

THE

Harbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

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

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

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of the molecular changes incident to the psychopathic transition from disease (or discord) to health (or harmony) Imagination or faith are negative forces, sometimes giving the conditions favourable to the action of the positive, external will; at other times the unpremeditated action of the individual will, psychologically producing an analogous effect. Some people swear by spirits, meaning always disembodied ones, and affirm that all remarkable and seemingly miraculous cures are wrought by them either directly or indirectly through media; but to this theory we demur, as undemonstrable and unreasonable. Man is a spirit, and there is no valid reason why he should defer the expression of the most potent forces of his nature till he enters the next world, when there is so much need for their utilisation here. There is too much tendency, even among Spiritualists, to attribute to the supermundane what is within the capacity of the mundane. We are surrounded by forces, electric and magnetic, that are capable by focalisation of producing effects deemed miraculous, and the human will is a great focalising energy, capable of concentrating these forces. The base of the healing power is a fluid given off by the nervous system analogous to the "odic" aura of Reichenbach. This is vivified either by the spirit-force of the individual, the spiritual emanations of higher spheres with which he is temporally or permanently connected, and the finer forces of our terrestrial atmosphere, and supplemented in some instances by the direct action of benevolent disembodied spirits. The operator, moved by deep sympathy but lacking confidence in his own inherent powers, breathes, though inaudible to the physical sense, a heartfelt prayer for aid to help the object of his solicitude; and sympathetic souls, with powers and potencies greater than his, pour their vitalising essences into him to his full receptive capacity, when stimulated by the influx he transmits the healing fluid to the sufferer, giving him ease and strength.

THE semi-scientific Spiritualistic journal, *Light*, of Jan. 13th and 30th last, contains some interesting reflections on "Psychopathy," or healing by laying on of hands, some of which are apropos in connection with the series of papers by Mr. Caldecott, which are concluded in the present number of the *Harbinger*, and with the reports of cures wrought by Mr. G. M. Stephen, which we have previously published. The evidence that persons are in some cases healed of serious complaints, both acute and chronic, and in other cases materially benefited by the imposition of hands, an effort of will, or even the prayerful sympathy of a sound or comparatively sound individual, is to us conclusive, and we think the majority of our readers will accept it as a fact. The question, therefore, is—what is the force which accomplishes the effects? The writer of the article referred to ("M. A., Oxon.") attributes the effects to will, imagination, and faith; and in this we can generally coincide with him, though differing somewhat in the proportionate value of the factors in the results. Many who admit the fact are wedded to some particular theory just as others are wedded to some particular medicine or system as a cure for every disease the flesh is heir to, but the grouping together of all the potencies and conditions which are known to have been present in connection with similar results, and the analysis of their separate and combined effects is to our mind the most rational and philosophic method of arriving at an accurate conclusion. Our knowledge on the subject of Psychopathy is not confined to reading and general observation (though what we have done in this direction would be ample to satisfy our mind of the facts), but is derived principally from practical experience and some test experiments conducted at intervals during the past fifteen years, the result of which go to prove that "will," which we define as the executive of the spirit, is the prime motor in the accomplishment

In the concluding portion of his article, "M. A. Oxon" comments upon the mysterious influence of faith, and believes that in the latter class of cases it is an essential pre-requisite. Whilst we agree with him as to the value of faith in this connection, we shall in a future article show that at least in some instances it is not essential.

IMPRESSIONS FROM THE INFINITE

(From the Spanish of Balmes.)

TRANSLATED BY C. W. ROHNER, M.D., BENALLA.

CHAPTER VII.

DARKNESS.

THE nations are already entering upon terms of mutual intimacy and familiarity with one another; the universal league and confraternity of the human race manifests itself repeatedly in the comprehensive cosmopolitan views, thoughts, and works. They have arrived at a realistic conception of their rights as men; they understand the plan of the great work of universal regeneration, and all are turning in that direction; the most advanced of the race have already sufficiently realised the dawn of the new light; power is manifesting itself in love, and peace in study. This light has become diffused, and has spread itself in all directions, because humanity was sick of darkness and received the light with ardour. A few rays of its light have already penetrated the masses here and there, and in a short time their eyes will be able to bear the light of the disk of illumination. Instruction is gradually becoming general, and national education, unfettered by the creeds of sectarian theology and dogmatism, is the constant war-cry of the modern legislator. Civilisation has at last made a beginning, and when that has once obtained a firm footing the palinganesis of the human family is not very distant.

This is the reason why the different sections of humanity are already approaching one another nearer and nearer; the self-asserting violence of matter will retrace its steps and fall back before the manifest and powerful advances of the gentle spirit; the vices of the former will produce in us a disgust, because won already by the attractions of the spiritual, we are repelled by the grossness of the purely material.

Knowers of the truth, initiators of the right, students of the Infinite, let us take pity upon the still reigning darkness; let us offer it the torch of intellect, so that we may advance the interests of wisdom and forgiveness.

For this reason it is our belief that it is impossible to resist the pressure of the real, and the nearer we are to it the more happiness shall we enjoy; our ideas are advancing every moment; the current of the Infinite has commenced to tell upon our intelligence; we now know, or gradually learn to understand, that we are the creatures of God; and at last we begin to comprehend a small part of his comprehensive plans regarding our destiny. Yes, it is because to-day we perceive how His immense power has made us foresee a complete transformation of all things human taking place that we turn our backs upon darkness and our eyes towards the light; that we reject the false and adopt the truth, and our fight now is for victory. To-day we praise Him from the bottom of our hearts; to-day we desire to approach nearer to Him. Impressed by the persuasive force of His mandates, we now repent our past faults and weaknesses; now we begin to feel stronger by submitting our hearts to the baptism of his inspirations; and now, finally, are we moved by the powerful influence of His infinite greatness.

Yes, to-day we have started to reform ourselves in His name; to-day we ask for our heads a refulgent halo instead of a heavy golden crown; for our hands a supporting staff instead of a brilliant sceptre. To-day we feel ourselves strong in our resistance to the temptations of the flesh without regretting it; nay, feeling happy in consequence of our ability to resist the allurements of the ancient flesh-pots of Egypt. Now we have begun to give its liberty to the bird in the woods; now we are getting careful not to trample under foot the beautiful flowers unnecessarily, and consequently we feel refreshed by a new breeze of liberty. To-day, having come in sight of the sacred temple of the Infinite, do we leave our past littleness behind us, and strive after infinite progress. It is only now that our hearts and thoughts have begun to pray instead of our lying lips. Now only

have we learnt to march without fatigue on our road to progress. To-day our smile is no longer accompanied by a gross joke. Immense is the progress made by us; but nevertheless we must look forward to still greater advancement.

Thus as the pharus spreads its inexhaustible rays of light will our progress be without end or limits. Love is already triumphant; light is already taking the place of darkness; forgiveness is becoming the order of the day; universal humanity is embracing itself; the future that lies before us is already divined by us and anticipated, and wisdom has already made a breach in the ramparts of our superstitions and prejudices.

The redemption of the human family is slowly approaching. We have already entered upon the new era which lies plainly traced before our eyes; our hearts respond to it in obedience; truth has entered our brains, because we have become accustomed to sincere and profound thought. Let us, therefore, march on; let us enter upon our path of progress without fear, for our spirit of reform has a sure goal before its eyes, and victory will at last be ours if we do not relax our efforts.

Jesus, the great conqueror of human souls has said it, that progress will come later, and with it regeneration, or the re-birth, of man; for unless we are born again and again, we shall not enter the kingdom of heaven, or eternal happiness. Yes, charity, dispersing the shadow of selfishness, which has for so long a time covered us, has changed the face of the Earth in order to initiate us into the mysteries of God's laws. Those men who have read one single line in that great book called the FUTURE will not ask to ever shut it again; and in proportion as they appreciate the valuable contents of that book will they be fit to undertake the study of the great work which lies now before humanity to perform in the not distant future. When once man's thoughtful eye has turned itself to God, it will never allow itself to be attracted by the grovelling allurements of Earth. Man once convinced in his belief, resting on solid facts, will try to justify the truth, for whose triumph he is waiting, and he will assist in bringing about reforms which he desires to see established. Incredulity will be no more; the rising generation will be clothed in the eternal garment which is kept ready-made and exhibited to the present generation that it may not falter and despair on its upward path through the troubles and trials of this mortal life. The truly honest thinker, who has once received and accepted the reality of spirit existence, who has measured the depth and scope of the vast subject of immortality, who sees that eternal progress is a logical necessity, will be also the true reformer, ready and willing to become a martyr to his adopted cause, if need be, well knowing that of all lessons that of self-sacrificing love and devotion to the best interests of humanity both here and hereafter, is the most impressive as well as the most lasting.

Who, believing in the science of spirit, so full of profound truths, will venture to doubt any longer the existence of a just and eternal God, the Creator and Sustainer of this beautiful universe of ours? Who, having once been initiated into the secrets of eternal justice, will refuse to call his fellow-man brother, and the world his fatherland?

And again, intelligent man having once accepted the light, will he be able to return to darkness? Man having tasted the sweet fruits of reform is not likely to turn his back upon the messengers of peace and happiness.

If, therefore, God Himself has put His own stamps of justice upon everything—if He has Himself appointed the times in which the realisation of the science of spirit is to take place—why do the doubters and the incredulous not assemble themselves to become introduced into the grand secrets of God's justice, and share in the triumphant knowledge of Spiritualism?

Where is the man who does not recognise in himself that the study of spiritual science, the knowledge of the immortality of man's spirit, has a direct tendency to elevate the dignity of his being, and assists him on the road to eternal happiness, putting this inestimable prize within easy reach for him, if he allows the echo of the truth to resound and reverberate in his own heart, and

if the truth justifies itself in his conscience and in his actions? Why should man not gladly respond to this sweet call, which is addressed to his innermost self and to his eternal interest? Why should he not willingly turn shepherd to save the long-lost sheep? Why should he not approach the sheepfold of instruction in order to obtain the prize and wages of his labours?

Yes, man will not wish to remain in darkness any longer. He will understand the plan of creation now, and its purpose, without possessing any great learning, for his humility in the presence of the now recognised Infinite will show it to him; he will repudiate the allurements of his material nature in order to embrace the splendours of his spiritual being, and he will answer cordially the grateful voices which call to him. Henceforth will be realised the great lesson of the incomparable Master which said: "that with the epoch of progress will arrive the era of the redemption—the era of true human liberty." Henceforth the time of lethargy, somnolence, and ignorance will be a thing of the past; all will now rise up to respond, with gratitude in their hearts, to the echo which has made itself heard in their bosoms; all will now associate to call one another brothers. Now will be celebrated the grand victory for which reform has been pushed on so vigorously for the last few centuries. Everything will be converted into luminous essence—ether, light, and bright colours. Nature will have become changed completely; the fruits of the Earth will have become more refined, its rivulets more transparent and crystalline, its flowers and flora generally will be rendered perennial, its harmony perpetual. The tiger will have disappeared, and ferocious, life-devouring animals will no longer find the necessary conditions of existence; the rabbit will no longer hide itself in the bramble bush, because it will no longer fear for its life; there will be a host of birds and an immense quantity of beautiful flowers; spring will be the only regnant season; the bud which to-day is still infested by infinitely small animalcules will be free from this pest, because their enmity to the labours of man will have been converted into friendship. Man's form itself will have become changed; he will have grown smaller in stature; he will have become more ethereal in his constitution; something of his spirit will shine through his now more refined material body, and labour will be easy for him, because it will not be followed by painful lassitude and fatigue; in short he will now be constantly labouring in the vineyard of a fraternal humanity.

The masters and the servants will address one another with the more familiar "thou," the wise giving freely his knowledge to him who is still backward and unenlightened. Henceforth unhappiness and misery will have disappeared altogether; and if some relics of the old ignorance should remain amongst men, it is only because men are obliged to remain in ignorance to a certain extent with respect to their eternal life, with its infinite development, and because God is the only wise and perfect Being, and man His work. Nevertheless, when the epoch of the dawn has once arrived, man's glory will be comparatively speaking immense; almost real and perfect felicity will then reign amongst the members of human society.

Men will be divided into three classes: teachers, hearers, and the uninstructed; all will, however, be modest and humble, so soon as they are initiated into the newly created conditions of life. The Earth in its rapid ascent towards amelioration will pass quickly through its predestined evolutionary movements; for this reason the days will become shorter, and the night in proportion longer, because men will then work with far greater rapidity and execute a greater amount of work in a briefer space of time; and being now in possession of real knowledge, men will be able to teach more and impart their lessons with greater facility. Thus all will travel in the direction of light and progress harmoniously together. Long, long ago, there was a time when the world was a chaos full of vice, deformity, and misery; the days were then much longer than at the present period, because men required more time for their material labour, and because matter itself, in its then brute state, was also more unyielding and unmanageable.

To-day the material conditions of the Earth are completely changed; all have a tendency to meet in one centre of intelligence; matter already beginning to change its form and qualities, will in its progress towards refinement remove the dense veil that has hitherto covered the face of the spiritual, and afterwards the spiritual will reveal the reality of the ideal; spirit is already triumphant, and matter is in its last struggles for averting a final defeat. There can be no doubt that the convulsive struggles of matter have in all times been stronger than those of spirit; but matter will succumb and spirit will gain the day.

Benalla, 4th March, 1883.

REMINISCENCES.

By H. V. S.

No. VIII.

ENDEAVOURING to recal the reflections and mental impressions which in times past arose from a sense of man's inability to comprehend even vegetable life in its simplest phases, reminds me of Tennyson's lines:

"Flower in the crannied wall
I pluck you out of the erannies;
Hold you root and all in my hand.
Little flower, if I could understand
What thou art, root and all, and all in all,
Then I should know what God and man is."

