

THE

Barringer 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."

No. 136.

MELBOURNE, DECEMBER 1st, 1881.

PRICE (With Supplement) 6d.

CONTENTS.

	Page.
Mrs. Foye's Visit	2095
Mr. Thomas Walker's Reception.—First Lecture	2096
Presentation to Mr. Walker	2096-7
Familiar Letters on Spiritualism	2097-8
Revista Da Sociedade Academica	2098-9
Form Manifestation	2100
Dr. Rohner's Welcome to Malcomb	2100
Mr. Malcomb's Criticisms	2101
Mr. Malcomb in Rejoinder	2102
Mr. Spriggs' Materialization Seances	2102
Letter from a Christian	2102
A Warning	2103-8
Mrs. Ada Foye's Public Test Seances (Supplement)	2109-10
Is Spiritualism Forbidden by God	2110
Is there a life beyond the Grave	2110
Australians Reunite!	2110
Lyceum Picnic	2111
Brisbane	2111
A. J. Davis on Phenomenal Spiritualism	2111-12
Mrs. Foye's Test Manifestations (correspondence)	2113-14
Message Department	2115
The Insanity Question	2115

MRS. FOYE'S visit to Melbourne is an even in the annals of Victorian Spiritualism which we commemorate by the issue of a large supplement, giving a verbatim account from the notes of our special reporter, (with very slight abridgements), of the whole of her seances in this city, together with two letters which appeared in the *Age*, the first of which contains the most reasonable theory outside of the Spiritualistic one that has been propounded to account for the phenomena at Mrs. Foye's seances; and the second, an analysis and reply to it, by Mr. Thomas Walker.

Whilst we are perfectly satisfied that no reasonable anti-spiritual theory can be found to cover the whole of the facts recorded in our supplement, we are far from expecting their general acceptance. There is a natural antagonism, in the generality of mankind, to the acceptance of new truths adverse to the preconceived opinions of society; opinions so intimately associated with their daily lives as to become a part of their nature. These minds are not pervious to the immediate absorption of new and startling truths, that can only be taken in by degrees. Heavy rain falling upon the indurated soil does not get below the surface. A gentle shower is needed first to prepare the way; and, in like manner, the gentle rain of the Philosophy of Spiritualism is essential to open the pores of men's minds, before they can absorb such a shower of spiritual facts as has been poured upon them by the gifted medium whom we refer to. We are constantly presenting psychological phenomena, which we assert from long experience are produced by disembodied spirits, and we support our assertion by the evidence of thousands of careful investigators in all

parts of the civilised world. These investigators are not ignorant people, but, as a rule, men of more than ordinary mental calibre; some of them trained in science, and learned in physics. On the other hand, whilst a large section of the public are denying our facts, and treating with ridicule the only theory which we have found to cover them, they have been unable to disprove the facts or present a rational hypothesis to account for them. Ridicule never yet altered a fact, or destroyed a truth. You may pour it on in a perfect avalanche; it only serves to hide the truth for the time, but runs off it like water off a duck's back, and, directly you stop pouring, there is the truth just where it was before, but looking all the brighter for the ducking. Do our opponents object to Spiritualism *per se*? Is there anything repulsive in the idea of the loved and lost renewing the sweet intercourse which death had for a time interrupted? We are inclined to think that few will take this position; then why do they oppose it so bitterly? Surely not in the interests of truth, or they would be more philosophical in their manner of dealing with the subject; and surely not in the interest of religion (we use the word in its moral sense), or they would be more charitable in their methods. What then is the cause of their opposition save that it conflicts with their cherished opinions; their idols are in danger, and like the Ephesians of old, they shout "Great is Diana," to incite the populace against the new religion. What we want is a rational non-spiritual hypothesis covering the whole phenomena recorded in our supplement, which we will publish as freely as we publish the spiritual one (though we doubt very much if one of our opponents will do the same for us). When we get this we will call for evidence on both sides, and leave the public to be the judge; meantime, the "knowing" ones may revel in their assumed wisdom, whilst the humble and patient student gathers the pearls of spiritual truth that stud the path of the investigator.

The *Banner of Light* for October 1st contains a fine scientific lecture by Professor Buchanan, entitled the "Physiological Basis and Philosophy of Spiritualism."

RECEPTION OF MR. THOMAS WALKER.

MR. and MRS. WALKER arrived here from Cape Town by the Orient steamer "Cuzco," on the 15th ult., and on the following evening, together with Mrs. Foye, were accorded by the Victorian Association of Spiritualists a public welcome, at the Horticultural Hall. The Hall presented a cheerful appearance, the platform being decorated with shrubs, flowers, and the handsome banner of the Lyceum.

Mr. Walker accompanied by his young and amiable partner, arrived shortly after 8 p. m., and the proceedings were initiated by a series of songs, glees, and choruses, by the combined choirs of the Association and Lyceum, under the leadership of Mr. I. Bowley, which were well rendered and frequently applauded.

About 9 p. m., the president, W. B. Bowley, Esq., ascended the platform and briefly explained the object of the meeting, expressing his gratification at the return of Mr. Walker, and the large meeting which had assembled to meet him.

A member of the committee in a humorous but effective speech, eulogistic of Mr. Walker's public and social worth, welcomed him and Mrs. Walker (on behalf of the Association and friends) to Melbourne, paying at the same time a tribute to the rare mediumistic gifts of Mrs. Ada Foye, regretting that her stay here would be so short, and expressing an earnest desire that she might be enabled ere long to pay us a more lengthened visit.

Mr. Terry, in endorsing the previous speakers' remarks, alluded to the pleasant reminiscences connected with Mr. Walker's former sojourn amongst us; the good that had resulted from his and other speakers' efforts, and predicting in the future a larger measure of success in the advancement of Spiritualism and free religious thought, concluding by wishing the guests, including Mrs. Foye, a hearty welcome.

The audience having unanimously responded by applause, Mr. Walker rose and said: That he was pleased beyond expression by the reception which the Association had given to himself and Mrs. Walker. When he left Australia, nearly three years ago, he felt that he was leaving a veritable paradise, and he felt now that he was returning to one. During his banishment from Eden his memory had lingered with his friends, and during the hours of adversity and heavy labour the thoughts of them had cheered, encouraged, and upheld him. Their past warm-heartedness, it was evident, had not grown cold, and he could see they were still as enthusiastic as ever in furthering on the cause of humanity. After again thanking the Association and friends for the warm welcome which Mrs. Walker and himself had received, the speaker retired from the platform, amid loud and prolonged applause, and the company retired into the ante-rooms for refreshment whilst the Hall was cleared for a ball, where, under the inspiring influence of the Bavarian band, dancing was kept up till 1.30 a. m., when the company dispersed.

MR. WALKER'S FIRST LECTURE.

THE following is a condensed account of Mr. Walker's first lecture at the Temperance Hall, which want of space prevents us printing *in extenso*. We hope to be able next month to present our readers with a verbatim report of one of Mr. Walker's orations:

Mr. Walker said that before we could duly understand the nature of the "Coming Religion," we must know what was the meaning of the word "Religion," and what was the object of religion. The orthodox definition of "Religion" in the end simply resolved itself into "Faith." By the religious majority in Christendom Religion and Faith are held to be synonymous, so that if a man believes all the creeds of the church without doubt, examination, or understanding, he is held to be much better, in the sense of being religious, than the man who has simply nobility of soul, morality of life, and uprightness of character, to recommend him. To believe in the Trinity is better than the giving of alms, and the sincere repetition of the Athanasian Creed is held as superior to respect for our fellow men. This

Mr. Walker said was not religion, but human vanity, foolish superstition, and arrant nonsense, which had stood in the way of human improvement for centuries past. Religion and dogma, morality and doctrine, were often as distinct as the day and the night; so much so that for ages past men have been in the night of dogma and doctrine, and were only now entering upon the day of true religion and morality. True religion consisted in the use of all the knowledge, attributes, parts, and nature of man, in accordance with the laws of their being to the fullest possible extent, without license or abuse.

The object of religion was the perfection of man—to make man as perfect as he was capable of becoming. Man's highest possible perfection could only be attained by the use of all the qualities and parts of man, and any religion, therefore, which discouraged the exercise of any part of human nature, was a most decidedly imperfect religion. The orthodox system was imperfect because it emphatically discouraged the accumulation of knowledge, and the exercise of reason and common sense upon theological matters. The code of the materialist was also imperfect, because there was no incentive given for the exercise of man's spiritual, hopeful, and intuitive faculties, the existence of which have, in these days, been proven by rigid induction. The "Coming Religions," Mr. Walker maintained, would be a Religion based upon experience and knowledge, and of such breadth and extension as not only to destroy all barriers to progress, but to give incentives to the equal and harmonious development of man and society, for this age and all future generations. Its basis would be so broad as to admit of every fact already discovered, and of every fact which future ages shall make known, being recognised, and built upon. Its prophets should be the observers, its priests the men of honour and of truth, its temples the halls of science, its votaries the searchers after truth, and its aim the happiness of all mankind. Whilst aiming to make man better, wiser, and nobler in this life, its eyes would not be closed to all the facts which go to demonstrate the existence of man in a world beyond the mortal. Upon the road to immortality it should plant the trees of virtue and of charity, that those who followed, guided by its hand, might partake of their fruits, and be saved from fainting by the way-side. It would destroy all barriers between man and man, sect and sect, nation and nation, and finally, would unite the world into the kingdom of love, and an universal brotherhood.

PRESENTATION AND TESTIMONIAL TO MR. WALKER.

WE cut the following from the *Cape Argus*, of October 24th.

The following address was presented to Mr. Thos. Walker on the occasion of his farewell lecture, and his being presented with a purse on Thursday evening last:

DEAR SIR,—We cannot allow you to depart from our shores without expressing to you our heartfelt regret at your leaving; without tendering you our sincerest thanks for the good which we feel you have done to us, and to the cause of Free Thought in general; and without publicly offering you a small token of our respect.

We know, and you, no doubt, know by bitter personal experience, that the course of a theological reformer does not run smooth. It requires moral courage of the highest order to brave public opinion, especially popular opinion in matters theological. The ignorant regard the religious reformer as a blasphemous and a demon; those interested in maintaining the old superstitions sneer at the innovator, and when they think it safe, misrepresent him and blacken his character; while the worldly-wise call him a fool. Public favour, ease, and wealth, are not for the prophet, not for the high-minded man who refuses to subscribe to a lie, and who will not rest content with keeping silence when he feels it to be his sacred duty to speak.

It is therefore the more incumbent upon the few who do admire such men, who believe with them that the well of Truth has not been exhausted thousands of years ago, to encourage the brave

defenders of truth, to feed the flame of their noble enthusiasm, lest they grow faint and weary—weary of their arduous and disheartening task.

You have undermined the old theological system, have laboured to destroy the old temples, and you did a necessary work; you have cleared the ground, and a truer faith will take the place of the old, and we will see fairer edifices reared, in which a spiritual God will be worshipped in spirit and in truth.

We sorrowfully see you depart, but our sympathy and our best wishes follow you; and the tidings of your success in your new field of labour, will, to some extent, compensate us for our loss; and we would fain think that before long we will see your face and hear your voice again in South Africa, where you have made so many friends, and which is the fatherland of her who is dearest to you.

Believe us to be

Your sincere friends.

[Signed by over one hundred of Mr Walker's supporters.]

FAMILIAR LETTERS ON SPIRITUALISM.

VIII.

"How pure at heart and sound in head;
With what divine affections bold
Should be the man whose thought would hold
An hour's communion with the dead."

RESPECTED FRIEND.—In relation to the subject on which I am trying to shed some light, I express the earnest hope that, however you may receive my attempt, you will not cast ridicule on my statements, or deem them the utterances of a disordered brain. Not that an imputation such as that, or even a more contemptuous implication would cause me *personal* annoyance, but that anything so sacred as life in any of its phases, much less in its spiritual and truest aspect, should be made the subject of ridicule, would cause me a deeper sorrow than I can here express. The aspects of life, even as itself, involve a mystery in which we are all so deeply interested that to treat with ridicule or contempt any of its phases is as unwise as it is to fail to unravel the mystery by neglecting to throw into the course of life the most hearty attempt to work out the problem which it involves.

I referred in my previous letter to an interview with Mr. Posner, and now I wish to carry on the narrative of my personal experience. There is a nearer approach to our spirit friends than that which comes through the agency of a strange medium. There is the potency, in a greater or less degree in every mind, which, if cultivated, would enable the individual to become his or her own medium, and thus come face to face with the great facts of spiritual life. This has been my great privilege for several years, and by virtue of this, I have not only heard the voices of my spirit friends but seen them under a variety of aspects, and received communications which have been as palpable as the intercourse with earthly friends around me in the walks of daily life. Perhaps you will take my word for this; if not, I can only assure you it is a fact, so clearly demonstrated to myself that you might as well try to make me disbelieve in my own existence as that the affirmed intercourse with friends in the spirit land is a delusion. How this intercourse could be deemed unlikely, under proper conditions, when yourself and others hold so fast by the Bible, which presents, encourages, and defines this hallowed exercise is unaccountable to me. I can testify that with the spiritual eyes there are beautiful things to be seen, and with the spiritual ears elevating things to be heard. The look of eternal love which beams from the countenance of our dear ones gone before; the character of their surroundings; the words of counsel and encouragement; and hence the bright hope and expectation infused into the soul are all as familiar to me personally as the things of time and sense. Old John Bunyan with all his crudities did not depict a spiritual pathway more striking than that which I myself experienced in the intercourse and spiritual vision referred to; and would to God I could so regulate the circumstances of the outer life that greater opportunity were

afforded for the more persistent cultivation of this experience. There are certain elements which will only blend under certain circumstances, and it is so with the blending of the inner and external life of man on earth. So delicate are the conditions that often the most ordinary duties of external life will drive back the golden vision, and blunt the sensibility of the mediumistic faculty. But while I thus speak of the advantages resulting from personal mediumship, I would not disregard the advantages of association in the circle. It has been my privilege, for over seven years, to be connected with a spiritualistic circle, and the advantages thus derived have not been few or unimportant. This has given me an opportunity to investigate the phenomenon in so many of its aspects that this alone would encourage me to speak with precision, and from the evidence thus gathered to claim for spiritualism a reality which no argument raised on the other hand could gainsay. Thus have come utterances and personal appeals, descriptions and tests, and such forcible demonstrations as the most earnest enquirer could desire, and in connection with which the great highway has been opened into the beyond in so palpable a manner, that, the evidences thus afforded of the reality of spiritual intercourse have been so marked that you might as well ask me to blot out the evidences of life altogether as to expect me to refuse such testimony of a life beyond the grave, and the intercourse connected therewith. The engagements of the spiritualistic circle, when properly conducted, constitute the meeting point of friends here and those who have gone through the portal of death. Now, ere I pass on, I will, while I am speaking of circle experience, admit that difficulties may arise and mistakes occur, but I do not think this will be considered a fatal objection when we know that this science of spiritualism is but little understood, and the means of attaining complete results but in their infancy. I can, from an eight years' experience, most confidently affirm that for one mistake or apparent contradiction, there have been a hundred results of the most positive and satisfactory nature. I know that our opponents are exceedingly ready to make the most of a mistake, but they are not candid enough to give the clearly-proved facts that careful examination which they demand. We can afford to suffer this unfair dealing, because we know that when prejudice is removed the tables will be turned, and a sincere desire to find truth at any cost will take its place, and thus alter the aspect of things entirely. Until then we are willing to wait patiently, even though it be under a cloud. But with this question of difficulty and contradiction as pertaining to spiritual investigations, I will remark more fully further on.

I shall now inform you of an interview which I had with Dr. Slade, who visited Melbourne about three years ago. The specialty of this medium was to procure writing on closed slates; the said writing affirmed to be messages from spirit friends. In his presence, also, material objects were moved by invisible hands, and materialisations produced to a limited degree. I am now speaking from my own personal experience, and shall relate the substance of what took place in Dr. Slade's presence. On this occasion, as on the other mentioned previously, I was accompanied by a friend very sceptical in regard to the spiritualistic theory. I and my friend interviewed Dr. Slade on the afternoon of a bright summer day; the room was flooded with light, and we had full opportunity to examine every article therein. Dr. Slade, Mr. H—, and myself, sat at a small table in a friendly way; Dr. S. at one end, my friend at the other, and I on the side, the other side being empty. After a few moments' conversation on general topics, we placed our hands on the table, when there were raps all over it. My friend and self had provided ourselves with new book-slates. Dr. Slade had also an open slate which we examined. Dr. S. then placed a grain of slate pencil on his slate, and held it under the table in such a way that we could see well enough that he merely held it, his other hand being on the table. We heard a scratching noise like writing, and when the slate was lifted up it contained writing—an assurance that we should have full and satisfactory proof of the presence of spirit friends. My book-slate was then taken by Dr.

Slade, and we watched him place a piece of slate pencil, a mere scrap, on it; he then closed it and stood it on my shoulder, leaning against my left ear. While in that position I heard the scratching noise, and then three little taps. On opening the slate there was a written message from a spirit friend. This was repeated on my friend's slate, and several times on the open slate under as strict test-conditions as we could possibly enforce. I then wrote on Dr. Slade's slate, in very small pencil writing, a query respecting a spirit friend; neither Dr. Slade nor my friend knew what I had written. The slate was then held on my knee with my writing on the under side, and I heard the scratching, but saw no hand. In a moment or two an answer, with the name of the person I asked about, was found written on the slate. Dr. Slade did not write it with his hand, neither did I, nor my friend; who did? the writing affirmed that my spirit friend did. What proof was there to the contrary? I have both of the slates in my possession at the present time, and the writing is intact. In addition to this already stated, a hand seized one of the slates and carried it under the table, and waved it about at the end near my friend, and then passed it back. Dr. Slade's hands were on the table all the time, and I had my feet on his feet. The chairs were also moved about, a large hand-bell rung and then thrown to the other end of the room, a hand also struck me on the knee and tried to snatch a slate away from my friend. There were other things done, but it is not necessary to mention them, as they are to me of less importance. The séance lasted about thirty-five minutes, and we left the room with mingled feelings. I afterwards offered a conjurer all I possessed if he would procure by his art on my slate, in the same way in which I got the writing at the séance, but of course I knew full well that by no conjuring process could it be effected. I pressed my friend for his opinion of the séance; I said he was sceptical; the reply he gave me was: "I can't tell you how it is done, it may be spirits, or some other unknown process. He was fully satisfied that there was no trickery on the part of Dr. Slade. For myself I cannot accept the verdict of another friend: You went to be duped, and you were! I am inclined to look at it in this way: until the phenomena can be explained by my wisecrack friends on a satisfactory basis, I assert my right to believe in the spiritual theory in connection with the many, many other proofs I have had of spiritual power to accomplish such things, and of spirit-friend identity afforded under the most strict test conditions; and moreover, when so large a portion of mankind all through extant history has always believed in the continued existence of the departed from this life, and also that such a belief seems natural to the human mind generally. If my friend had said, you want to believe in a life beyond the grave, I would have admitted it; and I would add: in all the spiritualistic experience I have had these years past, that belief has been confirmed in a way that it would be next to impossible to shake by the objections of those who know nothing of the question, and appear to be unable to enter into it. I do not blame such persons, including the clergy, for not accepting the theory on the testimony of Spiritualists, but I do charge them with a gross departure from their duty as intelligent human beings, while they refuse to make such an examination of the phenomena as would, I know, lead them to see its reasonableness. Mere abuse, and everlastingly raising objections, will not prove Spiritualism untrue, and will leave those who adopt this plan of meeting it in a most unsatisfactory condition.

