

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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THE subject of "Thought Transference" and Mind-Reading to which our correspondent, R. Caldecott, refers, is one that is attracting considerable attention in England, and the systematic experiments of the Society for Psychological research, are helping materially to substantiate the fact surmised by many, and known to a few, that thoughts and emotions are transferable by impression without the aid of voice or pen. The discovery of this fact opens out a wide field for Psychological experiment, and reveals the existence of a force which wisely used might be made to exercise a powerful influence in the moral elevation of society. What we have more particularly to do with at present is the establishment of the fact which as yet is far from being a generally accepted one. Those who have attended the exhibitions of itinerant Electro Biologists will have observed how uniformly they succeed in bringing those who have proved susceptible to their influence on the first night's to their subsequent meetings. In these cases there is a sort of artificial sympathy established, by the magnetiser having charged their brains with his influence, and brought them for the time into sympathetic relationship with himself, the consciousness that he has done so giving him the impulse to exercise his will to bring them to him. In natural sympathy the individuals are rarely conscious of the power and hence *wish* or *desire* takes the place of *will*, and though less potent, is sometimes adequate to attract the person wished for. Our correspondent asks for our experiences with the view of throwing more light upon what has been stated to him by his friend. Incidentally we have had many instances of thought-transference, and the influence of mind over mind, but unfortunately we have not tabulated them; some few, however, are distinct in our memory, and

these will probably suffice. In one instance a friend with whom we were in close sympathetic relations, used frequently to ask us "were we thinking of them, or what were we thinking of at a certain hour?" and whenever we could recal the time we found they were correct in their impressions, no matter what distance intervened. On one occasion, with a sensitive in the magnetic sleep who lucidly read the thoughts of the operator, and any person they were put *en rapport* with; we asked, can you read any sentence literally that I may impress upon my mind? The reply was, I will try. We accordingly thought distinctly a sentence of about eight words, and the subject gave them *verbatim*.

An instance in our experience of the transference of sympathy was published in the *Lyceum Miniature*, about three years since, of which the following is a condensation: We had directed the attention of a magnetised subject to a lady friend residing some miles away, with the view of obtaining some information on her behalf. The sensitive said she was unable to see clearly, as there seemed like a dark cloud hanging over the person which obscured the clairvoyant vision. We urged her to try as the lady was very anxious to get the information; she had seen much trouble, and we felt a deep sympathy for her. These last words were heartfelt, as the thought of our friend's troubles awakened our sympathy. Presently the sensitive said, "I saw like a light come from you when you spoke, and it seemed to flow into that dark cloud that surrounded her, gradually dissipating it, so that now I can see clearly." She then, having obtained the desired information, relapsed into silence for about five minutes, and then turning to me said, "I have learned a lesson; it is that no sympathetic thought is ever lost. When you spoke it was the sympathy which accompanied your words that flowed like a light to your friend, and dissipated the darkness that surrounded her. It is so always; you cannot think kindly of anyone without their being benefited more or less according to the intensity of the thought." This is a beautiful idea, but we must not lose sight of the fact that it cuts both ways, and that a malignant thought will be as likely to cause pain to those who are vulnerable to it.

The rudimentary phases of "Thought-Reading" are easily evolved. We were present some two years since

at an impromptu experiment, with the following results: There were about twelve persons present, and one being requested to leave the room and retire to a distance from the door, one of those remaining pointed at some object which it was understood all present should think of, but none look at. The outsider was then recalled, met at the door by one of the party, who rested a hand on her shoulder, and with very little hesitation she walked up to the table and placed her hand upon an apple in a plate of fruit standing thereon, which was the object thought of. The same results were obtained where the object was hidden; and in a further experiment, where all present thought of a word, the sensitive being directed to speak the first word she thought of when she entered the room, promptly said the word which was in the minds of those in the room. Of six persons who were tested on this occasion, four were more or less successful in indicating the objects thought of, though some were hidden in most out of the way places. The large proportion in this instance was probably due to there being several known sensitives present; but we are inclined to think that out of a mixed company at least one in six could read thoughts with more or less facility. We have not had any experience analogous to the "knife and fork" one related by our correspondent. His friend we should think must be a powerful Biologist, and keeps up a steady influence on the friends he intends to invite. This hardly comes within the sphere of "Thought-Reading," though possibly "Brain Waves" may include or carry the biological power.

The few incidents we have given are illustrative of the fact that words and ideas may be transferred from mind to mind wherever there is a sympathetic connexion. When our experience in this direction enlarges, we shall have more to say about it; in the meantime we would advise any of our readers who are curious in the matter to try the simple experiment alluded to in the course of this article.

SINCE our last publication, events have occurred which have led to the closing of the Art Gallery and Museum on Sunday, checked the progress of the Sunday Freedom Movement, and temporarily paralysed the action of the Sunday Association. The latter body, looking upon the matter as a local question, concentrated all their efforts to the obtaining of the opinion of the inhabitants of Melbourne and its suburbs, the result being a petition with over 38,000 signatures of persons desiring the opening of the Local Institution on Sunday, against 11,000 to the contrary. The Sabbatarian party, knowing they would be in a minority in the metropolis, turned their attention to the country districts, and every little Wesleyan Church or Sunday School, besides a number of other denominations were set to work to get up a petition against the opening, so that when Parliament met, it was literally overwhelmed with petitions from all parts of the country against the desecration (?) of the Sabbath, whilst the only country petition in favour of Sunday Freedom, which had come spontaneously from Castlemaine, was rejected on account of an informality. Almost every country member was commissioned to present a batch of petitions, and the apparent effect of this organised action was the intimidation of the weak kneed amongst them, who feared the influence of the church party when election time came round again, and under Mr. Mirams' plea of asserting the rights of Parliament, voted for the closing of the Galleries and Museum. Mr. Shiels delivered an able and exhaustive address on the Sunday Question in its moral religious and social aspects,

but he was very feebly supported by those who are privately known to be in accord with his views, a large number of whom were from some unexplained cause absent during the debate and division, and the "Mirams" party had it all their own way. The present position, therefore, is that 38,000 people, who are able to use the Library and Museum desire to do so on Sunday, but 11,000 who don't want to use it, backed up by a number of country people who can't use it, take the position of the "Dog in the Manger" and say they shall not use it. We are, however, of opinion, that the general feeling of the country is in favour of the full utilization of such Institutions as these referred to, and were measures taken to test this by the circulation of petitions in all the principal centres of population, we believe that the result would encourage Members of Parliament to take a different position when the general question is again before them.

The Sunday Society has recently shown signs of returning animation, having arranged for the publication of a large number of Mr Shiels' admirable address for gratuitous distribution, and sent a deputation to the Premier to urge the early consideration of the whole question by Parliament; pending this, our country friends should be on the *qui vive*, prepared to act at the earliest opportunity with the view of securing a thorough expression of opinion on the subject in the districts they represent.

WOMAN AND ST. PAUL.

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

ALTHOUGH there can be little doubt about the fact that without the labours of Paul, the virtual apostle of the Gentiles, the doctrines of Jesus would have died a natural death in the bosom of Galilean simplicity, there can also be no doubt that Paul's spirit and tenor of teaching did violence to some of the sublimest and loftiest conceptions of the prophet of Nazara regarding the oneness of man, both as man and woman; and conspicuous amongst these anti-Christian, or purely Pauline doctrines is his strictly Jewish exclusion of the women from having any share or say in the development of religious thought. No woman can possibly love Paul, were it for nothing else but the harsh expressions used by him against them in 1 Corinthians, chapter xiv, where he employs the following language concerning them: "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

"And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church."

Contempt for female affections and for female intellect and understanding could not possibly be expressed in plainer or stronger terms. These words, instead of being words of Christian love, are rather apt to lead the believer to despise women as a lower order of creation. In these words we can trace the spirit of a narrow-minded Jew, or that of an edict of an eastern despot addressing his harem. David or Solomon might have spoken thus, for both of them showed their depreciation of female excellence and virtue by undermining the moral basis of womanhood by wholesale adultery and prostitution. When Michal reproved her husband for dancing an obscene and lascivious cancan, or pious corroboree, before or round the ark, what did David do? As a punishment for his wife's presumption or arrogance of interfering with the indecent exposure of his person in the shortest and thinnest of garments, and in the presence of a whole congregation, the Royal David gave orders to shut her up in his harem, putting her thus away from his amorous embraces for the rest of her life. And his son Solomon, with his numerous wives and concubines, not reckoning the female admirers of his phenomenal wisdom, who from all parts of the world came crowding his court with rich presents and personal offerings, has not been much better than his father, as we may plainly gather from his 'Song of Songs,' which after all is only a spicy chapter from his refined amours. How dif-

ferent from his royal ancestors' was the conduct of Jesus towards women! Instead of repelling them he attracted them, and women were amongst his most constant followers and admirers; he was their sincere friend and adviser, and showed an especial love for fallen female virtue, defending publicly adulteresses, and keeping company with Magdalens.

Had Paul studied the life and acts of his Master, instead of displacing his doctrines by his own semi-barbaric Hebrew and hellenic speculations, he could never have uttered those harsh words against the women which we find recorded in the above quoted passage. Paul had in this respect no authority from his Master to put down one half of humanity, and generally what is called its better half by modern Christians, the women, as mere non-entities, not only in church affairs, but in almost all other affairs and relations of life. If this his contempt for women is also part and parcel of Divine inspiration, how is it that his inspiration differs so widely from that of his Divine Master, whom he revels whilst attempting to extol him? We are truly thankful that the spirit of modern Christianity does not endorse the words of the Gentile apostle, who in this instance has shown himself a most uncompromising Hebrew, if not a real woman-hater. Was it, after all, the women who were such a thorn in his flesh, the point of which he tried to break off so ruthlessly? If the spirit of fanatic asceticism was so dominant in Paul, he might at least have held his tongue about the women, instead of thus uncharitably excluding them from taking part in the development of the early Christian church, especially when it could have been no secret to him that the women were most influential instruments for the propagation of the gospel of Jesus, which, if it was anything, was "good news" to all men, women included.

Did Paul's Christian philosophy deny souls to women? Or were female souls not as worthy of salvation as male ones? How different did a later Christianity, known as Roman Catholicism, treat women! Not satisfied with putting them on a par with men, that church actually made of the mother of Jesus the mother of God, the queen of heaven, the interpreter of the prayers of mankind at the throne of God! And how many names of female saints adorn the pages of the Catholic calendar! We are truly thankful, I repeat it again, that the modern development of the doctrines of the lovely and loving Nazarene has led, contrary to the inspired expectation of a semi-emancipated Hebrew, to the enfranchisement of women and to the final acknowledgment of their rights, which in every respect are coincident with those of men and of all humanity all the world over. And from this final though tardy acknowledgment of the high position of woman in human society we expect a rapid and healthy progress of mankind at large, which could never have been accomplished, in spite of St. Paul, with one half of the human race in the degrading position of slaves—yes, slaves and servants to the selfish lust of man—mere tools and instruments for the propagation of the *soi-disant* lords of creation.

Did St. Paul not know, with all his vaunted inspiration from above, that God made man in his own image, both male and female? A man so learned as St. Paul might have been expected to have at least mastered the contents of the first chapter of Genesis, where it says so plainly—"So God created man in His own image, in the image of God created He him, male and female created He them." Does, or rather did, St. Paul think that God created the women, and breathed the spirit of life into their nostrils with the intention of having the female image of God blotted out, and the spirit in their nostrils suffocated or extinguished? What arrogance on the part of a frail man, with a thorn in his flesh, to depreciate the value of the better half of God's creation in such an unchristian manner as to say "it is a shame for women to speak," in the church or out of the church! It is really a consolation for posterity to know that St. Paul remained a life-long sufferer from his thorn in the flesh, and died a bachelor, for otherwise his misogynic doctrine might have re-asserted itself in his descendants by a most *unnatural selection* of unlovely instincts in such a fashion that a later church might have erected an insurmountable

barrier in the shape of a dogma against the unholiness of matrimony itself. Far better was it to have a Galilean peasant woman superstitiously elevated to the rank of *Mater Dei*, and *Regina Celi*, than to see her sex degraded to the grovelling position allotted to her by St. Paul, making it a shame for them to speak their minds and freely manifest that same spirit of God which resides in man and which was given to woman, with all the privileges and rights pertaining to all humanity without distinction of sex; for spirit has no sex, and if there are no marriages celebrated in heaven, as the great Nazarene seems to convey, there can also be no difference between men and women there, and hence it follows as a corollary that all men are equal at least in heaven; and to become thus equal in heaven, it is needful to make the proper preparation for the future celestial equality of sexes by a timely recognition of it here on earth. So be it. Amen!

Benalla, 9th July, 1883.

THERE has been a fair attendance at the Lyceum during the past month, and the sessions have been enlivened by additional music and songs contributed by a section of the V.A.S. choir. Two prizes given by Mr. Denovan, of Sandhurst, for meritorious answers to the question—"What proof is there of the existence of a Supreme Intelligence whom men call God?" were awarded on the 22nd, and presented to Mr. G. Sprigg and J. Veness on the 29th.

