

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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At a recent meeting of Melbourne Spiritualists there was some discussion as to the relative merits of individual and organised effort in the furtherance of the principles of Spiritualism, but no definite conclusion was arrived at further than the affirmation of the necessity of maintaining Sunday meetings, where people seeking for information on Spiritualistic subjects might obtain it. The question of organisation in connection with the Spiritualistic movement has been frequently discussed, and whilst some opponents of it have pointed out the danger of such organisations fossilising into a church, others on the same side have called attention to the universal decadence and disintegration of those hitherto formed, thereby practically nullifying the first objection.

From this last fact it has been inferred by many that the disembodied factors in the movement are averse to organisation, but the inference is not legitimate unless it can be shewn that the defunct bodies have not during their lifetime measurably fulfilled the object of their existence; and we have reason to think that this is often the case. It appears to us that both in Spiritualistic circles and larger organisations there is no *statu quo*—progression or disintegration is the law, and unless the bodies generate or attract to themselves new life they inevitably die of inanition, new bodies rising in their place to do their work and die also.

We have not yet met with any sound objection to associative work; the axiom "unity is strength" holds good in Spiritualism as in war, politics, and trade, and the advocates of individual effort forget that there is plenty of scope for that in addition to, and in harmony with, the associative work. As a man may be a member of a commercial co-operative association, and still pursue his ordinary avocations, so may he be a member of a Spiritualistic co-operative society without relaxing his individual private efforts for the further-

ance of Spiritualism. We Spiritualists have derived an expansion of ideas and an acquisition of happiness from the knowledge given to us in the first instance by those who had preceded us on the road of investigation. Had they hid their light under a bushel, it is probable many of us would still be in the comparative darkness from which we have emerged, and is it not our duty to hold up that light for the benefit of others still in the gloom that they may, if so disposed, come out of it? Surely we can do this lovingly and yet effectually by association better than by isolated individual effort. A vital association is a beacon light seen by the multitude, whilst the individual light is often flickering and evanescent, and even when kept steadily burning, seen only by a few.

There is plenty of work for Spiritualists to do without seeking to proselytise; that is not our mission. A Spiritualist made so by persuasion or faith is not worth much; we would not wish to fill our ranks with such, but expect every man or woman to feel the ground under their feet, and be assured of its solidity before they range themselves under our banner; but the larger the number and greater the energy of the co-operative body, the more powerful is their influence to disseminate vital truths. This journal, though presided over by one mind, would soon lose its influence and die out of existence were it not for the co-operation of others, who constantly vivify it by the influx of their thoughts; hence we would urge a more hearty co-operation amongst Spiritualists for the maintenance of a public platform, the dissemination of cheap literature on all subjects pertaining to the physical, social, and spiritual welfare of humanity, and above all some associated effort for the amelioration of the condition of the poor and ignorant. Individually Spiritualists have doubtless done their parts in charitable movements, but we are unaware of any associated action in this direction. With a strong organisation some practical work might be accomplished to the benefit of all concerned.

It would be well if the advocates of Spiritualism, when writing to friends to whom the subject is new, would remember that the mind as quickly repels an unfamiliar truth, when abruptly told, as it does an extravagant falsehood.

MODERN LUTHEROMANIA.

SOME one has found fault with the people of Melbourne for celebrating the four-hundredth anniversary of Martin Luther's birthday by going to the races. I for one cannot see anything so very flagrantly wrong in this, and I trust it will not be charged with undervaluing the historical importance of the character and work of the great Reformer when I say that Luther only expelled the Pope to put the Bible in his place.

He certainly deserves mankind's best thanks for dethroning a spiritual and temporal despot—now happily on his last legs, but I do not thank him for having replaced an infallible man with an infallible book, which has all along been almost as great a stumbling-block in the road of our progress as the infallible mass of human flesh and bone sitting on the now fast-decaying rock of St. Peter, against which the gates of hell did not prevail so long as his successors kept Satan in their own hands and churches, making as great a monopoly of his diabolical indulgences as they did of the love of God and His merciful dispensations to His children. Had I been in Melbourne I think I would have gone to the races too, in preference, any how, to listening to a sermon on the subject of Luther by an over-liberal and enlightened Caledonian pope—MacEachran the First, or unique.

Luther, in spite of his historical importance, in spite of his genuine enthusiasm for liberty of conscience and love of spiritual freedom, is getting stale in our days, and especially so among the rising generation of young Australia, who pluck their love of liberty from the fragrant and health-giving gum-trees of their dear "bush."

Modern history, moreover, knows very well that Luther's Reformation was as much the work of politics as of religion; it was as much a struggle of Germany against Italy, of the German electors against the arrogance, and selfish, and priest-inspired ambition of Charles V., as it was the hatred of the simple-minded German monk against Leo X. and his dehaunched Roman court who in his native simplicity looked upon the holy city in the light of an apocalyptic New Jerusalem descended upon earth. Luther forgot that the first founder of the city of Rome had been reared by wolf's milk, and that his successor and second founder of spiritual Rome was still a wolf dressed (necessarily) in the soft skin of the innocent lamb. Had Luther been better informed about the saintly lives of the popes of Rome; had he known as much about them as Rauke did, he would not have prostrated himself on the ground when he came in sight of the eternal city, the residence of God on earth, which at the time of his visit bore a closer resemblance to Sodom and Gomorrah than to Eisenstein and Wittenberg. The reason why we cannot get up so high-burning a flame of enthusiasm for Luther here in Australia consists in the fact that the Australian is a new race of people, fortunately unfettered by the historical traditions and prejudices of ancient Europe, and bent upon making history for themselves—both religious and political history. Our example is not Europe, but America, from which continent we are only separated by a few thousand miles geographically, whilst socially and politically we are its next door neighbour.

