saint. So at least say the Russian papers and the *Police Gazette* from which we quote the report of the District Police Officer sent to investigate certain facts of *diablerie*. For this innocent young creature has just become the victim of "the weird doings of some incomprehensible invisible agency," says the report.

November 3, 1880, accompanied by a farm-servant, she descended into the cellar under the house to get some potatoes. Hardly had they opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbour's boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head laughingly remarked, "Whoever you are, fill it with potatoes and so help me!" In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. Having notified the widow Beetch of the strange occurrence, the latter went herself, and unlocking the cellar which had been securely locked by the two maids on leaving, found no one concealed in it. This event was but the precursor of a series of others. During a period of three weeks they succeeded each other with such a rapidity that if we were to translate the entire official Reports it might fill this whole issue of the *Theosophist*. We will cite but a few.

From the moment she left the cellar the invisible "power" which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaef prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fire-place; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand. When she approaches the well, the water begins rising, and soon overflowing the sides of the cistern runs in torrents to her feet; does she happen to pass near a bucket of water—the same thing happens. Hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the whole of the earthenware, cups, saucers and plates, as if snatched from their place by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. No sooner does an invalid neighbour place herself for a moment's rest on the girl's bed, than the heavy bedstead is seen levitating towards the very ceiling, then turns upside down and tosses off the impertinent intruder; after which it quietly resumes its former position. One day Pelagueya having gone to the shed to do her usual evening work of feeding the cattle, and after performing her duty was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed. The former, frightening the whole village with the most infuriated bellowing, tried to climb the mangers, while the latter knocked their heads against the walls, running around as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places,

pursued the terrified girls, who escaped within an inch of their lives by violently shutting and locking the door of the stables. But, as soon as this was done every noise ceased as if by magic.

All such phenomena took place not in darkness or during night, but in the daytime, and in the full view of the inhabitants of the little hamlet; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and rapin in the window-frames and glass. A real panic got hold of the household and the inhabitants of the hamlet, which went on increasing at every new manifestation. A priest was called of course,—as though priests knew anything of magnetism,—but with no good results: a couple of pots danced a jig on the shelf, an oven-fork went stamping and jumping on the floor, and a heavy sewing machine followed suit. The news about the young witch and her struggle with the invisible imps ran round the whole district. Men and women from neighbouring villages flocked to see the marvels. The same phenomena, often intensified, took place in their presence. Once when a crowd of men upon entering, placed their caps upon the table, everyone of these jumped from it to the floor, and a heavy leather glove, circling round struck its owner a pretty sound thump on his face and rejoined the fallen caps. Finally, notwithstanding the real affection the widow Beetch felt for the poor orphan, towards the beginning of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital—the Institution in which she was brought up—This gentleman returning with the girl on the following day, was made a witness to the pranks of the same force, and calling in the Police, after a careful inquest had a *proces verbal* signed by the authorities, and departed.

This case having been narrated to a Spiritist, a rich nobleman residing at St. Petersburg, the latter betook himself immediately after the young girl and carried her away with him to town.

The above officially noted facts are being reprinted in every Russian daily organ of note. The prologue finished, we are put in a position to follow the subsequent development of the power in this wonderful medium, as we find them commented upon in all the serious and arch-official papers of the metropolis.

'A new star on the horizon of Spiritism has suddenly appeared in St. Petersburg—one Mlle. Pelagueya'—thus speaketh an editorial in the *Nocoye Fremya*, January 118 1. 'The manifestations which have taken place in her presence are so extraordinary and powerful that more than one devout Spiritualist seems to have been upset by them—literally and by the agency of a heavy table.' 'But,' adds the paper 'the spiritual victims do not seem to have felt in the least annoyed by such striking proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) that, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulate each other upon this new manifestation of the mysterious force.'

In the *St. Petersburg Gazette*, a merry reporter gives the following details:—'Miss Pelagueya is a young girl of about nineteen, the daughter of poor but dishonest parents (who had thrust her into the Foundling Hospital, as given above), not very pretty, but with a sympathetic face, very uneducated but intelligent, small in stature but kind at heart, well-proportioned—but nervous. Miss Pelagueya has suddenly manifested most wonderful mediumistic faculties. She is a 'first class Spiritistic Star' as they call her. And, indeed, the young lady seems to have concentrated in her extremities a phenomenal abundance of magnetic aura; thanks to which, she communicates instantaneously to the objects surrounding her hitherto unheard and unseen phenomenal motions. About five days ago, at a seance at which were present the most noted Spiritualists and

mediums of the St. Petersburg *grand monde*,* occurred the following. Having placed themselves with Pelagueya around a table, they (the Spiritists) had barely time to sit down, when each of them received what seemed an electric shock. Suddenly, the table violently upset chairs and all, scattering the enthusiastic company to quite a respectable distance. The medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aerial jumps that the terrified spiritists had to take to their heels and leave the room in a hurry."

