

THE

Harbinger of Light.

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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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formalists, like the Pharisees of old, fail to see the spirit of his teaching, and are blind to its moral influence. All that is apparent to them is that he has gone outside the bounds prescribed by the law, and is consequently a heretic; and their cry is "crucify him." This they are trying to do with as much avidity as did their Hebrew prototypes with the gentle Nazarene.

Foreseeing the discord that would be brought into the church were he to resist the action of his persecutors, Mr. Strong resigned his pastorate, urging his flock to receive his resignation without comment or reflection upon the Presbyterian body. This was a most difficult thing for them to do, and the speakers at the meeting where it was received, though guarded in their language, could not restrain their emotion.

It was reasonably thought by many that this sacrifice would satisfy his persecutors, but no; they were not to be balked of their prey. It was not enough that he should be driven out of Scots' Church, he must promise never to go outside the credal boundary posts or be excluded from preaching in any Presbyterian Church again. No one could read the proceedings of the synod where this question was discussed without perceiving that *Christian* feeling was conspicuous by its absence, and that the affirmations of disinterested desire for the welfare of the church formed too thin a veneer to cover the bitterness and rancour of many of the speeches. Neither expostulation nor threats were adequate to restrain the large audience from expressing their feelings during the progress of the discussion, and these were so manifestly against the formalists, that at the end of the second day a motion was carried to remit the whole question to the general assembly. What the decision of that body may be, though of importance to the reverend gentleman and the congregation of Scots' Church, is of secondary importance to the religious public. What has transpired, and what will transpire there, will serve to bring the question of formal and spiritual Christianity so prominently before the public as to hasten reform and compel an early putting back of the boundary posts as the only means of preventing their being broken down by the restless and discontented flocks who are famishing on the scant herbage to be found within their present limits.

THE recent action of the Melbourne Presbytery in the matter of the Rev. Charles Strong, though not edifying in the general acceptance of the word, contains a lesson full of instruction to those whose perceptions are open to the significance of it, the proceedings at the synodical meetings presenting a graphic picture of the struggle now going on between formal and spiritual Christianity. It must be apparent, even to the superficial observer, that the creed posts which form the boundary of the theological area are looked upon with disfavour by large numbers of the flocks which are enclosed in the various credal pens. The herbage is cropped so short that the green pastures outside tempt some of the sheep to break away from their shepherds, who see them no more. A putting back of the hurdles and widening of the area would benefit the whole flock, and keep many in the fold who otherwise might be lost to it. A wise and gentle shepherd, having the welfare of his flock at heart, would naturally give them all the liberty he could consistent with their safety, and this appears to have been the course pursued by the Rev. Charles Strong. He has put back the hurdles to the fullest limits which his sense of duty to the church justified, and the increased area of green pasture has not only prevented any of his flock from going astray, but attracted wandering sheep into his fold, where they found food and space commensurate with their needs. Setting aside metaphor, we have an instance in Mr. Strong of the spiritual Christian who, taking the teachings of the Master, formulates them in language adapted to the times, as a pure, elevating, practical religion. This is the sort of thing his flock (and many others) are hungering for, and they receive his teaching with avidity; they feel that he has benefited them, and draw near to him with gratitude and affection. But the

ACCORDING to the July number of the *Bulletin d'études psychologiques*, a literary war, it appears, has been waged for some five months between the Theosophists and the Scientific Society for Psychological Studies of Paris, not unlike in many of its bearings to the controversy or correspondence which was carried on some time ago between the Editor of this paper and the *Theosophist*. The dispute, however, is now happily settled, and the condition of peace consists in the open acknowledgment by the *Theosophist* of the survival and perpetuation of the conscious human "Ego." In a final article by M. C. Fauvey, in the July number of the above mentioned *Bulletin*, the author sums up the subject in dispute in the following graphic terms:—"It is here that the Theosophists interfere, by telling us to be careful not to take for spirits the manifestations of departed human souls." "The spirits," they tell us, "whom you think to be the souls of your friends, of your parents, of persons formerly dear to you, and with whom you are so happy to be able to have communications, are often, if not always, mere combinations of elementary forces, merely constituting beings far inferior to man, although apparently endowed with consciousness and reason." Now, when one knows the conviction which animates the Spiritists as well as the Spiritualists with respect to the reality of these visitors from beyond the grave; when, moreover, one is acquainted with the consolations which we derive from this to us positive intercourse, it cannot appear strange to any one that the apparently authoritative tone of condemnation and pity for the credulity of the Spiritists and Spiritualists assumed by the Theosophists and Occultists should meet with condigna resentment, especially as our facts are set down by them as no facts at all, whereas we have learnt from years of study and experimentation that we cannot be mistaken in our mode of interpreting the phenomena presented to our senses. We know too well that a low order of *elementals* and *elementaries* could not give us such good and spiritual advice, often far above the level of ordinary humanity, if the communicating intelligences were only fragments or "shells" of humanity. In a similar manner, when the Jews accused Jesus that he was working his miracles and wonderful cures by the aid of Beelzebub, was the good Galilean not justified in retorting that good can never come from Satan? So also with the Spiritists and Spiritualists, they know as well what they are talking about as the Theosophists of India.

NOT A ROUND MAN.

Brother Terry was perfectly right when he said in an able leader on "Bishop Moorhouse and Spiritualism," that our worthy and learned Bishop "is evidently not a round man." Neither is he. He is not, in the Horatian sense, *homo teres, totus, atque rotundus*; but what is worse, he is not even in the Christian sense of the phrase either *teres, totus, or rotundus*, for he is still full of unspiritual angularities of the most acute and prominent description, and he is especially very sharp in detecting the splinter in his brother's eye, whilst of the beam in his own he is lamentably unaware.

In speaking thus of Dr. Moorhouse it is not my intention of speaking of him solely as a person, but, as the lightning strikes the highest summits first, so do I intend that the electricity which may reside in my words should strike the recognised exponents of the doctrines of a church of which it may truly be said with John "Ye worship ye know not what." Therefore, in thus censuring Dr. Moorhouse I do not mean to deal with the good old man personally, and I might instead have taken as my prototype or target either the Rev. McEachran or the Primate of England, or the holy Pope himself, who so vainly calls himself the Vicar of Christ, on the principle of *lucus a non luendo*. They are, one and all, blind leaders of the blind, and both parties are doomed to fall into the ditch, if they are not already wallowing in a most unspiritual slough of despond, vainly singing out Lord, Lord!

Having thus cleared myself of the imputation of desiring to attack any now living personalities in office, who unfortunately happen at present to be the leaders of

modern Christian thought, wishing to have nothing whatever to do personally with either Dr. Moorhouse, or the Rev. McEachran, and least and last of all, with Pope Leo xiii.; my fault-findings shall pre-eminently be addressed to the whole Christian Church of our days, independently of any of the shining lights which, instead of occupying prominent places, ought to be placed, and will shortly be placed, under a bushel.

The world at present is full—and every day getting fuller—of men that are kept angular by theological training schools and seminaries, by catechisms, standards, and stereotyped confessions of faith. These men are sent out into the world as ordained apostles of Christ, with every Christ notion left out of them and out of their breeding; and these men have the audacity to posture before a gaping world of fools as the true successors of the disciples whom Jesus sent out to preach the good news of God's Kingdom, to cure the blind, the deaf, and the dumb, the paralytics, and the demoniacs. If they are the true apostolic followers of Christ, why do they send the blind to asylums for the blind, the deaf and dumb to deaf and dumb institutions, and the demoniacs to lunatic asylums? Why do they not open the eyes and the ears of their patients, and why don't they make the dumb speak, or cast out the legion of devils which are now holding possession of the body politic and the body ecclesiastic in so conspicuous a manner? Why does not the present generation of priests and parsons do all these wonderful things called miracles? Because they cannot, because they are not round men, because they uphold the letter and trample on the spirit, because they do everything Jesus told them to avoid, because they give the man who asks for bread a stone, and to him who asks for a fish they give a serpent. The Son of Man, whom they pretend to follow, had not where to lay his head; but the vicar of Christ in Rome lives in a palace of 11,000 empty chambers, whilst the rain of heaven falls on the bare head of the poor man who has no shelter to retire to. Whose fault is it that these men, wanting in spiritual roundness, are allowed to posture thus before the world as the true followers of the poor man's Friend? It is the people's own fault. The people ought to know by this time that they are a wandering flock of sheep without true shepherds; the people ought to have learnt by the late clerical actions and proceedings in connection with shutting our beautiful public library and art gallery that their shepherds are not in favour of God's first word, "Let there be light!" Why then do the people tolerate the dictation of such angular and unspiritual guides whose only rotundity appears, if anywhere, in the gastric and abdominal regions? Why do the people of Victoria especially allow these false shepherds to carry their pestilential influence even into our Houses of Parliament, and steal victories there over defeated freemen? Why? Echo responds, why?

I shall answer this question myself for the people of Victoria. It is because a majority of the people are still ignorant enough, with all this hard-earned secular Education Act of ours, to believe that human society would at once become dissolved, if the next earthquake or tidal wave swept away the clerical element which is now preaching a cold and false gospel to them. The people love men like Strong and Higinbotham, but they are apparently devoid of the necessary earnestness of soul, or courage, to tell the McEachrans to make room for the preachers they love—for the teachers of the truth—for the men who sacrifice themselves and their positions in order to preserve a temporary peace. I cannot sympathise with people who know where the shoe pinches them, but who have not sufficient moral determination to fling it away for fear of offending the shoemaker who made it. Away with these clerical cobblers, who occupy the high places amongst us, from which they distribute to the people spiritual shoe-leather manufactured into torturing and truly inquisitorial implements! Dismiss these angular and unspiritual leaders of modern religious, or rather, irreligious thought; tell them that you want round men like Colenso, like Colley, like Haweis, like Strong, and all the rest of the true and pure-souled men who have learnt to read the signs of the times, not out of books, but out of the world's every day facts; round men, who

know the meaning and importance of modern Spiritualism, and who are anxious to disseminate their newfound truths amongst their starving brethren, and who desire to let their light shine amongst you. Stand up then for these unfrocked and dischurched martyrs, re-ordain them in the name of the people, reintroduce them into the temples now occupied by light-shy owls, screeching and croaking defunct creeds and old articles and antiquated standards; show them your new standards, and banners, and colours, and the *Strongs*, who are now weak from want of popular support, will stand by you in your hour of spiritual need and darkness; they will enlighten your minds, comfort your hearts, and lift you up to a higher level of truly social and religious life. Take the Spiritual movement out of the rudd hands of the Salvation armies, who fight they know not for what; take it out of the hands of Mother Hampson, but above all take it out of the hands of those who persecute the saints. Then, only then, will you be men worthy of political, social, and religious liberty.

Brothers, mind my words, and watch the gates of the Spiritual city, which are now slowly descending from the celestial regions upon our earth, "for without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

Benalla, 12th September, 1883. C. W. ROHNER.

ERRATUM.—"The new wine and the old bottles," in last issue, read "patriotic" for "patriotic," 35th line, first column, from below, page 2539.

SPIRIT COMMUNICATIONS.

FIFTEEN years ago a few thoughtful people who had assisted themselves of the basic facts of Spiritualism associated together with the view of opening up and maintaining periodic intercourse with the spirit-world, their object being the spiritual development of the circle—the acquisition of knowledge and enlightenment for themselves, and the diffusion of the latter amongst those whose minds were fitted to receive it. A channel of communication was soon opened, principally by automatic writing, both by hand and planchette, and subsequently trance mediums were developed. Some of the written communications were published in the early numbers of the *Harbinger*, but the trance addresses not being recorded for a considerable time were not preserved. Occasionally, however, a reporter's services were available, and a number of M.S. consisting of lectures and discourses on spiritual, moral, and scientific subjects have accumulated, to which it is deemed desirable to give publicity. The series selected for publication were given during the years 1881-2; the first of them professedly by the spirit of the late John Elliottson, M.D., F.R.S., who when in the body was personally known to one of the oldest members of the circle; the identity, however, of the intelligences who dictated the matter which we intend to publish is of little moment; the communications must be judged by their intrinsic merit, which cannot be enhanced by authority.

THE CEREBRAL ORGANISATION OF MEDIUMS.

DR. E.—We cannot hope for a very successful sitting. There is a deficiency of plastic energy in the medium, which allows the currents to move too slowly for full mediumistic purposes. The brain and lungs look a little pale, as if they were badly supplied. Those batteries of soul-feeling, which I may term the emotions, have been so much exercised during the last three sittings that they have left decided after-effects.