OUR ENGLISH CORRESPONDENCE.

LETTER FROM J. J. MOISE.

It is now just twelve months ago since my pen was taken in hand to address your readers for the purpose of giving them a few notes concerning the progress of the work in the mother country. Since then many changes have occurred; some that have borne their part in the fray have received their promotion, new recruits have joined the ranks, and fresh "orders of the day" have been promulgated. Yet with it all, the same spirit of determination still animates the workers, whether they be old or new. My previous letter made special reference to the position of affairs in the metropolis, closing with the promise of more particular mention of provincial work to come in a succeeding epistle. Let me redeem that promise first. For some years our Midland counties possessed three district committees, respectively entitled "The Lancashire District Committee," "The Yorkshire District Committee," and "The Midland District Committee," the first-named being the original. For a considerable period that body actively and efficiently ministered to the requirements of the various Spiritualistic platforms in Manchester and around that city for a distance of a dozen miles or so, oftentimes providing the speakers for upwards of thirty different meetings each Sunday. Messrs. Johnson and Hartley were the Chief Executive Officers, and their zeal and continuous labour very materially contributed to the success achieved.

The Yorkshire District Committee was founded upon similar lines, and took up the work in the same spirit of enthusiasm. It provides speakers for about fifteen meetings each Sunday, and has proved a valuable means for the utilisation of local talent in the various towns it operates in. In Bradford, its head-quarters, no less than three separate meetings are held every Sunday, each well attended, and all doing good service. The Midland District Committee, which was initiated by the writer, who also acted as secretary for some time, only in part met the expectations of its promoters; the scattered district in which it had to operate, and the difficulties attending the gathering of the executive together for the transaction of the necessary business, were serious difficulties from the first. It however did good work previous to its dissolution.

Further North, Liverpool, Darlington, and Newcastle-on-Tyne, claim honourable mention. In the first-named city, capital Sunday services have been held for very many years. Some of the present writer's most pleasant

recollections of public platform work are associated with his former periodical ministry in the above-named city. At the present time Mrs. E. H. Britten fulfils a fortnightly visit to the Liverpool friends, when, it is needless to say, she is greeted with full houses and abundant enthusiasm. Mr. E. Wallis, another of our indefatigable workers also visits the above place, and with the substantial aid of local friends of the cause, Liverpool is still maintaining itself as a centre of note and activity.

In the Durham district, of which practically Darlington is a sort of centre, there are innumerable points of action in the various colliery villages—Chester-Le-Street, West Pelton, Washington, Onston, etc., all are places in which Spiritualism has taken deep root and produces abundant fruit, which is like those to whom it has come, generous and vigorous in character, and who for enthusiasm and self-sacrifice present innumerable examples, which may be paralleled but scarcely excelled elsewhere. A trifle further northwards is what is styled the "City of Newcastle-on-Tyne," it having recently attained to the above dignity, and being now either blessed or plagued, according to the reader's taste, with a bishop and all the ews. belonging thereto. For many years Newcastle has been the most vigorous provincial centre that we have. Its Sunday services, its week-night lectures, séances, discussion meetings, and occasional entertainments, were for many years the admiration of the movement. The Executive of the Society administered the charge entrusted to them with a spirit and breadth that left nothing to be desired, and the result was a compact body of Spiritualists that completely filled their meeting-place at the regularly recurring meetings. It was in this town that Miss Wood, the well-known medium for materialisation, was developed. The phenomena obtained in her case were from the very first singularly striking in their nature, presenting problems for solution to the most sceptical, and in innumerable ways demonstrating the powers of spirits over matter, and upon their instruments. Tested in every way that ingenuity could devise, subject to all kinds of personal restraint, and often surrounded with hostile critics, yet in spite of all, the strange events transpired, and the observers were confounded. So long as Miss Wood was able to avail herself of the services of friends, and was thereby able to protect herself from the injudicious, her career was in every respect satisfactory; subsequent events have compelled her to alienate herself from the Society and to make her way alone. And mainly as a result of lacking that attention which all such mediums essentially require, difficulties arose, charges of imposture were hotly preferred by her critics, and as hotly repudiated by her friends. The writer can speak of personal experience in regard to Miss Wood's mediumship extending over a period of ten years, and on every occasion that he has witnessed the phenomena transpiring through her he can unreservedly say that Miss Wood has acted in a perfectly straightforward and honourable manner, and that whatever conclusions others may have arrived at regarding her *bona fides*, he, at least, speaking from experience, will certainly say that if there has ever been any imposture, Miss Wood has been as much the dupe of it as any other party. She is about to leave England during the next few weeks, *en route* for Sydney, under the auspices of Mr. Defries, and there is no question that those who come in contact with her during her visit will be able to observe a series of startling phenomena, such perhaps as they may never have witnessed before. Miss Wood will bring with her the good wishes of thousands who know her on this side of the world, and they will join with the writer in trusting that her visit may prove of value to the cause and of pleasure to herself.

North of the Border the progress of Spiritualism is naturally slow, public activity being chiefly confined to Glasgow and Kilmarnock; in the former place public services have been maintained for many years, and private enterprise has liberally supplied the sinews of war. In Edinburgh there is a great deal of Spiritualism in private families, but there, as elsewhere in Scotland, religious prejudices are so strong that very little public expression is possible. Various other towns in the Northern Midland Counties of England are quite alive to the purpose,

of Spiritualism, and could supply on demand liberal contingents to the army of our co-believers. Unhappily for some years past an element of depression has pervaded all spiritual work here. Internal bickerings have led to a policy of isolation, causing each effort to stand aloof from its fellows, either fearful of some trammel, or else fancying some of its dignity might be sacrificed by too close an association.

There are some signs that the above unhappy state of affairs is giving place to a better order. It is time.

With regard to the work in the metropolis it may be noted that recently the public has been treated to a mild dose of Spiritualism, the term "Psychology" conveniently gilding the pill that was to be administered. The lectures were promoted, that is to say, were under the auspices of the Central Association, the funds being raised by subscription among the members and friends of that body. Originally it was intended to hold six meetings, but so far the support has only warranted three being arranged for. The first of these lectures was given by the Rev. John Page Hopps, and was upon the subject, "A Scientific and Spiritual Basis of a Future Life." Admirable as all Mr. Hopps' efforts are, this certainly deserved to be ranked among his best. The second was given by my old and valued friend Mr. T. P. Barkas, F.G.S., of Newcastle-on-Tyne, and was upon the subject of "Personal Experiences in Psychology. Clear, incisive, and brimfull of facts, Mr. Barkas' lecture was fully to the taste and requirements of the large audience that assembled to listen to him. The third lecture will be given within the next few days by that indefatigable worker of olden times, Mr. Thomas Shorter, whose editorship of the *Spiritual Magazine*, and whose authorship of the "Two Worlds," and various other smaller productions, entitle him to the front rank of English writers on Spiritualism. Mr. Shorter's subject will be "An Answer to the Inquiry, What is the use of Psychological Science?" And though he is last on the roll, one may safely say his labours will not be the least in value.

We have at this present time in full operation what is called the Metropolitan Spiritual Lyceum, which holds its meetings at the Cavendish Rooms every Sunday evening. This was inaugurated on the first Sunday of the present year, when Mrs. Britten addressed crowded audiences. The Lyceum has appointed the present writer as its permanent lecturer, and so far a very gratifying success has been obtained. The work of the Lyceum, besides the establishment of Sunday services, comprises the formation and regulation of circles for inquirers, the creation of a library, and the distribution of funds in the form of practical benevolence, which matters are administered by a committee of ladies, who constitute what is best described as a "Dorcas" meeting. *Light* has contained excellent reports of the lectures given, and a few weeks since published a supplement containing a report of the first quarter's working, a copy of which is sent to you by this mail. The President, Mr. Sanders Britten, is indefatigable in the despatch of the duties of his office, and with a zeal and spirit of self-sacrifice worthy of all praise, not only devotes time and energy, but does not scruple to supply material resources to meet the preliminary expenses. It is without doubt the best organised series of meetings for Sunday services ever established in London.

Some of these days, perhaps before very long, the writer intends to see if it can be possible for him to pay a visit to your shores. How soon cannot precisely be said now, though considerably weary with work and worry, he would indeed be glad to bring this letter in person. He certainly feels a strong conviction that he will visit the other side of the world ere many years are past.

Now, Mr. Editor, on the principle of being "better late than never," again I ask you to accept the foregoing sketchy record as a quittance in part of the debt the writer labours under with regard to his promise to write to you from time to time; and for the present let me bid yourself and readers Godspeed in all that is undertaken.

London, June 13th, 1883.

LETTER FROM M.A. OXON.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In attempting to arrive at some rationale of facts, which as yet have been imperfectly observed, one is pretty sure to be more or less imperfect in generalisation. I did not intend my remarks on Psychopathy, to which you are kind enough to allude, to be more than tentative; and I do not contend that they cover the whole ground of observed facts; nor do I insist on any universal necessity for faith in the recipient, or for the active exercise of the unquestionable power of the imagination. In mentioning this and other kindred facts, I was governed by the consideration that they are recognised by medical science, and that I could in this way best approach the *terra incognita* of Psychopathy. I entertain little doubt that there are potencies in the human spirit that are to a great extent unknown to us, and which seem to us in our present ignorance magical in their operation. These may and possibly do act as curative agencies. But before approaching such a consideration I was anxious to see how far medical science would admit certain facts, and how it attempted to explain them. And I was anxious to exclude from the field of investigation all cases which could be explained away plausibly as the transient result of fancy, or (though that is no sort of explanation), of hysteria. In short, I was treading carefully over strange ground, and am far from imagining that I contributed to the discussion any considerations of value, save in so far as I cleared the ground and put aside possible causes of error.

As your notice of what I wrote is not completed, I will defer any reply that I may be disposed to make. I need not say that I regard with unmixed favour any intelligent criticism on what I have written, and that I shall learn from your experience with sincere pleasure. I may perhaps point out, without argument, that one of your statements, which I quote, needs to be supported by strong evidence: "The base of the healing power," you say, "is a fluid given off by the nervous system, analogous to the 'odic' aura of Reichenbach." I shall be interested to know by what evidence that *excludes other explanations*, that statement is supported.

As I have pen in hand I may inform your readers that Mr. A. P. Sinnett, author of *The Occult World*, has in the press a very important contribution to occult literature. Since, and for some time previous to the publication of his last work, he has been in active communication with those beings who are now making an effort to enlighten us with theosophic lore. Some essays in this direction were printed in *The Theosophist* and in *Light*. But they were tentative and imperfect, though of high value for the glimpse they gave us of the esoteric philosophy of the Himalayan brotherhood. These are now amplified and reduced to orderly system in the volume entitled "Esoteric Buddhism," which Trübner will issue before you receive this letter.

By the kindness of the author, who is now in London, I am able to give some idea of the contents of this book. It deals with man, and analyses his constituent elements into the seven principles of which we have already heard.

Proceeding from the constitution of man, his evolution through a chain of globes, and development by repeated lives upon them, is explained.

We come then to the spiritual destiny of the Ego, the division of the principles which make up man at his death: existence in the state which follows this, and the subjective life led there.

The astral shell, of which we have been told much already, is followed through its various changes on the way to that loss of personality and extinction which is said to await it.

Turning then to the progress of humanity, we have some very interesting dissertations on evolution and the development of the principles in their order.

Nirvana, which so perplexes the average Western mind, is treated at length; and various abstruse questions are handled with perfect lucidity of exposition.

It is no little gain to the average reader that he is in the hands of a master of clear English such as Mr. Sinnett. The usual attempts to explain these profound mysteries have been disastrous failures. Whatever the verdict on the philosophy expounded by Mr. Sinnett may be, it will not be a subject of fair complaint that he has left it unintelligible from faulty or careless exposition.

Yours very sincerely,

M.A., OXON.

May 24th, 1883.

BRAIN-WAVES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I observe that "zoistic science" is one of the special subjects to which the *Harbinger* has always been devoted, and so announced by its title. Meeting the other day with the following notice of those occult phenomena, called "Brain-Waves," giving evidence of community of thought between absent parties, I judged the columns of your Journal would be the proper place for me to discuss the matter a little and ask you for more light.

The passage I refer to, you will find in Blackwood's *Magazine* for May last, page 628, and under the heading "Unfathomed Mysteries." It is neither more nor less throughout the long article, than the best testimony to the perfect truth of the most wonderful phenomena of modern Spiritualism, and opens as follows:—"Under such titles as 'Thought Reading,' 'Brain Waves' &c., we have recently heard much free discussion of that strange and utterly uncomprehensible influence, which we are driven to assume must be exerted by certain minds on those which are subject to their power. How often we are seized by a certain sudden impulse to write to some one of our friends, far away, and long neglected, and lo! our letter crosses one from him, perhaps in mid-ocean, and proving that the same impulse must have impelled him to write at the same time. To whatever cause we must ascribe this unsolved problem, the reality of these influences appears to be beyond question."