"Beloved, believe not every spirit; but prove the spirits whether they are of God."—Your well wisher,

H. J. B.

Melbourne, November, 1881.

The *Ballarat Star* of Nov. 23rd contains a lengthy account of Mrs. Foye's first two sances. The *Reformer* for November contains a terse and telling reply to Mr. Malcolm's reflections on that journal in his last letter to the *Harbinger*.

REVISTA DA SOCIEDADE ACADEMICA.

We have lying before us the July number of the above Spiritualistic Monthly, which seems to be the exponent of a Society of Spiritualists in Rio de Janeiro, styling itself the Academic Society of Christ and Charity, which society was founded on the 3rd October, 1879, for the special purpose of entering upon the observation and study, not only of the phenomena of Spiritualism, but of the whole circle of human sciences. This must be allowed to be a most laudable object, especially in a country still swarming with the vermin of cast-out Jesuitism and the most backward form of Roman Catholicism; but why this society or academy should add the name of Christ and that of Charity to its investigations of Modern Spiritualism, is not quite clear to us, as both Charity and Christianity were in the world long before the birth of Christ Jesus, who was only one of the principal expounders of a newly-rising religion or religious conception of God and immortality. From the above qualification I would take the Society of Rio to be what in narrower Spiritualistic circles, both in America and in England, is represented under the designation of Christian Spiritualists, for which limitation we could never find any adequate reason of justification, for God and the immortality of the human soul are of universal import, and are conceptions of facts far better known now-a-days than in the days of Jesus Christ.

The periodical, as might have been expected, is devoted to the study of the law of reincarnation, in connection with all similar publications in Belgium, France, Germany, and Spain, in contradistinction to the tenets of English and American Spiritualists, who have not yet hitherto been able to appreciate the theory of reincarnation in all its bearings, although there are as many hard facts and good substantial reasons in favour of the views of reincarnationists as there are in favour of a non-return of spirits to the sphere of terrestrial existence of the human soul, as entertained by the exclusively progressive Spiritualist, who seems to us to forget that there may also be progression in temporary or periodical retrogression. Such an example of progressive retrogression in human knowledge we have in the history of the "Dark Ages," which philosophically considered, represent only a kind of a halting point and connecting link between the culture of Hellas and Rome on one side, and the renaissance, or rebirth, of learning of a modern and regenerated Europe. Astronomy also furnishes us similar examples of a progressive retrogression caused by irregular local attracting or disturbing influences more or less known and mathematically ascertained. As many scholars and pupils leave schools in which they could still learn a great deal, so do thousands of animated and intelligent apprentices desert daily the school-house of this probationary earthly existence, when they could have learnt here at least as much again as their stock of knowledge amounted to at the time of their departure for fancied higher spheres of spiritual *esse*.

But I am deviating from my original purpose of laying before the English reader a short resumé of the labours of our Brazilian brother Spiritualist, the "Revista."

As most of the articles in the July number of the "Revista" are continuations from previous months, it becomes an almost impossible task for the critic to give a complete view to the reader of the plan of the whole. For this reason I must pass by such enticing headings as "Science, its genesis and evolution;" "Good and Evil," of which every one knows already so much, both with regard to their respective origins and ends; "General Uranography," about the old ghosts of space and time, laws and forces, primitive and universal creation, the deserts of space, etc.; "an opinion or decree of the Council of State," directed against Socialists and secret societies, including also Spiritualists, against which decree the author very justly complains, and tries to establish, that the Academic Society of Rio de Janeiro is no secret society in any sense of the term; "Spiritualism in Brazil," also continued from last June, refer-

ring to the transactions and labours of the Family Spiritist Group of Bahia, to the Brazilian and Campos Society, and concluding with the account of a large mass of administrative detail concerning the management and organisation of Spiritism in South America generally.

Taking a comprehensive view of the underlying spirit of the "Revista," we are compelled to admit that a far warmer current of vitality pervades the pages of this southerly review than is manifested in its northerly brethren, the "Banner of Light," and the "Religio-Philosophical Journal," which latter journals too often make local quarrels and business matters the main object of their labours. I suppose the spirits of a tropical climate, both embodied and disembodied, must naturally be expected to be warmer-hearted and more sincere than the more arctic soul of the Yankee speculator.

Before taking final fraternal leave from our earnest co-workers in the large empire of Brazil, we must direct the attention of readers acquainted with the soft idiom of Camoens to a splendid article on "The Universalisation of Spiritism," which we intend to translate for the pages of the "Harbinger" for next month, with the approval of its editor and friend W. H. Terry.

By way of mutual encouragement, we now shake hands with the true spirit of the "Revista," and with the brethren of the Academic Society, and say:

Hác itur ad astra!

C. W. ROHNER, M.D.

Benalla, 13th Nov., 1881.

Our Correspondents.

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

FORM MANIFESTATION.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

I notice, with pleasure, that you are availing yourself of the opportunity of observing the phenomena of form manifestation through the mediumship of Mr. Spriggs. I use the above term by preference, for I am convinced that the word materialization does not always apply. I have on more than one occasion seen what was a clear case of Transfiguration of the Medium—a phenomenon not less interesting than that of the building up of a separate form, but one that needs to be carefully differentiated from it, if we hope to arrive at exact results from our investigations. It is one of the drawbacks to the use of a cabinet for the occlusion of the medium that it is very difficult to say exactly what has taken place on a given occasion. It would seem, however, clear that you have arrived at proof of "the distinctness of the forms from the medium," as well of their objective reality. And it certainly seems that the measurements of height, varying as they do from 5ft. 8½in. to 3ft. 11½in., are conclusive of the presence of organized human bodies of very dissimilar size. The weighing experiments make for the same conclusion; and, assuming the exactness of the observations made, and that light sufficient for accuracy was always kept up, the results are of high scientific value. Sources of error, I need not point out, are numerous. We found it extremely difficult, in our experiments at the B. N. A. S. séances held for this purpose, to steer clear of all, though we had an automatic recording apparatus specially made, through Mr. Blackburn's kindness, for our purpose. The absence of sufficient light is the great difficulty. If you have overcome that, and have had your weighing and measuring machines under clear inspection, when one form weighed 80lbs. and another measured 3ft. 11½in., the medium's height and weight being respectively 5ft. 6½in. and 146½lbs., you have reason to congratulate yourselves on your success.

What a vast mass of problems are suggested by these experiments! What are these forms? When I have had close opportunity of observing some of them they

have seemed to me to be by no means permanently organized. The very flesh of some seemed to be in a state of flux and reflux, as though the material atoms were held together by a power of attraction that was variable. Still more clearly has this been the case with the drapery with which they are so abundantly surrounded. Yet they would seem to be solid, possessed of all the organs of a human body, having a heart that beats, hands that sometimes show a powerful muscular development, flesh that is of natural temperature, teeth that can inflict a severe bite, and even saliva. I always crave for means of solving the great problem of the method of producing these astounding results. The *Banner of Light* recently gave a circumstantial account of the melting away of one of these forms till nothing but its hands were left in the grasp of one of the sitters. Where did the liberated molecules go to? What would happen if such a form were kept separate from the entranced medium for a length of time? Would it continue to lead its life, united by a magnetic bond to him, or would it die out and fade away? Is it possible to perpetuate such abnormal life as Mr. Lake Harris pretends? or is his materialized wife a figment of the imagination? Speculation pales before the magnitude of the problems involved, and it is necessary to walk with extreme caution.

Turning to another phase of Spiritualism. I have lately derived much benefit from the study of Buddhism in its bearing on Primitive Christianity and modern Spiritualism. The whole Buddhist system is full of Spiritualism, and its chief doctrines are those which we have been accustomed to regard as the salient beauties of Christianity. How this came about is a great question. Certain it is that Buddhism has the priority by 500 years. Whether both systems owe their origin to spirit-inspiration, or whether Buddhist teaching influenced early Christianity, and inspired the best part of its teaching, is an open question. Those who care to probe it will find an excellent guide in Lillie's *Buddha and early Buddhism*, [London, Trübner and Co.]: a book which is eminently worthy the attention of every thinking Spiritualist. I may add that those who are not able to undertake so large an enquiry for themselves, will find the results popularized in two articles of mine, entitled *Buddhism and Western Thought*, in the *Psychological Review* for September and October of this year. My paper, however, is a poor substitute for Mr. Lillie's exhaustive treatment, and all who can should get the book and study it.

The Church Congress is at last driven to recognise Spiritualism. It is to discuss it at Newcastle next month. Of course it will stamp it as diabolic. Spurgeon, who is liberal compared to many who will attend the Congress, has already done so. It is necromancy and sorcery, and he will have none of it. He cannot see that the Bible is full of it. It is a sign that those who would not see if they could possibly help it, are at last being driven to recognise the existence of Spiritualism as something that must be reckoned with.

The *Psychological Review* has resumed its existence under favourable auspices. It will be found to contain matter of interest, which, in the nature of things, could not find space in a weekly journal. The promises of contributions from writers of repute is such as to warrant expectation of high excellence. I hope it may be realized. It is very desirable that the movement should have one good magazine, the contributions to which should by no means be confined to England. If thinking minds in all English speaking countries would combine to record their thoughts in the *Psychological Review* it would be a treasure indeed, and would fill a place that is now unoccupied, and which no weekly journal would trench upon.

When this word of greeting reaches you the time will be near Christmas. Another year will be drawing to its close, and my good wishes for the next may fitly be tendered. May you prosper, and grow in knowledge and power!

M. A. OXON.

London, September, 1881.

MR. MALCOLM'S CRITICISMS.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR.—There is an adage that "what the great man asserts the scyphant swears to," which has been lately illustrated in your columns. Bishop Moorhouse publicly accused Freethought papers, especially mentioning the *Harbinger*, of scurrility and ignorance. Straightway, a Mr. H. Malcomb, M.A., springs forward to swear to it. Why, I shall not pause to enquire. Can he be the same gentleman who is now an applicant for ecclesiastical employment? In any case the master was astute enough to stop at the assertion: the man not so well trained in dialectics, attempts to prove it, and so convicts himself. You yourself have already trussed this positive young gentleman very nicely, but still, as one of the parties brought under his ban, you may allow me to say a word or two in my own behalf to our infallible critic.

He makes three charges against me, nominally of inaccuracy, but which really amount to wilful dishonesty.

I have first accepted the statements of Jacoliot in preference to those of Müller, who differs with him—as I am well aware. Those who are familiar with the "Chips from a German Workshop," published by the latter eminent linguist, can form their own opinion of the dispute. For my part I prefer Jacoliot. It is simply a question of authority against authority. I invite others to read both and form their own judgment. But I am no more inaccurate in quoting Jacoliot, though Müller contradicts him, than I should be if I quoted Matthew, though Mark, Luke, and John each contradicts him. I do not accuse Mr. Malcomb of inaccuracy because he sides with Müller, but I do consider that he is guilty of a gross misapplication of terms when he condemns me for differing with him.

We come to number two. Mr. Malcomb, M.A., comes out in his own person. It is no longer a question between distinguished writers such as Müller and Jacoliot, but between the minor lights—Browne and Malcomb. How does the case stand between them? I assert that Jesus of Nazareth was an Essenian, and give as my authorities Josephus, Philo, and Pliny, and the ancients; Judge Strange, Rev. Robert Taylor, and Father Rebold as moderns. It would take up too much of your space to enter fully into the question, but I can give Mr. Malcomb more facts and quotations than he will care to digest in support of my view, which, by the way, is of common acceptance among educated sceptics. What facts or quotations can he give to the contrary? I shall be glad to hear more from him on this head. It is merely upon his own *ipse dixit* that he charges me with this inaccuracy. Let your readers judge between us.

The third and most serious accusation is as follows:

"Lastly, not to quote this learned writer any further, Mr. Brown affirms that 'In M. Denon's *Egyptian Antiquities* translated by Arthur Aitken (Aikin), vol. II, chap. xix, it is stated that in the famous ruins of Philo, there is a representation of Isis, Isis, and the Infant Horus, and it was possibly from this that the idea of Joseph and Mary fleeing into Egypt with the Infant Jesus was derived,' &c., &c. Now, sir, what must we think of Mr. Browne's knowledge, or of his honesty, or both, when we find that M. Denon says nothing of the kind."

"These be brave words," and I should certainly be open to severe censure if I had so recklessly and disingenuously palmed off upon an eminent writer opinions which he had never expressed. But what are the facts? Chap. xix is certainly a misprint, as the statement referred to occurs in chap. xiv, and is as follows: "I found within it (the Temple of Philo), some remains of a domestic scene, which seems to be that of Joseph and Mary, and suggest to me the subject of the flight into Egypt in a style of the utmost truth and interest." By a printer's error the first inverted commas only appear in my book. In quoting me Mr. Malcomb has supplied the concluding commas to suit himself. Why he should have so placed them in his letter he must himself explain. However, I did M. Denon no injustice. My comment simply implied a possibility and no more. It is purely by accident that it did not appear as such.

This is Mr. Malcomb's parting shot, and it passes as wide of the mark as the other. Indeed I fear, after this exhibition of himself, that the ignorance of the orthodox, and not the ignorance of scepticism, would furnish an appropriate text for a telling sermon.

I am afraid that Mr. Malcomb's acquaintance with the best writers upon the Sanscrit scriptures is as superficial and unreliable as his knowledge of M. Denon is proved to be. A little study of the literature of the present century would possibly also place the Essenian relationship in a different light. But does Mr. Malcomb desire enlightenment? Is he really a free agent in his criticism? Is he open to conviction? Or is he one of those who have to preach certain doctrines professionally, be they true or false, and who are ordered into the breach to meet the attacks of sceptics which their superiors with more considerable reputations, wider knowledge, and more trustworthy erudition, find it wiser to avoid.—I am, sir, yours, etc.,

HUGH JUNOR BROWNE.

DR. ROHNER'S WELCOME TO MALCOLM.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

"Tu, ne cede malis, sed contra audentior ito."—VIRGIL.

MALCOLM is right. I am a dabbler; a dabbler in Latin, a dabbler in Greek, a dabbler in medicine, and a dabbler in many more things besides, and, alas, perfect in none. But who is perfect? Mr. Malcomb?—H. Malcomb, Esq., M.A.?—No; ten thousand times No! for his pretentious looking M.A. stares at me with the eyes of a creature which, if it could speak, would most likely bray. Yes, I know plenty of such perfect dabblers in the liberal arts, so-called Masters of Arts, masters of all arts but one, viz., that of concealing their vanity and ignorance. This unkempt Malcomb, this sorry specimen of a *Magister Artium*, did me the honour of reading my article on "The Devil in the Lord's Prayer," in last September's issue of the *Harbinger*; but, unfortunately for myself, he finds it so full of gross ignorance and scurrility, that he is unable to give any illustrations of either compliment. Is this Christian fair play, Malcomb? Show up my ignorance and scurrility by pointing your learned and scornful index-finger at illustrative examples. I am ready to squat down at the feet of Gamaliel Malcomb. But why should I be ashamed of my ignorance, when every tyro knows that ever since the days of the fool Socrates it has been considered a mark of wisdom in a man not to be ignorant of his own ignorance. And as to my scurrility, if that charge be true I find consolation in the fact that most of Shakespeare's fools and clowns (Latin: *scurra*), speak occasionally so wisely and so well that one might almost feel inclined to look upon them, or one of them, as the distant progenitor of H. Malcomb, Esq. And, for aught Malcomb knows, I might be a distant relation of his, perhaps even a brother, with only a slight difference in our decorative tails, mine terminating in D., whereas the last joint in his tail is A.—a distinction scarcely worth noticing.

But to return to the masterly charge of H. Malcomb M.A., that my article on "The Devil in the Lord's Prayer" is too grossly scurrilous to be quoted in his own serious composition, even for the purpose of proving his unsupported *ipse dixit* of the fact. I beg to rebut that charge by simply alluding to the fact that it is he himself and those whom he defends, Dr. Moorhouse to wit, who are the *scurra*, trying to fit their fool's cap on the heads of wiser, more learned, and more upright men than they are themselves.

Yes, it has long been patent to all earnest, profound, independent, and courageous thinkers, that the true *scurra*, the true clowns and buffoons of modern religious society are its theologians themselves, some of whom have of late made such capers and summersaults before high heaven as to make the angels weep with laughter. It is our theologians of all the Christian denominations, excepting Independents and Unitarians, who under the *egis* of a fast-expiring tyrannical authority in Church and State, still promulgate the absurd dogmas of an



absurder Trinity in Unity, of the materialisation of an incarnate God, of the necessity of a degrading and demoralising atonement for the salvation of our souls, of justification by faith instead of works, of eternal damnation for temporal transgressions, in order to satisfy the wrath of a God of love, etc., etc. And in this connection I cannot avoid observing that, judging from the apologetic spirit and tenour of his letter, Malcomb would appear to be the retained catspaw of the Bishop of Melbourne, commissioned to do two things—first, to pull the hot chestnuts out of the fire for him under the cool shadow of his mitre; and secondly, to pull down and revile as ignorant and scurrilous antichrists all those whole-souled defenders of the faith of truth and the religion of humanity, whose principal efforts are directed towards the divinisation of man and the humanisation of God. If this is the way in which Malcomb and Co. try to love their enemies, Malcomb and Co. will shortly find that their labour's love is not only lost on their enemies, but they themselves will by-and-by be lost in the maze of their wild dogmas, of the continual preaching of which the more enlightened spirits of the age have long since become tired.

In conclusion I beg to state that, if it be vulgar and scurrilous to interrupt the blasphemous recitation of the Lord's Prayer with a devil in it, then I am both vulgar and scurrilous; if it be vulgar and scurrilous to interfere with the preaching of sermons in the valley of the shadow of death in place of sermons on the Mount, then I am both vulgar and scurrilous; in fine, if it be vulgar and scurrilous to stem the flood of falsehood and to open the eternal sluices of God's universal truths, then I plead guilty of being both one of the most vulgar and the most scurrilous of all those courageous speakers and writers who use their tongues and pens to give loud utterance to their best and most heartfelt, honest thoughts. And that I may never change or swerve from this my steadfast purpose of defending the truth against all comers, shall be the daily prayer to the end of the life on earth of your sincere brother,

C. W. ROHNER, M.D.

Benalla, 15th Nov., 1881.

AMEN!

MR. MALCOMB IN REJOINDER.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

On the eve of my departure from the colony, whence I expect to be absent some months, your *Harbinger* reaches me with its strictures on my letter, and I am, therefore, compelled to write in rejoinder *currente calamo*. Thanking you for inserting my communication in your last issue, I must hasten to some of what you doubtless consider your *arguments* in reply thereto, though I must *en passant* disclaim the character of Bishop Moorhouse's apologist or champion. I write quite independently of his lordship, who is well able, if needs be, to speak for himself.