There is a very great deal of speculation rife among the outer portion of the world, and indeed I think I may add a certain number of Spiritualists, as to the existence of any marked departure from the ordinary type of human cerebral organisation characteristic of mediumistic organisation. What I mean is, whether the cerebral formation of mediumistic persons presents a marked difference from that of the ordinary cerebral structure. I shall avail myself of the present opportunity, so far as conditions will admit, to give as concise an explanation as I possibly can, commensurate with the magnitude and importance of the subject I propose to speak on, viz., the connection of the cerebral organs of the medium and the spiritually magnetic transmission or wave of thought or spirit-force of controlling power, also the appropriate accompanying physical changes in the medium. In order to explain the former I shall be compelled to consider psychical laws of being in our life, the general structure of the cerebral organs, and the peculiarity of formation characteristic of a mediumistic organisation. In the latter the laws of alliance between mind and body, and the structure of the nervous system, for the reciprocal actions and relations between mind and body must be in regular and constant succession to ensure the concurrent action of all the nerve-cells of the brain, in

order that the mind may grasp with full vigour the impression or thought to be transmitted. In mental impressions from external objects the succession of changes is far less rapid, and completed in a limited circuit, and only those nerve-fibres and corpuscles are excited necessary to produce a nervous current of energy which, traversing the circles of consciousness, produce a definite image. Therefore, when the mind is exercised only on external phenomena, or when there is the usual healthy mental activity even of those whose labours are purely mental, the expenditure of the system is the normal amount, or very little in excess, the maximum under ordinary conditions being reserved for those whose labours are mental. But when the mind is turned inward, and concentrated upon the waves of thought which constitute spiritual communication, the circuit to be completed is far larger, the nervous energy to be evolved is far finer and purer, and is diffused over a much wider area, and traverses a far greater number of conscious-circles, and therefore the changes are incalculably rapid, and the expenditure of the system enormously increased. It is one of the fundamental laws of psychical development in our life that the power of the disembodied soul shall consist not only in its capacity to receive waves of thought from higher intelligences, but also in its power of sustaining a continuous energy of transmitting a portion of these waves of thought to other beings, whether in your life or ours. To give a concrete explanation of the knowledge I wish to convey, the power of a reflecting object in your life consists not only in the power of that object to receive rays of light, but also to reflect the images thrown upon it. All physical phenomena have more or less the power of absorbing images, but all alike have not the power of reproducing or reflecting them, although they can be made visible under certain conditions. Take for instance any apartment in your homes on earth. There is not an image, not an object, not an act, but is fully photographed upon the walls of the apartment, and could be seen or made visible under certain conditions. In a little time, with a little assistance from spiritual impression, the conditions will be discovered capable of making visible to the physical vision the phenomenon that I am now telling you of. It was no mere empty saying of the old philosophers, that the eye of God was everywhere. Just so with the waves of thought which form spiritual communication. They are thrown in definite images upon what I shall call the mental lens of the medium. This removes altogether the phenomena of mind from the domain of mere sense perception, and clearly demonstrates that mind is not the product of physical sensibility. I think, my friend, ("Thinker") that your last sitting with this medium utterly destroyed the hypothesis often brought forward as negating the theory of spiritual communication, that the mind reflects the images of thought contained in yours, for on that occasion you were compelled by irrefutable arguments logically drawn from clearly analysed facts to surrender your greatest convictions, you were forced (pardon the word) to give an unqualified assent to premises from which the logical conclusion which we arrived at could not possibly err. I am very glad that I have been enabled to achieve so much, for I trust that the reconsidering of former convictions will open up to you grand and noble fields of labour in which you are eminently fitted to shine. I think you will find that your investigation of spiritual phenomena will both enlarge and refine your intellect. Your investigation of these noble truths may have cost you some pain, some sorrow, some regret, but if you will put aside the mere love of approbation of your fellow-mortals, which in itself is very good, but which beyond a certain margin becomes an evil, you will find that what you will have gained by spiritual communication will far outweigh all earthly popularity.

Now, my friends, I have undertaken a most delicate and difficult task, and I intend to feel my way very carefully as I go the road.

The subjects under consideration cannot be lightly dealt with. They must be (as far as we can) scientifically examined, because those learned igno-

raises under whose notice they may be brought, who, knowing little, take it upon themselves to judge much, will gladly seize upon any flaw to invalidate the whole. There doubtless will be those who will remark that there is a substratum of materialism running as an undercurrent through the whole subject, and I talk very learnedly about physiological psychology. I leave it to these very clever ones to quibble to their mind's content with verbal subtleties, but knowing as I do that this subject can only be fully dealt with from a spiritual plane of observation, knowing the completeness of my explanation, I can afford to smile at such remarks. There are many who talk very learnedly about materialism, and also about Spiritualism. There are many Spiritualists who immediately take the alarm at the mere mention of materialism. There are many materialists who utterly discard the existence of what we call spirit. Oh! wise ones of earth, would you but understand that material phenomena and spiritual phenomena are phenomena realised under different conditions.

September 22nd.

Dr. E.—I would remind you my friends, that mortals in their present state cannot penetrate to a knowledge of immaterial phenomena without spiritual assistance, nor can they form a mental conception or representation of such phenomena without comparison with concrete facts. For the benefit of those present who may not clearly understand this matter, I shall remark, you are all aware of the existence of the force of gravitation, but what mental representation can you form of it. "What is its form? what is its colour? Is it lines? is it waves? But you have recourse to your knowledge of external phenomena, compare it with concrete facts, and think of the attraction which one body exerts upon another, or the pull which the sun exerts upon all the bodies of the planetary system, and which the bodies of the planetary system exert upon the ever-widening universe of stars. It is, my friends, I think, a canon of the Newtonian philosophy,—Hypothesis non invent— the most unphilosophical remark which ever fell from the lips of that most illustrious philosopher, for the discovery which has immortalised his name upon earth was a complete refutation of his celebrated maxim. When the great astronomer saw the physical fact of an apple falling to earth, the hypothesis of the existence of a principle in the body of that earth which drew towards it the apple—what was that? and I in the course of my remarks shall also resort to comparison with physical phenomena by way of illustration.

Now I would ask you, my friends, to bear in mind these axiomatic truths, because they will serve as beacons to you in the path we are about to travel—the dependence of one thing upon another, and that there exists a principle of connection and correspondence between not only brain organisation, but the whole physical structure and mental phenomena. These are significant facts, which should never be lost sight of, but which are often strangely ignored by both physiologists and psychologists in your life, who in generalising the laws of the human mind should make these facts the basis of their study, for in man they have to deal with a compound nature of great complexity, and every mental action produces a concurrent change not only in the cerebral organisation, but in the whole structure of the system, and every effect must have an adequate cause. But it is of great importance, and is necessary that I should remind you of it, that you may be enabled to grasp fully the explanation I purpose giving, that the laws of alliance, mark you, between mind and body, show too close a union for them to be considered apart, and it is only by a thorough understanding of these laws that mankind will be enabled to construct a system of morals. This is a fact which should be inscribed in letters of light upon the human mind, as it is written in characters of evil and darkness on the whole human race. Through ignorance of these laws, here we have insanity, there we have lust, there we have the deterioration of the human mind. Do not these cry aloud to the human race—Go, get thee knowledge, that we may progress! Not but what I believe perfection to be for ever impossible, but

even as a high intellect combined with high moral feeling is a perfect being to the rude type of savage life, say the Hottentot, therefore progress can be made, and we trust will be made with our assistance, which shall remove the human being as far in advance of his present state as the high intellectual cultivated mind is at present from that of the ignorant savage.

Before I proceed I would ask you to remember that the laws of spiritual phenomena are analogous to the laws of physical phenomena. Now, to resume my subject:—

Just as a number of vibrations or fine shocks from the waves of light or sound in your life alter the molecular arrangement of the physical atoms, and cause in the human being what I shall call physical sensibility, so a number of vibrations or fine shocks from the waves of thought or transmitted soul-force cause a wave of agitation to pass over the corpuscles and fibres of the brain, and set free a subtle force which, diffusing itself into a large spreading wave, passes along the conscious circles, and produces a number of lines of spiritual light. I had almost termed it spiritual electricity; and these lines, strange to say, are subject to a law of definite proportion, and a logical form of thought is the result, the variation in the wave of thought being caused by a successive and simultaneous succession of waves, and like the physical phenomena which in your life produce mental impressions, they may be termed the acute and the massive, the acute being the spontaneous emotional thrills of soul-force, and which agitate principally those portions of the cerebral organisation whence the great centres have their origin: the massive, that slower and voluminous wave which passes over every corpuscle and nerve of the whole cerebral organisation, and brings into play the whole cerebral mechanism (the intensity and sympathetic movement of the physical organisation of the medium being impressed upon and therefore part of the wave of transmitted thought), a light of great intensity, varying according to the mental capacity of the medium; wraps in luminous splendour the whole cerebral organisation and a mental presentation of a logical form of thought ensues.

September 25th.

Before I pass on to illustrations from purely mental phenomena, I will remark that a great deal of misapprehension arises in your life from the habit of considering each organ of sense as a simple organ instead of a complex apparatus of organs. Now purely mental phenomena—awe, veneration, reverence—may be termed massive sensations of the mind. Fear, admiration, and servility may be termed acute. We will ascend still higher, and apply it to wholly psychical phenomena. The waves of thought transmitted from a poetical control confined to a certain channel produce acute sensations. Those from scientific controls, diffused over a wide area, produce massive sensations. The poetical temperament is therefore an acute temperament, that of the purely scientific, and more diffused, a massive. The irritability of the poetical is too well known to need further comment. The mathematical is massive, and the coolness of the mathematician is proverbial. Therefore the sensation arising from a poetical control is the acute, and a nervous irritability is engendered, whilst that from a scientific is massive, and weight or depression follows. These are the appropriate accompanying changes in the physical organisation of a medium. The diffused wave of thought passing over a wider area, (not only a greater surface,) the nervous actions induce a logical form of mental presentation, and these impressions can be reproduced under certain conditions, if no disturbing force is allowed to interfere with the presence of the control. This fact may be better understood by a reference to the wonderful phenomena produced by the laws of impression. In what you term the normal state the forces of physical sensibility and the individual forces of the medium's mind predominate, and these impressions are for the time torpid. But when the medium will put off the physical nature, and exist wholly in the spiritual, the mind will gather up these ambrytypes and

form from them a crown of spiritual light. These laws of impression produce truly marvellous results. As yet the human mind has but vague glimpses of the light, but as the powers of mind increase they will be enabled to gaze steadily on that which dazzles their vision now.

Again I shall be compelled to refer to concrete facts by way of illustration, that by forming proper mental conceptions you may aid the soul's higher development, the extension of spiritual thought. I alluded in my former remarks in a passing manner to the theories of sight and sound. Just as a definite number of vibrations from the waves of force is necessary to produce on the optical nerves sensation of light or colour, and a definite number of vibrations from the waves of sound on the tympanum to produce the perception of sound, so a definite number of mental vibrations from the waves of transmitted thought are necessary to produce the phenomena of spiritual communication. And as light exists not for those on your earth whose organs of vision are useless, or sound for those whose auditory nerves are incapable of receiving the vibrations from the waves of sound, so those whose spiritual faculties are as yet rudimentary or undeveloped are incapable of receiving the vibrations from the waves of thought transmitted from the disembodied soul. Their spiritual nature as yet imperfectly developed, they possess not those independent lines of transmission and that exquisite sensibility which will receive from the waves of transmitted thought those vibrations which, passing along the circles of consciousness, produce a perception of spiritual phenomena. Just as a definite number of vibrations, passing along the nerves, produce a wave of nervous energy which, traversing the conscious circles, produces a perception of harmony or colour, so in the phenomena of spiritual communication, and however great the rapidity of vibrations to produce the perception of colour, the rapidity of vibrations to produce the spiritual consciousness of spiritual communication is far in excess. By way of illustration let us take the perception of the colour violet. It requires seven hundred millions of millions of vibrations of the optical nerve to produce the sensation of that colour in the mind. But the number of vibrations necessary to produce a complete thought in the mind of the medium may be estimated at a hundred thousand millions of millions of times. Consequently, the expenditure of the physical organisation is infinitely greater, and the higher the mental organisation the higher the degree of thought we are enabled to transmit, and as inappropriate phraseology not only obscures, but gives rise to frequent contradictions and seeming inconsistencies, it is necessary that the gift of language should accompany the gift of mediumship, to enhance its value both to you and to us. The rare faculty of appropriate language may be said to be to mediumship what fragrance is to a beautiful flower, or variety and richness to the tones of a musical instrument.

There is a material theory rapidly gaining ground amongst scientists on earth (I should rather prefer to call them thinkers than scientists, for science would suggest—true science at least—a different mode of thought, whereas we may think wrongly) that mind is of purely sensuous origin, the product of physical sensibility. Now, an infant does not possess a mind, although it possesses to the full physical sensibility, but the potentiality of the aggregate of faculties which form the human mind must have been latent in the infant, and under fitting conditions would be developed. A person holding an egg in his hand would not say, "I hold a fowl," although under fitting conditions the organs, muscle, bone, flesh and feathers which form the constituents of a fowl can be evolved. All these things were under certain conditions potentially in the egg. No one looking at the seed of a tree would say, "There are trunk, stem, branches, and foliage," although again under fitting conditions all these can be evolved. Just so with the aggregate of faculties which form the mind, and as the fowl does not spring at once from the egg, nor the tree from the seed, neither is mind at once evolved. The process goes on under appropriate conditions. Take for instance the protoplasm of the

human being, and the protoplasm of the orang-outang. Neither chemical nor microscopical research will reveal the slightest difference, and yet under fitting conditions the one may give to the world an Aristotle, a Shakspeare, or a Newton, whilst the other produces an ape. Aristotle, Shakspeare, or Newton are presumed to have had the specialised senses fully developed, but not perhaps one shade beyond the ape. Again, the human protoplasm owing to some difficulty may give to the world a being more voracious in habits and lower in intelligence even than the ape. What is it that causes the difference, if it be not the spiritual force which produces the properly developed human being, and the absence of its development in the animal which produces the ape.