That is all I am going to quote from the long and interesting article; but the passage reminded me of the experience of one of my friends (on whose word in this matter I can place the most implicit confidence) who has often told me that instead of inviting a friend to dine with him at a particular hour, from a distant part of the country, he had only to see that a knife and fork was laid for the expected guest, when the will-power of the expectant host, would be sure to do all the rest, and he or she would be at the table punctual to time and place.

I certainly have heard (but not before from the individual and private assurance of a person whom I knew, speaking in his own experience,) that instances have been known of two friends resolving, each to keep a diary from the day of parting to the day of meeting again, for the sole records of thoughts of each other, whenever they occurred; upon comparing notes afterwards, the dates have been found to be in accord. Have you, Mr. Editor, any knowledge or experience of such phenomena, as I have been speaking of? I refer especially to the gentleman's knife and fork arrangements.

My friend in question is not like myself a disconsolate old bachelor, and I was wondering if this was the *modus operandi*, through the mediumship of which he paired himself. Besides, I am curious and I want to know, if, when I think of her (over the seas) to whom I am attached, will she be likely simultaneously to think of me? These are delightfully interesting phenomena and practical, and by answering my question you might send me useful information.

Your Obedient Servant,

ROBT. CALDECOTT.

AMONGST recent Nos. of the *Medium* and *Daybreak* received, is one containing a well-executed portrait of Mr. S. C. Hall, the well known litterateur, and founder of the "Art Journal," with interesting particulars concerning his life, work, and connection with Spiritualism.

CHARLES BRIGHT ON SPIRITUALISM.

MR. CHARLES BRIGHT'S Sunday lectures, at the Gaiety Theatre, Sydney, continue popular. A large audience assembled on July 8th to hear his discourse on "Why I am a Spiritualist," an abridged report of which appears in *The Liberal* of the 14th. In his opening remarks Mr. Bright said that to him the fact of continued existence was a scientific fact of the universe, and he conceived that it was well that every now and again he should make it known that he entertained such a belief—nay, more than a belief, he might say absolute knowledge. He was a Spiritualist, because the facts which came under his notice made him one; because it appeared to him reasonable, likewise, and lastly, because the Philosophy of Spiritualism, in his judgment, was sublime and soul-satisfying. Briefly defining a Spiritualist, he went on to describe the circumstances which made him one; how fourteen years since he was deputed by *The Argus* to look into Spiritualism with the view of writing a series of articles on it, the presumption being that they would be antagonistic to its claims. His investigations, however, led him to a different conclusion and compelled him to write in its favour. After relating several incidents in his experiences which compelled belief, he referred to the experiences of several eminent men who, going over the same ground, had come to similar conclusions, and concluded by showing the tendency of Spiritualism to make manifest the good in all things.

JOHN WESLEY AND SPIRITUALISM.

INCONSISTENT as is the opposition of the various Christian churches to modern Spiritualism (which instead of being an enemy would, if judiciously used, be their best friend in checking the advancing tide of Materialism), that of the Wesleyan body is the most so, from the fact that the founder of their church was a Spiritualist. This assertion would doubtless be received with incredulity and derision by ninety-nine out of every hundred Wesleyans. It does not however alter the fact, which is capable of proof by the expenditure of the small sum of threepence. In 1874, a Liverpool firm* reprinted a Sermon by the Rev. John Wesley, M.A. (sometime fellow of Lincoln College, Oxford), entitled "Good Angels," with a narrative drawn up by him of extraordinary occurrences in his father's house, from the *Irminian Magazine*. In this John Wesley distinctly affirms his belief in the ministry of spirits, good and bad, giving the preponderance in power to the former, whom he assumes to be round about us constantly protecting us from evil and assisting us in all good works, especially in healing.

After adducing many cogent arguments in support of his position, he says:—

"The grand reason why God is pleased to assist men by men, rather than immediately by himself, is undoubtedly to endear us to each other by these mutual good offices, in order to increase our happiness both in time and eternity. And is it not for the same reason that God is pleased to give his angels charge over us? namely, that he may endear us and them to each other; that by the increase of our love and gratitude to them, we may find a proportionate increase of happiness when we meet in our Father's kingdom. In the meantime, though we may not worship them (worship is due only to our common Creator), yet we may 'esteem them very highly in love for their works' sake.' And we may imitate them in all holiness; suiting our lives to the prayer our Lord himself has taught us; labouring to do His will on earth as angels do it in heaven.

I cannot conclude this discourse better than in that admirable Collect of our Church:—

'O everlasting God, who has ordained and constituted the services of angels and men in a wonderful manner, grant that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth, through Jesus Christ our Lord.'

* Matthews & Co.

The narrative gives an account of certain rappings and other sounds, evidently produced by an unseen intelligence, which occurred at his father's house in 1720, more than a century prior to the famous "Rochester knockings," to which they bear a great similarity. Mr. Wesley's narrative is supplemented by letters from his mother and two sisters sent him during the time the manifestations were occurring. The pamphlet has just been reprinted, without note or comment, and may be had at the office of this paper.

OCCULTISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Your readers may remember an incident connected with Occultism, which I described in the *Harbinger* of June, 1882, as having occurred to me in Bombay, in the early part of last year. I have now to bring under your notice another, and perhaps still more curious case. Wishing to get, if possible, additional evidence of the command over the forces of nature possessed by the adepts or brothers who co-operate with Madame Blavatsky, I wrote to that lady from Naples in March last year, and enclosed a brief note to the Brother from whom I had received the former communication. I wished that this might be answered without being opened, and so I got my wife to stitch up the note, which she did most effectually with a double thread of coloured silks, a specimen of which I preserved. The note could not be opened or read without either cutting the paper or undoing the stitching; and if the stitching had been undone, it was impossible by any known means to restore it to its original condition. For reasons which it is needless to detail, it was a long time before I got any reply from Madame Blavatsky. When that reply came into my hands, in the early part of the present year, while I was in the South of France, it announced the failure of my experiment, Madame B. giving as a reason the dislike of the Brothers to anything of the nature of a test, but asking me not to be angry with them on that account. Following this last remark there was a sarcastic sentence written with red ink, in the same hand as the letter I got last year, to the effect that this was very kind and considerate advice. Inside Madame Blavatsky's letter was a smaller one addressed to me in red ink. The envelope was so curiously folded and gummed that I could find no proper opening, and I had to cut it with a knife. Inside this envelope was the note I had sent to the Brother, absolutely intact. I examined it with great care, using magnifying glasses, and I got some ladies (including my wife who had sewn it up), to examine it, and we all came to the conclusion that the sewing had not been disturbed, nor the paper tampered with in any way. I then slit open the paper along one side and extracted a piece of blue Chinese paper about six inches by five, folded three times. The paper had a faint picture on it of the nature of a watermark, and some writing in red ink round the margin, beginning thus—"Your ladies, I see, are unbelievers, and they are better needlewomen than our Hindu and Tibetan lasses," with a few more words, having reference apparently to the letter I got from the same writer in India. I say the "same writer," because, the handwriting and signature were identical.

It seems needless to amplify these plain facts. To those who have read the *Occult World*, by Mr. Sinnett, and accepted as sufficient the evidence therein tendered, this incident will appear of little account; but still the multiplication of such facts may be useful, and I leave this one to the judgment of your readers.

Yours, etc.,

VIATOR.

We have received a copy of *Light for Thinkers*, published at Atlanta, Georgia, and described as "the pioneer Spiritual journal of the south." It is an 8-page folio, and contains some very good matter on Spiritualism and kindred subjects.

JOHN TYERMAN IN SPIRIT LIFE

Assisting Spirits to answer Sealed Letters through the instrumentality of that well-known and reliable medium, J. V. MANSFIELD, (of New York.)

TO THE EDITOR.

DEAR SIR,—Feeling assured that you, the readers of the *Harbinger*, and many others would be pleased to hear respecting Mr. John Tyerman in Spirit life, it is with very much pleasure I send you this letter for your perusal and consideration. John Tyerman was a gentleman, held in high esteem, endeared and beloved by all who knew him for his kind and gentle bearing and warmth of friendship, whilst his name will be for ever indelibly engraved upon the tablets of the memory of all true Spiritualists and lovers of progress to whom he was known. He fought valiantly in the good fight in the cause of humanity. He was the bold and able pioneer of Spiritualism and progressive Freethought in New South Wales, and some of the surrounding colonies. He had uphill work and laboured hard, overcoming by indefatigable energy and perseverance, Orthodox opposition, and the stumbling blocks of ignorance and superstition, cutting a clear track over the rugged mountains leading to green and fertile plains for others to follow; for this he won a rich and lasting renown, not blazoned on the heraldry of worldly fame which is evanescent, but indelibly engraved upon what is of far more value, the bright scroll of the angel and spirit world. He is one of the grand minority of noble characters who stand out in bold relief, not only by words, but deeds—deeds of sacrifice and denial, give proof of their honesty and sincerity of purpose. Did he not sacrifice a comfortable orthodox living to his convictions of broader and more rational and humane views than the narrow dogmas of the Church could teach him? And once convinced of the correctness of such, he had the honesty and moral courage to openly proclaim his new view for the benefit of his fellow men, though the finger of scorn was pointed at him, and calumny and persecution followed in his wake. I am digressing, but as one who knew him well, I beg to give this humble testimony in his favour. We were brothers in the cause he so ably promulgated, all my sympathy was with him. I could not well refrain from speaking justly of so grand a character.

The "Spirit Communication," I have received is a strictly private one, but in the interests of Spiritualism, I consider it my duty to sacrifice mere selfish considerations, so long as it does not materially affect me, by publicly disclosing portions of the communication. In doing so it will show how persons, under certain conditions, can really communicate with the spirits of departed friends, and thereby obtain a grand test and striking proof of their continued existence in the other world, and in my case I can show how a "solemn oath" taken by a conscientious person in this life is still held sacred and inviolable in the spirit world, even after being there many years. The subject of my communication involves a great mystery with romantic surroundings regarding my early life, giving another proof of the old adage, that truth is stranger than fiction, and the romantic and mysterious invariably tends to create in all minds more or less of wonder and inquisitive curiosity. This inscrutable mystery has been prolific of unhappy results to me, a drag upon my actions in life, and an incubus hard to bear and not easily shaken off. In vain have I endeavoured to bury in oblivion the mystery of my past life. Being of a very sensitive and nervous organisation, I became impressed from early childhood that a mystery attended me, and that those with whom I was living were not my real parents although I was brought up as one of the family. In vain I endeavoured to penetrate still father back in the misty past, but a cloudy veil was drawn before my anxious eyes. I could not penetrate beyond the precincts of unconscious babyhood at the portals of which stood oblivion as sentinel. But space will not allow me to enter into all details, suffice it to say, that the early years of my life were of a strange chequered character, many death changes and removals occurring. But notwithstanding the secrecy observed to

keep the truth from me, rumour with its hundred tongues spread abroad various and strange reports concerning me, all in support of my peculiar impressions, which became stronger and more positive as I grew older, but from no one could I obtain any satisfactory information; something was known but not all. By some I was considered foolish and visionary to doubt for a moment that others than those I knew of were my real parents. George Stacey (in whose family I was brought up as one of the same family), the "spirit communion" informs me was my foster father; his wife, daughter and himself died within a few weeks of each other. Closely associated through life with my foster father was his maiden sister, Frances Stacey, known to me as Aunt Fanny, but the message informs me she was my real foster mother, one whom I must ever think of with the deepest love and gratitude, for she was a dear kind and most attentive creature to me. She survived her brother George several years, afterwards living with another brother and sister on a farm, taking me with her. In a few years, through misfortune, the farm had to be given up. When about the age of seventeen, I left the home of Aunt Fanny to do battle with life in a distant part of England, with my early impressions still strong upon me, and when about parting from Aunt Fanny I observed to her that I was anxious to know somewhat of my early life. In a clear, quiet but impressive manner she answered "Not now, not now, my boy; when I see you again I will tell you all." Thus we parted never to meet again in life. Some time afterwards, I was apprised by a letter of her being seriously ill, requesting me to hasten to her with all speed. Sorrowfully surprised and anxious about my only friend, I made all the haste I could, but too late! I arrived at a house of death and mourning; death had travelled quicker than me, and taken away from me my only friend, and with her the great secret of my early life. On her death-bed I was informed, her constant cry was for me. In the "communication" received, she particularly refers to her promise to tell me all when next she saw me. As a means of obtaining a good test in my letter to her, I requested her to mention something at our last parting in earth life. After her death, no papers were found to throw any light upon the mystery attending me, and no wonder! on account of the "solemn oath" (mentioned in the communication) she had taken, she dared not confide to paper or any human being, the great secret of my early life. But very moderate success has attended me through life, poverty for me, and fortune against me, and in my struggles of life and rough contact of the world, my great sensitiveness has ever been a source of misfortune, but my greatest disappointment has been "Intellectual disappointment." Many years after coming to Australia I became acquainted with Spiritualism, and a firm believer in its beautiful teachings, and soon found I possessed Mediumistic gifts; through reading papers on Spiritualism, I became aware that J. V. Mansfield, of New York, was a most reliable test medium for answering "Sealed Letters" addressed to spirit friends, and having read in the *Harbinger* of a gentleman in Victoria obtaining a satisfactory test through this medium, I lately made up mind to write to him, enclosing a letter under seal to my dear friend in spirit life, Miss Fanny Stacey, (Aunt Fanny) requesting her to explain if she could, the nature of the mystery attached to my early life, and if possible to give me the names, rank, and social position of my real parents, and if she could instruct me how to act, so that a great wrong done to me in my helpless infancy might at last be righted; also requesting her, if she could not answer the letter herself, by writing through the medium to obtain the assistance of some other spirit to do so for her. The letter was carefully sealed and sent under cover to Mr. Mansfield in March last, but with little hope of obtaining anything like a satisfactory answer. As my whole life was one of disappointment, probably I should get no answer at all, yet I was desirous of obtaining a test from spirit friends, in the cause of Spiritualism as well as a solution of the mystery attending me. By last American mail, I received an answer from Mr. Mansfield to my sealed letter; the letter was returned to me intact, and I have every reason to believe it had not in the least been

tampered with. The answer exceeded my expectation, it fully corroborates my early impressions, also what I had heard in England and learnt in Australia; but the taking of a "solemn oath" and still maintaining it rather surprised me. But I was more surprised, and agreeably so to find that our dear old friend, John Tyerman, in spirit life had written the "communication" at the dictation of my spirit friend Frances Stacey. I have shown the writing and signature to some of the family and friends of Mr John Tyerman, and they have no doubt as to its being from him.

