

# Harbinger of Light.

A  
MONTHLY JOURNAL

DEVOTED TO

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

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

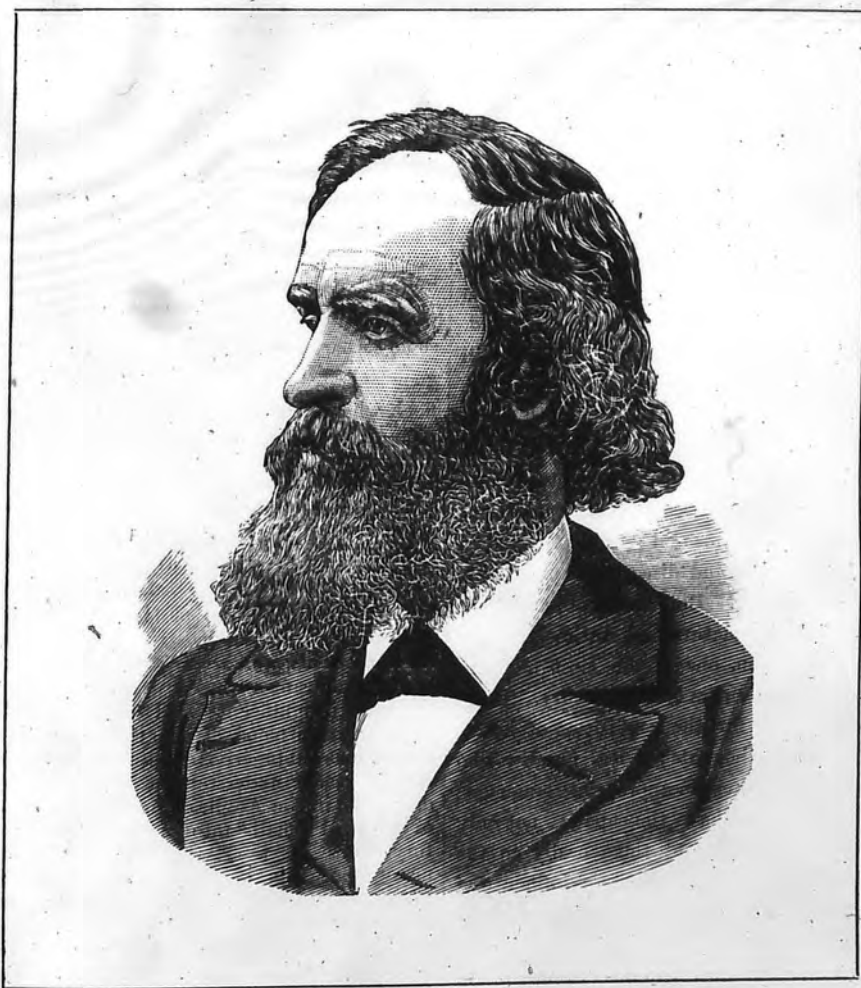
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## CONTENTS.

	Page		Page
Removal by Death of Prominent Spiritualists.....	2578	The Immortality of the Soul from a Secularist Standpoint.....	2587
Symbolum "Quicunque Vult".....	2578-80	Spiritualism and Materialism.....	2587-8
Esoteric Buddhism.....	2580-1	Meeting of Spiritualists.....	2589
Spirit Communications.....	2581-3	The Consolation of Death.....	2589-90
Miss Samuel.....	2583-4	Artistic Mediumship in Hobart.....	2590-1
The A.B.C. of Spiritualism.....	2584	Mental Atmospheres.....	2591
Victorian Association of Spiritualists.....	2585	The Athanasian Creed.....	2591-3
Unseen Agency seen to move Inert Matter Intelligently.....	2585-7	The Late William Denton.....	2591-3
Woman's Influence.....	2587	Sydney Letter.....	2593-4



THE LATE PROFESSOR WM. DENTON,  
GEOLOGIST AND REFORMER.

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DEATH has been busy of late in the Spiritualistic ranks. Within little more than a year, quite a number of its representative men have fallen before his resistless hand, and although most of them were mature, some at least were from our point of view "not ripe for the sickle."

First, Zollner, the courageous German Professor, whose work on "Transcendental Physics," or Phenomenal Spiritualism, started the propriety of the *savens*, who being unable to dispute the method and results of his experiments (fortified as they were by his confreres), took advantage of his decease to circulate a rumour as to his sanity during the latter part of his life. Next, the veteran journalist and author, Epes Sargent, whose latest work "The Scientific Basis of Spiritualism," is a masterpiece of logical argument and irrefragable evidence which none of the opponents of Spiritualism have attempted to dissect. This great book was the "coping-stone" to his earthly work, and after it his passage to the higher life seems natural and timely. Dr. J. R. Newton, the world-renowned healer, who for upwards of a quarter of a century has aided suffering humanity and performed more cures after the apostolic method than probably all the apostles did, died at a ripe old age when his wonted vitality was waning, and his capacity to work effectually here diminished. Varley, the great electrician, who from his profound knowledge of electricity and terrestrial magnetism, was able with authority to affirm that neither of these forces was adequate to account for the Spiritualistic phenomena which had come under his personal observation. He, too, was advanced in years and ready for the reaper. Next, S. B. Brittan, author of "Man and His Relations," and long known as the "Editor at Large," in which capacity he for years devoted his whole energies and great journalistic abilities to the correction of popular errors with regard to Spiritualism and its rational presentation to the world. Though past the ordinary period of prime, he was still full of intellectual vigour, and the gap left by him in the ranks of the Spiritual army has not yet been filled. Nearer home, John Bowie Wilson, the father of Australian Spiritualism; ever to the front as a sturdy and unflinching advocate of its philosophy and a powerful supporter of all worthy mediums and speakers. He did not leave the body until age and disease had unfitted it for any further efficient work. But, last of all, and from our human reason, most premature and untimely, death has cut off William Denton, one of the most sterling, energetic, and efficient reformers of the century. There are many men who labour for the acquisition of knowledge, and evolve grand thoughts; a less number who can evolve and transcribe them in appropriate language; but few who, like our friend, have the capacity not only to evolve grand ideas, but present them orally to the world with force and fluency, the magnetic influence of their words impressing the ideas on the minds of their hearers, and often re-echoed by the press, influence thousands who, were they published in books alone, would never come in contact with them. William Denton was our guest for several months, which gave us special facilities for gauging his character. We found his central idea to be the removal of all obstructions to man's mental and spiritual development and the diffusion of a higher

knowledge of our capacities and destiny. The survival of the spirit, the retention of its individual identity and power to communicate with humanity, were to him undoubted facts, demonstrated by careful and long continued experiment; but he discredited many communications purporting to emanate from the minds of eminent people in the spirit-world, and believed (as most rational Spiritualists do), that a large proportion of the physical phenomena presented as Spiritualistic was fraudulent. It was his intention had he reached his home in America to have devoted most of his time to the writing of books, for which he had accumulated a large amount of material; indeed he told us on one occasion that if he lived another ten years he should write twenty volumes. It is in this matter that his death seems so untimely. During the past twenty years the exigencies of platform work and his geological labours absorbed so large a portion of his time that little remained for literary work, and only three important volumes were published by him during the last decade. A large amount of valuable knowledge was stored up in his brain only waiting favourable opportunity to record and publish it, and his decease at this juncture seems a national calamity. Our vision, however, is a limited one, and possibly were we on a higher plane we might see some compensatory advantages. As Spiritualists we know that it is well with him, and have reason to think that his work for humanity is not yet finished. What he has already done has and will continue to exercise a powerful reformatory influence, and we have reason also to believe that at least some of his MSS. are in a sufficiently forward state to give hope of their ultimate publication.

We sympathise with his wife and family, who must acutely feel the loss of his personal presence; but the knowledge that his name and influence still live and are cherished by thousands whom he has enlightened, will be some solace to them in their bereavement. He has not gone to rest, but to renew his labours in a more extended field, where he may still be a teacher of humanity.

#### SYMBOLUM "QUICUNQUE VULT,"

OR,

THE ATHANASIAN CREED IN THE COLONIAL ANGLICAN CHURCH.

To any one addicted to philosophical rumination, it must have presented a sad spectacle to see Bishop Moorhouse defeated in his mild attempt to alter so apparently little and insignificant a word as "shall" into another equally little and insignificant word "may," or the mandatory or imperative mood of an auxiliary verb into its more euphonious subjunctive or optative *modus*. My gentle and learned reader understands that I am alluding to a late discussion in the Anglican Assembly about the alteration of the word "shall" into "may" in that damnable damnatory clause of the Athanasian Creed, which, like so many other things, is called Athanasian, because Athanasius had nothing whatever to do with its composition or publication.

This damnably damnatory clause in the *ecce disant* Athanasian Creed runs as follows: "Which faith (or Creed) except every one do keep whole and undefiled, without doubt he shall (or, according to Bishop Moorhouse 'may') perish everlastingly."

And further: "This is the Catholic faith (or creed), which, except a man believe faithfully, he cannot be saved; alias: *extra hanc fidem et ecclesiam Catholicam nulla salus*; that is, outside of this Creed, and the

Catholic Church, there is no salvation for the human soul. Our democratically inclined and very liberal Bishop of Melbourne had, then, not the power to alter so small an item as is implied in the exchange of one monosyllable for another monosyllable even in a document proved to be a forgery committed in the age of Charlemagne, more than one thousand years ago. Who would be a Bishop or overseer of a Christian flock of sheep at such a price! It must have been galling and mortifying to the dominant dignity of the worthy Prelate to find himself in a minority in so important a matter, and one might truly say with the initial words of this would-be Athanasian symbol, *Quicunque vult-episcopus est*, or, whoever desires to be a bishop may be a bishop, or at least, out-vote a bishop. I suppose the bishop would call this democracy ecclesiastical, or democracy in the Church. I feel inclined to call it an ecclesiastical farce enacted before high heaven which might make angels weep. A document which has been proved to be as spurious as the "donation of Constantine," and the infamous sacerdotal forgery of the "decretals" must then be kept up intact on the verge of the twentieth century of universal civilisation in order to satisfy the bigotry and ambition to rule of a majority of clergymen of the Anglican persuasion. I for one truly sympathise with our good and learned Prelate, who seems somehow to court defeat at the hands of his sub-pastors; for it is not long ago that the same erudite and pious divine sustained an equally signal defeat when he wanted to persuade the miners and farmers of Victoria that praying for rain during the dry season is of no avail; nay, on the contrary, an offence to Almighty God, who endowed us with reason enough to know that the laws of nature, which are also the laws of God, cannot be altered, or violated, by the fervent prayers of all Christendom on its knees. Well, the sub-pastors would not have it, and the Bishop had to cave in, although it pleased the rationalistic farmers and miners, and it seemed to agree with their democratical wishes and tendencies. But why did it not please his sub-pastors? For the simple reason, because the sub-pastors were alarmed at the gigantic revolutionary step on the part of their beloved but erring Bishop, and they trembled lest their occupation might go with the abolition of prayers, the offering of which, according to the Bishop, is a source of displeasure to God himself and to human reason in the bargain. The sub-pastors of our Bishop naturally came to the most sagacious conclusion that, although their prayers for rain might remain unfulfilled, they would be rewarded for offering them by a shower, if not of water, at least of the good things of this earth, in the shape of loaves and fishes. Who could blame them in a community so democratically inclined as Victoria is!

But to return *à nos moutons*. May I be allowed to ask the momentous question, what has modern Christianity come to, if we may not alter with impunity so small a word as "shall" into its softer "may;" nay, if we are not permitted to brush from the face of the earth, and to obliterate from the minds of men hungering for the truth and for light, the whole document of the Athanasian Creed, which Dr. Swainson, in his celebrated volume on the Creeds (1875), has proved to be a vile forgery and imposition, and which we now know to have appeared for the first time authoritatively in the prayer-book of Charles the Bald, about A. D. 870!

What could the dictator of heresiarchs, the holy Athanasius, say if his spirit could appear amongst us! Would he not vote with Dr. Moorhouse's minority against the sub-pastors, and send them to everlasting perdition for so obstinately supporting a document forged by some unscrupulous monk of the middle or dark ages? And what would Jesus Christ himself say to these trembling sub-pastors for fathering on him the doctrines of a forged faith which is no more his than that of holy Athanasius! Can blasphemy and absurdity reach a higher climax than this? I trow not.

Taking, then, the dealings of official sacerdotalism with matters like these, whether Nicene creeds, Apostles' creeds, or Athanasian creeds, as a criterion or standard to judge the now existing incrustations of religious systems, and the different unchristian theologies by, the

conclusion is involuntarily and naturally forced upon us that the best religions of all nations, emanating originally from the purest and most exalted minds, are always and invariably, in the course of a very few short ages or generations, converted by self-seeking men in power into essentially false religions and bastard growths, until every vestige and spark of the original spirit of the doctrines of their founders has totally disappeared. Into such a false position has, now-a-days, our so-called Christian religion worked itself, and the pillars of this apostate church are evidently more concerned about the maintenance of certain irrational dogmas and mind-killing ceremonies than about the baneful influence it exerts upon the moral character of its devotees. To throw overboard such man-made dogmas as those of the unholy Trinity, of the scandalously immaculate conception, of eternal damnation, of the deification of the man Jesus, and of the dogma of the sanguinary atonement, which is equally unjust to both God and man, would in the eyes of selfish and bigoted priests and rulers of the modern synagogues imply a far greater danger to the church of our day than the deliberate violation of the eternal injunction of the divinely human Jesus: to love God above all, and our neighbour as ourselves. I often thought it a great pity that Thomas Carlyle had not undertaken the heroic task of writing a history—a true history—of the Christian Church, in the same outspoken and iconoclastic spirit in which he wrote that of the so-called Great French Revolution. Had he done so, immense heaps of rubbish would, by this time, have disappeared; heaps of scales would have fallen from our poor eyes. Our early fathers and forgers of holy New Testaments, our early bishops, who settled some of the most revolting dogmas of the Church, *et hoc genus omne* of pious impostors, from Simon Magus down to the evil-eyed Pius Nonus, would have appeared in their true colours, and lost their saintly haloes surrounding their heads in the estimation of an enlightened populace. But it was not to be; and Carlyle, with all his courage, defying false Gods as well as false or sham kings, knowing and worshipping Jesus as few men knew and worshipped him, had not the daring to rend the black veil behind which so many supposed divine mysteries are hidden. Gibbon certainly possessed some of the necessary qualifications for such an enterprise, and has given us a taste of his quality in this respect, but his learned sneers lacked the enthusiastic fire of a Carlyle, and consequently failed to produce the same impression as the prophetic soul of the seer of Ecclefechan would have produced in this, as he did in his other historical works. Moreover, the age in which Gibbon wrote his grand history of Rome's decay, was not yet strong enough to bear the fierce electric light thrown by him on what is considered its most holy and sacred interests; and the satisfaction offered by Gibbon for the soul poison of a superstitious creed, with a Pharisaic and priest-serving sacerdotalism for its father, and a priest-unreformed ignorance of the people for its mother, missed its effect in his day.