These remarks are not so much intended for the investigation of physical and psychical phenomena as to demonstrate certain facts connected with them. We all admit that though sensation furnishes the materials from which the edifice of knowledge is built, the mind is the architect. An idiot may possess, nay often does possess, these five senses fully developed, but the mind is absent.

September 27th, 1881.

ESOTERIC BUDDHISM.

Continued.

In our last we gave a sketch of the introductory chapters; in the present we enter into the principles of the Occult Philosophy. At the commencement of chap. II., entitled the Constitution of Man, the author having pointed out the need of a survey of the Cosmogony comprehended in the Occult system as a basis, proceeds to unfold this in as simple and comprehensive a form as possible, avoiding wherever practicable scientific or technical terms, incidentally pointing out that the premature development in adepts of faculties not evolved in other men enables them to explore the mysteries of nature.

The Esoteric science recognises seven distinct principles entering into the constitution of man; but to enter into details of proof of this would be impossible in the space available. They are described as follows:—

- | | |
|--------------------------|----------------------|
| 1. The Body | <i>Rupa</i> |
| 2. Vitality | <i>Prana or Jiva</i> |
| 3. Astral Body | <i>Linga Sharira</i> |
| 4. Animal Soul | <i>Kama Rupa</i> |
| 5. Human Soul | <i>Manas</i> |
| 6. Spiritual Soul | <i>Budhi</i> |
| 7. Spirit | <i>Atma</i> |

The *Jiva*, or vital principle, of the body, is practically indestructible, passing at the death of the body into other forms of vegetable or animal life. The third principle, or Astral body, is a duplicate of the physical body; it guides the *Jiva* in building up the physical body, and is vitalised itself by the higher principles. At death it is disembodied for a brief period, and may be temporarily visible to the external sight, and as such is taken for a ghost of a departed person, though it has no life or consciousness of any kind. This and the two preceding principles are absolutely done with at death. The fourth, or *Kama Rupa*, the vehicle of will or animal soul, is the highest developed principle of the brute creation susceptible of evolution into something higher. The fifth principle, or *Manas*, is the seat of reason or memory, and in the majority of mankind is not yet fully developed. This it is which is projected by the adept when he makes his appearance in distant places. Inasmuch as the fifth principle is not yet developed, it may be surmised that the sixth is still in embryo.

It has also been said that the sixth principle is not in us, but over us, and is a something that the highest aspirations of our nature must work up to. The seventh principle, which is spirit itself, vitalises that continued thread of life which runs through all evolution, uniting in a definite succession the almost innumerable incarnations of that one life. Neither the animal soul alone, nor the spiritual soul alone, has any individuality at all. The fifth principle is incapable of separation in such a way that its individuality would be preserved; yet the fifth principle, which cannot stand alone, is the personality of

the man and its cream in union with the sixth his consciousness individually through successive lives.

Chapter 3rd treats of the Planetary chain of worlds, unfolding a scheme of universal evolution; a system of worlds comprehended in our solar radius through which all individual spiritual entities have to pass and re-pass on a higher plane at each circuit; a sort of spiral ascent. A spiritual monad performing its round on the animal level comes round again ready for human incarnation. The wave of existence passes on from world to world. Man has to perform the circuit seven times, including numerous incarnations in each planet, and long periods of rest in a subjective state called "Devachan." Each individual unit arriving on a planet for the first time in the course of a round, has to work through seven distinct races before he passes into the next; and each of these races occupy the earth for a long time.

The great bulk of humanity living on the earth are going through the fifth race of the fourth round, and the evolution of that race is said to have commenced about 1,000,000 years ago. We are, therefore, about the turning point where the attractions of spirit and matter are about equal. The permanent entity, "Spirit," lives through all lives, and may at some inconceivably distant time, recover a memory of all previous experiences.

The periods in the "Root" races are divided by great cataclysms and general changes in the geography of the planet; each race is cut off in this way at the appointed time. There are seven of these convulsions occurring in one round period. *Atlantis* was the home of the fourth race; *Lemuria* (a former continent stretching southwards from India across what is now the Indian Ocean, but connected with *Atlantis*, for Africa, was not then in existence) both sank and were drowned with their high civilisation; yet between the two catastrophes, a period of about 700,000 years elapsed; *Lemuria* flourishing and ending her career just about the lapse of time before the early part of the Eocene age, since its race was the third." In this chapter, Dr. J. W. Draper is quoted as favoring the theory of Cycles, or Cyclic Progression.

The next chapter, entitled "Devachan," is a most important one, as it professes to describe man's state immediately after the dissolution of the physical body. It is pictured as a state of subjective existence, wherein the higher human principles pass at death and enjoy for a lengthened period the fruits of their good actions whilst in the body; the *Karma* or general accumulated experiences of earth-life, determining the next state of objective life. At death, the three lower principles remain behind, the four higher ones, passing into *Kama Loka*—a world of desires and unsatisfied earthly cravings, the higher principles drawing the soul upwards on the one hand, the fourth principle, or animal soul, drawing it earthwards. The fifth principle is a complex entity, separable into superior and inferior elements; the purest and most elevated portions cling to the sixth; the lower instincts, impulses, and recollections, adhere to the fourth, and float off into earth's atmosphere; the best elements, individuality and consciousness, which really constitute the personality of the "ego," follow the sixth or seventh principles into the spiritual condition. This is the essence of the late self-conscious personality. The "personality" is defined as the earth-life or lives; the individuality, the central Spiritual principle. The purely sensual feelings and tastes of the late personality drop off in "Devachan," all superior phases, even of sensual emotion, have a retarding influence; the state is a subjective absolutely felicitous condition.

"Devachan" is said to be a life of effects, not of causes, and therefore it is impossible to be during that life cognizant of what is going on on earth. Under the operation of such cognition there would be "no true happiness possible in the state after death," but it would be "a place of acute mental suffering" for sympathetic and meritorious inhabitants. The condition is described as a purely and spiritually conscious existence—a dream of realistic vividness, etc.; the "initiate" has learned to penetrate here, hence the knowledge he professes. Life in "Devachan" is analogous to earth-life, in that it has its cumulative intensity from infancy to prime, and diminishing energy to dotage and death. The spiritual

soul has no substance, nor is it confined to one place with a limited horizon of perception around it.

Esoteric Buddhist Philosophy has three *lokas*—*Kama loka*, or world of desires, passions, of unsatisfied worldly cravings, the abode of shells, victims of elementaries and suicides.

2nd. *Rupa loka*, the world of forms, i. e., of shadows more spiritual, having form and objectivity, but no substance.

3rd. *Arupa loka*, the formless world, the incorporeal, since its denizens can have neither body, shape, nor colour for us mortals in the sense we give these terms. There are various grades, from the lowest to the highest states; there is no opportunity there for the punctual requital of evil deeds; these must be worked out in the next incarnation, or descent into *Avitchi*—a condition of subjective spiritual misery, which is the reverse of "Devachan," and the nearest approach to the orthodox hell.

Once in "Devachan," there is very little opportunity for a spirit to communicate. Clairvoyants sometimes, but rarely, ascend to the "Devachanic" state, but their visions are rare and one-sided. The "Devachanic" does not know of their presence and observation. Some communications are real; some (but more rarely) Psychographic phenomena are real, the spirit of the sensitive getting odylized by the aura of the spirit in "Devachan," and becoming for a few minutes that individuality, the two are blended into one, and according to the preponderance of one over the other is the result. The great inequalities of life here are the result of the old *Karma*.

Whatever the circumstances of the individual's decease the fifth principle becomes unconscious at death; the consciousness leaves as suddenly as the flame leaves the candle when it is burnt out. "When life has retired from the last particle of the brain matter, his perceptive faculties become extinct for ever, and his spiritual powers of cognition and volition become for the time being as extinct as the others; his *Mayavi-rupa* may be thrown into objectivity, as in the case of apparitions after death, but unless it is projected by a conscious or intense desire to see or appear to some one, shooting through the dying brain, the apparition will be simply automatic."

The fourth principle remains in *Kama loka*, a kind of shell with a spurious consciousness. There is no power in it to take in new ideas and initiate courses of action based on them. A survival of volitional impulses run their course and produce results mistaken by careless observers for spiritual manifestations.

Under certain abnormal conditions the fourth principle may partially recover life for a time; and this fact it is which explains many, but by no means all, of the phenomena of Modern Spiritualism. The elementary, as the "astral shell" has been called, is liable to be galvanised into consciousness derived from the medium; this shell may hold together many years, and only need partial galvanisation to become operative in the direction of its original impulse. Something in the fifth principle of the medium sets the original impulse to work, the "shell" may produce automatic writing or other wonderful phenomena, but is no more conscious of it than we are conscious of the forces by which in life the volitional impulse is communicable to nerves and muscles.

The "Elementals"—semi-intelligent creatures of the astral light, account for the more spontaneous manifestations exhibiting a power over natural forces independent of the mind of the medium. In instances where there is continuity of intelligence displayed, it arises from an impulse given by the fifth principle.

There is yet another source of phenomena called Spiritual. Persons who commit suicide, or are killed by accident, are like unripe fruit, the kernel is not ready to be separated from the fruit, the pulp clings to it; the person is in *Kama loka*, minus only the physical body. These may communicate very effectually at spiritual séances, but at their own heavy cost, as it draws them lower and lower, till they become demons of gluttony, etc., provoking their victims to crime. Persons who have no spirituality in them, but are absolutely material in their desires, are accommodated in *Avitchi*, a special sphere or *cal de sar*; but this class of people are very rare.

Chap. 7, gives a fuller account of the progress of the human tide wave round the cycle of worlds, and incidentally speaks of the "Devachanic" periods, or subjective bodiless life, between the incarnation, as from 1500 to 8000 years.

The following chapter on the Progress of Humanity indicates that nature provides for the indefinite progress of all human entities towards higher planes of existence; but as children would not be deemed responsible for their actions until they reached years of discretion, in like manner the individual does not become responsible for his errors until he has reached the middle state of development, where most of mankind now are, viz., in the middle of the fourth round.

When humanity reaches the sixth round they will be so highly developed that the sublime attributes of the highest adepts will be the common appanage of all. The cultivation of Spirituality is described as the highest intellectuality; but the development of pure intellect, which has been the business of European nations, has a materialising tendency, and tends to annihilation. The adept has reached the further side of the sea on which so many will perish; he is above the necessity for new births, yet he does return to incarnate himself eventually.

From the following chapter, on "Buddha," we find that he is credited with having reformed and elevated the occult world and adeptship, and that sixty years after his decease he was reincarnated as Sankanaachrya, and again as Tsong-ka-pa, the great Tibetan adept reformer of the 14th century. It is further stated that from time immemorial there has been a secret region in Tibet unknown and unapproachable by any but initiated persons, where the adepts have always congregated. Tsong-ka-pa elaborated a code of rules for the guidance of adepts, the effect of which was to weed out of the occult body all who sought knowledge for inferior purposes.

From the next section we find that *Nirvana* is a state of such perfect Spirituality that a complete recollection of all lives lived in any time returns to him who attains it.

Chapter 11th, on the Universe, alludes to the process of nature exhibiting alternate periods of activity and repose, and says that besides the system of worlds known by us as connected with our sun, there are six others; that the enormous areas of time and space in which our solar system operates, is explorable by the mortal adepts of Esoteric science; within these limits they know all that takes place, and how it takes place; they commune with planetary spirits, and learn from them that the law of this system is the law of others. Also are we told that Esoteric Buddhism is the union of science and philosophy.

The final chapter presents some arguments on Free will and Predestination, and asserts that the former is sovereign over the individual, but impotent in the presence of cyclic law. Further, that the microcosm is the mirror of the macrocosm. The law of heredity is not recognised except as relating to the purely physical part of man, and the Esoteric doctrine is described as one of justice and harmony with the revelations of physical science. The latter portion of the chapter is a criticism on the Esoteric Definitions of Buddhism by Oriental scholars who, the writer shows, have failed to grasp the hidden meaning of it, which when understood is as simple as nature itself. "One law running into infinite ramifications—complexities of detail it is true, as nature herself is infinitely complex in her manifestations, however unchangeably uniform in her purposes, but always the immutable doctrine of causes and effects, which in turn became causes again, in an endless cyclic progression."

I have now given my readers a comprehensive epitome of the salient features of the book, and shall reserve my comments for next publication.

The *Philadelphia Times*, in reporting a wonderful musical scene of Jesse Shephard's, comments upon the rapid growth of Spiritualism in that city.

UNSEEN AGENCY SEEN TO MOVE INERT MATTER INTELLIGENTLY, ON THE 7TH OF AUGUST, 1883.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In your August number you published for me some of what I termed the delightfully interesting phenomena of "Brain Waves."

In the September number I again addressed you, giving an instance of the kind, but incidental thereto, were mixed up other phenomena, not of a delightfully interesting sort, but just exactly the reverse. For that and other reasons I thought it more proper to delay and separate the second part of my story, which you will remember spoke of a falling Bible coming down on my head, in a crowded room, well lighted, on the 7th of August.