"COMMUNICATION AS FOLLOWS."

My Dear Friend and Brother Stacey,—Yours of March 17th, 1883, calling for your foster mother, Frances Stacey, is before me, and in her incapacity to control the medium, she solicits me to do so for her, to which I most cheerfully comply, although my own control is weak. Yet, knowing the medium personally, as I did when on the continent of America, I will hope to be of some service to your foster mother, if really not to my friend Stacey. Your epistle is so voluminous, your dear friend and earth guardian and now spirit guide was not able to so magnetise the note, that she could get the gist of your ideas, and for that she solicited my assistance. I have the run or general idea of your object in calling for her, and have so informed her, and in my interviewing her on the most important questions, she put up her hands and exclaimed, "Oh Father of mercies! have I not, before man and woman and thee, solemnly sworn that secret should never pass my lips; cruel, cruel as it was, to exact such from me, yet, can I not reveal it consistently with my oath." Hesitatingly she remarked, "Tell my dear, dear charge that his father was a nobleman, his mother a princess, and regular descendants of distinguished families." Not wishing your birth to be publicly known, your parents sought to find someone to whom the secret could be intrusted by liberal sums of money, and also intrust the sole care of their infant child. She says "my brother and myself were their confidants, and thus Arthur was cared for." The nobleman and the princess required solemn oaths before the bishop that their proper names should never be divulged, yet there were times when Frances thought she could not withhold from telling you the facts in the case. But her brother George, who acted as foster father, would say "Frances, Frances, would you for ever disgrace yourself and me, and withal falsify your 'solemn oath' before heaven in this way." In due course of time you started out on that long journey which separated you for ever from Frances' living features. Even upon her dying pillow did she pray God to forgive her, and beg that you reach her before life was extinct, that she might make good her words to you, even though it subjected her soul to ages of punishment. But alas! you were too late, death or change stole the march on you, and you arrived but to see a lifeless form. She says your parents come from Carnarthen, Wales. Other members of the family, after the death of your parents inherited the estates, and considers there is no chance of your receiving any benefit from such. Matters might be reversed, but to no purpose, and a great delay, and considers best that the names should be withheld. She bids me say her love for you has not diminished in the least, and if at other times you would call her, she will do her best about your mediumship, and further, on the matter of parentage, and if I can assist you, brother, you have but to command me."—JOHN TYERMAN.

Nothing to be proud of, rather the reverse, being the offspring of such unnatural nobility. Noble parents! Noble by name, but not by nature. Noble by mere accident of birth, but mean, very mean indeed! distinguishing themselves by a lack of the affections of common humanity, degrading themselves beneath the brute creation, which invariably displays a strong affection for its young, wilfully and cruelly sacrificing their helpless babes upon the altar of insensate pride and vanity; overweening, towering, and insatiable ambition; disowning and heartlessly casting them broadcast into the world unprovided for; consigning them to life-long misery and unhappiness; incurring from the victims of their un-

natural cruelty curses instead of blessings; but they cannot escape the grand natural and spiritual laws of Creative Wisdom, whereby every evil deed in due time brings its own punishment upon the evil-doer, who either here or hereafter must expiate for his evil deeds.

A. S.

Sydney, New South Wales.

A PHILOSOPHICAL ROMANCE.*

THIS is the title of a volume of 213 pages, dictated at unequal intervals to "M. E. B." by his or her "familiar spirit, and sent to the editor of this journal as a "testimony of sympathy," by the recipient of the communication, who has published it for the purpose of showing how a soul sustained by a pure and elevated faith may succeed in alluring from the dark and dubious paths of scepticism and unbelief one of those who have lost their way in them, and who, failing to see light, arrive at the conclusion that light does not exist. The theological enemies of Spiritualism, who identify it with Atheism, Diabolism, and all sorts of "isms," which have received a bad name, might learn from the volume before us the purity and loftiness of the lessons which are being taught to those who are in the flesh—by those who have been emancipated from the bonds of physical matter—and the incontestable evidences which are furnished to us, by our spiritual guides and advisers, of the reality of the unseen and the universality of that principle within us which remains unaffected by the incessant renovation of our bodies here, and which will be "clothed upon" by a spiritual body hereafter. The devotional feeling which breathes through the pages of "the Roman Philosophique" is not that of the churches or of any sect. It is higher and purer, and under its influence we "breathe a purer ether, a diviner air." In place of the angry, jealous, and vindictive Being worshipped in a good many conventicles, there is exhibited to us a God of boundless goodness and of absolute justice, who is conducting His creatures along the path of eternal progress, and showing men how, in the words of the poet laureate, they may

"Rise on stepping stones

Of their dead selves to higher things."

In earlier times, except in a case of a few pre-eminently gifted men and women, there was little communication between the seen and the unseen world; but when human intelligence was sufficiently developed to render this "commerce of the incarnated with the disembodied" practicable, it became more frequent and general; and the control who dictated this eloquently written work asserts that the time is fast approaching when this intercourse will assume increased proportions and importance. "Be firmly assured," we are told, "that a day will come—perhaps is not far distant—when science will bow, like us, before those revelations which will cease to be mysteries, which will give palpable proofs to those who listen to them, and which will bear superabundant testimony as to the future destiny of men, while the earth itself will have made a great advance in the scale of creation, and will then take rank among the worlds which have already reached a higher grade." Great stress is laid upon the plurality of existences in other planets, and on the concurrent development of man and his physical environments in our own; while it is pointed out that Spiritualism is one of the divinely appointed agencies for lifting man out of the mire of Materialism, and purifying his life and conduct by inspiring him with the noblest motives, by fortifying him with the wisest councils, by bringing him into communion with the higher intelligences who have passed into the unseen world in which he is enveloped, and by giving him the most incontestable proofs of his immortality, and of the fact that

"Transplanted human worth

Will bloom to profit elsewhere."

* Roman Philosophique. Paris: Librairie des Sciences Psychologiques, No. 5 Rue des Petits-Champs.

ABOUT CERTAIN MYSTERIOUS PHENOMENA.

BY EUGENE CROWELL, M.D.

There are more things in heaven and earth than are dreamt of, even in the philosophy of Spiritualists, and when intelligent, competent persons, both within and out of our ranks, observe startling phenomena, or have strange experiences beyond those that are common to the daily life of the multitude, it is not surprising that their narration of them should be regarded with distrust, and the facts themselves disposed of as the illusions of credulous perhaps diseased minds.

We know that the varied and multitudinous phenomena of Spiritualism are thus regarded by the majority of mankind, and when we consider what a large proportion of spiritual manifestations, or what pass for such, are deceptive, either from design or lack of knowledge on the part of the professed medium, it also is not surprising that discerning and discriminating Spiritualists should view critically, if not distrustfully, any new phenomena to which their attention may be invited.

I have no fault to find with this critical spirit, but on the contrary, within proper limits, I approve it, but we should guard against its obtaining the mastery of our minds, and thus lead us to reject as impossible, occurrences which, although beyond our comprehension, are attested by witnesses, perhaps as credible and intelligent as ourselves. We should constantly bear in mind that we know little indeed of the many profound mysteries that surround, and even envelop us, and should at all times expect and be prepared to expect new truths, however contrary to our previous conceptions they may be, provided the evidence to substantiate them is sufficient, and unimpeachable. These remarks are preliminary to my introduction of the following communication published in the JOURNAL of Sept. 30th, 1882. It particularly engaged my attention at that time for the reason that many years since—before I became a Spiritualist—a phenomenon of a somewhat similar nature was observed by me, and excepting one or two intimate and judicious friends, I have thought it prudent to refrain from mentioning it to any one until the present time.

"THE STAR! THE STAR!"

"More than forty years ago, a solid, hard headed farmer in an eastern state, became deeply concerned about the things of the spirit. He was of a skeptical family—that is, he inherited and was trained in doubts of the orthodox belief. But he had too many brain cells to be indifferent about the three questions which sensible men in all ages have asked—whence? why? whither? and have replied to them by systems of science, philosophy and faith. He was a man of a few words and no confidences, and so he did not reveal his anxieties or seek for sympathy. One summer night, unable to sleep, he went out on his piazza and lay down with his eyes turned toward the heavens. He noticed high up in the zenith, a star of unusual size and brilliancy. It came into his heart to say, "If the Bible is true I want to know it. If yonder star will move to the horizon and back again, I will believe in the Bible and God." Instantly the star began its journey, and not once or twice, but rapidly up and down from zenith to horizon it kept moving for the space of over half an hour. The man cried in astonishment and fright, "It moves! It moves!" His voice roused the household and the writer's father with several others plainly beheld the phenomenon described.

"My father was one of the coolest, most undemonstrative of men, but his testimony was clear and pointed on the subject. He never referred to the matter outside his own family, and the inquirer who invoked the movement of the star (he was my uncle) was never known to refer to the subject in the long interval that has elapsed since the unaccountable phenomenon until a few days since when I was visiting him and ventured to ask for the facts from his own lips. His statements corresponded in every particular with my father's statement. So far as I know this unheard of occurrence had but slight effect upon my uncle's character—it certainly had but little upon the conduct of his life, though to a great

extent, it banished his doubts. He never for a moment thought that the star really did move, but judged that it was allowed to have that appearance as a help to his unbelief. The occurrence has never before been made public, and is only brought forward now because I wish to ask the RELIGIO-PHILOSOPHICAL JOURNAL'S rationale of the matter. PLUS ULTRA."

This narration so interested me that I requested Col. Bundy to communicate to me the name and address of the writer, if he was at liberty to do so, and he kindly enclosed my note to the latter, and shortly after I received a note from a well known lady—not a Spiritualist—whose labors in behalf of humanitarian objects for some years past have met the approval of all intelligent and thoughtful people, and whose ability and character have placed her in the foremost rank of American women. She informed me that she was the writer of the communication; that it was her uncle who first witnessed the occurrence, and that her father, who was present, also was a witness to it, and always corroborated the testimony of her uncle in every respect.

The next case that I shall notice, in this connection, is that of the appearance of an aerial locomotive, an account of which was published in the *Boston Daily Globe*, in April of this year. It was communicated to the reporter of a Nashville paper by the engineer, who witnessed the phenomenon. I am aware that this narration is not substantiated by such evidence as would be required to place it on a footing with the established facts of Spiritualism, but as the phenomenon it records is analogous to, and illustrative of those observed by "Plus Ultra," and myself, I venture to copy the account, leaving the reader at liberty to accept it as truthful, or to reject it on the ground of its not being attested by responsible witnesses:

"Am I superstitious?" was the inquisitorial reply of a railroad engineer, made to a Nashville reporter in answer to a question as to whether he, like nearly every other man in his profession, was influenced by presentiments or strange happenings, for which there could be given no satisfactory explanations.

"I don't know," continued the engineer, "that the word superstitious conveys the same meaning to my mind that it does yours, but in support of the position I take of the existence of supernatural agencies I will give you an experience of mine which befell me lately, and which to say the least, was most remarkable. Of course I would not like for you to use my name should you see fit to put my statement in print, for fear it might hurt me with the company. You know the fate of a train-load of precious lives depends very often upon the movement of my hand on the lever. Upon all fast passenger trains, one of which I run, you are aware that the most careful men are placed in charge of the engines. Once it is known that an engineer drinks, or is influenced by superstitious beliefs, he is removed, if retained in the service at all, to freight, construction and other slow trains.

