

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

2986 "Dawn approaches, Error is passing away, Men arising shall hail the day."

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has been formed, and reading-room maintained; lecturers have been assisted, and the Secretary has conducted a very extensive correspondence, which has served to bring the Association into greater prominence, the Society has been economically worked, and yet through the lukewarmness of the so-called "Liberals," the Society is left with a balance of 21/3 to commence its second year with. Incidentally the committee remark that those who have been the greatest grumblers have been the worst payers, and the following extract from the report will show pretty conclusively what the Spiritualists have gained for their liberality:—

WE have before us the First Annual Report of the Liberal Association of N. S. Wales (published in *Sydney Daily Telegraph* of May 29th), which furnishes another instance of the impracticability of fusing the incongruous elements of Religious and Atheistic Freethought. In Sydney, as in Melbourne, the public pioneers of Freethought have been Spiritualists, Mr. Tyerman and Mr. Bright's working committee and supporters consisting almost entirely of them; but there has ever been a restiveness and dissatisfaction among the more Materialistic party who formed the minority, and a cry for the exclusion of any "ism" from the party of progress. The latter, on the face of it, seemed reasonable enough, and with the view of meeting the objection and drawing a larger number of workers into the field, the present Society, intended to include liberals of all persuasions, was inaugurated in May, 1881, the Hon. J. B. Wilson being the first President; Messrs. C. Bright, W. Macdonnell, G. M. Stephen, Dr. Brookes, and F. J. Thomas, the Vice-presidents; and Mr. G. Lacy, the Secretary. A very broad platform was adopted, comprehending Resistance to encroachments on general or religious liberty; To provide premises, supplied with appropriate literature, where liberals of all shades could meet together for social intercourse; To assist in maintaining Sunday evening lectures; To render assistance, advice, etc., to those who suffer in consequence of their opinions; To promote the extension of civil and religious liberty by all suitable means, and the extension of Sunday freedom. These objects are all most laudable, and such as any really genuine Freethinker might be expected to earnestly support and work for. Yet, what do we find? an element of discontent and an exhibition of intolerant bigotry amongst the very people the Association was designed to conciliate and accommodate. The officers appear to have done their duty: a substantial library

"Your committee now wishes to refer to one of the difficulties which have been experienced in attempts at consolidating the Association, and enlarging the roll of members. This difficulty is the objection which many Materialists and Secularists appear to have to working hand to hand with Spiritualists. This is not the place for controversy, but the fact is to be regretted. The constitution of the Association was most carefully drawn up, in order to exclude anything approaching to dogma. It is as broad as it could possibly be made, and there is not one word in it which can be said to favour any particular phase of belief whatever, the fundamental principle of it being pure Liberalism. It has been said on the platform by a public lecturer, who in turn has lectured as a Christian, a Secularist, a Spiritualist, and a Materialist, that the Association is a Spiritualistic Society; but in saying this the lecturer did nothing more than give practical enunciation to those principles which have been so eminently exemplified in his career. Many members have refused to pay their subscription on the ground that the officers are all Spiritualists, and others have declined to join for the same reason. This is doubly a matter for regret: first, because it evinces a spirit of intolerance which, of all places, should have no existence in the Freethought ranks; and secondly, because it is not true. Of the twenty-four who during the year have held office, only thirteen have been Spiritualists, the rest being Materialists, Secularists, Theists, and Unitarians. The Association was started for the precise purpose of enabling all those who have left the old lines of social and religious belief, in whatever direction it may be, to work together for human

progress; and for any to refuse to work with others who do not hold precisely the same opinions on metaphysical and speculative points as themselves, is nothing but a burlesque on Freethought, and looks very like a failure of perception as to the fundamental principles which give to it a reason for being. Your committee therefore implore all who are not ashamed to call themselves Freethinkers to work together for the spread of Liberalism, irrespective of any particular speculative belief, for it is only in this way that any valuable or permanent progress can be made."

If there are any "tender hearted" Materialists in New South Wales they ought to be touched by the concluding appeal; but we fear that they are, as a rule, not a susceptible class of people, and hence do not expect a rapid enlargement of the members' roll.

The honest Secularist, or Materialistic Freethinker, is not a bad sort of fellow; we can work alongside of him very well and lend him a hand in some things, but he don't "mix" well. Oil and water well shaken together appear for a time to blend, but being incongruous rapidly separate again; and so in our experience is it with the Spiritualistic and Atheistic Freethinkers; they are as incongruous in some respects as oil and water, and no amount of shaking can permanently blend them. Where the elements are congruous "Union is strength," but where they are incongruous it is the reverse.

Let Spiritualists profit by the lessons of the past, and work in harmony for the advancement of those truths and purposes they have at heart, and which they have reason to believe are conducive to the enlightenment of their fellows. Extending the open hand to all disposed to help them, but never standing aside for one who cannot keep pace with the army, and consequently tends to throw it into disorder.

THE RELIGION OF TRUTH.

By H. J. BROWNE.

PART IV.

OWING to the narrow groove in which believers in the infallibility of the Bible have been mentally reared, they unconsciously look upon religion from a very one-sided point of view. Like the false conception of the Deity which they venerate, in which the Infinite is represented as being jealous of other gods, they are jealous of, and opposed to, all other religionists who endeavour to point out a higher and nobler conception of God and of His works. They view with complacency the brighter side of what is termed Christianity, and are totally blind to its darker side. They ascribe to God that for which they would condemn their fellow men. As has been truly observed: "Christians legislate adversely to their religion, and disapprove in their actions that which they approve in their theology." In order to see the glaring hypocrisy of the form of religion which they uphold, they have only to look around them when in their churches of a Sunday at the extravagance, ostentation, wealth, and pride of their fellow-worshippers, and contrast this with the poverty and humility recorded of the worthy Jesus whom they profess to follow. "Alas to think how people's creeds are contradicted by their deeds." Let them at the same time consider the pauperism and the squalid misery by which these costly edifices are surrounded, and ask themselves, "is this extravagance, wealth, and pomp consistent with the communistic teachings of the man Christ Jesus?"

"O, sacred hunger of pernicious gold;
What holy hands can impious lucre hold?"

To see that a reformation is sadly wanted, let them further consider that after nearly nineteen centuries' trial of this religion, the leading motto of which is "brotherly love," and which professes to make all men better and happier, the fearful amount of wickedness and crime still prevalent in all so-called Christian countries. To form a correct estimate of a religion we must not, as its blind devotees foolishly do, accept what it nominally professes to be and to do, but we should rather consider what it has done in the past, and what are its general tendencies and results in our own day. Viewed in this light, Ecclesiasticism, which was unknown in primitive Christianity, is simply a living fraud instituted, and since carried on, in the interests of priestcraft and for the convenience of the wealthy classes. The records of our law-courts, our over-crowded gaols, and the immense standing armies still maintained by the various nations of Christendom clearly demonstrate to all who are unprejudiced that there must be something radically wrong in a religion which professes so much and has accomplished so little during the many centuries it has been in existence.

To the query frequently put by Bibliolaters when the infallibility and divine authority of the Bible are called in question: "What will you give us in place of the Bible?" I reply, the true religionist—the man whose religion is founded on facts and not on mere traditions, has not the slightest desire to do away with the Bible or to destroy a single book of it. On the contrary, he advocates the preservation of every copy, so that they may remain as evidences to succeeding generations of the gross superstition which their forefathers professed to believe in up to the close of the nineteenth century; for he feels confident that otherwise it will be repudiated as totally unworthy of credence that educated men and women held such irrational and self-condemnatory fables to be of divine and infallible authority at a time when they had made steam their galley-slave, the sun their portrait-painter, and electricity their postman and lamplighter. The true religionist, as already remarked, endorses every truth in the Bible; it is only its false and God-dishonouring statements which he desires to expose. He holds the Bible, in which there is much that is corroborative of his views and sentiments, to be a useful book bearing upon the early history of the Jews and their superstitious ideas regarding religion, and as showing at what an early period some of the great moral truths were known to man, and the barbarous conceptions which at the same time prevailed concerning God and Nature.

"I've tried the Book; it wears no more
The semblance of the truth it bore."

Having stated that inspiration and revelation are natural to all, and not, as is generally taught, supernatural and partial; that true religion, like true science, is founded on facts and observation; and that duality is universal, I shall now declare the grounds on which I base these statements.

In all ages of the world men have been, in a measure, inspired of God according to their respective capacities and aspirations; for God being all and in all, His Infinite Spirit dwells in and inspires every one through the human conscience—that still, small voice within each individual. No inspiration, however, can make true that which science demonstrates is false, and no revelation through prophet or seer, ancient or modern, can gainsay the infallible records of God's will as manifested in nature. "Truth is the everlasting gospel of light, which brings healing to the nations and peace to the world;" it requires neither the authority of inspiration nor of revelation to give it weight. Falsehoods, on the other hand, require both of these to support them, and even then they fail to satisfy the rational and unprejudiced truth-seeker; and farther, no writings purporting or claimed to be the records of ancient revelations can supply to the individual soul the place of a living and present inspiration, for man is a being that requires a reason and a motive for his actions, which can never be properly governed by arbitrary commands or irrational promises, however old and revered these may be. Nature has implanted in him the great moral law of truth and right, but men have

fashioned a god more unjust than man, and have invented cunning devices by which to excuse themselves and others for not following out the dictates of reason—the law of God written in the human soul—and thereby have for a time stifled the voice of God within.

When it is considered, from what is stated in the Bible that innumerable arguments can be brought forward against God's goodness as well as in favour of it, it is clearly evident that the writers thereof could not, as is falsely assumed, have received their inspiration from one and the same source, but rather, *where* inspired, from various intelligences differing in a very marked degree in their ideas of morality and in their conceptions of the Infinite. Viewed in this light, the diverse and contradictory character of the Biblical statements is rationally and fully accounted for. I may add that in the New Testament are to be found quotations from pagan authors and apocryphal writings, also historical facts and fictions.

Owing to the confused ideas entertained by the various writers of the books which constitute the Bible regarding the Infinite and finite spirits, we find it stated in some parts that God is invisible, and in others that He who filleth all space with His presence was seen by various individuals. In one place it is declared that God dwelleth in the light, and in another that He who is the Source of all Light, "dwelleth in thick darkness." In some portions of the Bible the most exalted conceptions of the Deity are expressed; in others, the most absurd, unjust, and revolting actions and commands are imputed to Him who is infinite in wisdom, goodness, and love. In consequence of this confusion of ideas in respect to finite spirits, and the Great Father of all spirits, we find in the Bible the words "God," "Lord," "Angel," "Messenger," "Spirit," and "Man," used as interchangeable terms.* Even the Great Teacher, (if the Gospel accounts are reliable), appears to have laboured under the same misapprehension, for when He could no longer hold communion with His guardian angel, owing to the necessary magnetic conditions having been broken, he is represented as having called out, "My God! My God! why hast Thou forsaken me?" John also seems to have entertained the same confused ideas respecting the Infinite and finite spirits, for it is recorded of Him that on the Island of Patmos He mistook a bright spirit that appeared to Him for the Infinite Deity, and fell down to worship him; whereupon the spirit very properly rebuked him, saying: "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets."

The only modes of communication between God and man are, and have always been, through the voice of conscience, and indirectly through His ministering spirits. In all ages and in every clime those who have been more sensitive to spiritual influx have, by the aid of their guardian angels, been the mediums through whom spiritual truths, according to their intellectual developments and aspirations, have been revealed for the purpose of raising the ignorant masses from their degraded position and dispelling the low and false conceptions entertained by them regarding God and man's future state. It was through this channel that the idea of Deity and a future life was first suggested to man. Doubtless, man's aspirations, his longings, and his intuitive feelings all tend to confirm the fact that he is destined for a higher sphere of action than that of earth; but without a revelation of some sort to originate the idea, his aspirations, longings, and intuitive feelings in regard thereto would certainly have lain dormant. Proof of this is to be found in that travelers of undoubted veracity record having met with men still on such a low scale of being as to have no idea of God or of a life to come.

Whilst false religions are founded on old traditions respecting spirit-communion, greatly influenced by the superstitious idea of the times in which these were recorded, and rest merely on the hope of immortality, true religion is based on present living facts, and rests on the knowledge of a life to come gained from the per-

sonal experience of many who have passed through the change called death, who have therefore realised the reality of the future life, and who consequently are in a position to point out to us, who are still on the earthly plane of existence, the best mode of procedure to fit ourselves for that change which must sooner or later come upon all.

True religion is, therefore, a living faith founded on knowledge, which only requires to be understood to be appreciated. It is not my intention, however, to try to prove the truth and reality of intercommunication between the visible and the invisible worlds, as I know full well that in a matter against which such strong prejudices prevail, personal investigation alone can force conviction on minds so strongly biased. Be-fore, however, stating the chief information received from those in the inner life, I may here submit, for the consideration of all who have never looked into the matter, a few facts worthy of note, in the hopes that many may thereby be induced to carefully investigate this most important subject before condemning it, as unfortunately has been too generally the case even in our day of general education and freedom of thought and investigation.

Not only the Bible, but also the literature, sacred and profane of all nations, ancient and modern, teem with innumerable evidences that under certain conditions communication between the sensuous and supersensuous worlds has frequently occurred. It is only within the last half century, however, that this intercommunication has begun to be reduced to a system; and although this is still very imperfect, yet much knowledge that is both useful and beneficial to mankind has already been acquired by those who have patiently and earnestly investigated this higher branch of science. The testimony regarding the occurrence of modern spiritual phenomena is now so overwhelming that it is only those who are wilfully ignorant—who are dishonest—whose judgments are warped by prejudice—or whose worldly interests are opposed thereto—that deny their occurrence. Granted that there is a future life, surely nothing is more natural than that there should be the means of communicating between the two worlds; and certainly nothing is more absurd than to suppose that it is wrong for us to avail ourselves of this avenue of information on a subject of such vast import to all. On the other hand, if there were no life to come, man of all creatures would be the most miserable, for possessed as he is with the hope of an immortality, which in this case would have no existence, his brightest anticipations would be doomed to disappointment, and religion itself would be a solemn farce.