But, if I read the signs of the times aright, the present solemn attitude of cold indifference on the part of the official Church of Christ towards timely reforms in *cor-pore et membris* of its constitution, and the stubborn conservative callousness towards the unsatisfied feelings and earnest cravings of the people on the part of modern Popes, bishops, and pastors, in or out of ecumenical councils, synods and church-assemblies, will not be tolerated much longer, and their churches not only *may*, but without a doubt *shall* be everlastingly deserted and damned, and the "*Quicunque vult*" of Pseudo Athanasius will in future ages be used as a paraphrastic sneer, meaning that every one will then be his own church, pope, bishop, and pastor, with one God of love for all, and without priests of any sort over them as despotic spiritual rulers and perverters of the letter to the detriment of the spirit, which alone is and constitutes life. The true popes, bishops, and shepherds of the religion of the future will be mankind's best thinkers, reformers, and workers, held together by one common bond of human fraternity, and who, unconcerned about holy Bibles, revised or unrevised, will read the will of God in the eternal laws of his work, Nature, and teach their congregations to observe them

religiously and conscientiously; the stereotyped decalogue of Moses and an unprogressive Jehovah will, in the hands of such thinkers, reformers, and labourers, assume far vaster dimensions; the number of its commandments will be steadily increased in accordance with the progress and the discoveries made in God's unbounded and holy temple of universal Nature, and ten thousand times ten new commandments, implying as many fresh and newly discovered eternal verities, will take the place of the now obsolete and petrified decalogue of a half-forgotten civilisation of backward and stiff-necked Hebrews, who at one time made, or attempted to make, a monopoly of monotheism as they now do of money matters.

Let, therefore, all true-hearted Spiritualists hail the day of the second advent of a Saviour of human society now so deeply sunk in the mire of a degraded materialism—a materialism which shows its cloven hoof not only in the ranks of the now dominant leaders of religious thought, but also in those of modern science and philosophy. Let us once for all disperse this dense double cloud bank of a crass materialism, the true plague-spot of our age, and Spiritualism, new-born, will shine out again as cheerfully and cheerily as the sun does after a long day of chilling rain!

Benalla, Oct. 19th, 1883.

C. W. ROHNER.

### ESOTERIC BUDDHISM.

#### Concluded.

In reviewing any ordinary philosophic work it is customary to criticise the writer, examine his postulates, and analyse his theories, but the work under notice is an exceptional one; it professes to be a complete philosophy of the universe, and the author, Mr. Sinnet, merely claims to have presented to the best of his ability what has been given to him by his masters, who we are given to understand are the sole possessors of reliable Esoteric knowledge, comprehending the mysteries of the spiritual and material universe.

I have no fault to find with the manner of its presentation, indeed I opine there are few men who could have presented such an abstruse subject in so simple and comprehensive a form. What I have to review, then, is the Occult Philosophy, which is now authoritatively put before us by its high priests, the adept Brothers of Tibet. I do not question the existence of these "wise men of the east," nor doubt their possession of transcendental knowledge of the hidden forces of nature and psychological laws. Apart from the evidences of this, that have come under my notice, it is not unreasonable to assume that men who have devoted a lifetime to the uninterrupted pursuit of spiritual studies should be much better positioned to understand and teach on Psychological subjects than those who have, even under the most favourable circumstances, only devoted a portion of their time to like studies, and were the results of their labours presented simply on their merits, with some particulars as to the *modus operandi* of their attainment, and corroborative evidence of their reliability, I am inclined to think they would meet with far greater consideration and more general acceptance than they will under present circumstances; we can only judge of it in the light of reason and experience, or accept it in blind faith on authority. As a Free thinker I can only adopt the former course, accepting that which commends itself to my reason or intuition, and rejecting or holding in suspense those things which are opposed to my experience, at least until it can be demonstrated to me by superior evidence that my experiences were unreliable and my assumed facts hallucinations.

The axiom that a chain is no stronger than its weakest link applies in the present instance, and I purpose showing what appear to me, from my present standpoint, some weak and faulty links in the chain upon which the system hangs, admitting at the same time that there are many strong and symmetrical ones, and that all are admirably linked together. Passing over the classification of the principles entering into the constitution of man and the proportion of them that are dissipated at death, which at this juncture I am not prepared to dis-

pute, although no proof is given of its correctness, I come to the manifestation of these principles, and particularly to the condition of the individuality, the "Ego," immediately after the dissolution of the physical body. This we are told (with very few exceptions) passes into a subjective state of existence, where it is not cognisant of what is going on on earth, and incapable of communicating with its inhabitants.

Now, it is impossible for myself or the thousands of careful students of spiritual phenomena, who have for many years past been recipients of evidence through at least four of their senses that intelligences whom they have intimately known in the body still pursue a constant individualised existence and uniformly testify to the objectivity of their life and the refined materiality of their surroundings, exhibiting the same characteristics, the same sympathy for those who were dear to them in this life, and as a rule a greater solicitude for the welfare of humanity than when in the physical form, to accept the occult theory in its entirety.

The only explanation given for the varied phenomena called spiritual is, that they are produced by the middle principle of man, the "animal soul," from which the higher principles, containing the real "Ego," has for ever departed. (This is described as a kind of "shell" animated by a spurious consciousness); secondly, by "elementals"—semi-intelligent creatures of the astral light—and suicides or persons who, having died an unnatural and sudden death, have been unable to free themselves from the more material part of their nature.

To the uninitiated in spiritual phenomena this explanation might suffice; it is wider than the Christian one, which only offers devils (!) to account for them, but miserably inadequate to account for at least thirty per cent. of the phenomena I am myself familiar with and the published experiences of some of the most careful scientific observers of similar phenomena in other parts of the world.

We are told that the "animal soul," to which the major part of spiritual phenomena is attributed, "has no power in it to take on new ideas and initiate courses of action based thereupon; but the intelligences which come to me do originate new ideas and initiate courses of action no base for which could be found either in my mind or the minds of any one present, and many well written volumes testify to similar experience on the part of others. Moreover, we are distinctly told the persons who commit suicide, or who are victims of sudden death, who it is admitted can and do communicate "do so at their own heavy cost, as it draws them lower and lower till they become demons of gluttony, etc., provoking their victims to crime." Now, I happen to have an intimate connection with a spirit of this class, certainly a victim of sudden death, possibly a suicide. The intercourse commenced twenty-three years ago, within two years of the said spirit's transition to the other world, and has been continued at intervals up to the present time, and the communications literally and intrinsically, besides the testimony of numbers of clairvoyants and seers, all go to prove that this spirit, instead of being drawn lower, has been steadily progressing to higher conditions of refinement, knowledge, and happiness. I have sat periodically, for many years, associated with literary and professional men, earnest and careful investigators, with intellects considerably above mediocrity, and have held communion through numerous media—clairvoyant, trance, writing, and impressional—with what purported to be (and gave in many instances strong proofs of their so being) spirits of men who had occupied human forms in this world, and who displayed wisdom beyond that of either medium or circle, and who insist that their state of existence is objective, and that they are drawn to this world by active sympathy with its inhabitants. I take almost at random a page or two from a series of automatic writings received more than twenty years since:—\*

\* There are many more generally instructive and philosophical than this, but this points more to an individual or individuals controlling the hand of the medium, who was comparatively new to the subject, and exercised no conscious volition, the calligraphy being distinct from his own.



"The harmony of our sphere when it reaches yours is to us as it were again re-echoed back in a very faint, degree, but we experience unutterable joy in its manifestation. The harmony of the spheres will form a series of subjects at another time; we shall not at once enter on so vast a subject, and only refer to it as being appropos to circumstances now existing. We may notice, however, that the harmony alluded to is characteristic of the spirit's development and general condition of being. It involves the whole of the causes leading to so great and grand an effect, and also of course where manifest in any degree. An orderly and good life throughout is only a small manifestation of the harmony constituting our ties of common or ultimate concord. All good is united; all truth arranged, and appears to us as mighty chords of harmonious melody. The golden harp and so forth alluded to in spiritual writings are significant of the same. The world as a whole is fast progressing in a preparative, or rather a process more to be regarded as an ordeal, for the opening of such a close affinity or condition for communicating with our world as will make marked difference in its spiritual and moral condition. There may appear but very little sign of it externally but it exists nevertheless. There could not be a chance for us to communicate to you, we could not approach your earth, were there not on the whole certain favourable conditions and circumstances. They may be said to occur or exist as an oasis of the desert, and even they could not occur only as belonging to the general favourable condition of the earth's inhabitants. We do not wish you to parade, as it were, what we are writing to you, as any mark of your progress. It is not so. It is the result of a grand mind-movement and advancement; the foundation of heavenly happiness rests on that basis. Do not regard any arbitrary construction of what you may not clearly comprehend, as the light to view our writings in. It is better to wait; it will prove itself to you afterwards, perhaps soon. We wish to be understood, however, to say that you may not consider the opportunity that we have embraced in your circle as anything extraordinary belonging to yourselves, but we consider it your duty not to hide it. The more who are interested in it the better; none will be at all so who love not Good and Truth. You may see in what we always endeavour to show at all times, more or less, that the most trifling circumstance is often an insurmountable obstacle to us.

"We are but too eager to avail ourselves when anything of a favourable opening offers; the general sphere is not good to-night, and prevents us getting out of an entanglement of superficial generalities. It is useless to continue longer on the present occasion, yet we are not discouraged; you have in yourselves a great deal to overcome. We may say, and we think it has always been understood by you, that being few in numbers the condition of each one is of more importance. Good night."

Is this the language of a "shell," an "elementary," or a "suicide?" My reason repels the idea.

With regard to the seven principles of man—the planetary chain, the progress of the human tide-waves, and Buddha, there is nothing to back what is said on these subjects but the authority of the adepts; and although we are told that they "know all that takes place and how it takes place," not only within our solar system, but a long way outside of it, we unfortunately have no proof of this, and from the very nature and habit of my mind I cannot (nor do I believe any one with analogous experiences could) accept the stupendous claims of the adept Brothers without substantial proof. I must admit that the scheme is a grand one, which no ordinary mind could conceive, and were it not for the weak links which destroy its cohesion, it would from a theoretical point of view be attractive to me, but in the face of the claim of infallibility, the weaknesses referred to destroy the stability of the structure, and only enable me to pick some building material from amongst the many symmetrical blocks used in its construction—an example which I think may be advantageously followed by other Spiritualists who travel over the same ground.

## SPIRIT COMMUNICATIONS.

FIFTY years ago a few thoughtful people who had satisfied 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 spirit and 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 media were developed. Some of the written communications were published in the early numbers of the *Harbinger*, but the trance address not being reported 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 previously by the spirit of the late John Milford, 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.

Dr. E.—One of the most interesting facts connected with physiological and psychological research is that the farther we pursue our investigations into these remarkable sciences, the more plainly we discern the existence of a principle of correspondence between physiological and psychological phenomena. There may seem to be exceptions to the rule, but those are apparent exceptions, and not so in reality. Let us carry the rule further, and apply it to the connection between the mental activity and brain-action of a mediumistic organisation when subject to the phenomena of spiritual communication, and the mental action and brain-changes of the usual human cerebral organisation which arise from physical sensibility. Though in both these cases a marked distinction is observable (that a marked distinction would be easily observable between two such opposite sets of phenomena may be readily imagined), the distinction between the action of mind and the changes in the cerebral organisation from physical sensibility and its obedience to spiritual laws is far greater than is generally supposed. Neither anatomical nor physiological researches in your life will reveal a simple operation of mind. A simple operation of mind is a subject of greater complexity to thinkers in your life than the abstrusest problems of science. Physiologists and psychologists may theorise correctly as to the results in the mind from the operation of certain causes, but then these causes must come under the operation of the laws of physical phenomena. Now, bear this in mind, causation, which is really but imperfectly understood, (that is, what is causation) is the result of the properties of one body acting upon the properties of another. Now, physiologists will of course say that if fire be brought in contact with the human body pain will result, and anguish of mind follow. The pain is the cause of the mental action, but fire cannot be said to be the cause of the pain, because pain is not an attribute of the fire, but an attribute of the body acted on by the fire. There are many objects which could be subjected to the action of fire without pain resulting, therefore the mental anguish follows upon the pain arising from physical sensibility in the human body caused by the operation of fire changing the arrangements of its molecular atoms. Then there are exceptions even to this law of connection between mind, physical sensibility, and external phenomena. There are well authenticated records left by credible witnesses that in the early times many martyrs suffered, not torture, for that did not exist, but passed through the ordeal by fire, in which neither pain nor mental anguish followed. You will remember the case of the young female Christian martyr who for three days consecutively was subjected to the ordeal of fire, and who smiled with complacency when the supposed torture was at its height. Coming closer to our own times, you remember that Bishop Latimer held his hand in the flames, that hand which had signed his recantation. He thrust it into the flames, and watched it burning, whilst the only words which issued from his lips were, "That unworthy hand!" No symptom of pain, no manifestation of mental anguish, save such as arose from the memory of what he considered his human frailty, or the frailty of his spirit. How account for these apparent exceptions? The conditions of existence belonging to our life enable us to see these operations of mind, and to discriminate many distinctions which psychologists and physiologists in your

life are unable to discern. Now in these cases we can imagine that the disturbances proceeded only to the nerve-centres, and were not propagated to the cerebral; although in the normal condition—that is, when I say normal state, I mean under the usual conditions—they would have been so transmitted.