The deep mystery sealed up in the seed, and the power that in the bud, . . . "ere one flowery season fades and dies, designs the blooming wonders of the next," are so constantly presented to our minds that we rarely think of them.

I would here remind the reader that this, and the preceding part of my "Reminiscences" is intended to convey some idea of the basis of my *unequalled* adoration of God as revealed in Nature. Beautiful and exhaustless are the natural objects upon which man may wisely and profitably exercise his intellectual powers; but when he ventures to suggest the possibility of amendment in cosmical arrangements his powers fail ignominiously. I may safely assume that all men (Floriculturalists and Arboriculturalists in particular) admire a symetrically formed flower, tree, plant, or leaf. Man's idea of perfection in these matters seems to demand absolute uniformity of structure in things of one kind, and the nearer they approach this uniformity the closer do they come to man's standard of perfection. There cannot be two standards of perfection in regard to one and the same thing. Deviations from this uniformity of structure in the flower, tree, plant, or leaf, are regarded as deformities and defects; thus the wisdom and skill of the Great Artificer is impugned. Now suppose the laws of Nature did not admit of these deviations, that they were uniform in their operation for the production of each flower, tree, plant, etc., of its kind, without deformity or blemish, then man's idea of perfection in regard to these productions would be realised, and the consequences would be most dreary and monotonous. When we had seen one flower, etc., of a kind we should have seen all; the endless variety which resulted from these so-called defects would have disappeared, and we should cease to watch the unfolding leaf and opening flower with interest, the plastic conditions which render it possible for human ingenuity and industry by culture and selection so to assist Nature that ever new and varying forms in plants, flowers, fruits, etc., are produced, would have ceased.

I think I have said enough to show how I was convinced that what we regard, and must of necessity regard, as defective results of the operation of natural laws, are indispensable, and rightly considered should exalt our conception of the wisdom of the Great Designer.

I have remarked upon our profound ignorance as to what vegetable life is. When we turn our thoughts to animal life our perplexities are greatly multiplied; we see Nature "red in tooth and claw;" the harmless bird that cheers the woodlands with its song, shrieks in the talons of the hawk! the wolf rends the innocent, playful lamb; the beautiful antelope is mangled, and its quiver-

ing flesh devoured by the merciless tiger. We shrink from the contemplation of Nature's endless cruelties; turning to human-kind we see the gentle and good suffer at the hands of the selfish and vicious; in many of life's struggles we see injustice "shouldering aside the meek and modest Truth." We remember the "thousand ills that flesh is heir to," and question the consistency of this condition of things, with the idea of an all-wise and benevolent Creative Power.

Man is prone, as Cowper says,

"To span Omnipotence and measure might
That knows no measure by the scanty rule
And standard of his own."

Men by no means devoid of intelligence, and regular church-goers too, have said to me "I cannot believe in the existence of a God, because I believe that such suffering, misery, and crime as we witness in the world could not be if there was a God as good as He is said to be." (such atheistic sentiments, I believe, are far more prevalent than is generally supposed). If any who have reached this conclusion by the process indicated should chance to read this record of my past reflections, my hope is that they may find something therein that will induce them to give further thought to the question—is there an intelligent and benevolent Creative Power? Now let us test our ability to amend some few of the arrangements of this Creative Power. We must start with the premise that our demand is, that the creations of an All-wise and Almighty Being should be such that we could not discover flaw or blemish in them, i. e., in harmony with our ideal of perfection; as we cannot grasp the idea of *universal correlation*, we are restricted to the consideration of abstract ideas. In regard to the human face and form, our admiration of beauty is excited only by the various degrees of deformity; deformity is ugly and an evil of itself; let there be no more deformity, man's standard of perfection will then be reached; the faces and forms of all men must of necessity be exactly alike; there would be no more admiration of beauty, because of the absence of the variety of deformities that made it appear beautiful; and as beauty is that which we admire, there would no longer be such a thing as beauty. This argument will apply to every form of vice, and to every virtue; if all men were alike vicious there could be no such thing as detestation of vice; and if all were alike virtuous and good, our admiration for goodness and virtue would die. Would generosity be distinguished if all were alike unselfish and generous? Ignorance is undoubtedly an evil, but what a lively look out we should have if all men were endowed with perfect knowledge. What one knew would be known to all; we should have nothing to communicate to one another; there would be nothing beyond to aspire to or hope for, and speech and nearly all our powers would be useless. Considered in the abstract, our being subject to the pangs of hunger and thirst is an evil, but in the absence of these goads should we be mindful of the requirements of our bodies? The cool breeze would not be pleasant to me if I was cold. I appreciate coolness only by contrast with a degree of heat that is more or less painful; and genial warmth by contrast with a painful sense of coldness. Thus in regard to such things as I understand in part, and bring my reason to bear upon, it appears to me that what we naturally and unavoidably call defects and evils are not accidents, but evidences of benevolent design in the system of Nature, and that their elimination (if it were possible) would be disastrous. That the greater difficulties upon which I cannot bring my reason to bear, would, if I could understand them in all their correlative bearings, prove further and weightier evidences of the benevolence of our Creator, is to my mind a rational conclusion.

As the result of the foregoing considerations, which extended over a period of years, my "Thin Theism" had now developed into a firm belief in the unbounded benevolence of God, and hence in a future life—not a future of unutterable suffering, and hopelessness for the countless millions, and a yet worse hell of monotony for the few, but a future of progress and hope for all. I am here reminded that the "orthodox" William Cowper (it might be inadvertently guided by intuition, and forgetful

of his creed) gave expression to this conviction. He says—

"Thus Heavenward all things tend; all were once
Perfect, and all must be at length restored,
So God has greatly purposed; who would else
In his dishonoured works Himself endure
Dishonour, and be wronged without redress."

Tennyson declares—

"Nothing walks with aimless feet;
Not a life shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete."

I deplore man's tendency to evil, and the "wrong and outrage with which Earth is filled." I am conscious that I shall have to atone fully for all that I have done or thought amiss, and to make good all my spiritual deficiencies; such reformatory penalties follow as the natural consequences of what I have wrongly done or omitted to do, and are, I believe, designed for my spiritual welfare. They are also consistent with the justice and benevolence of God; but tell me of a God who punishes vindictively and relentlessly, and not for the benefit of those who have rebelled against His laws, and I say I could not if I would, and I would not if I could, adore such a God.

CLAIRVOYANT VISION.

Our good friend Mr. J. G. Gellatley, of Mudgee, N.S.W., is developing as a clairvoyant, and getting some interesting visions interspersed with tests. Recently, whilst attending the funeral of a young girl, the daughter of a friend, his spiritual eyes were opened, and he saw the part of the ceremony performed by those invisible to the physical sense. The following is his account of this vision:—

"My attention was instantly attracted to four or five shadowy figures walking in the direction of the officiating clergyman. I turned to look after them, when a fresh figure presented himself at my left side; he did not stand on the ground as I did, he was about twelve inches from it, which raised him as much over me. I judged him to be about my height (5 ft. 10 in.). I scrutinised him closely; he bore a family likeness to the B——s. The vision changed, and there appeared a long pit, about 12 x 8 feet, just where the grave was. This pit was about six feet deep; it had three archways at the N. E. corner. I was impressed those were entrances to caverns. After looking on this picture for a few minutes, all became dark. I opened my eyes; just at that moment the clergyman got to the last trumpet part of the ceremony. I closed my eyes again: there was a splendid canopy about thirty feet high by about twenty feet in diameter. All was azure blue, and from the position or place the coffin occupied on the loose earth, there arose a small cloud about the size of my hand, pale pink in colour; it ascended in an oblique direction; just as it got about twenty-eight feet from the base it seemed to increase in volume. Some object came through that portion of the canopy; it was in colour very like a dark gray cloud; it seemed to drive the pink cloud before it, but in a descending course, in the direction where Mr. B—— stood at my right side, and a little in front of me; when it reached about twelve inches from Mr. B——, a ray of golden light lit up both clouds, and brought to my view the head and shoulders of a matronly looking female; her features were natural, but of a very pure complexion. A little girl stood up in the pink cloud and put her arms round Mr. B's neck. I felt I was in the presence of heavenly visitors, and felt it was worth living a lifetime to be permitted the privilege of beholding such a sight." I met Mr. B—— the day after; he said he had a sitting with his wife, at his own home. The first message sent them—we have shown Mr. Gellatley your daughter; she is now as happy as she can be; go back and see her mother and father. When she arrived here she did not know she had left the earth sphere; but when she found her grandmother and some other relatives about her, that she heard her mother speak of as passed over, she felt fretted about her mother and father. She was delighted to find she could come back, which aided in comforting her."

BISHOP MOORHOUSE ON THE GIFT OF
HEALING.

No. VII.

"Be so good as to tell me how one can pretend to have decay of bone, or mortification, or white tumours? Yet all these maladies have obtained cure at Lourdes. Now if these were real diseases, and they must have been so, their cure ought to be regarded as a miracle, since no one has ever seen attacks of this kind heal of their own accord."—*Dr. Constantine James, "Nineteenth Century,"* Nov., [82, p. 778.

"We now take it for granted that he who still adheres to the miracles of the New Testament will accept on the far greater evidence the modern miracles."

We think the superiority of the evidence will more than balance the enchantment of distance.

It would be wholly gratuitous to point out the close resemblance between the laying on of the apostles' hands, and the consequent recovery of the sick, and the laying on of the mediums' hands, which is followed by the same results.

"Just so also with the speaking in tongues: the luminous appearances attending spiritual manifestations, and with all the other classes of phenomena."

"It is not philosophical to assign different causes to phenomena, so closely resembling each other, simply because they occur in different ages of the world, any more than it would be to say that those phenomena which now occur in America are produced by a different cause from those in Europe."

"Hence we conclude that whatever may have been the moving cause of the early Christian manifestations, the same cause is now operating to produce similar phenomena."—*New Testament and Modern Miracles*; by J. H. Fowler, pp. 91, 92.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—I resume my letters on this subject with thanks for the space you have accorded me in so many numbers.

As I purpose to finish with this No. VII., and as I have so often quoted the Bishop's question, viz., "Does any sober Christian believe in the continuance of these miraculous cures and miraculous gifts of healing?" I think it is time I gave a very short answer to that very pertinent interrogatory.

I reply—Yes, more than one; two believe in as much; that is to say, first—Dr. Constantine James and Father Clarke—for amply sufficient reasons, which they specify in the articles in the *Nineteenth Century*.

But it will appear that there is a vast army to be added to the names of these believers, if the mottoes to my seven letters are carefully read over, beginning with Dr. Joseph Ennemoser. They all unite with one voice to answer the Bishop's question, and they answer it in the affirmative, and sufficiently so without the additional cases catalogued in the body of my letters.

However, if driven to those catalogued cases, then I would willingly rest my whole case against the Bishop, on the very next case to go down in this catalogue, now drawing to its close.

This is the case I promised should make a good beginning to my letter No. VII., and I now ask my readers to judge, viewing the matter in the light they are invited to do by Mr. J. H. Fowler. I should like very much to know what the Bishop has to say to Mr. Fowler's train of argument, resting on the firm basis of such facts as are furnished by Dr. Constantine James, Father Clarke, and just now Mrs. Spore, who writes—"I have been attended by physicians of reputed skill and ability; surgical operations have been made, and everything done for me that could be thought of, without affording me the least relief. Thus I remained for some three years, without the hope of ever again beholding a ray of light, when I was advised to go to Mrs. Mettler, of Hartford, and get an examination. I did so, and there for the first time in my life found a person who seemed most perfectly to understand my case, tracing out causes which I had long since forgotten. She informed me that the sight of

one eye was destroyed, and the other covered with a cataract. My age is now fifty-three; since my ninth year I have suffered almost everything but death; yet this is to certify that I have, through the instrumentality of Mrs. Mettler, of Hartford, been relieved from blindness which had previously baffled medical skill.—*Mrs. DOTIA SPOORE*. Bristol, Conn., 18th Jan., 1854." (See p. 202, "History of Modern American Spiritualism"; by E. H. Britten).

I pass on to the 5th vol. of the *Spiritual Telegraph*, p. 242—"C. H. De Wolfe, of Oldtown, in writing to the *New Era*, gives an account of a remarkable cure which he, under spiritual impression, had performed upon a boy, far advanced in a scrofulous consumptive disease, and which physicians had given over as incurable.

In the same paper the editor mentions a case through Mr. Atkins (a medium of Boston), of a girl who had been for two years greatly troubled with neuralgia, and had by it finally lost her speech. After trying every other means for restoration, she finally submitted herself to spiritual treatment, when her pains were entirely relieved and her speech restored in one week."

Bishop Moorhouse will not be ignorant of any case of restoration of speech to the dumb recorded in the Bible (though those cases are less important, just in proportion as they are more distant), yet he will be quite ignorant of this case, which is really more important than those of distant date. My reading has extended to this case, but the Bishop's has not extended so far, because he would hold himself above reading the "*Spiritual Telegraph*."

I pass on to vol. 6, p. 285:—"Jacob Gillett, of Birmingham, Oakland, concerning the request previously made for some information on the philosophy of spirit-healing.

Our correspondent is himself a healing medium, and argues the present possibility of the present repetition of the miracles and other wonders performed by Jesus and His apostles, from the nature of man and the power and goodness of God as of ever."

He says he has himself, in a number of instances, been used to accomplish cures, which he would once have deemed miraculous, but which now appear to him in perfect accordance with the laws of Nature.

I wish to say to the Bishop, that I cannot help thinking this correspondent of the "*Spiritual Telegraph*," in his argument in favour of a present repetition of the wonderful cures in the days of Jesus and of St. James, more philosophic than any reasoning on the part of the Bishop and clergy, who attempt to teach us that sober-minded people will not look for any such repetition in the present day. Is it not as clear as noonday that the cases I instance, one after the other, all go to contradict the Bishop and favour the notions of the correspondent quoted here?