Though this made part of the phenomena which were interesting to a philosopher who has determined to ignore no facts, and study honestly all the phenomena of universal nature (whether delightfully interesting or painfully interesting), yet I cannot say of what I am going to record, that they are delightfully interesting phenomena.

My narrative will be so very incredible that I shall commence by giving certificates of those who are prepared to witness the truth of what I write. My story will explain the certificates, and the certificates will credit and explain my story. These certificates I intend to gum together and leave in your hands, and if any skeptic worth talking to disputes their truth, he can go and talk to you.

CERTIFICATE A.—From Mr. J. J. Haley, Evangelist, and Minister of the Church of Christ, Carlton:—

"From what I know of the family connected with this affair I believe them to be strictly truthful, and in no sense of the word impostors." Signed, "J. J. HALEY."

This certificate is written below the following, which I will class as—

CERTIFICATE B.—"This is to certify that I was in company with Mr. Robert Caldecott on the morning of the 8th of August, in Dorcas-street, Emerald Hill, when I was shown a window which had one of its panes completely smashed, through (as Mr. Thomas informed us) a jan tin flying from the table before the eyes of himself and wife, by some unseen and to him unknown agency." Signed, "ALEXANDER RICHMOND, 24, EVANS-STREET, SANDRIDGE."

I may mention that Mrs. Thomas told me in her mother's presence that she saw the tin of jan fly through the window, and a Minister of the Church of Christ certifies to their being honest people.

What evidence, I ask, can be more scientifically sufficient, when I join it to many more of the same phenomena, witnessed by myself and my two witnesses, whom I selected (as Spiritualists), and took to the house to witness these things.

I may mention that Mr. Haley, the Minister whom I had occasion to see, told me what I did not remember to have heard before, viz., that a tin of cement powder flew at Mrs. Thomas's sister, and whitened all her dress with the powder. Remember I had this from the Minister, but even that good evidence did not suffice to make it charmingly interesting, for the poor lady had most evidently a troublesome spirit to deal with, fond of sport and mischief, as my story will make evident as it unfolds itself.

I will next give my own certificate of some of the things we all saw, and my two witnesses testify to, so as to establish the facts as I go along. I will reflect upon the intelligence afterwards, but as for the Divine design I don't profess to be able to do all the three young men I shall speak of thought I ought to be able to do. Perhaps, Mr. Editor, some of your readers may be enabled and willing to expound the design of Providence, and the teaching to be gathered from phenomena of this strange character.

CERTIFICATE C.—The Bible falling on the head of Robert Caldecott on the 7th of August; next, the old boot falling on Mr. Richmond; and third, the ink-bottle

falling on or near to Mr. Potter, were manifestations following each other as quickly as the strikes of a town clock, and just after a good light was restored to the room or rooms.

Not one of the three of us (on calm review) suspect trickery or human agency. I took Mr. Richmond and Mr. Potter to the house to witness just what they saw.

ROBERT CALDECOTT.

I would seem in my certificate to be speaking for Mr. Richmond and Mr. Potter, but I next give their own certificate, and what they refer to as having seen and felt, I must allow to be gathered from my own certificate. Just as I felt as well as saw the Bible, so did Mr. Richmond see as well as feel the old book.

CERTIFICATE D.—“On the evening of the 7th of August we, the undersigned, visited the house of Mr. Thomas, 18 Dorcas-street, Emerald Hill, to witness alleged spiritual phenomena. And we hereby certify that we saw and felt some strange things, but cannot say what power was used, but certainly it was not mechanical, and we could not detect trickery.”

Signed, “ALEXANDER RICHMOND,
GEORGE POTTER.”

These two gentlemen are well known at North Sandridge as very intelligent young men; but if I had told my story without first placing my witnesses in the box, I should not have been believed, or at any rate such a narrative would lack interest for want of sufficient evidence of the facts. But how now are the Minister of religion, both my friends (whom I selected for witnesses), and myself, to have our words doubted?

I am here addressing those who laugh at modern spiritual phenomena; not you, Mr. Editor, or your regular readers. Writing to such I should only have to refer them to, say page 83 in that cheap, but best work on Spiritualism—“Communications from another world,” by Epes Sargent. Much of such phenomena as I witnessed will be found in the chapter of that work I have called attention to.

It is well, Mr. Editor, that people should not only read these things in books, but hear of their occurrence around them. I do not believe that there is any class of spiritual phenomena that is not sent for some good purpose. What I saw reminded me of the Stockwell Ghost story, well known to all your readers, but would be laughed at outside their ranks. I know more than I intend to tell you about the significance of these phenomena, for that also is painfully rather than delightfully interesting; but I will begin my story at the beginning.—Calling one afternoon at the *Record* office, early in July last I think, on my own business, I started three young men, who were just talking about me and these phenomena at the house of Mr. Thomas.

The reason that I was coupled in their thoughts with the phenomena was, that I was the only person whom they could think of at the time who would be likely to take an interest in them and explain them. This is just what they told me in explanation of their pleasant surprise at my timely intrusion upon their very grave con-
fabulation.

To my shame be it said, all this was insufficient to spur my curiosity to enquire more about the constant intelligent raps and intelligent movements of inert matter by unseen agency, and that too quite near to the *Record* office. It was not before the 4th of August that I found my way to the haunted house, as it was called. It was on a Saturday, and I had no length of time to wait before I saw all sorts of articles on the move, and I had sense enough to see that no mortal was moving them. I shall pass over the 4th, and go on with the 7th of August, because it is to the phenomena of that day that the certificates refer, and you know, Mr. Editor, I wish to be beautifully scientific in furnishing evidence of the truth, so as not to have the skeptical, naughty boys laughing at me.

My invitation was for about ten o'clock on the evening of 7th, but a little before nine o'clock I bethought myself that if I was to see those mysterious movements over again which I had seen on the 4th, I should like to take some witnesses with me. I therefore called at the house about nine, to ask if I might bring two friends, whom I

named. This favour was freely accorded, but I had left the little pamphlet a short time before at the house, containing the “Stockwell Ghost Story,” and seeing it at the foot of a staircase I lifted it to look at it, and be sure it was my book. At that moment down came a potato from upstairs, and hit me a good blow on the right thumb, as much as to say, “What business have you to touch that book?” The blow hurt me, but not seriously, but being at once shown upstairs with a candle I found the rooms quite empty, so that no human being could have thrown the potato at me. I asked the operating spirit forces (or beings as the case may be) to move my umbrella, when at that instant a crust of bread was thrown with great force on my head, or rather my hat, which I had on at the time. There was only one young man in the room with me, which opened into another empty room. Trickery under the circumstances was out of the question, except in the estimation of a fool. I thought this promised well for more wonders when I returned at 10 o'clock with my witnesses.

Considerations only for your space induce me to let the other half of my report stand over for your next month's issue.

Again I would say to you that the interest in matters of this kind reposes wholly in the sufficiency of the evidence of facts attested. I think I have adequately addressed myself to this part of my undertaking. A thing, therefore, well begun, is half done.

Yours, &c.,

ROBERT CALDECOTT.

BRAIN WAVES.

In order to supply Mr. R. Caldecott with further materials on the subject of “Brain Waves,” I intend to forward to him, through your favour, the following narrative of events which happened to me some ten years ago, whilst practising my profession in Chiltern. One night, it was in winter, I retired to bed at about eleven o'clock, quite tired from a hard day's work, expecting to fall asleep as usual in about five minutes after lying down. But such was not the case on this occasion, for within about ten minutes after my retiring I heard distinctly a female voice singing out “Doctor! Doctor!”

Not knowing what this meant, and thinking that the cause of it might be ascertainable by a search of my premises, I got up and looked into every corner of the house, and even went out on the verandah to listen, but the voice had disappeared. When, however, I was again snugly ensconced in my blankets, the same voice began disturbing me *de novo*, and continued to do so until about half-past four in the morning, about which time, the voice ceasing, I fell asleep immediately, and slept soundly until half-past six a.m., when a farmer from Indigo Creek called on me, requesting me to come and see his wife, who had been in labour all night, singing out for the doctor until he left home about two hours previously. When I came to the bedside of my patient, who by the bye was a perfect stranger to me, I at once recognised the voice as being identical with the one that kept me awake all night.

Whether the theory of “Brain Waves” is able to explain this my experience of apparent clairaudience, I decline to decide, especially as so able a thinker as Mr. Caldecott has taken the subject in hand; but one thing I am certain of, and that is, that sympathy could have had nothing to do with the production of the above phenomena, unless one-sided feeling is sufficient for that purpose, for I did not know the woman before the morning of my visit, and was not acquainted with her troubles previously.

Yours fraternally,

C. W. ROHNER.

Benalla, Sept. 19th, 1883.

In a long letter on the Status of Music in Adelaide, which appears in the *N. A. Register*, Sept. 24th, Herr Christian Reimers draws attention to the general neglect of educating the left side; the effect of which is a serious drawback to learners on the piano. We unthinkingly put an excess of labour on the right hand which the left is quite competent to share.

JOHN TYERMAN.

IN the "Message Department" of the "*Banner of Light*" for July 21st, we find the following communication, purporting to come from our friend and fellow-worker, John Tyerman. It has a genuine ring about it, and having been given on April 20th, which will be about the time the message from him to Mr. Stacey was received through Mr. Mansfield, in New York, it seems as though he was seeking channels through which he can come in contact with his earthly friends:—

[To the Chairman:] I am happy to give you greeting. For some time I have felt a desire to speak from your platform. I had heard something of the work performed here while I was in the body: I had also read some of the communications which had been given from your Circle-Room, and was a little interested in their manner of delivery. After I found myself separated from my body, and had gained power to journey to this point, I traveled here in company with my spiritual guides for the purpose of studying the system which you have adopted of giving free ingress to returning spirits, that they may manifest themselves to the best of their ability in order to reach their friends of earth. And so to-day, being permitted to make my presence known, I am highly gratified at the opportunity of doing so. I come to give fraternal greeting to my former associates and co-workers of earth, and loving regards and affectionate sympathy to my dearest, closest friends. I preserve a kindly remembrance of the warm greetings which I received in this portion of the country when I arrived here at the dictation of my spirit guides; and as I return from the spirit shore, that loving remembrance glows with beauty. I hold out my hand in fellowship to all Spiritualists, and especially to all medi-unistic workers, in whatever department of the great work of Spiritualism they may be employed.

I was deeply interested in the queries which were presented to your spiritual chairman, together with the replies that were made. It seems strange to me that anyone who is at all acquainted with the philosophy of Spiritualism should imagine there was any heavenly abode outside of the spiritual world, for it is the work of spirits to demonstrate that the entire universe constitutes the realm of spirit, and that all space is the home of spirits; consequently whatever is heavenly in its nature, or the reverse, must be embraced within the spirit-world.

There are, as your chairman said, various mental conditions belonging to disembodied spirits, some of which are very uneducated, very crude, causing the spirit to feel restless, dissatisfied and unhappy, and his surroundings are unpleasant in consequence. They may present to him the appearance of a barren waste, where no trees are seen, where no verdure can be found, or they may appear like a sterile, rock-bound coast, where the dashing waves foam with angry vehemence. You may ask: How is this a representation of the spirit? and I reply:—you must understand that the internal condition of the spirit reflects itself upon his outer surroundings, and makes or mars the beauty of the scenery. When we comprehend fully that the material loveliness which we behold around us in the physical world is but the expression of divine intelligence, but the reflection, the outcome of infinite thought, then we may perhaps understand how it is that the surroundings of a spirit in the spiritual world are but the expression, the reflection, the outcome of his interior condition. I have seen many unhappy spirits who had no desire to enter into a study of spiritual things, or to educate their minds in any direction, and their surroundings were unlovely, crude and misshapen; while others who desired to do right, to unfold their powers for the benefit of others, were surrounded by all things bright and beautiful expressive of high endeavor and pure aspiration. Yet spirits of these two classes may be very near each other and know it not. There are many things for mortals to learn concerning the spiritual life, and one of these is, that no matter how they may desire to gain a condition of happiness, they can never do it except through earnest endeavor, by practical labor for their own unfoldment, and for the benefit of their fellows. Heaven may be found by all: it

may be attained as fully while in the body, if you only put forth efforts in the right direction, as it can be after you have passed from the bodily form.

I have observed the avocations of spirits, and I can declare to you that many of them are decidedly of a manual nature: they appear to me and to other observers as plainly practical as are the employments of earthly life. I have even seen spirits casting stones out of their pathway, clearing away rubbish, just as do the common laborers in your streets. This labor is brought to these spirits and they are obliged to accomplish it, for the rubbish which they throw aside is what they have themselves heaped up, and they cannot advance until the road has been made free and open. I have seen other spirits occupying pleasant homes, surrounded by their families, attending to the wants of those with whom they were associated, keeping their homes in order; cultivating their plots of ground, and raising beautiful flowers which were a blessing unto others. Again, I have observed spirits weaving garments for the use of others. You cannot understand how this work is performed; but I can tell you that it corresponds, in a degree, to the same kind of employment in the mortal life.