It is an extraordinary circumstance that those who profess to believe in the infallibility of the Bible, which is full of accounts of spiritual manifestations from Genesis to Revelations, do not in general believe in spirits at all; they are greatly opposed to the occurrence of similar phenomena in the present day, and are even the most inveterate in their denunciations against those who uphold the truth of both ancient and modern spirit-communion. Surely it is those who, without having investigated it, condemn Spiritualism, that are foolish, and not those who, notwithstanding the strong popular prejudice against it, after careful investigation boldly attest its truth and its reality. Paley, in his "Evidences," writes: "Contempt prior to examination is an intellectual vice, from which those of the greatest faculties of mind are not free." In the Bible it is declared that "He that answereth a matter before he heareth it, it is folly and shame unto him;" and we are therein admonished to "Try the spirits," "to believe not every spirit," and to "desire spiritual gifts." Were it not that the popular views regarding life here and hereafter are greatly modified, and in many instances completely upset by the information now received through spirit-communion, (not in Judea only, but throughout all Christendom), it would have been welcomed by the Churches with open arms, instead of being as it is denied or denounced under the priestly pretext that it is the work of that mythical monster the Devil. The latter objection, however, cuts two ways, for if the rational information received in modern times regarding the life to come be of Satan, then the irrational and degrading accounts of

* In proof of this statement see the following chapters: Gen. XVII. and XIX.; Judges VI. and XIII.; Mark XVI.; Acts I. and XI.

the future life set forth in the Bible must have come through the same agency when in a much lower stage of development than at present. To those who are unprejudiced, the senseless future state of the Bible is on a par with the sensual future state of the Koran.

Formerly, the opponents of modern Spiritualism contented themselves with denying the occurrence of the phenomena or repudiated them as being all trickery; finding, however, that it was useless to continue denying their reality in the face of incontrovertible facts, so fully attested by thousands of respectable witnesses in all parts of the globe, they have now adopted the still more idiotic devil-theory, in the hopes thereby of staying the onward march of spiritual truth, which they well know if generally accepted would expose the falsity of their own cherished dogmas. They will, however, find this devil-theory quite as futile as their former blank denial, for even many of the more intelligent of churchmen are beginning to perceive the utter absurdity of a belief in a God of infinite love, whose presence fills all space, and the co-existence of an ubiquitous demon who is represented as having frustrated the beneficent purposes of the Omnipotent Deity. Assuming their hypotheses that all the spirits who now appear and communicate are deceiving devils, then, if the laws of nature, which are the laws of God, are invariable, as science has demonstrated, it necessarily follows that all the spirits who appeared and communicated in Biblical times must have been of a like character. It has been truly remarked, "The nature of man is the same to-day as it was two thousand years ago, and if angels and spirits manifested then why should they not manifest themselves also now?" All the facts of Biology and Psychology tend to confirm the truth of Spiritualism, the universal acceptance of which is only a matter of time and scientific investigation. The statement that the Earth revolved was formerly denounced by the Church as false; it is now, however, admitted by every one.

"That which is crucified to-day
The distant future shall adore;
And truth, which error seeks to slay,
Be welcomed evermore."

IF SINGULAR, YET TRUE!

My excuse, if any were needed, for writing the following lines, is to be found in the fact that an article on a most important subject to a certain class of Spiritualists and Freethinkers, has appeared in one of the principal London Monthlies under the title of *The Agnostic at Church*. And my object in commenting on this article may be summed up in a few words, viz., that through the impartation of light on a doubtful question, the minds of those who are often placed in a difficulty as to the attitude they ought to assume under certain circumstances in which they are placed, may be relieved, and they be enabled to take a decided course—a course at once indicative of honesty of purpose, and thus set a good example to all who may be placed in a like position.

The great peculiarity of many Spiritualists and moderate Freethinkers lies in the fact that, they have seceded from a belief in the orthodox creeds, and in their inmost mind have adopted views of an altogether different character in relation to the spiritual conclusions of life present and to come.

Under these circumstances, the associations of a religious character with which they have been connected, have naturally become distasteful, and fail to yield that spiritual profit which they did of oldtime. The peculiar position, however, in which such persons stand in relation to associates to whom they are in a certain degree still bound, renders it very difficult to assume an independent position, and to take such steps in furtherance of the practically carrying out of their new views of spiritual truth as honesty and right-mindedness demand.

It has been a much-debated question whether or not such persons, for reasons which are readily recognised, should, notwithstanding their changed views, still, for the sake of example in morals at any rate, continue

their position among persons whose proceedings and influence, as arising from mental conclusions, is both distasteful and practically injurious to the growing mind; thus by such conduct really giving the lie to their beliefs, suppressing the truth in relation to themselves, and exerting an influence radically bad on the minds of their ill-assorted associates. Or whether, on the other hand, it would not be more manly and honest to relinquish a position which must at least be false, and either enter upon new associations, or even stand alone in the purpose to exert an influence indicative of that straightforwardness which alone can prove beneficial to the candid observer.

The article referred to, takes up this question in a very decided manner, and clearly defines the duty of such persons as having advanced in their mental conclusions beyond the lines of orthodoxy, have felt it their duty to look for a basis of the religious or moral spiritual life elsewhere than in the creeds of Christendom.

The immediate cause of writing the article in question, lies in a statement of Mr. Louis Greg, in an earlier number of the periodical (*Nineteenth Century*), that Agnostics, for the sake of example, should continue, under certain conditions, to join with their Christian brethren in public religious worship on the ground of "the good of others, and the advancement of humanity." Mr. Greg argues that "the teaching of the Church does more good than harm, directly and indirectly. That the absence from Church of the Agnostic will act as an example to induce others to stay away, not from conviction, but from laziness or worse motives. That it will prevent that cordial co-operation which is so important for the welfare of society;"—with other arguments of a like nature.

Now, the writer of the article points out that Mr. Greg, with all his tendencies to freedom of thought, and a more liberal reading of the great facts of spiritual life, seems to have lost sight of some most important considerations. How is it possible for the individual, for instance, who recognises that science is slowly but surely undermining the theological explanation of the universe, and step by step recognising the evolution theory, with all the important conclusions arising therefrom, to continue with honesty of mind or purpose of life, to associate with and countenance by his presence and silence, the utterances of orthodoxy? Or, how could such persons, to be consistent, possibly seem to admit that the progress of the race in a course of rectitude was dependent on the utterances of the orthodox creeds, or the expositions given forth from the pulpits of the churches, by their presence, even "under conditions," at the weekly meetings of the Christian worshippers? To admit that a correct spiritual life, calculated to make the best of the present and the future, was dependent on such associations, or such teachings, would be in direct opposition to their disbelief of the creeds of Christendom, and by virtue of which they have earned the appellation "Agnostic."

Under these circumstances, then, can it be a question whether or not such persons should continue in association with Christian brethren? And yet, probably, no more painful difficulty has rankled in the minds of many of our most worthy Spiritualists and Freethinkers, than this condition of things has given rise to.

In the article before us there are some very pregnant suggestions which are calculated to resolve the doubt and assist the persons in question to honestly, boldly, and usefully pursue a course at once dignified and manly, calculated to afford much personal comfort, and in view of a future life, to impart that assurance which the mind naturally craves for.

The writer of this article goes on to point out that, under the circumstances that science and a general advance in knowledge by mankind, has changed the aspect of things pertaining to man's mental and spiritual relations, and there has arisen some degree of "bewilderment and doubt, and often pain,"—"that to turn to the Church for enlightenment in this dilemma would be quite in vain. The Church has no clear and certain teachings to offer regarding the true place of science in its economy of things, and that the laity must themselves carve or shape out a new philosophy of life which will har-

monise with knowledge and give consistency to conduct." The authority which has been considered paramount, and on which the entire fabric of Christianity is built, "is now almost universally admitted to be not infallible"—is, indeed, on many grounds which cannot be successfully assailed, proved to be exceedingly doubtful, and certainly not so reliable as to sustain those serious conclusions for which the Church contends so positively. Well, then, this being so, is it the duty of the enlightened Spiritualist, or the moderate Freethinker, to continue to give his countenance to a system which is gradually being proved a mistake, and not calculated under the new circumstances, to advance the interests of humanity?

The writer goes on to remark that, "to sustain the tottering props of outward forms, is not the role of calm and strong Agnostics, but rather to develop and inspire the inward regulative powers, and shew the world that laws of noble life and human well-being are quite distinct from dogmas handed down by men who, wise and rational in their day, were wholly ignorant of much that now stands revealed to us." It is with this the true Spiritualist and moderate Freethinker has to do; but to attain to the full advantage which such an ideal presents, he must not trim his conduct and act the part of a deceiver for either imaginary advantage, or because otherwise he might be thought *singular*. It will surely indicate a higher morality to take such decisive steps as shall, while it proves him an honest man, certainly, increase the confidence of his fellow men in his desire to live the truth and to spread it abroad. As Mr. Clapperton remarks: while "the outward forces that have kept men upright are failing us, it is to inward self-regulating forces we must look." And who so capable of carrying out such a theory as the very persons we have referred to; Agnostics truly, but tempered by that golden glory which comes in the acceptance of spiritual philosophy. It is in this very connection that "example is often better than good precept, and at all times much better than confused and wavering precepts. In these transition times, what we want is the example of steadfast, noble, upright, self-regulated lives, standing independently of the support of superstition. Agnostics outside the Church, who are truthful, courageous, just, tolerant, and filled with the enthusiasm of humanity, will accomplish an admirable work in advancing human progress. They will serve as beacons to benighted mariners who driven from their old moorings by the simple uncontrollable force of the onward march of time, do not themselves clearly see the path of truth and progress, and are apt in the maze and sad bewilderment of intellectual doubt to make shipwreck of moral life, and losing childish faith, lose all. Therefore, I say, let all Agnostics be true men outside the Church, and not sham-Christians within it."

These are, indeed, noble words, and must surely command the attention of our Spiritualistic and moderate Freethinking brethren who have been halting between two opinions, unable to decide on the course they ought to take. I think it would require very little consideration to enable them to see that, all through the history of the past, the men who have accomplished the most good among their fellow men, have been those honest, fearless souls who, regardless of the consequences to their own comfort, have acted openly and straightforwardly in the expression of their beliefs, and in this manly way achieved the grandest of ends.

It may be useful, however, to point out in what way this desirable end may be attained. I conceive that there is but one road into this paradise restored; and but one source from which the needed strength is to be acquired; and it is this: The recognition of—love for—and obedience to truth. And, that the truth to any man is alone that which in his conscience he recognises as such. Now, this very desirable stimulant cannot be attained within the circle of the Church by either the man who has attained to the Spiritualistic degree, or by the moderate Freethinker who otherwise reads the lessons of the universe. It is *outside* and not *within* the Church, the Spiritualist and Freethinker are to attain

the life-giving impulse which arising from within, shall make them a law unto themselves and an example of a good life to their fellow men.

In conclusion, if any additional remarks were necessary to enforce what has thus been urged on the attention of the growing and progressive mind from orthodoxy to a more advanced stage of belief, in the way of consistency, the advice of one now in the spirit-land (James Hinton), and given to his own son who was placed in a somewhat similar difficulty, may be offered: "In all that we call religion, the very first and chief condition is, that we should be utterly and absolutely sincere, open, straightforward, and free from pretence, and should consider nothing an advantage that has to be purchased at the least shade of falsity. In other regions, as of material advantage, though falsehood must always be a crime and a mistake, yet at least, some visible results may be for a time secured by it; it has some *excuses*, if no reasons; but in religion the whole meaning and worth of which lies in honesty, purity, holiness, and devotion of the heart, the least shade of insincerity, or of endeavouring to secure results, is as absurd as it is hateful. If religion means anything, it must mean absolute truthfulness. We may dream we can serve our fellow-men by pretences, but to think of serving God by make-believes is to insult Him." And I am certain that our brethren who have in mind been constrained to depart from their old landmarks will, when they consider the matter, determine in relation to their old associations to be thus decided, even though under such circumstances they may appear singular, and stand out as objects of the contempt, contumely, and condemnation of their old associates; preferring to be, even though singular and contemptible, yet true!

Melbourne, May, 1882.

H. J. B

SPIRITS.