It would indeed be a mad supposition to suppose all these witnesses were mad enough to fabricate the history of the cases they report, and which seem to support one another, and proclaim the hand of God just as in the days of the apostles.

The *Spiritual Telegraph*, vol. 6, p. 286. Another remarkable spirit-cure:—

Mr. Alexander Thompson, who called at this office the other day, stated to us that W. W. Connor of that town had a son who was subject to fits. Being a widower, Mr. Connor placed the boy under the charge of the father's sister, and made preparations to leave home on a journey. Before he departed, however, he felt prompted to go once more to his son. Arriving at the sister's house, he found the boy's disease had become so aggravated as to place his life in extreme peril, and the probability is that had he not received assistance he would have died in a few days.

Mr. Connor prayed that the boy's life might be spared, and that he himself might be directed in the application of some suitable remedy. He was then made a medium on the spot, and his limbs were moved to the woods, and his hands were involuntarily used in collecting herbs. These he brought home, and following the mystical impulse, he prepared from them decoctions which he administered to the boy as the controlling spiritual influence directed.

Under this treatment the boy daily improved, and at the end of three weeks appeared entirely cured."

Those who are unacquainted with the wonders of the New Dispensation of Modern Spiritualism will poo! poo! the whole of this story as being too wonderful to be believed; but again I say that evidence of cures of the same general character (that is to say, by the same spiritual means) has been so cumulative, that right reasoning leads right thinking men to believe the facts. Again I say that in all cases of this kind the cure wrought is not the most interesting part, or the most valuable part of the manifestation. That which is of most value to us is the discovery of our near relationship with a superior order of beings, exercising angel and loving guardianship, pictured in all religious poetry, and contemplated by the Duke of Argyll, as previously quoted in these letters.

The discovery of this superior order of being was spoken of by the Duke of Argyll, in the *Contemporary Review* for April, 1881, and the names of that Duke and that *Review*, can no more be laughed at by a wise man than the volume upon volume of records of the most modern date of cures where the essential details closely resemble those just given, and which, I say, proclaim our relationship to active agencies around us, and which over and over again I repeat, is the thing a thousand times more interesting to us than the bodily salvation of the sufferer. Who heard the prayer of the boy's father? Who gave the varied prescription which cured the boy? It seems positively wicked to run over a catalogue of such wonders as these, and by our silence to appear blind to the more than wonderful significance of them. Such things should not be and be believed without our special wonder, if we are anything better than lumps of clay.

Next, from the 6th vol. of the *Spiritual Telegraph*, p. 385:—"Mr. C. B. Thompson, of St. Catherine's, writes us concerning a recent visit which he made to the rooms of Mr. Atwood, the wonderful healing medium of Lockport, New York. He found Mr. Atwood's office quite thronged with the sick and infirm, both rich and poor, say from ten to sixty per day. All were sanguine in the belief that he was doing them good, and many of them had most wonderful stories to tell concerning the cures which Mr. Atwood (or the influence acting through him) had effected upon their persons or on their friends. Mr. Atwood is spoken of by our correspondent as a highly worthy citizen of Lockport, generally respected by the foes as well as the friends of the New Dispensation and Great Unfolding."

One would think that this question must just flit across the mind of Bishop Moorhouse, if he ever reads such cases of healing as I now record, viz., cannot even one of all these cases of undoubted cure be explained by the same law of cause and effect so common in the days of St. James?

The Bishop does not know the vastness of the volume of corroborative evidence of just such facts as I record. Let him multiply every story I tell by one thousand, and then ask himself what is the force? what is the weight of IGNORANT denial?

The *Spiritual Telegraph*, vol. 6, p. 388:—"The name of Mrs. Semantha Mettler is now generally known amongst the great body of Spiritualists and a considerable portion of the public, in consequence of a number of very remarkable successes in clairvoyant examination of disease."

Under circumstances which forbid the idea of collusion or deception, and with her eyes closed and bandaged, she not only described correctly and with great exactness the actual disease and feelings of the patient, but also the causes. Her powers seemed also to comprehend the safest means of cure, and her reputation rapidly extended. Of course cases like this were not without their effects in the production of a jealous and hostile feeling towards Mrs. Mettler on the part of the medical fraternity of Hartford."

The wise man will see the hand of God in the revival of the gift of healing on American and Australian soil.

I go on to *Spiritual Telegraph*, vol. 6, p. 401:—"A Miracle!" Mrs. Capt. John Saunders, of Bangor, had

been troubled for years with cancer in her breast, which had assumed a development which threatened her life. When about to submit to an operation she developed as a spirit medium. By the spirit she was directed to meet Mrs. Johnson. She went and passed into the state of trance, when one laying on of hands caused the swelling and the inflammation to subside, and the cancer monster left almost instantaneously, never more to return." (This case was cured three years since).

Another miracle:—"Capt. Saunders, the husband of the above lady, nearly lost his sight; indeed, so nearly that he could not take the sun by his quadrant for some six months, and was alarmed that he should lose his sight altogether."

One application of spirit-power through Mrs. Johnson restored his sight perfectly."—C. H. De-wolfe, Bangor, Oct., 1854.

In the face of such facts as the above, of how very little force are the following words of the Bishop:—"But it is obvious that in an age when miraculous healing was a common gift, such direction was reasonable. Does any sober Christian believe in the continuance of these miraculous cures?"

I repeat, if the Bishop will only read my compilation, he will find that this is an age when miraculous healing is a common gift. If the facts are questioned I have only to refer back to the number of other cases of instantaneous cures of cancer which I have instanced in these letters, with repeated warnings that narratives of similar cases were to follow, which to a reasoning mind should strengthen the truth of the evidence. If, notwithstanding, it is perversely objected that the evidence of the "Spiritualists" in testimony of the instantaneous nature of the cures is not to be believed, then I would point to the testimony of Father Clark in the *Nineteenth Century* (who is not a Spiritualist, but whose evidence I have quoted on the subject of instantaneous cures of cancers,) and I would ask, if instantaneous cures of cancer are possible amongst the Roman Catholics of France, why not also possible amongst the Modern Spiritualists of America?

Spiritual Telegraph, vol. 6, p. 71:—"Blindness cured by Spirits." "A correspondent relates that a man in his neighbourhood was nearly blind, and was persuaded to visit a healing medium, through whom he received directions for the treatment of his eyes. Under this treatment he soon recovered, but being much scoffed at for his belief in spirits, he was finally induced (with a desire to escape from the annoyance) to deny that there was any spirit agency in the case. After this his sight immediately began to grow dim, and he was soon worse than he had been before. He then grew alarmed and confessed his error, and again made application to the spirits. He was soon again perfectly cured of both his blindness and his disposition to withhold credit to those to whom credit was due."

I will only suggest for a thousandth time to the Bishop that so much fabrication would be a thousand times more miraculous than so much truth, allowing it all to be true."

Talking of blindness cured, and instantaneous cures, I wish to say that I placed before the lady who was my informant in the case of blindness cured at Richmond, my *Harbinger* report of it (see my last letter) and Mr. John Devine's written report of it to me. She said the two reports agreed, and agreed also with the verbal report of Mr. John Devine to her, and her verbal report to me. If, therefore, the story is not all true, it is not my fault. By enquiring from my informant I learned what I was a little in doubt about, viz., that I had understated the facts in so far as I forgot to mention that the members of the circle had not to depend upon the word and honour of the patient as to the instantaneous restoration of her sight, inasmuch as they saw the inflamed appearance of the eyes had passed away. I don't know if any spiritual communication was received concerning it (like most of those I report from America), but I shall enquire though I cannot report, as this is my last letter. The story illustrates the truth of Mr. Denovan's remark, given in the motto to my last letter, to the effect that even in the colonies we have instances of healings at Spiritual séances.

I will now present the following three cases of cancer treated and cured under spirit-influence and direction as follows:—

FIRST CASE.

"This is to certify that I, the undersigned, aged seventy-five years, have been afflicted for eleven years with cancer in the lip and cheek, which set at defiance all medical treatment. In six weeks' time Mrs. S. B. Johnson, of Bangor, made a most perfect cure of my supposed incurable case."

"One year has elapsed since the date of this certificate, and a letter from the old gentleman gives assurances of continued health and soundness."—Halifax, N. S., Oct., 1853.

SECOND CASE.

"This is to certify that I, the undersigned, do declare that my wife, Hannah Sheppard, has been afflicted some two and a half years with cancer in the breast and shoulder, for more than a year compelling her to wear her arm in a sling. Having had recourse to our best regular physicians without any hope, she was on the point of submitting to the surgical knife, not with the promise of cure, but only of prolongation of life, when Mrs. S. B. Johnson, of Bangor (a healing spirit medium) came to town. I applied to her, and in six weeks my wife was healed—that is to say, perfectly cured.—David Shepherd; Hannah Shepherd."

THIRD CASE.

"This is to certify that I have been sorely afflicted with cancer in my nose for four years; suffering intensely and getting no relief from numerous physicians, I despaired of any aid. One eye had lost its muscular contraction, and the sight nearly obliterated, when Mrs. S. B. Johnson, of Bangor, came to town, and I was cured.—Stephen Glazier, Fredericktown."

"Dear reader,—The day of healing the sick has returned to bless our world again. The power of God as manifested in apostolic days, accompanied by the miraculous gifts developed by Christ, are by the self-same Power and Goodness vouchsafed to man now.—Philadelphia, 1853. C. H. De Wolfe."

I should evidently have had fewer complaints against the Bishop of Melbourne if C. H. De Wolfe had been consecrated to that very high and honourable office. I say the facts advanced demonstrate, if they demonstrate anything, the truth of what C. H. De Wolfe says about the return of the power of God as manifested in St. James, and apostolic days, accompanied with the miraculous gifts developed by Christ.

All this is precisely pertinent to the whole drift of the matter in hand throughout my seven letters, and I think this latter matter should make a very satisfactory finish to them. We cannot get rid of the feeling that it seems scarcely religious for Bishops to place themselves in opposition to C. H. De Wolfe on this question, for it seems so mete, right and becoming, for a bishop to believe in miraculous gifts rather than write—"I must also believe, as I do, that the age of miracles is past, and that the spiritual directions of St. James have no application to these times."

Let us, I say, "get the facts first." I opened these letters with that remark, and if we first get our facts we ought then (and with those facts before the eye of reason) to be constrained to call out with devout and grateful hearts—"I must also believe that the age of miracles is past." The facts of the world's history cannot be pushed on one side to bolster up our blunders, and let the reader reflect how much, how very much, these letters have put on record (or rather, re-recorded) the main features of which are in exact keeping with these last three cases.

When I first instanced the case of a cure of a cancer, the evidence not being the most perfect in its character, I asked the reader to wait and join it to the host of similar cases of the same cures of the same disease, where the nature of the evidence was most perfect. When the last three cases are carefully read over, the reader must grant that I have made good my promise. But I did not think, Mr. Editor, when I addressed you that in about twelve months afterwards I should see in the *Nineteenth Century*, "Orthodox Testimony to the

Spiritual Instantaneous Cures of Cancer?" yet I did so, and what I saw in that great London monthly I have turned to account and worked up into these letters as seemed best to me.

Spiritual Telegraph, vol. 8, p. 127:—"The Hon. N. P. Talmadge said that Jesus pointed to the blind made to see and the dead raised, and replied, "Go and tell John what ye have seen and heard." That is just what we do to-night; entering into no *a priori* arguments, we point to realities.

The facts of Spiritualism are its best arguments, and for the purpose of our present statement we rest upon the evidence to be derived from the common facts of healing by the laying on of hands, and the miraculous cures wrought by those means. Now, I undertake to say that these spiritual manifestations are in accordance with the Bible; that the Bible proves the manifestations, and that the manifestations prove the Bible. I therefore maintain that in all these modern facts the truths of Scripture become established, though those truths are denounced by many."

This will be my last extract, and may I not in the end ask who will be bold enough to contend that all that has been seen and heard can by any possibility be made to consist with the teaching of the Lord Bishop of Melbourne on the particular question that has constituted the theme of my discourse. Unquestionably, in all time past and present, supermundane agency has been at work forming the basis of miraculous operations of all kinds, including the miraculous cures in America, France, and other parts. We know this when upon close investigation, the manifestation of whatever kind appears to be beyond the powers of human agency. The intelligent testimony of spirits declares to the fact of such agency, more especially in working miraculous cures; and as the Bishop declares that it commonly was so in the days of St. James, he should not disbelieve that it commonly is so in the multiplying modern instances I have advanced, which amount only to a few drops out of the ocean of facts of precisely the same character.

In suggesting error of testimony we bring our own integrity more in question than the integrity of so many witnesses who all agree. When St. James directed the laying on of hands with prayer, it was with the understanding that the cure should be the result of a spiritual operation, and the cases quoted from the *Spiritual Telegraph*, and also those under the hands of Mr. George Milner Stephen, equally profess to be the results of spiritual operations. For the last time I repeat, they all mutually support each other, and with one voice and trumpet tongue they unite to cry shame on the Bishop for crying shame on such manifestations, and in the face of them all boldly declaring without a blush—"I must also believe, as I do, that the age of miracles is past."

Thanking you for the space granted during the last twelve months,

I remain, sir, your obedient servant,
ROBERT CALDECOTT.

DECEASE OF S. B. BRITAN.

DR. S. B. BRITAN, whose recently published volume is reviewed in another column, has, since its publication, passed away to the spirit land, after a short and painful illness. Dr. Britan was one of the very earliest investigators of Modern Spiritualism, and for the last thirty-six years has never ceased to labour for the advancement of spiritual truths. The *Banner of Light* for January 20th contains an excellent sketch of his life experiences, for which we shall endeavour to find space in our next.