Since the above was in print we have received accounts of a somewhat similar case nearer home, viz., Cooma, N.S.W. The following in reference thereto is from the *Cooma Express*, of April 23rd.

"It appears that for the past fortnight a selector named Charles Roberson, residing at Hugundra, has been disturbed at night by unearthly noises, and rappings at the bedroom door of his children's sleeping apartment. He acquainted his neighbours of the unaccountable occurrences, and of course was laughed at by them, they averring that it must be a superstitious fancy of his. However, as the man seemed so very earnest and troubled about the matter, Mr. Robert Evans, of Kiah Lake, together with four other men determined to investigate the affair and consequently repaired to Roberson's house on Wednesday night last, with the determination of having ocular demonstration on the subject. So soon as they entered the haunted chamber, a violent tapping was heard under the bed where a large empty box was placed; the box was of course dragged out and found to contain nothing, and whilst commenting on the strangeness of the knocking a terrible crashing was heard as though some one was hurling bricks at the door of the room; a rush was made by the men in the room to the door and whilst so doing the blankets and bedding were dragged from off the bed, and thrown about the room by an invisible hand in a most mysterious manner. The visitors remained during the night and the noise was continued at intervals until daylight. This is exactly as it was narrated by Mr. Evans himself, who states that he never was a superstitious man or a believer in ghosts, but at the same time he holds this is one of the strangest incidents that has come under his personal experience during his life.

Since writing the above we learn from another source that eight of Mr. Roberson's neighbours slept in the house on Thursday night and were all witnesses of the strange phenomena narrated above. The noises are said to resemble the sound of kissing, and loud taps at the wall in all parts of the room and under the floor. The noises can only be heard in the dark, and immediately a light is struck they cease. Every morning everything in the room is found in a state of the utmost confusion. Every effort has been made by the neighbours to unearth the mystery but without avail, the floor boards have been taken up where the noises were heard, but no clue could be discovered as to the cause of the strange sounds. Not the least remarkable part of the matter, however, is that a little girl of Mr. Roberson's appears to be the especial victim of the 'Ghosts,' if such they be, as she is thrown about the room, with the bedclothing. The child is said to be nearly deranged by the frights she has received.

Several residents of Cooma have gone out to investigate the affair, and a profound sensation has been created in town over the event. The matter sounds very like what might be expected at a Spiritualistic Seance. Surely there are no mediums at Hugundra. We, of course, give the tale for what it is worth."

Another party who spent a night there, witnessed a new phenomena in the form of an apparition of an elderly woman, clad in white from head to foot. This was distinctly seen by four men, one of whom thought he recognised in the spectre the deceased mother of Mr. Roberson. The editor of the beforementioned paper

*We seriously doubt whether there ever will be more than there are now believers in Spiritualism among the middle and lower classes of Russia. These are too sincerely devout, and believe too fervently in the devil to have any faith in "spirits."

subsequently visited the house where he found about thirty persons waiting to see the wonders. Nine of these including himself, were packed into a small room, 8 feet square, but the only phenomena that occurred was raps. No attempt appears to have been made to connect these with intelligence, and apart from this there was insufficient proof of their spiritual origin to satisfy the editorial mind. He confesses, however, that the affair is a mystery to most persons, and would be to him but for the fact that he could not go out of the way to "give credence to such superstitious imaginings."

TYERMAN MEMORIAL FUND.

THE following amounts have been received towards the above fund:—

	£	s.	d.
F. W. Stevenson	2	2	0
S. G. Watson	1	0	0
R. Stewart	1	0	0
F. Hewison	0	5	0
Mr. Hely	0	5	0
Per Mr. Alkemade	0	16	6
W. H. T.	1	0	0

We are also in receipt of £5 from a friend in England towards the Tyerman fund. The Sydney list is not yet to hand, but we hope to be able to publish amounts to date in next issue.

It is not contemplated to waste money in anything ornate, but merely to erect a substantial stone, with suitable inscription commemorative of the work done by this energetic pioneer of Freethought and Spiritualism.