Extrema se tangunt. It is a positive fact that extremes often meet. This maxim of common currency is nowhere better illustrated than in the mental attitude assumed towards the phenomena of Modern Spiritualism by both the highest and lowest ranks of modern European society. To speak of ghosts or spirits to a dechristianised peasant is productive of the same result—ridicule—as to address on the same subject a Huxley, or a Tyndall, a Strauss or a Renan. And this is the chief reason why our most learned *savants* and theologians are the least fit men to write a proper and consistent biography of Jesus. In order to impress the lowest possible stamp upon the mental accomplishments of the apostles and disciples of Jesus, in order to brand them as the very exponents of human ignorance, Renan, in characterising the followers of the foremost Spiritualist of ancient times, Jesus, speaks of them in his "Life of Jesus" 1 chap. x, in the following undignified manner: "Their ignorance was extreme; their intelligence was feeble; they believed in apparitions and spirits." That to believe in spirits is put down as an infallible symptom of the deepest ignorance, of the lowest degree of imbecility in whomsoever we meet with such a belief, is strange. Surpassing strange is it, that words like these can still be spoken, printed, nay, generally applauded, both by high and low, both by the élite of intellect and by the dregs of uncultured society. Wonderfully strange is it, indeed, that words like those quoted above from Renan's pages pass in our days still unchallenged, and are even considered unchallengeable. It would seem that the researches of equally competent *savants* in the departments of physics, astronomy, and natural history count for nothing when weighed in the subtle balance of so refined and so learned biblical critics and philologists, such as David Strauss and Ernest Renan undoubtedly are. A man may have a towering intellect, but he loses it at once as soon as he allows the word "spirit" to escape from his lips or from his pen. A man may have discovered new worlds, traced new laws of nature, all his proofs of a high order of genius cannot save him in the eyes of such learned and unlearned judges and critics from the opprobrious epithet of

"fool!" In this respect the Modern Spiritualists seem to be the direct descendants and inheritors of the ambiguous fame of the simple-minded Galileans of the times of Jesus. We Spiritualists are all poor benighted Galileans, because we believe with the same simplicity of heart in the existence of spirits, in the reality of a world of spirits, as did the single-minded followers of Jesus nearly nineteen centuries ago. Well, I for one am perfectly content to be classed amongst the ignorant ranks of Galileans in company with men like Camille Flammarion, with William Crookes, with Alfred Russell Wallace, with Zoellner, with Epes Sargent, and the powerful host of unfettered and open intellects who do not arrogantly and ignorantly lay down stiff and strict rules against the admission of new and still higher laws of nature than those hitherto discovered. I am proud to be such a Galilean, a foolish believer in ghosts and apparitions.

The time will shortly come when the oldest Galileans amongst Spiritualists will be recognised as the best, the openest, the most comprehensive intellects of the age. The time is not far distant when it will be generally admitted that these early courageous pioneers in the vast and unexplored regions of spirit-land will be hailed as the modern prophets and forerunners of the very possible and true religion—the religion of Spiritualism, the scientific religion of the future.

I cannot help once more expressing my utter astonishment at the narrowness of mind of a Rénan in thus signally failing to discern intuitively what appears to those who have approached the subject of Spiritualism in a sincere and honest spirit of unflinching inquiry, as positive truth, the existence of spirits and the reality of a spirit world. How can one who doubts the truths of spirit-life apostrophise the pure soul of his departed sister in such emphatic and heart-softening strains as Rénan does in that masterpiece of a dedication prefixed to his "Life of Jesus," where he speaks of her as of a spirit and not as of one dead: "Dost thou recall from the bosom of God, where thou reposest, those long days at Ghazir in which, alone with thee, I wrote these pages, inspired by the places we had visited together?" How can one who believes in absolute death, one who knows no distinction between soul and body, exclaim as Rénan does: "Reveal to me, O good genius, to me whom thou lovest, those truths which conquer death, deprive it of terror, and make it almost beloved." How can a truthful and consistent logician and scholar of the indisputable eminence of Rénan speak of the spirit of his sister as "reposing in the bosom of God," without at the same time believing in the truth of the words he utters? Why address a spirit-sister in such exalted terms of endearment and fraternal affection, attempting to reach her beyond the prison-bars of her grave, if it be a symptom of mental weakness, of a want of intelligence, to believe in spirits? Can contradiction reach a higher point of self-stultification? I say, no! How can a spirit reveal to a man the death-conquering truths of immortality, if the realm of spirit has no existence for him? How can any good genius deprive the heart of him of the terrors of death who has made death the end of all humanity, both physical and spiritual? What a gigantic delusion! For what can conquer death and the fear of death more readily than the positive truths of our modern facts of Spiritualism? What is more apt to make death an "almost beloved" consummation than the scientifically established truth of actual spirit intercourse?

But most of these poetical souls seem to me to be only a kind of Æolian harp, on whose strings the gentlest zephyrs may play the most exquisite and entrancing hymns of immortality without making the faintest impression on the interior nature of the passive instruments. In a similar manner have our atheistic Shelleys, our iconoclastic Byrons, our philosophical Emersons, our tender-hearted Longfellow, our sweet-voiced Tennysons ranted and raved on their magic lyres in the most sublime psalmodic rhapsodies about the Spirit of God and the kindred spirit of man; and still, had you at any time in their lives asked them in a crowd of fashionable people the very simple question, "do you believe in ghosts?" they would, to a man, have recoiled

with scorn and contempt from the audacious, ignorant questioner. Or, perhaps, they would have blushed, remembering their own words; they would most likely have tried to shelter themselves behind the screen of poetical license; they might have said that they were born poets, and as such liable to divine deliriums, afflatus, inspirations. This is sad!

It is a fact, then, that to him on whom were bestowed such high gifts of spirit-vision, to him to whom it was given to describe the eternal abodes of the blessed and unblessed spirits in such touching and realistic language, was denied the practical consolation of the highest reach of human thought—the truth of the thought of immortality, the realisation of the divine poetical delirium. Of all *deliria tremenda* this is the most tremendous delirium, the most intoxicated hallucination of annihilation, the most inveterate delusion of a materialistic Nirvana. Did also Dante, Shakespeare, and Milton treat as empty dreams their highest conception of God and the destiny of the human soul? I trow not. Did Dante doubt the reality of the spiritual existence of his beloved Beatrice in his "Paradise"? Did our sweet William think he was only uttering mere drivel, to delight and tickle the superstitious ears of a wonder-loving mob of contemporaries, when he allowed sorrow-stricken Hamlet to address the ghost of his murdered father as a reality? I trow not. Was it in a frivolous, jocular vein that Milton alleged in his immortal song that we are surrounded by day and by night, although by us unseen, by a host of spirits? I cannot believe it, I will not believe it, in order to escape from the terrible alternative of believing that all these inspired messengers, seers, prophets or poets, call them what you like, were mere empty babblers, inflated wind bags, daring impostors, or masters of wordylegerdemain. I aver, and prefer to believe, that all our best poets, in all ages, were inspired mediums, semi-conscious and half-entranced Spiritualists, and that only when they rose from their charming dreams on paper, they were unable to believe that what they heard, and what was dictated to them to write down as the hired scribes of angels and archangels, came from higher beings than themselves, from Olympian or Celestial muses. It is my firm opinion that all our best poets were as simple as those Galileans, who believed in spirits and apparitions, only their environs were not so favourable as those of the Galileans to allow the natural growth of their minds to expand in their legitimate and heaven-guided direction. The dense darkness, the gross ignorance, the baneful superstition of their times, and the arrogant monopoly of an orthodox church, militated strongly against the success of their exalted efforts. Literally they, all of them, were no prophets in their own countries; they were outcasts, banished, persecuted, ridiculed, and often sent as beggars of their daily bread out into a cold world, full of callous souls, where they often perished in most abject poverty. The all-powerful sacerdotalism of the days of the Dantes, the Shakespeares, and the Miltons, in league with statecraft, gagged them; the dread of torture-chambers paralysed their tongues in the attempt of giving lip to their innermost thoughts and emotions; the smoke rising from the funeral pyres of heretics stifled their divine breath, and prevented them from pouring out their whole hearts and souls in the unholy presence of fiends, demons and devil-whippers in human shape. But, thanks to our more tolerant and enlightened days, we are at last permitted to speak our minds on the highest truth, of our hearts without fear of any other human interference than that of the silly smiles, the feeble sneers, or the unmeaning ridicule of those who, not having investigated the basis of our facts and truths of Spiritualism, have no right to sit in judgment over their superiors, who have availed themselves of every opportunity granted them to establish the cherished tenets of their positive beliefs on a firm and sound foundation of rock.

Therefore, brother Spiritualists, do not let us waver in our belief, in spite of the smiles, and sneers, and calumnies of slanderous fools and self-deluded idiots; for the terrible fact of a crumbling, demoralised, untrue, modern Christianity demands from us to

become the corner-stones of the new temple of the new religion of Spiritualism, a temple not made with hands, a temple without walls, the temple of God and of the Universe.

C. W. ROHNER, M.D.

Benalla, 14th June, 1882.

To Correspondents.

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

("Freewill and Necessity," Unitarian Minister's letter and other matter crowded out, will appear next month.)

BISHOP MOORHOUSE AND THE "HARBINGER OF LIGHT."

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—Some time since you favoured me by inserting in your columns a letter in which I briefly, but respectfully asked the Right Revd. Dr. Moorhouse to show what foundation he had for publicly charging the *Harbinger of Light* with "Scurrility." His Lordship not having responded to my fair and reasonable challenge, I am compelled to conclude, either that he discovered that he had made a mistake for which he could advance no sufficient justification, or that he, conveniently, regarded the matter as unworthy of further consideration.

I assume that Dr. Moorhouse reads the *Harbinger*, as I can scarcely believe that a learned, and high-minded gentleman,—so generally esteemed, both as a Bishop, and a citizen—would bring the charge referred to, against a public journal upon hearsay.

I do not suppose that the Bishop is bound to "be ready always to give an answer to every man that asketh a reason," even "of the hope that is in him;"* but although I am only an insignificant layman, I say, with all boldness, if he believed the public denunciation of the *Harbinger of Light* to be part of his duty, surely he should not ignore the imperative duty, entailed by his own act, of showing just grounds for such denunciation.

The practice of making bald assertions which are detrimental to other people is utterly incompatible with a high sense of justice—to say nothing of charity—and such a practice becomes more than ordinarily objectionable and dangerous to society when those who occupy high and influential positions so far forget themselves as to indulge in it.

Some of your correspondents have (as I think, unwisely) indulged in gratuitous criticisms which have needlessly wounded the prejudices of the "orthodox" (?) the truths of Spiritualism should be presented in a conciliatory spirit, then everything calculated to provoke antagonism would be religiously avoided: it has been said "the old walls of belief must be broken by much battering" but truth is the only effective weapon—never mind the errors of belief, find a lodgment for one fact which is opposed to them and it will soon make a great hole in the "wall"—it is useless to fight with darkness; let in the light, and the darkness will be dispelled.

Possibly Dr. Moorhouse may consider that the criticisms above referred to, justify him in holding the *Harbinger of Light*, and its supporters, up to public scorn and execration: if so? I beg to say, no sensible man would think of holding the daily papers responsible for an opinion expressed by their correspondents, and justice demands that the same rule should operate in regard to the *Harbinger of Light*.

Yours etc.,

H. V. S.

South Yarra, May 15th, 1882.

[The above was forwarded to us for publication in a previous issue, but we intimated to our correspondent that the subject was not only somewhat stale, but that the Bishop not having responded to our modest request that he would point out the articles on which he relied to justify his remarks was sufficient proof that the charge of "scurrility" levelled at this journal was without legiti-

mate foundation. However, recognising the force of our correspondent's arguments, that he as a subscriber to the *Harbinger* is personally affected, and that time does not abrogate the Bishop from his obligations, we give it insertion.—Ed. H. of L.]

EMERSON.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—I am glad to see you expressing the opinion that Emerson was a *Theist*. It is quite a popular sentiment that he was a *Pantheist*, but a long-time and diligent study of the "Concord Sage's" writings compels me to share your verdict. I regret, however, to find that you yourself are guilty of the very fault that you charge upon Emerson, namely, that of being careless and inexact in statement. Thus you say that "nothing has issued from his pen during the last ten years." This is an error, for so lately as January, 1880, Emerson published, in the *Unitarian Review*, his essay on "The Preacher," and in June, 1878, appeared his article on the "Sovereignty of Ethics," in the *North American Review*. Thanking you to insert this correction,

I remain, obediently, T. E. B.

[The "Sovereignty of Ethics" was repeatedly delivered as a lecture years before its publication in the *N. A. Review*; while the essay on "The Preacher" was written as far back as 1866. Our correspondent need not apologise, but we hope for his own sake he will be more careful in charging us or others with inaccuracy in future.—Ed. H. L.]

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

DEAR SIR,—I should like to be allowed (through the columns of your paper), to ask the talented author of "Holy Truth," and "Rational Christianity"—Mr. Hugh Junor Browne—a question concerning his interpretation of a certain passage in the New Testament.

I am a great admirer of Mr. Browne, and have read, I think, all his published works, although I am not personally acquainted with him. If by your courtesy I am allowed to do this, and am kindly replied to by him through the same medium, it will enable a few of our members thus far removed from your part of the colony to decide a rather interesting argument that took place here lately.

The question I wish to ask is—Can the 1st, 2nd, and 3rd verses of the 4th chapter of the 1st John be fairly quoted as Biblical evidence of authority to attempt communion with spirits? the contention of some being that the sense of the 2nd and 3rd verses prevent their being quoted (*correctly*) by any but orthodox acknowledgers of Christ's divinity as Biblical sanction, and therefore are not a fair argument for those who, like Mr. Browne, maintain Biblical Christianity.

Their own opinion is, that Rational Christians are perfectly correct in quoting these verses, as neither Mr. Browne or those who are co-thinkers of his, deny that Christ came in the flesh, but simply the immaculate conception and divine Godhead so dogmatically claimed for him by teachers of orthodox Christianity.

However, if Mr. Browne himself will kindly enlighten us on the subject, he will render an obligation to others besides

Yours faithfully,

VITUS-VIA-VERITAS.

Normanton, Northern Queensland,
April 30th, 1882.

THE *Daily Telegraph* of June 17th has a leading article on the recent letters of "True Blue," and "Mr. H. J. Browne," which have appeared in these columns. The article is amusing inasmuch as the editor evidently imagines that all the correspondence of the *Harbinger* is written by Spiritualists, who are (or profess to be) inspired by the spirit-world. Mr. H. J. Browne's opinions on religious matters are pretty well known, but we are not aware that he claims any special inspiration for what his pen records; and as for "True Blue," he may be an Agnostic, Deist, or Materialist, for what we know. We are not in the habit of asking our correspondents what their religious beliefs are before inserting their communications.