I. Whether Mr. Rohner's article on the Lord's Prayer was or was not an exhibition of both "ignorance" and "scurrility," I leave to all fair-minded readers to decide; but I will ask you to suffer a few words on your repudiation of responsibility for that contribution. You accuse me of disingenuousness, but I think, sir, the charge has truer application nearer home. Mr. Rohner is generally your "dear friend," your "esteemed contributor," etc., but when the exigencies of argument demand a different attitude, he degenerates into your "correspondent," and his article becomes only a "letter!" But, sir, I put it to you whether Mr. Rohner's regular contributions are not as much part and parcel of the *Harbinger* as the writings of "Atticus" in the *Leader*, and "John Peerybingle" in the *Weekly Times* are "proprietary articles" of the journals in which they respectively appear?

II. The *Reformer*, and "A Voice from the Ganges," you won't defend. Good! But Mr. H. J. Browne finds in you a ready champion.

1. I need not again pit Mar Müller against Jacolliot: the latter has long since been discredited by all honourable scholars.

2. As to Jesus being an Essenian, Mr. Browne's authorities are simply worthless; while to quote his statements on the subject before an assembly of scholars would evoke only derision or contempt. No educated man of any church would endorse anything so preposterous. I give Mr. Browne *carte blanche* to interrogate the most latitudinarian theologian or historian he can find in the colony, and will abide the result. I fear, sir, I must send both yourself and your *protégé*, for reliable information on the fundamental divergencies between Essenianism and Christianity, to such competent authorities as Keim's "Jesus of Nazara," and De Pressense's "Life and Times of Christ."

3. Now as to Denon; Mr. Browne has not simply made an error of a figure! He has most flagitiously misrepresented Denon! I will give you the two passages side by side, and I challenge Mr. Browne to evade the charge:

DENON.

"I found within it some remains of a domestic scene, which seemed to be that of Joseph and Mary, and suggested to me the subject of the flight into Egypt, in the style of the utmost truth and interest."—*Denon's Voyages, &c.*, vol. 2, ch. 14. (Aikin's Translation).

BROWNE.

"In M. Denon's *Egyptian Antiquities*, translated by Arthur Aitken, * vol. II, chap. 19, it is stated that "in the famous ruins of the Temple of Philoe, one of the most ancient in Upper Egypt, there is a representation of Ociris, Isis, and the Infant Jesus; and it was possibly from this that the idea of Joseph and Mary fleeing into Egypt with the Infant Jesus was derived by the author of the Gospel according to Matthew."—*Browne's Hist. Christ.*, p. 70.

* Mr. Browne could not even copy down correctly the translator's name!

Ab uno disce omnes.

I beg you, sir, to publish this parallel citation, and I demand an acknowledgment that it was not I who committed an error regarding Denon's words.

III. Let Mrs. Britten's blunders pass; they are certainly small, but they show that her quotations are very far from being *first-hand*, and that her enumeration of "learned authorities" is nothing but pretentious pyrotechnics. A word, however, about *Thoth*. You refer me to Chambers' *Encyclopaedia*. That work consists of about a dozen volumes, and I have not time to wade through them all, but under the heading of "Thoth" I find no such statement as you name. *Thoth*, however (may I venture to inform you?) in Phœnician story, did not descend to clerkship; he had his amanuenses—the *CABIRI*.

IV. The error about Prometheus is only heightened by trying to substantiate it from Godfrey Higgins—a most erratic writer; no scholar in these days dreams of quoting him. To deal adequately with the discussion regarding Prometheus, would extend this letter beyond all reasonable limits. Let me shorten the matter by sending you to one of your own doctors—J. M. Peebles—who honestly confesses that "Prometheus was not crucified at all." *Fide* "Jesus: Myth, Man, or God," page 20.) And exigencies of time and space urge me to refer you to the same book for testimonies as to Jesus Christ's existence; see also Mr. Peebles' "Christ the Corner-stone."—In haste, yours obediently,

H. MALCOMB.

2nd Nov, 1881.

[We leave Dr. Rohner and Mr. Browne to deal with Mr. Malcomb on those points referring to themselves. Mr. M. appears to us to be fighting more for victory than truth. Dr. Rohner is still our "esteemed contributor" as well as our "correspondent," and occupies a more independent position than the anonymous correspondents of the papers referred to, who write to order as a matter of business.—Ed. H. of L.]

MR. SPRIGGS' MATERIALISATION SEANCES.

THE Seances during the past month have been good, especially those of the 4th and 25th ult. At the commencement of the former seance "Peter" said—Terry, I have been reading a book. I asked who was the author, and what was the subject? he replied that the author was not far off, and the subject—"Spirits Embodied and Disembodied," which I recognised as the title of a letter of mine in the *Theosophist* for October, embodied in an article by Madam Blavatsky, entitled "Fragments of Occult Truth." Peter combatted Madam B's position, and asserted the right of himself and friends to be considered spiritual entities, preserving their *Egohood*. Further on he deprecated the method of conducting many circles in London and elsewhere, attributing to errors in this direction the deterioration of many mediums. After Peter retired, "Geordie" came out strong—stood in the full light, opened the window, leaned on the sill, and looked out into the moonlight; whilst shaking hands he placed his face within a foot of the visitor's eyes, so that every lineament could be clearly seen; he bears no resemblance to the medium. The female form known as the "Nun" appeared stronger than usual on this occasion; showed her face and long dark hair plainly, drew back the curtains, and leaning over the medium partly dematerialised in view of the sitters. The curtains were drawn and re-opened when she appeared re-formed, and bending over the medium, kissed him. Some remark being made in reference to her hand, she extended it towards the sitters, the difference between it and the medium's being apparent to all. John Wright, who followed, came out well, and his fair face and wavy, grey beard were in marked contrast with the dark complexion and dense black beard of Geordie. The graceful form of "Charity" was a feature of the evening; her "poses" were really beautiful; she, too, drew the curtain and leaned over the medium, her gauzy robe falling over him, and the two forms being distinctly visible to all present.

On the 11th, Geordie took a seat beside Mr. Carson, and holding a bunch of flowers to his face, with the left hand put the right arm affectionately round him.

On the 25th, when Geordie made his appearance, a letter was handed to him from Mr. Finlason, of Castlemaine. After looking at it intently, he walked over to the desk, and taking paper and pencil, he wrote a reply, enclosed it in an envelope, and addressing it to Mr. Finlason, Castlemaine, handed it to the writer. As the letter was unsealed, and permission given by Geordie for me to read it, I have taken the liberty to transcribe it: "My dear friend,—I and Peter will come and see what can be done in your circle. Farewell, and God bless you.—GEORDIE and PETER." Geordie then motioned for the door to be opened, and passing out he presently returned with an infusion jug which he had obtained from the shop; this he took back and returned, leading by the hand my son. He went a third time, and returned wearing the boy's hat; taking a seat beside me he placed my hand to his forehead, and subsequently put the hands of three of the sitters to his left side to feel the heart beating. The father and mother of the child-spirit "Lily" were present on this occasion; she shook hands and talked with them for some time, sending affectionate messages to her brothers and sisters.

The circle goes into recess in a few days, and will resume sittings for experimental purposes in January.

LETTER FROM A CHRISTIAN.

WE have received the following letter from a gentleman who, according to his own account, has got a through ticket to heaven, where the crown, etc., are waiting for him. It appears that some misguided individual has sent him a packet of our Freethought literature; with this he has not been satisfied, as, from the title of it, he concluded there could not be any good in it. In anticipation of his own elevation to a throne, he has consigned us to hell, and given us to understand that the circulation of Freethought literature will make

that torrid locality particularly hot for us. Here is his letter:

"Camperdown, 9th Nov., 1881.

"Mr. W. H. Terry: Sir,—By post I received a packet of your freethought, blasphemous literature, which was consigned to the flames and the dunghill. Without arguing the right or the wrong of your ideas, I would ask you, as an immortal man, who will have to spend an eternity of happiness or misery—happiness, if in Christ, sheltered by his precious blood; misery if not—that has your Freethought or Spiritism, or whatever you may call it, done for you that will sustain you in your dying hour? Has it given you anything that you can hang on to; anything like what the Christian has on "Christ the solid rock I stand; all other ground is sinking sand?" Christ the Rock; Freethought, etc., the sinking sand! Thank the Lord God Almighty for the gift of his own dear Son—the glorious hope of the believer; saved once and for all by the blood. Thank God for the precious blood that has redeemed my soul. My soul; what about yours, sir? What hope have you? Thanks be unto God for his unspeakable gift to me, once a hell-deserving sinner, and now an heir of glory; for me a robe, a crown, an eternity of happiness in the presence of my King! What for you, sir? But what for one sheltered by the precious blood—the blood that atones for the soul? It may be poverty of this world's goods, but joy and peace in believing; a being able to say like Job of old: *I know that my Redeemer liveth*"—a something to sustain me in that day of wrath, that dreadful day, when heaven and earth shall pass away, (Proctor to the contrary notwithstanding), a day of wrath, sure enough, to all who disobey the Gospel, who shall be punished with everlasting destruction from the presence of the Lord. But oh, glorious day for those in Christ. Come, Lord Jesus, and take the power and reign. I am not afraid of your tracts hurting me, sir; but consider what you are doing: hell will be all the worse for you if you meet those whom you have led there. "Turn ye, turn ye; why will you die." Study well what the Apostle says in the 2 Cor., chap. iv., v. 3, viz., "If our Gospel is hid, it is hid to them who are lost." Read next verse.

"Yours respectfully,

"GEORGE HARRISON."

We rather fancy we have something to "hang on to," and do not desire to travel to heaven by any sanguinolent road. If we cannot get there by obedience to the moral law, and good solid work for the amelioration of the condition of our fellow-creatures, we will go to the other place, (the company of good sterling, honest men will compensate for the increased temperature,) and leave Mr. Harrison to the enjoyment of his crown and robes. We have seen a few Spiritualist death-beds, and they seemed particularly happy ones. When the time comes for us to shuffle off the mortal coil, we shall be able to do it without priestly aid. If our correspondent would examine his position with the light of reason he would find the "Rock" on which he stands a very porous one, that may crumble under his feet at any time.

A WARNING.

WE copy the following from the *National Reformer*. The pamphlet referred to was published by the American News Co., Eastern Arcade (now defunct):—

"An objectionable pamphlet, entitled 'Wives or Mistresses,' bearing my name as author, and the imprint of the Freethought Publishing Company, has been published in Australia, I believe in Sydney. No such pamphlet has been written by me nor issued by the firm. It is impossible for me, in England, to punish the forger in Australia, but I ask all Australian friends, if they see the work, to denounce the imposition; and if any friend is willing to take the unpleasant work of prosecuting the disreputable publisher of the pamphlet, the necessary authority will at once be forwarded to him.

"ANNIE BESANT."

SUPPLEMENT TO THE Harbinger of Light.

MRS. ADA FOYE'S PUBLIC TEST SEANCES.

Mrs. Ada Foye, a lady who has attained a considerable degree of fame in America in consequence of the striking tests of spirit presence and identity given in public through her mediumship, has lately favored this colony with a visit, and gave the first public demonstration of her powers in Melbourne at the Lower Temperance Hall on the evening of Wednesday, the 18th November. The proceedings, which were conducted by the lady herself in an admirably cool and collected way, comprised two portions; first, a brief address on the subject of Spiritualism generally, more directed to the sceptic than the Spiritualist, and including an account of the development of her mediumship; secondly, a series of tests given to various members of the audience.

The chairman, W. B. Bowley, Esq., J.P., having in a few words introduced Mrs. Foye to her audience, she prefaced her remarks by expressing the pleasure she felt at appearing before them. Her work and her mission was to convince, if possible, the sceptics, persons who knew nothing about these spiritual phenomena. The philosophy of Spiritualism they had listened to from many eloquent speakers, therefore she would not speak upon that; her work was with the phenomena entirely. Spiritual phenomena had now arrived at that point, at least in America, that there were thousands upon thousands of firm and earnest believers, but here in the colony, while they had had the philosophy, many of them had not had the opportunity of witnessing anything of the phenomena. The phenomena were interesting, whether they believed them to be produced by departed spirits or not, and she appealed to the sceptics not to condemn a subject of which they knew nothing. In all her travels the greatest opposition she had met with had been from persons who knew nothing whatever about Spiritualism, who condemned it without giving the subject careful and thorough investigation, who claimed to know all about it, and pronounced it a great delusion, when in fact they had never attended a seance, never heard a rap, never seen any of the writing, and never heard the speaking; only they say it is a fraud, on general principles. She urged the most earnest investigation. Many persons say, if these manifestations are produced by spirits, why do mediums require conditions? But you could not make a single scientific experiment without conditions, and mediums must have conditions as well as other people. We must conform to conditions, rules, and regulations in this investigation, and mediums were the best persons to understand those rules and regulations. Mrs. Foye gave the following interesting and instructive account of the discovery and development of her mediumistic powers, and the various phases which they assumed:—

"At the age of twelve and a half years I was living in the suburbs of Boston (my native city), Massachusetts. My father, mother, and myself resided in East Boston, a little place across the river. Both my father and mother were very earnest devoted Christians, and by the fireside, at my mother's knee, night after night was I taught my prayers; and I thank God for it. My father being one of the pillars of the church, I was brought up very strictly in religious culture, and was taught earnestly to believe that when the spirit left this world it went either up or down, and there it stayed. This will show you how little prepared I was to believe in anything like spiritual manifestations. At the time that I became aware I was a medium, my father and myself were both singing in the church choir, in Boston, and a lady was singing with us, and after the afternoon service, she said, 'Mr. Hoyt' (my father's name) 'Suppose I go home to tea with you to-night. I have been to Rochester, and have heard what they call the Rochester knockings.' (They were creating a good deal of excitement at that time.) 'I have witnessed those manifestations,' continued she, 'and the spirits there

said I was a medium, and they could communicate with me, provided I would sit at home. After I got home from Rochester I sat at the table, and sure enough I got the raps. Now if you would like to hear these raps we will have a little sitting before the evening service.' Yes, my father said, he would like to have it; of course he didn't believe in it, but did not condemn what he knew nothing about. After tea we sat down to the table, but before doing so my mother, being a little more timid, fastened the door and pulled down the blinds, so that people should not come and catch us at it. After sitting at the table a few moments, raps were heard very loud, as loud as you will probably hear them to-night. 'Why,' said our lady friend, 'those raps are not through my mediumship! They never rapped as loud as that before!' She told us that one rap meant No, two Doubtful, three Yes. She asked the question, 'Any other mediums present?' Three loud raps. 'Mr. Hoyt?' No. My mother said, 'Is it I?' No. I did not dare to ask, for I was so frightened, and she asked for me, 'Is it Miss Ada?' 'Yes, she is the medium.' I was so frightened I took my chair and went to the back part of the room and sat down, wanting to get away from it if possible. She said, 'Come back to the table; they won't rap unless you do.' They tried again, but could only hear little 'ticks.' I was persuaded to sit down to the table again, and the raps went on again, answering questions, and giving proofs of identity. Next day they began to rap to me alone, and have continued rapping ever since. I used to hear these raps when a little girl of five or six, and could not tell what they were. I used to tell about it to my grandmother, who said it was the rats. We could not account for the strange noises about the house, and they were attributed to the wind or something—we did not know what. When I was a little girl playing, I used to see spirits beside me, and play with them and talk with them. I would give strange views and ideas to the people about me, and they used to say I was precocious, and was going to die. From that time the manifestations continued by rappings and the moving of the table, chairs, and articles of furniture. These movements continued for two years, and after that they began taking my hand to write messages. Then other powers were developed. I could not enumerate all the various phases of mediumship that were developed day by day and year after year. Suffice it to say that I came before the public when about thirteen, and since then have been giving seances nearly all over the United States, and for the last fourteen years in California. For two years after I became aware I was a medium, I did not believe the manifestations were produced by spirits. This shows that it is not necessary to be a believer to be a medium. First, I was very young, and then I was constantly sitting with men of science and religious men, and people who were forming circles nightly to investigate these matters, and I was waiting expecting every day to get the whole thing explained on some other hypothesis. The scientific men would come, and would say that it was electricity, or try to find out whether it was the electricity that we knew anything about. They placed the legs of the chairs and tables in tumbler, and stretched batteries across the table, and completely insulated the table, so that if then any raps were produced they would not be electricity, but still they rapped on. The more batteries they put the louder they would rap. Then the ministers came—religious, worthy men—to pray with me, and to exorcise the spirits, and upon one occasion our good clergyman in East Boston came with two or three of the good pious brethren, and we all knelt in prayer, to see if we could not stop the spirit-rapping; but the louder Brother Sandford prayed the louder the spirits rapped. So the scientific men could not explain it, the religious people could not 'lay' it, and after two years of earnest investigation, not only by myself, but by scientific and religious men and women from all parts of the country,

This completed the series of tests. Perhaps it is as well to impress upon the mind of the reader the fact that in no case was any slip unfolded until the name written thereon had been announced by the medium.

Mrs. Foye concluded the evening's proceedings by answering a few questions on the phenomena, announced her next meeting, and requested those who might attend to write the names at home, and bring them ready.

The second public séance was held at the Masonic Hall, on the evening of November 18th. The hall was crowded, all the standing room available was utilised, but many failed to gain admission. The proceedings were of a similar character to those on the previous occasion, with the addition of the striking phenomenon of correct answers being given to questions asked *mentally*. Mrs. Foye opened with some remarks of the same tenor as those on the preceding evening, after which the following amongst other proofs of spirit-precense and identity were given:—

1. The name "Helen Jones" was given. A gentleman in the audience rose, and claimed the name as related to him. The medium stated she had seen that name right over his head, and asked him if he was acquainted with her (Mrs. Foye), the reply being in the negative. "Now ask some questions of the daughter?" "One rap." "Is it her name?" "Three raps." "Correct." "What age? 25?" "No." "28?" "No." "30?" "No." "38?" "No." "87?" "Yes. This was correct." "How many children had she? five?" "No." "Three?" "No." "Two?" "Yes." "Correct." "Was the cause of death fever?" "No." "Inflammation on the lungs?" "Yes." "That is right." It must be borne in mind that those names were not guessed made by the medium, but were called out by the individual named. "Who did she live in?" "Leicester." "No." "Adelaide?" "No." "In Fitzroy?" "Yes." "That is right." Mrs. Foye took up several bunches of the folded-up papers (a great number of which had been collected and placed before her) in succession, asking to each one "Is it among these?" and on three raps being given invited "a sceptic and not a Spiritualist" to come up on the platform, and go through the papers separately, of course leaving them folded. This was done, and on three raps given when a particular name was touched, which on being opened was found to contain the name "Helen Jones."

2. Mrs. Foye: "Some one is going to write now." She took the pencil, and her hand was controlled to write rapidly. "This writing is from right to left and upside down." (These written messages were open to inspection at the close of each meeting). "The name is George Gillman. I am happy and glad to have an opportunity to communicate." Three raps in confirmation. The name was recognised by a gentleman present, who asked, "Was his death sudden?" Three raps. Correct. "Was it dropsy?" One rap. "Inflammation?" One rap. "Heart disease?" Three raps. "Quite correct." "Is he aware of any other relative being here beside myself?" Three raps. "What relative is it?" "Sister?" One rap. "Brother?" One rap. "Niece?" Three raps. "That is correct." "Are you aware of any relative having died lately?" Three raps. "Three months ago?" One rap. "Two months?" Three raps. "Quite right." Mrs. Foye: "Ask the name of your niece. Call over some names *mentally*, including the right one among them." This the gentleman did. One rap. One rap. Three raps. "Yes; that was correct. I was thinking of the right name." Mrs. Foye: "Are you acquainted with me, sir?" "No, I have not seen you before this evening." It will be observed that the phenomenon before referred to of correct answers to mental questions was introduced in this instance.