THE KEY.*

THIS pamphlet is not literally what its title would indicate, but an abstract or condensation of the ideas embodied in communications received by the author. A number of these are presented under various headings in a clear and comprehensible form, without elaboration, and contain a considerable amount of sound philosophy, which, if elaborated, would fill a large volume. Its forty closely-printed pages are well worth reading, although the reader may dissent from many of the postulates; there are others that commend themselves by their inherent truth.

A PREMONITION.

A DUNEDIN correspondent; on whose veracity we can rely, mentions in a recent letter the following instance of pre-vision in connection with the "Tararua:"

Mr. J. J. Eva, a Dunedin gentleman, was a passenger, and is lost. When he went on board at Port Chalmers, he told the second mate they would never reach Melbourne; the latter replied that "they had voyaged together before, and got on safe." Mr. Eva said, "I wish you to take particular notice of this;" and pointing to his box said, "You see that box? it will never reach Melbourne." Neither it will (says our correspondent), nor poor Mr. Eva, and a hundred more; but what made him so positive, I would like to know? Aye, there's the rub. We have heard since that it was filial duty that called Mr. Eva to Melbourne, and probably the sense of this overcame the prudential considerations which would otherwise have induced him to heed the premonition and defer his voyage.

THE *Banner of Light* has just entered its 25th year of issue. It has an extensive circulation in all English-speaking countries, and exercises a powerful influence in the dissemination of Spiritualism and reformatory ideas.

* The Key: A Series of Communications bearing on the Spiritual Philosophy. Melbourne: W. H. Terry.

PROGRESS OF THE MATERIALISING CIRCLE.

DURING the past month the phenomena at the above circle have increased in both force and extent, and some of the forms have succeeded in identifying themselves to friends present—one of the clearest recognitions being made on the 3rd ult., when the form of a lady who had only passed away seven days previously was distinctly recognised by a member of the circle before she had given any indication as to who she was. The spirit was much affected at again meeting her friends in the body, and sobbed audibly.

An interesting feature in the sésances is the psychometric power of the Indian spirit "Skiwaukie," who reads past events in the lives of the sitters, and tells them of things happening to them many years ago. On the 29th of April this spirit said that a letter from Mr. Peebles to the writer was on the way, and would reach here in ten days. On May 3rd, referring to the same subject, he said that "Peebles was puzzled when he got a 'Quick scratch' (or telegram) from you, and did not know what to do till he got a letter which followed, and that would induce him to come. That the letter referred to as coming contained explanation of the difficulty about the telegram. On the 10th May the letter referred to arrived and confirmed Skiwaukie's information. The telegram having no date when received by Dr. Peebles, was mistaken for one that had gone astray last year. Skiwaukie has since informed us that Dr. Peebles is on the way here, though the advice received from him by last mail intimated that he would not be here before August or September next. Time will test the correctness of the Indian in this matter.

On April 29th there were nine forms materialised, one being identified as the mother of a gentleman present.

May 3rd, the spirit "Peter" took Mr. C. by the hand, and leading him up to where the medium sat, placed his other hand upon the medium's head, and there he stood with one hand on the form of the medium, and the other in the hand of the Spirit, in full view of all. After Mr. C. had returned to his chair, Peter picked up the heavy stone and handed it to one of the sitters, then, taking the reading stand from the corner of the room to near the front of the curtain, he wrote with pencil on a paper which lay on it, "Dear friends, let this suffice: I am always willing to do all I can for you.—PETER."

"Zion" distributed flowers and shook the hands of the writer and a lady visitor heartily.

On May 9th, no less than twelve forms appeared, two of whom were recognised.

On the 10th and 13th, there were fewer forms, but the manifestations were good, and a spirit giving the name of "Thomas Brown" spoke. A curious looking old lady appeared, and danced to the music of the box.

On the 17th, seven forms appeared. The veiled lady known as the "Nun," wrote in a neat hand as follows:—

"I am pleased to meet you to-night,"

and signed with a cross, thus †

The curious old lady referred to in a previous sitting followed, and taking up the pencil wrote in a large angular hand, "Sally." Geordie shook hands with all present, carried the large stone with great ease, also lifted the reading stand on to a chair. He subsequently sat on a chair and placed her foot on the writer's knee, said, "Good night;" but again emerged, and walking to the window, raised the blind and looked out, as if desirous of seeing the exterior of the room.

On the 20th, one of the visitors being a musician, volunteered to play on the harmonium, and soon after he commenced, the voice of "Peter" was heard complimenting him on the excellence of his performance. Geordie, who came out very strong, danced, shook hands, lifted the reading stand, sat on the back of a chair, and seemed much pleased with the music. The performer, striking up a lively Scotch air, Geordie danced with animation to it.