We all of us admit that, under the usual conditions, mental activity, brain action, and physical sensibility cannot be considered apart, but mental activity and brain action can exist apart from physical sensibility even in the human life, and what is still stranger, physical sensibility from brain organisation or mental action. These are facts which I will demonstrate further on. I remarked in the earlier portion of these communications that the laws of psychical phenomena were analogous to the laws of physical phenomena. We may look upon this as the law of correspondence. At the close of my preceding remarks on the subject of the connection between mediumistic brain organisation and the phenomena of spiritual communication, I alluded to the two forms of thought which arise from the variation in the extent and diffusion of the wave of agitation which passes over the cerebrum from the wave of spiritual thought. I termed the variation in result from these waves the acute and the massive. As there are those present to whom this definition may not bring any precise knowledge, for their benefit I hope to explain with sufficient clearness, so as to prevent any misunderstanding, the difference which arises, and may possibly serve as a guide to an analysis of future sensations physical and mental. An acute sensation may be termed a localised, a massive sensation a general. A burn will produce an acute sensation, whilst warmth will produce a massive. Neuralgia produces an acute sensation, whilst dyspepsia produces a massive. Indeed, all physical sensibility may be reduced to these two differences of sensations, and is applicable to all the senses. Let us look at it first in the combination between external phenomena and mental phenomena. A landscape expresses in the mind extension, solidity, and colour. Extension and solidity are massive sensations, whilst colour is acute. But if we go into an analysis of sensation from colour phenomena we find that black produces a massive sensation, and indeed so do all the lower tones or deeper colours, such as dark violet, dark blue, the very deepest shades in crimson, but all the lighter colours produce acute sensations. I remarked that this theory of sensation can be applied to the five specialised senses; the shriek of a seabird will produce an acute sensation, the sound of the waves a massive; the scream of a human being will produce an acute sensation, whilst the shouting of the multitude will produce a massive. An acid will produce on the gustatory nerves an acute sensation, whilst the staple articles of food, such as bread and meat, unless rendered pungent by the addition of acid, will produce massive sensations, and even with the addition of acid will only produce a modified acute and modified massive sensation, the one helping to neutralise the other. The artificial scent manufactured on your earth, with very rare exceptions, produces an acute sensation on the olfactory nerves; the fragrance of a flower produces an acute sensation, whilst the closeness of a house will produce the massive. There are different states of the atmosphere which produce massive sensations, and there are exceptions which produce acute, or rather the sensation from them is so modified that it may be termed rather the acute than the massive.

[The above should have preceded the second portion of communication on page 2560, commencing "Before I pass on," &c.]

*Continued from Page 2561.*

Even more, there have been born encephalous monsters of the human race. I mean children in whom the brain has been completely absent who have possessed physical sensibility to the full, who have felt hunger and have sucked, who have felt cold and have cried, the pupils of the eyes would dilate in the absence of light, and contract if it were passed close across them. They have struggled and have moved uneasily if a great noise were made close to them, and when undergoing the

necessary attentions of infancy they have cried and struggled. If the feet or legs were touched they would be drawn away, the face would pucker, and a cry would issue; and so of the other parts of the body. There we have physical sensibility in a human being to the full, but where is mind?

Now let us reason inversely. Persons born blind, deaf and dumb have been more highly intellectually endowed than even the average intellectually developed human being who possesses the five senses in full. I will give a rather peculiar case which came under my notice some years ago in London. A gentleman well known, and holding a high official position, possessed neither legs nor arms. Only the trunk and head were developed, and yet he was noted for the boldness and clearness which characterised his writings, also for the vigor of outline and delicacy of touch which characterised his drawings. I was going to say he drove "a four-in-hand," but that would be a paradox. I will remark that I have seen him drive four spirited horses through the crowded streets of London with a skill and precision that many trained individuals possessing hands and arms might well envy. He rode, he hunted, and his abilities as a statesman and farsightedness as a politician were universally known. That was not the triumph of the forces of mind over the forces of matter, but the triumph of the forces of mind over the absence of matter. Ah! those who will persist in thinking that material forces are spiritual forces, do so because that is in accordance with the constitution of their minds. It was an old saying amongst the ancients that the owls always declared the eagle was blind, because they saw best in the dark, and we know that in the antique modes of thought the owl was an ornithological emblem of wisdom, and the eagle of ambition. Therefore, since the ancient mode of thought cannot err, we will say that wisdom sees light in darkness, and ambition, which soars towards the sun of truth, is blind. It were in vain that we should reason with them, we cannot charm into existence their spiritual vision charm we never so wisely, but I shall conclude this present portion of my subject by bringing to your notice the beautiful epigram of the great thinker, who under appropriate conditions makes himself visible to the medium. Plato, the physician of souls, the mighty thinker of the past, apostrophised his soul thus:—

"Thou canst gaze upon the stars my soul, yet if I could be  
Yon starry skies with thousand eyes, I could not gaze on thee."

The following poem was given by a different control before the usual communication with which it is unconnected:—

#### "WAKING IN SPIRIT-LIFE."

"The world was there below me in the night;  
Unchanged fell down upon me the stars' light;  
With wonted harmony marched all the heavenly host,  
Not one star the less, nor in the Spiritual sky was one truth lost;  
Starry truths sublime! Numberless and wondrous!  
Shedding rays of Spiritual light on the dark world under us.  
So when in death, from underneath thy feet,  
Rolls the world of human life, shadowy and fleet;  
When thou hast closed the outer, but to ope the inner eye,  
Look thou then upward, and athwart the Spiritual sky:  
Thou too shalt see God's truth greeting thee familiarly,  
Thou then canst watch the march of life, and see the soul's  
great destiny.  
Thou too shalt see that human life  
Must mixed ever be with strife,  
Nor can pain and sorrow cease,  
Till the human breath  
Is stilled in death,  
Then flows around our Father's peace."

Dr. E.—The first portion of my remarks at our last Thursday evening's sitting may be termed an analysis of the law of correspondence, in which I trust I proved to your satisfaction the striking analogy between spiritual and physical phenomena. But correspondence is not identity, therefore I spoke of a marked distinction. The second portion was an analysis of the law of diffusion, sensations diffused over different areas producing different results. The third may be called an analysis of the law of definite numbers. In the fourth, I think I demonstrated with precision and clearness that mental

phenomena cannot be due to physical sensibility, as it is a great axiom of physical scientists that all knowledge is founded on observation of facts. I have shown that in the case of idiocy we have physical sensibility to the full, and brain organisation, but an absence of the manifestations of mind. The astute disciple of pure physical science may assert that the phenomenon of idiocy may be attributed either to imperfect structure of the cerebral organisation, or it may be attributed to cranial formation, or morphological development, to small cranial capacity, to differences in molecular arrangement, to differences in the arrangement of the convolutions, showing a departure from the ordinary human type. My friends, physical scientists boast that the study of physical science compels a rigorous logic, and it is one of the rules of their rigorous logic, one sternly maintained by one of the greatest physicists of modern times—I allude to our friend the great astronomer—never to multiply causes unnecessarily. Now I say to the advocates of materialism that the *onus probandi* lies with those who are misled by false deductions from the study of matter to adopt such absurd hypotheses. Anatomy does not verify a single one. If they would but extend the range of their observations, the knowledge which arises from observation of facts would tell them that every variety of cranial configuration and every degree of capacity is compatible with idiocy. Let them extend their range of observation in the opposite direction, and they will find every variety of cranial configuration and every degree of capacity in connection with human intelligence. Let them extend their observations to anatomical researches, and they will find in the phenomena of idiocy every variety of structure, the same differences in weight, the same symmetry of convolutions, which mark the brain of an intelligent being.

But there is a broad line of demarcation to be drawn between the intelligent being and the idiot. There is a grand link wanting in the chain of phenomena which constitute the ordinary intelligent human being. There is a chasm to be filled up. Now, both observation and anatomy show that the combination of material causes which materialists assert produce the phenomena of mind is present in the case of the idiot. Then where, I ask, is mind? Why this awful divergence in nature? My friends, this is too solemn and painful a subject to be treated in a light manner, otherwise I feel tempted to bring the great art of banter to bear upon their absurd hypotheses. It is a marvellous weapon when skilfully handled, and would serve me nearly as well as severer reasoning to do what I mean to do—to pillory their logic to cut through their thick shield of materialism, to strip their theories bare, and to make of their hypotheses laughing-stocks. It is a marvellous weapon, and highly destructive, but it requires to be most delicately handled to prevent it becoming a very rude instrument of intellectual warfare, and I think it is right that in disputing we should ever remember never to transgress the laws of courtesy. It would be well if disputants on earth would exercise a little forbearance in their intellectual warfare, or shall I rather say, wordy battles, for I have often found that the warfare of those who did so transgress these laws savours more of wordiness than intellectuality. Each one thinks that he is in the right, and, by inverse logic, because he is in the right his opponent must be in the wrong. This is specially remarked in disputing over matters of religious belief, for there each one thinks, in whatever else he may err, his articles of belief are infallible. Ah, dear friends, there is no such thing as infallibility. Fallibility embraces all things, and there is error everywhere, at least there is a portion of error. Truths are ever changing. As we progress, both you and we, we find that truths change, and knowledge progresses with the change. I invariably found when I was on earth that those who knew most were the most liberal in their views, and most tolerant of the opinions of others.

I did not intend this digression, but have seized the opportunity which presented itself to ask all of you ever to remember in all disputes, but especially disputes concerning religious belief, to exercise forbearance. No one can ever force another into his way of thinking, and

the very vehemence of his opposition will engender antagonism, or, what is even worse, hypocrisy. Therefore I ask of you to give that measure of toleration to the views of others which you claim for yourselves.

To return to our subject. I ask the materialist, where is mind? You assert that mind is a variety of functions from a combination of physical phenomena. Very well, materialist, you have there in the idiot the combination of physical phenomena. Very well, materialist, you have there in the idiot the combination of physical causes which produce that phenomenon known as mind—where is mind? Your great axiom tells me that all knowledge is founded on the observation of the unmistakable fact that the combination of material causes which you assert produce mind is here, but the mind is absent. The materialist will assert that it is a logical deduction that for every result there must be a cause. I, the advocate of Spiritualism, fully concur in that opinion. It is one of the rules of logic. Then there must be, my materialistic opponent asserts, a latent cause to produce the phenomena of idiocy. Exactly. We are now verging on to the same platform of opinion. I concur in all that you have so far asserted. Now, according to your rigorous logic, that every adequate cause must have an adequate result, the combination of material causes which produce mind is here; then the cause which produces the phenomenon of idiocy must be an immaterial one. And what is that immaterial cause? I think I hear my opponent sneeringly ask. I answer, arrested psychological development, the immaterial principle undeveloped.

October 6th, 1881.

#### MISS SAMUEL.

THIS young lady, formerly of Cardiff, and a member of the circle there presided over by Mr. Rees Lewis, in which the mediumship of Mr. Spriggs was developed, has just arrived in this colony from England. We have great pleasure in welcoming Miss Samuel to these shores, and more especially as we understand that she has done much work more in a private and unostentatious, though to some extent in a public way, for the cause to which these columns are devoted. We extract the following particulars concerning this young lady's rather remarkable career from her address delivered at the farewell meeting held in London, as they will be of interest to our readers. In alluding to her career Miss Samuel did so for the purpose of illustrating a universal spiritual principle, viz., that the life of mankind is directed by an unseen and wise intelligence. Notwithstanding the privations under which she laboured, she considered that a number of advantageous circumstances entered into her life. She was born in London, and at the age of five lost her eyesight. Her girlhood was spent in New York, where her health unfortunately broke down, and she was compelled to relinquish her arduous studies. She was a spirit-seer, but did not know what it meant, which kept her mind in a very unhappy state; she was in darkness as to the right use of her bodily and mental endowments, and her life seemed to present to her an unending misery. Quite unexpectedly her parents moved to Cardiff, Wales, an out of the way place, yet, strange to say, there she found what she stood in need of, as if she had been led to it. She became acquainted with Spiritualists, found she was a psychometrist, and thus began to understand her own nature. Under the kindly direction of Mr. Rees Lewis she became developed as a speaker. Her coming to London, and contact with Mr. Burns, fulfilled a statement made by a seer in New York when a girl, that she would journey to a distant country, and meet a certain person, through which channel she would become a public speaker. Mr. Burns introduced phrenology to her, and gave her some ideas on health. Soon after this Mrs. Billing came to London, and her faithful Indian spirit-friend "Skiwaukie," became attached to the Cardiff circle, and used to talk to them in the direct voice through the mediumship of Mr. Spriggs. This spirit volunteered the statement that in the future a letter would come from a relative of her mother, and through it her family would cross the ocean,

and it would be the greatest change of their lives. Mr. Spriggs and Mr. Smart left for Melbourne, and Miss Samuel went to reside at Brighton, coming to London occasionally to speak at the Spiritual Institution, Goswell Hall, and other places. She made the acquaintance of Miss Chandos Leigh Hunt (Mrs. Wallace) and was greatly benefited by her suggestions as to hygiene and diet, deriving also great mental advantage, thereby becoming prepared, mentally and physically, for another change which had been foreseen by Mr. A. Duguid, more than a year in advance of its occurrence. This seer had stated that she would meet with one who would extend to her a helping hand, by which she would become self-supporting, after which, 'at the season of the ripening of the corn,' the greatest change would occur. The helping hand was extended to her by Mrs. Tebb, through whom she became a student at the Royal Normal College and Academy of Music for the Blind. Respecting the great change spoken of, her own impression had been in accord with the statement of all seers, that it would occur in that month of August, and that she would go abroad, and this conclusion had been arrived at by Mrs. Tebb and others, quite independently. At the close of the season, a few weeks previously, a kind and liberal offer had been extended to her to remain at the college two years longer, as a leading solo contralto singer and pupil teacher. She had thus reached the self-sustaining point predicted. Her parents resided at Leicester, and she returned home with the intention of consulting them, and accepting this offer. She was detained at college several days beyond the expected time, and, strange to say, on that account, arrived in Leicester by the same train that brought an uncle from Australia, who had been absent from Europe for twenty-six years, and had consequently never seen her. This brother of her mother came to England for the express purpose of taking her parents to Australia, paying all expenses. This prevented the necessity of discussing the appointment that had been offered her, and she was free to leave at once, without having to withdraw from any pre-engagement. By this the prediction which had been given in the direct voice by "Skiwaukie" was fulfilled, and at the season of the year that had been anticipated.