A CORRECTION.—Mr. Denovan has written to us to say that in his book recently published on "The Evidences of Spiritualism," in plate marked (810) between pages 352 and 353, on Direct Writing, the lithographers have by a stupid transposition placed the words "I have arrived," which should have commenced the sentence on that plate, on plate marked "T. C. S.," between pages 356 and 357, the error not having been noticed in time for correction in the book.

JOTTINGS ON PASSING EVENTS.

A sweet, innocent, unsophisticated creature must be "General" Booth of Salvation Army fame. The General invites all who are willing to part with their capital and yet require interest for it, to give their money to him for "Army" purposes; and he and his son will engage to pay 5 per cent. interest thereon during the lifetime of the giver; of course, considerably sticking to the capital when the donor shuffles off. "Thus," says the meek-hearted General, "friends can give their capital to the Lord, while receiving for their own use the interest upon their money." Here is a first-rate chance for Christians to carry out their Master's command: "Lend, hoping for nothing again."!

"TWELVE months' imprisonment, with hard labor." Such is the punishment meted out to Mr. G. W. Foote, editor of the *Freethinker* (London), for blasphemy. No right-thinking man, I suppose, is going to approve either the old blasphemy laws that have been put into action in this case, or prosecutions of any sort for that exceedingly indefinite crime. Still, I don't believe that any right-thinking man is likely to sympathise very deeply with Mr. Foote, or to applaud his conduct and actions, which have been admirably concerted to excite the ire of his enemies, to shock and estrange from him all religious minds, and to bring upon himself the sentence of condemnation under which he now suffers.

In the death of Dr. S. B. Brittan, so soon succeeding that of Epes Sargent, Spiritualism loses from terrestrial scenes another veteran, one of its most accomplished exponents and champions. Dr. Brittan was a graceful and scholarly writer, while he wielded a polemic which few could match. As an American journal remarks, "No one ever entered the lists against him without coming off second best." In all the wide range of Spiritualistic literature there are not many works of higher intrinsic worth than "Man and His Relations," by S. B. Brittan, M. D.

Mr. D. M. Bennett, another active worker in the field of Reform, also has "passed on."

WHAT reader of the *Harbinger* has not heard of George Sexton, "M.A., M.D., LL.D., Ph.D., D.D."? This gentleman with the elongated academical (!) tail was at one time a prominent co-adjutor of Charles Bradlaugh, and then found Secularism to be the correct ticket; subsequently he confessed that contact with the Davenport Brothers had convinced him of the truth of Spiritualism, and to the public defence of that cause he devoted himself with some assiduity; latterly, however, the many-fold "Doctor" has gone clean (!) over to orthodox Christianity, and can find nothing hard enough and mean enough to say against those "forms of faith," which once engaged his fervid advocacy. Rumor hath it that this Sexton contemplates a missionary tour around the world (*more* Joe Cooke I suppose). In England he has tackled, in platform debate, some of the leaders of Secularism, and before his controversial prowess the giant champions of infidelity, Watts, Foote, Symes, etc., have gone down "dyed deep in dark disaster." Should the much diploma'd doctor visit these shores, the cup of certain here who thirst after controversy will be filled to over-flowing.

In a recent number of the *National Reformer*, appears a slight and casual reference to Mr. William Denton. It is from the pen of W. Hitchman, M.D., LL.D., D.C.L., F.R.S., M.R.C.S. (Sexton had better look to his laurels or Hitchman will blast them with excess of affixal light!)

Dr. H. says that up till 1882, the only writer or speaker who shared his views in their entirety was William Denton. Those "views" are comprised under the term "Naturalism." "What is Naturalism?" somebody asks. There was a time when I should have had some difficulty in answering, but happily the Doctor has now made it quite clear even to an infantile under-

standing. In a paragraph to whose "lucidity" Matthew Arnold himself could not take exception, he thus explains:—"Naturalism is not Atheism, and is not Agnosticism. Truly so! In the names of all the deities at once, and of either sex, how is it logically, philosophically, or rationally practicable for Atheism really to oppose Theism, seeing that the positive, or conclusive, invincible 'demonstration of God's existence,' personal or impersonal, is swallowed up in ignorant belief or blind acknowledgment of a mere symbolic formula, or speculative theorem, a position of the priesthood yet requiring demonstration, a proposition, though widely accepted, never proved—a problem, I repeat, that lacks the distinction of having been solved. And as for the term Agnosticism, it is simply neologistic in effect, or the introduction of a new word into religious or philosophical nomenclature without commensurate novel doctrines. Whereas in Naturalism we have, on the contrary, the whole potency and potentiality of the cosmos, seen or unseen, the science of this world, and the constituent parts, or structure and composition, as well as combination of every law of motion, order, system, or method, evolved from the universe, or in the course, progress, and ascent of natural phenomena. Naturalism must, of necessity according to logic, reason, science, experience, and observation, individual or collective, involve every possible condition, or quality, of nature and humanity, and thus resolve supernatural agency into utter non-entity—or negation of being."

Mr. Denton, I perceive, has reprinted his lecture entitled "God in the Light of Science." That lecture, as all who have heard or have read it know, is deeply interesting and instructive. But whether it reflects the views of many Victorian, or indeed of many British and American Spiritualists, is another matter. Dr. Hitchman may call it pure "Naturalism," but I am not a little at a loss how to distinguish it from Atheism. The position of most Spiritualists—certainly of all who have attained any prominence amongst us—is, I believe, *theistic*.

ILL-LIBERALISM AT WEST MAITLAND.

WEST MAITLAND is in a ferment at the introduction of the Sydney *Liberal* into its School of Arts and the prospect of a Liberal Association being formed there. The *Maitland Mercury* devotes three columns to a report of "one of the largest and most enthusiastic" meetings of the members they ever remembered, the object being to consider "whether a newspaper called the *Liberal* ought to be admitted into the School of Arts!" The Rev. John Shaw, who said he "never rose with a greater sense of responsibility in his life," moved that it be withdrawn from the School of Arts. This was duly seconded and supported; and, although some more tolerant members pointed out that those who objected to the paper had no need to read it, it would simply lie on the table for the benefit of those who appreciated it, the motion was carried by an overwhelming majority.

It is evident the West Maitlanders want liberalising. A month of Mr. Denton would do them good; perhaps Sydney can send them a missionary.

Carpentaria has its newspaper—a very respectable looking journal, published at Normanton. In a recent number of it (Feb. 10), we observe a review of "Spiritualism at the Church Congress," by "M. A., Oxon," an edition of which was published in Melbourne not long since. The editor treats the pamphlet fairly, and comments upon the changed attitude of the clergy towards Spiritualism as a sign of progress.

By Greytown papers just received it does not appear that Mr. G. Milner Stephen met with such good treatment and consideration there as at Wellington. The *Wairapa Standard*, backed up by the Rev. H. Vere White, Episcopal minister, has been abusing him to its heart's content. Looking through the three columns devoted to this apparently genial subject, we fail to find one single argument against the reality of Mr. Stephen's cures. They are made up of misstatements, ridicule, and abuse.

MRS. E. L. WATSON'S REPLIES TO QUESTIONS.

The following are selected from the questions submitted and answers thereto at the Bijou Theatre during the past two months, as specially reported for the *Harbinger* :—

Where is the Spirit world?

The spiritual world lies all about you. You are in the spiritual world as much to night as you ever will be, and moreover, you are spiritual beings to night as much as you ever will be. Your world is determined by your environments. There are as many worlds as there are individual minds. You sit here to night, some hundreds in this room, and yet there are impalpable atmospheres dividing your identity, your interior selfhood from every other identity and selfhood in this place. There are emotions, feelings, experiences, motives sensibilities, belonging to each one of these separate worlds. You go out into the atmosphere, the starry canopy overhead, the green earth beneath your feet, and still you are revolving in your own individual world. No two men, no two women, will go out of this place looking through the same eyes, or with the same consciousness. Each and everyone of you has a world of your own, as spiritual beings, as physical beings, and no one can infringe or impinge upon that world which belongs to your individual consciousness. You talk of spirit and matter in relation to the spiritual world, and want me to tell you where the spiritual world is located, and I repeat to you, the spiritual world belongs to the universal world, it is universal, it fills all space. There is no material world without a spiritual world. Matter is spirit in a different attitude, differently projected, and you cannot divide spirit from matter. The spiritual world in which you live to night you carry with you beyond the change called death. That change is simply a change of environment. You look into the open atmosphere here, and say: here is a vacuum at last; here is empty space before us. Why is it empty space to you? Because your visual organs are so imperfect that you cannot see that this atmosphere is palpitating with myriads of forms beyond your ken. To you this is empty space, and yet to eyes intensified in their power to see, this so-called empty space is more thoroughly and abundantly peopled than the plant the teeming life on which is through the microscope opened to your vision, and it is by the increasing of these related organs, these related faculties, that you increase your world, that you widen out your environments. Now, the spirit passing from the body to night carries with it beyond this change his perceptions, his spiritual faculties, the same as he had them here. But the organs through which he now looks—the spiritual body by which he now finds himself environed—has increased the power of his faculties to express themselves, and his consciousness is being enlarged, so that the world which a little while before was bounded by the surface by your earth and the surrounding atmosphere, is now widened out. What to him was empty space before, is peopled, not only with life infinitesimal, but lo, there swarm about him, beings like himself animate with love and aspiration, hope and tender feeling. He looked before into vacant space; now he is associated with those who were in reality as near to him when in the flesh, only that he did not perceive them. So, I repeat, even as here you are living in worlds of your own, so also as spiritual beings you live in worlds distinctly your own, and determine for yourselves whether these worlds shall be large, whether they shall be opulent with life, with feeling, with hope, with aspiration, with all beautiful truth, or whether they shall be narrowed down to selfish interests only. For instance, cultivate the perception of the beautiful, and see how quickly your world will expand. Look upon the child in the nursery. To him that little room is all the world; his toys over which he occupies himself for hours satisfy every ambition of his soul. But by and by the spirit within feels cramped, he gets a glimpse of the outer world, and goes on and on increasing his spiritual possessions. So it is with all spirits here in this form of life, and there after you have changed your form. It is unnecessary for the spirit to leave the death chamber in order to find heaven or the spirit world. To many a soul that gateway

swinging silently which you call death suddenly opens a vast expanse; his faculties, cramped before, take hold on things of which before he was in ignorance. So that you are to try to cultivate these your inherent powers, and you will carry into the other world just what you have made yourself in this world. You may travel to the antipodes, and still, leaving not yourself behind you, the world will appear much the same as it did on the other side. It is only by the enlargement of faculties, the increase of your powers, experiences and perceptions that you have either great or little worlds, here and hereafter.

How can sin and suffering in the world be reconciled with the idea of an Infinite Benevolent Father.

All things are, because of the beautiful law of necessity. You may call darkness evil, and yet it is a necessity to the inhabitants of our planet, to the vegetable, animal and human kingdoms. Darkness, therefore, is in reality not evil. So with all other evils that exist in the world. They are relative only. You might call the state in which a seed must lie, a state of evil. You must bury the germ out of the light in the cold earth. It must lie waiting there for the sun, and the rain, and the dew before it can unfold. But to the infinite mind this primeval state is divine and truly good. It is to complete the development of the germ, which is shown in the flower and the fruit. The germ is no more evil than the fruit. Therefore we say that sin is simply sin in a relative sense. There is no such thing as absolute evil. Evil at the most is negative, and our sin and our suffering are because of certain necessities existing both in the soul and in the body, and by the action of these, and the lessons which they teach us, we are brought to the highest state of development. Just as plants and trees need the wind and the tempest, the storm and the calm, so we too, as products of the Divine Mind as well as of the material universe, need the tempest of pain, the calm of peace, need all the tribulations that come to us, and they are evil only relatively speaking, when we conceive of more harmonious and more divine and joyous states.

How is it that the spirit can preserve its individuality without the body? How is it that spirit exists independent of matter?

It does not exist independent of matter. It exists related to matter always and evermore. The spirit of man after death is related to the physical man here as the butterfly is related to the chrysalis. You may call this crude state of existence in which you live now, a material state of existence. But the crude state of the butterfly is no more material than the state of the winged insect, and so the crude state of the material human body is no more really "material" than the state of the spirit, which is simply a state of attenuated material. You have learnt through these organs what you could not learn without them, and that is the sole purpose for which they were given you, to refine the material of this world, and the time cometh when there shall not be an atom of this planet which shall not have composed a garment of thought, not a single atom of our planet that has not been shelter to a soul. But even the most positive expression of matter, the hardest known substance in the world, can be converted into invisible gas, invisible force; there is nothing that you cannot so convert, and still it is material, still it is matter, but it is matter in a new state; it is matter in new relationships. The same elements exist as before, but differently related; the same atoms, the same molecules exist as before, but differently adjusted. This, then, makes the difference between matter and spirit. It is matter always, and spirit always, and never creation, but always re-formation and re-adjustment throughout eternity.

Can Modern Spiritualism shew anything in comparison to the miracle of the raising of Lazarus.

We have claimed that Jesus was a medium, and you ask if Modern Spiritualism can shew a parallel case to that of Lazarus being raised from the dead. You will remember that Jesus said repeatedly he was not dead.

He declared beforehand that he would not die, and we do not know really that Jesus did raise Lazarus literally from the dead. Lazarus may have been in a trance; may have been asleep; may have been weak and supposed to have been dead. We may admit this, but we do not admit that any power can call back the soul into the body when once this sympathetic thread uniting the spiritual and the physical is severed. Is it not very strange, if Lazarus was in reality raised from the dead, that we should not have heard of him afterwards? Would he not have had wonderful tales to tell? How is it that he is entirely dropped out of this wonderful history? Those who would have us believe that Jesus was the very God have given us stories in relation to his ministry on earth which we cannot credit, and we have no reason in the world to believe that he did actually raise Lazarus from the dead, but suspended animation may have taken place, and we have known instances in which men have been raised from seeming death, and after the suspension of animation for hours and days have been restored to life again.