* 1 Peter, iii. c 15v.

MR. THOMAS WALKER.

NUMEROUS enquiries having reached us in regard to Mr. Thomas Walker's connexion with Spiritualism, and relation with and to the Victorian Association of Spiritualists, we deem it our duty to give a brief resumé of the circumstances under which Mr. Walker came here, and the incidents in his career bearing upon the questions asked. In doing so we shall adhere strictly to facts, having no space to waste in polemical discussion as to the merits or demerits of the course pursued by the gentleman referred to, of which we leave our readers to form their own opinion.

When Mr. Walker lectured for the Association in 1878-9, it was as a trance-speaker, professedly controlled by spirits, and occasionally exhibiting different idiosyncracies characteristic of the spirit presumed speaking through him. In the course of his lectures he explained the difference between trance and normal speaking, described the *modus operandi* of spirit-control, and gave some vivid pictures of scenery and life in the spirit-world. On his leaving here in 1879, the impression of all his friends was that he was a Spiritualist and a medium. Subsequently, whilst in England, Mr. Walker severely rebuked Mr. Burns for having hinted that spirit assistance was not essential to the evolution of the ideas and substance of a lecture delivered by (or through) him. By correspondence from the "Cape," Mr. Walker informed us that he now spoke with his eyes open, but gave no hint of any change of opinion with regard to Spiritualism; he expressed a desire to come on to Melbourne, but was deterred from doing so by the information that the Association had entered into arrangements with another lecturer. Subsequently, when through a misunderstanding the arrangement with Dr. Peebles fell through, a telegram was sent to Mr. Walker, inviting him to come on at once; he responded promptly, came on, and was received with open arms by the Spiritualists, who accorded him and Mrs. Foye conjointly a public welcome, at the Horticultural Hall, on Nov. 16th, 1881. In his first lecture, at the Temperance Hall, he spoke as a Spiritualist, and commented upon the imperfection of the Materialists' code, which gave no incentive "for the exercise of man's spiritual, hopeful, and intuitive faculties, the existence of which have in these days been proved by rigid induction."

Some two months after this, the attention of Mr. Walker was called by the committee to the paucity of Spiritualistic subjects, or matter, in the course of lectures he was delivering, and he was politely asked to increase the proportion. This he seemed indisposed to do, and desired to meet the committee. Accordingly, on Jan. 25th, he attended at a committee meeting, and stated that he could not conscientiously accede to the request, as it was his conviction that more good would be done by a preponderance of Free-thought subjects. The committee, though differing from Mr. Walker on this subject, passed a resolution leaving the choice of subjects in Mr. Walker's hands; and from that time Spiritualism was heard of no more, save in the questions propounded by the audience after the lectures. The first public indication of Mr. Walker's defection from Spiritualism occurred early in February, when acting as the lecturer for the Association, he publicly expressed his disbelief in phenomena occurring at a seance held under their auspices. It is necessary here to explain that Mr. Walker having expressed a desire to be present at one of these seances, the seance committee agreed to defer a series of experiments they were about entering on and set apart Tuesday, February 7th, as a special night for him, he was advised of this on Thursday 2nd and expressed his satisfaction. On the Friday however, he informed one of the committee that he had invited a few friends for Tuesday and would like the seance postponed till the following Friday. He was told that this could not be done as the sequence of experimental sittings must not be broken, and if he allowed the opportunity to pass he would have to wait till they were through for another. He decided to let it pass, and in the midst of the experiments referred to, induced the Secretary to make a special application for his admission before their

conclusion. This being refused, Mr. Walker not only publicly stated his disbelief in reported incidents of the phenomena as before stated, but very freely expressed his doubts of the *bona fides* of the whole. The matter was brought up and discussed at the March meeting of the general committee, and Mr. Walker being on the premises and overhearing the discussion tendered his resignation as lecturer. He was however, asked and agreed to let the matter stand over till next committee meeting, when it was accepted, his engagement to terminate (at his request,) on the 30th of April. During the month of February the Opera House difficulty occurred, and the committee acted energetically with Mr. Walker in promoting a public agitation to protest against Government interference with the Sunday lectures; at the same time members of the V.A.S. interviewed and corresponded with the officers of the Government until an arrangement was arrived at, which enabled them to resume the Opera House lectures, the excitement connected with this episode considerably augmenting the attendance at them. No written agreement was entered into between Mr. Walker and the Association, but it was distinctly understood that he should give place to Mr. William Denton who was under engagement to them, as soon as that gentleman was ready to commence; and in the early part of May Mr. Walker was informed that this would be on July 30th. On the 30th of May the committee directed a letter to be sent to Mr. Walker, officially reminding him of this, stating their desire to make arrangements mutually satisfactory so as not to interfere abruptly with his lectures, and that if it would be of any advantage to Mr. Walker the committee could postpone Mr. Denton's lectures till the end of August, to which they received the following reply:—

"June 2nd, 1882.

To the Hon. Sec. V.A.S.

Sir,—In answer to yours of yesterday, I am unable to inform you exactly when I shall be able to leave Melbourne, as my forthcoming trial for libel at the County Court renders my future plans somewhat uncertain; at all events I think you would be safe in concluding that I shall not vacate my platform at any rate until the end of August.

I remain, Yours truly,

THOMAS WALKER."

Having thus failed to get a decisive answer, the committee advised Mr. Denton of the position, and promised to do the best they could to procure a suitable house for him to commence his lectures as previously arranged.

The Committee of the V.A.S. have fulfilled their engagements with Mr. Walker to the letter, and more, they have borne the brunt of the battle and stood by him until the lectures were paying, leaving him to reap the pecuniary benefit, their last act being to consent to their choir assisting him, lending him their room and piano for practice, and offering him the free use of their harmonium. The latter he declined, the two former he has availed himself of up to the present.

THE *Banner of Light* has consistently and persistently protected this class of human sensitives (mediums); those who are appointed to carry the welcome messages to our world from the other one, as persons to be specially cared for and cherished by Spiritualists, that their precious and peculiar gifts might not degenerate by sordid or sensual contact with the world around them, or be swallowed up in the noise of rival pretensions and jealous criticisms. The more they are sheltered and screened from those very influences, whose contamination forms the subject of adverse criticism, the more must they commend themselves to those even who now manifest the greatest hostility to them. Hence it is the first and the sacred duty of Spiritualists everywhere to shield their mediums, and by so doing they will themselves most effectually purify them from the influence of contact with that which is at enmity with all genuine Spiritualism.

CAN IT BE?

A STORY OF THE DAY.

BY E. CYRIL HAVILAND.

(Continued.)

CHAPTER IX.

MARY and Joe had at last settled their wedding day. Joe was still unwilling to give in to the Spiritualistic explanation of the phenomena and thought that he could account for it by will-power, brain-reading and such like theories. He had seen many things at our Wednesday night meetings that he could not explain, and of course Mary was just as sceptical as he.

One night however Mrs. Branton came over alone to spend the evening and she proposed to try a sitting, for she was always naturally anxious to hear from Lily, and so we sat. This was at one of our Wednesday night sittings when Joe was present. After a little while Mrs. Branton's hand began to move and she complained of inability to still it, and so I gave her a pencil and sheet of paper, when some very curious hieroglyphics were drawn on the paper.

The pencil was darted about excitedly from one side of the page to the other and then it would make lines and circles. All this time I was talking to the spirit controlling her hand asking it to be quieter and it would write easier, but I know that spirits when they find they can communicate for the first time,—when they find the door open for them—are apt to be excited, and this is also the case with a new medium, so perhaps it is excusable when we think of it, that they cannot write steadily.

After a short time, her hand got steadier and calmer in its movements,—and a short message was written, "Dearest Mother—Sit at home, I will write often—Lily." Mrs. Branton burst out into tears, and we were obliged to stop the sitting.

Somehow this seance made more impression on Joe than anything else and he often spoke of it.

The day after this, I was to sit with Jamieson to try for a portrait of Koorawani, and so I went to his rooms in Sydney for the purpose, taking with me my camera and plates. No one was present but our two selves and there I exposed three plates and then hurried home to develop them.

On my way home I met Branton and he told me that Mrs. Branton had given him all the details of the sitting and that he was going to sit with her that evening alone and see what came.

I said he should sit a full hour and give every help by not being too antagonistic.

"Oh, no, Tom," said he, "I have been thinking deeply over it, and that portrait of Lily always puzzles me."

"Well, Jack, I have just been taking three more plates at Jamieson's rooms and am going home to develop them. Will you come with me?"

I was driving home in my buggy and Branton was walking. We met near the Redfern Railway station and as he had one or two things to do in town first, I agreed to drive him round to the places he wished to go to, and then he was to come with me, so he got up into the buggy and we returned through the town.

"Of course, Jack, you understand that there may be nothing on these plates except Jamieson."

"All right Tom, I'll risk it," he replied. "I should be glad to be present when something appears."

"I suppose you've heard that Mary and Joe are to be married on the 4th of next month."

"I did not know the date was fixed."

"Oh yes, and Joe talks of taking a honeymoon trip to England. He wants to have some personal interviews with his business houses there and so he can amalgamate business and pleasure. They will be married on the 4th and will probably sail eight days after."

"That will be very nice."

Our conversation was carried on, on various subjects, Jack Branton getting in and out at different places, until at last we turned home and after an hour's drive arrived at my house.

We lost no time going to my studio where I immediately began to develop my plates.

On the first one was nothing at all except Jamieson, and I was rather disappointed for I had made sure that all the plates would be successful.

Then I tried the second plate and on this a large cloud seemed to envelop Jamieson's head.

Jack seemed quite as disappointed as I was.

"Well Tom, I hardly expect you to get another, there is something inexplicable about Lily's portrait, that puts it beyond accident."

"But Jack, look at the hundreds of photographs taken by others. Mumler in America, and Hudson in England have given some splendid tests. William Howitt published a letter that he recognised his son who had been dead for some time. Then again Traill Taylor who was a sceptic, and at the time was editor of the *Photographic Times* went to Hudson's studio himself and succeeded in getting portraits of spirits on plates prepared by himself and with his own camera."

By this time the third plate is developed and on it appears in straggling writing (as if the letter had been written in some vivid fluid) the words. "Try another day."

This was not what I wanted, but still was better than nothing, and Jack had to be contented with it to. He thought it was no good as a test, but was a curiosity.

Jack would not stay to dinner and so he went home and I did not see him again for two or three days during which time nothing of importance occurred in our house, but when I saw Jack again he told me they had had a sitting each night and that Lily now wrote regularly through her mother, and that he was becoming convinced, much against his will.

"Look here, Tom, Mr. Stone the clergyman of St. Andrews here was over the other night and we naturally got talking on this subject. Of course we are in his parish, but he is afraid that it will make us leave the church if we keep to it. He says it is done by the influence of the Evil One. And he asked me if you would give him a sitting here, as he does not believe anything could happen in his presence."

"Certainly, Jack, I shall be glad to see him, and it is very likely that nothing would occur in his presence. You see, Jack there are several reasons why such should be the case. In the place, he is more than ordinarily antagonistic and in the next place the spirits round him and that influence him in his actions and thoughts are probably as much opposed to the progress of Spiritualism as he is and so would do all they could to retard it."

"Will Thursday night suit you, the day after tomorrow Tom?"

"Yes, I think so."

So I asked Jamieson and we were all there for Thursday night.

The Reverend Mr. Stone came with the Brontons, but he would not sit after all, he would only talk and we were glad when the evening broke up. Next day, however, the following letter came to Mary Langton, who had been talking to him a great deal, and as she handed it over to me, I shall produce it here as a good specimen of a clergyman's argument against Spiritualism:—

St. Andrew's Parsonage,
Friday Afternoon.

Dear Miss Langton,—In accordance with my promise I send you a memo. of those passages in which our Lord claims to be the Son of God, equal with the Father. You will observe that one such passage is sufficient to prove my point—that Jesus did claim this exalted position. If, then, he is as Spiritists assert a man only; how great his assumption, how daring his blasphemy? Are you prepared to impute such conduct to him? If so, you must at once surrender your belief in the Bible as the Word of God. But we do not rest our proof of this doctrine upon a text here or a text there; we are guided by the general teaching of Scripture, which teaching you will find admirably set forth in Canon Liddon's lectures. Believe me, Christianity and Spiritualism are and always will be deadly foes. The Bible contains, we are told, the faith "once for all delivered to the saints." They need no new revelation. At

present you shrink from giving up the Bible; but every Spiritualist must eventually take that step. You have already relinquished a great deal—Christ's divinity, Christ's resurrection, Christ's atonement—these the very foundation stones of your faith are gone; the rest must soon follow. Mr. Hawk urged very forcibly the reality of the phenomena of Spiritualism. This I am not prepared to deny; but observe, with the reality or delusion of these things we are in no way concerned. The question is, are they worthy to supersede the revelation given us in God's Word? Is, for instance, Mr. Tyerman a safer guide than St. Paul? and are we necessarily to believe in our securing revelation from the spirit-world? I urge this point for I find you all harp on the same string—the phenomena are real, therefore you must believe. We say no. You bring a new revelation. You must first prove the received one to be false; or, in other words, before a Christian can become a Spiritualist you must prove Christ an impostor and St. Paul a liar. One word in conclusion: Mr. Hawk urged that because this thing was permitted, therefore God approved. Murder, theft, and other crimes have been going on for centuries, does God therefore approve? But on this point read Deut. xviii. 9—12. I trust you will pardon me in thus writing, but Mr. Hawk had so much to say yesterday, and I had so little opportunity of shewing the utter fallacy of his reasoning, that I thought it best to take this liberty in the hope that you may be led to pause before committing yourself to those practices so clearly condemned in God's Word, and so forcibly foretold by St. Paul (as I venture to think) 2 Thess. ii. 7—12.