Miss Samuel arrived here by the s.s. "Thames" on the 16th ult., and although not fully recovered from the exhaustion consequent upon a long and stormy voyage, she, having made the acquaintance of a few of the Melbourne friends, held a meeting at her residence in Carlton on the 26th. She delivered a short address, to which the crowded state of our columns this month will not permit of our doing justice, in the course of which she referred to the importance attached by investigators to abnormal spirit-control, which tended, she thought, too much to the repression of the individuality, while she valued more the influence of spiritual beings whilst engaged in the duties of life. Spiritualism covered a much wider field than phenomena and tests merely, for the Spiritualist might become familiarised with these, and yet become no better morally and religiously. It included the laws of health, dietetics, and all those studies which tend to the elevation of humanity, to the enlargement of man's conceptions, and the attainment of true happiness, while apart from these things Spiritualism was incapable of doing what it is competent to perform. The Spiritualist, whether talented or not, should endeavour to cultivate and develop every faculty of his nature, and not be satisfied to improve himself and his life in one direction alone. There were, for instance, other things beside teetotalism, other things beside vegetarianism, to be attended to. She thought Spiritualists were sometimes too harsh in their judgments of outsiders. She advocated strongly a system of regular self-examination, a candid inquiry into the real motives of our daily conduct, as an important aid to our spiritual progress.

Miss Samuel enlarged upon each of these topics, and at the conclusion of her lecture rendered several musical selections most acceptably, her aim being to make the evening pleasant as well as profitable. Two large volumes were exhibited, being the whole of Hudson

Tuttle's celebrated work, the "Arcana of Spiritualism," copied in what is technically known as the "point" character (a system of raised writing in use amongst the blind) by Miss Samuel herself, which must have entailed prodigious labour, her object in undertaking this work being to aid in the introduction of the truths of Spiritualism amongst the blind, works upon that subject being out of their readable reach. She greatly interested the friends present by reading a selection from one of these volumes.

We understand that it is Miss Samuel's intention to carry on similar meetings every Sunday and Wednesday evening, for particulars of which see our advertisement columns.

#### THE A. B. C. OF SPIRITUALISM.

MR. T. O. BUTTON, of Leven, Tasmania, forwards us a letter received by him from a reader of the *Harbinger*, from which the following is extracted:—

"The *Harbinger* may be very well for those who are well advanced in the subjects which it professes to teach, but you must be aware there are many like myself who object to accept the phenomena of Spiritualism until we have had an opportunity to investigate for ourselves. I believe if a small portion of the *Harbinger* was set apart for the honest investigator, teaching him the *modus operandi* of circles, etc., more good would be done than by cramming him with argument which in nine cases out of ten he has not the capacity to understand. I would like to use my own eyes and understanding, and not those of another. Planchette writing, spirit-rapping, table turning, and other phenomena connected with Spiritualism may be true, but if I meet two men and ask them, one will say 'bosh,' and the other proclaim them 'quite true,' which am I to believe? Now, with proper instruction is it not possible for me to see these things and so believe? The *Harbinger* fails to help me here. Do you not think that if a social circle were formed it might help many? There is a difficulty I know of getting together a sufficient number interested in the subject."

The majority of the readers of the *Harbinger* are either admirers of the philosophy, or believers in the fact, of Spiritualism, and the A. B. C. of the subject is of no interest to them. We have occasionally re-published directions for investigators in the conduct of circles, etc., but inasmuch that for the small sum of sixpence more printed information than we could find space for in six months may be obtained, it would not be just to our subscribers to use any considerable amount of space for this purpose.

If the writer will take the trouble to question the individuals who say "Bosh," and the others who affirm the truth of Spiritualism, he will find in almost every instance that the former have never investigated the subject, whilst the latter have, and we would point out to him that the evidence of one person who has seen a thing is of more value than the opinion of twenty who have not seen it.

We insert a notice to intending investigators, offering to send to any part of the colonies directions for forming and conducting circles, and other useful information, on receipt of sixpence in post stamps; or, if a shilling is sent, we will include Mrs. Britten's valuable book, "On the Road," specially prepared for *bona fide* investigators.

We have received No. 1 of *The Freethought Review*, a sixteen-page monthly, published at Wanganui, N.Z. It contains a number of well-written articles on a Secularistic basis:—Arguments on "Theism," notices of various Freethought Societies which have lately come into existence in New Zealand, one of which, "The Canterbury Freethought Association," has started a Lyceum, and Reviews of recently published books on semi-theological subjects, and items of news about Freethought movements in other parts of the world.



## VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE following is the report of the committee presented and adopted at the annual meeting, and referred to in our last issue:—

LADIES AND GENTLEMEN,—Your committee, in presenting to you their annual report of the doings of the Association for the past twelve months, are happy to state that as far as actual work is concerned this year has been a very busy one, inasmuch as every Sunday evening up to the end of August has been utilised for the purpose of holding meetings for lectures, experience statements, &c. At the commencement of it in September last year Mr. Denton was still in possession of your platform for a course of twelve lectures, which came to an end on October 22nd. Pending the arrival from San Francisco of Mrs. E. L. Watson, a celebrated lecturer from that city who had been engaged by your committee to follow Mr. Denton, an arrangement was made with the latter to continue his lectures for another twelve weeks, in order to avoid the closing of our meetings and losing the large audiences that nightly thronged to hear the eloquent Professor. One of the conditions upon which Mr. Denton consented to continue his Sunday lectures was that he should give also a course of twelve weekday lectures on popular scientific subjects, and at a special meeting of the committee held on Wednesday, the 4th October, it was resolved that Mr. Denton be re-engaged for another twelve weeks, to lecture on Sunday nights, and to give a weekday lecture also each week, the terms to be the same for both, namely, £12 10/- per night as formerly. Shortly after, the committee received a telegram from Mrs. Watson to the effect that she was starting from San Francisco, and would be in Melbourne about the 18th of November. This would have clashed with Mr. Denton's second course of lectures, and in order to overcome this difficulty the committee came to an arrangement with some friends in Sydney to keep Mrs. Watson there as their lecturer until the close of Mr. Denton's series, when she could take our platform to the end of her term. In the meantime Mr. Denton continued his Sunday Evening Lectures at the Bijou Theatre to large and enthusiastic audiences, while the first six of his weekday lectures were given in the Temperance Hall, and the last six in the Athenæum. In both cases the prices of admission were made very low in order to enable the largest number of people to avail themselves of this opportunity to hear our great lecturer, but the committee regret to say that except towards the end of the course the attendance was not sufficiently large to cover the necessarily heavy expenses. On January 14th the Professor gave his last lecture at the Bijou Theatre, when the house was packed to its utmost capacity, and on the Wednesday following the committee tendered him a farewell in the shape of a conversation and fruit soiree, which also served as a welcome to Mrs. Watson, who gave her first lecture on Sunday, the 21st January. It was evident from the first that Mrs. Watson was labouring under some disadvantage, following as she did so eloquent and popular a speaker as Mr. Denton; but, notwithstanding that, her lectures were well attended, and her short course of nine weeks was brought to a close on March 18th, to the regret of all who had listened to her poetical and spiritual discourses. The shortness of her stay with us was mainly attributable to some domestic affairs which necessitated her returning home earlier than expected, so that she availed herself of the terms of the arrangement that she should deliver thirteen lectures for us, counting in those given in Sydney. Prior to her departure Mrs. Watson gave a weekday lecture in the Athenæum, the gross proceeds of which were handed to her as a mark of the esteem in which she was held by your committee.

After Mrs. Watson's departure the Sunday evening meetings were continued in a smaller hall, the members of the Association giving addresses and papers. The first twelve were held in the Temperance Hall from March 25th to June 10th, but owing to the nuisance caused by the Salvation Army, which meets in the same building, the attendance became smaller, and after the close of the series three lectures were given in the Horti-

cultural Hall, pending the vacation of the Masonic Hall by its then occupants, as the latter being more central was deemed the most desirable for our purpose. On July 8th the Masonic Hall was used, and from that time till August 19th seven meetings were held, two of which took the form of a concert by the members of the choir. Although the attendance towards the end became rather more numerous, yet, owing to the very great difficulty in finding speakers to come forward and give papers or addresses, the committee considered it desirable for the present to discontinue the meetings, and in the meantime to follow up the work of the Association by holding circles, distributing literature, and other less public means than lectures and meetings. For this purpose, and in order to enable many who cannot form circles at their own homes to investigate the claims of Spiritualism, two circles have been started, the members of which answered an advertisement inserted in the daily papers calling upon mediumistic and other persons desirous of forming circles to apply to the Association for information and assistance, and your committee are of opinion that much good will result from this step. As to future lecturing prospects, your committee are in correspondence with several ladies and gentlemen from America to induce them to visit these shores, and lecture in Melbourne and elsewhere, but as we are not in a position to offer them permanent engagements, and can only promise our personal support, no definite answers have been received yet.

The finances of the Association for the past year have been put to a very severe strain, and members have been more than once called upon to supplement the ordinary income; your committee take this opportunity to thank those ladies and gentlemen who have so liberally responded to the calls made upon them. The total amount of donations received has been £175 8s. 6d., the monies taken at the lectures £749 10s. 8d., subscriptions £61 17s. 0d., making a total of £296 16s. 2d. for receipts, while the disbursements came to £998 13s. 3d., leaving a Dr. balance of £14 6s. 10½d. which includes an original Dr. balance of £2 9s. 9½d. with which the year commenced.

In order to enable your new committee to carry on their disinterested labours in the cause of Spiritualism effectually it will be necessary for you to devise some way by which more means can be placed at their disposal.

By order of Committee,  
J. G. HOOGLIMMER,  
Hon. Sec.

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

(Continued from the October Number.)

"This pearl, my friends, signifies the glory of heaven, and that merchant signifies the upright and devout Christian, who spares neither labor nor cost for securing his salvation. But let him be sure not to inquire of the lovers of the world, because it is customary with them to value a thing according as they find it advantageous or disadvantageous for the present time. But as for the things to come, they disregard them. 'The earthly man knoweth not the things of the Spirit of God,' (says St. Paul) 'for they are foolishness unto him; neither can they know them, because they are spiritually discerned.'—1 Cor., Chap. II. Neither the fool or the child has sense to make any difference between a faulty and a precious stone. They take greater delight in that which is frivolous than in the most costly pearl. Inquire of the saints who alone can give you knowledge of this truth, because they have been guided by the spirit of God."—Heil opened to Christians, p. 46.

"And from the most minute and mean,  
Virtuous minds can morals glean."

## TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In my last letter I had just got to that point in my narrative where I was in hot haste to bring witnesses who had expressed themselves as very anxious to see with their own eyes the most wonderful manifestations of what are known as "petting spirits." Of course

those outside the ranks of modern Spiritualists have never heard of such things, and if they did, would not believe them, because they are ignorant, or rather pretend to be so. I speak not of those whom Mr. Justice Higinbotham would call the wealthy lower orders, but of those whom I am pleased to call the intellectual lower orders, who (with exceptions amongst them) live in pulpits and editorial chairs, and places of that kind, and stand in much awe of Mother Grundy. But the witnesses I went for were not so minded. With regard to the other class of whom I have spoken, outside the ranks of modern Spiritualism, I have thus spoken of them because they are certain to strike me for what I am going to record, so I thought it would be just as well to be upside with them, and have the first blow.

I shall state no more than will be found amply borne out by the certificates in your custody marked A, B, C, and D.

To my narrative, then, of what we saw. I returned at 10 o'clock with Mr. Richmond and Mr. Potter, and found eight others had collected, including the father and sister of our hostess.

Having all ranged ourselves round a table with our hands upon it, I was deputed to act as chairman. I first repeated the Lord's prayer, and then commented on the object in opening séances with prayer, and mentioning that a circle joining together in prayer amounted to a pledge given to each other that we would be in earnest and be willing to communicate with spirits, if spiritual intelligences would communicate with us. Almost immediately a comb was thrown with great violence on the table. I do not say that it was impossible for any one to have thrown this, for the light had been reduced considerably, but I do say that I feel certain it was not thrown by any mortal agency. I say further, that none of the company expressed doubt, or seemed to suspect trickery, and so account for this falling comb. About an hour before this (as I mentioned in my last letter) I had been pelted with a potato, when I put it in my pocket. When we were all gathered together in this circle I took it out of my pocket and desired Mr. Richmond to cut the letter "R" on it, so that if pelted with it he would know it again. The manifesting intelligences must have heard all this, for, as the sequel will tell, he was pelted, though not with that article. To make all self-evident, the operating intelligences waited till the best light was restored, when he was immediately pelted. We had sat for about an hour, and as we were rising from our seats this gentleman (Mr. Richmond) made some complaints or remarks upon the manifestations not having been equal to my representations, more particularly drawing our attention to the fact that he had to go away without my promise being made good, viz., that he should be pelted. It was only five minutes after this (as though these intelligences had been listening to every word my skeptical spiritual friend had uttered) that down came a Bible on my head. A few seconds, and down came an old boot on the gentleman who had just been complaining of the spirits' neglect to pelt him with a potato. A few seconds more, and an empty inkbottle flew at Mr. Potter; but the aim not being of the best, it struck the wall close to him, and fell at his feet, just as I saw the Bible fall at my feet. All these things I swear I saw with my own eyes, and that trickery was utterly and absolutely out of the question.