3. "Another spirit is here. He says, Tell all my friends I am happy. Christopher Best." A lady in the audience said "Yes; I am his wife." "Is there any question you would like to ask?" "Yes; how did he come by his death? Burned?" "No." "Shipwrecked?" One rap. "Murdered?" Three raps. "Lost at sea?" "Yes." "All hands lost, too?" "Yes." "Would he like to communicate with me himself?" Mrs. Foye: "Now he tells me yes; and relieve your mind, for I know how lonely and sad you are. Be comforted, for I will come to you alone, Christopher." "What was the name of the vessel he was lost in?" The medium said, "Call over a few." "The Herford?" One rap. "Barque Result?" Three raps. Correct. "Whereabouts was he lost?" "Mention a few places." "Off Cape Horn?" "No." "Cape Howe?" One rap. "Cape Orway?" "Yes." "Quite right." "The lady, who was very much affected by the incident, said, "I wish to tell you all that my husband was lost at sea twelve months ago." Mrs. Foye: "Do you know me?" "No, I don't know you; but I just wish to tell you it's the real truth."

4. Mrs. Foye asked someone to step on the platform. A gentleman did so. "Will this spirit please select any ballot?" Three raps. The gentleman touched each paper in succession, until three raps were given. "Mrs. Foye said: 'Keep it folded; I will see if the spirit will tell me what is on it. The spirit says he will write the name; Seth Clark. Open the paper.' The paper was opened, and the name 'Seth Clark' was read. The name was recognised, and the question asked, 'Did you die in Australia?' One rap. "England?" One rap. "Japan?" "No." "United States?" Three raps. "That is correct." "What part of the States?" "Vermont." "No." "New Hampshire?" "No." "New York?" "Yes." "Correct." The gentleman then called over a few numbers for the same. "67?" One rap. "73?" "No." "74?" "No." Mrs. Foye

said: "Between 75 and 76; I see those figures over your head. Is that right?" "Yes, that is correct."

At the large Temperance Hall, on the evening of Sunday, November 20th, at the conclusion of Mr. Thomas Walker's lecture, Mrs. Foye gave another series of public tests. Some of the instances present new and valuable features.

1. Mrs. Foye: "I see a name in the air; Tom Ball. Who is that?" "I wrote it," responded a gentleman. "Are you acquainted with me? Did you ever speak to me at all?" The answer in the negative. "Did you know this spirit?" "Yes; he was my father." The gentleman requested his father's age at time of death, and called over the following numbers, "45?" One rap. "50?" One rap. "54?" One rap. "51?" One rap. Mrs. Foye: "Between 50 and 51; I see that right over here." This was confirmed. "What disease? rheumatism?" One rap. "Heart-disease?" One rap. "By blood-poisoning?" Three raps. This was correct, and Mrs. Foye said, "I have not touched those ballots; I know nothing about them. Will the spirit be kind enough to select the ballot containing his name from among these. Is it among this bunch?" "Yes," and so on till the three raps were heard. "Now someone who is not a Spiritualist come forward." Someone came forward, and touched the folded papers one after the other, opening the one at which 'yes' was rapped, and read the name "Tom Ball" within. This, of course, confutes the theory of 'mind-reading,' as none knew the name on the ballot till it was opened.

2. "A female spirit stands by me; she seems to be in trouble, and very anxious to make her name known. Her name is very sweet and very living on earth; her name is Mrs. Fanny Willis. This was recognised. 'Are you acquainted with me?' 'No.' 'And is that some relative of yours?' 'She was a dear friend.' Mrs. Foye: "She had some trouble with her throat; I felt it directly. The moment spirit comes near me I take on their conditions." (Confirmed.) "Where did she pass away?" "Friend asked." "I see a name—Richmond." "Is that correct?" "What?" "Age 30?" One rap. "20?" One rap. "25?" One rap. Mrs. Foye: "Wait a moment; they are going to write." Her hand was at once controlled. "This writing is from right to left, and upside down." "I was near 26 years old when I came over here, Fanny." This was correct. A noteworthy feature here, as in many other cases, is that the correct answer was anticipated, without being stated by the questioner. "The name of the spirit is another female spirit; they come to me sometimes, and I can see they are female by their garb, but not always distinctly enough to describe them. I see the name Isabella Cruikshank." This name was recognised by one of the audience, and the age at death given correctly, between 23 and 24. Names of diseases were called over, and the message written. "A combination of diseases; the doctors did not know, but I could not have been cured, Isabella." This was confirmed.

3. Here is another name—Henry Morris. This was recognised by a gentleman, who, on being asked by Mrs. Foye if he was acquainted with her, replied, "No, I never saw you before. Where did he die? Richmond?" "No." "Emerald Hill?" "No." "Sandridge?" "No." "South Yarra?" "Yes." (Correct.) Age and occupation were correctly given. The cause of death was asked—dysentery? "No." "Heart-disease?" "No." "Consumption?" "No;" and the following message then written through the medium's hand:—"I took too much medicine; I think I took cold first." The gentleman stated this was correct, and further, that the last thing his friend had said was, "I have taken too much medicine." Here we have the dying words reproduced. He was asked, "Are you acquainted with me?" the reply being, "No; I was a sceptic as to Spiritualism until now."

4. The name "George Wadlam" was given and recognised. In reply to question as to where he died—London? No. Bristol? No. Bath? Yes. This was right. His age, and the place (near Bath) where last he saw the questioner were correctly given, also the occupation. This case is valuable, as the locality of the incidents connected with it appears to have been at the other side of the world.

5. The name of "Mrs. Fleming" was given and recognised. Question asked as to the date when she died—1868? "No." "1867?" "No." "1866?" "No." "1869?" "Yes." (Correct.) "Tell me the occupation of her husband. Tailor?" "No." "Sailor?" "No." "Mason?" Two raps. "Minister?" Three raps. "Quite right; he was a mason first, and a minister afterwards."

In the large Temperance Hall, on the evening of Monday, November 21st, Mrs. Foye gave her fourth public seance, before an audience approximating to a thousand persons. Owing to the difficulty naturally experienced by so large an audience in remaining sufficiently quiet, there was more of a disturbing influence than on previous evenings, which affected the manifestations somewhat unfavorably. This in itself, however, is a fact that supports the genuineness of the phenomena, the stillness and attention required by her being unfavorable to the performances of the common conjurer. In accordance with her promise, she devoted the first half of the evening to the answering of questions. It is to be regretted that the audience did not better avail itself of Mrs. Foye's long and practical

acquaintance with the subject, to have many of their difficulties solved, and gain much valuable information. We reproduce a few of these questions and answers.

Q. Is there any truth in the statement that the mind of the questioner acts upon your mind?

A. I do not think it can act upon my mind, because at the time answers are given to those questions. I do not know what the answer is to be, and I do not think there is any such thing as an unconscious consciousness. It is a contradiction of terms. I have seen it asserted in the paper that I may be deluded in this matter, and be unconsciously conscious. Now if the person who wrote that can in any way explain what he means by it, he will enlighten me very much. I am either conscious or not conscious, one of the two. I either know every answer to be given on this platform, or else I know nothing at all about it. I claim that the mind of the spirit in the other life can read the mind of the person in this life. I believe that these manifestations are a mental phenomenon, but instead of being produced by the minds in this world, they are produced by minds in the other, acting upon minds in this world. I do not believe that any person in this audience can reflect their mind upon me, so that I unconsciously can answer their questions. I believe the spirits in the other life can influence me so that I can answer the question; then I should answer unconsciously at that moment.

Q. What particular food should mediums abstain from, and what diet, if any, should they partake of to assist mediumship.

A. There are times when it is necessary that mediums should abstain from food for a while. They should be temperate in all things. I do not say they are, but they should be. That is the highest point of mediumship—to live a temperate life. I mean temperate in all things—eating, drinking, sleeping, or waking, in all the habits of life. As to what particular kind of food they should eat, I know of no particular kind, but it is well for mediums, especially when they are engaged in their public work, to abstain from all meat. I only speak from my own experience. I do this whenever I have to give those sounds—they answered my spiritual gifts; I eat no meat whatever. I know of no special kind of living that can induce mediumship, unless you have it.

Q. Is there any scientific way in which you can explain how the phenomena of the raps are produced?

A. I can only give you the answer given to me by the spirit world as I claim it. When asking for myself once of my own spirit friends—how do you produce those sounds—they answered in this way, that there is a certain electrical condition round about me that the spirits themselves make use of to produce these raps by their will-power. Their will-power. Many persons will say it is mind-reading after all. Not so. It is a mind out of the form, instead of a mind in the form. I could not produce those raps by my will-power, because I do not understand the modus operandi, but spirits in the other life do understand, and when I am alone they rap in many more places than when I am before a large audience. When I am alone in my room, they will rap all about the room, just wherever they choose.

Q. May I ask what are the benefits attained in the after life by the believer in Spiritualism, and the non-believer?

A. The fact of belief in anything does not make the man. It does not make any difference what you believe, whether Spiritualism or Catholicism. It is your life here that is to tell it hereafter, not what you believe. If you live a correct life here you will be happy both here and hereafter too, and you may believe in any religion that you choose. On the other hand, you may believe in all the religions you have a mind to, yet if you don't do right you will not be happy when you get over there, nor here either.

Q. Is it necessary to believe in Spiritualism in this world at all?

A. No, it is not necessary; but it is certainly a very comforting and beautiful belief, that your departed friends are watching over you, and have the power to influence, guide, and direct you, and if you have dear ones over there, and still care anything about them, it would be very natural and very human for you to want to hear from them, if such a thing were possible.

Q. Is it possible for two friends still living in this life to have communication, though separated by distance, say when one is in a state of sleep?

A. I have had no personal experience of this kind, but Robert Dale Owen, in his book 'Footfalls on the Boundary of Another World,' quotes several instances where persons have received communications. For instance, one party being in communication with another party at sea, where the one party was asleep, and the other became positive that he saw the spirit of the person who was absent, and yet both were apparently living in the flesh. Q. How is it that some mediums when entranced cannot give the name of the spirit when asked for?

A. I have noticed that with many trance-mediums. A medium for instance, will be entranced and give a lengthy communication, and when you ask for the name of that spirit they fail to give it. I do not understand why it is. It is not so in my mediumship, and I can only give the experience of my own. I do not go in trance. Perhaps some trance-medium could better explain that.

Q. Why is it that spirits in the other world do not attain a higher average of intelligence to what they have evinced here below. Many communications professing to come from Shakespeares and Milton are manifestly lower than their productions when they were in this world. Why is this?

A. I have found that myself sitting with a great many mediums. I am sorry to have to say it, but I am compelled to; there are a great many mediums who seem to think that to receive

a communication from Shakespeare, Lord Byron, Swedenborg, Saint Paul, or somebody else, is very much better than receiving a communication from their own spirit-friends; they sit down to receive communications, and the mediums themselves do not receive communications unless they come from a Milton, a Shakespeare, a Swedenborg, or somebody like that, and the spirits, to communicate with these persons and give their ideas and thoughts, are compelled to assume the name of a Milton or a Shakespeare to be listened to at all. There is the thought of the medium and the person sitting with them; a great love that many mediums have, and other persons also, for great names and great people. We find in this world that 'my lord' and 'my lady' are thought very much better than poor simple John Smith or Jane. We do not believe that, nor do the spirits in the other world believe it. We do not believe in high or low. The highest and the best man is he who acts out his own life correctly, whether on a throne or in a cot, it makes no difference, and I would just as soon receive a communication from poor simple John Smith as I would from the Queen on her throne. It would make no difference to me, and therefore I want all mediums to bear this in mind; when you form your circles be not always seeking for great names, for there are a great many spirits in the other life that are fond of assuming great names, who have just as much egotism as they had here, and when they come back they are just as fond of assuming great names and trying to appear taller than they are.

Q. Does the action of those left behind affect the progress of the one gone before?

A. That is a very important question. I answer you—all the time. Are not our spirit-friends going to be very unhappy when they come back here, and see how badly we behave? Yes, they are unhappy. Remember this, young men that have mothers over there, that every bad act you do, ever evil thought you think, makes them unhappy in spirit life. Bear this in mind, and you act badly on this earth, that your spirit-friends in the other life know what you are doing, and when you can obtain evidence of that you are not going to do wrong. You do not want to do wrong, if you know your angel mother is watching you, and knows all you are doing. It is a check on evil-doing always, for people to believe in Spiritualism, for they know that wrong-doing affects those in the other life, and retards their good. Therefore we all ought to try to live just as perfectly as we can. We cannot all do it, but we must try, and that very effort to try will find its reward, and they, seeing us trying, will help us.

Q. Why in the formation of new circles are Spiritualists often led astray from contradictory answers?

A. Simply because the spirits in the first place may not understand the laws of communication. In the next place the mediums are only partially developed, and the spirits cannot fully get control of them, to give what they wish. Those are two reasons. Another reason, which is perhaps more prevalent, is this. When circles are first forming a variety of spirits are attracted to that circle. It is new to the persons sitting, they do not understand the laws, and they are so glad to get a manifestation from any spirit, that any spirit, no matter whether good or bad, is liable to be attracted to the circle. One spirit can communicate as well as another, and sometimes low and undeveloped spirits can communicate and answer your questions, because the medium is not sufficiently developed to test the spirits whether they are truthful or not, and you have to take it for granted; if he tells the truth, all right; but if not you cannot test it, because the medium is not sufficiently developed to do so.

Q. What is the cause of 'prementisms'?

A. I have my own theory of prementisms. I believe it is the influence of spirits in the other world who see these events that are to transpire, and impress them upon our minds, and there is where we get the presentment. It cannot be our minds, because we do not know anything about it; but some mind gives us that presentment, and I claim it is from the other world instead of this world.

Q. What is the cause of the vibration in medium's bodies when they put their hands on the table?

A. That is this peculiar spiritual influence. The spirits take various means of influencing mediums, sometimes in one way, and sometimes another. With me, at these public sittings, they answer by raps, writing, singing, hearing. Those are the four phases that occur with me. Over mediums directly they sit down to the table, their hands become influenced, and they begin to shake and jerk about; that is the same power, but it takes on a different form. There are all kinds of mediums; it takes one form and then another. You do not know what form it will take till you sit at home, and see what mediums there may be in your family.

Q. I was forewarned in a dream of the death of a friend. Was that a spirit who forewarned me?

A. In my opinion it was. The spirit of some one of his own relatives and friends in the other life, who found your mind in a quiet passive condition, impressed upon your mind that that certain friend was going to pass into the other life. It is perfectly natural; all these manifestations are natural. Persons have an idea that they are supernatural, but they are not. Every manifestation you may hear to-night will be on perfectly natural law, it is only that we do not understand them. They are spiritual, but yet they are natural. Spirits act through laws just the same as mortals do, precisely. It is only that we understand so little about the modes of communication between this life and the other, and because we do not understand it we condemn it.

This concluded the series of questions, and the séance was then proceeded with in the customary manner, a very large number of names being collected.

1. 'I see a name written—Charlotte.' A gentleman went through

a bunch of the pellets, and on three raps being given at a particular one, it was opened and found to contain the name 'Charlotte Shollerton,' which was recognised by another gentleman in the audience. Mrs. Foye: 'Ask any question.' What age, 18? No. '19? No. '20? No. '21? No. 'They are going to write; wait a moment; between 20 and 21 is written. Is that correct?' 'It was between 19 and 20; what disease did she die of, heart-disease?' No. 'Whatumatic fever?' No. 'Consumption?' Yes. 'That is correct; did she die in Melbourne?' No. 'Frahman?' No. 'South Yarra?' No. 'Toorak?' Yes. 'That is right.'

2. 'I see a name written up here, and it looks like Hiram Crisp. A paper was selected in the same manner as before, and on being opened found to have that name written within. 'Is the person here who wrote that?' A gentleman responded. 'Are you acquainted with me?' 'No.' The date of death, relationship to questioner, occupation, and place of death were all correctly given, and the following message written:—'I want to talk to you alone at home; you can become a medium.'

3. 'I see a name Ellen Ann Merriewether.' This was recognised. 'Did you know that person when living?' 'I did.' 'She has written—I am happy in spirit life, and Matthew White is with me; we are both very happy. Do you understand that?' 'Yes, I understand it. What relationship was she to me; Sister?' One rap. 'Aunt!' One rap. 'Mother?' One rap. 'Sister?' Three raps. 'She was my wife's sister—sister-in-law.' Three raps. The cause of death was also given correctly. Mrs. Foye: 'Are you acquainted with me?' 'Not in the least.'

It will be seen that in this instance a name was introduced in the message, not written by the questioner, but yet recognised by him.

4. 'Now I can hear them talking; some one says, I want to talk with my friends. Elizabeth Crawford.' The name was recognised by a gentleman, who asked—what is she to me; Sister? No. 'Niece?' No. 'Mother?' Yes. 'Was that your mother?' 'Quite right; at what age did she die; 40? No. '30? No. '80? No. '79? No. 'Now here is written—I was between 80 and 81; is that right?' 'Correct; have you seen my son?' Three raps. Mrs. Foye: 'Now think of a few names in your mind, and see if the spirit will answer at your own names.' One rap; one rap; three raps. The gentleman intimated that the three raps came when he was thinking of his son's name, and asked, 'Can you tell me how old my son would be were he living; 14? No. Mrs. Foye: 'Will the spirit rap out the number of years?' Nine raps. 'Is that right?' 'Yes, he is nine years old to-day.' Are you acquainted with me, sir? 'No.'

In this instance again a correct answer was given to a mental question.

5. 'I hear now the name Arthur Dingwall Fordyce; who is that for?' No one responded to this name from the audience. The medium seemed unable at first to catch the exact sound of the name, giving it as 'Fosdy,' 'Forder,' &c. The ballots were gone over as before, the one at which 'yes' was rapped opened, and the name within found to correspond.

6. 'I see the name Leonard Truemp.' This was claimed by someone in the audience, who asked what relationship existed. 'Brother?' One rap. 'Uncle?' One rap. 'Grandfather?' One rap. 'Father?' Three raps. This was confirmed. 'How long has he been dead; thirty years?' No. '35? No. '37? No. '20? No. '27? No. '32? No. '84? Two raps (for 'near that.'). '35? Two raps. 'That would be about the time.' The age was then asked, and after several numbers had been called over, Mrs. Foye said, 'I see between 49 and 50 over here; would that be right?' This was correct, and is another of the many instances in which the right answer was anticipated.

7. The name of 'Maggie Gardiner' was given, and recognised. Questions as to the age at death, and cause of death, were correctly answered in the usual way—between 25 and 26, and course of death asthma.

8. The name 'Ann Ryan' was given, and a message that she was unhappy about something on earth that troubled her. The name was recognised, and the question asked, 'Can she tell me where her eldest son is now?' Three raps. 'Is he living?' Yes. 'Is he at sea?' No. 'Is he in Australia?' No. 'In America?' Three raps. Mrs. Foye: 'Wait a moment; they are going to write. He is in business in New York city.' 'Do you think I should get a reply if I wrote to him?' Three raps. Mrs. Foye: 'You can write and find out about it; nobody's mind can have anything to do with that.'