Can Plato be compared to Jesus Christ?

There is no comparison; you can make none. Jesus was on an entirely different plane from Plato. Plato was the source we might say of all the philosophy with which his own time and our time is blest. He was the fountain of a pure philosophy. He was exact in his conclusions, clear in his reasons, was not an enthusiast, and a poet and a divine lover as was Jesus of Nazareth, for Jesus' power lay in his love for humanity, in his sympathy, in his simplicity. He was not a philosopher, he was not a scientist, he knew nothing about astronomy, could not stand before you and answer questions upon abstruse subjects, unless he was inspired by higher powers. Every word that flowed from his lips in reality was a stream of love and sympathy. He gave us no grand system. The sermon on the Mount had been pronounced by Buddha before Jesus was born, or its intrinsic spirit. But he was the supreme lover of mankind, he loved the Magdalens and the Publicans, and the sinners, associated with the poor and the lowly, had not where to lay his head. His whole heart went out to the great suffering world, and his idea was that his teaching and perhaps his sufferings would save men from their sinning—not from the consequences of the sins they had committed—but save them from sinning, inasmuch as he should open up new and clear pathways to the new and the true and the beautiful. Plato was a philosopher whose lips were fired. He also had his intercourse with higher powers. Jesus was all heart, all sympathy, all aspiration, and flowing out towards his people were these influences of love and sympathy, which were not crystallised into wisdom save in the few sentences that make up really the vitality and potentiality of all that he taught.

If spirits do not give us correct advice in business matters, how are we to know that their advice respecting the future state is beneficial? May they not be evil spirits directing us to a destructive course?

The true scientist does not labour upon his facts and gather his evidences for selfish aggrandisement. The noblest lover of truth has truth as his aim and the obtaining of truth as an end for all his investigations, for all his labours. When we state that we would not have you consult spirits in regard to gain of worldly wealth and worldly goods, it is simply for this reason,—it is not for want of money, for want of means, that this great world is suffering. You have money enough in these young colonies to provide homes for every man and woman here. You have enough to give food and clothing and comfort to every one of your inhabitants. But what you lack is a proper sense of the philosophy of distribution, and so good spirits in coming to this world see that it is not an increase of worldly goods that you need, but it is lessons in charity and benevolence and love. Moreover, they see that you are already too much wedded to the pursuit of worldly things, and that is one reason why wise spirits would not aid you in this, and there is still another reason, and it is this: mediums are sensitive not

only to the spirit will power of the disembodied, but sensitive to the will of the embodied. You, Sir, desire to consult a medium in regard to the rise and fall of stocks, or in regard to some other matter of business. You go to this medium desiring very earnestly that your material possessions shall be increased and that your hope and ambition shall receive encouragement. You go into the presence of this passive being whom we call a medium, and want to consult a spirit. You do consult a spirit; you consult your own spirit, and you get the reflection of your own mind through the medium. The fact is that in ninety and nine out of every hundred cases of the consultation of business mediums, it is a dead failure, as it ought to be. The reason is this. You suppose that we, seeing that it is not worldly goods you need but spiritual and moral development, have nothing else to do but to dig, delve, bustle, hurry and strive, to beat this one and that one in the great struggle of your material life. God bless you; if we were to give you satisfactory answers to your questions on business, heaven would be empty before to-morrow night trotting on your errands; and what would be the result to you? The man who goes on crutches instead of using his own limbs soon becomes a cripple, and so the man who depends upon the brains of somebody in this world or the other world becomes a mental cripple, and perfectly good for nothing. So wise spirits will not deal in matters of mere worldly goods, but rather aim to increase your intelligence and moral power. But you ask how can we know the truth of Spiritualism without this? I wonder if I can tell whether my friends have written me letters from over there in America, unless these letters contain advice on business, and advise me to increase my demands on this society, to get a little avaricious, and if I cannot get what I want here, go somewhere else, directing me where to go. Have I no proof of the existence of these friends unless they advise me about business, or tell me of the rise and fall of stocks? If this is the spirit in which I should seek for truth, long would she stand veiled in my presence. No! there are a thousand ways in which you can prove that these are spirits. How shall you know that they are not evil spirits? Use your common sense. Consult your own intelligence. Listen to the oracle within, rather than to any spirit. Obey the oracle within. How shall we prove that we are spirits good or bad? If the advice is, give to the poor, comfort the widows and orphans, be yourself a pure and upright man, you may believe it is good advice if it comes even from the devil; but if,—desert your family, disregard the sacred ties of home, live a selfish life, eat, drink and be merry, for to-morrow you die,—you may know it is bad advice. Question again, I repeat, the oracle within. If spirits come at all they come in accordance with natural and immutable law, and if they can influence you, it is the same law by which you influence one another, and the necessity of their coming is the necessity of friendship and the love that they feel, and they prove that they exist by giving of their intelligence, and give evidences of their identity over and over thousands of times. These are some of the ways in which spirits can prove that man is immortal, by projecting their identity through a medium, by willing her to think their thoughts, to speak their words, and give evidences of their personality.

QUEENSLAND THEOSOPHICAL SOCIETY.

On Sunday afternoon, March 11th 1883, a meeting of Fellows of the Theosophical Society was held in the Progressive Reading Room, Brisbane, for the purpose of forming a branch Society, in connection with the Parent Society in India. Mr. Gavin Pettigrew, as chairman of the meeting delivered an appropriate address, and it was decided that the Society should be formed. Mr. C. H. Hartmann of Toowoomba was elected President, Mr. William Widdop and Mr. Gavin Pettigrew, Vice Presidents; Mr. Geo. Smith, Secretary; and Mr. Joshua Bailey, Treasurer. Two gentlemen present put in applications for fellowship, and the new society bids fair to realise its object.

MATERIALIZATION.

By "M. A. (Oxon.)"

FROM "NOTES BY THE WAY," CONTRIBUTED TO "LIGHT."

SOME experienced persons are disposed to think that manifestations of power, and without noise, coarseness, and vulgarity, or worse, can be secured only by the practice of an extremely temperate diet on the part of both medium and circle. Such recommend vegetarian food, and abstinence from all stimulants and narcotics. In such a circle, they say, noisy and objectionable manifestations do not occur, and what is presented is of a less gross character—more refined and more spiritual. This is *primâ facie* probable, though I have no personal experience on which to draw for confirmation. But I have seen the converse, and have marked how a copious meal of nutritious food, assisted by stimulants, not in excess, but freely taken, seems to strengthen the force, and accentuate the manifestation of it. With some mediums so treated, I have seen phenomena of surpassing power, but so noisy, coarse, and ill-regulated that they repelled me.

Among other evidence bearing on this point, I may mention some facts as to the development of Mr. Spriggs. Mr. Rees Lewis, of Cardiff, has been at the pains to furnish me with particulars of the growth of Mr. Spriggs' psychical power, which he watched in his own house from its very beginning. There are in the narrative many points of interest which I may usefully place on record. They may be supplemented by some reflections on the philosophy of physical mediumship which Mr. Smart contributed to the *Medium* during the month of September last, and which are well worth study. Mr. Rees Lewis is a man of experience during nearly twenty years, and his observations are on the surface of them intelligent, and transparently truthful, and devoid of exaggeration or emotional coloring. Mr. Lewis's attention was called to a young man who was said to get communications by table-tipping, in the year 1875. For two years Mr. Lewis had him in his own house, and during that time he passed through the ordinary phases of mediumship. The Eddy brothers were then attracting attention to the rare phenomenon of materialization, and Mr. Lewis was anxious to know whether they could not obtain something of the same kind. Stringent directions were prescribed, and religiously followed with signal success. One condition was that the séance-room should be set apart, consecrated to its own special use. Another was that medium and circle should lead a life of abstinence from flesh food, alcoholic drinks, and tobacco. The circle was selected and arranged with the utmost care, and Mr. Lewis bears warm testimony to the simple, plain, pure life led by the medium. He has maintained with him ever since the "relation of a good and affectionate son to a father." The circle never varied; no fresh elements were introduced into it; and, as far as possible, regular attendance was enforced. During the sances the light was always sufficient for accurate observation. "At the commencement the light would be reduced about one-half, and as the forms manifested, the light was regulated according to their request. It was never diminished so as to prevent exact observation, and in the case of the appearance of one "John Cobham" the gas lights were turned up, at his request, to their fullest extent. The light used was a strong one, with a blue globe, by which one might read the smallest print. No cabinet was used. The medium having been entranced in the séance-room, would retire to a small back room adjoining, to which there was no other entrance. The room was on the first floor. Such were the conditions under which the sances were held. Any strangers who might be admitted were requested to examine the room and the clothes of the medium, Mr. Lewis engaging to pay ten pounds to the Infirmary if any drapery or material for fraud were discovered. The results obtained were in the highest degree remarkable. I can but give specimens here, but hope to deal more fully with the subject in the course of my paper on Materialisation in the Psychological Review.

Mr. Lewis gives me details of cases of the dematerialisation of forms in the centre of the room, and of the building up of a form of different size and appearance from the mist which alone shewed where the other form had been. One male form that thus faded away he distinctly recognised as his father. These forms grew so familiar as to roam the house and garden at will. If a certain portion of the circle removed to a room on the lower floor, or if some of the observers stood under a pear-tree in the garden, 90 feet from the medium, or went to a greenhouse at the extremity of the garden, 165 feet distant, one of the forms would present itself there. Part of the circle being transferred to a room on the ground floor while the medium remained in the inner room on the first floor, a form six feet high came and moved freely about the room. It was instantly succeeded by a female form that sat on the sofa with the observers, and this again by a child. These different forms were presented with great rapidity, and must have been built up in the hall or outer building adjoining that in which part of the circle was placed, though the medium was at a distance with the other part of the circle. The same thing took place "frequently on summer evenings about seven o'clock, the sun shining brightly," when a part of the circle was transferred to the garden, sitting under a large pear-tree. This extension of the psychical influence, which usually operates only in a narrow circle round the person of the medium, by extending the circle, is very suggestive. One figure that was fond of dancing in a wild but very graceful fashion, went on more than one occasion and took a child from a bed in the house and danced with him in her arms, restoring him to his bed unharmed and in no way frightened.

In brief, for space forbids more minute reference to these astounding stories, "which can be verified by upwards of fifty persons," it is impossible to conceive that any organised system of imposture could have produced these results with the conscious complicity of every individual concerned. We must suppose that these persons, none of them avowedly lunatic, all reputable and respectable in their lives and conversations, met regularly for four years to perpetrate on each other an elaborate and silly practical joke, objectless, purposeless, and criminally foolish. This they must have done at great cost to themselves of time and money; at grave risk of discovery by those whom they permitted from time to time to see for themselves what was being done; and with no object to gain, seeing that they sought no publicity whatever. My readers may judge for themselves whether this hypothesis commends itself to common sense.

An instructive part of the story remains to be told. After four years of success some members of the circle craved for publicity. They wished to engage a hall, to admit strangers, to make a sensation, to gain notoriety. As a consequence, the phenomena deteriorated, and the flow of them was interrupted. The wonder-seekers had their day, and the result was disastrous. At this time Mr. Spriggs accepted an invitation to go to Melbourne where he has since acted as medium with much success. Before he went Mr. Lewis prevailed on him to sit with a private circle for the purpose of raising the tone of his mediumship, which had suffered deterioration. The result was a very interesting development of other phases of mediumship, such as the direct voice and the importation of various objects, flowers, fruit &c., into closed rooms. The moral that Mr. Rees Lewis's experiences teach is clearly that adequate care is necessary in the formation of a circle, its healthy condition, and its permanence, as well as in the state of the medium, and the conditions of observation. Until it is realised that a single incongruous element may spoil everything, we cannot boast of our spiritual knowledge. Constant change in the composition of a circle must introduce new elements which need assimilation; but before this is effected (if it can be) they are gone, and others take their place. Till we see that this is in itself almost prohibitory of success, we have made little progress.

Then, in respect of the method of "Spirit snatching," Mr. Lewis relates an instructive piece of experience. On one occasion the medium was transfigured. The con-

trolling Spirit brought him out, quite unconscious, "and clothed from head to foot with white drapery." How obtained? Mr. Lewis is positive that the room contained no such drapery, which, indeed, must have been found by the search of the medium and the apartment, which any stranger was at liberty to make. On another occasion a stranger—new to the phenomena—suddenly exclaimed on seeing the form, "I am sure that is Spriggs!" The form stood still a few moments, and slowly entered the room where the medium sat. "I (Mr. Lewis) was requested to enter the room and to make mesmeric passes over the medium. I thought he was dead. I immediately called for assistance, and carried him out to the light, and found his mouth, nose, and beard covered with blood, and it was a considerable time before he could be restored to consciousness.

In the former case the Spirit snatcher would have grasped the medium dressed up. In the latter the shock seems to have acted, in a way unknown to us, on the medium. Whence was the blood? Was the material for materialisation, which, there is good evidence to show is abstracted from the medium, imperfectly returned to him? Was the rupture of some vessel due to the shock? We cannot tell; only we may see what intimate connection exists between mediums and forms, and how absurd it is to treat them as separate and independent entities, instead of, as they are in fact a dual presentation, the one part of which is intimately and vitally connected with the other. This has been repeatedly shown, as for instance, in the circle at Melbourne, where Mr. Spriggs is now sitting. Mr. Smart records (*Medium*, Sept. 8th, 1882), that a materialised form called up the sitters one by one and placed one of their hands on the medium's hand behind the curtain, while he, outside the curtain, held the other. When contact was so made it seemed that magnetic conditions were upset, and the forms sustained a palpable shock.