"Well, I started out to tell you," continued the reporter's informer, as he stood in the cab of his engine, waiting for the sharp ring of the conductor's bell as a signal to pull out, "the experience I will now relate: Some time ago my partner, an engineer on the Nashville and Chattanooga Road, upon which I am now running, was killed in a wreck. When found by his rescuers he was standing up in his cab, with his hand on the lever, stone dead, and jammed up on all sides by pieces of timber iron, and parts of the boiler. The accident occurred near Cowan, just this side of the tunnel at that point. Although months and months have passed since that time, I never went flying past the locality at night that the staring eyes and pallid face of my 'pard' did not appear to me, in my mind's eye, just as I had seen them in death. Well, one stormy night only a few trips ago, as we neared Cowan tunnel, I heard, or as least I thought I could distinguish the whistle of an engine approaching from the opposite direction. By my schedule I knew I would meet no train for a good distance, and I turned with enquiring looks to my fireman, who at the same time called my attention to the dread sound. It was the work of a second to reverse the engine and put on the air-

brakes, and with a shuddering convulsive movement the engine slowed up, stopped, and commenced to back. Meanwhile my fireman had leaned out of the cab as far as possible to look up the track. Peering out for a few seconds, he drew in, and turning to me I noticed that his face was livid, and his eyes protruding from their sockets. He made an ineffectual effort to speak, but at the same time pointed toward the summit of the mountain that frowned above us. With a feeling of wonder and strange fear my eyes followed the direction my assistant's arm pointed, where a sight caught my gaze that as used to danger and excitement as I had become, froze my blood. There, suspended in mid air, and enveloped in a peculiar kind of illuminated haze, was a phantom engine gliding across the sky, its wheels revolving like mad, fire and smoke escaping from the smoke-stack, and steam rising from the safety valve. In the cab stood my dead pard, as motionless as death, with his hand on the lever of the engine. His face had that clammy, terrifying expression that was to be seen on it a few moments after he was killed. Fascinated by the dread apparition, my eyes followed it, and with a rush it wound round the hills and was gone. Being then brought to a sense of my position, I found that we had been backing at full speed. I cast a look at my fireman, and found him crouching in a corner of the cab, still shivering as with the ague. On looking out I saw that we had backed into an open switch, that we had just left. I stopped the engine, and was about to pull out again, when up the track, at the mouth of the tunnel, I saw a lantern swinging the danger signal. The next moment a 'bull's eye' hove in sight. It was on an engine pulling a special train, of the approach of which, by an unaccountable mistake of the telegraph agent, I had not been warned, having received no orders to meet it anywhere.

"Apparation or no apparation, spirits or no spirits," continued the narrator, "had the phantom whistle not been heeded by me, and had not the ghostly sight I have just described been witnessed, my train and the 'special' would have met at full speed, and many a passenger been hurled into eternity. Well, I made up my time to Chattanooga, and there, my fireman 'jumped me.'"

Without commenting on the foregoing I will now proceed to narrate an experience of my own.

Until the year 1865 I was a confirmed disbeliever in a future state of existence, but in that year I became deeply interested in the study of mesmerism, and devoted much time and attention to it, and recognised in its facts certain truths which no longer permitted me to rest quietly in my conviction that death ends all. On the contrary, these facts indicated so unequivocally, and so forcibly, that there was more in man than flesh and blood, and grey and white brain, and nerve tissue, that my mind was thrown into a tumult of hope and doubt.

In this condition I remained for two years, when sailing on the Pacific Ocean, bound from Panama to San Francisco, one beautiful afternoon, the surface of the ocean being as smooth as that of a small lake, and light clouds flecking the sky, I was reflecting intently upon the great subject which at that time was ever uppermost in my thoughts, when, with my eyes directed towards the heavens, I felt impelled to give utterance to this invocation: "O, almighty God! if such a being exists, I implore thee to lighten my darkened mind upon this momentous question of an existence hereafter. Have I an immortal soul? If I have, I beseech thee to make it now manifest by an appearance of a cross in the heavens!"

But a very few seconds elapsed from the time I finished the prayer, before I perceived at the point in the heavens towards which my attention was directed, a slight commotion in the clouds, and in another moment, to my astonishment, I saw them assume the form of a perfectly defined Latin cross, in the field of blue sky. It appeared to be of the proper proportions, and from my point of view, about eight feet in height. As soon as I was able to command my thoughts, the question arose in my mind, whether the appearance was subjective; a creation of my imagination, or an objective reality, and I directed my attention to various parts of the heavens, and saw nothing

of it, but when I again looked at the spot where I had seen the cross, it was still there. I repeated this process a number of times, and each time with like result, until, perhaps two minutes after its first appearance it suddenly vanished.

Faith and expectation were not factors in the production of this result, for at that time I had no belief in the possibility of such an occurrence, and no faith in the efficacy of prayer, and the impulsion to pray seemed, even then, to be from without, and not a spontaneous desire to my own mind. I was merely in a receptive mood, and actuated on a earnest desire to arrive at the truth, and while giving utterance to the invocation I had not the slightest expectation that it would be answered. My mind was in no condition to conjure up any super-sensuous appearance. That it was God who directly answered my petition I do not believe. But who or what answered it?

It is easy to speculate in relation to such phenomena, but in the present state of our knowledge, or rather want of knowledge of their nature it appears to be idle, if not presumptuous, for me to do so. My object in here narrating my own experience, as well as in citing the other two instances of a somewhat analogous nature, is to place these cases on record, and believing that others must have witnessed phenomena, in some respects similar, I would earnestly request such persons to publish accounts of them, so that in time we may have on record a sufficient number to enable us to compare and classify them, and then, perhaps, a reasonable hypothesis may be formulated as to their origin and nature, and thus we may be assisted to the true solution of the problem they present.—*Religio-Philosophical Journal*.

109 Clinton Avenue, Brooklyn, N.Y.

IRRATIONAL SKEPTICISM.

Mr. C. Reimers' lecture referred to in our last, has since been published in pamphlet form. We extract from the preface the following sensible remarks upon the superficial objections to rudimentary phenomena and seance conditions, so often advanced by skeptics:—

The ridiculous, repulsive, and at times disgusting manifestations, such as antics of furniture, tambourine rattling, all sorts of funny noises, &c., are held up with scorn, as killing the theory that they are produced by the spirits. The total absence of logic, which seems to make its exit at every new discovery, and the unfairness of this argument are striking and alarming symptoms of the present state of human reason and common sense. Does not every development in human nature run up a scale from the unsightly and ugly to the lovely and sublime? Does not the beautiful rose commence its career by the quickening breath of the Almighty, as it were, in the muddy, nasty root under ground (in the dark), and become an enchanting flower? Who will present a plucked plant to a friend, first sweeping its dirty root over his face? Therefore, dismiss the folly of judging the crown of spiritualistic phenomena by its undergrowth. Are the knockings of a visitor at the door more musical than these raps in seances? We say, "Come in!" and if the new visitor heralds glorious news to come, we jump up in joy at his next rough knocks and open the door. We go for the message, not for the "ticks" and "taps," to the telegraph office. Let me thus close my reply as the absurd outside or physical expressions of a power which like the invisible wind plays with rags, paper slips, petticoats of young and old, and mighty waves of oceans alike. The ridiculousness only remains with the stale objections which are raised. "But you want darkness in seances!" Do we in all? No; only for some phenomena, now perhaps in the minority of fast-spreading signs of mysterious power. Before the potato reaches the light and your plate, it pushes itself through utter darkness. Highly important chemical processes, such for instance as the production of photographs, involve, as we know, the shutting out of exterior light. Light is, therefore, constructive and destructive. But I may advance a reason why total darkness sometimes favours an attempt to obtain spiritual phenomena, to meet unscientific, arrogant, and absurd demands that public dark seances should be

abolished altogether. The first condition in inviting spiritual influx is perfect harmony and mental calm on the part of the members of the circle. Can this be effected when there is a full exposure of visible surroundings which must act as constant disturbers of that even surface of passivity necessary like still waters to reflect celestial images? The twaddle and silly talk of sitters instantly cease with total darkness, which cuts off at once the impression and expression of queer faces and the upsetting effects of sarcastic looks and gestures. Silence precedes that state of mental calm which by good and sweet music entices spirits or intelligences to try to approach and manifest themselves. 'But there have been such a lot of expositors and impostures and swindling.' We hear this as a death-blow to spiritualism. Where, I ask, is the profession of any kind and any rank in society, from the Pope down to fashionable quakers, where fraud and swindle never polluted the purity and honesty of principles guiding the section? Where money, the bait of the devil, jingles, no creature, not even the Apostle, is safe against temptation—whether the story of Judas Iscariot's treachery be true or not. Can the merchants boast of claiming a majority among their fraternity representing honesty and righteousness in a strict sense? Is the Church free from spots of darkest frauds and impositions? Or is the Court of Justice, the Vatican, the Brotherhood of Good Templars, or the Salvation Army so situated? Adulterations and shams will appear where human hands and tongues manage affairs. With every new and good discovery advertised you read: "Beware of imitations!" Now, when we consider to what marvellous results the imitation of nature and its phenomena by painting is leading, why should not a conjurer succeed in bamboozling his befooled audience by sham manifestations?"

MATERIALISATION PHENOMENA.

The Editor of the *Voice of Angels*, (Boston, U.S.A.), gives some interesting personal experiences in spirit materialisation in the issue of his journal for May 15th, in the course of which, he places on record the curious fact which we here extract.—"At the seance described, about fourteen materialised forms presented themselves, most of whom were fully recognised by their friends in the circle. The light, from a shaded gas globe, was during the entire evening of good quality, and sufficiently bright for the sitters to plainly recognise any object or person in the room. The medium reclined intranced upon a sofa, in the rear apartment of two parlors, across the folding doors of which curtains were suspended, which were frequently lifted in order that the manifesting spirit and the medium might be seen at the same time. One of the spirits, after materialising, walked to a sofa in the seance room and placed herself upon it in a particular attitude, such as she was wont to assume during the latter portion of her earth life, and which was recognised by her mother, who was present, as identical with that which had been habitual to her daughter. The curious fact referred to was as follows:—One of the manifesting spirits appeared clothed in what seemed to be a garment of crimson silk, made in a most peculiar manner, somewhat after a style of many years ago. The medium was attired in a black silk dress. In response to a request from one of the sitters to be permitted to cut off a portion of the dress for preservation, the spirit gathered the skirt in her hands, and, after manipulating it for a few moments to give it, as alleged, permanency, allowed the sitter to snip a piece from the robe. On inspection, this fragment of material proved to be a bit of old fashioned plaid silk, with a back ground of crimson shaded down to purple, and with yellow stripes running across it. It having been stated that, usually, when any piece was taken from the clothing of a materialised form, a similar piece would be found missing from the medium's dress, considerable interest was manifested to know if such would be the result on this occasion. Nothing of the kind was found on that evening, but on further examination of the medium's dress on the following day, a hole was discovered in one of the plaited ruffles of the

skirt. Let it be understood that we (Ed. V. of A.) had the bit of plaid silk clipped from the spirit's robe in our possession, and that neither the medium nor her husband had touched or seen it from the time of the seance until a few days later, when we inspected the hole in the black silk dress of the medium, and with our own hands fitted the bit of plaid silk into it, when we found that they corresponded in size exactly to each other."

A fact akin to the above, though different in its results, is recorded by Professor Crookes as occurring in his series of experiments with the materialised form of "Katie King," who "taking up her skirt in a double fold, cut, (with a pair of scissors that had been handed to her) two pieces out of the front part, leaving two holes visible, one about an inch, and the other two or three inches in circumference, and then, as if by magic, but without the conjurer's double-boxes, or any attempt at concealment, she held that portion of her dress in her closed hand for a minute or two, and shewed that the holes had disappeared, and that the dress was again entire."

There is abundance of testimony as to the materialisation of fabrics before the eyes of investigators. The theory seems to be that, just as the temporary materialised form is built up, out of elements abstracted from the physical bodies of the medium and others present as well as from the atmosphere, so the fabric with which the form is clothed is partly, at least, made up of elements derived from the garments of the medium and sitters, transmuted by the application of spiritual forces, and in confirmation, perhaps, of this theory, we call to mind a statement once made to us by a medium for this phase of manifestation, that the material of the clothing worn during the sittings would after a time exhibit a tendency to wear out more quickly than usual.

It is evident, if these things are so, that the intelligences producing these results are possessed of a control over "Matter," and a knowledge of its potencies, that render insignificant the boasted achievements of our physical scientists, which, great as they are compared with the past, amount as yet to but little more than a tabulating of its surface attributes and phenomena, a recognition of a few of those modes of its action which they call "laws," and the production, more by "rule of thumb" than profound comprehension, of certain stereotyped changes and effects, and it is equally evident that in the order of the world's progress, some of our dogmatic scientists are likely to find themselves under the necessity of cultivating humility and teachableness, just as our dogmatic theologians have already been forced to do.