I remain, yours faithfully,

FREDRICK STONE.

P.S.—These are passages referred to:—

St. Mark xiv. 62.—The high priest understood the claim; he charged him with blasphemy. If the claim had not been intended by Christ, he would have explained.

St. Luke xxii. 70, 71.—This in Greek is a strong affirmative.

St. John v. 17, 18.—The Jews seek to kill him because he makes himself equal with God.

St. John viii. 58, 59.—Compare Exod. iii. 14: The Jews understood the claim; they tried to stone him.

St. John x. 15.—How would these words sound in the mouth of St. Paul, or yours, or mine?

St. John x. 28, 29, 30.—Can any one but God give eternal life? Christ claims power to do it.

St. John x. 33.—The Jews charge him with making himself God. He does not deny the charge.

Beside these, note how all Christ's miracles are wrought in his own name; i. e., he *never prays for help*. Compare miracles of Apostles. He never disclaims divine honours, and when St. Thomas said *My Lord and My God*, he was not rebuked. One of two things *must follow*, either Christ is the Son of God—the equal of the Father, or he must be one of the greatest impostors the world has ever seen. Which alternative will you adopt? F. S."

Now, why did not he write to me, instead of to a girl? At first I thought of answering him, and then I let it pass, but this letter of Mr. Stone's is of a similar character to all arguments against Spiritualism.

It was getting near the time now for Mary's marriage, and as that will make a fitting close to my story, I will reserve it for another chapter.—*To be concluded.*

A COLOURED WRAPPER.

SUBSCRIBERS receiving their copy in a GREEN Wrapper will understand that their subscription for the current volume is overdue, (eleven months having been sent them without payment), and are respectfully requested to forward the same promptly. Those receiving their copies in a YELLOW Wrapper are advised that upwards of one year's subscription is due, and that unless the arrears are remitted, we shall be reluctantly compelled to stop their paper.

There are quite a number of coloured wrappers going out this time; we hope to observe a considerable diminution next month.

SPIRITUALISM AND CHRISTIANITY.

WE extract the following excellent letter from a correspondence under the above heading which appeared in a Birmingham paper in the early part of last March. Written by a non-Spiritualist, it indicates the true attitude which rational religious men and women should occupy in relation to the subject:—

In this magnetic age, in which various powers of electricity have been discovered, or re-discovered, and systemised, it has pleased our Heavenly Father to show us that death is not such a perfect separation between man and man as it has been usually supposed to be, and that by means of a simple link, consisting (speaking unscientifically) of something of the nature of magnetism, animal or physical, man in the body can be brought into close connection with man out of the body.

Indications of this truth have been given for thousands of years, but it has been reserved for the nineteenth century to produce overwhelming evidence in support of the Christian's answer to the question, "If a man die, shall he live again?" People who receive this evidence are popularly known as Spiritualists, and the facts themselves are known as the facts of Spiritualism.

Now the mistake has been made of treating so-called Spiritualism as a religion, when it should be treated as a science, and a Spiritualist has been credited with all the vagaries of belief which some other Spiritualist has indulged in, while the only necessary connection between the belief of the one and that of the other has been the acceptance by both of the truth stated above.

Geology and Spiritualism are equally sciences, though, as the latter deals with spirit, and the former only with matter, it necessarily has a wider field. Geology, rightly understood, is God's book written in stone; Spiritualism, rightly understood, is God's book written in spirit; but, as we may misinterpret the teachings of the one, and throw them into antagonism to God's truth, so may we also those of the other. Geology was not intended to teach us theological propositions; no more is Spiritualism. The one, however, has sensibly modified some of the interpretations we have been accustomed to hear given of portions of Holy Writ; and so, assuredly, will the other yet do. But, as no one will admit now that the Bible has gone down before geology so no one, I think, need fear that Christianity will go down before Spiritualism.

Now, unless we admit that the fact of death having taken place alters a man intellectually and morally, as well as deprives him of his fleshly body, we have no reason to conclude that immediately after death his moral sense is either so elevated, and his intellect so expanded, that he is fitted to become an infallible teacher of morals or theology, or that, on the other hand, his moral sense is so degraded, and his intellect so debased, that he becomes, *volens volens*, an "evil spirit"—a devil.

A man derives his morals and his religious opinions generally from his parents, and though the former may improve or deteriorate, he frequently never finds occasion to change the latter. Many men pass through the gates of death having lived God-fearing lives, and yet, from want of natural bent, have never given their minds to subjects of theological speculation. An Unitarian of this class in the body would become by death an Unitarian out of the body, and remain so until in process of time gleams of a higher truth than he had comprehended on earth dawned upon him. If the spirit of this man were to be brought into connection with me and I foolishly asked him if he agreed to Mr. Lea's creed, what answer could he give me, if he were truthful, but "No!" The man would tell me of the highest form of truth that he knew, and should I, therefore, be justified in pronouncing him evil, or a devil, because his opportunities of learning Christian truth had not been as great as yours? I say *foolishly* asked him, because I do not believe that God intends us to be taught theology by our fellow creatures out of the body who may be more ignorant of certain phases of truth than we are ourselves. If people will ask the spirits of ordinary men questions that ought only to be asked of those professing a divine mission to teach, they must expect to get much in the way of an answer that is unsound

and untrue. If a cabman for whom I had learned to feel an affection through his frequently driving me about, a man who had no ideas in particular except about being always in time for his job, being civil and attentive, and enjoying a glass or two, should die, and his spirit should make himself (not itself) known to me, I should not propound questions in divinity that he might mistake for conundrums, though I might ask for and receive valuable advice about the purchase of a horse. If Mr. Lea would not propound his formula of belief to an American Unitarian before he would receive a message from him through the cable respecting transatlantic affairs, why should he not be as willing to receive information about spirit life, and to take it for what it may be worth, without puzzling the sender with propositions in divinity? Mr. Lea's test as he proposes to apply it is an absurdity; but when spiritualistic manifestations invade the Church, and persons profess to speak by divine inspiration, as I believe occurs sometimes during the services of the "Catholic Apostolic Church," then such a test is obviously the proper one to apply.

It may be said, if we cannot trust the spirits to speak truth, what is the use of their visits? This I will endeavour to answer as briefly as I can.

If spirits do not speak truth, either the sitters at *séances* are asking them questions out of their power to answer correctly, and which they reply to according to the light which they have on the subject, or some of the spirits are, what they were on earth, liars; and if so, as like attracts like between men in and out of the body, as it does between men on earth, it will usually prove to be the case that the moral status of the circle requires raising, by the substitution of some new sitters for those who, by their slight regard for truth, attract spirits of like mind. The object of rough physical manifestations is evidently to impress with an idea of the reality of spirit intercourse those obstinate-minded people with whom the reasoning and testimony of their fellows alike have no weight, and who can be brought to believe by a violent blow on the back from an unseen hand rather than by logical argument. The higher manifestations teach much that is of value.

There is a wonderful unanimity between the utterances of spirits, professing various shades of intellectual belief, on such subjects as "God is love," "Eternal Progress," "Retribution for deeds done in the body," etc., and I will venture to prophesy that, in less than twenty years from the present time, the literature of Spiritualism, and the information (I prefer not to use the term revelations) given in private circles, will result in a more harmonious teaching in the Church on the subjects of death, the intermediate state, and the resurrection, than we at present possess. I have heard three different and antagonistic theories preached in the same sermon on one of these topics, and some of our popular hymns are nearly as contradictory.

Let us not abuse the facts of Spiritualism which God has given us, by making a *religion* out of them, instead of a *science*, and then we shall see that these facts, when rightly understood, need not combat, but may serve to confirm, our faith, while they will undoubtedly vindicate both the justice and the mercy of God from the calumnies with which they have been blackened by a popular but ignorant Calvinism.

It may be well to say that I never attend *séances*, and that my knowledge of Spiritualism, with the exception of hearing one trance-speaker, has been gathered from its now copious literature.

JOHN HEYWOOD.

Camp Hill, Birmingham, March 7.

BRISBANE.

We have received the following from our Brisbane correspondent—Mr. Geo. Smith—through a private letter; the major part, which we publish, will be of interest to some of our readers:—

Dear Sir,—It is with great pleasure that I once more find myself so far recovered as to be able to write a few lines to you. I am just recovering from a long and

dangerous illness, of which I believe you have been acquainted by my brother. Twelve long weeks have passed since I was forced to reluctantly leave our office and confine myself to my room and bed at home. I am now fast regaining strength; another week or so and I shall again be ready to prosecute my work in the Spiritual and Progressive Garden, clearing the ground of the rank vegetation and weeds of past ages, and preparing the ground and planting the beautiful flowers sprung from the seeds scattered among us as it were from the gardens of the Summer Land by the divine breath of our spirit friends.

I am at present spending a few days with, and enjoying the hospitality of, Mr. Wm. Castles, the arrowroot and sugar grower at Pimpama, in the Logan district, about thirty-five miles from Brisbane. Both Mr. and Mrs. Castles are thorough, avowed, and true Spiritualists, who never lose an opportunity of promulgating our beautiful philosophy. Placed in the centre of a thriving district, they are quietly doing much good. My illness came upon me at a time when I had a deal of work to do, and took me away just when I most desired to finish successfully what I was doing. I had warning months before, but being in such excellent health, never feeling an ache or a pain at the time, I stifled my impressions,—true messages from my spirit guides, and thus the illness seemed unexpected. In the early morning, as I lay in bed, I several times felt impressed that in a short time I should not rise as usual from my bed, but would lay for weeks unable to leave it. When I think of those impressions now, I feel how plain they were, but how incredible, in the midst of my activity. Again, when in the most critical state, when suffering unutterable agonies, and so weak that it seemed impossible for my spiritual and natural body to hold together much longer, when the physician attending me and my attendants held out no hopes of my recovery, and gave me to understand that I could prepare for death, I felt none of the oft-talked-of terrors of death, but on the contrary, felt impressed, and told them that I was not going this time, but that I was going to recover, and should be out of bed at a certain time (mentioning the day). The next day the doctor was astounded at the alteration, and said I had taken a change for the better; and to crown all, I was out of bed and able to move from the room on the very day mentioned, much to the astonishment of my attendants, who said it was simply miraculous, that they never expected it. No, I had more work to do on this lower platform yet, before ascending higher; when that is done I shall with pleasure pass on to the next class.

I hope soon to be able to continue my Brisbane letters to the *Harbinger*.

Trusting you are enjoying good health and kindred blessings, I am, yours fraternally,

GEORGE SMITH.

53 George Street, Brisbane,

June 7th, 1882.

ANTI-VACCINATION.

THE Committee on Public Health, Boston, U.S.A., recently held arguments favouring the repeal of the Compulsory Vaccination Statute. Dr. R. K. Noyes, formerly House Surgeon to Boston City Hospital, said he was convinced of the inutility and evil of Vaccination. It did not prevent small-pox, was dangerous and sometimes fatal, and contrary to physiology, medical science, and nature. It was unscientific in trying to prevent disease without removing its cause. Alluding to the claim that the death-rate had diminished under Vaccination, he said that high death-rate years before Compulsory Vaccination, and low death-rate years since, had been so unfairly compared, that a case had been apparently made out in favour of Vaccination. Eighty per cent of small-pox cases in the London hospitals had been vaccinated. Death from small-pox in England and Wales, in the first ten years after enforcement of Vaccination, were 23,515. In the second ten years,

70,458, showing that Vaccination increased the death-rate.

Dr. Booth, of the Boston Bellevue-Medical College argued that small-pox was propagated, multiplied, and inoculated for eighty years before the days of Jenner, by the practice of inoculation. Such a state of things was produced that the public revolted; Vaccination was substituted, inoculation declined, and small-pox diminished. Whatever credit was due to the *abandoning of Inoculation*, was therefore claimed in *behalf of Vaccination*. We have vaccinated for eighty years, have not abolished small-pox, and shall not until we abolish those natural laws which alone control it. He quoted Seaton, the leading authority on Vaccination in England, to the effect that a *genuine* Vaccination presented certain characteristics, and that all departures from that standard were simply *bogus sore arms*. The same writer admitted that such genuine Vaccination cannot be expected to take place in the same person twice. Hence, re-vaccination entails all the risks of the operation without conferring any of the alleged benefits. Mr. D. L. Milliken, editor, mentioned several cases of death resulting from Vaccination.

Dr. J. J. McMahon, of Lynn, graduate of the Harvard Medical School, and a member of the Massachusetts Medical Society, stated that he had had fifteen years' experience in medicine, and had outgrown the Vaccination superstition. His first patient had small-pox, though previously vaccinated. He portrayed in a striking manner the resemblance of vaccine disease to syphilis. He believed with others that the two diseased conditions are allied.

Many other persons requiring to be heard, the further hearing of the question was adjourned.

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.]

[We omitted to note in our last that the message of Grace Hunt, which was published in April issue had been verified by two persons, one being a relative and the other an intimate friend.]