I cannot go on with this subject, yet I should like to do so. There is very much for Spiritualists to learn concerning the practical relationships of life, also its duties and the real objects of existence. Spiritual life is earnest; it is no vaporous dream, no vague intangibility, but active, practical life, that calls for the utilization of the best powers, and one must go on and on, ever striving to unfold all his capacities, if he desires to realize the full meaning of life and enjoy its highest fruits. In returning to mortal life I desire to give an idea of what is taking place in the spiritual world. I am associated with bands of spirits whose work is here upon the earth, and it is our desire and intention to cease not from our labors until the scales of ignorance and doubt concerning the true destiny of mankind have fallen from the eyes of humanity—until the fear of death shall cease to fill their souls with trembling, but will have become a remnant of the past. Let the bygone ages rest; take up from them, if you will, whatever is for your advancement and instruction, but leave behind all that is superstitious and false. The knowledge of olden times served its purpose for those who lived in those times. But the future is before you, rich with promise, opening with brighter light and more glorious hopes; press forward toward that future with earnest zeal, bearing with you the good attained from the past; become receptive to new conditions, and eagerly receive all the lessons which truth has to offer you. Open your lives, your homes, your understandings, to the light of knowledge which God and his spiritual ministrants are showering upon you, and before many years have rolled away, I dare affirm, you will not only comprehend much more of the conditions, associations and employments of spirits, but you will also be able to recognize those spirits when they enter your homes, co-operate with them in their work, and live the spiritual life, even while you are still encased in mortal garb.

To my friends everywhere, especially to my Australian brothers and sisters, I send my blessing. The benediction of the angels rests upon all faithful workers in whatever field they may be called upon to labor; whoever is earnest in this work, true to his convictions and presses forward zealously determined to battle for the right, may be sure of a holy blessing from the angel-world. He need look for nothing more, because his life will require nothing higher, nobler, or grander than the "Well done" that shall be whispered to his soul by his own conscience, and by the angels who understand his work.

Some little time has elapsed since I was called from the body. My friends felt that I was taken from earthly usefulness long before I should have been, because my years, considered by earthly time, were not advanced; yet I feel that the transition from the mortal to the immortal stages of existence has been a glorious one, which urges my spirit onward to higher grades of unfoldment.

JOHN TYERMAN.

DIRECT SPIRIT DRAWINGS AND WRITINGS.

In the *Spiritual Record* for July Dr. Nichols gives some instances of his experiences in the above class of phenomena, which are perfect tests of the action of spirit intelligence, and powers transcending, those known to humanity in its present state of development. In his introductory remarks Dr. Nichols says:—

"Of course, it comes, like all other testimony, to be a question of personal veracity. In every case I can support my testimony by that of three or four witnesses, who would swear to the documents and the mode of their production. Two witnesses are required to a will which may dispose of millions. I shall state no fact which cannot be as well proven as a will."

All the phenomena occurred in his own house, and through the mediumship of members of his own family, and the objective results are in his possession, *fac-similes* being given as illustrations to his narrative. As Dr. Nichols' account is as condensed as it could be to give full force to the wonderful facts related, we give it in his own words:—

"The drawing* is an imperfect representation of a pencil drawing made upon a blank card, the roughly torn-off corner of what was in my pocket. It was in a small room of my house, used as a seance room. The door was locked, and the key in my pocket. The four or five persons, including the medium, were members of my family. The card was laid upon the centre of the table with a lead pencil. I turned off the gas, and we sat all holding hands in silence, hearing the rapid ticks of the pencil upon the card for perhaps half a minute. Then came three distinct raps, signal for a light. I lighted the gas and found the drawing on the card, which I at once identified by the torn-off corner in my pocket.

It is very certain that no mortal hand could have done it in the dark, nor in the time occupied in its production. The sound of the pencil upon the card was like that of very rapid machinery.

The four lines of German verse, signed "Goethe," were produced under somewhat different conditions. It was in the same room, and upon a blank card, selected from a number lying on the table, a corner being torn off to identify the card, which was dropped into a small, empty work-box, about 10 x 6 x 3 inches in size, with a bit of lead pencil. We sat in the full light, with my hands upon the cover of the box.

I was then asked by the medium, sitting opposite me at the table, with his hands held by two ladies, what I wished to have written on the card. I said, "We have had writing in English, Latin, Greek, French, and Italian, I should like something in German." In a moment I heard the sound of writing—that is, of a pencil on hard paper, inside the little box under my hands. Then three little raps. I opened the box, and found the card, with the four boldly written lines, and the name of the great poet.

I am ashamed to confess that I only know German by sight. No one present could read it. Yet there it was, written under my hands, and in my hearing, in a closed wooden box. The fact is certain, and it is stupendous! No theory but one will account for it, and the reader is forced to one of two conclusions: either I am writing deliberate lies, or these four lines—here accurately reproduced from the pencil writing—were written in that closed, dark box by spirit power. No other hypothesis will explain it. "Electricity" does many curious things, but it cannot of itself write German. Whatever the force employed it was directed by mind. And it was not the mind of any visible body then present. Not one of them could even read the writing. No theory of chemical writing, invisible ink, etc., will do, because the original card lying before me, with its corner torn off, is written upon with a *black lead pencil*. And until I asked for German, after the box was closed and under my hands, how could any one know what would be required. Does any one believe that Maskelyne and Cook, or all the so-called conjurers in the world, could produce such a writing under identical conditions?

The third example of spirit-writing—the last I am able to give in this paper—is, perhaps, more wonderful,

* From the head and bust.

more impossible than either of the preceding. The drawing (Fig. 1) was done in total darkness, but upon the centre of the table, where action was free. The writing (Fig. 2) was done in a small closed box, in a confined space as well as total darkness, and in a language entirely unknown to any one visibly present. The bold writing of Fig. 3 was done in the same room as the others, in presence of the same medium, and with nearly, if not precisely, the same circle.

As in the other cases, a blank card was taken at random from a quantity lying on the table, and then placed between the leaves of a thick book, which chanced to be lying on the sofa. It was a copy of a translation of the "Decameron," of Boccaccio, from the Grosvenor Library.

The card, first examined by all present, was placed in the centre of the book; then a heavy cut-glass inkstand, which weighs about two pounds, was placed upon the book, and beside it was laid a steel-pen. The room was well lighted, and, of course, the book carefully watched while we held each other's hands around the table. In about a minute signal raps were heard, and the inkstand and pen were removed, and the card taken out of the book when we found written upon it the words—

"Happy souls! to end both their loves and their lives on the same day. More happy still if they went together to the same place.—(Line 13, p. 245).

Turning to page 245, where I supposed the card had happened to be placed, and counting down to line 13, I found the passage, which had been accurately copied in fresh ink on the card—the closing words of one of the curious mediæval stories whose beautiful style is said to have perfected the most melodious of European languages.

I carefully examined the two leaves to see if there was any stain of ink, and did not find a trace. Carefully watching in a good light no movement was seen of book, pen, or inkstand.

Who can explain it? No doubt it seems wildly "impossible"—but it is, nevertheless, *absolutely true*. The writing lies before me—and Fig. 3 is a good photographic fac-simile. I have several examples of writing in closed and weighted books with bits of lead pencil—but with ink! It is an astonishing manifestation of an almost inconceivable power. All I can do is to describe accurately the conditions. I cannot explain the way in which spirits deal with matter which is evidently quite a different thing to them from what it is to us, so that their operations are, as Bow Street magistrates and philosophers alike aver, quite "contrary to the well known laws of nature."

PNEUMATOLOGIE UNIVERSELLE.

In the January number of the *Revue Spirite* (Paris), under a kind of review of the progress of spiritualism in different parts of the world, a paragraph appears, of which the following is a translation:—"A spiritualistic society very much spread abroad under the title of "Pneumatologie Universelle," and which is divided into companies of tens and hundreds, uniting amongst themselves men the most educated, and belonging to the highest social classes, has given to M. P. G. Leymarie (editor of the *Revue Spirite*) the title of president to the 31st decurie (company of 10), whose place of meeting will be at Paris. In the West, the *Revue Spirite* will be the organ of this Society, which is constantly realising what the electric telegraph would be powerless to give, and concerning which M. Adolph Coen, Engineer, has already spoken to the members of the Society for Scientific Psychological Studies (Paris), at a conference, of which we have made a résumé. It concerns the de-atomisation and transport of letters; thus, the Society of Livorno (Italy) assembled, at an hour agreed upon, between it and that of Brussels, writes a letter which remains placed in the view of all. This letter disintegrated (the writing disappearing before the paper,) is transported instantaneously to Brussels, where it is wholly reconstructed. From Brussels to Livorno the same phenomenon is wrought. It is thus that is effected this new telegraphy, which we are going to try to realise

at Paris. The *Revue* will give the results obtained. The fact is of common occurrence and takes place among persons enlightened, eminent, and considerable in society."

T. NELSON JONES.

It is well to note that the distance between Brussels and Livorno is more than 500 miles as the crow flies.

SYDNEY LETTER.

SERMOLOGY is probably the newest of all the sciences, and yet we have had abundant evidence of its destructive capabilities during the last month. The earthquake waves came very near our city, and alarmed many of those who still see in these natural phenomena the manifestations of divine wrath. "A divine visitation and almighty indignation at the world's infidelity." So said most seriously a Calvinist to me, and as I smilingly answered, "Rather strange it should have killed so many Christians and missed so many heretics," my mind reverted to the old stories of other lands and other peoples—how the Celebes tell of the world-supporting hog, who rubs himself against a tree, and then there is an earthquake; the Kamtschatka's earthquake, whose dog shakes himself and causes the earth to quake; the Japanese gigantic whales, whose floundering produced the same effects; and the Siberian burrowing animals that get too near the surface, and cause the ground to bulge up and crack and shake—and the contrast of the two, the Calvinist's story and these of other peoples, told me how the old is ever present, and that the most primitive and the most cultured go hand in hand, the scientist seeing in nature but the operations of divine and immutable law, and the theologian still clinging to the old that has come right up from the savage to the sage.

The Rainbow: or, Sydney Progressive Lyceum News, is the title of a most excellent little paper, published for the first time on September 2nd. It will in future be issued on the first Sunday in the month, until its success—which seems almost assured—warrants a weekly edition. It is well printed, full of interesting matter, and well calculated to benefit and interest the children, for whose special edification it has been undertaken by our worthy and energetic conductor. This excellent institution for the instruction of the young is still pushing on ahead, and although the storm-gods sleep and the sunshine reigns supreme the attendance is well up to the average.

"The Denton Museum" is such a pronounced success that it will soon be necessary to procure a larger Cabinet, and here your Lyceum might learn a lesson, and I am sure that with all the geological specimens that are to be found in and around your city they could soon produce a goodly collection.

The Spiritualistic Association has succeeded in inaugurating four weekly sances and a series of Sunday evening addresses, both highly successful, hence the present prospects are very bright, and with energetic workers we shall be able to enlighten a few more souls, and help others along the road towards the realms celestial.

Just as there is no cloud without a silver lining, so there is no day, however bright and beautiful, but what has its shadowy side. I am sorry to have to report that certain misunderstandings have arisen between two of our leading freethinkers which have been prematurely made public, and which I sincerely hope will be as speedily brought to an amicable settlement.

I understand arrangements are pending for another debate between Mr. C. Bright and one Mr. Picton, "On the Divine Origin of Christianity," of course the former denying, the latter upholding. In matters theological we are very active just at present. The Salvation Army has been showing how successfully it can burlesque religion and parody all that is best and holiest in our natures, when Mrs. Hampson opens a campaign, and her success, numerically, being assured, the faithful have taken heart, and no less than two dissenting churches advertise "Infidelity Met and Refuted" from their own pulpits. So the world goes on, and revivalist follows revivalist, and as long as the excitement lasts so does the conversion, but when the fever is over and the mind finds again its equilibrium

then the old doubts return, the old cravings and desires, the old hopes and fears that have pushed the world along in the past, and are still sending it ahead, until the truly spiritual is thoroughly understood, and the dogma and creeds of the present have ceased to be.

RETA.

SPIRITUALISM IN FRANCE.

THE French mind, less conservative of old superstitions, and more receptive of new truths, than the English, welcomes Spiritualism with peculiar warmth, and finds in it the only effectual antidote to the Materialism, which is poisoning the springs of modern life in that country as elsewhere.