It may be instructive to note, *en passant*, that had the piece of fabric, clipped from the dress of the materialised form, been black instead of plaid coloured, and afterwards found to fit into the garment of the medium, it would have been, in the estimation of those who are swift to condemn, rather than philosophically slow to judge, absolute proof of fraud.

FLAVIUS JOSEPHUS COOK'S STATEMENT ABOUT ZOLLNER REFUTED.

(From *Religio-Philosophical Journal*.)

Soon after Cook's lecture in Boston wherein he gave what every person at all familiar with Zollner's writings knew to be a garbled and unfair statement of that eminent man's views of Spiritualism we sent a copy of his, Cook's, remarks to Dr. Cyriax at Leipzig which brought the following letter in reply. Dr. Cyriax is well known in Cleveland, Ohio, and in other places in this country, where he formerly lived, as a most trustworthy and accomplished gentleman. Here is what he says:

To the Editor of the *Religio Philosophical Journal*.

Your favour of Feb. 10th, has been received. I did not feel astonished a bit about the tirades of Rev. Jos.

Cook, for I had been reading about his speeches already in Australian papers. I have corrected his statements already in my paper, the *Spiritualistische Blätter*, (vide No. 10 of March 8th).

I had been in correspondence with Professor Zollner before I left America, and since my arrival in Leipzig, March, 1881, I became intimately acquainted with him; as he was without reserve in his conversation, I became fully acquainted with his idea about Spiritualism.

Zollner was of deep religious convictions; not of the bigoted kind, but so that a purified Protestantism, freed from most of the dogmas of the church, was perfectly satisfactory to him; as he was very free and liberal already in his views, Spiritualism did not necessarily change them.

Professor Zollner was interested in Spiritualism by the experiments of Crookes, Varley and others, and being intimately acquainted with Baron Hoffman, who had investigated Spiritualism in America, they determined to engage Dr. Slade for a series of sittings, with the purpose to establish a scientific basis for the Spiritual phenomena. The result of these investigations were published in the third volume of Zollner's scientific Essay, and I do not comprehend how any person can take the idea out of that volume, that Zollner would not like to have anything to do with Spiritualism.

It is a fact that Zollner never indicated by word or deed that he hated to see his name used in connection with Spiritualism; on the contrary, he repeatedly authorized me to make excerpts or use his writings in my lectures and in my paper to help and support the cause of Spiritualism, and once he was very much delighted, as he was told by friends that I, in one of my lectures had said:—"After such exact experiments, such close observations and such clear proofs, as those from Prof. Zollner, no educated man in Germany has any right to doubt the truth of the spiritual phenomena, unless he can disprove the fact by his own observation and investigation." That does not look as if he felt a horror to be called the support of Spiritualism. He came to my dwelling and said: "That is right, give it to them; let us work together, shoulder on shoulder, and truth will be victorious."

I state without a possibility of contradiction, that Prof. Zollner, if not a Spiritualist in the common sense, was firm in his conviction that man has a continuous life, and that it is possible for him to return and give evidence of his continued personal existence, and that those physical manifestations which he observed in the presence of Dr. Slade were caused by intelligent beings of the fourth dimension, and that these beings were the spirits of higher developed men. He even went so far as to assert (after the visit of the Rev. Jos. Cook) that according to his idea there was nothing in the way for a materialisation of Christ at the séance in Terre Haute, though he would never believe that such would take place for no higher purpose than a mere show, or to please such a man as Mr. H. I have to remark that just at the time when Mr. Cook was in Leipzig, Mr. H. from Philadelphia was here, too, and that person astonished Prof. Zollner more than anybody or anything else; not by any means through his clearness of mind or phenomenal manifestations, but because he gave Prof. Zollner for the first time the opportunity to see that Spiritualism, if falsely interpreted, may have its dangers. I am sorry to say the visit of Mr. H. made a painful impression on Prof. Z., and I had, after my return from a journey, to explain everything to him and prove to him that not all Americans were like the son of Prof. H. If then Zollner has made any remarks to Mr. Cook, which he might construe into an aversion to be identified with such Spiritualism, it meant only that over-credulous faith of Mr. H. which can swallow even fence nails, and digest them.

Prof. Zollner was a friend of Spiritualism and died with the conviction that our phenomena were true and good proof of personal existence after death, but he hated fanatics and those that believe that God himself, personally can take possession of a medium and talk nonsense. This I state to you according to truth, and every statement about Zollner, contradictory to this is wrong.

DR. B. CYRIAX.

REV. MINOT J. SAVAGE AND SPIRITUALISM.

A short time since we commented upon the position of the Rev. Minot J. Savage, showing him to be an earnest but skeptical enquirer; since then he has placed himself in communication with the editor of the "Religio-Philosophical Journal" and accompanied by that gentleman and another visited Mrs. Simpson, a celebrated slate writing medium residing at Chicago. Nine trials were made, some with slates taken by Mr. Savage, and all more or less successful. To make the test as complete as possible, a goblet of water was stood upon the slates before being held under the table by one hand of the medium, whilst the other was held on her head or left side, and always in full view; one of the experiments is described as follows:—"The medium then took her own slate, which had been lying on the table, and which all present saw was clean and free of writing; she dropped upon it a tiny bit of pencil about the size of the head of a common pin, placed the goblet of water over the pencil and carried the slate under the table in the usual manner. She then asked Mr. Savage to make some remark upon any subject. 'I left Boston,' said Mr. S.; 'in the sunshine and,'—before he could utter another word, the medium, looking toward the corner where she seems to see Ski, said, as though repeating the words of the spirit: 'Take it out,' and suiting her action accordingly, brought the slate to view. Upon the slate and under the goblet was written: 'And you found sunshine here.' 'Remarkable,' said Mr. Savage, 'and done as quick as a flash. Absurd to say she could have done it.'" Mr. Savage endorses the report which appears in the "R.-P. Journal," which he says is a careful under statement of the facts.

TRANCE SPEAKING: ITS RESOURCES.*

THE contents of this pamphlet are the outcome of a meeting of the Metropolitan Spiritual Lyceum, held at St. Andrew's Hall, London, on the 8th of April last. The object of the meeting was to test the quality and resources of Trance Speaking. Mr. Morse was not in the room when the questions submitted by the audience were read, and not until the meeting had decided the order in which they were to be answered did he enter it. The experiment was an eminently successful one; the various questions being lucidly and philosophically answered. There is a consequent absence of dogmatism, and an evident desire on the part of the intelligence to present truth as known to it for the consideration of the recipients. As is commonly the case, the questioners want truth *absolute* on the most important problems, and in many instances where the media are undeveloped positive but valueless answers are given by egotistical but unlearned spirits. It is the simplicity and utter absence of egotism in these answers through Mr. Morse which give a charm to them and make them profitable reading.

"FREEDOM" (Brisbane), the new liberal monthly referred to in our last, has been so favourably received as to induce the proprietors to contemplate a fortnightly issue. In the July No. an appeal is made to those interested in the matter, and if the response is adequate, the extra issue will commence in August.

A VERY useful tract has recently been published at the office of *Light for All*, San Francisco. It contains a declaration of principles of the National Spiritual Association; upwards of 200 questions for thinkers; the poems—"There is no Death" and "Pray for the Devil" (from the *Harbinger of Light*); a Review of John Page Hopps' Lecture on the "Unchangeable, Unfailing, and Everlasting Love of God," an Explanation of Psychometry, and Directions how to test Spiritualism. A copy may be had gratis on application at the *Harbinger of Light* office.

* Trance Speaking: its Resources. Illustrated by a verbatim Report of Questions Answered by the Controls of J. J. Morse. Progressive Literature Agency, London. 1883.

SYDNEY LETTER.

Mani had lived long and achieved greatness, and in old age he was much revered, so tells the beautiful New Zealand myth. Mani boasted of his former exploits and said—"Let us fearlessly seek whether men are to die or to live for ever"—so he set forth to where dwelt Hine-mei-to-po—Great Woman Night. The birds came to Mani to be his companions, and it was evening when they went with him, and they came to the dwelling of Hine-mei-to-po and found her fast asleep. The birds kept silent as Mani had enjoined them, but the little ti wakawaka could hold its laughter in no longer, so it burst into a merry note, just as Mani had crept half way into the Great Woman Night, then she awoke and closed on him and caught him tight and he was killed. Thus died Mani and thus death came into the world, for Hine-mei-to-po is goddess both of night and death, and had Mani entered into her body and passed safely through her, men would have died no more. To-day the Maori sorrows when he thinks of this. To-day the philosopher is glad. A perpetuity of earth life would be a very mixed good, so we have learnt to look benignly, with the Fijian, upon the spirit that conveys our souls to the shadowy land of Bolotu.

On the 12th inst, Mr. W. McDonnell, president of the Liberal Association, passed over to the realms supernal at the ripe old age of 70 summers. Although not a pronounced Spiritualist, he was a man of broad and advanced views, never weary in well-doing, and lived up to the light his degree of Truth shed upon his earthly path.

The kaleidoscopic character of some persons is truly marvellous. The views they present are never twice alike. Mr. Buchanan, once a pronounced Freethinker, has created somewhat of a sensation in the Orthodox world, by his sudden reversion to the "glories of old faith." He has been championing the Divinity of Christ and the fallibility of Freethought in the columns of the "Telegraph." Unfortunately his views are of such a peculiar and hazy character, that it is impossible to tell exactly what he does believe in, beyond the art of abuse in which he has certainly graduated. He has, however, been well and exhaustively answered by Mr. Bright.

Apocryphal of Mr. Bright, I understand, arrangements have been made for another debate on—"Genesis and Geology"—during the ensuing month. The Rev. Mr. Evans affirming their unity, Mr. Bright denying.

The case of the Rev. Mr. Osborne who stands indicted for heresy, has been progressing very slowly. The legality of the meetings has been twice questioned, while the inquisitorial method of conducting the case with closed doors and the purposeful withholding of the specific charges, and the names of his accusers from the Reverend gentleman, is indeed a blot upon Wesleyanism. It is a sorrowful spectacle to behold the tenacity with which the churches cling to the old, not because it is best, but because it is sanctified by age. How many golden opportunities in the progress of Humanity they have missed by this very conservatism. How often been silent when they should have spoken! How often spoken when they should have been silent.

Our Progressive Lyceum is truly synonymous of its name in the broadest sense, and its energetic workers have every reason to be proud of its success. At the present, the attendance averages fully eighty children each Sunday, and nearly as many adult visitors. The Library has now reached the total of 307 volumes, while the interest in the "Denton Museum" is steadily increasing; altogether the outlook is very cheery. It is pleasant to be able to so speak, for it is the only truly Spiritualistic institution in the city. On the 31st will be celebrated its fifth anniversary in the form of a social entertainment, including a Lyceum Session, and closing with a dance.

Among the most advanced of Unitarian thinkers in Sydney is the Rev. Mr. Camm, whose eloquent discourses and truly Christian principles have won for him so many expressions of approval, while I understand Mr. Moncure Conway, the eminent English Unitarian minister, is about to visit our shores. Well done! for Unitarianism is the stepping stone from Churchdom to the wider and

freer domain of unfettered thought. The Sunday gatherings at the various suburban hostels have proved very successful, and what with Recreation Grounds, Gardens, Lyceums, Museums, Art Galleries, Concerts and Lectures, few indeed need hunger for spiritual food on the first day of the week, the day that was made for recreation and devotion, not man for it, as a certain section of your community would have us believe.

Since penning the foregoing, publicity has been given in the columns of the press to the following among several resolutions of the Wesleyan select committee—"In reference to the sermon delivered in the York-street church on Sunday evening, April 22nd 1883, on Roman Catholicism, we are convinced that Mr. Osborne is sound in the doctrines of Protestantism as held by the Methodist Church; yet, by the evidence we are satisfied that, in the former part of his discourse he was so unguarded in his statements as to appear to advance doctrines not in harmony with our standards."

BETA.

PSYCHOLOGICAL LECTURES.

A SERIES of lectures on Psychological Science have recently been initiated at the "Langham Hall," London; the first by the Rev. John Page Hopps, entitled "A Scientific and Spiritual Basis of Belief in a Future Life," was given before a numerous audience on May the 15th, the Hon. Percy Wyndham, M.P., officiating as chairman. The lecture, which is a profoundly interesting one, is reported in *Light* for May 26th. In it the lecturer presents a large amount of scientific evidence of the subordination of matter and all things cognised by the physical senses to the superior potencies of the unseen universe. He traces matter up to the highest attenuations known to science, far beyond the ken of our physical sense, aether and the "radiant" matter of Prof. Crookes being the present culmination, and mentions odours as another form of matter, the existence of which we should be totally ignorant of but for the sense of smell. A sixth sense might reveal to us some more subtle reality. Dissociating consciousness and thought from the material elements with which they are associated in the human frame, he asks, "How can we help regarding them then as a further stage of being or higher reach in the marvellous march of progressive life?"

The next advertised lecture of the series was to be given by T. P. Barkas, Esq., F.G.S., and another Member of Parliament, J. Cowen, Esq., is announced as chairman.