GOOD MORNING SIR,—I have often wished to come back to this world of trouble and anxiety. The latter part of my life was not all pleasure. I suffered intensely through my own neglect, and through giving way to the evil around me. I have been in the spirit-world some time, but the old associations and desires to return, often press upon me. In my earthly career I took an active part in the public interests of Victoria. Being yourself an old colonist, you may remember the Eureka riots. There I gained a great deal of notoriety in defence of the rioters, being connected with the *Argus* and other newspapers in the colony. I had a strong desire to enter into the Legislative Assembly. My desire was granted, and I served in the Evans and McPherson Ministry. But soon after things commenced to change, and I was brought to a very low level. My mind gave way, and I was not right again until I entered into the next state of existence. It was with great care and attention from friends in spirit-life that they were able to bring my mind again to a proper level. I have suffered during my career in spirit-life. I have reflected upon my past life, and God alone knows how earnest I have been in trying to make amends for the past. Although it was contrary to my preconceived ideas, this making amends in spirit-life, as soon as I found that such was the case, I tried with all my heart, soul, and strength to repair the past and do well in the future. It is with pleasure I tell you that my labours have not been in vain, but friends have assisted me, and I feel in

a far happier and higher condition than I did in my earth career. Life here is full of activity; our minds seem to penetrate into the secret oneness of nature; there is everything to improve us and make us happy in the divine love of our Father God. Our perceptions become clearer. Intuition becomes one of the principal developments of our nature. Attention is directed to the development of the beautiful, and also to the inventive or creative powers of the mind. Could I tell you but half of my experience, I should hardly expect you to believe it; but I give you my word and honour that in the spirit-world there is progression, and we are able to come back and visit you. I have come this morning more as an experiment, and hope to come again. From one who has a desire for the advancement of spiritual truth.

BUTLER COLE ASPINALL.

Good morning, sir,—There are numbers this morning to speak to you, but I have been privileged first. I often think of my dear children and the friends I have left behind. The thought gives me pleasure at times, because we hold the same love for each other as we did on earth. I need hardly tell you, sir, how pleased I was to meet my dear husband in spirit-life. He seemed so anxious to ask me about our children and friends. It was truly a grand reunion of our hearts. I was surprised to find we could talk and express our views to each other, remembering our earth career, and speaking about our early associations and the incidents of our life on earth, thus proving that our immortality was a fact, and our individuality the same as on earth, because we could converse about incidents that occurred in early life. Although disappointed about many things, still I am delighted with my home. My husband and child!—I can hardly express to you the outburst of joy I felt in meeting them again. I can indeed thank God for His goodness in bringing us together, and making such a beautiful place for us to dwell in. We should like to see our dearest Herbert investigating, also for all my children to understand the noble truths of the spirit world. I am sure Herbert is a medium; if he would sit I could communicate with him. Frederick would not be so susceptible. If this should reach my children, I wish them all to know that we send our kindest love and greeting to them. From their mother and father in spirit-life,

ELIZABETH H.

JOHN H.

Footscray.

Good morning,—It affords me great pleasure to have the short interview with you this morning. I have been away from you for some time; my body buried in the earth, but my soul—the real self—has been active in the spirit-world. Things are so real and substantial that I am bound to confess that the earth-life is the shadowy life, and the spirit-life is the acme of our existence. If you had had my experience in spirit-life you would at once realise the force of my statement, because I understand in this life we are ever going on progressing. Our ideal of the beautiful and of heaven becomes more expanded, and the relationship to our earth-existence becomes former experience. I have had conversation with many of the old colonists, especially with my worthy friends Robert Kerr and William Nicholson. It seems to me to be more than I can expect people to believe that I am able to return to earth again, and this can only be brought about by numbers returning, and the knowledge they give being made more generally known, and by the development of mediums, and afterwards proper care being taken of their powers. I can see it is easy, after these powers are once developed, for them to become demoralised; but with proper psychological conditions they can be made a blessing to the world. I shall be pleased to assist you in helping friends to come back, and I am sure great praise is due to you for recording our words. For the present, farewell.

SIDNEY JAMES STEPHEN.

SPIRIT MATERIALISATION IN MELBOURNE.

MORE than eighteen months have now elapsed since the first séance with Mr. George Spriggs for that phase of the manifestation of spirit-power known as form-materialisation, was held in this city. During this period a large amount of evidence, more or less cogent, in support of the phenomena has accumulated and been placed on record in the columns of the *Harbinger*. It is now proposed to tabulate in a concise form from these records the salient points of such evidence. One reason for so doing is that the present seems a fitting time for reviewing past labours in this direction, with a view of refreshing the memories of our readers as to many important points which may have escaped them. Another reason is that such a summary will bring at a glance beneath the eye, whether of those who have followed our reports from the beginning, or of those who may be comparatively new to the subject, the proofs that are adducible in regard to this important phase of spirit-manifestation, and will thus be of value to our friends either for their own reference or for the purpose of placing in the hands of their inquiring acquaintances, whose interest in the subject might not be equal to the task of wading through eighteen months' records. A third—and not the least important—reason arises from the fact that we have found the sceptic very much in the habit of demanding proofs that have already, and probably more than once, been given, and which having necessitated the expenditure of a considerable amount of time, energy, and patience, it is unreasonable to expect will be reproduced whenever called for. It is, however, one of the commonest tricks of evasion practised by the sceptic of a certain type, to coolly ignore all the evidences already tendered, while keeping up an incessant outcry for more and yet more, and he may do this with an air of candour most misleading to the Spiritualist zealous to do all he can to satisfy the sceptic. Our summary, however, if carefully studied by the inquirer, will be found, to show that most if not all the evidences that would occur to him as desirable have already been given, and that somewhere or other in the course of it every objection that could be raised has been met.

We trust, therefore, on these and similar grounds, that it will be found of use, so far as can be any mere statement of phenomena, which with all the surroundings must be witnessed to be properly appreciated in all their bearings, and that our readers will take the opportunity to impress upon their minds the various proofs here set forth in substantiation of the phenomena of Spirit-materialisation.

The three principal points to be proved are: 1. The temporary materialisation or building up of visible, tangible, and ponderable human forms, unmistakably distinct from the medium. 2. That these forms are possessed of intelligence which, from its manifestations in word and action, is proved to be human, yet clearly differentiated from the intelligence both of medium and sitters. 3. That they are beings who once lived upon the earth as we do.

We have classified the various proofs under distinct headings, and so arranged them that the reader will be led on from one group to another, step by step. The date following each extract is that of the issue of the *Harbinger* from which such extract is taken.

1. SUBSTANTIALLY OF THE FORMS.—From the beginning of the series of sittings up till the present time the proofs of the substantiality possessed by the forms have been numerous and irresistible. Not only the eye, but the sense of touch also (for some entertain the idea that the sitters "fancy" they see the forms), has afforded evidence on this head. The "direct voice" has further appealed to the sense of hearing, and in case it should be considered that these three senses have alike been deceived (well nigh an impossibility), the mechanical aid of the unimaginative weighing-machine has been called into requisition to prove that the forms possess *ponderability*, an attribute which cannot be predicated of creatures of the imagination. It is important that this fact of substantiality should be established,

because it is one that has excited much incredulity in those who forget that it followed necessarily from the very name of this particular phase of spirit-manifestation, *i. e.*, materialisation. Instances of shaking hands, distribution of flowers, lifting and carrying to and fro of heavy objects, writing messages, and the like—acts which are only to be accomplished by the aid of a substantial body—are thickly scattered through the reports; but we extract the following typical examples:

The tall figure of Zion appeared, and gave a military salute. Presently, he reached his hand to the window-sill, and taking a piece of rock weighing fourteen pounds in it, held it out at arm's length; he then carried it on his head, and suddenly dropped it on the floor, retreating behind the curtain.—*January, 1881.*

At the request of the spirit-friends a glass of water, together with a small plate of biscuits, were placed upon the window-sill. Zion, walking to the window, took up the glass of water, and placing it to his lips drank about half the quantity. He then took in his hand a biscuit, and bit of it twice, the second being distinctly audible to all present. The next form was entirely unknown to all; he gave the name of John Wright, and said he was accustomed to materialise at a private circle in America. Approaching the window, he lifted the glass to his lips, and drank the remainder of the water, ate part of a biscuit, and bit another one, leaving the marks of teeth distinctly visible on it.—*February, 1881.*

The last to appear was "Charity," who motioned to one of the sitters to take a seat on the chair nearest the cabinet. He did so, and was lifted by her from the floor. Having signified her willingness to lift another, Mr. Johnston (weighing 12 stone) took the seat and was lifted in the same manner.—*February, 1881.*

On the 11th it was stated that a form who was known to a lady present would allow a piece of hair to be cut from the long black curls which distinguished her. Mr. Carson was deputed to cut it. After two or three attempts the form leant forward her head while Mr. Carson cut a piece about three inches long, and subsequently a second piece thicker but shorter, which may be seen at the office of this paper.—*April, 1881.*

Peter carried the large stone, 14 lbs. weight (from the window-sill) behind the curtain, and then came out and deposited it on a chair.—*May, 1881.*

On the 3rd June the manifestations were more than usually interesting. Zion came out strong, and shook the writer's hand so vigorously that it ached for a considerable time after. On the 7th Georgie succeeding in leaving the circle-room and reaching the shop, a distance of 30 feet from the medium, bringing back with him a book.—*July, 1881.*

Georgie carried the weighing-machine about two yards. (This is a rather heavy platform, with upright iron pillar, at the top end of which extends the beam, and at the lower end a large iron plate, with the machinery connecting it with the beam.)—*September, 1881.*

Two messages have been written by Georgie during the month and handed by him to visitors. They were written deliberately at a reading-stand in view of all present.—*September, 1881.*

On the 11th Georgie took a seat beside Mr. Carson, and holding a bunch of flowers to his face with the left hand, put his right arm affectionately round him.—*January, 1882.*

Georgie and Peter having, at a former sitting, expressed a desire to write a letter, materials were placed on the desk in the *séance* room, and Georgie deliberately wrote about three pages, enclosed it in an envelope, and addressed the letter to a lady resident in Sydney who had twice visited the circle. Peter had, at the former sitting above referred to, jocularly stated that he would purchase the necessary stamp if some one present would furnish him the money. Georgie, however, took this upon him, and a member of the circle having handed him a sixpence, he proceeded into the shop and tendered the money to the shopman, who having been previously informed of the object of the visit gave him in exchange a twopenny stamp, but omitted to give him the change. Georgie presently returned and held

out his hand for it, bringing it to the lady who had given him the sixpence. He affixed the stamp, and handed the letter to the writer, who without any addition to the address posted it to its destination, which it duly reached. Taking some flowers in his hand, Georgie returned a third time to the shop, and distributed them among three persons who were there. On the 13th a reply addressed to Peter and Georgie was received from Sydney and laid upon the reading stand. Georgie lifted it, and motioning for more light broke the seal, and then standing in the full light of the candle deliberately read the four pages of it, and refolding it put it into the medium's pocket.—*January, 1882.*

Georgie opened the window and looked out; closing it again, he offered his arm to Mr. Carson, and they walked together to and fro across the room.—*January, 1882.*

"Charity" danced gracefully to the music, posing beautifully now and again. Having placed a heavy wooden chair in front of her, she motioned one of the sitters to occupy it. She then took hold of the back, and lifted both chair and occupant fairly off the floor.—*April, 1882.*

Zion displayed great vigour, lifting a heavy wooden chair by the back, and swinging it several times up over his head.—*June, 1882.*

Georgie came up to the visitors and shook hands with them vigorously, placing his face close to their eyes, so that they could see every lineament of it, and then lifting their hands to his face, so that they might be convinced through the sense of touch that it was natural.—*June, 1882.*

The evidence afforded by the weighing and measuring experiments will be found below. (Nos. 14 and 15.)

2. PERFECT STRUCTURE OF THE FORM. The form of Georgie was very strongly developed on the 13th. Approaching the writer and taking his hand he placed it on his (Georgie's) left breast, where a faint but distinct beating was perceptible. On taking his wrist the pulsation was steady and regular as in a human organisation. The same test was given to three other members of the circle.—*October, 1881.*

Dr. Mueller, of Yackandah, who was present on September 30th, expressed a wish to feel the pulse of the form. Georgie readily complied, and the doctor distinctly felt the pulsation, the medium being shewn sitting on his chair immediately afterwards, and whilst Georgie was outside the curtain.—*November, 1881.*

On the 4th Oct, some one having jocularly remarked that Georgie should have shewn his *tongue* to the doctor, the former came forward, and raising the writer's hand to his mouth, protruded the tongue and touched the hand with it. It was warm and wet like that of a human being. Taking Mr. Carson's vacant chair, Georgie bent forward and kissed the hand of a lady who sat near.—*November, 1881.*

Georgie, taking a seat beside me, 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.—*December, 1881.*

Georgie, taking the hand of one of the sitters, raised it first to his forehead and then to his lips, kissing it audibly. A remark was made to the effect that this proved Georgie to possess flexible features, upon which he again advanced and gave further evidence of this, moving the whole of his features quite freely.—*March, 1882.*

The eating and drinking by Zion and John Wright while in the materialised form has already been referred to.

3. THE DIRECT VOICE. In all the reports instances of this manifestation of the "direct" voice (*i. e.*, when the spirit materialises the vocal organs, so to speak, "direct" instead of through the medium), are described. It has been principally exhibited by Peter and the Indian Kiwaukie. The voice of the former is thin and high-pitched; that of the latter is referred to (*April, 1881*), as "a pleasant and musical one." Peter is frequently described as answering questions and conversing with the sitters at length during the sittings, displaying a considerable amount of intelligence. Ki-

waukie has not materialised the full form, but the vocal organs only, and speaks from within the curtains; while Peter sometimes adopts the same method, but also speaks while fully materialised and in view of the sitters. The child Lily has also spoken in a faint voice, and on a few occasions John Wright (*February, 1881*), Georgie, (*May, 1881*), and some of the other controls have spoken.