Some of the most eminent scientists and literary men of the present day are ardent Spiritualists; and eight or nine periodical publications serve as a medium of communication between them, and as a record of observed phenomena. From one of these, *La Revue Spirite* founded by the late Allan Kardec, we learn that in the months of May and June last, numerous attended conferences of Spiritualists were held in the chief centres of population in France, with the most gratifying results. At Lyons, on the 11th of May, between 400 and 500 assembled in the Salle de l'Elysée, under the presidency of M. Leymarie. On the 13th there was a fête in the grounds of a country mansion near Francheville, at which many beautiful communications were received through the mediums present. On Whitmonday a banquet took place at Charpenne, near Lyons; and from thence M. Leymarie proceeded to St. Etienne, Thiers, Clermont-Ferrand, Tulle, Prigueux, and most of the towns in the Department of the Gironde; at each of which meetings were held, at which the number of Spiritualists who attended ranged from 250 to 600. At one place, M. Guérin presented to the brethren a magnificent blue silk flag, sprinkled with stars, having a radiant sun in the centre, surrounded with maxims like the following: "To be born, to die, to be born again, and to progress continually; such is the law: "No Salvation without Love," etc. At Bordeaux, a hall capable of accommodating 1800 persons, is approaching completion, and will be opened as a place of assembly for Spiritualists, in the present or succeeding month. At Cognac, the Hotel de Ville was crowded, and it was noticed that the Protestant ministers attended, although as spectators and inquirers only. On the 8th of June, 400 persons, mostly Spiritualists, and including some of the best families in the neighbourhood, attended a meeting held in one of the large rooms of the Bourse, at Rochefort-sur-Mer. In a brilliant address, which fascinated the attention of the audience for two hours, M. Leymarie, as one of the founders—with Jean Macé, the well-known author, and M. Vanech, both Spiritualists—of the Education League, pointed out that Spiritualism formed part of the programme of that League, and that it is the unswerving enemy of Roman Catholic superstitions on the one hand, and of atheistic negations on the other. From Rochefort, M. Leymarie proceeded to Poitiers, Chatelleraut, Tours, and Mans, and thence by way of Alençon and Chartres to Paris; everywhere animating Spiritualists to found societies, institute journals, and establish libraries. Meetings have been also held in the important cities of Marseilles, Donai, and Avignon. In the last named place, M. Vallés, Inspector of Roads and Bridges, delivered an admirable address in refutation of the errors of Materialism, which is to be published in the *Reveil du Midi*. In the cathedral city of Rheims, a lecture on Spiritualism has been delivered in the Masonic Hall, by M. Esteville, which excited so much interest that a second lecture on the same subject was delivered in the same place a month afterwards; and the result was the formation of an Association, entitled "L'Union Spirite de Rheims," which is daily increasing in numbers.

Spiritualism is also spreading rapidly in Belgium, where it has a monthly organ, half in French and half in Flemish, published at Ostend; *Le Messager*, published fortnightly at Liege; *Le Phare*, issued in the same city; and *Le Moniteur de la Federation Belge*, published twice a month in Brussels.

A FEW WORDS ABOUT TEACHERS.

By "LIGHT."

YOUR correspondent, "Critie," in last month's *Harbinger*, drew the attention of your numerous readers to the fallacy, to a great degree, of the teachings in the orthodox Sunday Schools. There is no doubt that the Ten Commandments are in the main very good for the guidance of poor humanity, and it would do no harm if they were more generally known. But I know it for a fact, that not one Sunday School scholar out of twenty here knows one of them. I have children going to a Sunday School, who have attended pretty regularly for a length of time, and on my questioning the eldest with reference to the Commandments, she had not even heard of them, much less knew them.

There is another view of the teaching I would like to speak of—What do the children learn? Nothing. A chapter of the Bible is read; one or two verses explained—save the mark—and then commences the hymn part of the proceedings, in which Jesus' Cross, salvation, and blood is mixed up in a manner unique as it is wonderful; a prayer, and the "teachings" are finished for that day.

I remember an old gentleman, whose language was far from being in any way cultivated or refined, and who spoke with a short, snappish kind of way, and yet the words came out of his mouth as though he was very loth to part with them. The old man was very religious, and considered to pray properly and correctly the eyes must be closed from the beginning to the close of the prayer. The result was, he would start with a very fair number of hearers, but when the prayer ended, lo and behold, all had vanished! and while the teacher prayed, the scholars, to beguile the time, played leapfrog, marbles, etc., outside. This is a fact.

Another teacher that I am acquainted with is a perfect fanatic; the Bible to him is a god in the form of a book. He hugs the dear old volume to his heart; sobs, slobbers, and cries over it; "my Bible, my Bible! more precious than gold!" I was much amused at one of the scholars asking him if he was well up in Bible knowledge. He said he thought he was. "Well, please sir, tell me how many forks the children of Israel took out of Egypt." He said he would be glad to tell him next Sunday. Sunday came, and the teacher informed the inquirer that he could not find that the Israelites took any forks. The same gentleman is in the habit when reading about Abraham, or Isaac, or any of the biblical characters, to have a cry over it. In fact, tears and the Bible seem to be mixed up in his composition in a marvellous manner.

Now, what can children learn from such men? Nothing, I answer. The whole groundwork of their religious training seems to be centred on the Cross, and nothing but the Cross; the whole tendency of their prayers is the arrogant presumption that the Almighty is ever ready to answer their slightest wish if only asked for in a manner consistent with the forms of the particular church or creed of which they belong.

I one day was visited by a worthy minister of the Church of England, who took me to task for my free-thinking tendencies. I was advised to pray to God for a "new heart." Then came the greatest piece of presumption I ever listened to. He said, "I cannot guarantee you an answer in six months, but I certainly can in twelve." Does not such language out of any man's mouth, be he minister or no, throw a slight shade of what may be called "sucking blasphemy" on him. As a sort of excuse for my not having a "new heart," I asked him did he believe in a hell, as pictured by the churches? Certainly he did; did not I? No, I did not; I had not arrived at that height of blasphemy yet. Poor man, he looked as though he was far from comfortable, and I am glad to add, he shortly after acknowledged that he did not believe in a material hell, but that our punishments were allotted according to the sins we have committed while in this life, in justice and mercy. Whatever the result may be eventually, certain it is the Bible as now taught by the class who profess to teach it, is to all intents void of any good. The children are as ignorant of the spirit of the book as the teachers are. Nothing is

taught; no lessons are drawn from its pages that are in any way conducive to the leading of the child to higher grades of thought. The child is taught that Christ has more power than God; pray to Christ, he will save you. The death of Christ—the Cross on Calvary—the whole scene sweeps in a fanatical vision before the teacher's eyes. Their hymns, their language, their prayers, all lead to the belief in the minds of the child that Christ is and was God in the days when he dwelt on the earth. What good does a child learn by believing such—his actions, were they the actions of a God? his death, was it the death of a God? Can we believe God's mother washed his face, combed his hair, and then the Almighty—the maker of the boundless universe—to be perhaps slapped and cuffed if his lessons were not done correctly. Can we believe he lived to be thirty years of age before he found out or had any suspicion that he was part and parcel of the Godhead? Before Christ lived on earth man was satisfied with one God; after his death, nothing would do but to increase the number to three. And possibly in the far distant future, a few more will be added on, springing from husbandless maidens, who see visions of angels, and whose affianced spouses are as obliging as Joseph.

Nothing is said by the teachers in the Sunday Schools drawing the attention of the children to the fact that Christ was a little boy, and perhaps a very ragged one at that; the ideal is what the teacher looks after—the mystical, a perfect nest of wonders is poured into the poor little fellow's ears—mixed with phrases so utterly unintelligible as to fall on the brain as though spoken in an unknown tongue. The child has got a slight impression that if it is not washed in "blood" it cannot become pure, or white as snow, and cannot by any possibility inhabit the realms of eternal bliss. Jesus, Cross, and blood are the stock-in-trade of the modern Sunday School teacher. The "beelzebub" of my Sunday School days seems to have gone into the limbo of the past. Very seldom does a child hear a teacher descant now on the "beauty" of Satan; whether the old gentleman is defunct, or has not been heard of for such a long time that questions his existence, I do not know. But I do know that if a child is ignorant of the Ten Commandments, as "Critie" says and complains of, they are also as ignorant of the mission of Christ as the teachers are, and will be so long as the present teachings hold good. A child wants to be taught something that is worthy of humanity; something that will be useful to him or her in the battle of life—knowledge of the works of God—and by that knowledge we draw them nearer to him. The life of Christ, his death and supposed resurrection, may be all very well to read, but to pin a human being's ultimate destiny on its belief or non-belief, is degrading.

A TRANCE MEDIUM AMONGST THE WES-
LEYANS.

At the conclusion of the usual evening service at the Methodist Free Church, Ironbark, Sandhurst, on Sunday, Sept. 16th, a young man, named Richard Keast, approached the communion table, and falling into a trance saw, and described to the astonished congregation, a vision of heaven. The form of the vision is in harmony with the doctrines of the church with which in all probability the mind of the sensitive was imbued. From the description of the onlookers, he was evidently in the ecstatic condition; his countenance being transfigured by the Psychological impressions. A lengthy account of the matter appears in the *Bendigo Independent* of the 18th ult., and a writer in the *Advertiser* of the following day suggests the utilisation of the spiritual influx by the church. It seems that both minister and congregation were deeply impressed with the occurrence, which they look upon as supernatural, and intend to assist the young man to qualify himself for a preacher. A study of some Spiritualistic literature relating to trance and clairvoyance would be of considerable service to them, by showing that the only requisite is favourable conditions to educe the latent powers of the sensitive.

To Correspondents.

Communications intended for this Journal should be written legibly, and on one side of the paper only.

MEDIUMSHIP.

TO THE EDITOR OF THE HARBINGER OF LIGHT

SIR,—I find in reading the pages of your excellent Journal, a constant demand for mediums, and regrets that mediumship is not more common. I am deeply impressed by this state of affairs, to write a brief communication on the subject. The desire for foreign mediums about whom wonderful things are recorded, is well enough, and perhaps should such be secured good results might follow. Yet the conditions of mediumship are so varied, evanescent, and as yet undetermined, no one can safely predict results. I have watched with great interest the effects of public mediumship, and contrasted it with what may be called that of home growth, and I am in favor of the latter. While public mediumship has its place, and has accomplished a great work, I think the home circle is the more appropriate place for satisfactory investigation.

All are more or less sensitive, and it would be difficult to select six or eight persons, without securing at least one whose sensitiveness would develop into noteworthy mediumship.

Now I have to recommend this to the Australian friends who are seeking for light. Do not wait the coming of some remarkable personage; they may not come, and should they the chances are you will be disappointed. Form a circle of your family, or such friends as sympathise with you. The arbitrary rules laid down, are of little force, in regard to numbers, arrangement in the circle, etc. Of course true and worthy persons should be selected, who are in earnest and desirous of arriving at the truth. The number of ladies and gentlemen should be equal and not to exceed ten or twelve, nor less than six. The circle should be formed around a table by resting hands on its top, joining hands is not especially recommended; singing is of benefit by its harmonising influence, an eager, over expectant state of mind is to be carefully avoided, and in order to do so, light conversation and a happy disposition are to be cultivated. The circles should be held with stated regularity, for it is presumable the engagement will be kept on the part of the spirit-friends, who form a most important element in the result.

We have known circles receiving excellent manifestations, some member being at once developed as a speaking or writing medium, at the first seance, but such a result is not to be expected. The members ought not to become discouraged if they meet many times without receiving any manifestations. The spirit-friends are quite as anxious to give as we are to receive, but the are as unacquainted with the laws of control, perhaps, as we, and time is necessary. A person may have the possibilities of sensitiveness, yet uncultivated, and it is only by means of sitting that a higher sensitiveness can be gained. A certain relation must become established between the medium and the spirit.

Then an important element of success is patience; we became acquainted with a circle of twelve earnest people who met once each week for a year before they received the least sign, and then it seemed as though a flood of manifestations came. The fact was their earnestness was a bar against them, which required time to wear away.

There is probably a medium in every family in Australia, and if proper means be employed to develop their latent faculty, the effort will be repaid many fold.

There is far more satisfaction in sitting in a circle with relatives and known friends, than with strangers. When will our departed friends come, if not to the home circle. If they come and communicate with us through strangers, it is because they have no choice, they not being able to approach the dearer friends. It is a duty we owe them to provide the means for their communion with us by forming home circles. Then we shall find that the vacant chair holds unseen the dear one gone, with heart tender and true, anxious to make known to us his presence.

HUDSON TUTTLE.

Berlin Heights, Ohio, U.S.A.,
July 24th, 1883.

CASES OF DIRECT INTERPOSITION OF SPIRITS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In your July number, page 2512, you allowed a letter of mine to appear on the subject of direct interposition of spirits, where I quoted as follows, from Mr. J. W. Singleton's letter in the *Record*, in reply to one of mine:—

"Mr. Caldecott narrates some cases of direct interposition of spirits. I do not deny their existence, having witnessed and experienced many remarkable occurrences. So far from ignoring outside influence, as Mr. Caldecott supposes, I believe in Divine guidance and aid of ministering spirits." The subject of our correspondence was upon the aid given to those (who heal by the laying on of hands) from ministering spirits.

My object in this short letter is to give a most striking case of the kind, where the operation is altogether the work of the spirit. I argue that what they will sometimes do altogether by their own agency, they may and will aid mediums in doing at other times.

The drift of Mr. Singleton's letters has been to deny that he, or Mr. G. M. Stephen, have at any time any aid from ministering spirits. I wish here to give an instance of the direct interposition of a ministering spirit, such as cannot be questioned.

I should like Mr. Singleton to write to the *Harbinger* and say if he believes in such cures as the one I now give:—

"One spirit, whose presence spread a delicious aroma through the room (the odour of which completely disappeared when she withdrew) found an invalid friend among the sitters, and manipulated his head and body in a manner that proved beneficial to him.

A spirit came with an anointing preparation, highly perfumed, and bathed the head of our invalid, who felt the liniment thus poured upon him so profusely that it wet the scalp through his heavy hair. Other sitters satisfied themselves as to the reality of this manifestation by feeling the dripping locks of their friend. Each one went away with a heart full of gratitude for the privilege of witnessing this most wonderful exhibition of spirit-power, and all expressed a desire to have their earthly friends provided with just such an opportunity to see and talk with their departed parents, brothers, sisters, companions, and children."—*Voice of Angels* for 1st June, 1883, p. 83.