9. The name 'Daniel Donovan' was given and recognised. Questions as to his place of death and occupation were replied to correctly, and on being asked the cause of death the words 'I did not live exactly right' were written. This was confirmed.

On the evening of Wednesday, the 23rd November, Mrs Foye gave, in the Temperance Hall, the last of her public seances, the proceeds of which by her desire were to be devoted to the funds of the Victorian Association of Spiritualists. The inclemency of the weather prevented quite as large an attendance as on the previous occasion. W. B. Bowley, Esq., J.P., presided. Mrs Foye opened with a few remarks. She was glad to see so many friends present on such an evening, as it proved their sincere desire to know something about the subject. On first coming to these colonies, she had not expected to find so many persons interested in the subject, outside the ranks of the Victorian Association of Spiritualists. She had originally come for health's sake, and had not

intended to hold any public seances in this part of the world, but she found the interest in the subject was so great that she was induced to do so. She thanked them for that interest. It had given her great pleasure to appear before them. She urged that the phenomena which they had witnessed, to whatever origin they might attribute it, was eminently worthy the attention of the scientist. Referring to the attitude of the press, she said that even their unfavourable comments were to be regarded with thankfulness, as it served to keep the subject before the people, and abuse would only cause it to be exhibited in greater brightness, as the rough diamond was brightened and beautified by the removal of the earth with which it was associated when first found. She referred to the consoling and elevating influences of Spiritualism, and its effect in banishing the terrors of death, and recited a poem in which this fact was forcibly illustrated by the change of mind undergone by an aged man whose end was approaching, and who, fearing to die in consequence of the erroneous teachings he had received, so soon as his spiritual vision was partially opened to the realities of the other world, 'thanked God he was about to die.'

On the conclusion of these remarks, Mr W. H. Terry, on behalf of the Victorian Association of Spiritualists, read the following address:—

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

84 Russell Street, Melbourne, November, 1881.

TO MRS ADA FOYE.

DEAR MADAM,—On behalf of the Victorian Association of Spiritualists, we desire to congratulate you on the success of your work during your brief stay in Victoria. The able expositions of the philosophy of Spiritualism which have been delivered in this city by such talented speakers as Dr. Peebles, Mrs E. H. Britten, and Mr Thomas Walker, supplemented by the efforts of local workers have stimulated a spirit of inquiry and created a craving for phenomena demonstrative of the alleged facts of Spiritualism, which for some time past we have been unable to supply. Your advent amongst us has therefore been particularly opportune, and the conclusive tests, which your truly wonderful mediumistic power has enabled you to give before large and intelligent audiences, have, to our certain knowledge, brought conviction of the grand truth of Spirit communion to many minds.

Those who have had the pleasure of personal intercourse with you during your brief sojourn, are unanimous in their appreciation of your earnestness and social worth, whilst your last act of placing your valuable services at the disposal of this Association and donating the receipts of this large house to the advancement of its objects, displayed a generosity which is not common.

Wishing you a safe and prosperous voyage, and hoping that circumstances will enable you ere long to pay us a more prolonged visit.

We are, Dear Madam, yours fraternally,
 W. B. BOWLEY, President.
 S. G. WATSON, } Vice-Presidents.
 E. PEBBLES, }
 W. H. TERRY, Treasurer.
 A. VAN RYN VAN ALKEMADE, Hon. Sec.

(This address was subsequently beautifully illuminated by Messrs. Fergusson and Mitchell, of Collins Street, and forwarded to Mrs. Foye at Sydney.)

Mrs Foye replied in a most pertinent speech. She thanked the members of the Association from the bottom of her heart for their kindness. Coming amongst them as a stranger, she had found herself received with warm hearts and open hands. She would bear back to America pleasant remembrances of her sojourn here, and tell the people there of the kind reception she had met with. She expressed a hope to hear good news of the Association, and to find, on her return to these colonies that it had doubled its numbers. She had never experienced a prouder or happier moment in her life than this: standing before the Victorian Association of Spiritualists.

A very beautiful piece of music was then rendered by the choir of the V.A.S., after which the seance took place

in the usual manner. In asking her audience to write the names of their departed friends and relatives on slips of paper, she urged them to feel a sincere and earnest desire for their presence, and for the truth. The result of the writing the names of living persons, instead of the names of those who had passed over, would be to attract like mischievous influences from the other side, those who would respond in the same frame of mind, and who were quite ready to mislead.

The following tests were given:—

1.—I see a name; Edward Taylor; is that for any person present; some one is going to write; they give another name—Edward Layton. This was recognised by a gentleman present; it appeared this was the name previously seen by the medium, though not with sufficient distinctness. 'I get another name—Sarah.' The paper was selected by the raps, and on being opened the names found to correspond. The question was asked of 'Edward Layton,—what did he die of?' Heart Disease? No. Apoplexy? No. Mrs Foye: They are going to write; this writing is from right to left, and upside down,—Care, anxiety, general break-down of the system; it affected my heart, and from that I was supposed to have died. This message was in accordance with the facts.

2.—I see the name up here of Robert Cass. A gentleman responded, stated he had known the person when living, and asked 'What age, 40?' One rap. '32?' No. '28?' No. '27?' Yes. That is correct; what did he die of? Cholera? One rap. 'Consumption?' One rap. 'Typhus Fever?' Two raps. Mrs Foye: That means partly that, but something else with it. 'No, it was typhus fever.' The year 1873 was given as the date of death and confirmed.

3.—A spirit is going to write; is that another spirit, and he has written:—'I am here, and would like to talk; Patrick Kearney. Who is that for?' Recognised by a person in the audience. 'Did you know that person when he was living?' 'I did.' 'Ask him some questions.' The place and cause of death (a fall while hunting) were correctly given, also the occupation (jeweller). 'What age when he died, 50?' One rap. '64?' One rap. '33?' One rap. Mrs Foye: 'Please rap the number of years over thirty.' Seven raps were given, with a longer interval than usual between the sixth and seventh. Mrs Foye: 'That means between 36 and 37 years; you can tell just what the spirits mean, after a time; will the spirit select his ballot?' Two raps (I will try.) A handful of papers was handed by Mrs Foye to a gentleman from the audience, who volunteered to go over them, one by one, and on the three raps being heard, unfolded the slip, and read the name—Patrick Kearney; the age at death was confirmed as correct.

4.—Here is a spirit, and he wants to talk with his son, and he gives me the name of Arthur. Now I see it is written—'I am unhappy about mother. Arthur B.' Who is that for?' No response was made to this.

5.—One of the pellets was selected by the rapping, Mrs Foye called upon some sceptic to take it, asked him if it was tightly folded, and on being replied to in the affirmative, requested him to keep it so. 'Now, will the spirit tell me what is the name on this pellet? I hear the names, Alfred, John and Everett. Now (feweller.) The name—Alfred John Everett, was found within, and was recognised by a person present. Questions as to age, and place of death, were answered correctly. A gentleman in another part of the hall inquired if the one who had recognised the name was a Spiritualist, the reply being 'No, certainly not.'

6.—The name 'Mary Ann Graham' was given, and recognised by a lady in the audience, who in answer to Mrs Foye's inquiry—'Are you acquainted with me?' replied 'I never saw you before.' On the question 'what did she die of,' being asked by this lady, the following was written through the medium's hand: 'I suffered long, and some time I would like to tell you all about it. I had rheumatism; and it proved fatal.' This was stated to be correct by the lady.

7.—Now the names are written of Mary and John Goodfellow; who is that for? Recognised by a gentleman present. 'Do you recognise those spirits?' 'I wrote that name; what year did Mary Goodfellow die? 1866?' One rap. '1867?' One rap. '1867?' One rap. '1868?' Three raps. This was right and the age at death (78) was also rightly given. Mrs Foye: 'That spirit is going to write again; she says, I believed in eternal punishment when on earth, but find I was mistaken in my religious ideas; I am much happier than I expected to be.' Three confirmatory raps. The gentleman stated it was correct; she had held the belief referred to. The relationship to the questioner was correctly given. Mrs Foye: 'Now, who is John?' 'There are a number in the family of that name; but I did not write that name.' 'Well, all the better, because it was not in your mind.' 'What relation was he to myself, cousin?' One rap. 'Uncle?' One rap. 'Nephew?' Three raps. 'Yes, I had a nephew of that name; what did he die of, cholera?' No. 'Fever?' No. 'Died in battle?' Three raps. 'Yes, that is correct.'

8.—The name—Richard Leggett (not clearly seen by the medium, but corrected on opening the pellet at which three raps were heard) was given, and recognised. Question asked—'What age did he die, 60?' One rap. '64?' One rap. Mrs Foye: 'Will you rap out the number of years over 60?' Eight raps were given, and then another one. 'Between 68 and 69; is that right?' 'Yes; what

was his occupation, cabinet-maker?' One rap. 'Publican?' One rap. 'Cabinet-maker?' Three raps. Correct. Questioner: 'Well, I'm not a Spiritualist, I'm sure.'

At the close of the series of tests, the question was asked of Mrs. Foye "if the exercise of mediumship operates in any perceptible degree upon the health, favorably or otherwise?" and as Mrs. Foye's long and practical acquaintance with mediumship qualifies her to give a reliable opinion upon this point, and the effort is frequently made to frighten people away from Spiritualism by asserting that mediumship is injurious to body and mind, we reproduce her answer: "Mediumship is a very fine gift, and you can take great care of it and preserve your health, or you can sit a great deal and injure your health. I am governed a good deal by my own controlling spirits, who watch over me and direct me in such a way that they keep my health very good. I have excellent health usually. The only reason I left home on account of my health was because I was so overworked there; I gave so many sittings, and was so tired and weary, that I had used and exhausted all the magnetism round about, and needed a change."

During these five public sances the tests were in the large majority of cases given to persons who then saw Mrs. Foye for the first time, and who were not Spiritualists. Yet the *Age*, in reporting the proceedings of this last evening, either from carelessness, or in accordance with the principle (or rather, want of principle) which usually governs the newspaper press in its dealings with Spiritualism, of suppressing truth and suggesting error, stated that the tests given appeared to be satisfactory to the "believers" whose spirit-friends were alleged to be present thus leading its readers to infer that Spiritualists alone received these tests. The *Argus* also in its notice of the first seance after briefly stating the tenor of Mrs. Foye's address wound up with "she concluded by giving a seance of the usual kind." How this harmonizes with the motto of that paper we leave our readers to judge.

JESSE SHEPARD.

The *Chicago Times*, from August to September, has several articles on the phenomena occurring through the above remarkable medium, including a series of papers by Mr. Henry Kiddle, the late Inspector of Schools. Mr. Kiddle appears to have had many interesting trance addresses from notabilities in the spirit-world; one, professedly from "Galen," goes into the question of Medicine and Healing, showing that media and clairvoyants are better positioned to treat diseases than the orthodox practitioner, and as a fact do so more successfully.

In Professor Kiddle's own house, orations were given on various philosophical and scientific subjects, chosen by himself, in English, Latin, German, Greek, Hebrew, Chaldee, Arabic, and French. The *Times* says in reference to these discourses: "The most surprising, as well as the most important, fact connected with these oral communications is that each discourse is stamped with the literary style that distinguished the author in earth life who gave it. For example, Lord Francis Bacon, the greatest philosopher that ever lived, gave an essay on "Truth," in his own profound and absolutely inimitable style; the rhetoric, the diction, the quaint expressions, and the quotations in Latin, all bearing the stamp of Bacon's direct personality, or some one his mental equal. This essay was given wholly under impromptu test conditions, for Mr. Shepard did not know for a moment beforehand what subject Prof. Kiddle would call for, or what personality he intended to evoke, so that no preparation could have been made on the part of Mr. Shepard. Many leading scholars of New York, upon hearing the essay read, pronounced it to be the most perfect thing of the kind ever given through such a source. In fact, they recognised Lord Bacon's style before Prof. Kiddle had read the first pages in their presence."

IS SPIRITUALISM FORBIDDEN BY GOD, AND IS ITS SOURCE SATANIC, NOT DIVINE?

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

DEAR SIR,—I promised that you should hear from me again on Spiritualism at the close of my last letter. I had no intention of writing so soon, but a friend of mine in this town of Rockhampton has placed in my hands a tract or pamphlet, bearing the title, "Spiritualism forbidden by God; its source *Satanic*, not *Divine*." To this tract I wish to reply. Its author writes anonymously; I shall so far imitate his example as to write under the same signature as I appended to my friend's letter. The advocates of his *Satanic* majesty in the orthodox camp are so numerous, that I think his majesty must be somewhat surprised as I am to find he has still so many orthodox pious friends, all willing to fight for his existence, all no doubt most desirous to see as many of the unfortunate children of men accompany the prince of darkness to that terrible bourne which awaits him and them too, his darlings and lovers, as the "bottomless pit" will possibly hold.

The whole tract is, from the beginning to end, nothing more, and nothing less, than an attempt to appeal to the fears of mankind, still to perpetuate for ever the reign of terror under which priestcraft flourishes, and superstition of the darkest and most paganish kind sits, like a nightmare, on the intelligence of mankind, to keep it dwarfed, and the forlorn, hapless children of men, mentally children and slaves for ever.

"Spiritualism forbidden by God?" Is it indeed so? then woe to Abraham, for he was a Spiritualist; woe to Moses, for he was a Spiritualist; woe to David, for he was a Spiritualist; woe to Samuel, Isaiah, Jeremiah, Ezekiel, and Daniel, for they were all Spiritualists. Woe to the whole company of prophets, from Hosea to Malachi, for they were all Spiritualists in their day; all of them had converse with spirits, angels, and demons, and alas! I mistook their spirit-friends too often for Jehovah himself, arguing (mistakenly no doubt) according to our modernised enlightenment—"Vox spirituum vox Dei;" the voice of the spirits is the voice of God, preparing their utterances with the never-failing clincher, "Thus saith Jah," when in ninety-nine cases out of a hundred, Jah had nothing to do with the words put into his mouth, the utterances being only those of human spirits, and communicated through human mediums, in the very same way as is being now exemplified in our own day.

Spiritualism forbidden by God foresoth! then woe unto Jesus, the great prophet of Nazareth, for he was the greatest Spiritualist of all the ages, and disobeyed God, his Father, by having converse most illegal, in his own day, constantly with the angels and spirits of God, ministering unto Him those holy truths, which have endeared him ever since to mankind as one of the benefactors of the human race. Woe to the twelve apostles, who, on the day of Pentecost, had the baptism of the Spirit-power poured out upon them all by God himself. Woe unto Paul, who himself received the same baptism of fire, and became endowed with the power of the Spirit, was caught up into the third heaven, and there saw wonders which he might not declare.

From the first chapter of Genesis to the last chapter of Revelations, the whole Bible is full of Spiritualism—that very Spiritualism which it is now pretended (to serve a purpose), is forbidden by God to men! Is it indeed so? Surely those who dub themselves in their own super-conceited folly "the orthodox" will pause ere they assert such a thing as this! Why God himself is sending this angel-ministry into the world, in order that the orthodox people who sit in darkness may see a great light. Lo and behold they see it, and, like the shepherds of old watching their flocks by night, lest that wolf, the ravenous Freethinker, should enter their fold and devour their silly, easily frightened sheep, they are sore afraid! Afraid of what? Afraid of the glad tidings of great joy which then as now the ministry of angels is ever foremost to bring into the world. Superstition would fain extinguish the enlightenment of Spiritualism if it can; but it can't do it.

Orthodoxy would fain hold mankind fast bound to the wheels of its own tumble-to-pieces waggon of stagnation, which progresses not; but it won't do. Hear the word of God as uttered three thousand years ago by the Hebrew prophet—"It shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy; your young men shall see visions; your old men shall dream dreams, and upon my servants, and upon my handmaidens in those days I will pour out of my spirit, and they shall prophesy, and I will show wonders in the heavens above, and signs in the earth beneath." Just so! just exactly the very thing that is coming to pass in the latter half of the 19th century, as it happened in the latter half of the first century, as the Bible itself records.

Now, as the Jewish dispensation passed for ever away at the outpouring of God's spirit-power in the latter half of the first century, so is the present Christianity, or the theology which goes by the name, about to pass for ever away from the minds of man now that the spirit-power of God is being again poured out upon the earth and its inhabitants in these days.

Spiritualism is *Divine*, not *Satanic*; it is sent to usher in to the world a *new dispensation still more progressive* for man than its predecessors have ever been! The Christianity of the present day is not the pure religion of Jesus of Nazareth, from which all men have departed. Not one of the thousand and one souls into which Christianity is divided by man can call itself the true Christian religion!—the religion preached long ago by Jesus Himself. To restore that true Christianity of Jesus to the knowledge of all men, Spiritualism, the ministry of angels has come into the world. God wants all men to cast their idols to the moles and to the bats. Catholicism has made idols of Mary and Peter, and the rest of its *quasi* "saints," rendering to them the homage and worship which should be paid to God the Father alone. Protestantism has erred in making an idol of Jesus and worshipping Him as God in the place of the Father only: of Him who is God alone, if we are to believe the utterances of the medium of those days who declared that He alone is the First and the Last, and beside Him there is no God.

Protestantism, in defiance of the express declarations of Jesus that "His Father is greater than He," that the Father is the only God," "the only true God," "His Father and our Father, and His God and our God," has deposed the Father from His rightful throne in the hearts of all men, and has set up the man Jesus to reign in his place, has made the man Jesus its God, which on the express showing of Jesus Himself it has no business whatever to do. We Unitarians have throughout the ages from the very first protested in vain against the change in the doctrines of Jesus Himself as declared by Himself and recorded, made by the pagan fathers in the first three centuries, and thence down to A. D. 1215, when the fourth Council of the Vatican finally settled the man-invented dogma of the Trinity as we have had ever since—a doctrine or dogma expressly contrary to the teachings of Jesus. The *quasi* Catholic Church committed the mistake of changing the religion of Jesus, and the Protestants have perpetuated it. Both have sinned and committed *literally* rebellion against God by deposing Him from His throne in the hearts of all men, in spite of the Unitarian protest continued throughout all the ages since the change first began to be made. So then it comes to pass that to restore the true Christian religion, if possible, to the hearts of all, Spiritualism, the glorious ministry of angels and spirits is being sent into the world anew by the Father, the only true God, in His boundless love for mankind.

Spiritualism reiterates and places in a new and more scientific light the true glad tidings of great joy which Jesus Himself first proclaimed and exemplified—the immortality of man. Is this Spiritualism forbidden by God? Why it has been sent by Himself into the world. Oh no! says our opponents, it is of *Satanic* origin. Is it? Let us see. What say the spirits to myself, for one?—"Lead a holy and a pure life; be good and do good to all men and women; so continue your ministry to all."

To the fact of having received this spirit communication, *I will sneer*; ridicule it as sceptics may. Is this *diabolical*? Why then we have the devil turning good in spite of the assertion in the familiar couplet:

When the devil was sick the devil a saint would be;

When the devil got well the devil a saint was he.

For he gives me good advice.

Or take the following:

"Be faithful and true to God the Father, He is the only true and ever-living God. Jesus was a divine truth Teacher, who for His fidelity to the Father, is now the leading glorified Spirit among us. Be faithful to God as He was, and you will meet the same reward He has attained." Yes, I thought, to be despised and rejected by man here, but, like Him, I hope to be highly exalted hereafter.