4. MATERIALISED SPIRIT FORM SEEN IN STRONG LIGHT. On the 21st Oct. Georgie stood with the light direct on his face.—*November, 1881.*

Flowers were handed to Georgie, among them some rosemary, which he wrote "reminded him of earth-life." He afterwards shewed himself in a light which rendered every detail of form and feature visible.—*March, 1882.*

On three occasions Georgie has shewn himself in the full glare of the light, which was taken right out of the recess it usually occupies, and held in Mr. Terry's hand so as to strike directly upon the form; and on one of these occasions Georgie came fairly into the circle and shook hands with Mr. Carson, the light being so good as to permit of the ruddy, healthful hue of the countenance being distinctly seen.—*April, 1882.*

Georgie came into the circle with great freedom, requested the light to be brought out from the recess, and repeatedly stood in its full glare.—*April, 1882.*

Georgie requested an increase of light, which was given until Mr. Terry stood holding it in his hand, the rays falling direct upon the form illuminating it brightly from head to foot.—*June, 1882.*

5. RAPID MATERIALISATION, DEMATERIALISATION, AND REMATERIALISATION. On the 10th Feb. the controls tried the experiment of materialising in more rapid succession than usual, the contrast between them being thus rendered still more striking. Georgie first shewed himself and retired, and in 25 seconds by the watch Mrs. Cobham presented herself. In 25 seconds after her retirement the markedly different figure of Zion was visible, and in 38 seconds after he came (the moment of leaving was not noted in this instance) Peter presented himself.—*March, 1882.*

6. DEMATERIALISATION IN VIEW OF THE SITTERS. On this evening (*March 17th*) the extraordinary phenomena of dematerialisation in the light took place, for the first time in the experience of the present circle, in the person of John Wright, who in due order presented himself and stood for a short time just between the curtains. After awhile the form was observed to be slowly sinking downwards, as though through the ground. This continued until the head and shoulders alone were visible, there being some eighteen inches or two feet distance between the top of the head and the ground, when they disappeared behind the curtains. In a minute or two the curtains again opened, and the form of the child Lily was visible.—*April, 1882.*

TWO FORMS SEEN AT ONE TIME. First, the form of a female unfamiliar to the circle materialised, and stood plainly between the curtains for a short time. She then retired, but immediately afterwards the curtains were pushed aside at both the centre and the left-hand side. At the side stood the form of the female, while at the centre was visible the form of a child not more than three feet in height. The figures were separated by nearly the whole width of the left curtain (3½ feet). This was repeated several times. Again they shewed themselves, this time *side by side*, forming a striking contrast. The taller form then repeatedly stooped down and kissed the child quite audibly, afterwards taking it up into her arms.—*April, 1882.*

8. NAMES OF SPIRIT-FRIENDS UNKNOWN TO MEDIUM CORRECTLY GIVEN. The following are selected from numerous instances scattered through the reports. Many others given incidentally were not recorded.

A spirit calling himself "J. C. King" spoke through the medium, and was identified by a gentleman present.—*March, 1881.*

The controlling spirit said there were two spirits present who had lived in this city; one named "Hannah Flanner," who had kept a hotel at the top of Bourke-street, and another "Ambrose Kyte," who spoke of his

relatives. Next, a spirit giving the name of "Rudd," said he knew a Mr. W—, who was present; that gentleman failed to remember him till the place Yack-andandah was mentioned, where he had said he had lived; when it immediately called him to the gentleman's remembrance.—*April, 1881.*

"Ed. Bone," of Sydney, wished his wife to know that he was often with her, and if she would attend circles he would communicate with her.—*May, 1881.*

Skiwauckie informed a lady visitor that there was with her a female spirit-friend who had passed over a long time since, and who was related to her, named Isabella. The lady recognised an aunt of that name, who had passed over some 28 years ago, and considered it an excellent proof, as no one present but herself (not even her husband) knew that she had had an aunt of that name.—*May, 1882.*

9. CIRCUMSTANCES UNKNOWN TO MEDIUM CORRECTLY ALLED TO. The controlling spirit said that John Brown, formerly of "Como," came to see Mr. Carson, who was present, and was accompanied by Stewart, his earthly partner; he said that he had come over from Tasmania in the early days, and taken an allotment in Melbourne with two big gum-trees on it.—*March, 1881.*

Amongst the visitors present were two gentlemen from Queensland, one of whom had attended a séance in London where Peter had materialised (through an other medium). Peter asked him if he remembered the lady who was frightened because he (Peter) had touched her hand. The visitor had answered in the affirmative, and as a test asked Peter if he knew who the lady was, the latter answering promptly and correctly that it was the questioner's wife.—*September, 1881.*

Peter said that a spirit giving the name of "Jacob Matthews" was present, who recognised one of the visitors as "Bill," and referred to their having bathed together when boys in the "River Taft." Mr. Warne (the visitor referred to) confirmed name and circumstance as correct.—*June, 1882.*

A male form, under the medium height, materialised with great distinctness. This friend was new to the members of the circle, but indicated that he was known to the Mr. Warne before referred to. Motioning for writing materials, he wrote and handed to that gentleman the name "John Williams," and afterwards the word "Ironmonger," as a further identification; upon which Mr. Warne at once recognised the name as that of a Sunday-school teacher of his many years ago. Some references which were made by John Williams to old times were confirmed by Mr. Warne.—*June, 1882.**

Peter requested a message to be sent to Mr. Stow, whom he had met in London, saying he had expected to meet him, but sent him his kind love; and that another spirit wished to remind Mr. Stow of the watch. Upon communicating with Mr. Stow, we found the reference made to the watch was correct.

In this connection reference may also be made to the large number of communications from old and deceased colonists that have been received through Mr. Spriggs' mediumship (a small portion only of which have been published), giving names of persons and places, and stating facts correctly, while the medium's strangeness to the colony precluded any possibility of such extensive acquaintance with names and facts.

PROOFS OF SEPARATE INTELLIGENCE. The following three instances, in which a name or information was spontaneously communicated unknown either to the medium or to any one of the sitters present, but which was afterwards verified, are on that account still more valuable as proofs of outside intelligence.

At one of the sittings last month Skiwauckie described a spirit standing near a visitor, calling herself "Elizabeth Bannister," and who was related to the visitor. The latter, however, denied all knowledge of such a person. Shortly afterwards this gentleman wrote to the *Harbinger*, referring to the incident, and to his being positive at the time that there was no one in his family

of that name, and expressing his surprise at discovering from his sister-in-law that it had been the married name of an aunt of his who had passed away many years ago, a fact he had been unaware of; also recalling the fact that the spirit calling herself Elizabeth Bannister had been described as tall, which agreed with his aunt.—*October, 1881.*

On the 29th April, "Ski." said that a letter from Dr. Peebles to the writer was on the way, and would reach him in ten days. On May 3rd, referring to the same subject, he said that Peebles was puzzled when he got a "quick-scratch" (or telegram) from you, and did not know what to do till he got a letter which followed, and that the letter referred to as coming contained an explanation of the difficulty about the telegram.

On the 10th May the letter referred to arrived, and confirmed Ski's information. The telegram having no date when received by Dr. Peebles has been mistaken for one that had gone astray last year.—*June, 1881.*

The third and very striking instance falling under this head is described in the present issue at the foot of the Materialisation Circle Report.

11. DIFFERENCE IN HANDWRITINGS.—On the 14th ult., six different forms materialised, and *six different handwritings* were obtained. It is unnecessary to reproduce the text of the messages written. The writing by "The Nun" is described as "though small, neat and legible." Zion's message, as being written "in a large, bold hand." Mrs. Cobham's writing as "clear, medium in size, and of a thin and flowing character." John Wright's as "masculine and compact, though delicate, and inclined slightly backwards." Georgie's as "a bold, masculine hand."—*April, 1882.*

On the 21st March, John Wright again wrote a short message. The writing bore most markedly the characteristics of that of John Wright on the previous occasion mentioned above.—*April, 1882.*

12. FOREIGN LANGUAGE. On the 14th ult., "The Nun" wrote:—
"Tu si hic sis.

Di natura trion fo te a consacro. Atua scorta affido o prismo o somno. Di natura minastro eterno amora." (Two or three of the letters may possibly be mis-read).—*April, 1882.*

13. DIFFERENCE IN BUILD AND COUNTENANCE between the forms themselves, and between them and the medium. A little while after Zion retired behind the curtain there appeared at the opening the form of a black girl, about 36 to 40 inches high, the blackness of her hands and face being intensified by contrast with the white drapery in which she was enveloped. She bowed, smiled, and reached out her hand for some flowers that were offered her; and having obtained possession of them, carried them to and fro with expressions of delight.—*February, 1881.*

Zion was followed by the form of a veiled lady, who subsequently appeared with the veil raised, disclosing dark hair and eyes.—*February, 1881.*

Zion was quickly followed by the veiled lady, who lifted her veil disclosing a face of dark complexion, her black hair hanging loosely over her shoulders.—*March, 1881.*

A female form appeared dressed in black, who intimated that she had known a lady present many years ago.—*August, 1881.*

The child Lily is now a constant visitor, and the contrast of her diminutive form with the tall figure of Zion, or the more muscular-looking one of Georgie, is very marked. *October, 1881.*

On the 21st, Georgie stood with the direct light from the candle on his face, which is a very characteristic one and distinct from the medium in every particular.—*November, 1881.*

After Peter retired, Georgie 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 sitters' 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

* The names "Jacob Matthews" and "John Williams" (they being residents of Cardiff at one time), were known to the medium, but not the circumstances.

this occasion, shewing her face and long dark hair plainly. 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 gray 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 beautiful.—*December, 1881.*

The active muscular form of Geordie, with his close, dark, heavy beard, affords a complete contrast to the more slenderly-built form of John Wright, with his thinner, wavy gray beard, and dignified demeanor.—*April, 1882.*

This form was tall and gaunt, with small head, and long thin arms, which were moved about with great energy.—*June, 1882.*

14. DIFFERENCES IN HEIGHT. These have afforded one of the strongest evidences of separate personality, and marked instances are frequently mentioned, but need not be definitely named, as they are all summed up and capped in the careful investigation which this particular branch of the evidence received during the month of February last, when the use of a measuring-standard superseded the less reliable judgment by the eye. The results obtained are fully reported in the *Harbinger* for March. Ten different forms materialised, of varying heights, as follows:—Peter, 5 ft. 5½ in.; Zion, 5 ft. 7½ in.; Geordie, 5 ft. 5 in.; Mrs. Cobham, 5 ft. 2½ in.; "The Nun," 5 ft. 0½ in.; "Charity," 5 ft. 4 in. barely; Lily, 4 ft.; Annie Dawson, 5 ft. 7 in.; John Rogers, 5 ft. 8½ in.; John Williams, 4 ft. 11 in.; Height of medium, 5 ft. 6½ in.—*March, 1881.*

A tall military form next came; he measured 5 ft 11 in.—*September, 1881.*

15. DIFFERENCES IN WEIGHT. These afford evidences of equal cogency to the last, and also received careful attention during the month of February, the results being published in the March report. The weight of the medium is recorded at 148½ lbs. The highest weight of a materialised form was found to be 139½ lbs; the lowest, 33 lbs. 10 oz. One of the most remarkable facts observed was that of the diminution in weight of the same form at successive weighings immediately following each other. Thus Lily, on her first appearance, turned the scale at 56½ lbs.; on a second trial, 45 lbs., then 34½ lbs., then 33 lbs. 10 oz. The same phenomenon was observed in regard to Peter, Geordie, and others; and the diminution would constantly take place with great rapidity even while the form remained on the platform of the machine.

N.B.—A perusal of the full report is necessary to enable the reader to judge fairly of the results summarised under the last two heads, as it would then be seen that the experiments were conducted with care and precision, and with due regard to the elimination of possible sources of error. It is verified by the names and addresses of those who took part in the investigation; all of whom, it is stated, individually checked the figures at the time.

16. MEDIUM AND SPIRIT FORM SEEN AT SAME TIME.—The reports are crowded with instances of this, which occurred at almost every sitting.

The séances during the past month have been very interesting, the improved light enabling the sitters to see the medium and materialised forms simultaneously.—*November, 1881.*

On several occasions the medium has been shewn at the same time as the materialised spirit-form, so that considerably more than the lower half of his body, with the hand lying on the knee, was distinctly visible.—*March, 1881.*

Still more encouraging is the fact that the controls are accustoming the medium to the endurance while entranced of increased light. Geordie pulled the curtain aside to shew him while the light was withdrawn from its recess and held unshaded in Mr. Terry's hand.—*April, 1882.*

The other special feature of the evening was as follows: Geordie had been manifesting with great power and freedom, walking about the room, and shewing the

medium repeatedly. After a time he walked behind the medium, and drew the curtains back until somewhat more than the lower half of the medium's form, including his hand, was plainly visible. He then so arranged the curtain that it remained stationary in this position, and advanced into the circle. Passing by the sitters, he proceeded to the door, which he opened and passed through into the front portion of the premises. This visit he repeated several times bringing back with him thence various objects into the circle-room. The point to be borne in mind is that during all these visits of Geordie to the front portion of the premises, bringing back first one object and then another, the curtains remained disposed as above stated, drawn back and exposing the medium during the whole time to view.—*May 1881.*

17. MEDIUM TOUCHED AT SAME TIME AS SPIRIT-FORM VISIBLE.—On May 3rd Peter took Mr. Carson by the hand and leading him to where the medium sat placed his (Mr. Carson's) other hand upon the medium's head, and there he stood with one hand on the form of the medium and the other in the hand of the spirit, in full view of all.—*June, 1881.*

On the 12th ult., the force being apparently much stronger, Peter stepped on the scale and turned the beam at 139 lbs. He then took Mr. Carson's hand, and leading him forward placed it on the medium's shoulder.—*September, 1881.*

Peter stated that the controls were about to place the medium in a "dead trance." He then came out into the circle, and stood in front of the curtains in full view. He asked Mr. Terry to come forward, and upon the latter doing so, Peter took one of Mr. Terry's hands in his own, as they stood side by side, requesting him to place the other through the curtains, upon the medium's hand. This Mr. Terry did, and stated to the other sitters that he had hold of the fingers of the medium's hand. The five remaining members of the circle were in succession called forward for the same purpose.—*June, 1882.* (This circumstance is verified by the names and addresses of the six sitters.)