APPROPOS of the belief entertained by some that Spiritualism drives people into Lunatic Asylums, this may account for the fact that Dr. Clement A. Walker, recently deceased, who was for thirty years Superintendent of the South Boston Insane Asylum, (which Institution he managed with such skill as to meet the unequalled approbation of the public), was a Spiritualist. As however the subject was very unpopular amongst his associates, and he would probably have been discharged as a fanatic from the position he held by the Government, he did not make the fact public. He was the first Superintendent in America to abandon "cells" in the treatment of the insane, and was earnest in many other directions to reform and improve the methods of treating this class of the sick. He was recognised as an able expert in mental diseases. Many years ago he privately investigated some of the phenomena of Spiritualism, and became a believer; and it was the knowledge thus gained of the occult laws governing mediumship, and of the influences from the spiritual side affecting for good or evil highly sensitive persons, that made him so successful, and led him to improve the methods of treating those unfortunates under his care. He was, (says the editor of the *Banner of Light*, who testifies from personal knowledge to the circumstances), a kind friend, an unwearied worker, and a judicious adviser in hundreds of families where mental sickness brought trouble and sorrow.

MR. WILLIAM DENTON.

WE are in receipt of advices from Mr. Denton, dated Thursday Island, July 1st, at which time he was on the eve of starting for NEW GUINEA, whence he purposes writing us a LETTER FOR PUBLICATION. In all probability this letter will appear in our next issue, and as its contents will no doubt be of a highly interesting and valuable character, we shall publish a larger edition than usual. We shall feel obliged by our agents and subscribers who will require extra numbers sending in their orders before the 28th inst. in order that provision may be made for their execution.

MEDIUMSHIP.

THE belief in mediumship has become so prevalent that the churches have been forced to a liberal policy with members, the deacons and elders simply tolerating that which they cannot root out without material damage to the numerical strength of their congregations. A quarter of a century ago, an attendance at seance was a signal for a member's expulsion, as such a practice was held to be at total variance with the Orthodox duties of a Christian. Speaking to our reporter, a leading member of the Pilgrim Congregational Church said:—It may seem strange, and I do not believe the preachers are aware of it, but it is a fact, that Spiritualism has taken a decided hold upon the evangelical congregations, and it is not extraordinary either, after the facts are known. There are at least one hundred mediums in this city, more ministers than can be found representing any particular creed. They are actively at work all the time, not only asserting and preaching their faith, but proving it by demonstration. Up to a year ago my mind revolted at the idea of belief in such a thing, and I would have preferred being detected at a variety show rather than a seance. On a certain occasion, I was shocked to learn that a member of our congregation had been attending circles. I asked him about it, and to my astonishment he did not deny it. He said he had received great comfort at them, and had seen his dead wife. He asked me to go with him. I at first refused, but after several urgent requests, consented to go just one time. I saw my dead mother—I will swear to it. After that, every time I found something to confirm the belief. I wouldn't make myself obnoxious in the matter, or cause trouble in my church by an open avowal, but that does not change my opinion at all. I could name scores of church people who are in the same boat with me." Our reporter then called upon the Rev. Dr. Snyder, the well known Unitarian pastor. When told that most of the Protestant ministers denied that Spiritualism had permeated their congregations to any appreciable degree, the Doctor said:—"Well, if they say that, they don't know what they are talking about. If they were to investigate the subject they would find that the avowed believers in Spiritualism now number millions, and are increasing every day, and that there is not a community in Christendom that is not strongly affected by it. There is not a congregation in this city a considerable percentage of which does not believe in Spiritualism, or is not earnestly investigating the phenomena." Dr. Snyder said he had attended a dozen seances himself and had observed many intelligent people there. A member of St George's Episcopal Church told our reporter that he could put his finger on nearly one hundred members of the flock who go to seances, and who believe wholly or partly in the genuineness of the manifestations. In pursuing his investigations, our reporter called upon Dr. G. Walker, a leading physician of St Louis. He said it was absurd to deny that the Protestant churches were all of them tinctured with Spiritualism, and it would be a low estimate to say that one third of them believed in it. In the early days of Spiritualism, Protestant organisations would severely discipline members who had the slightest affiliation with Spiritualists, but now the faith had gathered such strength, that the church leaders were forced to a conciliating policy.—*Globe-Democrat* (St Louis.)

A NEW EXPOSER (?)

MR. C. E. JONES is posing as an Exposer of Spiritualism, and has been trying hard both at Ballarat and Castle-maine to get up a debate, but the gauntlets he has flung about are not clean enough to be picked up by any respectable Spiritualist. We are advised that at Castle-maine no Spiritualist attended his lecture, but three prominent members of the body distributed a substantial corrective in the shape of a circular containing a list of several hundred eminent scientists, philosophers, statesmen, jurists, nobility, and literary men, who have accepted, after investigation, the facts or philosophy of Spiritualism. It is significant that the three most recent expositors (?) of Spiritualism—Washington Irving Bishop, Thos. Walker, and C. E. Jones, are men whose antecedents will not bear critical investigation.

UNFATHOMED MYSTERIES.

UNDER this heading there appears in *Blackwood's Magazine* for May an article written by one whom the editor speaks of as "a writer whose faith is unimpeachable, whose powers of observation are of a very high order, and who most positively affirms that every detail related is accurately described without exaggeration."

The article referred to commences with some incidents in Thought-Reading related by a friend to the writer; but the gist of it is the relation of personal experiences with a Boston medium to whom the writer, with one gentleman and three lady friends, had paid an impromptu visit some two years since.

They had gone apparently for amusement, and without any serious expectation of communicating with spirits, but the ladylike appearance of the medium, and her evident earnestness considerably toned their levity. Passing into trance she, in a voice distinct from her normal one, gave test after test to the visitors, describing minutely their deceased friends, and giving particulars of incidents in their lives, some of which had almost passed from their recollection, and whispering to one lady some information having reference to strictly private family affairs, which she was convinced no one outside her own domestic circle could possibly know.

The writer further describes several remarkable evidences of the reality of Spiritualism and Clairvoyance that came under his notice, including a visit to a spiritistic service at New York, and the pith of a telling lecture on the Identity of Primitive Christian and Modern Spiritual Phenomena. This is followed with some comments upon the status, progress, and rapid development of Spiritualism, but most inconsistently concludes with a recommendation "to leave the subject untouched," because of the difficulties that surround it and the danger of being "plunged in an intricate labyrinth from which escape becomes more and more hopeless the farther they advance."

The last twelve words of this sentence are literally correct, but require reading from a different standpoint. There is no doubt that the farther persons pursue their investigations the more hopeless becomes the prospect of their return to their old faith, for the facts they gather, cling to them with the tenacity of the limpet to the rock, and cannot be dislodged by any amount of sophistry. No reasonable person who accepts the writer's relation for what it purports to be—a plain, unvarnished narrative of facts in his experience—could possibly be deterred from investigating similar phenomena that might come in their way by the white sheet and turnip which he has placed in the road.

The demolition of forms and ceremonies held as sacred for centuries, is going on at a rapid pace. It is evident that mankind are in future to be ruled by truth and reason, and not by creed and superstition. The last blow at the idols of the past was given by Mr. Beecher in a recent sermon on Baptism, in which he said the rite was "a contract between parents and their children, and has no religious significance."

JOHN WILLIAM FLETCHER, CLAIRVOYANT.*

THIS book is a biography of one whose mediumship, clairvoyance, and trance-speaking have stood the test of the past ten years, and is written by a lady who appears to have had favourable opportunities of observing both his private and public career. The lady professes to be actuated by a desire to uphold a representative of a much maligned and misrepresented class of modern reformers, and dedicates her book "to the earnest man or woman who loves truth."

The introductory chapter gives the circumstances of Mr. Fletcher's introduction into Spiritualism, and informs us that he was born at Westford, near Boston, in 1852. His father, being a prosperous manufacturer, gave his son a liberal education, and being an only son his worldly prospects were promising. His constitution, however, was not strong, and about the time the mediumistic influence first developed itself he was obliged to leave home and go into the backwoods of Maine for change of air. Here at a little village, without seeking on his part, he was made the instrument of unseen intelligences to spread the gospel of Spiritualism, delivering lectures and a funeral oration, and curing numbers of people by the apostolic process of "Laying on of hands." So excellent were the lectures delivered by the young medium (then only 17 years of age), that his fame spread and he received more calls to lecture than he was able to fill. He returned to Massachusetts in 1871, and the following year married Mrs. S. W. Webster, who was a well-known medium, engaged in the same public work. The union was felicitous, the disposition and objects of both being in harmony. Their spirit-guides seem to have directed the principal events of their lives, and foretold many of them long before their occurrence. Prompted by these counsellors he, in 1877, visited England, where he gave many remarkable test sances, some at the house of Mrs. Macdougall Gregory, and his powers were highly spoken of by A. R. Wallace, Mrs. Florence Marryat, and others, the latter of whom gives some highly interesting details of sances with Mr. Fletcher.

Whilst doing this work he was impressed and urged by his spirit-friends to commence a series of lectures, and the circular letter addressed by him on this subject to the friends of Spiritualism in London, is both modest and forcible. After having stated the position and his object, he says:—

"To this end I invite all friends of our cause to assist with their presence and experience in making these meetings of service to mankind and of value to the cause. I present this with no flourish of trumpets, with no appeal for money, with only a desire to serve those who desire to have a platform from which something can be heard concerning the religion of Spiritualism. My altar is truth; my creed the highest law God has revealed unto my soul; and giving as I do the week to professional labour, I feel that one day in seven I can best serve God by freely dispensing the gospel of Spiritualism to His people.—J. WILLIAM FLETCHER."

This led to the inauguration of the celebrated "Steinway Hall Lectures," preceded by a course at the Cavendish Rooms. These lectures carried on in the West End of London, were attended by large and intellectual audiences, and many marvellous public tests were given, some of a prophetic nature having since been fulfilled. Some of these are circumstantially related, and one of the lectures, on "The Message of Spiritualism," is given as a specimen.

The authoress gives a telling chapter on "The Christianity of Men," prefaced by some of the "World's Verdicts," from Christ to modern mediums. It illustrates the abuse and persecution which has been heaped upon all who introduced new truths by those who style themselves Christians, but lack the love and tolerance of the Founder of their religion.

For a writer who disclaims any previous experience in literature, the chapters on "Spiritual Evolution" and

"Spiritualism and Reform," are highly creditable, displaying thought and expression rarely to be met with under these circumstances.

"Ad Leonas" and "Alone in America," the last two chapters, are addenda, written at a later period; the first relates to the trial and imprisonment of Mrs. Fletcher, which the authoress attributes to persecution, foretold by the spirit-guides; the last, to Mr. Fletcher's most recent work in America, where he is lecturing and giving tests in some of the principal cities.

The book is an interesting contribution to Spiritualistic literature; is well got up, and contains a photograph of Mr. Fletcher and woodcut of his birthplace.

The Rev. A. Gage, writing to the *Gospel Banner*, expresses his views of Spiritualism. He says that it has come out of its sensational phase; that its philosophy is rapidly spreading, and that its main facts and theory are true. "Were I," he says, "to preach again, I should not fail to speak well of it, and employ its phraseology and facts to enforce truth and practice."—*Banner of Light*.

SPIRITUALISM IN MADAGASCAR.—A member of the Malagassy deputation, the Rev. Mr. Peckersgill, lately visited Boston, and gave some particulars of the history of the country. Referring to the first king, who united the tribes, the speaker said he was a grand old character, whose influence is still felt in the island. On his deathbed he called his children around him, and these were his words: "The summons of the Creator has now come. I shall not be with you, and yet I shall not be far from you. My flesh will be laid in the grave, but my spirit and my mind will be about you. I shall whisper at your side." These deathbed utterances of the first king of Madagascar, which the missionary acknowledged were spoken "long before the introduction of Christianity," embody the true idea of spirit-return and communion, and show how nearly in harmony with reason and nature regarding the relations really existing between this life and the next, beats the heart of man when it is not brought by false education into bondage to artificial dogmas, which elevate the letter of credal observance, and assassinate the spirit of receptive aspiration.—*Banner of Light*.

A reporter of the *St. Louis Globe Democrat*, has been making an investigation, the result of which is a declaration by him that, notwithstanding the ecclesiastical decrees against it, and the anathemas of the priesthood, Spiritualism has grown so rapidly in the last twenty years that many Catholic congregations are now strongly tinged with it. The investigation was suggested by the report of a large defection from the Church to the ranks of Spiritualism in Cincinnati, mainly from the two German Catholic congregations of St. Francis and St. John, the truth of which was subsequently verified by the *Catholic Telegraph*, the Church organ. The reporter soon learned that there was an equally rapid growth among the Catholic Churches of St. Louis, where it is not confined to any one or two congregations, but there are signs of a general casting loose from ecclesiastical prohibition, and a disposition on the part of leading Catholics to investigate for themselves. A member of the Visitation Church said, "I know of fifteen to twenty members of this Church who go to sances, and we have seen enough to convince us that Spiritualism is not the bad thing the Church has taught us to believe it to be. I know it is not true that only evil spirits appear at sances. I have seen my little daughter, who died three years ago; have touched her hand, and recognised her face. A Catholic lawyer, who went with me, saw his dead wife; held her by the hand, and talked with her." A medium frequently visited by Catholics informed the reporter that fully one-third of the Catholics of St. Louis believe in Spiritualism, though on account of the fierce opposition of the priests, they keep dark about it."—*Banner of Light*.