PHYSICAL MANIFESTATIONS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In noticing the leading matter in the current number of the *Harbinger* on "Professional Media," more particularly where you treat of the physical medium, I thought it not an inopportune time to give you a brief account of some physical manifestations, I and others have lately witnessed through the mediumship of Mrs. Paton.

A few weeks ago, at the hospitable mansion of Mr. H. J. B——, the above lady gave a séance to Professor Denton and a few well known Spiritualists. The medium sat at one end of a very heavy dining table, her hands being held by Mr. Denton and another gentleman, the remainder of the circle grasping hands, thus forming a complete chain—the whole of the hands being placed lightly on the top of the table. There was a large musical box in the room, during the playing of which the table began to tilt and dance, keeping time *sternly* to the music. There was also some distinct whistling heard during the playing, and this appeared to be immediately over the box; in fact it seemed to me to be close to the lid of it. This was repeatedly heard both by myself and Professor Denton, and purported to be done by the spirit of the departed son of our host. The table also responded, in a most demonstrative manner, to questions put both orally and mentally. Here, sir, I would remark, that when the table will rise and rap loudly in response to repeated *mental* questions, the fact should be sufficient to convince the most sceptical of the genuineness of the phenomena, as presuming for a moment the bare possibility of trickery, it would be utterly impossible when questions are thus put for the medium to know how or when to apply the raps. As we were now anxious for some of the more remarkable phenomena, we sat quietly for a few minutes, when suddenly a thud was heard on the table. On lighting up we found a piece of rock which weighed 7 lbs., some sea weed, mussels, and a number of living, crawling insects, the whole wet and smelling very strongly of the sea, as though but that moment they had been taken out of the water. Mr. Denton, although no

novice, but with large experience in these matters, could not help expressing his profound astonishment at the wonderful powers of this medium.

After enjoying our host's hospitality we departed, having spent a very pleasant evening.

At a subsequent séance, given at the medium's own residence to a party of ladies and gentlemen from Sydney, nine being present (conditions as before), the hands of the medium being held by two gentlemen who had not previously sat with her.

The first thing brought in was a pumpkin, commonly called a Turk's cap, weighed 9 lbs.; this, it was stated, came from an outhouse belonging to the medium; we afterwards had some flowers brought in. On this occasion the table was unusually lively; in fact it was heard in the street, much to the annoyance of Mrs. P. I may here mention that the latter lady has developed another phase of mediumship lately, namely, semi-trance and speaking; and at this sitting she was enabled to give her Sydney friends some very good tests: she saw and accurately described the spirit of a departed female relative of the gentleman who sat on her right, giving her name correctly, one whom she had never seen nor even heard of. The spirit spoke through the medium, describing incidents which took place during her lifetime, to the utter amazement of all present. The spirits of two sisters of another gentleman spoke through the medium and were recognised. A boy, aged 14, the son of the first-mentioned gentleman, alleged that he distinctly saw and recognised the spirit of his deceased relative.

On the next night we had repeated the sea manifestation—a square piece of rock with a number of mussels adhering to it, weighing 10 lbs, some seaweed, and a number of sea animalcule; we had, also, some flowers. The visitors proceeded by train next day, taking the rock with them.

I have since been informed of a singular manifestation which took place in broad daylight during a recent drive which Mrs. P. took with Mr. and Mrs. B——. It appears they left the carriage and were collecting mussels along the beach, when Mr. B—— remarked that we had nothing large enough to put them in; Mrs. P—— exclaimed "Why don't the spirits bring us something?" She had not ceased speaking when a large clean white cloth was thrown down to them, which the gentleman at once appropriated for the mussels. A number of flowers also were thrown in front of them, and were observed floating on the water—a rooted plant amongst them. I have omitted to mention that every precaution was taken at these séances to see that the doors, windows, etc., were fastened, room searched, etc.

Adverting to your leading matter where you state that the physical phenomena "rarely convinces anyone of the fact of spirit intercourse unless accompanied by some mental evidence proving the act of a distinct intelligence outside the medium, etc." I wish to state that during a lengthened experience of this phase of the phenomena—upwards of twelve years, I have arrived at a different conclusion from yours. I have found amongst the investigators, particularly the more intelligent—literary, professional, and others—that one test sitting of the character I have described in this paper has tended more to convince them of an outside intelligence than a dozen of the so-called "higher class of phenomena." If the fact of a solid body having been brought from a distance from the sitters, and thus passing to them through matter, does not prove a distinct intelligence outside the medium, then I venture to state that neither the mediumship of Mrs. Foye nor Mrs. Paton could prove it.

As far as I am personally concerned, and I have heard a number of others express the same opinion, Mr. Foster's mediumship, apart from the more remarkable physical phenomena, would not have the slightest effect in convincing me of spirit intercourse. Cut the latter away entirely, and I contend that the theory of mental cerebration would cover the former.

Yours faithfully,

PSYCHIC.

14th March, 1883.

RETRIBUTION.

BY CYRIL HAVILAND.

His name was Michael Harris, and he was a queer looking man enough. A thick set face with an uncompromising lower jaw on which grew in an uncompromising style a stubby beard, once black, but now getting grey—round shoulders and muscular he was too. His walk was a mean shuffle, and no one, who knew him not, would have picked him out as a man worth at least thirty thousand pounds.

Still he could call in that sum in bonds, shares, mortgages and bills of sale, much more by far of the latter than of the others. His office was in Pitt-street, Sydney, and was in keeping with his dress, dirty and unkempt. He was, in short, that class of man who, with thousands of pounds at their back, preferred to lunch off a penny roll, a saveloy, and a glass of water—which he sent a miserable urchin of an office boy to get every day for him—than would spend a shilling in a comfortable lunch of fruit, or dine at a café.

It is not this man's earth-life we wish to bring before our readers, but his life in Spirit land; but it will be necessary, however, for the better understanding of our narrative, to give a slight sketch of what his earth life and business was.

Nothing appeared on his door plate, when he occupied the small cupboard that acted as his office, except his name "Michael Harris," but by some subtle instinct one knew he was a money lender. His mode of doing business can best be understood by citing one case in our personal knowledge of the man, and it will serve to show how, commencing years ago, he had actually built up a massive fortune out of the empty pockets of the poor and needy.

The case in question was this—A certain Mrs. Wilson, whose husband drank very much, managed while he was away in another colony to scrape together enough to buy a little furniture and a sewing machine. With the sewing machine, she got money sufficient to keep herself and two children from want, and to add a few items to the small stock of household goods. About six or seven months after she had settled herself into steady work, one summer evening, in walked her husband, who had somehow heard of her progress. The next day he interviewed Michael Harris, "the money lender," and the upshot of his interview was that Harris agreed to lend him ten pounds on the whole of the furniture, including the sewing machine. It was all detailed in an inventory drawn out by Wilson, who had managed to get Harris to see it while his wife was out. A bill of sale and receipt was made out then by Harris for thirty pounds, and on Wilson signing them, he received the amount agreed for namely ten pounds in sovereigns. That night he went home fearfully drunk and thrashed his wife, and then left the house next morning telling her he had got ten pounds; no more has been heard of him since, and it is believed he has been killed by the blacks in the north, in which direction he went. Time elapsed, and the first intimation Mrs. Wilson got was that no instalment nor interest had been paid, and that the place would be "sold up" if she made no arrangement. Up to this, she of course knew nothing of the bill of sale. The utter feeling of woe, the disgrace, the despair over, she repaired to Harris's office and had it explained only too well, poor woman. Then she offered him ten shillings a month, but without avail. At last she consented to pay three pounds, all her spare cash, and the rest at one pound a month; several months elapsed and she had paid him twenty-one pounds for which she held receipts, when illness came on her children and herself and besides having no strength for work, there were doctor's bills to meet, and she had not paid Harris for two months. About this time we became acquainted with her and learnt her story, and we also saw a note from Harris stating, that unless the balance was paid off without delay he would seize her furniture. We then went personally to him and quite by accident discovered he had only advanced Wilson ten pounds—simply by stating, as if of our own knowledge that we knew the amount lent was such, which he admitted—but he had his bond and had secured himself and there was

no way out of it but to pay him. He allowed Mrs. Wilson in consideration of cash, one pound discount, that is, he received altogether from her the sum of twenty nine pounds for ten pounds originally advanced.

This is one of the cases that occurred daily in Mr. Michael Harris's business and so it was he grew rich, and curious incongruity though it be, Michael Harris, Esq., was churchwarden of a certain church not far out of Sydney.

But people used to say that he robbed the poor (and they would wonder where his retribution would come in, as come it surely will to all sooner or later. In Nature's ledger, every man, woman or child opens his or her own account, and every debt and receipt is faithfully recorded in their soul's writing, and sooner or later Nature calls for payment. Michael Harris lived in sumptuous ease in his large house, which was a curious contrast to his mean and dirty office. He never appeared to have cares or troubles, and so people would often say "there is no retribution for him."

Time elapsed and Michael Harris had finished his work in the flesh and one cold wintry evening—cold enough to many of his unfortunate clients—his spirit burst from its bondage and was free to soar away into space.

It floated, however, about his body as it lay on the bed, and it saw his two sons and his married daughter standing by the cold model of itself.

"Here I am, speak to me," said Michael Harris and he tried to make them feel him, but they neither saw nor heard.

"Well," said William, the eldest son, "now father's gone, we'll be able to have some money at last; he never would give us any while he lived, and now we can help ourselves. What does his will say, Tom?"

"He leaves you £1000, me £1000, and Nelly £2000. The rest with the exception of £2000 to be spent in a monument for his grave is to be put out at interest for the grand children of each of us three, and is to be divided equally amongst them on their attaining the age of twenty-one."

"Oh d— him; I won't go to the old devil's funeral. A thousand only, out of all his thousands that he has robbed poor widows and orphans out of. He was a mean bound."

"Hush, Willie," says Nelly White, "father's spirit may be about here now and may hear you."

"I hope it is, and he'll hear my opinion of him; I wonder will he see mother up there, or will she see him?"

"Mother?" says the spirit, Michael Harris, "Ah yes, where is my wife?"

"Your wife is higher than you can go," says a spirit standing near him.

"Who are you?"

"I am one of your guiding spirits, ever trying to lead you to good Michael Harris, but without effect; you are what they call dead now, and bye and bye you will want to go higher, then I will come again—This best now to leave you alone for reflection."

He looked round, but no one except those round his body stood near him.

"Ah pooh, I am dreaming; it is a nasty dream but it will soon be over, I will try and change it."

But he could not get away from his body, his children went out, and the undertakers men came in and began measuring him for his coffin.

"Well Jim," says one man standing on the other side of him, "he was as big a robber as any of the low drunken wretches that get into Darlinghurst gaol."

"I believe yer Jack," says Jim, giving the corpse a slap across the jaws, "ah, take that yer cold hearted swine, for I often felt like giving it to yer when yer was alive. Did yer ever hear Jack of the way he robbed that poor widow Mary Smith, she whose husband we screwed down last Christmas. He lent her four pound ten and charged her with thirteen, and took her receipt for thirteen and sold her up just about six weeks ago; ah, he were a thievish mean robber, and the way he used to sit in front of me in church so pious like, but I often thought I caught him puttin down notes in his book to charge people more during the Litany yer know."

All this time Michael Harris tried to make these men see him or hear him, and at last he said to himself.

"Can't I stop this dream! It can't be true. I can't be dead, surely! Let me get away from this scene."

But it was no use. So the days passed till the funeral, and so he heard bitter biting speeches day after day.

Some two or three days after the funeral, his "guiding spirit" came to him and brought his wife. "I cannot come nearer you," she said, "you are not permitted by natural law to come with me until you have repented and righted the wrongs you have done."

"You are my wife, I command you to stay."

"I cannot stay, I have my work to do. The only path open for you to be with me, is to make right all the wrong you have done."

Michael Harris flew into a fearful rage and swore bitterly, but both spirits had vanished.

Presently a spirit came to him again, whom he greeted with "Hullo Thompson, I thought you were dead."

"Why so I am, and so are you"

"Well, shake hands with a fellow."

"I cannot, you are in a lower sphere and I cannot touch you, nor you me—I must go now."

"Here stop, I'll go with you!"

"You cannot, you have not progressed to this sphere."

"What, do you mean to tell me, I cannot go where you go, you that used to come and borrow a pound or two from me, you that I could buy and sell—"

"As you did once, Harris. No Harris, money does not count here—good deeds are the coin of this realm; you have left the earth now and can only progress by doing good and by righting the wrong—Good-bye Harris, I am sorry you are still in so low a stage."

"But d—n—"

Alone again, no, not quite alone—a dozen or so dark sorry looking spirits come towards him.

"Why, who are you—you look like one of us!"

"One of you! No."

"But we say 'yes'! one of us. Spirits who had opportunities on earth and did not use them. Spirits that could have made others happy, but spurned them. Are you not Michael Harris, the man who robbed widows and orphans?"

"I am Michael Harris, but I robbed nobody—I carried on a legitimate business."

"Lending money at exorbitant rates and selling off helpless people. We know you, we have been waiting for you, you are one of us. Come on and we will show you some of your earth work."

"I am not one of you, you are devils, I am not dead."

"Oh yes you are, we all think that at first. But you won't come now, you will bye and bye."

Alone once more.

A few months have elapsed since the funeral, and Michael Harris hears his name cursed every day. He has to bear it, for directly any of his victims mention him—directly he is spoken of in conversation, invisibly he is drawn there. Many spirits he has seen, and recognised many, but he cannot go higher for he "has the wrong to right."

His large marble tombstone attracts many curious people, and even the grave-diggers and gardeners in the cemetery have no good word for him. "He has robbed widows and orphans" was one day found pencilled on the white marble, and it was thought that the sculptor had written it. He is a silent witness to all. He has found that money is not counted beyond the grave, and he stands an unarmed helpless man, jibed and jeered at by those he has wronged.