Now for a glance at the significance. These three pelted members of the circle were the only three that were Spiritualists, or informed upon or interested in such manifestations. They were the only three who had come to the house for the purpose of investigation. Mr. Potter and Mr. Richmond had earnestly requested me to procure for them an invitation to witness these modern miracles. It really seemed, therefore, as if the spirits most thoroughly understood the situation, and were disposed to accommodate themselves to that situation in the most obliging spirit possible. In short, I believe that all was under intelligent direction, from the day I first opened the door of the *Record* office, to surprise the compositors, whom I discovered in solemn

conclave, their subject being the haunted house of Mr. and Mrs. Thomas. I should mention that Mr. Thomas had been a compositor in the *Record* office, but neither he nor his wife knowing or wishing to know anything about such manifestations as they were destined to experience. Mrs. Thomas is a member of the church of Christ, and that explains how and why Mr. J. J. Haley was led (by circumstances which I do not explain) to have a say in this matter.

But you will see, Mr. Editor, that the say of this minister of the church of Christ becomes very material. He declares that Mrs. Thomas and her family are truthful people, whose words should be taken with regard to these mysterious movements of matter by invisible agency. I declare the same thing.

Now, Mr. and Mrs. Thomas have both declared to myself and Mr. Richmond that they saw a tin of jam float through the air, and through the window, smashing the glass. If this be true, what reason can there be to doubt the truth of all the other allegations. I have only mentioned a very few of these to you, preferring to confine myself to such as find support from the four certificates you have in hand, and which bear out the truth of all that I have stated. For instance, I have said nothing about the manifestations during the hour the eleven of us sat round the table, when various articles came flying through the air from an adjoining room, and falling upon my right arm.

Though not a tenth part are recorded, I will consider that I have finished my narrative of manifestations, and conclude by a glance at the teaching and the meaning of the strange motto I have taken from a strange book, which, I trow, finds no place in the Library of the Victorian Association of Spiritualists. I don't say the motto is strange in itself, yet strange and vastly instructive in the application I am going to make of it, for I hold that my discovery of these spiritual manifestations was the discovery of a pearl of great price, and that a pulpit, or an editorial chair (like a little child) has not the sense to make any difference between a faulty and a precious stone of this kind, "because it is customary with them to value a thing according as they find it advantageous." Only fancy, Mr. Editor of *The Harbinger*, with what speed and politeness the Editor of the *Record* would have bowed me out of his office had I taken this narrative of spiritual manifestations to just a few doors from where they occurred, viz., to the *Record* office in the same street, same side, and in which my host had been a compositor. Most undoubtedly the editor of that secular paper would have had none of it, because it would not pay him to do so. Without moving out of the same street, had I gone with my story to Canon Dickinson, do you think he would have listened to me? No, Sir, he also, like the Editorial chair, would value the thing according as he found it advantageous or otherwise to do so, and it would not do for a Sunday morning sermon at St. Luke's. But I am just going to undertake to show that it ought to fit well into such a sermon, in such a place, and would be listened to with breathless attention, which is more than the clergy always command, and I repeat once more what I think I said in my first letter, viz., that he only is the true philosopher who ignores none of the natural phenomena of God's universe, and if these phenomena are recorded in all history they must be natural phenomena. The acts of spirits or mortals must be equally according to natural law, acting, perhaps, in different parts of the universe.

I say, I regard manifestations of this kind as constituting a pearl of great price, and should be so most particularly of all to the materialist and atheist, and would be so in this case if he knew all the premises as well as I do, for it demonstrates the all-seeing eye of God, and how the invisible world might (I don't say did) deal out and distribute retributive justice. Those outside of our modern spiritual school of philosophy are ignorant of the yet well known manifestations of pelting spirits. I myself saw the brick, and heard it as it lumbered down stairs at 18 Dorcas street, on the 5th of August, therefore I may be believed when I report upon hearsay that bricks were

hurled at the heads of individuals, and I remember the bitter complaint being made to me by one of these individuals (on the 8th of August) that I had prognosticated that no one should be hurt, and yet the complainant was hurt (on the head too) by a brick.

This indeed seemed to be a taste of "hell opened to Christians." But I am dealing with you, Mr. Editor (as I have dealt with all others) very much at arm's length, allowing myself to be governed by the advice of a poetical sage who has thus charged me:—

"What's in your mind let no one know,  
Nor to your friend your secrets show,  
For if that friend becomes your foe  
The world will then your secrets know."

I am, Sir, with apology for the length of my letter,  
Your obdt. servt.,

ROBERT CALDECOTT.

Raglan Street, Sandridge, Sept. 24, 1883.

P.S.—I do not wish to be understood as speaking personally and particularly of Canon Dickinson and the editor of the *Record*. I have spoken of them only as representatives, the one of dignitaries of the church, the other of editors of periodical literature. I think the editor of the *Record* an improvement upon the average of editors in his disposition to give both sides a hearing, when the truth or otherwise of abnormal phenomena has become a question between his correspondents. It will be in your recollection that the editor of the *Corahill Magazine* did this, in his August Number for 1860, and paid the penalty for his temerity by the loss of thousands of subscribers, and all this for merely allowing a story to appear which (like my present story to you, Mr. Editor) was "A Strange Story."—R. C.

### WOMAN'S INFLUENCE.

A LADY in New Zealand, commenting on Dr. Rohner's recent article, "Woman and St. Paul," says:—"It seems to me so strange that men cannot see that the chief way to improve the whole race is by improving the women. Who has the charge of the children all through the most impressionable age but the mother? She it is who has the forming of their minds, and as she is, so she will impress her children, and may make them almost what she will; and of course the children are the future men and women, who in their turn will even more advance or degrade their children. The husband has little or no chance with the children, being occupied all day, therefore it is that on St. Paul's despised women all depends. Even the husband is acted on for good or ill by his wife, consciously or unconsciously. In fact, you see woman's power can be traced back to the earliest days of the Bible. Woman's influence is so very plainly great that I am astonished it is not more noticed, and guided aright. While women are encouraged by men to be mere dolls and playthings, what can they expect but a comparatively low future generation. The education of girls is wrong, and very badly attended to. They are taught that if they have a few outside superficial accomplishments, and can marry a rich man, they have done well, and, in fact, have done the whole duty of woman, then they may follow their own sweet will. What a fearful mistake! They will find it out some time, but in the mean time the whole community suffers. I do not mean to say that all women are as I have described, but it must be allowed that the exceptions are few and far between. I have two children, girl and boy. I am teaching them at home now, but bye and bye we shall send them to a school for more advanced education, and then, having more time to spare, I purpose travelling on a lecturing tour, trying by a few words here and there to awaken some, at least, of my fellow women out of their sleep. If I could only awake one or two, they in turn might make thousands or even millions think. Of course I, with all right-minded people, would dislike an unwomanly woman, but such women have no desire to do good. In the name of all true women, I thank you for speaking a word for us.

M. S. MOORE.

### THE IMMORTALITY OF THE SOUL (FROM A SECULARIST STANDPOINT).

HEARING that an honest man would occupy the platform of the Opera House on Sunday, October 7th, and observing the subject to be, "The Immortality of the Soul," we entered the dress-circle about 7.30 p.m., and took one of the few vacant seats just as the band were finishing the overture and the chairman and lecturer stepped on the stage. A preliminary reading by the lecturer, some announcements by the chairman, accompanied by reflections upon previous shortcomings of the audience in the matter of contributions having been got through, and the collection made, Mr. Donovan, vice-president of the society, stepped forward to solve the important question of the immortality of the soul. When we last heard Mr. Donovan speak in public he spoke as an agnostic, but he has apparently progressed since then, and attained the materialistic "bed rock," from which he preaches the gospel of "human mortality." Man is born of matter, belongs to matter, and returns to matter; physical and mental man are co-relative, and when the body dies the mind is dissipated, even as the reflective power of the shattered mirror. The scientist, he said, "turns his eyes earthward, and leaves the mystic to indulge in his idle speculations." If we have no hope and no fear it would make us make the best use of our time here, it is most undesirable to live again, and we should turn our eyes earthward. Matter was the only immortal thing, &c.

This may be a cheerful prospect to Mr. Donovan and a few of his secularist friends. They are welcome to all the comfort they can extract from it; but it will not do for the mass of mankind, whose aspirations rise above the dust, and many of whom perceive in nature the manifestation of invisible forces, of which matter is merely the vehicle. There is a science of psychology, as true, and far more important than any sciences that have preceded it, but of which the lecturer is evidently ignorant (though there are men living who commenced the study of it before he made his appearance in the world of matter), and this science demonstrates that the soul or intelligence can and does act independently of the physical senses. With regard to the moral influence of Mr. Donovan's faith, while there are undoubtedly a few in whom the moral tendencies naturally predominate, and whose innate sense of right would compel their acting justly and humanely, the general tendency of a belief that this life is the totality of conscious existence would be the cultivation of a refined selfishness. The moral law would only be obeyed as far as was consistent with the safety of the individual from penal consequences, the sole object of life being to get the greatest possible amount of pleasure and gratification of the senses which the intellect could devise. We have no great admiration for the salvationists and second-class Christians, but would rather trust ourselves with them than with men who have no belief in anything outside their sensuous perceptions and physical environments.

### SPIRITUALISM AND MATERIALISM.

MR. ROBERT WHITE, of Sydney, but recently on a visit to Melbourne, delivered an excellent lecture in the Horticultural Hall, on Sunday evening, the 21st ult., which he repeated on the succeeding Monday evening in the Temperance Hall, in which he set forth the reasons which induced him to renounce Materialism for Spiritualism.

It was very difficult, he said, for an individual to come out of one phase of thought into another, more especially in the case of middle aged or old men, and he thought it well it was so; he did not care for one who was easily led from one system to another, as it showed a lack of fixity of purpose. He had been trained up as a Christian, but at the age of twenty, its doctrines, particularly that of endless torment, had already made him a doubter. Accidentally he heard Mr. Charles Bradlaugh lecture on some Secularistic subject, and although at first he was

terribly shocked to hear a man of his ability, eloquence and power of mind speak against the orthodox religion in the way he did, yet he found a great deal he said was true, or appeared to be true to him, and so he gradually glided into Materialism, hearing many other Secularist lectures, though he gave up the idea of the immortality of the soul with great reluctance.

As a student of astronomy, when he used to think of the numberless systems of worlds which filled all space, bearing upon them in all probability millions of living sentient beings, the thought that, if the doctrines taught by the Secularists were true, they would all be annihilated, was agonising, so that he had left Christianity with very great reluctance, as he believed all earnest men did. Believing then, as he did now, that life is a benefit, a good, and therefore that it is desirable it should be eternal, it was with great reluctance he became a Materialist. Yet he believed that Materialism was superior to Christianity, because, although it did not teach all that was satisfactory to the best portion of our nature, still it was superior to the doctrines taught by the Church at the present day, which were not the doctrines of Jesus. He had been a Secularist for six years in England, and for three and a half years was secretary to the Manchester Secular Union; so that he knew very well what kind of organisation Secularism had, and was well acquainted with its leading advocates and their views. Secularism pertained solely to this life. It was essentially a moral system, not a religious one; morality was right action between man and man; religion was a connection between the spiritual condition of man and the spiritual powers in the universe, and as Secularism did not deal with any such spiritual power, it could not properly be called a religious system.

The lecturer defined the varying views of leading Secularists, of whom he spoke in high terms, and considered that Materialism was doing a great and good work in breaking down superstition. He had felt better during his six years of Materialism in England than he possibly could as a Christian, for he was at liberty to study all the grand systems of philosophy the world had ever known; while as a Christian, he dare not study astronomy because it conflicted with the Church; he dare not study geology because it conflicted with the Bible. Still he could not rest satisfied with the idea that this life must end all, though he could not accept the future life pictured by Christianity, with its conceptions of a hell on the one side, and an exclusive heaven on the other.

After his arrival in Sydney he lectured for the Secular Society there, giving such satisfaction that they offered to employ him as their public advocate if he would leave his employment under government, but thinking it would be rather precarious, he declined.

Happening to hear Mr. John Tyerman lecture he was much startled at the lecturer's assertion: "We not only believe, but *know* there is a future life." He interviewed Mr. Tyerman and asked him to explain how he *knew* this, the reply being "through the phenomena of Spiritualism." He, the lecturer, however, looked upon these phenomena as nonsense, but by Mr. Tyerman's recommendation read some of the works of Davis and Tuttle. He found therein set forth a grand and beautiful philosophy of the universe; but he was not in possession of any facts in support of it, and therefore could not accept Spiritualism. It was some time before he got any evidence of its truth, and in the meantime there occurred an event of the very saddest kind that could happen, the sudden death of his little girl at six years of age, by an accident. She had been the idol of his soul, and he could see reflected in her organism the best portions of his own nature, and he was most anxious to train her under the best possible conditions. When he came to think that that mind, that imagination, that intelligence, could never more be in the universe, that it would be annihilated and pass into utter darkness, that he would never more hear the sweet music of her voice—the sadness that came over him was great indeed, and he was one of the most miserable beings on earth.