I cannot help thinking, Mr. Editor, that there would not have been so much stupid skepticism in the Materialisation phenomena in Melbourne, through the mediumship of Mr. George Spriggs, if you had educated the readers of the public prints into such beliefs by a more free quotation of some such manifestations as I have just now taken from the *Voice of Angels*.

Cannot these stupid skeptics see at a glance that so much false testimony would require, and must require far more credulity on the part of the man who believes in its falsity, than the credulity which I exercise in believing in the impossibility of so much concurrent false testimony, year out and year in, all over the world.

The skeptics are illiterate, and have not seen the volume upon volume of testimony such as I have given. It testifies that ministering spirits incline to heal suffering humanity.

I am, etc.,

ROBERT CALDECOTT.

BRAIN WAVES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—Surprised and somewhat perplexed at certain powers I possessed of influencing other persons—in most instances unconsciously upon my own part, knowing it only by being told by them—led me to the study of Brain Waves, with the following results:—

I hold that Brain Waves are a demonstration of certain occult, mesmeric, or magnetic laws, that partake of a positive and negative character, and operate both con-

sensibly and unconsciously upon the subject. I demonstrate my theory thereby.

A. is walking in the city street; suddenly, and without any apparent cause, a thought crosses his mind relative to B., a friend he has not seen for weeks. Within the following five minutes, B. crosses his path. "Why, I was just thinking of you," they both exclaim.

The old saying of "talk of angels, and you will hear their wings," is an apt illustration of the universality of the above, and to me removes it at once from the region of coincidence or accident to that of some natural though occult law. In order to test this, I resorted to the following simple experiment:—

Walking the street, I would single out some person ahead of me, and then concentrate my will-power upon him; in most cases I succeeded in causing him to look back, sometimes immediately, at others a longer time being necessary. I was now anxious to see if the influence carried with it my individuality. Experimenting upon several friends, I was again successful; my presence being associated with the cause of their turning back. From these I came to the following conclusions:—That persons of a positive temperament influence those of a sensitive organisation when within a certain radius—this radius I have not been able to define: that when you think of friends, if you are the positive, you influence them; if the negative, they you; in both the impression being more emphatic where the sympathy is greater, while with blood relatives I believe they can influence each other even with the broad ocean intervening.

Consciousness of such power is not necessary for its operation, as demonstrated in my own experience, though by such we are enabled to make the waves stronger and the influence greater. I believe that eventually, by the proper and full development of sensitives, who may reside in different localities, it will not only be possible, but easy for them to communicate with each other, and thus establish a mesmeric or magnetic telegraph of a character at present unknown.

C. H. B.

Sydney, Sept. 12th, 1883.

IRRATIONAL SKEPTICISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

WHILE reading in your last number of *Harbinger of Light* an extract from Mr. C. Reimer's lecture on Irrational Skepticism, one of my spirit friends told me that the chief reason why darkness was necessary for the more important manifestations was that light used or burned up the aura or animal magnetism they needed to work with. If that is the case we can easily understand why darkness is best, and it seems to me if enquirers are sincere they should not be so uncharitable. For my part I can most solemnly say I know there are powers with intelligence like our own which I believe to be our dead friends; if not, what are they? They are a distinct mind from my own, for they tell me of things I never dreamed of, and I can hold an argument with them as I can with anyone in the flesh, but under certain conditions. Many laugh at those conditions, but so did people laugh at Morse when he spoke of sending messages on the electric wires. Why should we be so angry and surprised to discover and allow that the other world is not vague and far away. I think we ought to hail it as one of God's greatest blessings to man. It does away with the great barrier Death, that monster who has been so dreaded; now all who care can know surely of the life beyond; know quite surely that this is but a preparation for that life; and they can all very clearly be helped on their way if they will only listen to their guides, for all have guides. Of course we must use our common sense in the matter, accept the right and reject the wrong. God has given to every one a knowledge of right and wrong, which we call conscience; so we must do as St. John has told us, "Try the spirits and prove them whether they be good or evil." I can plainly see that bad spirits as well as good can communicate. I think if we live, or try to live, pure, true, good lives, we shall

not be much troubled with bad spirits, for they, as on earth, prefer people like themselves.

Again, when we believe in Spiritualism, what a guard it keeps even over our thoughts, for they know our thoughts, sometimes even before we know them ourselves. We seldom speak to our spirit friends aloud; to think our questions is enough, and we get answers. Once an acquaintance of ours called to spend the evening with us, and while we were holding a short conversation with our spirit friends, one of them said to the visitor, "Be careful of your thoughts; we know them as though you speak; in fact we do not always notice speech, but we always see your thoughts. If all would only think of that, and understand it, the world would grow better, for if our interior thoughts are good, our actions must be true also.

Bulls, New Zealand.

M. S. MOORE.

MEDIUMISTIC ANSWERS TO QUESTIONS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I purchased, for the first time, your paper for the present month, and derived from its perusal a great amount both of pleasure and instruction. There is, however, one slight inaccuracy, to which I would like to draw your attention. Amongst the questions put to Mrs. J. T. Brigham is the following: Shakespeare says—

"The smallest worm on which we tread
In corporeal sufferance feels as much
As when a giant dies."

Is this truth or fiction?

Now, sir, Shakespeare never wrote such words; and if the gifted lady in question had been a Shakespearean scholar, she would at once have proclaimed the fact and declined to deal with an erroneous attribution. What Shakespeare really wrote was this:—

"The sense of death is most in apprehension;
And the poor beetle that we tread upon,
In corporeal sufferance feels a pang as great
As when a giant dies."

In the first place, contrast the grandeur of the immortal lines in the true quotation (Measure for Measure, Act III, Scene 1), and the very poor stuff manufactured at the meeting. And secondly, I would remark that there is all the difference in the world between a beetle and a worm. A beetle is the highest development of insect life and the perfection of insect form. In many respects it is more highly organised than man himself, as witness the number of its eyes and limbs, and its enormous strength, exceeding that of man, in proportion to its size and weight, by more than a hundred times. Great caution and deliberation should be exercised before anyone presumes to correct Shakespeare in a matter of this kind. For my own part he is one of the few whose authority I am prepared to admit; and bearing in mind the vast wisdom and spiritual insight of this transcendent genius, I accept his dictum.

I am, sir, yours obediently,

Sept. 10th.

J. R.

[It is rare that mediums or inspirational speakers when referring to authors give the exact words used by them, though the idea, as in this instance, may be the same. Undoubtedly the organisation of the beetle is higher and more complex than that of the worm, but that does not affect the position of the control speaking through Mrs. Brigham. We have seen beetles denuded of several limbs, and even being eaten alive by ants, yet exhibiting no symptoms of acute pain or anguish. Man's sensitiveness to pain transcends that of any of the lower orders of life, and no amount of authority can alter the fact.—Ed. H. of Lt.]

Richmond, Sept. 12th, 1883.

TO SUBSCRIBERS.

THE receipt of your paper in a GREEN WRAPPER indicates that your subscription is in arrear and you are earnestly requested to forward same promptly. Those who receive their paper in a YELLOW WRAPPER will understand that their subscriptions are upwards of twelve months in arrear and unless paid during the current month we shall be reluctantly compelled to stop their paper.

THE NEW ELECTRIC LIGHT.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR.—Permit me to add a few remarks to my previous letter. I regret that my friend objects to his name being mentioned, but as we are told not to hide our lamps under the bushel, I venture to state that the happy and most useful illustration of the three degrees of spiritual light came from Minlatop. It strikes me that the clever comparison admits of a little further beauty by pointing out that the light of oil in careless handling causes only some mess with grease; the gas may punish with explosions, as history teaches us in the Christian era, and electricity gives shocks; but careful treatment and carriage of lights may avoid all these drawbacks.

Yours, et.,

C. REIMERS.

Edinburgh, S.A., Sept. 15th, 1883.

THOMAS WALKER AND THE TORONTO INQUEST.

By the last San Francisco mail we have received a certified copy of the depositions and all papers connected with the above inquest, which prove the statements made by Mr. Walker to exculpate himself to be untrue. The testimony of all the witnesses clearly shows that Walker was imposing upon Saunders, and that the latter, whilst ignorant of the imposition, lost his life in endeavouring to succour Walker; therefore, the story about he and Saunders experimenting is a miserable subterfuge.

The following is a copy of the endorsement on the inquest papers:—

"1874. Inquest on the body of John Saunders, held 8th and 9th Oct. Signed—A. A. Riddell. Coroner, C. T. Filed Oct., 1874. Signed—T. Fenton.
Queen v. Walker—Murder. Prisoner absconded."

A COMMITTEE OF SCIENTISTS PREPARING TO SEE WHAT THERE IS IN SPIRITUALISM.

We have already informed our readers that the late Henry Seybert, of Philadelphia, left a sum of fifty thousand dollars to endow a Chair of Moral and Intellectual Philosophy in the University of Pennsylvania, with the expressed wish that the University would respectfully and thoroughly investigate Modern Spiritualism, in which he was a firm believer. The University accepted the bequest, and has now taken steps to carry out the wish of the testator. A Commission has been appointed, of which the chairman is Dr. W. Pepper, Provost of the University, and a gentleman of acknowledged scientific attainments of a high order. The other members are Prof. Kenig, Ph. D., Assistant Professor of Chemistry; the Rev. R. E. Thompson, Prof. of Social Science; Joseph Leidy, M.D., L.L.D., Prof. Anatomy; and the Rev. G. W. Fullerton. The spirit in which Prof. Kenig approaches the subject may be gathered from his own words: "It will be approached cautiously; conclusions will not be jumped at. I must admit I am prepared to deny the truth of Spiritualism, as it is now popularly understood. It is my belief that all of the so-called mediums are humbugs, without exception. I do not think the Commission view with much favour the examination of so-called spirit-mediums."

Poor Spiritualism! We fear thou art doomed once again to suffer through the prejudices and preconceived ideas of the priests of present-day science. Not in such a spirit as this did the bright stars of genius that beget the firmament of original research approach the object of their investigations, else had humanity never been thrilled with the grandeur of their discoveries, and benefited by the knowledge they won. Archimedes, Copernicus, Bruno, Kepler, Newton, Franklin, Davey, Harvey, Darwin, and a hundred others, with candour and openness of mind steadily pursued their way, guided perchance by a wonderful prescience of the real causes underlying the effects which they observed, but hoarding up with miserly

eagerness every atom of the diamond dust of truth. Their aim was, first and foremost, KNOWLEDGE, and only afterwards the bolstering up of their temporarily woven theories, which were not ends in themselves, but only convenient instruments and means to an end. The lesser scientists of the present day too often fail to rise to this sublime height, and reverse this order, and never more frequently than in connection with the subject of Modern Spiritualism. But thou, Spiritualism, hast survived similar ordeals, and grown in strength. Thou art mightier than the mightiest of thy critics, for thou art founded upon the eternal, and wilt remain when the petty prejudices that now blind men's eyes to thy sublime truths will have faded even from the minds of their posterity, and linger only in the secret recesses of their memory, to keep them humble and teachable.

These phenomena (the spiritual) present an array of facts and evidence sufficient to establish any matter of physical or natural science in any scientific association in the civilised world. As the world we are in is one of progressive growth and development, we must be patient until that which is hidden shall be revealed. Since Charles Darwin sleeps so sweetly in Westminster Abbey with his peers Newton and Faraday, the cultivators of spiritual science may take courage and learn to labour and to wait.—*Light for All.*

WAS IT PROVIDENCE?

The following interesting extract is from a letter recently to hand from Mr. Bedford, a Staff-Surveyor under the Queensland government, to whom we had sent a parcel of Wesley's sermons on "Good Angels." Referring to this pamphlet, and the use he was making of it, he says:—

"It was indirectly the means of saving my life. I received my mail while in the field at work, and had just finished perusing it, and was pondering over what Wesley said about spirits saving in many cases from sudden death by impressions, and was walking down the surveyed line towards where my men were falling a very large tree, when I was strongly impressed to step on one side. I disobeyed it for a few minutes, when it came so strongly on me again that I could not disregard it, and in stepping on one side the tree fell right where I was standing, grazing my heel as it fell. Another second I should have been crushed to death, and previously I nor my men had any idea the tree would fall my way, as it was leaning slightly the contrary direction."

This is what would ordinarily be called a special interposition of Providence, but we Spiritualists know that Providence works by deputy, and that the agents in such instances as this are disembodied spirits.

TRANSITION OF DR. J. R. NEWTON.

The above celebrated healer who has for upwards of a quarter of a century publicly practised the apostolic system of cure by laying on of hands, finished his earth work, and passed on to the higher life on Tuesday, August 7th, at the ripe age of 73. Dr. Peobles delivered the funeral address, which was supplemented by remarks from Professor Buchanan, Judge Cross, and others. *The Banner of Light* for August 13th, contains a brief sketch of Dr. Newton's remarkable career which our space prevents our reproducing. An extended report of Mr. Peobles' address was to appear in the *Banner* for August 25th, which will arrive by next San Francisco Mail.