That warning I have unflinchingly obeyed, and I will do so, God helping me.

Is it *Satanic*? Absurd.

In conclusion, there remains only this for me to add: The orthodox, 1850 years ago, said of Jesus that He cast out devils, &c., &c., by Beelzebub. The orthodox of 1881 persist in reiterating this absurd cry. Truly mankind are little wiser now than they were 1881 years ago. They are the same big children now that they were in those olden days. Spiritualism can now afford look its craven adversaries in the face, and point to the signs and wonders, and the spirit-power of God attending it, and blessing its ministrations to men whenever it finds a home in any true-hearted man or woman, and a cordial welcome there, because it brings to all glad tidings of great joy from beyond the hitherto silent tomb—silent no more; the dead are not dead, but living still in other states of existence in the spirit-worlds. As they are we shall be also; but what they are we must also be.

Spiritualism is not forbidden by God, as alleged, and the facts, and great scientific, holy, and pure truths taught by Spiritualism and its angel-ministers, prove that it is not forbidden, but is authorised and sanctioned by God. Its origin is *Divine*, not *Satanic*. Just as the Spiritualism of the Bible is of Divine origin, so is also that of the 19th century. By its glorious fruits it is already seen not to be that which its opponents, vainly striving to arrest its onward progress, falsely allege it is.

Finally, I would say to the writer of the tract on which I have been commenting—"Let us Spiritualists alone; if our work or council be of man, or diabolical origin, it will assuredly come to nought; but if be of God, you cannot overthrow it," and therefore take heed that you be not found fighting against God and the righteous cause of the progressive advancement of the whole human race in knowledge of truths which by Spiritualism the spirit-messengers of God Himself are bringing into the world. As yet, men worship the devil, so called, and hisimps of darkness more than God, and they still love darkness rather than Divine truth and enlightenment, constantly progressing throughout the ages, began here on earth, to be continued for us all hereafter.—I am, dear sir, yours &c.,

UNITARIAN MINISTER.

Rockhampton, Sept 12th, 1881.

IS THERE A LIFE BEYOND THE RAVE?

A SPIRIT COMMUNICATION.

How truly may it be said that this life is but a shadow, and that man himself is but a "shade," clothed in ephemeral garments. All that we have here below is evanescent; whether joys or sorrows, riches or poverty; naught is long lived, save by comparison.

But, tell me, can there be a shade, or a shadow without a something that is substantial? Are not the two connected? Take away the substance, and where is the shadow? Gone! Whither? Aye, that is the question! But where'er the substance is, the shadow too is involved.

Now the fact of there being a shadow necessitates, and to a reasoning mind *proves*, the existence of the form that evolved it. And yet there are men who deem it possible that *this* life is all! Men, too, who pride

themselves on their superior reasoning powers, their acumen! Men who will not stoop (?) to argue the point with five or six feet of clay, like themselves, because, forsooth, their *dictum* is sufficient; the matter is settled; their *ego* has decided that it is so.

Truly each man and each woman on the face of the globe is entitled to an opinion. But there are men, and women too, whose spiritual natures are lying dormant, and who can no more form a reliable judgment on spiritual subjects, than an untutored aboriginal can on an abstruse mathematical problem.

Argue as men may, the problem "If a man die shall he live again?" will be settled for each one ere long, to his satisfaction or otherwise, as the case may be.

O man! a warning take.

Let not this life thy sorrow be. Rejoice

To think that thou canst make the next more joyous

By thy life in this being joyous, happy,

Useful, good. Sent here thou art for some wise end.

Try not to thwart it; but let bed, onward

And upward, higher still, till thou dost stand

Erect and God-like on the other shore,

No longer striving 'gainst thy destiny.

For sure thou, like thy brethren in the flesh,

Art destined to a life that is for aye:

A life that naught that thou mayest do

Can shorten, save in *this* thy school-life.

Here we are all pupils; some bright, some dull,

But pupils still—sent here to be taught

The higher way, the road to life eternal.

Learn then, for learn thou must, this truth,

"Man is a part of Deity."

K.

Castlemaine.

AUSTRALIANS BEWARE!

We had intimation from a San Francisco correspondent about a month since, that H. Melville Fay and Anna Eva Fay were in San Francisco, the latter passing under the pseudonym of Cunningham. These people are purely traders on the credulity of the public, appearing either as mediums or exponents of Spiritualism, according to the tone of religious ideas prevalent in the places they visit. Under the heading of "Australians Beware" we find the following in the *Banner of Light* for October 8th:—

Information reaches us that the notorious Fay-Braddon combination (?) purpose at an early date to start from San Francisco on a tour to and through Australia. H. Melville Fay (under an *alias*) and Mrs. Anna Eva Fay (who we are told now purports to be the wife of C. C. Braddon the "religious" man of the troupe) are along with them, our correspondent affirms, and people of the United States, as well as England, know them pretty extensively for what they are.

We sincerely hope the *Harbinger of Light* and other papers in Australia will be on the alert, and at once, on the arrival of these parties at any place in the Colonies, put the public on its guard concerning them as arrant imposters; and that Spiritualists of that country generally will join in the good work of making Australia "too hot to hold" them. We are wholly unable to compute the number of times we have, in the past, warned the public of these traveling pests; in fact, the matter has reached a certain stereotyped form to such an extent that of late we have in many cases rererred only incidentally to their operations; but now, as they propose to leave the parts where they are known, and to seek provender "in green fields and pastures new" in the antipodes where they are possibly not known, we feel to once more lift up the voice of warning.

We regret that through an oversight a portion of John Hunter's communication in our last issue was not corrected before going to press, and the sense of it considerably marred thereby. The errors occur in the 12th line, 1st column, p. 2077, where, after "hitherto been," the following words should be inserted, viz., "mainly conducted by men whose perceptive powers have been;" and in the 13th line from the bottom of the previous column, where the word "psychical" should be substituted for "physical."

LYCEUM PICNIC.

The Annual Picnic of the Melbourne Progressive Lyceum, usually held on Christmas Day, was fixed this year for November 9th, and an invitation sent to the Richmond Lyceum to join in its celebration. The invitation being accepted, a sub-committee was formed and arrangements made to make the demonstration a success. Accordingly, on the day named, the Richmond Lyceum, accompanied by a brass band and carrying their standards and banners, marched to Picnic Station, where they were drawn up in line to receive the Melbourne body, which arrived by the 10 a. m. train, and were marshalled in double lines by Mr. Chas. Johnston, the vice-conductor. The two Lyceums then joined, and, under the conductorship of Mr. Johnston, marched to the music of the band to a beautiful spot near the banks of the river, which had been previously selected for the purpose.

The groups being arranged, "Morn amid the mountains" was sung by the Lyceum, and Mr. Hoogklimmer, the conductor of the Melbourne Lyceum, led a short series of golden chain recitations. At their conclusion preparations were made for the races, a number of which were well contested by the boys and girls until twelve noon, when the Lyceum was called to order by Mr. Johnston, and went through a series of musical calisthenics, which were creditably performed. The bugle call to dinner which quickly followed, was responded to with alacrity, and the children, to the number of 200, seated round their various banners were supplied with an abundance of sandwiches, pastry, cakes, milk, and tea, the adults taking their refreshment after. The time between this and two p. m. was occupied by swinging, croquet, and strolls by the river, and the remainder of the afternoon was enlivened by jingling matches, races, dancing, &c. Tea was served at half-past four, and at forty-five past five the two Lyceums marched to the station, and being again drawn up in double lines, facing each other, three cheers were given by the Melbourne Lyceum for the Richmond Institute, and heartily responded to by the latter, which marched with colours flying to Richmond, the Melbourne party returning by the 6.30 train.

During the afternoon the ground was visited by numbers of the friends of the Lyceum; the weather was all that could be desired, and the children appeared to enjoy themselves thoroughly.

BRISBANE.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—My last letter contained the information that a Psychological Society was being formed. I am glad to say that it has been successfully started, and that an inaugural address was delivered by Mr. S. W. Brooks on the evening of Nov. 10th. It was a very interesting and able discourse, chiefly treating of the meaning and definition of the word "Psychological." He said he was not yet impressed or overwhelmed with the grandeur of Spiritualism, and that what he had heard of the reputed communication from spirits were of such a nature that did not reflect much to their credit: bad writing, execrable English, and the moving of tables, rapping, etc., he thought below the dignity of any spirit. The writer endeavoured to explain to him that should a person be a poor scholar, a bad or ungrammatical writer, when he left this earth, he would undoubtedly find himself so in the next life, and should he use a medium or instrument similar to himself, which is generally the case, *execrable English and bad writing could be depended on.*

Our friend evidently has not seen many of the higher class of communications, which for intelligence, writing, and grammatical construction, will compete with any writings of embodied spirits. I also remarked that I failed to find another subject of such importance as Spiritualism, which taught the immortality of the soul by facts, and solved the problem now engaging the minds of our greatest thinkers—"if a man die shall he live again?"

The writer gave a paper at the following meeting, last Wednesday night, entitled—"Is there an invisible human intelligence?"

I must say there was very little said against the position I assumed; it was not opposed as I expected it to be; perhaps there was not enough room for their pet theories to stand. There was a fair attendance, and resolutions were passed to form committees of investigation at once, in order to seek for personal proofs. There is a great dearth of developed mediums here at present; nothing for an investigator to see or investigate; no public seances of consequence. People are continually calling in our place of business seeking introductions into a circle or to a medium, but we can only give them instructions how to proceed to investigate personally in their own homes.

A good reliable physical or test medium would do a great deal of good here just now; there are large numbers of free-minded persons willing and anxious to be convinced.

A number of gentlemen lately drew up an agreement of a very satisfactory and enticing character to induce Mr. W. Eglinton to pay us a visit; it was sent home to him, but by a notice in *Light*, for Sept. 2nd, we find he was about leaving for India, so that we were just too late, or he may have accepted our offer, being on the way to India. He would have done good work here, but no doubt some one else will fill his place; until then we must be content and do what we can.—Yours truly,

G. S.

Nov. 18th, 1881.

ANDREW JACKSON DAVIS ON PHENOMENAL SPIRITUALISM, &c.

We copy the following interesting account of a reporter's interview with A. J. Davis, from the *Religious Philosophical Journal*, of September last:—

Your reporter found the respected and venerable "Seer" comfortably seated in the pleasant office of the recently incorporated Harmonical Association. His beard is almost white and there are other signs of advancing age in the lines of his countenance; yet his expression is one of health and philosophical contentment. At first he seemed reluctant to answer some of the questions I propounded, but conversation gradually became freer, and the following was substantially elicited, which will be perhaps interesting to your readers as the present opinions of one so well known in the Spiritualistic field.

"Mr. Davis, what is your relation to the movement known as Spiritism?"

"Spiritualism is the term most used," he replied, "as a word more comprehensive than Spiritism. And yet I do not object to 'Spiritism' as a term to cover simply the various phenomena."

"Well, then, what is your relation to the phenomenal phases of the movement?"

"Perfectly friendly. Why do you ask? I had supposed my position was universally well understood."

"I ask because lately, while at a camp meeting of the Spiritualists, I was told you were an opponent of the manifestations, and had done a great deal to break down circle holding."

"The truth is just the reverse. I have done much to promote the formation of investigating circles. As evidences of a future existence to the senses of mankind, I regard *real* spiritual phenomena as at once most desirable and indispensable. Investigating circles for such uses should be multiplied and perpetuated."

"If this is your position, why do certain Spiritualists indulge in bitterness and acrimony toward you?"

"Misunderstanding is at the bottom of it all. While I have unwaveringly favored the development of *real* manifestations, I have, on the other hand, opposed uncompromisingly the unworthy uses of mediumship."

"What do you mean by unworthy uses?"

"Nearly all the later phases are forms of abuse—such as fortune-telling, trick-performing, miracle-working, and wonder-story telling. Among these may be classed such acts as are called 'paraffine spirit moulds,' 'flower tests,' 'form materializations,' and other performances

in the dark, or in such a dim twilight that no human eye can be positive about what is transpiring, or whether or not the medium is true or false."

EXPLANATION OF PUZZLING PHENOMENA.

"Do you, Mr. Davis, reject all physical phenomena as frauds?"

"Quite the contrary. And yet I am positive that mingled with the real is a mass of counterfeit—tricks of pretenders, false mediums, who have been attracted into Spiritualism because of the money-reward, feeling safe from detection and public exposure because of the wide-spread doctrine that 'mortals have no right to impose test conditions upon the alleged intercourse and works of immortals.' All bitterness and bad feeling engendered among Spiritualists originated in these two opposing wings of the movement; each party holding and advocating antagonistic views in regard to the question of imposing test conditions."

"Now as to the real physical phenomena, how do you, for example, explain the spirits tying a knot in an endless rope? Or, such a well-attested fact as putting a ring upon a person's arm while his hand is firmly held by another?"

"You refer, I presume, to such phenomena as were witnessed by Prof. Zollner and other distinguished scientists in Europe, in the presence of Dr. Slade. The hypothesis of a 'fourth dimension of space' was sought for and evolved as the only probable explanation. Such phenomena I have frequently witnessed with my ordinary eyes; and, subsequently, I have instituted investigations into their causes by clairvoyance. There have been many mediums in whose presence such or similar things have transpired. In some cases the apparent marvel was nothing but a trick of sleight-of-hand. On more than one occasion I have so declared, when my decision was asked; but almost immediately I was met with the impatient and over-heated reply by some too credulous listener, 'Oh, I was told you oppose all phenomena.' Nay, I said, my objection is piled mountain high against the fiction, against the fraud, but not against the real and the trustworthy."

"Do you adopt the hypothesis of the fourth dimension of space?"

"So far I have no knowledge of any such dimension of space; nor do I realize in science the necessity for any such explanation of the marvels you mentioned. In the first place, by employing the sight and the light of clairvoyance, there are invariably visible, behind all such instances (of the passing matter through matter), one or two chemical experts from the Summer-land. Such mental organizations as Franklin, Davy, Volta, Galvani, or Faraday, do not come into these materializing demonstrations. That is to say if they ever do, I have never seen them. (Mark! I do not claim to have seen all there is to see in this wonderful field.) But I have been an observer during more than a generation of these multifarious marvels, and I now say this: If there be any exception to this rule I have yet to meet with it. The experts I refer to are celestial visitors from that remarkable sphere of subtle intelligences where the under-workers and the mystery-evolvers most do congregate. They are known as *Diakka*.

"When the renowned expert Robt. Héller was living among us, he gave public exhibitions, and would perform things that seemed physically impossible. He wrought his wonders by sleight-of-hand, in connection with the resources of real science and art. But did he ever explain the secrets? Never! His performances were a source of delight to himself, and were financially of the greatest advantage; hence his professional concealments, and hence also his sportful evasion of the true explanation. He is now dwelling in the inner universe. If he is still intellectually and socially attracted to the performance of such astounding feats, then he is dwelling among the celestial experts in all chemical and occult mysteries. He would naturally perform his transformations in the presence of a suitable medium; and yet he would never give a perfectly frank and truthful answer, if he were questioned as to his *modus operandi*.

"This is because these remarkable *Diakka* characters have inventive and brilliant intellects, overflowing with

fun and headlong jollity, but they are correspondingly undeveloped in a sense of tender sympathy for their victims, because of their deficiency in the noble moral feelings of conscientiousness. In circles for real materializations, such characters delight to be present as invisible prime-movers and as irresponsible chief tricksters; and they will not only put on the speech and profound dignity of once known distinguished persons, but they will even demoralize the good intentions of the passive and sympathetic medium; thus, sometimes, transforming a previously reliable instrument into a tool for manifesting counterfeit presentations. For this reason, and more particularly to prevent such misfortunes befalling a good cause, I have rather discouraged persons from seeking circles which are held for such evanescent exhibitions.

"When, however, a real knot is tied in an endless rope, or when a ring of iron is suddenly sprung upon an investigator's arm, and under circumstances precluding possible trick by sleight-of-hand, then you may be certain that an expert *Diakka* chemist has accomplished the feat; and he has done it by instantaneously rendering a sufficient section of the matter as soft as water. The cohesion is suddenly overcome by the employment of a dynamically generated force derived from the white matter of the medium's nervous system. This force is superior to the vital principles of motion and sensation of life."

"What evidence can you give scientists on this point?"

Thoughtfully Mr. Davis rather particularly explained, thus: "You may observe that in all such experiments and manifestations the medium is seized with shiverings—a trembling and jerky condition of the nerves of motion—accompanied with an expression of alarm, anxiety, and restlessness. These signs mean that the white nerve substance is undergoing a molecular metamorphosis, but only for the moment. As soon as the requisite stream of psychic force is abstracted and concentrated upon the object, ring, or rope, the medium instantly looks pale or flushed, according to temperament, and often a slight swoon, or a temporary unconsciousness, is the result. But the instant this chemical nerve-force meets the section of matter to be melted, the change from hard to soft, and from solid to fluid, is as quick as a flash of lightning, and not less quick is the withdrawal of the force and the restoration of the part to its previous ordinary condition. Of course, the possibility of this dissolution of a solid once admitted, you logically perceive that the human arm could suddenly and unconsciously pass through the appropriate section of an iron ring, or a rope could be made to pass through itself—matter folding over and interpenetrating matter—so rapidly and so perfectly as to transcend both the natural observation of investigators, and the ordinary logical conclusions of the intellect. Hence, with this understanding of the cause and method of these phenomena, you conclude that I do not accept the hypothesis of the fourth dimension of space. Investigators should observe that the dissolving action of this nerve-force does not sensibly affect either the temperature or the gravitation of the substance acted upon."

THE PHILOSOPHICAL OUTLOOK.

"Mr. Davis, your friends think if you would mix more with your fellow-men, attend the Spiritualistic Camp Meetings, etc., you could do more good and be better understood."

"It is impossible for me to be of any appreciable service at a Camp Meeting. My function is nothing if it be not tranquil teaching. Oper-air meetings are quite outside of my ability. Socially on such occasions I should be glad to talk with a few friends; but I have observed the exhausting influence of such visitings upon many persons. Whenever Mrs. Davis's home duties permit her a brief holiday, we usually spend the time by 'the sad sea wave,' at some of the many attractive summer resorts in the vicinity of New York. She is physically and mentally rested thus, and so am I; but the camping life would certainly work upon us, quite opposite effects. Very soon our lectures at Stock Hall

will commence. The course of teaching is in accord with the principles of association, progression, and development. Very much that the Concord philosophers develop so scholarly is taught at Steek Hall, and in several other places by our advanced spiritual speakers, and in language far more adapted to the wants of the majority of minds, and with an influence vastly more in true sympathy with the current and ever-recurring needs of human nature. Taken altogether I regard the signs of the period as most hopeful and encouraging to all who work for the kingdom of heaven on earth."

MRS. FOYE'S TEST MANIFESTATIONS.

TO THE EDITOR OF THE AGE.