As a Materialist he had been some years before at death's door, and could calmly have passed into an ever-

lasting sleep, but he could not think of the death of his little girl and be happy. He knew that some Materialists would say that, being in such distress, he was not in a proper condition of mind to study facts that might be brought before him, but he could assure them that his faculties of discretion, perception, and so on, were as acute then as at any other period. Some friends came to his house and had a sitting with himself and wife. This first attempt was a failure in the way of manifestations, but at another sitting, after about three-quarters of an hour, and just as they were giving up in despair, the table rose. After this his misconceptions of Spiritualism were gradually removed. He had some three hundred sittings in his own house, not with professional mediums, but himself and wife alone. He found the table responded intelligently to his questions, and was compelled to conclude that there was an intelligent force controlling it. It was not the intelligence of himself or wife acting on the table in some mysterious way, because they received information which they were not familiar with, but afterwards found to be correct; and again, they would receive communications which they knew at the time to be untrue, hence could not be the result of their minds. He tested it in various ways, getting his friends, Materialists as well as Spiritualists, to write down questions to their relatives who had passed into the spiritual world, which were answered correctly. They were such questions as could not have been answered by chance, but there must have been knowledge there. The conclusion he had arrived at after these three hundred sittings was that every man must come to who had the evidence—that in genuine manifestations there is a physical force demonstrated distinct from the sitters; in connection with this force there is intelligence; that this intelligence has volition, the power to answer or decline to answer questions; that it has judgment and knows thoroughly what it is about. Electricity (with which he had a practical acquaintance), animal magnetism, Odyllic force—these could not account for his experiences, which the Spiritualistic theory alone could adequately explain. He had become sensitive to the presence of his spirit-friends, and could tell when his little daughter was near him by the feeling that came over him. He had not accepted these things without carefully testing them by his reason.

The lecturer then enlarged upon some of the philosophical aspects of Spiritualism, and contrasted them with Materialism. His idea of "matter" had become expanded; he found natural law in the spirit-world; he found progression. Mr. Bradlaugh's universe was a mechanical one, but the universe of Spiritualism was a living, conscious, intelligent one. He found grand ideas in Spiritualism that no other system contained. He referred to men like Voltaire, Goethe, Paine, and asked how could we believe that those grand intellects, vigorous even in old age, could be crushed out by death. Spiritualism went farther than Materialism, and explained much more. He thought Spiritualists were the better freethinkers. They might be considered heterodox freethinkers, while the majority of Materialists were orthodox ones.

Some questions were answered at the close of the lecture, and Mr. H. J. Brown and Mr. C. Watt spoke briefly upon the subject.

THE *Rainbow*, or *Sydney Lyceum News*, referred to by our Sydney correspondent last month, is an excellent little paper, well adapted for the purpose it has in view, viz., to encourage the young folks in the first steps of literature, and to give the outside public a conception of the principles and working of the Lyceum. A portion of the paper is reserved for the contributions of the juvenile members of the Lyceum. These are supplemented by others somewhat more advanced, by older members. "Pearls of Wisdom," for which a column is reserved, are proverbs and aphorisms, with illustrations or explanations by the children. The constitution of the Lyceum Reports of Progress, and a portion of the library catalogue, complete the paper, which is published at a penny to be within the reach of all. Copies may be obtained at our office.



## MEETING OF SPIRITUALISTS.

In response to an advertisement inserted by the Victorian Association of Spiritualists, calling upon those interested to meet at the Temperance Hall, about 150 persons assembled there on Tuesday evening, October 16th, the chair being taken shortly after 8 by Mr. C. Johnston, who explained the object of the meeting to be the strengthening of the existing organisation. The business of the meeting was preceded by short addresses on the ethical, practical, religious, and emotional aspects of Spiritualism, by Messrs. Watt, Terry, and Hoogklimmer. Mr. Morse suggested the formation of a circle on a scientific basis, where all available knowledge of the laws relating to spiritual intercourse would be utilised. Mr. S. G. Watson expressed his opinion that the phenomena were the most important feature, as they afforded the only demonstration that man lives again. He advocated encouraging good mediums to come here. He personally knew of six materialists who had been conquered by the phenomenal facts of Spiritualism.

Mr. T. Lang informed the meeting that a very excellent lady medium had that day arrived from England. He also referred to a communication he had received from the late J. Bowie Wilson (of Sydney) advocating the dissemination of instructions how to investigate Spiritualism at home, and read an appropriate preamble to such which he (the speaker) had prepared. He suggested that a large number of these, say 20,000, should be printed and delivered at every house.

Mr. H. J. Browne, from large personal experience in publishing and distributing tracts, came to the conclusion that people rarely read them, and that they were therefore of very little use. He advocated separate individual effort as the best means of furthering Spiritualism. Mr. Thompson had traced very beneficial results from tracts which he had judiciously distributed.

Mr. Lang pointed to the lavishness of nature in distributing seeds, and the good results that ensued. Nature was a good exemplar. Mr. C. Watt moved that the Sunday evening meetings be resumed. This motion was seconded and carried. Mr. Rice offered to hand over to the Association the Horticultural Hall, at present rented by him for Sunday evening meetings, together with all facilities for carrying on the services. He was sorry to observe the coldness of some who had spoken. There was a lack of warmth, unity, social and friendly feeling exhibited in many of the spiritualistic meetings which must be rectified if we wanted Spiritualism to express its true power.

Mr. Terry said it was incumbent upon those who had derived comfort and happiness from Spiritualism to make known its advantages to others. There was only a small percentage of the general public who were prepared to receive and utilise the facts and philosophy, and it was our duty to exhibit both as prominently as possible to the world, that those few who were ready for its reception might obtain the light they sought for. Those Spiritualists who, having gained the knowledge, kept it to themselves, failing to make known its advantages to others, were not worthy of the name. It was not for us to thrust our belief upon the unwilling, but to hold up our banner so high that all might see it. Absolute test mediums such as the public demanded were rare, even in largely populated countries and it was not remarkable that we had none. Until we could produce such we must be in a measure dependent upon other countries, and it should be the object of the association to encourage really reliable mediums to visit us, whilst at the same time it sought to develop local mediumship. The chairman urged those present who were not already members of the Association, but desirous to further its objects, to enrol, and a number did so before leaving the Hall.

An able letter from Mr. Christian Reimers on Errors in Elementary Education (which did space permit we should reproduce), appears in a recent number of the *South Australian Register*. Mr. Reimers not only condemns the present unsatisfactory method of "cramming" for results, but gives some excellent suggestions for a more harmonious and effective system.

## THE CONSOLATION OF DEATH.

BY HUDSON TUTTLE.

[From an address delivered at the funeral of an aged lady.  
Reported expressly for the "Harbinger of Light".]

This life is complemented by death. Do what we will death comes at last. Whether we mourn or rejoice at its approach depends on the manner in which we regard the future. If our soul is disturbed with doubts, and we fear the terrible punishment of eternal wrath, the very thought of dying is agony. If, on the other hand, we believe the future to be a continuance of this life in the same direction, with the same capabilities, faculties, and culture carried forward into a new sphere of existence, death becomes no more than a journey into another country. No iron wall shuts down between the world of spirits and the world of men, but we become conscious of the living presence of the dear friends who have passed on.

Standing here to day on the shore of the dark ocean of eternity; its waters laving our feet, while we gaze into the thickly gathering mists, we ask the question which has been repeated by countless generations, and on the answer to which our own happiness depends:—Whence? Wherefore? the infinite past, the infinite future, between which we stand as the central fact!

Our aged friend, who has ceased to feel the discords of earth-life, obtained an answer to these questions which for many of the last years of her life was satisfactory to her.

We have all thought along the same path, and came to similar conclusions. If we exist in the next state as individualities, and retain our emotions and feelings, we should desire to come close to those we leave, and whisper to them of our celestial life. If we accept the Bible as the foundation of our faith, we find that it is a history of such revelations, and that from the beginning to the time of the apostles the visits of angels are constantly recorded. Angels came to Abraham; to Lot; protected Daniel; conversed with Mary; broke the chains of Peter; and conversed with Cornelius the Centurion. What these angels were is shown by the appearance of Moses and Elias on the Mount, and of Samuel to Saul. They were the spirits of the departed. Moses appeared as Moses, and Elias as Elias. Their appearance at that critical time shows that they knew what was passing on earth, and their interest therein, even many centuries after their death.

Not only this from the Bible, Paul in a spiritual trance was taken to the future world, and saw things there not lawful for him to utter; in other words, like many a modern subject of trance, he found it impossible to describe what he had seen. But it legat in him a longing to return, to leave the barren scenes of this life, and as he expresses it, "depart and be with Christ." No one has presented the philosophy of spirit-existence more clearly than he when he speaks of the two bodies, "terrestrial" and "celestial," which are united during earthly life, but separated at death. The terrestrial body is the physical, and as he truly says, must perish; as flesh and blood cannot inherit eternal life. The celestial body being akin to the spiritual sphere, its connection with the mortal severed, comes with it all that characterises and makes the individual.

This belief has been common to mankind from immemorial time. Go where you will—to China, Hindostan, the Mohammedan countries, or the Islands of the Pacific Seas—and most prominent is the conception, often it is true distorted, of an after life. It is held by the most barbarous and the highest cultured people. The leaders in moral reform and religion have fervently believed in the presence of ministering angels. Wesley taught it; Swedenborg extended it to great length, and the teachings of nearly if not quite all gospel ministers are pervaded by the same belief.

## RECORDS OF THE DYING.

If the last words of those who have given expression at the moment of death were collected, they would form

a curious volume of overwhelming testimony. When the pure and noble Hannah Moore was dying, her face lighted up with intense pleasure as she extended her arms as though to embrace some one. She spoke the name of a sister long before departed, and exclaiming "joy," joined that sister in the realm where they could converse face to face.

Pope, an enthusiastic artist, when dying exclaimed: "At last! at last! I have found the beauty which all my life, and over all the world I have struggled for." He seized his brush and died while attempting to transfer to canvas the splendor of coloring which he saw with enraptured vision.

Every clairvoyant will appreciate his sensations when he caught his first glimpse of the splendor of coloring and splendor yet mellowness of the light of the spiritual state. The brightest hues of the artist, deftly arranged to heighten effect, are opaque daubs in comparison. Is it not plain that death unlocked his perceptions and allowed him to perceive the glories of the future world, while yet he retained conscious control of his physical body, and could partially express his emotions?

Bishop Bowman gives his own wonderful experience, when supposed to be dying, in a recent sermon. He says that instead of becoming unconscious he fell into an ecstasy. A daughter who had died twenty years before in infancy came and told him that she was there to meet him, and asked: "Do you think I have grown, papa?" She was more glorious than anything he ever saw, or expects to see again before he dies.

The spirit-realm is seen not by the physical eyes, but by the spiritual perceptions, and it is not strange that when we approach the boundary between the two worlds, with the laying aside of the physical senses, the spiritual perceptions are quickened. This clairvoyance at the hour of death becomes a munificent provision, illuminating the darkness by the radiant features of departed friends. At this supreme moment, when the wonders and beauties of the future burst on the vision, the spirit reflecting on the face of the body it is leaving its surprise and delight, and the features retain their expression after the spirit has gone.

What a blessed reality to the departed was the moment when the spiritual senses were quickened, and she caught a glimpse of the purple shores of eternal life! Days and weeks and months of pain, sleepless nights and days of torture, the weariness which could not find rest, all forgotten in the new delight! How wonderful it must have been for her to feel free from pain, restored by the touch of the silent messenger, and conscious of a sweet and quiet restfulness which was of itself a joy! Mother and Father meet her, and the husband of her youth is there to welcome her. As she proceeds further, and the golden cord which unites her spirit with the body is severed, and she becomes freed from its burdens, how exquisite to her the pulsations in the new atmosphere, which is soft as light, with a refreshing coolness, contrasting with the fever-heat of earth. The loving friends will not only welcome her, they will conduct her wondering spirit, startled by the strange things it meets, to their own bright sphere. There she will meet the cherished friends of long ago, and renew the broken ties and scattered promises, and find that love and affection in this life prophesy of boundless joys in the life which is to come.

There she will meet her children. The little bud torn untimely from its stem, and those who had reached a riper age. Blessed family reunion in Heaven! After this life is done, can there be any prospect more delightful. Father and mother, sisters and brothers, children and friends gathered by sympathetic bonds in groups fraternal, and enjoying the delights of an existence over which hang no cruel clouds of change, across whose bright landscape blow no blighting winds, whose eternal waters know no wintry frosts.

Would you call her back? Would you ask her worn spirit to return to the shattered body? It would be selfish of us to do so. She has passed through the great change. Having fulfilled her appointed mission on earth, she has gone up higher to a grander destiny. We with our mortal eyes, and human perception, see

only the earth side. We know only of the cold and moveless body, the pall, the bier, the grave. We speak the sacred name of mother, and our ears hear no answer. We confound our mother with the casket, and we weep. It is human to weep. Tears are the offering of undying love, pearls from the heart of affection.

Yet, looking beyond, seeing that our mother has escaped, as a bird from its confining cage, and it is only the cage which remains, while the bird has sought more congenial skies, after the weeping which is human should there not be rejoicing which is divine? She is safe at last in the heavenly harbour with those she loved. No more pain, no more sorrow, no more partings for ever. She is joined to the band of our friends whose influence will fall upon us like a blessed benediction, inspiring us to good deeds and faithful endeavor.

And when this life is finished and we approach the immortal shore, these guardian angels will not leave us to face the unseen reality alone, but will welcome us with such soul greetings as angels only can bestow.

Then shall we find that we live that we may die; and we die because death is the gateway to life eternal, where the vague and infinite longings of this life after ideal excellence are fully answered.

## To Correspondents.

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

"W.L.R." "Absolute fact." Reports of M. Conway's Lectures, and other matter crowded out. J. Hurst, too late.