Perhaps retribution has not come yet, but it will surely come. Michael Harris is even now adding up his debit side of Nature's Ledger, and he must pay it off.

We find on careful perusal of the *Argus* correspondent's letter that his allusion to the Archbishop of Canterbury as a former member of the "Ghost Club" refers to the present and not the late primate as stated in our last.

MRS. E. L. WATSON'S FAREWELL.

MRS. WATSON concluded her short but successful course of Sunday evening lectures, at the Bijou Theatre, on the 18th ult., the house being filled with an appreciative and sympathetic audience, who listened with great attention to her able and philosophical answers to the numerous questions which covered the table. In the course of her replies several fine and appropriate improvisations were introduced. She concluded amidst applause, thanking her audience for their attention and evident sympathy with her during the time she had occupied that platform, and expressing a hope that at least some good would arise from her effort to sow the seed of truth amongst them. She left for Sydney early on Monday morning, and on Wednesday gave her farewell speech alluded to in the following from our Sydney correspondent.

On the 21st inst. a gathering of Spiritualists and Freethinkers—under the auspices of the "Sydney Progressive Lyceum"—was held in the Masonic Hall, to celebrate the 35th anniversary of Modern Spiritualism; but more particularly to bid adieu to Mrs. E. L. Watson. The attendance was large, the hall being comfortably filled.

Punctually at 8 o'clock, the chair was taken by Mr. Charles Bright, who, in a few well chosen and pertinent remarks introduced the subject of the evening, apologising for his presence as chairman—"since," he said, "no gathering of Spiritualists is ever complete unless Hon. Bowie Wilson occupies the chair, which he is unable to do on this occasion by an illness, I am sure, but of a transient character."

Various songs and recitations having followed, all of which were well rendered. Mrs. E. L. Watson stepped forward amidst great and prolonged applause to deliver the address of the evening.

"Truth—she stated—is the same yesterday, to day, and to-morrow, we are not here to-night to bless the first vision thirty-five years old, but to celebrate an epoch in the history of the seen and the unseen. The Rochester "rap" did not sound the birth of Spiritualism. All nations at all times have enjoyed the liberty of spirit intercourse; but this knocking marked a new epoch in the evidences of Immortality."

"The Fox's gave us the alphabet by which we are enabled to spell out the great lessons of the seen and the unseen." Then after dilating upon its many superior points and the good it has been instrumental in doing, she continued. "We are indeed thankful that we have succeeded without the aid of Priest or Bible, that this 'more than faith' has come into our very homes and made itself manifest through our dear little ones, and our noble minded women. We have needed no mission aries, but we have sapped the vitality from Christianity and made the dry bones of Theology quiver and shake with the electric shocks of spiritualism."

At this point she enlarged upon its manifold benefits, and then cast its horoscope. Telling of the good time coming, the millions that shall throng to hear its truths expounded in temples sanctified to the truth, and made holy and beautiful with God's flowers. "Children and women shall relate the beautiful story of the great truth, and men shall listen and grow wiser, and better, and nobler."

"Spiritualism came in an age of critical scientific investigation, but prospered best under such a regime. It received a welcome never accorded before to any religion, and let in the light and truth to many a wavering and darkened soul."

"As Spiritualists we look to the unseen for the durable and eternal. Spiritualism has freed man from the trammels of churchdom, and it has also freed woman as no philosophy ever did, and although we cannot point to monuments of marble, we can point to a spiritual life—progressive and eternal—for man and woman;" she closed a most eloquent and logical discourse with a beautiful

inspirational poem, of which I give one verse as a fitting benediction to this notice:—

"Our eyes no longer turn
To altars of the old for light:
The altars of the present burn
With fire as beautiful and bright."

"It is with mingled feelings of sorrow and joy that I bid you adieu."

Mrs. Watson left by the San Francisco boat the following morning, and as the ship sailed out of Sydney harbour many a sorrowful heart watched it as it steamed away, bearing with it one of the truest hearts—one of the best of teacher and harmonial philosophy has known. May the storm gods be propitious, and may she long continue to sow the good seed and reap a bounteous harvest in the good time coming.

MR. CHARLES BRIGHT has returned to Sydney much improved in health by his American tour. He has been giving successful weeknight lectures on "America and its Institutions," and having engaged the Gaiety Theatre commenced his Sunday lectures there on March 25th.

PICNIC TO MRS. WATSON.

ON the 18th ult., about twenty of the friends and admirers of Mrs. E. L. Watson invited that lady to accompany them to a picnic at Fern Tree Gully. A large coach, with an excellent team of five horses, was provided, and the party left East Melbourne soon after eight a. m., arriving at the foot of the Gully about noon. Cloths were soon spread, and a substantial cold collation served upon the turf. When this had been done justice to, the party started up the Gully, and were soon immersed in its cool shades. The ferns, mosses, and giant trees were admired by all, and gave especial gratification to the lady on whose behalf the excursion had been projected. The camp was regained and tea served shortly before five p. m., and a memoir of the event, with signatures attached, inscribed in Mrs. Watson's autograph book. The homeward drive, partly illumined by the setting sun and the remainder by the bright moonlight, was most enjoyable, the trip throughout being one of unalloyed pleasure long to be remembered by all who took part in it.

DENTON IN BRISBANE.

AFTER long and patient waiting we are at last enjoying the long-promised visit of Mr. Denton to Brisbane. He is now in our midst, shaking to the very foundations the almost unmolested repose of old Theology and the numerous evils whose reformation Mr. Denton is so ably accomplishing.

It was with feelings of great joy that we welcomed him; his fame having preceded him, as testified by the large and enthusiastic audience which attended his first lecture in the Albert Hall, and in which Hall he has now lectured for fourteen consecutive nights without a break, Sundays and Saturdays included, to audiences which have filled the Hall in every part, on several occasions there being standing room only at the rear of the Hall, which is estimated to hold twelve or thirteen hundred people. The enthusiasm with which the lectures have been received, as testified by the long prolonged applause at the conclusion, show how the audiences appreciate the subjects and sympathise with the lecturer, although in opposition to ordinary received ideas. His bold, outspoken manner, his impassioned earnestness, his distinct, eloquent delivery, as the words flow like water from the lips of the gifted orator, making the rocks speak forth their history, and the dry old earth become moist with the living waters of truth which he extracts from it; telling us of the past and future of our Planet in a manner which rivets the attention of his audience and causes them to hang on every word that issues from his lips when painting one of his marvellous word pictures, as though every word they lost was a year of their lives; such a charm does he work upon his hearers that they cast everything to the winds and will suffer any inconvenience rather than miss what they think they will

never have the chance of hearing again. Persons have come into town from long distances to be present at the lectures—a number of our old friends of advanced thought: Mr. C. H. Hartmann, of Toowoomba, Mr. Gavin Pettigrew, from the Tweed River, Mr. and Mrs. Castle, from Beenleigh, and others.

Mr. Denton has just completed two courses of six lectures each on Geology, and the Origin and Destiny of Man. The last lecture of the last course was on "The Scientific Evidences of Man's Future Existence;" in which lecture he considerably surprised and startled a large audience with his statement that he thoroughly believed and *knew* Spiritualism to be a truth, and as he related his numerous experiences he was frequently applauded, though the smile of incredulity could be seen playing upon the countenance of a large majority of the audience, while one well-known Materialist walked out of the Hall, as though to show his own intolerance; and I venture to say that were that man delivering a Free-thought lecture, railing against the Christians, and one of them feeling indignant at such treatment should leave the room, he would make that a special subject for another lecture about the intolerance, bigotry, and hypocrisy of that Christian who felt stung by the abusive character of the lecture he was listening to.

On the whole the lecture on Spiritualism was well received by a very large audience who assembled to hear it; which fact shows how desirous the public are to learn something of that subject, which is the only one that places man's immortality on a firm scientific basis. The reports in the press of that lecture were most favourable, fair, and impartial, as they have been all along to the present time, some of them being very long and eulogistic.

Two Sunday evening lectures have been given on "The Future of our Planet," and "The Science of Religion;" admission being paid at the doors the same as other evenings; and I will venture to say, that no church, or in fact no two churches in the city were attended by as large a number as attended those lectures.

On Wednesday evening, Mar. 14th, he commences his last course of six lectures, which this time will be given at intervals, to cover two weeks, the first being "The Science of Good Health," the others radical, such as "The Bible in the Balance," "The Battle of the Books," "The Bible and History," etc., and two Sunday evening lectures, "The True Work of God" and "The Good Time Coming," the last being delivered on Easter Sunday, previous to leaving for Toowoomba, where he will remain about a week, returning to Brisbane, where he will give us one or two more prior to his final departure from amongst us. I have suggested a picnic per steamer to some of the islands in the Bay, on Easter Monday, and he being agreeable it will in all probability come off, and I am certain be successful.

His visit to Brisbane has, so far, been a great success financially and intellectually. There were more course tickets sold in the Progressive Book Depot, before the commencement of the lectures, than were sold at any place he has yet visited in the colonies. Mr. Denton likes the place, climate and people as well as anywhere he has been yet; he says we have the pick of the colonies, and were he going to settle down in Australia, he would make Queensland his home; he says he will speak well of it wherever he goes, and shall certainly try to induce some of their best speakers to come here, as he considers there are a great many liberal minded people here, and he predicts for this colony a most prosperous future, there being material here for the building up of a great nation, whilst the climate is simply perfect, nature having showered her blessings upon us in unlimited profusion.

Yours &c.,
GEO. SMITH.

TO SUBSCRIBERS TO THE PSYCHOLOGICAL REVIEW.

From some (at present) unaccountable reason no copies of the above journal have reached me since October issue. I wrote in reference to them two months since, and confidently expect copies by next mail.

W. H. TERRY.

SYDNEY LETTER.

Since I last wrote, Professor Denton has left our city and gone north to sow good seed; I trust a boundless harvest from that sown in the long ago, and now ripe and ready for his sickle. Great was the good done in this city, and long to be remembered are those logical, eloquent, and masterly lectures, so kind and so interesting; truly, he is the prince of lecturers. Though so many applaud and acknowledge the truthfulness of his sayings, few, indeed, are they who endeavor to live them. Human nature is strangely conservative, and we all prostrate ourselves before the shrine of habit.

With true 19th century christian tactics, a Reverend Divine (present when the Professor challenged his cloth,) waited until his good ship was afloat upon the billows, then took up the gauntlet, and with 400 miles between him and his adversary, refuted all his arguments to the immense satisfaction of his pseudo-christian friends. What revolutions are taking place in the metaphysical world, and how anxious Theologians are to reconcile—the irreconcilable—the Genesis of the Jews and the Genesis of Geology.

On the 18th Feby., Mr. Denton delivered a very interesting address to the Lyceum, with which institution he expressed himself highly pleased. The day was also memorable as being the inauguration of a monthly flower Sunday. While under the regime of our present conductor, it is indeed flourishing and gaining headway. Thus you will see we are still labouring, and in spite of the Salvation Army are helping our friends along the stony path that leads to the realms supernal.

Life seems to be summed up in two words—Welcome and Adieu—A going forth and returning, a clasp of the hand, a joyous how do you do; or a sad farewell. Scarcely has Mr. Denton left than Charles Bright arrives, whose intention it is, I understand, to continue the Sunday lectures at the point where his illustrious contemporary left off. So you see we have some good things in store. It was with glad heart I bid him welcome and await the renewal of his old discourses, ever eloquent, ever logical. On the 19th and 20th, he delivered two exceedingly interesting lectures on "American Freethought and its Champions," to large and appreciative audiences.

There is a strange similitude between Spiritualism, Humanity, and Good wine—not that Spiritualism is of Humanity, and therefore "material," nor of good wine and therefore "spiritual,"—but resembling the former because it is growing older as the years speed by. For to day we commemorate its thirty fifth birthday, and resembling the latter, because it improves with age—and as the centuries roll on it will gain more "body" and a sweeter "bouquet" than it has to day. Yet it has done exceedingly well so far, and in this strangely conservative city, has made excellent progress. As illustrative of which each anniversary is as religiously observed and feasted and made merry over as any of the old harvest gatherings on the mysteries of old.

Elsewhere your readers have an account of this merry gathering. Yet I must not close this letter without again alluding to that excellent lady and talented lectress, Mrs. E. Watson. The best is always reserved until the last and comes with all the greater relish because so withheld. Like the play, each scene leads up and lends its aid to the final tableau. So she leading us up through the drama of ethics by her powerful eloquence, has given in her final scene—though I sincerely hope we shall see her again ere long—unsurpassed evidence of the great gifts with which she is so liberally endowed; the testimony vouchsafed to her by the overflowing audience and hearty welcome, will I am sure remain ever green in her heart. As illustrative of her sterling merit, and the good will and sympathetic fellowship of her Australian friends and co-workers in the glorious cause of which she is such an illustrious—I was about to write priestess—but then, is it not our boast to be priestless? What shall I say! Such a bright particular star of the first magnitude.

Our small though interesting print "The Liberal" still waves the Excelsior banner, and if our friends would only be true to their principles, would be even a greater success. I am sorry to have to report the presence of the

Spiritualists in the Domain on Sunday afternoons. Itinerant preaching has now become quite an institution in this Park on the afternoon of the first day in the week. But from past experience I am convinced that little if any good will ultimate from this indiscriminate proselytising, for the audiences are not phenological specimens of the highest development, and as a rule pay little heed to what is delivered beyond the fact of deriving an hour's enjoyment from the discomfiture of some zealous defender of the faith. But of course one of our fundamental principles is freedom, and all hail to you my friends if you can succeed.

Sydney indeed should be blessed if the presence of Gospel ministers augurs anything, for at the present time it is like a rookery of crows, "black crows." Church, Synods, Presbyteries &c., are the order of the day, but strange to say these gentlemen invariably leave all their christianity "on the other side," and seem to have conceived the idea that they are all chief "wranglers" in examination for degrees in the noble heart of self defence. BETA.