STR.—Dr. Johnson used to say that an "obstinate rationality" prevented him from becoming a Romanist, and I suppose it is this feeling which drives me to seek for a rationalistic explanation of some of the undoubtedly marvellous things that I have seen and heard in various spiritualistic circles. Among them I think any impartial observer must admit that the feats performed by Mrs. Foye before large and discriminating audiences must be included. The hypothesis of trick or delusion which the mind ordinarily flies to in these cases, to save the trouble of further investigation, cannot be entertained for a single moment. There is no trickery, and there is neither delusion nor illusion. Of that I am perfectly satisfied. The only victim of delusion is the man who holds that his neighbors are being deluded. But, on the other hand, I venture to think there is no spiritualism. Mrs. Foye is only an impostor to the extent of imposing upon herself. What she does she does quite unconsciously, in obedience to psychic laws, or laws governing her psychic nature, of the *modus operandi* of which we know very little, but upon which a vast deal of light has been thrown of late by the knowledge we have acquired of the phenomena of mesmerism, clairvoyance, and the like. There is a psychic side to our nature only now being explored, and it is into this unknown territory the spiritualist like Mrs. Foye has strayed. My quarrel with him is that he insists on leaving the material world to find an explanation of his miracles before he knows of what matter is really capable. He has no right to fix a limit to the possible properties of matter. Look at mesmerism. There was a time when it was derided as something which no serious physicist ought to have anything to do with; yet is there not a mesmerist hospital in London at this moment, in which limbs are amputated almost daily without pain under the mesmeric sleep? Anybody can see for themselves how the sleep is induced; yet can anybody give a rationalistic explanation of it? Or, because he can't, does anybody say that a spirit is acting through the operator? If it is not a spiritual influence, it is the influence of matter; and it is none the less matter because we cannot see it. This brings me to the point at which I wish to start with Mrs. Foye's manifestations, namely, that they are all explainable upon this principle. To convey myself in words, I believe that Mrs. Foye simply reproduces to her audience what has first been received into her own mind or brain from the mind or brain of the person she is in communication with. For instance, she gives notice that Robert Clarke is indicated by the spirits as having a spiritual relative in attendance. Robert Clarke answers to his name, and is told to call over aloud a number of his deceased relatives, such as mother, grandmother, uncle, brother, and so on. At the sound of the word brother Mrs. Foye's attendant spirit, or as I shall presently suggest, Mrs. Foye herself quite unknown to herself, gives three raps on the wall or table, which mean "Yes." Clarke has a brother in the spirit world, and proceeds to test him by asking him when and where and of what he died, and so on—running over aloud a number of diseases, places and dates. Mrs. Foye's spirit always raps at the correct word, and once more Clarke is satisfied, and probably the majority of his audience with him, that he has received what I suppose I must call a supernatural communication. But is it not all quite explainable on natural grounds? Admitting, as we must admit, the influence of one mind or brain upon another, is it not intelligible that Clarke should impress Mrs. Foye with his own wish

or belief; and that Mrs. Foye, who says she can see the names of the departed written in the air before her, is translating a subjective impression into an objective vision outside her? Her brain, by the unknown law of sympathy which plays such tricks with the most unimpressible of us in daily life, becomes a mere extension of Clarke's for the time being; just as the mesmerized patient who is utterly passive in the hands of the operator, and believes implicitly that he is an alligator, or on fire, merely because the operator projects the thoughts on to his sensitive brain; and accordingly she repeats what Clarke thinks and wishes her to repeat. For any visitor to her séance will bear me out that Mrs. Foye prefaces the performance by asking her audience to concentrate all their thoughts upon her, and to wish earnestly and intently that the spirit whom they desire to invoke may be present. This concentration of their thoughts or wishes upon her is an essential element to the success of the affair, and in my opinion explains it. Mrs. Foye is the victim of her exceptionally sensitive organism, acted upon by organisms outside her having the necessary properties in more or less activity. For all organisms do not act upon her, any more than the magnet acts upon all minerals. Clarke acts upon her rather than Brown, because Clarke is in greater magnetic correspondence with her than Brown, and the nerve-threads of her brain respond more instantaneously to the fluid emanations that proceed from him. It does not matter one bit that she is separated from him by the whole length of the hall. If one brain can act upon another at all, we have no right to limit the distance at which its influence ceases. A mesmerized lad at Sandhurst not long ago jumped over the balcony at one end of the theatre to fly to the mesmeriser on the platform at the end, and injured himself in doing so. If this sort of attraction is really the result of an unknown force latent in our bodies, it is as universal as the law of gravitation, and we are just as much entitled to limit the distance at which the law of gravitation may act as to say that Mrs. Foye can be mesmerized by Clarke a foot away but not a hundred feet.

But how about the raps, I shall be asked? Clarke does not produce them; for they are much nearer the medium, and they are invariably correct; that is to say, when Clarke's brother is present, the raps say Three, or Yes. I grant the raps do not seem to fit in my theory at first sight, but it is only at first sight. For what do they indicate, after all, but an explosion or concussion or series of explosions and concussions, in the air, giving the misleading sound of a tap, tap, tap upon the wall? The explosive fluid, whether electrical or what not, would proceed from the medium's body, and might be a measure of the disturbance produced in it by the action of Clarke's magnetism. The number of taps would be in proportion to the extent of the disturbance, and it is noteworthy that the raps are most numerous when Clarke's mind is most concentrated, that is to say, when he expects the answer given to him. Many little circumstances about these séances help out my theory. For instance, Mrs. Foye not only begs her audience to wish fervently; but she objects to any conversation or noise, or anything that might interrupt or divert the current of their thoughts, all of which must be focused on her like lines of radiant heat, converging on a common centre. Indeed, this idea of radiation is not amiss. A ray of thought—of course the unknown equivalent fluid must be understood by this—darting from Clarke's brain to hers, and a ray of equally unknown fluid thereupon shoots out from her person to produce the explosion in the air. That these fluids are given out by the body has been long suspected, and is now demonstrated by Dr. Richardson's proof of the existence of what he calls a nerve-aura, encompassing bodies more or less densely according to their state of health, and so on. Summing up in a few words what I have taken so much space to say, we have Mrs. Foye's spiritual manifestations explained by natural laws, or the known properties and activities of matter. First, there is the sensitive organism—or Mrs. Foye herself—mistaking a subjective impression as a vision in the air, and next we have the operator who makes the impression, assisted by the trajectory power that resides in the brain as in a battery.—

Yours, &c.,

W.

Age, November 21st.

MRS. FOYE'S TEST MANIFESTATIONS.

TO THE EDITOR OF THE AGE.

SIR,—I was pleased to read in your issue of to-day a letter signed "W" upon the subject of Mrs. Ada Foye's test manifestations. The letter is undoubtedly pervaded with an air of candor, and is an evidence of the interest which is being taken by the public in the subject under discussion, owing to the presence of Mrs. Foye in our midst. But I venture to think, along with many others, that "W" has decided the matter a little too hastily, and has formed his conclusions with too little deliberation, and arrived at his convictions upon evidence most decidedly too scanty. Making plain the statement that Mrs. Foye is honest but deluded, "W" endeavors to account for the "test manifestations which have lately been given in Melbourne, by what is known as "Brain reading." Such a method of explanation is deemed more "rational" than that of the spiritualist. But in order to establish this theory something like proof ought to have been adduced, and proof, too, of such a character as to the extent of its weight and quantity as would weaken the position of the spiritualist. That is to say, when "W's" position is proven it must be strikingly evident that the position of the spiritualist is false. The facts he gives in support of his conclusions must militate against the conclusion of the spiritualist, otherwise it will be impossible for him to dislodge him; for it is evident that if the facts do not militate against spiritualism, they must harmonise with it, and whatever is in harmony with it cannot be urged in disproof of it. Now, I venture to maintain that all the facts which "W" has adduced in support of his view are in strict harmony with spiritualism, and are such as must exist if spiritualism be true. These facts, along with numerous others, can be adjusted and admitted into the spiritualistic hypothesis more easily than into the "brain reading" one, and the strength of the argument in support of the spiritualistic theory consists in this, that all the facts which occur at Mrs. Foye's sésances can be explained by it, whereas "brain reading" does not cover all the facts. How will "brain reading" account for the formation of letters and words in the air, which Mrs. Foye seriously says she sees? If Mrs. Foye be honest, and your correspondent says she is, she reads names which form to her eyes out of nothing apparently. These names she spells out to the audience as they form before her, and they are invariably correct, though occasionally she may mistake the pronunciation, or the appearance of a letter. For instance, on Sunday evening she read "Cranksbank" for Cruickshank, and on Friday evening last in the Masonic Hall, whilst she spelled the name correctly she gave several erroneous pronunciations, and did not get the right one until it was given to her from the audience. Now if Mrs. Foye's brain was only for the time being "a mere extension of Clarke's" or any one else's brain, and if Mrs. Foye only "repeats what Clarke thinks and wishes her to repeat," how comes it that she spells a name wrongly, and in another instance cannot give the pronunciation correctly. If it were simply mind-reading, there could be no difficulty, since every other question asked afterwards is answered correctly. If it were brain-reading, the name, and not the way the name is spelled, would be impressed upon the brain of Mrs. Foye since those in the audience who get communications are not so much thinking of the way their deceased relatives and friends spelled their names as they are thinking of the deceased relatives and friends themselves. Hence it is evident that Mrs. Foye sees an objective reality before her in the shape of a word, made up of letters, which for the time being is independent of the brains of those in the audience. Moreover, statements are sometimes made which were entirely unknown to the mind of the questioner, and to that of Mrs. Foye. How are cases of this kind to be explained on the mere assumption of mind-reading? And there is still a stronger point. In every instance the answer comes, "I am so and so, your departed friend." This answer comes to sceptic and believer alike. Now, if it were mind-reading *par et similes*, as "W." says, the answer to the question, Who are you? ought to be "I am your thought impressing Mrs. Foye's brain and causing myself to appear objective in the shape of several letters thus C. L. A. R. K. E. and afterwards going off into concussions in the air, so that every-

body in the audience becomes aware of my presence." Let the questioner believe this as much as he pleases he never succeeds in impressing that thought on Mrs. Foye's brain, and he never succeeds in getting the raps to admit its truthfulness. This would be the case, however, if we have granted the honesty of Mrs. Foye, and the truthfulness of "W.'s" views. There is yet another fact that will not harmonise with "W.'s" theory. The "spirits" communicating maintain their own identity, and frequently oppose both the faith and wishes, the convictions and ideas of the questioner, and sometimes even of Mrs. Foye herself. A third intelligence comes upon the scene, which is not that of Mrs. Foye, and which persists in maintaining that it is the intelligence of the spirit purporting to be communicating. In every other instance the intelligence answers all questions correctly, and in those answers conveys something of the character and disposition of the one it purports to be. Why then should it falsify, when it assures us that it is the real person, friend or relative, whose name it has already given? Surely that intelligence, which can tell us so many interesting facts, is able to tell us the truth about its nature! But, without trespassing further upon your space, Mr. Editor, I venture to affirm that the theory of "W." would be upset if he were to hold a single "private" sitting with the lady in question. He has jumped to his conclusions from a very few facts, and has overlooked entirely those facts—some of which I have, pointed out—which will not fit in with it. He has proved nothing for, as I stated at the commencement, all the facts which he has instanced fit into spiritualism far more harmoniously than they do with his theory. Spiritualism includes all his facts and numerous others which his theory excludes. His theory therefore is not a complete induction, because there are known facts opposed to it. Spiritualism is a complete induction, because it harmonises with every fact in the universe. J. S. Mill tells us in his work on logic that only a complete induction is worthy of absolute belief, and it is necessary for a complete induction that it shall be contradicted by no known fact. Unless therefore "W." can show that there are positive facts which do not harmonise with or fit into Spiritualism, especially such facts as are connected with the movement, and unless he can prove that his theory also covers all the facts, and is contradicted by none, he must admit that at least spiritualism more nearly approaches a complete induction than does his theory, and is therefore, according to the strictest rules of logic, more deserving of credence.—Yours, &c.,

THOMAS WALKER.

21st November.

A MINIATURE FREETHINKER AND EMBRYO REFORMER.

TO THE EDITOR OF "THE HARBINGER OF LIGHT."

SIR,—I was extremely amused the other day while taking tea with a friend of mine who is a thorough orthodox churchman, by the remarks of his son, a boy about 14 years of age. It happened that this little fellow had been to Sunday School, and the subject for the afternoon had been "Efficacy of Prayer." While we were having tea the little fellow broke the silence by saying to his father, "Papa, if I were to pray for any bad man would God make him good? because teacher told us that if we had any bad companions—companions that did not go to Sunday School—we were to pray for them and Christ would break their hard heart, and make them good boys." I need not say that the question somewhat startled his father, but he answered promptly and said: "quite right my son, if you know any bad persons pray to God to turn their hearts and make them good and he will most assuredly do it." "But," said the little fellow, "wouldn't he do it if I did not ask Him." The father evidently did not like this, and he said rather sharply; "my son we are commanded in the Bible to pray, and we must do what that Holy Book commands us to do." But evidently the little boy did not notice his father's annoyance, for he said with charming innocence; "but papa, I didn't think that prayer was any good, for Christ knows who are to be saved without us reminding Him." "But," said the

father now quite exasperated, "when we pray for any particular persons Christ has compassion on them, and so he leads them to see their sins in the right light, and thereby redeems them from everlasting torment and agony. "But," argued this sharp little fellow, "that means to say that Christ did not save the sinner because he loved Him, but because you ask Him." At this point the conversation was broken by another member of the family who, noticing the father's perplexity, touched upon some other topic of conversation. I suppose the poor little chap was answered in a different way to what he expected when I retired. But sir, I was quite taken up with the little fellow's sharpness, it shows that he has a mind, brain, and abilities to think, and believe what he thinks.—Yours faithfully,

F. G. B.

THE INSANITY QUESTION—A CHALLENGE.

FROM "LIGHT FOR ALL."

In a lecture on 29th ult., Rev. W. J. Smith (Presbyterian), is reported as saying that "Spiritualism has been one of the greatest causes of insanity in the United States of late years. *Our Lunatic Asylums are thronged with victims of this diabolical vice.*" Such assertions were frequently made about thirty years ago, and very soon disposed of, but as our reverend Rip Van Winkle has seen fit to repeat them, (he having evidently just begun to wake up on the subject of Spiritualism) a few statistics may be of interest. I take the following from such reports of lunatic asylums as happen to be within convenient reach, believing that more extended research in the same direction would be even more conclusive:

Michigan, 1871-2. Total cases, 1277. From religious excitement, 7; "Popular errors and delusions" (what-ever that may mean), 20, *Clergymen and families*, 14.

Stockton, 1873. Total cases, 596. Spiritualism, 6; Religion, 13; Preachers, 1.

Pennsylvania, 1874. Total, 3,679. "Religious excitement," 206; Clergymen, their wives, daughters and widows, 99. Spiritualism is not mentioned as a cause at all.

Stockton, 1875. Total, 615. Religion, 16; Spiritualism, 1; Clergyman, 1.

Napa, 1877. Total, 451. Religion, 9. Spiritualism, 2; Minister, 1.

Stockton, 1877. Total, 414. Religion, 12; Spiritualism, 1; Ministers, 2.

Napa, 1879. Total, 528. Religion, 6; Spiritualism, 5; Ministers, 1.

Now where comes the "throng?" As the bread of Asylum Superintendents is buttered much more on the orthodox, than the Spiritualistic side, they are certain not to underrate Spiritualism, or overrate religion as a cause of insanity. In fact their ignorance of Spiritualism would be likely of itself to cause an over estimate of its agency in this direction.

I do not propose, in this article, to consider the general bearings of this subject at length; but I hereby challenge Mr. Smith, or any other minister of good standing in this city, to debate in their own churches, before their own congregations, the following propositions, viz.:

1. That there is nothing in the views entertained by the generality of Spiritualists to cause insanity, but very much to prevent and perhaps cure it.
2. That the fundamental tenets of orthodox Christianity must cause insanity, and the statistics of lunatic asylums prove that they do cause it.
3. That, assuming as correct the causes of insanity as reported by the Asylum Superintendents, orthodox religion causes at least four times as much insanity as Spiritualism.

ALFRED CRIDGE.

San Francisco, June 6, 1881.

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 while 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.]

GOOD MORNING SIR AND BROTHER.—I feel quite at home here this morning, and have received the consent of the spirit-friends to speak this and next Thursday morning. I am intensely interested in what is called Spiritualism. Before I passed away I was always seeking and trying to gain all the information I could possibly gather on the subject. I think I may safely say that for over twenty-three years my mind has been directed towards the spiritual philosophy, and long before I passed away I had a full realization of the facts of Spiritualism. I always found it an interesting subject, and connected with it were some of the most vital and important truths relating to man, his life-development, and his future existence. In Castlemaine I had experience that startled me, and assisted me to further my researches; and in Dunedin also I had some experiences which I hope to relate to you before I have finished.

One important fact connected with my spirit-existence I wish to speak of. At times, when I attend a circle, my mind seems to stretch back, and all the old friends and faces that I loved on earth are, with their names, fresh in my mind. On other occasions, even in the very same circle, I find my mind confused, and the recollections of the past but very slight, and the names seem to be mixed up with the names of the people sitting in the circle. Now, the only explanation I can find is this: My mind being in a receptive and not a positive state, it receives the impressions and the ideas emanating from the circle, and in place of stamping my own identity, and giving proofs that are indisputable, there is a mixture of myself and the circle. Thus, at times, when a circle is least expecting anything, either mental or physical test, the spirit-friends are able to give such proofs as cannot be disputed.

I find, dear brother, there is much both for spirits and yourselves to learn in circle. When these things are more properly understood, and people enter the circle to learn and to gain truth, then will Spiritualism look brighter and clearer.

I am delighted to see my old friend Mr. O'Sullivan still active in the noble work. I shall have something to say to him in my next communication, and I shall also tell you of the sensations and the condition of myself and those near and dear to me when we past into spirit-life. I shall not take more of your time this morning, as I know on the first occasion it is always a strain on the mediumistic forces. Next time I will speak to you further.

ROBERT WILSON.

ACCORDING to promise I come again this morning, and give you further particulars. At the time of my departure I was living at Dunedin, New Zealand, and was editor of a newspaper. My wife and family were keeping a draper's business, next door to "Water's" café. At night we retired to rest, believing everything was safe, and as far as our premises were concerned they were safe, but a fire broke out in the café, and before we could make our escape, my wife, myself, my sons—Frederick, Robert, and Lawrence Oliphant—and my daughter Sarah were burned. Two of my daughters—Lily and Louisa—also my servant Margaret, and two gentlemen, escaped. God knows it was a trying time for us. We woke up in the spirit-world, and our first thoughts were, how many of us had escaped? I was anxious, indeed to know who was with us. I soon found four of my dear children with me in the spirit-world. I thought of my dear Lily and Louisa, and I am happy to tell you that since my departure I have been able to attend the circles, and speak to my old friends, although in an imperfect manner. I should like indeed for all

my old friends to know I have been here. I know they do not doubt my existence, as I have been with them so many times. My old friend Stout—no doubt you have heard of him, a hard worker in the cause; and many other friends I have met. Mr. Tyerman was lecturing at the time in New Zealand, and I have since had the pleasure of meeting him in the spirit-world. Our departure was rather sudden, but we were soon surrounded by spirit-friends, relations, and those we had met at the circles. I can now see clearly the truth of what spirits often told us in the circle, that they could only give *glimpses* of the life of the spirit world. I was surprised at many things I saw, and although I had attended circles, and read a great deal on the subject, still I found there was an immense deal of truth I had never heard of. The knowledge I had gained in the spirit-circle was, however, very valuable to me, and helped me to appreciate and enjoy the beautiful in spirit life. I should like all my old friends to know that I am still active in the cause, and am trying to give all the proofs I can of my existence, also my old friend Mr. O'Sullivan. I am pleased to see him so active in the cause. Let him know that our friendship, which was made in the Isthmus, is not broken, but that since entering spirit life I have found all those who are in affinity with each other are brought into closer relationship. Mr. Terry, of Melbourne, will remember me well, also many leading Spiritualists in the colonies. I speak it to all, that a knowledge of spirit life is as a lamp to light us into the bright and beautiful places in that life. Wishing you success and God-speed, from a Brother in the cause in spirit life.