18. THE MASONIC TEST.—In the course of conversation with Peter reference was made to Freemasonry, in connection with the fact that at a previous sitting Peter gave a visitor the masonic grip, the medium never having been initiated.—*March, 1882.**

19. THE COLOUR TEST. To the most experienced students of Materialisation phenomena, it has long been known that colouring matter placed upon a genuine materialised form, or upon materialised hands, would sometimes be transferred to a corresponding or a different part of the person of the medium. This, however, would not always be the case. The truth seems to be, not that such colouring matter *must* be, but that it *may* be, so transferred. On this point we extract the following from the *June Harbinger*:—"One of the tests applied this month may be considered more valuable by outsiders because applied by a sceptic without the knowledge of the circle, and with the expectation of detecting fraud. One of the visitors, taking an unfair advantage of his position, contrived to smear his hands with printers' ink before grasping that of the materialised form. When the medium came into full light, the sceptic was grievously disappointed to find no trace whatever of the ink which he had impressed upon the hand of the form. The printer of this Journal informs us that the stain of printers' ink could not be erased even with soap and water in a single washing. The fact, therefore, that the medium's hand was perfectly free from any trace of the ink is another important evidence of the distinct identity of the form."

20. RECOGNITION OF DECEASED FRIENDS AND RELATIVES.—During the past month the phenomena have increased in both force and extent, and some of the forms

* We recently received a letter from a gentleman resident in the Upper Murray district who was present at one of the sittings some months ago, in which he refers to the above incident, and states that he too received when at the seance a masonic sign, which was more satisfactory to him than the grip would have been, and that he subsequently ascertained the medium was not a Freemason.

have succeeded in identifying themselves to friends present, one of the clearest recognitions being made on the evening of the 3rd May, when the form of a lady who had passed away only seven days previously, was distinctly recognised by a member of the circle before she had given any indication as to who she was. The spirit was much affected at again meeting her friends in the body, and sobbed audibly.—*June 1881.*

I have been present at at least fifty sances, and have personally recognised friends. One whom I had known intimately in the body I recognised distinctly, without any intimation being given as to who she was, and without any previous expectation of seeing her.—*W. H. TERRY.—September 1881.*

The earlier sittings of the month were marked by an occurrence as striking as any that have been recorded during the progress of these manifestations. This was the recognition by five different sitters (including one of the visitors,) simultaneously and independently of each other, of a spirit-form (never before materialised in the experience of the circle) as being that of an old colonist and well-known energetic pioneer in the Cause of Spiritualism, who passed over some five years ago. Amongst those who recognised this spirit-friend were his son, daughter, and nephew, (should have been grandsons.) He came on two occasions, and displayed considerable emotion at being able thus visibly to manifest his presence to his relatives and friends. On the second occasion he shook hands with Mr. Carson, who stood up for the purpose, and who consequently had a better view not only of the full form, but also of the wrinkled features and thin beard.—*May 1882.*

A female spirit materialised, with a profusion of long dark hair falling over both shoulders. Her form was unfamiliar to the regular members of the circle, but she was spontaneously recognised by one of the visitors present by the name of "Emily," to which she responded.—*May, 1882.*

For the sake of completeness it is well to repeat the statements made at the foot of the March report, that all the seances have been carried on in the Library of the Victorian Association of Spiritualists; that this room is situated on the solid ground floor, with no cellar or apartments beneath; that there was no "cabinet," in the usual sense of the word, but only two curtains suspended from a rod extending from wall to wall (which are of solid brick, and built many years since,) in one corner of the room; and that the only door is completely cut off from that part of the room where the materialization takes place by the chairs of the sitters.

MR. SPRIGGS' MATERIALIZATION SEANCES. JUNE REPORT.

THE principal feature of the sittings held since our last report has been the materialization of a large number of new forms, of varying height and appearance. On June 6th the usual controls could not manifest, there being not sufficient force around the medium to enable them to do so. On June 9th the sance was a good one. Peter spoke a good deal. Zion and Geordie both manifested strongly; the latter approached close to one of the sitters, who spontaneously stated that he saw the features clearly, and that the face could not be mistaken for the medium's. He took each of the visitors by the hand, drew them up to a standing position, placed his face within a few inches of their eyes, and then raised their hand to his forehead. He then walked behind the medium, drawing back the curtain so that the lower portion of the medium's body including the hand were visible. During the recent sittings evident progress has been made in the ability to expose to the light a larger extent of surface of the entranced form of the medium, that is to say, considerably above the hand, as far as the breast, as was noticed in several cases, which is an encouraging sign. The seance on June 13 was also a good one. A new male form materialised, of short stature, who tried to speak, but could only make a kind of choking noise in the throat. He gave the initials "G. H.," but was not clearly identified by anyone present. On the 16th the first form that presented it-

self was new to the circle. It was a graceful female figure, materialising strongly, like "Charity" but taller, similarly dressed with the addition of a broad band of some dark material around the loins. She pointed to one of the visitors, a lady, intimating that she had come to her. She then motioned for writing materials, and wrote what on inspection appeared to be some kind of Oriental character. A second message was written in English, in which she indicated that she was the lady's "guide," and signed the name "Mazen." The spirit referred to in our earlier reports by the name of "Pearl" materialised for a short time, presenting the same appearance of some glittering object on the forehead, as there mentioned. Another new form materialised, whose height was not taken, but who was evidently taller even than Zion. He gave the name of William Lewis, father of Mr. Rees Lewis, of Cardiff. He materialised with great vigor, and his form was straight as a dart. On the 20th Geordie showed himself in a good light. Peter also came out strongly, and shook hands with Mr. Carson, talking to him at the same time. He was followed by Mrs. Cobham, "the Nun," and Lily. Several names were given and recognised by the visitors, amongst them that of the husband of a lady present. This spirit attempted to materialise, but only partially succeeded, not sufficient to be recognised by sight. On the 23rd, Geordie showed the medium, stood in the full light, walked to the desk and wrote a message. He was followed by the other spirit-friends.

SPECIAL TEST.

At the seance on March 14th, it was stated by Peter that a spirit was present of the name of Mrs. J—, of Pen-y-lan, near Cardiff, Wales, who had passed over a fortnight before, that was to say, about the end of February or beginning of March. The fact could not of course be known to the medium or any of the sitters, but a note was made of the statement amongst the private memoranda of the circle to which we have just referred, and a letter was forwarded to Mr. Rees Lewis of Cardiff, to inquire as to its correctness. His reply was recently received confirming the statement, to the effect that the old lady of that name, resident at Pen-y-lan, died in February.

"M.A." (Oxon.) in the issue of our London contemporary, *Light*, for April 29th., quotes at considerable length from the report of weighing and measuring experiments in the March *Harbinger*, which he refers to as "an extremely clear and precise account." He adds some instructive comments of his own, and says "Mr. Terry and his circle are to be congratulated on having successfully carried out a series of experiments which are of high scientific value."

A letter from Mr. J. J. Morse reached us just too late for publication this month, it will appear in our next.

A REALLY "MARVELLOUS" CURE.

WE extract the following account of one of Mr. G. M. Stephen's recent cures by "laying on of hands" from the *Age* of June 17th last. Whatever may be said by opponents of his failures or the non-permanency of some of his cures, there is no getting away from the fact that really marvellous and beneficent phenomena are wrought by that gentleman. In ancient times such phenomena were deemed miraculous and attributed to the direct intervention of the Deity. Mr. Stephen simply affirms that it is by the aid of Good Spirits he is enabled to perform the cures, and inasmuch as he produces results beyond the powers of ordinary magnetizers his position has something more than *theory* to back it.

Statutory Declaration made before Graham Webster Police Magistrate, Sandhurst, by Francis Charles Jones

and Mary Gertrude Jones, of Macdougall-Road, Golden-square, Sandhurst, to the effect that the annexed paper writing marked "A" is a true and faithful account in detail of all the facts, dates, and occurrences therein stated and set forth, and that the same was truly read over to them in the presence of Mr. George Mackay, one of the subscribing witnesses, before they signed it.

Signed by Francis Charles Jones and Mary Gertrude Jones, and Graham Webster, P.M.

"A."—BLIND AND LAME.

I, Mary Gertrude Jones, was born in the Isle of Wight in 1838, and I lost the sight of both eyes, through inflammation, at the age of 4 years. When 6 years old I fell down stairs, and put my hip out, which caused hip disease, and I have been lame, with incessant pain, ever since. My leg became shorter by degrees, until at last I had to wear a "block boot," with the heel 7 inches high. Many doctors have been consulted, but with no Benefit. I went to the School of Industry for the Blind, Park-street, Bristol, when 10 years old, and remained there nearly seven years. I lost my mother in 1844, and my father married my stepmother in 1848. In 1855 I came out to Melbourne, and in 1866 I went to the Melbourne Blind Asylum as the first teacher, having learned to read embossed letters, &c. I left the Asylum after two years, and came up to Sandhurst about ten years ago, where my father is well known, having charge of the Wesleyan Church, and I do all sorts of knitting towards my support. Hearing of Mr. Milner Stephen's wonderful cures, I went with my stepmother to him on the 9th. inst., wishing him only to restore the sight of the left eye, believing, as my stepmother also did, that the right eye was perished, as it was flat and closed. He therefore breathed into the left eye only, and laid his hands upon my head. The next day my right eye was open! and my stepmother saw it for the first time for twenty-seven years! That night I saw my hands for the first time; and I am beginning to see my fingers with the right eye, and can distinguish objects and colors easily with the left eye. The right eye is also growing larger, and the sight in both is daily improving, as I see objects more plainly each day. On the 14th instant Mr. Milner Stephen, at my request commenced to heal my leg, and he lengthened it at once 2 inches, and the next day 3½ inches more and I walked away in an ordinary pair of boots I had brought and gave my block boot to Mr. Stephen, as I could not wear it any more). I have been cured of the constant pain in my limbs and hip by his simply "laying his hands" upon me. I come in alone into Sandhurst, and, though at present I have a slight limp in my steps, I can walk with ease in an ordinary pair of boots. I wish to add that our minister of the Wesleyan church (the Rev. P. B. C. Usher), on the evening of my first visit to Mr. Stephen, at my father's request, held a prayer meeting, at which the minister and three others offered up beautiful prayers for the success of my healing; and I feel convinced that, with God's blessing, the sight of both my eyes will become perfect in a few days. I may add that my father, mother and friends are greatly astonished to see my right eye opened, after being closed so many years, and very gratefully acknowledge Mr. Milner Stephen's great healing power. I pray earnestly that his life may be spared, and his power increased.—M'Dougall-road, Golden-square, Sandhurst, Victoria, 31st May 1882. (Signed) M. G. JONES.—Witnesses: (Signed) F. C. JONES. (Signed) GEORGE MACKAY.

I certify that the foregoing statement of my daughter is strictly correct.—(Signed) F. C. JONES.

Extract from the Annual Report for 1867 of the committee of the Victorian Asylum and School for the Blind:—"The committee were fortunate in being able to secure the services of Miss Jones, a trained teacher, from the Blind Institution, Bristol; and they have every reason to be perfectly satisfied with the progress the children have made under her care."

[The case of J. W. Smith, 11 eleven years lame with a twisted body, who instantly ran across the hall," &c., which is similarly deposed to, is omitted from want of space.—Ed. A.]

We have received from Madras a pamphlet on "The Common Foundations of All Religions," being a lecture delivered there on the 26th April by Colonel H. S. Olcott. Quoting Herbert Spencer he starts with the affirmation that "Religion is a great truth—nothing less than an essential and indestructible element of human nature," and then proceeds to prove that there is something more in a man than our physical senses are accustomed to cognize, and that the Science of Psychology will demonstrate this to those who will make it a study. He pictures a religion of toleration, charity, kindness, altruism or love of one's fellows as the essence of all religions deprecates the materialistic tendencies of University education, and says:—"I almost feel a shudder when some noble-browed youth is presented to me as a titled graduate. Not that I undervalue the importance of college culture, nor the honourable distinction one earns by acquiring University degrees; but that I say that, *if such distinctions can only be had at the cost of one's national honour and one's spiritual intuitions*, they are a curse to the graduate and a calamity to his country. I would rather see a dirty *Bairagee* who has his ancestors' intuitive belief in man's spiritual capabilities, than the most brilliant graduate ever turned out of the University, who has lost that belief. Let me companion with the naked hermit of the jungle rather than with a graduate who, though loaded with degrees, has by a course of false history, and false science, been made to lose all faith in anything greater in the universe than a Hæckel or a Comte, or in any powers in himself higher than those of procreation, thought or digestion." The whole address is able, eloquent and instructive, and was enthusiastically received by one of the largest audiences ever seen in the city.

Advertisements.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

WILLIAM DENTON'S SUNDAY EVENING LECTURES, Commencing Sunday, July 30th. AT THE ACADEMY OF MUSIC, With "THE PHILOSOPHY OF DEATH."

Dress Circle Sitings must be engaged prior to that date, at W. H. TERRY'S 84 Russell Street.

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