* John William Fletcher, Clairvoyant: a Biographical Sketch, with some chapters on the Present Era and Religious Reform; by FUSSELL GAY, London, E. W. Allen, 1883.

REICHENBACH'S FLAMES.

I feel compelled by the influence of our cause and its present crisis to express my unbounded pleasure with the remarkable success of the U.S.A. experiments on Reichenbach's Flames, which may be the coming watch-fire to change the strategy of orthodox science. I followed Reichenbach's work from my youth, and felt distressed with the mean attacks of fellow-scientists who hurried up "a defective dark corner" to try the thing, and hurled abuse on the great prophet of a new era! I rejoice in the anticipation that this victory of our Londoners will engage the attention of all the civilised world in a degree which permits us to fight out our camp-squabbles without hurting the cause; whereas every flaw or suspicion in our movement is turned into a dynamite of destruction in this cynical age of scepticism.

C. REIMERS.

THE SPIRITUAL RECORD.

WE have received received No. 1. of the Spiritual Record, a 64-page monthly magazine published by Hay Nisbet, and Co., Glasgow, who printed and published for some time both *Human Nature*, and the *Spiritual Magazine*, which latter journal it, (in form) closely resembles. The central idea of the editor and publishers may be gathered from the following paragraph extracted from the prospectus: "For these reasons we shall devote at least two-thirds of *The Spiritual Record* to concise and accurate statements of facts by competent witnesses, making each successive number as complete a demonstration of the ONE GREAT TRUTH of Immortality as human testimony can give. These facts will be gathered from the whole range of scientific observation—the old and the new—facts which show the powers of the human soul—facts which prove its continued existence." If the above policy is adhered to the name will be appropriate, and the "Record" will be a very useful book of reference for inquirers and workers. The present number contains interesting facts in the experiences of Wm. Crookes, S. C. Hall, T. P. Barkas, T. L. Nicholls, Dion Bouicault, Zollner, Sargent, evidence given before the Society for psychical research &c., besides leading matter and editorial notes.

LA LUMIERE.

AMONGST the exchanges which have reached us this month we have to notice "La Lumiere," a Spiritualistic periodical which appears twice a month, and was started some four months ago in Paris by Madame Lucie Grange. This review is principally devoted to the interests of modern Spiritualism, and its scientific phenomena; to science, art, and literature, in fact, to all signs of the times which indicate the progress of the human spirit and which have a tendency to elevate man to a higher plane of mental life. Especially interesting to us were the articles by the editress herself in the last two numbers of the review; one, entitled the "Messengers of God," recommends to séance holders to open their meetings with the dwellers on the yonder shore, with short prayers or earnest requests for enlightenment by good spirits, as dark or low spirits are easily attracted by circles which only sit for amusement or the satisfaction of a morbid curiosity; the other article headed "spirito pholia," in vigorous defence of Spiritualism or Spiritism against the attacks of an equally scurrilous and ignorant press, and to these frivolous organs might appropriately be applied Narada's advice. "Study to know, to understand, and understand in order to be able to judge," as the motto of La Lumiere has it, that many credible things are false, whilst many incredible things prove true on closer examination. The articles also of Courtépée on the unity of the past, present, and future life, are interesting and instructive; in short, it appears to us that Madame Lucie Grange, besides being an able and devoted writer herself, has also succeeded in attracting to her person and cause equally able and earnest *collaborateurs*, zealous and enlightened workers in the fertile vineyard of the spirit of God, and that her and their efforts may be assisted by true and gracious "messengers of God," *id est*, good spirits both in

the flesh and out of the flesh, is our ardent desire and hope; for, no matter what minor differences of individual opinion may separate us, we are all equally interested in and united by the consoling knowledge of a life hereafter out of the eternal progress of the human spirit divine.

HINTS ON ESOTERIC THEOSOPHY No. II.*

THIS small volume consists of a letter from H. R. Y., a well known Swedenborgian to H. X., a fellow of the Theosophical Society and apparently a lay disciple of the Adept Brethren. The former having read a letter addressed by the latter to G. Y., which formed the basis of hints on Esoteric Theosophy No. 1, and H. X's reply to it in the same volume, traverses the ground from a Swedenborgian standpoint, admitting the possibility of the Occult Phenomena, and also of the existence of the Brothers; but affirming that if the latter do exist, they are simply low mediums for spirit phenomena. Referring to Mr. Sinnetts book "The Occult World," H. R. Y. rather illogically assumes the letters therein purporting to come from "Koot Hoomi" to be impostures from the fact that they are in good English, and hence beyond the capacity of an oriental to write unless he had been long resident in Europe. His principal objection to the Esoteric Theosophy is the high stand taken by its hierophants who demand of the neophyte absolute submission as a condition for initiation, and secondly the problematical advantages to be obtained as against those now available through revealed religion. H. X's answer to this letter is a lengthy one occupying 42 pages; he is evidently more than a match for his antagonist, his matter being clear, lucid and philosophical, though we must with H. R. Y. demur to the assumption distinctly put forward that the adepts are sole possessors of the key to Spiritual mysteries. Incidentally it is stated that "Bulwer" met two of the adepts in Italy and from this came the knowledge in his book "Zanoni," there is however a prior claim to inspiration in this case made about a quarter of a century since, an intelligence professing to be a disembodied spirit having told Bulwer through the mediumship of D. D. Home, that it was he (the spirit) who impressed him to write Z.—There is an appendix of 20 pages, containing a republication from the Theosophist of the "Elixir of Life," giving practical instructions for the attainment of the physical and mental conditions essential to that extreme longevity which the Brothers are assumed to be the possessors of. The volume is a highly interesting one for advanced thinkers on Spiritual subjects.

SECULARISM AND PSYCHOLOGY.—In a recent number of the *Secular Review* are two letters, one questioning the possibility of ghosts, the other affirming their reality. The great Secularist organ, the National Reformer, has an able contributor "D," whose standpoint had hitherto been that Spiritualism would die out if left alone; but a few weeks ago, it contained a long paper by him about it, or rather round about, what Mr. St George Stock and others wrote about it. When at Mr. Barkas's recent lecture, the esteemed Mr. G. J. Holyoake, the original leader of the Secularists, was seen to readily take the chair on Mr. Cowen, M.P., being called away, it occurred to us, putting this and that together, that our Secularist friends begin to see that Psychology is no longer to be "severely let alone." If so, let us hope they will begin on the ground of facts, not words and phrases.—Light.

The *Religio Philosophical Journal* and *Theosophist* have been "hoaxed" by the account of a pretended discovery of an instrument to convey a vision of events transpiring at a distance by means of electricity, which appeared in the *Herald* about six months since. The account was a very circumstantial one, and calculated to mislead persons at a distance, the *R.P. Journal* publishes it as an item of news, but the *Theosophist* has an article based upon it, entitled "Electroscope and Astral Doubles."

*Swedenborg and Theosophy. Issued under the authority of the Theosophical Society, Calcutta 1883.

A THRILLING EXPERIENCE.

Two young Englishmen sailed together on board a Cunard steamer from Liverpool for New York a short time ago. They had never met before, but they happened to come together in the first evening on board, and finding that they had a great deal in common, soon became something more than mere acquaintances. It was a rough passage, and they were seldom able to get on deck, so they spent most of their time playing cards. It was between the deals of one of their games, and the one who was sitting on the bunk (whom we will call Mr. A.), was shuffling the cards, when both became aware that a third person was standing at the cabin door looking at them.

"Good God, Jack!" exclaimed Mr. B. jumping up from his couch, "how on earth did you get here?"

The figure at the door said nothing, but quietly turned round and walked away again. The boat was rolling badly, and when B. had done tumbling over the portmanteau and had made his way to the door some few seconds had elapsed. A. was naturally somewhat astonished at the mysterious interruption and the way his friend had treated it, so he threw the cards on the bed, and hanging on to the door, scrambled out after him. When he got into the passage he saw B. standing some ten yards off looking up and down in a bewildered kind of way and nobody else in sight.

"Who was it?" asked A., as the other came slowly back to him after questioning the steward. "I have not seen him on board before."

"He was my brother, and he is not on board," was the startling answer. "I left him in Liverpool, and I know he can't have come away."

"Nonsense, my dear fellow; it must have been some one of the passengers. I certainly don't believe it was your brother. He was as utterly unlike you as one man can be unlike another. He was tall and you are short, he was fair and you are dark, he was stout and you are slim, and your faces are completely different."

"Yes, I know. I call him my brother, but he is really my half-brother. His name is C., and we are totally unlike each other. But that man was my half-brother, Jack C., as sure as I am standing here or—his ghost."

Well, there was no more to say at that time; none of the officers or passengers had seen anyone answering to the description of the supposed C., and he never appeared again until they reached New York.

When they landed, B. found a cable message telling him that his half brother was dead.

Now, so far, this incident was not different from a score of others which have been reported and published at various times; and, beyond the fact that the apparition was seen clearly by two persons, it supplies no further evidence of the existence or appearance of ghosts or "doubles" than has been adduced over and over again. But there was a sequel to this which lends a ghastly circumstantiality to the whole affair, and makes it very hard to laugh the matter off as a mere optical illusion.

A. lost sight of B. entirely, a few days after arriving in America. While the former went West at once, the latter stayed in New York three or four days and then recrossed to England. Two years had passed before A. went back again, and he had pretty well given up puzzling over the mystery, when one day as he was walking along Piccadilly he saw the man, who had appeared in the state-room that day coming to meet him.

"Pardon me sir," he began, "is not your name C.?"

"Yes," was the answer, "my name is C., but I must confess you have the advantage over me."

"I dare say. I only saw you once before and that was on board the steamship Papua in mid Atlantic."

"Good heavens! Then your name is A., and you were with my half-brother, Charlie B., when he saw Jack. No, that was not I—that was my brother. We were exactly alike, and were continually being taken for one another. Charlie is utterly different—but then Jack and I took after our father. I wish you would turn in here," he said pointing to a club house close at hand, "and tell me all about the day. You know, of course, that Jack died that very afternoon?"

Oh, yes, A. knew it well enough but the horrible difficulty was this: He had never seen Charlie B., until he met him on board ship, and had never seen either the brothers C. at all. The only knowledge which he had of their features, or could have, was from that one short glimpse on board ship. Whom had he seen then? Scarcely another person altogether, when the remembrance of his features enabled him to recognise his brother. If it was an optical illusion it was a very wonderful one that could so picture a face which he had never seen before; if it was not an optical illusion, what was it!—*New York Tribune.*

"FREETHOUGHT."

WE think the members of the Debating Club connected with the Liberal Association of N.S.W., never came to a more commendable decision than they did recently on the question—"That scientific and philosophical subjects are more suited for a Freethought platform than a continued course of criticism,"—which, on the vote, was unanimously affirmed. During the discussion, reference was made to the unprofitable and uninteresting character of Freethought platforms of late. To amuse seemed to be the great object, and to achieve this, very questionable means were resorted to. The splendid opportunities for teaching which the platform afforded were in a great measure thrown away. Lectures ought to be given, showing the real basis of morality and dealing with comparative religion, paleontology and social reform, because the ground was now shifted from implicit belief in the old forms, which were still the staple of these "ring out" lectures. It was suggested that it would be proper work for the Liberal Association to introduce lectures on this advanced basis, seeing that many of the adherents of Freethought were no longer personally interested in the old mode of hewing down, but to whom a popular view of modern scientific and philosophical writers would be a great boon.

It is indeed singular to find people who rejoice in their emancipation from antiquated theology, the dry husks of which they view with scorn and repugnance, contented, notwithstanding, with the usually dry husks of threshed out criticisms, insufferably stale ridicule, bluster, and plagiarism, which form the staple of a large proportion of the Freethought lecturing, week after week inflicted upon the community in the name of "progress." No wonder that some full to surfeit of this sort of thing, (which will soon be altogether beyond the age,) find relief in listening to the more liberal and thoughtful of even Orthodox orators. To the truly progressive mind, it can at best be only a transitional stage, leading to something far higher and nobler, where he can eat of the satisfying bread of positive knowledge, and drink of the healthful waters of eternal truth.

FROM the interesting letter of Mr. Morse which appears in another column, it will be seen that Spiritualism has a strong hold in the Midland and Northern counties of England. We are pleased to find from the same that there is a probability of Mr. Morse visiting these colonies at no very distant date. He has an excellent reputation both as medium and trance speaker, and some of his published addresses are not only interesting but highly instructive.

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