John Wright wrote on a piece of paper, in a clear, legible hand, the words "I am glad to meet you.—JOHN WRIGHT," and handed it to one of the visitors.

A female form, wearing a dark cape or mantle, came to the same gentleman, but the force was waning, and she failed to present herself definitely enough for identification. She attempted to write, but the words faintly written, were only prefatory, and did not aid in proving her identity.

Skiwaukie said he had seen Dr. Peebles talking to a "war chief" named Forbes.

The sitting on the 25th was an interesting one. After a conversation with Peter, Zion appeared, and saluted the circle; then pushed back the curtain to show the medium. Almost immediately after he retired, Peter appeared, and taking some flowers that were offered him, separated part of them and handed them to one of the sitters for distribution, keeping up a conversation with them all the time.

The veiled lady next appeared, and raising her veil displayed her long black tresses. She was followed by a female form, with a black mantle, who appeared to be looking for some one; and, in answer to questions, it was ascertained that she was the wife of a gentleman who had been there on a previous occasion. She tried to write, but was unable to hold the pencil firmly; the word written looked like Charlotte; she was advised to communicate at one of the morning sittings.

Zion again appeared, and some remarks being made about the apparent variation in his height, Peter explained that when atmospheric or circle conditions were unfavourable, the form could not be made its proper stature. Zion took a pencil and wrote on the wall, near the top of the curtain frame. After the circle it was found he had written his name seven feet four inches from the floor. Peter said that at Herne and Williams' circle in London, where he was in the habit of manifesting, they had been pleased to hear of our success, and requested him to tell us to "be careful and work on."

Geordie came out strong: shook hands, distributed the remainder of the flowers, and shook hands with all heartily. He moved some articles of furniture about, and sat astride a chair.

John Wright came for a short time; so did Sally, then Charity came, took some flowers from a lady, and carried them across the room to a desk. She subsequently lifted one of the sitters and unseated him. Ski-waukie talked for a short time, but the power being exhausted he had to leave.

A gentleman present who had witnessed similar manifestations in London, said these excelled any he had seen. The circle is evidently making progress, though the change of influence by new visitors being present every time is detrimental to development of new phases. Though many ticket-holders are anxious for their turn to come, they may console themselves with the reflection that the longer they have to wait, the better are the manifestations likely to be.

DR. CARPENTER must be a very differently constituted man, phenologically, to the rest of his family. Not long since we published an extract from the life of his brother, P. R. Carpenter, showing him to be a Spiritualist. From the following extract from a letter of Mary Carpenter's,* dated Bristol, July 11th, 1858, we may reasonably infer that she, too, was a believer in Spiritualism:—

"I am now alone on this bright Sunday morning, and thankful to enjoy my own company; i.e., the cloud of witnesses and guardian angels who are ever near me, unless dispelled by some disturbing element."

A Queensland correspondent, (Mr. Shaw of Reidsville) referring to Mr. Spriggs' Materializing sésances, reported in this paper, says:—"How very few of your readers can really believe in these extraordinary phenomena. The thought wells up from the dark corners of their mind, impossible. Allow me to assure such that it is not impossible, for I have stood face to face and held converse with the bright beings from the other side, in the way you are doing now in Melbourne, all that needs to be done to obtain such glorious results is the purification of self, so that a spiritual influx may take place."

* Life and Work of Mary Carpenter, by J. E. Carpenter, p. 290.

DR. SLADE.

We extract the following *re* Dr. Slade, from the *New York Tribune* of March 9th last:—

Dr. Slade now makes his home in New York. A reporter of *The Tribune*, in search of "phenomena," called on him the other day. He found a large, handsome, well-dressed man, with nothing peculiar about him except a kind of uneasy look in his blue eyes, seated in a sunny bed-room on the second floor of a brown-stone house in one of the up-town streets. The Doctor wore an abundance of costly jewellery, and his surroundings showed him to be in comfortable and rather luxurious circumstances. A plain walnut table of very light construction, about four feet square, stood in the middle of the room. Near one of the windows was a pile of ordinary school slates. Without asking the visitor's name, the Doctor invited him to sit down at the table, and taking one of the slates from the pile, he put a bit of pencil on it about as big as a kernel of rice, and holding it below the table and closely against it, asked if the spirits would write. There was a scratching sound, and the slate, on being removed, showed the word "Yes."