ROBERT WILSON.

MARRIAGE.

At Leven, Tasmania, on the 27th October, by the Rev. E. Steggell, Thomas Oswin Button, to his cousin Frances Kate Marianne, second daughter of W. B. Button, Esq., J. P.

At the annual meeting of the Church of England Congress, at Newcastle-on-Tyne, the Rev. Dr. Thontom, of London, read a paper on the "Duty of the church in respect to Spiritualism," in which he admitted the phenomena, and the possibility of their being caused by spirits, but advised that they should try the spirits (or the teachers) by the revealed rule, "Every spirit that confesseth not Jesus Christ come in the flesh is not of God." That is, we presume, that none but strictly orthodox spirits are to be tolerated.

From a letter received last mail from our esteemed brother Spiritualist and Theosophist, Peary Chand Mittra, we are advised that Spiritualism is rapidly spreading in Bengal and other parts of India. Mr. Eglinton, the celebrated medium, was expected to arrive in Calcutta about the 15th November. A review of Mr. Mittra's new book, on the "Nature of the Soul," will appear in our next.

"Jottings on Passing Events." "The Pneumatic Descent of Jesus Christ," "Jottings from the North-east," a report of "Laying foundation stone of Dunedin Lyceum," &c., unavoidably held over.

Advertisements

SPIRITUALIST & FREETHOUGHT BOOK DEPOT, 83 GEORGE ST., BRISBANE, QUEENSLAND.

In order to meet a demand we have opened the above Depot for the purpose of Supplying the advanced thinkers of Queensland with Progressive Literature, &c.

As Agents for W. H. Terry, Melbourne, We will receive Orders for all Books, Periodicals, &c., sold by him, and supply them at Melbourne prices, thereby affording our friends the facility of procuring them without any trouble.

Harbinger of Light supplied regularly.

S. SMITH & CO.,
AMERICAN RUBBER HAND STAMP MANUFACTURERS,
83 George Street, Brisbane.

SPIRITUALISTIC & FREETHOUGHT PAPERS.

- The Medium, London (Weekly), 12/6, per annum.
The Spiritualist 1/6
The Banner of Light, "the oldest American Spiritualistic and Freethought paper, published weekly. Subscription, 22/6 per ann.
The Religio-Philosophical Journal, a first-class American Weekly published at Chicago, U.S.A. Subscription, 17/6 per annum.
Shaker Manifesto, monthly, 6d., 5s. per annum.
The Voice of Angels, an interesting journal Edited by Spirita, published fortnightly. 10s. per annum.
The "Theosophist," a monthly journal devoted to Oriental Philosophy, Occultism, Spiritualism, &c. Published at Bombay. 20/ per annum.
Light for All. A monthly journal, published at San Francisco 6s. per annum.
Herald of Progress. A weekly journal devoted to the Philosophy and Teachings of Spiritualism. Published at Newcastle. 10/ per annum.
The Vaccination Inquirer, 3s. per annum. Posted to any part of the Australian colonies.
Copies of all the above available for subscription.

P O S T A G E E X T R A .

W. H. TERRY, 84 Russell Street.

JUST PUBLISHED.

The Religious Aspect of Spiritualism, and its Relation to the Churches, by A. Mueller, M.D. Price Sixpence.

W. H. TERRY, 84 RUSSELL STREET.

GEO. A. STOW'S SPORTSMAN'S HOME & SANATORIUM.

Mr. Stow begs to intimate to his Friends and the Public that he has Built a Commodious Homestead on the

GIPPS LAND LAKES

Opposite Rosherville, and that he is now ready to receive Visitors. Sportsmen, and those desirous of a Quiet and Comfortable Home may rely on the endeavour of the Proprietor to give satisfaction.

TERMS:—80s. PER WEEK, OR 2s. MEALS AND BED.
Special arrangements for Families. Mail closes in Melbourne for my place, Tuesdays and Saturdays at 6.30 p.m. Steamers run in conjunction with train daily.

ADDRESS: POINT NORMANBY, METUNG.

WORKS OF PROFESSOR WM. DENTON.

- Geology: The Past and Future of our Planet. 7/6.
Soul of Things; or Psychometric Researches and Discoveries. Vols. 1, 2, and 3. Each 7/6.
What was He? or Jesus in the Light of the Nineteenth Century. 6/3.
Radical Rhymes. 6/3.
Is Spiritualism True? 6d.
Orthodoxy False, since Spiritualism is True. 6d.
Be Thyself. 6d.
Common-Sense Thoughts on the Bible. 6d.
Christianity no Finality; or Spiritualism Superior to Christianity. 6d.
Radical Discourses on Religious Subjects. 6/3.
The God proposed for our National Constitution. 6d.
Man's True Saviours. 6d.
What is Right? 6d.
Sermon from Shakespeare's Text. 6d.
The Deluge in the Light of Modern Science. 6d.
Who are Christians? 6d.
The Irreconcilable Records; or Genesis and Geology. 2/6.; paper, 1/3.
Life of Denton, by Powell. 1/3.
W. H. TERRY, 84 RUSSELL STREET.

THOMAS WALKER'S WORKS.

- The Reflector, 3d per copy, or 4 different numbers, by post. 1s.
De Natura; a poem on the religion of nature, and the nature of religion. 6d.
The Thin edge of the Wedge; or the new Protestant text book. 4d.
Christianity versus Spiritualism; debate between Thomas Walker and M. W. Green, Christian minister. Cloth. 2/6, paper 1/6.
W. H. TERRY, 84 RUSSELL STREET,

[A CARD].

OTTO HUG, MEDICAL CLAIRVOYANT.

Desires to intimate that he will commence Practice at

150 COLLINS STREET EAST,

On and after DEC. 6th.—Hours of Attendance, daily, 9 to 12,
and 2 to 6; Wednesday Evening, 7 to 9.

JUST RECEIVED, Ex "ROHILLA,"

THE FOLLOWING BOOKS AND PAMPHLETS FROM THE FREE-
THOUGHT PUBLISHING CO.

- Isis and Orisis; Stuart Glennie. 5/6.
Cullen Bryant's Orations. 4/.
Unorthodox London; Rev. C. M. Davies, D.D. 4/.
Orthodox London. " 4/.
Dictionary of Science; edited by G. Farrer Rodwell.
Published 18/. 8/6.
The History of Philosophy; in eight parts, 1 large vol.,
Illustrated, date 1656, very rare; Thomas Stanley. 30/.
History of Civilisation; Alison's. 3/6.
Elements of Chemistry; Sir R. Kane, D.D.; 230 Illustrations. 5/.
Turkey in Europe; Baker. 6/6.
Golden Library Series; comprising 17 vols., by some of
the most popular authors. Each 2/.
Elizabethian Demonology; Spalding. 4/6.
American Poetry. 3/.
Life of Cicero; Middleton. 4/.
Holy Bible, with Emendations. 4/.
Elements of Astronomy; Loomis. 4/.
Household Words; vol. XIV. 3/6.
Eminent Radicals; M. Davidson. 4/.
The Correspondence of Charles Lamb. 4/.
Rousseau; John Morley; 2 vols. 10/6.
The Upan; a Vision of the Past, Present, and Future.
4/.
Apocryphal New Testament; Hone. 4/.
Ancient Mysteries Described; do. 4/.
Parker's Natural Philosophy. 2/6.
Wealthy and Wise; a Lecture, by J. Levy. 8d.
Irreligion of Science; E. B. Aveling. 2d.
Why I dare not be a Christian; do. 2d.
On Superstition; do. 2d.
Science and Religion; do. 2d.
The Wickedness of God; do. 2d.
Liberty and Morality; Moncuro D. Conway, M.A. 4d.
Eucharist (The) 8d.
Few Words about Alcohol, and the Diseases it Pro-
duces; C. R. Drysdale, M.D. 8d.
The Past and Present of the Heresy Laws; A Lecture
by W. A. Hunter, M.A. 4d.
The Cause of Woman (from the Italian); Ben. W.
Elmy. 8d.
The House of Lords; H. R. Fox Bourne. 4d.
First Seven Alleged Persecutions; A.D. 64 to A.D. 235.
8d.
Analysis of the Influence of Natural Religion; Philip
Beauchamp. 1/3.
An Essay on Miracles; David Hume. 4d.
Religion; A Paper read before the London Dialectical
Society. 4d.
On Discussion as a Means of Eliciting the Truth; a
Paper read before the London Dialectical Society. 4d.
The Principles of Individual Liberty; W. C. Coup-
land, M.A. 4d.
George, Prince of Wales; Charles Bradlaugh. 3d.
Religion and Priestcraft; H. R. S. Dalton, B.A. 3d.
Influence of Heredity on Freewill; Prof. Buchner. 3d.
Secularism, the True Philosophy of Life; G. W.
Foote. 6d.
Ish's Charge to Woman; H. R. S. Dalton, B.A. 6d.
Has Man a Soul? Chas. Bradlaugh. 3d.
Hospitals and Dispensaries not of Christian Origin; J.
Symes. 2d.
Creed of an Atheist; E. B. Aveling. 2d.
The Ethics of Punishment; Annie Besant. 2d.
Christian Progress, do. 3d.
The Dyer's Hand; a Discourse by A. J. Ellis. 3d.
Christianity at the Bar of Science; Joseph Symes. 4d.
Holy Scriptures Analysed; Robt. Cooper. 8d.

- Light, its influence on Life and Health; Winslow. 2/.
Oriental Customs; S. Burder, D.D. 4/.
David S. Strauss, his Life and Virtues; Zeller. 2/.
Gioberti, on the Beautiful and Sublime. 4/.
Earth and Man; Arnold Guyot. 5/.
Biography of Chas. Bradlaugh; Headingley. 7/6.
Debates on Theology; Chas. Bradlaugh, and others. 3/6.
The Chemical History of a Candle; Faraday. 5/.
The Three Trials of William Hone. 3/6.
Thoreau, his life and aims; H. A. Page. 3/.
Views of the Deity; Samuelson. 2/6.
The Jesus of the Gospels, and the Influence of
Christianity; a debate between Rev. A. Hatchard and
Annie Besant. 1/3.
True source of Christianity. A voice from the Ganges;
by an Indian Officer. 1/3.
Immortality of the Soul; R. Cooper. 1/3.
Discussion between Mr Thos. Cooper and Chas.
Bradlaugh. 9d.
Natural Religion versus Divine Revelation; R. Lewins,
M.D. 8d.
The Education of Girls; Hy. R. S. Dalton, B.A., Oxon. 8d.
Biblical Romances; G. W. Foote; 12 Nos., in paper
cover, 1/3, or separate 4 Nos., 6d.
National Secular Society's Tracts; per packet, 1/.
The Devil's Pulpit; Rev. Robt. Taylor, B.A.; 41 Nos.
2d. each.
Half Hours with the Free Thinkers. 2d each, or 10
Nos. 1/.
W. H. TERRY, 84 Russell Street, Melbourne.

GIFT BOOKS FOR CHRISTMAS.

- Common Wayside Flowers; By Thos. Miller, with Illus-
trations by Birket Foster, Large 8vo., Gilt. 10/6.
Scott's Poetical Works; Illustrated. 5/0.
Thompson's Poetical Works; do. 5/6.
Milton's Poetical Works; do. 3/6.
Poem of Progress; Lizzie Doten. 7/6.
Poems of Life Beyond and Within; on beautiful tinted
paper, edited and compiled by Giles B. Stebbins. 7/8.
Spring Buds and Winter Blossoms; By Mrs Jennie H.
Foster. 7/6.
Poems; Gertrude Minturn Hazard and Anna Pence
Hazard. 5/-
Daisies; William Brunton; gilt. 7/6.
Mayweed Blossoms; Lois Waisbrooker. 7/6.
Voices of the Morning; by Belle Bush. 5/6.
A Kiss for a Blow; or, A Collection of Stories for
Children; Henry C. Wright. 3/-
The Human Race; Louis Figuier; with 242 Illus. 8/-
The World before the Deluge; Louis Figuier; 235
Illustrations. 7/6.
Reptiles and Birds; Louis Figuier; 207 Illus. 7/6.
The Vegetable World; Louis Figuier; 473 Illus. 7/6.
The Insect World; Louis Figuier; 579 Illus. 7/6.
Fifty Famous Women; gilt, illustrated. 4/-
Number Thirteen and other Tales; gilt, illustrated. 2/-

JUST PUBLISHED

MOSES' MISTAKES, BY COL. R. G. INGERSOLL.

SECOND EDITION,

PRICE SIX PENCE.

W. H. TERRY,

Pharmaceutical and Eclectic Chemist;
IMPORTER OF AMERICAN, ENGLISH, AND
INDIAN BOTANIC MEDICINES.

Herbs, Roots, Barks, Seeds, and Flowers; Extracts
Elixirs and Balsams.

Also, the ORGANIC PREPARATIONS of Messrs.
B. KEITH & Co., of New York;
Agent for Messrs. CHENEY & MYRICK of Boston, U.S.,
An incomplete Exhibit of whose Goods obtained 2nd
Award at the Melb. International Exhibition.

☛ MEDICINES SENT BY POST TO ALL PARTS.

STEWART & CO., PHOTOGRAPHERS,

217 BOURKE STREET EAST, MELBOURNE.

Premises Greatly Enlarged.

Four studios

Country Agents:—

Castlemaine—Mr. W. H. Newlands.
Sandhurst—Mr. Wenborne.
Sydney—Messrs Turner & Henderson, 16 Hunter St.
Adelaide—George Robertson.
Barnawartha—F. G. Eggleston.
Tasmania (N.W. Coast)—W. B. & Oswin Button, Leven.
Hobart Town—R. McLean, Elizabeth Street.
Invercargill, N.Z.—E. R. Weir, News' Agent, Dee-st.
Brisbane—S. Smith & Co., 83 George Street.
Agents wanted for all parts of the Colony.

THE THEOSOPHIST.

A MONTHLY JOURNAL devoted to Oriental Philosophy, Art, Literature, and Occultism, embracing Mesmerism, Spiritualism, and other Secret Sciences.

Published at Bombay; conducted by H. P. Blavatsky.

Australian Agent—

W. H. TERRY, 84 RUSSELL-STREET, MELBOURNE.

Subscription, 20/ per ann., Posted to any part of Victoria

PHOTO-ART.

BATCHELDER AND CO., PHOTOGRAPHERS AND ARTISTS,

(ESTABLISHED 1854),

Execute commissions in all styles of Portraiture—Plain, coloured, or Mezzotint—on Moderate Terms. Specimens at address
41 COLLINS STREET EAST.

MESMERISM.—A Course of Lessons in this Science qualifying the pupil in all its Medical, as well as Experimental Applications, by an operator of considerable experience, who held an appointment as Lecturer on Mesmerism to a Scientific and Psychological Society in England for some years. For further particulars, address:—Dr. Williams, M.A., Punt Road, Richmond.
 COUNTRY STUDENTS BY CORRESPONDENCE.

EPES SARGENT'S first book on Spiritualism, COMMUNICATIONS FROM ANOTHER WORLD, being an Australian reprint of "Planchette; or the Despair of Science," 115 closely printed pages, limp cloth 1/—W. H. TERRY.

"THE HARBINGER OF LIGHT."

THE VICTORIAN EXPONENT OF SPIRITUALISM AND FREE THOUGHT

Subscription, Town, 5/- per annum; Country, 5/6
 Neighbouring Colonies and Great Britain, 6/-
 Subscriptions date from September to August, and are payable in advance.

The "Harbinger" may be obtained bound, 2 vols. in one at 12/6.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Objects:—THE INVESTIGATION AND ADVANCEMENT OF SPIRITUALISTIC TRUTHS AND PURPOSES.

Office & Reading-room, 84 Russell-st., Melbourne.
 [ESTABLISHED 1877.]

The Reading-room is open daily (Sundays excepted) from 9 a.m. to 6 p.m. and is accessible not only to members, but to their friends, and visitors from the country.

The Circulating Library is available to all Members subscribing £1 per annum to the funds of the Association.

The Reading-room contains all the leading English, American and Colonial Spiritualistic papers and standard books, also several valuable works on Oriental Religions and the origin of Modern Systems.

Membership consists in enrolment and payment of a quarterly subscription, the amount to be fixed by the enrolling member.

Rules and printed instructions for the formation and conduct of circles, also some pamphlet literature, may be had, gratis, on application.

The Secretary attends at 1.30 p.m. daily.

NOTICE.

A TRACT BOX FOR THE DIFFUSION OF EYE-OPENERS AND SPIRITUALISTIC TRACTS has been established at the Flinders Street Railway Station, and is at present located near the Refreshment Room, Brighton Platform. W. H. TERRY.

EYE OPENERS, for Orthodox Christians, and Truthseeker leaflets. A parcel of the above sent to any part of this, or the neighbouring colonies on receipt of 6d. for postage.—W. H. TERRY.

COL. R. J. INGERSOLL'S LECTURES.

Australian Editions, Published by W. H. TERRY.
 The Christian Religion, 6d.
 Moses' Mistakes, 6d.
 Heretics and Heresies 4d.
 Skulls, or Man Woman and Child, 6d.
 What must I do to be Saved? (Supplement to *Harbinger of Light*, August) 6d. The whole five sent by post to any part of the Australian colonies for 2/6.

BONANZA! BONANZA! BONANZA!

ALL USE IT. LADIES use it in the BATH, USE IT FOR THE TEETH. GENTLEMEN USE IT IN THE OFFICE. It is an Article of Household use. TRY IT. Sold by all Chemists, Wholesale Agents, Felton, Grimwade & Co.

ROBERT KINGSTON.

(FROM MAKER BY
 SANGSTERS, APPOINTMENT
 LONDON), TO HER MAJESTY



UMBRELLA MAKER,
 No. 26 ROYAL ARCADE
 68 Elgin Street, Carlton.

Umbrellas and Parasols re-covered with Silk, Satin Cloth, Zanilla, and Alpaca.

"LIGHT."

A Journal devoted to the Highest Interests or Humanity, both Here and Hereafter. Published in London, weekly. Melbourne Agent W. H. TERRY.
 4d. per copy, 13/- per annum, Postage extra.

THE "TELEPHONE,"

A JOURNAL OF CHRISTIAN SPIRITUALISM, 1s
 Published Every Saturday.

Subscription, 1/1 per Quarter; 4/4 per Year.

Office: 42 Leichhardt Street, BRISBANE.

Printed by J. C. Stephens (late E. Furton & Co.), at his Office, 106 Elizabeth Street Melbourne for the Proprietor, W. H. Terry, and published by him at 84 Russell Street Melbourne