## ARTISTIC MEDIUMSHIP IN HOBART.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I promised some time since to report the working of Spiritualism in our fair city of Hobart, which I have not yet found time to do, but being invited by an old friend to look at some of his spirit-drawings and paintings I went, and was astonished at the number and variety of designs, and the extraordinary coloring of some. In the first place, I must tell you that my friend Mr. G., in his normal state, has no more idea of drawing or coloring than a kitten, yet some of his work would puzzle even an artist to copy. The colors are strangely blended, yet harmonise with the subject. His method is as follows:—He takes the pencil as for writing, when figures are formed, principally confined to shells and seaweed. When painting he spreads the paints upon the table, when the hand is impressed to pick up one paint after the other, and rub them down. The hand is then impressed to take the brush and paint the subject. I have seen him take a sheet of paper, say 12 x 16 inches, then hold the pencil at the top corner. After a few seconds it would move rapidly from corner to corner, top to bottom, and from side to side, without any apparent design, but when finished it would show a beautiful collection of shells in groups, each well formed, without any crossing or waste lines, although the pencil appeared not to have left the paper from beginning to end. Among the most remarkable I selected two, and with the medium's permission have had them photographed, and herewith forward a copy of each. They do not shew the coloring, but if you will place them under a glass and bring them to a depth of about ten inches for No. 2, and the same for the diameter of No. 1, you will more clearly see the design in the original. No. 1 is a fine collection of shells beautifully grouped and colored, No. 2 are strange forms, but the left hand figure is beautifully colored. I should wish if you have the opportunity to show the photos to some one who studies geology, and ask if he has met with any fossil resembling those on No. 2. The right hand figure appears to be something between a marine and a terrestrial organism, while the shape of the left leads to a doubt as to whether it is a unit or a group. My friend's guide gives the name of Eno—writes he was in earth-life at the beginning of the sixteenth century. Upon being asked if he was then an artist, he replied—"No, but I made a study of conchology." Upon asking what the figures on No. 2 were, he replied, "The spirit cannot answer your question, but they will never

be seen in the world again, they are all buried in past ages. Now, Sir, is this the work, and these the replies, of spooks and elementals, as the theosophist would teach us? If so, what is truth, where shall we find it? Since I was fifteen years old I have been adrift in search of truth, which the dogmas of the churches and the improbable stories written in the Book have hidden from me, and being now near the allotted period of three score and ten, I think I have found in modern Spiritualism or in the phenomena, such

"Imputations, and strong circumstances  
Which lead directly to the trade of truth."

At any rate it confirms a lifelong belief in the existence of a Supreme Being, and proves the fact of man's immortality. These points theosophy, with all its ancient lore and uncommunicable secrets, does not wrest from my feeble grasp, though there is much good to be gathered from its teachings.

I remain, Sir,

Yours truly,

Liverpool St., Hobart, Oct. 15, 1883.

E. H. I.

### MENTAL ATMOSPHERES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The interesting correspondence, at present appearing in your columns, upon "Brain Waves," encourages me to briefly allude to what appears to me to be a somewhat kindred subject. I refer to certain occult influences, which I know not how to describe save by calling them mental atmospheres. These influences, it seems to me, are distinct from the action of individual spirits, in so far that they simultaneously affect large bodies of people, the effects being naturally more apparent in the cases of the more sensitive or mediumistic ones. To be more clear, I believe there are such things as atmospheres of depression, of excitement, of anarchy and of calm, that they come, so to speak, in waves, and simultaneously influence masses of people in some one direction. It may be in the direction of sobriety, or intemperance, or benevolence, or crime, or, in short, in any direction in which the mind is capable of being moved. These I believe to be the causes which are everywhere in the present day exciting the world to such unwonted activity.

That spirits can sway an acute sensitive in all of these directions I feel fully convinced. I myself, for instance, have at times been forced to give utterance to the most fervent prayers, of which, while in the very act of speaking them, my reason disapproved. At other times I have been impelled to use coarse and objectionable language, such as I have never of my own accord been accustomed to give expression to. I may without egotism say that my disposition is the very opposite of passionate, and that even under provocation my desire is always to refrain from continuing a quarrel. Yet I have many times been irresistibly moved to violent passion and insulting language.

I would like to see a discussion in your columns upon what these influences are which sway bodies of people, and I believe occasionally even nations. Are they brought about by the combined action of vast masses of spirits, or do they owe their origin to something apart from such combinations?

Yours, &c.,

C.R.

October 14, 1883.

P.S.—How those Spiritualists who hold to the hard and fast doctrine that only like attracts like can account for these experiences of mine I am at a loss to understand. I fancy this rigid doctrine will have before very long to be considerably modified.—O.R.

### THE ATHANASIAN CREED.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR.—In the report of the Church of England General Assembly, as it appears in the *Daily Telegraph* of 27th September, there is one remark of the Bishop of Melbourne's which is worthy of note, viz., "His own experience in his church at Paddington was, that able lawyers, scholars, and statesmen sat down during the recitation of the (Athanasian) creed, and for his (the

speaker's) part he used to be ashamed to face his congregation while reading it." This is, to say the least, candid, if it be the reverse of consistent, seeing that Dr. Moorhouse still continues a bishop of that church, the rubric of which imperatively directs that this blasphemous creed shall be read. He reminds me of the old Presbyterian parson who used to introduce the glad tidings of eternal hell-fire into every sermon that he preached, and who, on one occasion, candidly admitted that he did not believe a word of the blasphemous doctrine himself. On a friend asking him how he could reconcile his practice with his admission, he replied with great vehemence, "Tut, maun, do ye na ken that a minister maun gie his congregation *what they like*, irrespective o' his ain belief." Possibly, though our learned bishop might not explain his position in such plain phraseology, he may justify his inconsistency on similar grounds to his Presbyterian brother in the Lord. If otherwise, let his lordship step down from his exalted pedestal, and without any quibbling, endeavor to reconcile his continuance in office with his statement that he is ashamed of that portion of the Church of England service which includes the creed of St. Athanasius.

Yours, &c.,

October 1st, 1883.

CONSISTENCY.

### THE LATE WILLIAM DENTON.

THE above well-known Geologist, Lecturer, and Reformer, whose recent death in the wilds of New Guinea caused a widespread feeling of regret throughout the Australian colonies, was born at Darlington, Durham, England, January 8th, 1823. His father was a wool-comber; his mother, who was an ex-school teacher, placed William, when only three years of age, with an old schoolmistress of her acquaintance, and it is reported that at four years he could read the Bible. He was subsequently transferred to the Bristol Penny School, where he made rapid progress, displaying a great relish for books, and as his taste at that time was governed by the religious views of his parents, the Methodist library furnished his palum; later on through the instrumentality of a teacher he got access to the magazines and Chambers' works. These latter considerably enlarged his sphere of thought, and some papers on Geology led him to the study of the subject, which he supplemented by some practical research. At eleven years of age he was hired by a currier at Darlington and soon after took part in a church debate to the surprise of many of the audience. He returned to school and became chief monitor, and being transferred to a grammar-school learned the rudiments of Greek and Latin. He became a member of the local Mechanics' Institute, read Lyell's works, and attended scientific lectures. The formation of a railway tunnel passing through some fossiliferous strata enabled him to pursue his geological studies further and accumulate specimens. At seventeen he commenced lecturing on Temperance, and gave religious addresses in the Sunday-schools. Reading "Coombe's Constitution of Man," created a revolution in his mind, and rapidly led him towards heresy. At nineteen he obtained admission as a student to the Normal Institute, Borough-road, London, and within six months was appointed to a school at Newport, Monmouthshire. During his stay in London he attended all the prominent lectures and debates, and sometimes took part in them. Here he became acquainted with Joseph Barker, the evangelist, and subsequent atheistical lecturer, and learned a lesson in oratory from him. Whilst at Newport he fell in with the works of Drs. Elliotson, Esdaile, and Ashburner, and becoming deeply interested in Mesmerism, resolved to test the matter for himself. He proved to be a powerful Mesmeriser and gave lectures illustrated with experiments. His addresses on Temperance and Radicalism raised up many foes, and just after he had sent for his parents and sister he was dismissed from the school for heresy. Great privations followed, and poor Denton was obliged to sell his books to purchase necessities for the family. Through the interest of a friend he obtained a position

in a school at Camberwell, near London, but the principal (a Calvinist), as soon as he found out Denton's views immediately dismissed him. He next obtained a clerkship on the South-Eastern railway, at Ashford, Kent; there he met Miss Caroline Gilbert, who earnestly sympathised with his views and efforts at elevating humanity, and she subsequently became his wife.

He lectured at Ashford on Temperance and Reformatory subjects, and found scope for the pursuit of his favourite study of Geology. In spite of the prevalence of Orthodoxy in the township, all went on well until he announced a Radical *Sunday* lecture. Various influences were brought to bear to prevent this, but Denton would not yield. He started the lecture in the open air, but being interfered with by the police accepted the invitation of a friend and addressed the crowd from his window. This was too much, for the clerical party, influence was brought to bear on the company and Denton was dismissed, the superintendent and his fellow-clerks expressing great regret at parting with him and making him a presentation in token of their esteem.

Finding he could not live in England without constant sacrifice, unless he concealed his Radical views, he determined to emigrate to America, and landed in Philadelphia with six pounds in his pocket. This was stolen from him during the night, and he started to seek his fortune with just three cents in his possession. After enduring many hardships he obtained charge of a school, and was soon in a position to send for his parents, sister, and Caroline Gilbert, to whom he was shortly after married by a justice of the peace.

About this time he wrote "Common Sense Thoughts on the Bible." He removed to the vicinity of Philadelphia, helped to form a debating society, and held a controversy on the Sunday question with a Presbyterian minister. Living economically he was able to save money; all devoted happiness and prosperity, when the sudden death of his beloved wife dashed the cup from his lips and for a time prostrated his energies. When he recovered from the shock he removed to Western Virginia, and taking up a few acres of ground lived for awhile alone. Rousing his energies he sent for his father and mother and went to work with pen, axe, and spade, the mental work consisting in the writing of essays on scientific and reformatory subjects; nor was Geology forgotten, a portion of his time being devoted to expeditions in pursuit of specimens. He became well known in the locality, and taught at the school, but his anti-slavery sentiments coming out he became unpopular, and was threatened with consequences, which necessitated his seeking fresh fields of labour, which after considerable privation he found at Dayton, where he prospered for a time. Here he met with Buchanan's Journal of Health, and got his first cue to Psychometry. He found his sister Annie an excellent Psychometrist and psychometry led him on to Spiritualism. He formed a circle in his own house, and elicited manifestations of a test character, subsequently studying the phenomena through various mediums in all parts of the country. He was at this time schoolmaster, but his openly avowed views on the development theory led to his dismissal, notwithstanding which his talents gained him the appointment of Principal of the Hamilton Grammar School, which he left for a wider field of action in Cincinnati, where he wrote for *The Type of the Times*, upon which paper the present Mrs. Denton was then employed as compositor. Miss Foote was a prominent advocate of Press reform, and her courage in living up to her principles excited the admiration of William Denton. Mrs. Denton proved to be a Psychometrist, and by her aid he was enabled not only to test the correctness of his former experiments, but to add largely to his knowledge of the subject. His health failing through close study and neglect of the laws of hygiene, he went a journey to Texas, travelling 7000 miles in three months, and upwards of 1000 on foot. This journey thoroughly restored his health and added twenty pounds to his weight.

He now adopted lecturing and literature as a profession, travelling through the United States and Canada, adding at every available opportunity to his geological knowledge. In January, 1856, his name appeared con-

jointly with John Patterson as editor of *The Social Revolution*. As an indication of his sentiments, Mr. Powell, to whom we are indebted for most of this biography, gives the following extract from that paper. Speaking of the friends of reform he says:—"I say, be of good cheer, the winter of our past is melting away, and the sunny beams of the present are reviving to the soul. The future is before us, radiant with beauty; labour and it shall be yours. Our enemies are numerous, but their weapons are weaker than straws; their armour is made of a spider's web, that a babe can pierce. Live the true life; ever obedient to your noblest thought; walk the path of duty, however steep or arduous; be mild as a summer's breath, firm as the deep-rooted mountain, pure as a ray of light, and the truth ye teach and live shall triumph over all."

At Chargin Falls, Professor (afterwards President) Garfield met Mr. Denton in debate on "The Origin of Man." The debate lasted a week, and added largely to Denton's fame. A year or two later he delivered a series of Geological lectures, at the Meisano, Boston, and published the first volume of "The Soul of Things," and not long after, his great Geological work, "Our Planet, its Past and Future," which is now in its 9th edition.

He spent several months in explorations in Tennessee and a summer in Colorado; made discoveries of veins of petroleum coal, and brought home the greatest number of fossil insects yet discovered in America, details of which may be found in "Annals of Scientific Discovery."

During the latter portion of his life, Mr. Denton was more firmly than ever impressed with the value of Psychometry as a means of unfolding and correcting the history of the world. He published two more volumes of his experiments, connected principally with this globe, and had a third one, based upon a series of examinations of a meteoric stone, nearly ready for publication. His last published work, "Is Darwin Right?" is a deeply interesting and scientific one, comprehending the parallel evolution of spirit and matter. His "Radical Discourses" have had an immense circulation in all English-speaking countries; and the "Sermon from Shakespeare's Text," which is one of the last of the series, is a gem that should shine in every household.

Mr. Denton arrived in Victoria in July, 1881, and commenced his first series of Scientific Lectures at the Athenaeum Hall on the 29th of that month, subsequently lecturing in Sydney, New Zealand, and Tasmania. He gave his first Spiritualistic lecture at the Bijou Theatre, on Sunday, August 6th, 1882, and continued to lecture there to crowded houses until February 14th, 1883, his last speech in Melbourne being given at the Athenaeum on the 18th of that month.

His succeeding successful courses at Sydney and Brisbane are briefly alluded to in his last words from New Guinea. He visited and lectured successfully at Rockhampton, Mackay, and Charters Towers, and was engaged at a salary of £50 per week to examine and report on the silver mines there.

On July 1st, he wrote from Thursday Island as follows:—

Camp, Thursday Island,  
July 1, 1883.