Now, said the Doctor, addressing the visitor, "If there is any friend you want to hear from write the name on a slate under the table, so I can't see it."

The reporter wrote rather illegibly "Augustus Steele," and rubbed the name out. Then he placed the slate on the top of the table with a bit of pencil under it, and put his hands on it, together with that of the Doctor. Immediately there began a scratching sound, as if writing were going on beneath the slate. After a while the scratching ceased, and there came three raps.

"That's to show that they are through," said the Doctor. (Mediums always speak of their "control" in the plural number, though it may profess to be but one person.)

The reporter turned the slate over, and sure enough it was written full, in a clear legible hand, with a message asserting that the phenomenon was a proof of a future life. The signature was A. Steel—the final e of the name written by the reporter being wanting, and only the initial of the first name being written. It seemed a little queer that the spirit should have forgotten how to spell his own name.

The reporter then tried various experiments with the slates, selecting fresh ones from the pile and putting them under and upon the table in different positions. Writing was produced on them in every case when the Doctor's hands touched them. Finally Slade said he wanted to try an experiment. He put two slates together, and placed them on the visitor's outstretched left arm near the neck, keeping one hand resting on the upper slate. Then the two joined hands. The writing was plainly audible, and the upper slate was partly covered on its lower surface with a message without any signature. Next, a slate was placed on a table beyond the reach of Slade. The reporter placed one hand on it and with the other touched the two hands of the Doctor. At once the sound of the bit of pencil-writing was heard. The reporter lifted his left hand from the Doctor's and it ceased. He put his hand down and it began again. This experiment was frequently repeated. Evidently it was essential that a magnetic connection should be established between Slade's hands and the slate through the body of the reporter.

"Now put both your feet on mine," said Slade; "put your left hand on both mine here on the table, and hold a slate under the table with your right hand." The reporter obeyed instructions regardless of possible corns on the Doctor's feet, and held the slate as directed. It was jerked out of his hand by some invisible force, carried beneath the table, and brought up on the opposite side. A long pencil was then placed on a slate, and the slate was held under the table. It was thrown out so that it described a curve and fell on top of the table, a feat impossible to explain by any known laws of force applied to projectiles.

"Perhaps they will play on the accordion," said the Doctor, taking up a cheap little instrument and holding

it with one hand so that the keys were under the table out of sight while his hand was visible. His other hand rested on the table and his feet were still prisoners beneath the stout boots of the visitor. A tune was played in fair style, and a sudden flame under the table failed to reveal anything manipulating the keys. The playing stopped as soon as the keys came in view, and began again the moment they were out of sight.

There was a variety of diablerie of this sort, such as the lifting of the table a foot above the floor when all hands were on it, and tumbling the chairs about. No efforts with hands, feet, or eyes could discover anything below the table but its four legs and the four legs of the others. The sun was streaming in at the two big windows, and the circumstances were highly unfavourable for the production of conjurer's tricks. Something began fumbling about the knees of the reporter and plucking at his trousers. Resting his left hand on the two hands of the medium which lay upon the table, he put his right hand under the table. A small cold hand patted it, pinched it lightly, and grasped the fingers in a quick, fluttering way. Then the hand came out from beneath the table in plain view, unbuttoned two buttons of the reporter's coat, and instantly disappeared. As quick as he could the reporter looked under the table, but there was nothing there but the sunlight on the carpet, and the Doctor's feet held beneath his own.

The performance was now over. After examining the table and satisfying himself that there was no machinery hidden in it, the reporter left the place, rather flustered and annoyed that he could not find an explanation to account for the phenomena. In the reception room at the foot of the stairs sat Slade's assistant, a stout, elderly man who has long been the companion of his travels. He said the fee was five dollars. The reporter came away thinking that the show, though an expensive one, was worth the money.

WE extract the following from a recent Sydney telegram, which appeared in the *Herald*:—The Duke of Manchester has attended one of Mr. Milner Stephen's séances. He saw some deaf patients operated upon, and having been deaf in one ear for many years, His Grace determined to personally test the efficacy of Mr. Stephen's treatment, the patients having declared that they were cured. Mr. Stephen breathed into the Duke's ear, and after a short treatment His Grace could hear with the ear for the first time for many years. A watch was placed to his ear, and he said he could hear the ticking for the first time for twelve years.

THE *Reformer* for May is an excellent number, and contains amongst other interesting matter an abstract of a lecture, by Mr. A. M. Samuels, on "The Sun our Saviour," which throws considerable light on the origin of the doctrines of the Christian Churches.

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