The Newcastle Morning Herald, of 18th September, reports that Miss Ada Campbell, "the well known Freethought Lectress," had delivered a *post obitum* address over the grave of an estimable citizen, Mr. William Wonders. In so doing Miss Campbell gave a short memoir of the departed, and read portions of the secular burial service over his grave. Mr. Wonders was a man who tried to do his duty during his earthly career; he was amongst the founders of a Mechanics Institute, and of Co-Operative Institutions. "Probably no more kindly active, industrious, or sober man ever resided in New South Wales."

A TRANSLATION.

The following letter from a member of a Christian circle of Spiritualists at Tarragon (Spain), together with a written communication from a convict who had shortly before died in the prison at that place, is published in the *Revue Spirite* (Paris), for the month of Nov., 1882. It is interesting and important as being an answer to the oft-repeated question, *Cui bono?* and showing in a remarkable manner that Spiritualism, rightly apprehended in its higher and best sense, is a veritable power for good and capable of expanding the soul and causing it to become receptive of higher truth. The prison referred to is evidently one where the very worst class of criminals are kept, and corresponds with what we should call hulks or galleys:—

RENOVATION OF THE MOST MISERABLE.

THE CONVICTS OF THE PRISON OF TARRAGON.

THERE is at Tarragon a prison which confines about 800 convicts, doomed to forced labour. Amongst these unhappy miserales has been formed a sort of centre, a circle to study the doctrine of Spiritualism, some books having been lent to them, which they had read. At the present time 75 of them, under the influence of the new ideas drawn from these books, are convinced that this new philosophy, this faith is the best, and they comment upon it by conversations among themselves regarding the new manner of facing the destiny of the human soul. These men, among whom are found some great criminals, are singularly improved, a great change has been effected in them, and they by no means think to revolt against society which has struck them. They think to live in peace with the world, knowing that the terrestrial life is only a passage to better worlds, where they will be better than here if their lives are good and useful to others, and if they repent of the evil they have done.

One of these unfortunates died about a month ago. He refused to confess himself. The priest who performs the service of the prison, much vexed by the refusal, learned that Spiritualism was propagating itself in the prison. He made the bishop acquainted with the danger, who in his turn complained to the commandant of the military force charged with the maintenance of discipline and order in this penitentiary establishment.

After enquiry, one of the convict Spiritualists was loaded with a very considerable addition of chain. This measure of rigour and intolerance having reached the ears of the Catalan Spiritualists of Barcelona, Tarragon, and Lerida, these latter delegated one of their number, an educated man, who pleaded their cause before the commandant. The chains were removed; but the Spiritualistic books were prohibited, and by a formal order of the bishop it was forbidden that they should occupy themselves with the new faith. Notwithstanding all the searches the books could not be refound. Spiritualism persecuted will only make better progress.

Here is a written communication obtained spontaneously at Tarragon. It is signed with the name of the convict Spiritualist whose death I have spoken of before. Be good enough, dear brethren in belief, to accept my best salutations.

WRITTEN COMMUNICATION.

"November, 1882. My brethren, whatever may be the sufferings that you bear, being free, you cannot compare them to those of convicts doomed to great penalties. To drag heavy chains, to struggle against an infinity of difficulties that spring up of themselves in the prisons, to bend there under the brutal influence of superiors who invent abnormal things, and unjust; such is the fate of those unhappy creatures who, having had the weakness to fail in their duties to society, inhabit the hell called the galleys. And yet is society always equitable? Has it not rendered honest hearts criminal? Does it not too often create evil? And when the injustices of collective society are, so to speak, and in great measure, the road to the scaffold or the galleys—society that strikes brutally to defend itself, has it the right to put a

man to death in the midst of the mad clamour of the crowd? We are all responsible, it is true, and the law, however bad it may be, is one for all, equal for all, respectable when it punishes. How many are there in this world who, proud, rich, arrogant, and applauded by the multitude, deserve the chains of the convict? Let them go at the will of their caprices, 'tis well; but nothing is lost, and in default of human justice, that for which time does not reckon, awaits them, and will judge them in its hour. Every moral debt must be paid.

Let us leave these bitter reflections. Life is a struggle in which each one takes his part, more or less active, and few people know how to struggle and conquer. May we, the vanquished, the cast down, the repentant ones, be able to assure ourselves from the attacks of our estranged brethren, and say to ourselves that *to love* is a word superior and divine.

Does Benitor Amoros know what it is, the word *to love*? I was happy, because latterly I had learned *to love* my enemies, to give them my sympathy, through reading the Spiritualistic works of the masters, and death surprised me when the new light was tearing the veil of my sombre past, and was about to chase away all the shadows. Yes, that sun was illuminating, reawakening me; *purity* was seizing hold of me, and I re-find her in the other life. It is this new sun that will save me.

Brethren of the terrible chain, love each other; and what matters it so, if the executioners allow you not to be instructed, and to progress in the new faith. Pity them, and if they wish to push you towards the evil, know you how to guard yourselves from it by all the means that the good shall suggest. Try to convince them, to bring them again to goodness, to mildness, and to truth. You will have rendered an eminent service to humanity. Adieu. Love each other."

BENITOR AMORAS.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE annual meeting of the above Association was held at the Temperance Hall, on Thursday, Sept. 13th; Mr. C. Johnston in the chair.

The chairman having stated the business of the meeting, the report of the previous meeting was read and confirmed. The secretary, Mr. J. G. Hoogklimmer, then read the annual report, which pressure of space necessitates our holding over till next month.

Mr. Terry presented the balance sheet, showing an expenditure during the past year of £998 13s. 3d. against an income of £986 16s. 2d., leaving a deficiency of £14 6s. 9d. to commence the new year with. The secretary stated that there were subscriptions in arrear more than equivalent to this; and it was also mentioned that the partial purchase of a piano for use of the choir had been an extra strain upon the income. A discussion arose as to the resumption of Sunday evening meetings, during which Mr. Terry pointed out that had the wealthier members of the body acted as liberally as those connected with the Christian churches, there would be no difficulty in securing the services of able professional lecturers to fill their platform. A very general feeling was expressed for the resumption of meetings, where the public could obtain information regarding the facts and philosophy of Spiritualism; and the following ladies and gentlemen were elected office-bearers for the ensuing year:

PRESIDENT—Mr. C. Johnston.

VICE PRESIDENTS—Messrs. H. J. Browne, Thomas Lang, and H. Moore.

SECRETARY—Mr. J. G. Hoogklimmer.

TREASURER—Mr. W. H. Terry.

COMMITTEE—Mesdames Andrews, Johnston, Moore, Tulloch; Messrs. Bamford, Codling, Naylor, Gill, Rutherford, Watt, Hadlow, Debnay, Drew, White, and R. C. Walker.

THE "Lyceum Building Fund," initiated by Mr. C. Johnston at the beginning of last year, now amounts to One hundred and fifty-eight pounds.

SPIRITUALISM IN THE N.Z. PRESBYTERIAN CHURCH.

We extract the following from an account of the funeral and funeral services of the late Rev. Lindsay Mackie, of Dunedin, which is published in the *Otago Daily Times*, of September 10th. The coffin was covered with white flowers, though the traditional black crape was used for drapery. At the service:—"The Rev. J. Chisholm, the Moderator of Synod, presided, and gave out the 53rd Paraphrase, "Take comfort, Christians, when your friends in Jesus fall asleep," which was sung with much feeling. The Moderator then delivered a short address. They must all, he said, feel that in the presence of death much speaking would be altogether out of place; still, as the official representative of their beloved Church, he would just like to say how much all, ministers and elders, regretted the very sad event that had brought them together. They must all feel how sad the event was, since it deprived a family of a loving head, a congregation of a devoted pastor, and all of them of a loving brother in Christ, and fellow worker in the Kingdom of God. On such an occasion one felt how much comfort, how much hope there was in the voice that came from Heaven saying, 'Write, blessed are the dead which die in the Lord henceforth, yea, saith the Spirit that they may rest from their labours, and their works do follow them.' How sweet rest must be to their brother beloved after all his hard and toilsome work. He must say, too, that all deeply sympathised with her who had been bereaved of a loving husband, and that for her and her children their sympathy and prayers must go out. Prayer was offered at the grave by the Rev. J. Ryley, and the remains of the Rev. Lindsay Mackie, a man who was greatly beloved, and whose memory will long be revered, were then committed to the tomb.

FUNERAL SERMONS.

YESTERDAY morning the First Church was crowded in every part by a large congregation, assembled to hear the funeral sermon which it had been announced would be preached by the Rev. Dr. Stuart. The pulpit and chancel railings were draped in black. After appropriate praise and prayer and the reading of certain lessons from the New Testament, the rev. gentleman announced that his text would be found in Hebrews, chap. xii, verses 22 and 23, "Ye are come . . . to the spirits of just men made perfect." These, said the doctor, were the spirits of believers departed this life—the spirits of the good and the true, who were living in a disembodied state beyond death and the grave; and he went on to show that these spirits lived, thought, and acted, though in that disembodied state. He knew there were many who taught that the soul remained in a state of unconsciousness between death and the Resurrection morning—a state of inactivity and of profound, unbroken sleep, doing nothing, hearing nothing, and feeling nothing; but such teaching found no support in Holy Scripture. On the contrary, there was proof clear and convincing that these souls were not sealed up in unconsciousness, but remained in a state of earnest wakefulness and supreme blessedness, and, like eagles, renewed their youth, to soar higher and higher into the open skies of eternity. They lived beyond death, gloriously and in a social state, in the New Jerusalem, associated with the angels, the patriarchs, the prophets, and a noble line of martyrs—in holy concert with Him whose will is law, and on whose word hangs the destiny of all; and with Jesus Christ, the Mediator. To the good and the true there was no sense in which death was a King of Terrors, and his power as the universal spoiler was limited to the body alone. Then why, asked the preacher, mourn their departure, when death has brought them the highest promotion and introduced them, as the servants of God, to the mansion prepared for them? I will tell you why (continued he)—because we lose their pleasant companionship, their pious prayers, and their sympathy in our troubles; because we lose their example of godliness and goodness,

and their labours amongst us. That is why we mourn them. We know that to them death has been gain, but their death has brought tears to our eyes and sadness to our hearts."

THE WATCH OF LIFE.

THE rosy tints o'er the eastern sky proclaim the coming day,
The first hour in the watch of life thus pictured by the dawn;
And listen to the bells of ships safe anchored in the bay,
Marking with echoing voices another day is born.

So in our life on earth,
The first hour of our watch, we hear
Like spirit voices in our ear,
As a symbol of our birth,
Two bells!

The sun has mounted to his height in a blue unfathomed sky,
The day is growing older, for life's zenith now is ours;
And again we hear in fancy the ships fast sailing by,
Telling the watch is passing on, and Time has lost two hours.

For we have reached an age
When life is always at its best;
Soon must our earthly body rest—
Hark! as we turn the page,
Four bells! Four bells!

Draws the day so slowly to a close, and evening shadows grow
In shapes that lengthen stealthily as daylight disappears;
And we must be ageing also, for we falter as we go,
Leaving a shadow, memory, on the vast expanse of years,

Old age, wrinkled and gray,
Creeps slowly step by step so sure;
Live truly then a life so pure
Ready to end the day—
Six bells! Six bells! Six bells!

The night has come at last, and in the still darkness, cold and drear
Gleaming forth the stars, so silvery, to point the upward way;
Our watch is over, and the bells are ringing sharp and clear,
So hopefully that there will yet be born another day.

Then shall our soul have fled
To spirit realms, where free from strife,
Ringing, we hear at close of life—
When this soul's house is dead—
Eight bells! Eight bells! Eight bells! Eight bells!

CYRIL HAVILAND.

Sydney, 10th August, 1883.

WE commend to our readers the excellent advice of Hudson Tuttle re mediumpship, which appears in another column. If people would only take it to heart and urge those who profess to be interested in Spiritualism to adopt the course suggested it would materially help the cause and benefit the investigators. It is however advisable for those who are comparatively ignorant of the subject to read up somewhat on the Philosophy of Spiritualism and spirit intercourse before forming a circle. Brother Tuttle has kindly sent us a paper on "The Consolation of Death," which will appear in our next issue.

THE REV. A. W. Cresswell, M.A., of St. John's, Cambridge, has published a review of Judge Higinbotham's lecture on Science and Religion, combating the theory of Progressive Evolution, and taking exception to the learned Judge's scientific facts. Mrs. H. A. Dugdale, to whom a copy of the review was sent by the rev. gentleman, reviews the reviewer in an eight-page pamphlet just issued from the press, supporting by scientific evidence the antiquity of man, and the superior cranial development of the present race over the most ancient ones of which we have relics.

It is said that when a Hindoo priest baptises a little babe, he uses the following words: "Little babe, thou enterest the world weeping, while all around thee smile; contrive so to live that thou may depart in smiles, whilst all around you weep." These are the people the Christians send tracts to, and to whom men of the Rev. Joseph Cook stamp have "a message from God."

MR. WILLIAM DENTON IN NEW GUINEA.

We are in receipt of a brief letter from Mr. Denton dated Shugari August 3, in which he informs us that he has given up his intended visits to China and Japan with the view of taking part in the exploring expedition to the east coast; he had left his two sons some thirty miles back where they were collecting birds and other specimens of the natural history of the country. Mr. Denton renews his promise of a letter for publication in the *Harbinger* which we hope may reach us in time for next issue.

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