DEAR FRIEND TERRY,—We expect to leave for New Guinea to-morrow. We go with the exploring party sent out by the proprietors of the *Australasian*. I do not intend to remain there more than a month, but may find it difficult to get off at the time I may desire. The boys expect to be there for three months, making deadly havoc among the birds of paradise. It is probable that we shall meet at Batavia before going to India, which I still think will be some time in November. Letters to reach me for the next three months should be directed to Hong Kong (care of Dr. Rogers, dentist). It is not my intention at present to lecture either in China or Japan, but take a glimpse of the country, and collect a little and return to Batavia. Will try to write you a letter from New Guinea for publication. I shall probably find some subjects there of special interest. We are making large collections of birds, corals, and shells, being camped on the edge of a forest, and within a quarter of a mile of a coral reef, whose beauty is beyond



description. Our health is excellent, but if you could see us lying on the shingle at the door of our tent, which was finished yesterday, you might suppose we were a group of wandering Arabs. Kind regards to all friends. Your sincere friend, WILLIAM DENTON.

Captain Armit's letters in the *Argus* of August 18, 25, and September 15, make mention of him and his valuable assistance to the party, but the first direct communication we received from him was mostly of a private nature; the portion relating to his movements and intentions we append:—

Shugari, New Guinea,  
Aug. 3, 1883.

Dear Friend Terry,—I have given up my intended trip to China and Japan, and am going with an exploring expedition over the mountain range to the eastern coast of the Island. I have left Sherman and Shelley about thirty miles back, where they are securing a great many fine birds. . . . Will send you a letter for publication from New Guinea. I am making large collections. Your sincere friend, WILLIAM DENTON.

The promised letter for publication was anxiously looked for by ourselves and many of our readers, and our friend appears to have commenced the fulfilment of his promise, the completion of which was prevented by his sickness and death. The following fragment being evidently the preface to his New Guinea experiences, bearing no date, but said by Mr. Shelley Denton (who kindly forwarded it to us) to have been written shortly before his death, is probably his last writing. He is severe in his comments upon one of our great vices, which was doubtless much more apparent to him than to us:—

Dear Friend Terry,—Here from the wilds of New Guinea, where the foot of white man never before wandered, I write you. First, a few words about the Australian colonies, in which I spent many very agreeable months, and from which I have brought a great many pleasant memories. I found your cities larger, grander, and in many respects better than I had anticipated; your people were cultured and more readily disposed to hear unpopular truths than I had any reason to expect; your public gardens, schools of art, and public libraries, are incomparably superior to those in America in cities of equal size, and give promise of a glorious future for a country that in less than a hundred years will probably consist of a number of flourishing United States, occupied by more than fifty million English speaking people. There are, however, many dark features in your country, to which justice compels me to refer. You are the most drunken people that I have seen since I left the colliery districts of England, forty five years ago. I saw more drunken men and women in Sydney and Melbourne within a month than I had previously seen in the United States for I think fully thirty years. At the same time I had more invitations to drink intoxicating drinks in private than I had previously received for I think a lifetime. I am told that as a people you are improving in this respect, and I think this is the case; but drunkenness will curse you just as long as it is fashionable to take intoxicating drinks at private tables.

After leaving Melbourne I gave twenty lectures in Sydney to large and enthusiastic audiences. This was my third visit to Sydney, and some of the lectures were repetitions. The labours of Mr. Tyerman and Mr. Bright have done much to liberalise this city, in which I found one of the most interesting fields in which I ever laboured.

At Brisbane, Queensland, our next point, I gave twenty-five lectures, fifteen of them on as many consecutive nights. Our audiences were large, and the interest in the lectures very great—

Here he left off abruptly, never in this world to resume his narration. The only details of his illness and death at present to hand are those given in Capt. Armit's despatch which appeared in *The Argus* of the 13th ult., from which we extract the portion having special reference to him:—

"On the 18th August, Professor Denton complained of indigestion, but not serious. He had before been suffering from a nasty ulcer on the instep. As we could not pierce into the range of mountains before us, owing to war between the tribes, I determined to return and make an attempt from a new point. We rested three days at Dadourie, having to climb over Mount Belford, 3,600ft. high. Professor Denton was completely exhausted, having refused all nourishment and medicine since becoming ill. I remained with him and cheered him along and over the summit. Mr. Hunter met us here, and we got on very well. Going down heavy rain soaked us through, and it was very cold. Belford returned from the village with fresh men and a hammock. We carried Professor Denton into Iochivago. On the 24th Belford was prostrated by fever, Professor Denton getting weaker, yet obstinate even regarding food as well as physic. On the 26th we started for Moroka, Professor Denton and Belford on stretchers. The fever attacked me before breakfast, and I had a terrible day. We reached Berigabadi at 2 p.m. The village was deserted. The natives propped up the crumbling roof of a hut, but the floor had sunk in the centre. Mr. Hunter, who was the only sound man of the party, made our beds. Professor Denton occupied the level space in the centre, I lay to his right, and Belford on his left. At half-past 8 p.m. Professor Denton had very slight convulsive fits. Five minutes afterwards he was dead. It was pouring with rain, and the weather was close and sultry. That night we were forced to camp with the dead body between us. Mr. Hunter dug a grave, and we buried our unfortunate friend at 7 on Monday morning."

Such was the sad end of one of the most energetic and sterling reformers of the present century.

We have written to Mr. Denton's sons, and to Capt. Armit, and any fuller information concerning the life and death of Mr. Denton that is likely to interest our readers will appear in our next issue.

#### SYDNEY LETTER.

ALAS! the world is very superficial in its reasoning. It censures one and applauds another for the same utterances, and while it cheers to the echo the world-truths told by Anglican bishops it raises its hands in pious horror at the same truths when they come as a challenge from the Freethought camp. Yet, with all, the Christian army to day much resembles the Saracen one that met Martel in the memorable past. It is split to the very heart with dissension. Jealousy and bigotry expel from its ranks the more liberal and truly Christian thinkers, and thus weakened it becomes an easier prey to the "hammer" of unfettered thought.

The Rev. Mr. Osborne is again in trouble. Firstly, he dared to see something divine in other religious systems, and this did not agree with the sectarian bigotry of his church elders, and now he has expressed the same opinion relative to Mrs. Hampson that I did in my last letter, and the wrath of his people is upon his head. It is rather awkward that the legitimate founder of Christianity—for had it not been for St. Paul's prophylaxis it would never have gone beyond the land of Judea—should have written, "Let your women keep silence in the churches," but Mr. Osborne rightly does not read this in its literal meaning, and considers the lady quite justified in her mission if she can do any permanent good; but he adds, "This is the age of novelty, and people flock to see a popular actor, a well-trained elephant, or a Mrs. Hampson," and he continues, referring to the latter, "When the excitement is over so is the conversion." Hence the declaration of war, hence this strange exhibition of pseudo Christianity. Financially she has been a great success, spiritually a greater failure, for like the Cooks and Somervilles she swooped down upon us, collected her "golden guineas," and departed a richer if not a wiser woman.

Sunday, October 7th, inaugurated another half year in our Lyceum, and of course a change in officers; yet so energetically and well has our past Conductor worked that it seems almost a pity he was not re-elected. We are pushing well ahead, and give promise of greater things in the future. On the 21st inst. a musical entertainment was given by the choir, which passed off very successfully, while early in November we are to have an amateur dramatic performance in aid of the building fund, which is steadily increasing.

On the Sunday following, the Spiritualistic Association hold the first of a series of Fruit and Floral Services, where for the small sum of sixpence you are entitled to introduce a friend and partake of as much cake and fruit

as you can lay hands on. Of course this food corporeal will include a dessert of a more spiritual character by numerous speakers and reciters. The various seances held under the auspices of this society are progressing favourably, while the Association itself still waves the excelsior banner. *The Rainbow* has made its second appearance in our Lyceum with even more success than attended its debut.

That Spiritualism is becoming a power in the world receives fresh confirmation almost daily, while probably the latest is the lectures of one of our eminent Anglican divines upon it; and, still later, a sermon preached at the Papal cathedral, warning the faithful against its diabolical mechanisms, will give it an impetus.

Miss Wood, so long expected, is at last in our midst, and like a Trojan refreshed, is eager for the fray. The ghost was to walk for the first time in Sydney, on the 17th, and as she intends holding a trio of seances weekly, "Pocha" will be kept high busy. Much good may result from this visit which is very opportune, although we must not forget that this class of phenomena is only a means to an end, and that the childish broken-English chatter of an Indian maiden is not Spiritualism, but simply one lesson in its alphabetical or phenomenal phase.

There is a story told of the shade of a Greek appearing before Pluto, who when his name was pronounced chided the messengers who had brought him hither; "For," he said, "this man's thread is not yet run out; hasten back and place his shade again within the body, but bring me hither the spirit of one Plautus, a tailor, whose span is long outrun." And they departed and did as commanded.

Before the Plutonian seat the spirit of our esteemed friend, Professor Denton stands. Would that the Ruler of the nether regions did say to him, as he did to the Greek of old: for his thread was not outrun—his earthly life was not completed. There are many like Plautus whom we could well spare, but him we cannot, for he is a man far in advance of the narrow subtleties of schools—an unflinching champion of unfettered thought, and an uncompromising advocate of the truths of our harmonical philosophy. The clear-visioned and far-seeing capabilities of his great mind; his researches into the occult, and his lessons on the truths of the past ages, must live on, although he has gone to the realms of the spirit-land, with many a truth left untold—many researches of a life yet hidden from the world. No doubt we shall have him amongst us again, and through the mediumship of some earthly friend, telling us of the wonders of Psychometry and the marvels of the spirit-land.

BETA.

## SPIRIT GUARDIANSHIP, OR WHAT?

In the issue of the 18th August, 1883, of the *Religio-Philosophical Journal*, I read the following:—"Recently, a party from Texas, consisting of father, mother, and four children, took passage with Conductor Minor at St. Louis, bound for Indianapolis. A short distance the other side of Pana, Illinois, one of the children walked out on the rear platform while asleep, the other occupants of the car paying no attention to the child's movements. The train was running at the rate of forty miles an hour, and when the attention of the conductor was called to the fact that the child had gone out on the platform, he instituted search and found it missing. The parents were frantic when notified of the child's disappearance, and at Pana a party of section hands were sent back on a hand-car to search for traces of the missing child. About three miles from the city they found the little one lying beside the track, and picked it up for dead, but on being spoken to and shaken a little it awoke, and the discovery was made that it had been asleep all the time, and was entirely unconscious of what had happened. The youngster was not even badly bruised, and was returned to its parents in good order. Conductor Minor is positive that the train was going at the rate of forty miles an hour when the sleeping child fell off, and its escape is most miraculous."

Here ends the story as reported by the *Indianapolis Journal*, and its conclusion is truly miraculous! I thought the age of miracles was past, but I am evidently mistaken, so easy does it seem to people to explain extraordinary occurrences on the principle of miracle.

Well, I met professionally with similar miracles in my life; one of which took place in 1861, in a place called Wallace's Gully, near Chiltern, where a miner had fallen down a shaft about one hundred feet deep. The messenger who fetched me to the scene of the catastrophe never expected to see his mate alive again in this world, but his astonishment as well as mine may be more easily imagined than described when on our arrival at the spot we found the man walking about none the worse for his too facile descent *ad avernus*. What saved the man's life?

Answer, a miracle!

Not many months ago a child, about four years old, fell out of one of the cars running on the Shepparton line, Victoria. The child had been leaning with its back against the door of the carriage, which was not properly shut, and consequently fell out. The train was running at the rate of about twenty-five miles an hour at the time of the accident; but when the train had been brought to a standstill in order to recover the child, the poor little thing had not even received a scratch. This, I suppose, was another miracle? Be it so.

Let me relate now two more *miraculous* escapes from death by railway accidents which I experienced personally in the years 1853 and 1854, when I was still a medical student. On my journey home from Vienna to the shores of Lake Constance I had entered one of the last three carriages of a train on the point of leaving Munich, the capital of Bavaria. As I sat at the window looking out, two of my companions came along and asked me why I was sitting by myself when several of my fellow students were going by the same train in a car a little farther on towards the locomotive. I immediately got out and joined my mates. Shortly after starting, in crossing the River Lech, the railway bridge broke down, and the last three cars of the train were violently torn off and precipitated into the swollen river, all passengers on board perishing in the flood. What a lucky coincidence my leaving the seat I originally occupied! Truly, a miracle! I think differently; and what made me think differently afterwards was a similar narrow and *miraculous* escape on the same line during my vacation-trip home in the following year, 1854. I had taken my ticket by the midday train to the same destination as above, from Munich, but having been unavoidably detained, the train left without me in spite of my demonstrative signaling to driver and other officials. Three *Ps*. wait for no man: time, tide, and train. Well, I was extremely sorry for losing my passage, as I was not overburdened with cash at the time. But my sorrow was changed into a different mood when a telegram reached Munich, about three o'clock p.m., to the effect that the train I intended to travel by had gone off the line in the Bavarian Alps, near a little mountain lake, round which the line formed a somewhat sharp curve, and that the engine and all the carriages had run into the lake, drowning every man on board. I naturally complained no longer about the loss of my ticket, but it set me thinking about my two *miraculous* escapes of the current and the past years. I did not, however, succeed in explaining them, and in my then ignorance I attributed the saving of my life on these two occasions to chance, coincidence, good luck, but not to miracles; for at that time I had already given up all belief in miracles in the ordinary Christian sense of the term. Now, of course, I know better, but I leave my readers at liberty to settle the matter themselves to their own satisfaction.

C. W. ROHNER.

Benalla, 11th Oct., 1883.

At the Session of the Richmond Progressive Lyceum, held off the morning of Sunday, Oct. 21st, a number of copies of Mr. W. D. C. Denovan's new and valuable work, "The Evidences of Spiritualism," kindly presented by that gentlemen for the purpose, were distributed amongst the officers and families attending the Lyceum.

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