THE BATTLE GROUND OF THE SPIRITUAL REFORMATION.*

The name of S. B. Brittan is, to readers of the Spiritualistic literature of the past thirty years, as familiar as a "household word." As early as 1847, Dr. Brittan edited a Spiritual journal, "The Universalium," which, we believe, was the first journal of any standing that represented the cause, the magazine being subsequently merged into a weekly paper, called the "Spiritual Telegraph," which, with the aid of Mr. Chas. Partridge, he successfully carried on for several years. In 1853 he discussed Spiritualism with the Revd. Mr. Richmond and has ever been to the front in its defence. For the past three years he has been known as the "Editor at Large" his office being to write for and reply to animadversions on Spiritualism which appeared in the Secular press, whenever practicable, and when his contributions were refused insertion to publish them in the Banner of Light. In this capacity he has done solid work, many of his articles having been published in the leading American papers, including the New York "Tribune" and Boston "Transcript." The book now under notice, contains a selection of these articles. The subjects are most varied, treating on almost every aspect of Spiritualism, the style clear, logical, and vigorous, and as they would necessarily come under the notice of thousands who rarely saw but one side of the question, their influence in clearing away the mists that obscure the public view of it must have been considerable. Joseph Cook, De Witt Talmage, Dr. Samson, and T. Bigelow all received well merited castigations from him, and many provincial editors were set right, who were previously very much astray. A lecture delivered at Brooklyn in 1880, entitled "Our Spirit Guests" embodied in this volume, brought Dr. Brittan in conflict with a number of leading Spiritualists, who took exception to his explanation of "how spirits reveal their forms" and the introduction of the controversy arising out of this in the appendix, though it shows the author to the best advantage, could, in our opinion, have been profitably dispensed with. There are, in the latter part of the appendix, some excellent and characteristic messages from old co-workers and friends of Dr. Brittan, who had passed on before him, mostly given under strict test conditions through J. V. Mansfield, the "Spiritual postman." The book is turned out in excellent style by Messrs. Colby and Rich of Boston, and contains a fine steel plate engraving and autograph of the author.

We have received a neat "blue-lined" edition of "Golden Thoughts in Quiet Moments,"† a collection of brief reflections on moral and religious subjects, some of which are very good, these are interspersed with poems of a similar order, by "Lily." The authoress is evidently a Spiritualist of religious tendencies, and desirous that those thoughts, which have given her pleasure and profit in their evolution shall be brought under the notice of others on the same plane as herself.

* The Battle Ground of the Spiritual Reformation, by S. B. Brittan M. D., Editor at large, Boston, Colby and Rich, 1882.

† Golden Thoughts in Quiet Moments, London. Jas. Burns, 1882.

A PREMONITION OF DEATH.

The following case of apparently objectless premonition, or "death warning," occurred to a lady who is a friend of my mother, and with whom I am sufficiently well acquainted to express the highest opinion of her earnestness and truthfulness. I feel certain that the lady in question would be willing to afford opportunities for verification and authentication to any member of the Society for Psychical Research or other investigator who might be specially interested in the class of frequently-recurring phenomena to which the case belongs. I give the account in her own words, as noted soon after the occurrence by which the premonition was verified.

DESMOND G. FITZGERALD.

FATAL ACCIDENT: SINGULAR PREMONITION.

On the 18th of July last, I had the following dream, which was strangely and painfully fulfilled or realised on the 26th of the same month—eight days afterwards.

I dreamed I was walking on the edge of a steep cliff facing the sea. Dear Fred and a strange gentleman were a few steps in advance of me, when Fred suddenly slipped down the side of the cliff, and, as he fell, gazed with a look of the most intense earnestness and anguish as into my very soul. I remember afterwards turning to the stranger and asking him his name. He replied: "My name is Henry Irvin." I said: "Do you mean Irving, the actor?" to which he answered: "No, not Irving the actor, though I am something after his style." I then said: "Now that I look at you, I see the same expression in your face that I have often noticed in the photographs of Irving exhibited in shop windows." After this I awoke, feeling terribly anxious about poor Fred, an anxiety which prevented me from again sleeping that night.

On going down to breakfast next morning, I asked John (Fred's eldest brother) where Fred then was. He replied that his brother was at Manchester. I said that I had had a most distressing dream about him, and that I should be so glad to see him again at home. (Fred, it might be as well to say, was travelling partner in the firm of three brothers.) John observed that he was sure to hear that day from Fred; but my dream impressed me so forcibly that I made him promise that, on arriving at his office, he would telegraph to me should there be no letter. There was, however, a letter from Fred at the office; and I consequently received no telegram, and made my mind easy for that day. Each succeeding day I inquired where Fred was, and when he was coming home; John saying: "He is not at the seaside (near any cliff), so you need not worry; he is at Leeds." A day or two after this, however, John received a letter from Fred stating that he purposed going to Scarborough for a week's holiday. Upon this I begged John to write asking him to return home at once, and said that I should myself do so that very day; but something interfered and I did not write.

On the morning of the 23rd, about five a.m., I was between sleeping and waking when some person (a man) seemed to pass the side of my bed, and to say in a loud voice, "You have not done with trouble yet." After hearing this I became quite conscious. When, shortly afterwards, I met John at breakfast, I told him this dream or vision also, saying, "I think the man's voice was that of your father," being in my own mind quite convinced that this was the case. John replied, "How you worry about the stupid dreams! That is how you went on about Fred some days ago when he was enjoying himself all the time. He wrote to me yesterday to send him ten pounds, saying that he was enjoying himself immensely, and that the weather was glorious."

On the 26th, the proprietor of the Grand Hotel, Scarborough, telegraphed to say that an accident had occurred (poor Fred was dead at the time); but John kept this sad news from me as long as he could. Another telegram then came to John's office to say that "all was over"; and John returned home in a terrible state of mind informing me that an accident had happened. I exclaimed: "I know it all; don't tell me any more; I have always warned him against riding strange horses." At this time I had not been informed as to the nature of the

accident; but it was suggested that he might have fallen from the "lift" at the hotel, or that a chandelier might have fallen and hurt him. John and I then set off at once for Scarborough, where we were received by Willie, the second brother. At York, however, I had obtained a copy of the *Leeds Mercury*, and in it I read the following account:—

"SCARBOROUGH.—SAD DEATH OF A GENTLEMAN VISITOR.

"An accident of a melancholy character, and which, unfortunately, has been attended with fatal results, occurred on Wednesday evening to a London gentleman named F. S. It appears that on the afternoon of that day, the deceased, along with a casual acquaintance named Deverell, who is staying at the Castle Hotel, went for a ride on horseback along the beautiful Forge Valley. When near Aytton, the deceased was somewhat in advance of his companion, and it is surmised that his horse shied at a white gate. Anyhow, he was thrown on the road, and the horse galloped away. His companion, on getting up to him, dismounted, and a passing carriage was utilised to convey Mr. S. to his hotel, where, notwithstanding the best medical aid was at hand, he expired, three hours after the unfortunate occurrence, it is supposed from concussion of the brain."

After the inquest, Fred's companion in the fatal ride called upon us and accompanied us to the spot where the accident occurred. The gentleman sat opposite to me in the carriage, and the first time I really looked him in the face I perceived in it the same expression I had observed in the stranger I saw in my dream. Upon this I inquired, "Is your name Henry?" to which question he replied in affirmative. I then told him about my dream, mentioning that the man I saw had said that his name was Irvin not Irving, though he was something "after his style." He then said: "That is most extraordinary; I am connected with the Volunteers, and give recitations at Wimbledon and elsewhere. Sometimes we give private theatricals, when I am always introduced as Henry Irving jun."

These forewarnings are most strange and interesting; for though, as in the present case, the object is not evident and the misfortune is not prevented, they seem to afford evidence of a sympathy extended to us by those who are in other states of being, that certain things are foreknown, and that, in fact, "coming events cast their shadows before them." They seem to throw a light upon some of the mysterious problems of this lower world; and are, perhaps, specially worthy of note at a time like the present, when a flood of doubt is rolling in upon us and sweeping away the ancient landmarks. It may be well to carefully consider such cases when they are duly authenticated, eliminating from them what may appear dubious, but reverentially considering whether the facts embodied in them may not be a portion of God's revelation to us of the reality of a future existence.—*Light*.

THE GOSPEL OF HEALTH.

—ACCORDING TO PROFESSOR WILLIAM DENTON.

Professor Denton says, 'tis good
To make brown bread and fruit your food;
That meat's the cause of nearly all
The ills that poor mankind befall.
Never to drink that "coloured water,"—
Coffee or tea or beer or portor,—
From wine and spirits turn away,
And you will live to bless that day;
And then, unless your thirst to slake
Never to, even water, take.
Let not tobacco o'er you reign,
Rank poison to the blood and brain.
Never unto a doctor talk,
But if you're "queer" just take a walk;
For poisons, medicines and pills,
Are fit for those who have weak wills.
Take walks abroad in country air,
Where sun and wind are everywhere,
Run, leap and dance beneath the trees;
And breathe the deep of the passing breeze,
Be happy, generous and kind,
And have no discontented mind;
Be clean in habit, speech and food.
Your health will then be always good.

CYRIL HAVILANIA

DR NEWMAN A SPIRITUALIST—HE AVOWS HIS BELIEF IN COMMUNICATIONS FROM THE SPIRIT WORLD.

The sermon preached by the Rev. Dr. J. P. Newman at the Madison Avenue Congregational Church, has excited considerable comment. His subject was: "Do the Dead Return?" the sermon being one of a series on the immortality of the soul. He took the position that the spirits of the dead inhabit an invisible world and that communications are received from them. Dr. Newman, in conversation with a *Tribune* reporter, said:

"There has been a belief in spirits among nearly all nations, and that there is an intermediate state has been almost universally believed. In Bible times the two worlds met. There was communication between them as there is now between New York and London,—not so frequently, of course. If spirits exist the question comes as to what form they have. In the first place I say that wherever there have been appearances the spirits have been in human form. It is a physiological fact that the human soul is co-extensive with the nervous system. If you take away everything from the body but the nervous tissues, you still have left the human form. Death is the evolution of the soul out of this system of the human body."

"Do you believe in communication with departed spirits?"

"Nothing is more clearly taught in the Bible. Not less than five persons are recorded there as having returned. Christ had a pre-existence. During the three days intervening between his death and resurrection His spirit is represented as absent from the body. First He visited paradise, for he told the thief on the cross that He would meet him there the day of His death. Then He went to Gehenna, for He preached to the spirits who 'aforetime were disobedient.' The Scriptural record is in I Peter, iii, 19. There is no doubt some accept His teaching. This is pre-supposed by the fact of His preaching to them. He then returned to the earth and is to return again."

"Was Christ in the flesh or the spirit, in your opinion, after the resurrection?"

"He took up His body again, but it underwent a transformation before His ascension. Then there are the cases of Samuel, Moses and Elijah. Moses represented the disembodied spirits and returned after an absence of 1,500 years. Elijah represented the embodied spirits—he was translated, you know—returned after 1,000 years."

"What was their mission?"

"They were evidently a committee of two sent from the spirit world to inquire of Christ whether he felt himself competent to make their heaven permanent by His death on the cross. They were familiar with this world; they knew where Christ was; what mountain-top he was on praying; they knew he was to die in Jerusalem—a future event."

"Did you make use of Paul's case in your argument?"

"Yes; that is another example. Under the law of levitation, he was caught up to the third heaven and heard, as he says, things not lawful for him to utter. He came back and lived twenty years after this event. It was to him the inspiration of his ministry, and enabled him to endure martyrdom. He is the only man that ever longed for death. He knew all about it. He had been there."

"What do you think of Swedenborg's theories?"

"There can be no doubt that he is correct in his assertions that the spirits of his friends came to him and communicated with him. There are many cases where there seems to be this communication of spirits. When the father of the eloquent Buckminster was dying in New Hampshire he suddenly exclaimed: 'My son is dead!' His son did die at that very moment in Boston. I buried a precious woman a few years ago. Her only son was in Iowa. While plowing in a field he suddenly stopped and said that his mother was dead. The younger man's father, who is a mathematician, made a calculation,

and found that the death and the impression received by the son were coincident in point of time to the moment."

"How did you get this evidence?"

"From the father and son. I knew them both well."

"In what way do you account for the transmission of such intelligence?"

"The mother's spirit may have communicated it to him. I have had several remarkable instances of a similar character to those I have cited in my own life."

"Do you believe in verbal messages from the spirit world as well as spirit impression?"

"Stepping away from necromancy and things of that sort, there are persons, I believe, who are messengers of the spirit world."

"By what means do they come into possession of this power?"

"Faith is a condition. These persons yield themselves to the influence. Others through them, by consenting and exercising faith, may receive communications."

"Is moral character a condition?"

"Bad spirits may communicate through bad persons."

"Do you believe in the theory that the spirits of the dead are familiar with the condition and acts of the living?"

"Just as the angels rejoice over a repentant sinner, our dead friends are familiar with our companions. A great army of evil spirits are the companions of the wicked. While it is beautiful to celebrate All Soul's day in praying for the dead, it is a wonder to me that nothing is said of the dead praying for us, which is a great Bible truth. It is stated in Revelations that the prayers of saints are as precious incense ascending from golden censers."

"Is it not unusual for a clergyman to declare his belief in the communications of spirits?"

"It is exceptional for one to take up the subject and treat it logically and philosophically. Many clergymen speak of the existence of spirits in a sentimental way, and for rhetorical effect."

"May they not do this and yet not believe in spiritualistic doctrines?"

"They do wrong if they do."

"How long have you entertained your theories on this subject?"

"For twenty years."—*N. Y. Tribune.*

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