As the question has been lately asked and negatively answered by a very high authority: "Are we still Christians?" Australia has heard both the question and the answer, and, in its turn, has refused to make an exclusive study of the geography of Palestine, and of the history of the Jews. Australia has built for itself a secular and compulsory Education Act, and hundreds of secular State-schools—a new kind of temple—in which the reading of Bible lessons constitutes only an infinitesimal portion of the work of the pupils. Australia has learnt to distrust Catholics as much as Protestants, seeing that their spirit is purely sectarian—smells of the flesh-pot and the bread-basket,—and that their priests could preach anything and pray for everything we may want or not want, provided we are agreeable, as working bees, to keep the drones comfortable in their hives on our hard-earned honey.

This is the modern gospel preached to us Australians, but the Australians will have none of their worn-out gospel and its gossellers, and consequently they do not feel

inclined to get up spiritual steam in favour of such successors of both Jesus and Luther, who are still persecuting the best and most beloved teachers of the people. The shrewd Australian has lately heard and properly appreciated the savage cry of *Calvinus redivivus*, and his fanatical myrmidons: "give us Barabbas; crucify Strong;" and we all know that they are more afraid of losing a certain portion of property and fat livings connected with the Presbyterian Church, than they are concerned about the salvation of either the soul or the body of Strong, of Hay, and of the liberal knot of champions of spiritual freedom and daylight, who have entered the lists against the fanatical admirers of Calvin, Knox & Co.

But to return to Luther, what, I ask, has he done for us and for our spiritual regeneration to induce us to make such a fuss about his 400th birthday here in Australia, as they do now in Germany? Was it not Martin Luther who has saddled on the back of a reformed Christianity the black jockey of an incarnate devil, who still rides upon the consciences of weaklings, and actually makes his appearance again in the Lord's prayer of a revised New Testament? "The devil we know," says the proverb, "is often better than the devil we don't know." The infallible devil in Rome was a tangible entity with whom we could deal face to face; but Luther's devil, whom the great Reformer himself could not kill by throwing his inkstand at his brazen forehead, is a more subtle kind of a spiritual devil, who will stick in the corners and dustholes of orthodox Christian brains far longer and with far greater tenacity of hold than his pendant of flesh and blood in the Vatican.

And again, what thanks does Martin Luther deserve on our part for having substituted the dogma of Justification by Faith for that of Works of the Roman church? Has he not taught the murderer on the drop that by merely pronouncing the name of Jesus he will be at once launched into an eternal heaven in spite of the horrors and atrocities of his antecedent life? Has the great Reformer really done us such a great service by thus undermining the very foundations of a rational morality, and by giving us a dogma so convenient and handy for the use of dying hypocrites? I answer, decidedly not! I say we are suffering now a-days just as much from ecclesiastical persecution and humbug as we did before Luther, and were it not for the new political dogma of a strict separation of the interests of State and Church, *auto-dafé's* would be as common, spectacles of pious amusement in our days as they were before and after Luther's great reforms. Was it not also a great Reformer who burnt a learned physician in Geneva, in the name of a Holy Trinity?

Oh, let me alone with your great Reformers, who only spin new cobwebs of superstition out of their brains stuffed with barren theology, and put them in the holy places occupied by older and more dilapidated arachneous tissues of lies spun by a former generation of sacerdotal spiders and blood-suckers. What these fellows call religion is to me a positive curse; what they call the religion of Christ is a wanton perversion of originally pure and humane doctrines which every rational man could understand; but the falsely so-called fathers of the church, and most of its reformers, instead of improving upon the simple words of the great Galilean poetic soul, have fraudulently manufactured for us a creed the confession of which before high heaven must make every man blush who has not yet lost all regard for enlightened human reason and for a sound basis of nature-dictated ethics.

This is my opinion of Luther's great work of Reformation, the proximate result of which was a war of thirty years in Germany, which kept Germany back longer than any other country in Europe, and a schisma in the church which kept occupied some of the best brains for centuries with empty wranglings and disputations about things that never were, and could never be, in God's whole universe. My thanksgiving, then, on this august occasion of Luther's birthday, consists in the pleasure of my knowledge that he was born 400 years ago, and that he is not a contemporary of Leo XIII., or the Rev. Mr. McEachran.

O. W. ROHNER.

Benalla, 10th Nov., 1883.

THE DENTONS IN NEW GUINEA.

In our last we mentioned that we had written to Mr. Denton's two sons for further particulars *re* the New Guinea expedition, and the circumstances which led up to their father's death. Our letter crossed them on the way from Cooktown to Sydney, and although we received two letters from Mr. Shelley Denton, they were not in reply to ours, and contained little of general interest that was not already known. They, however, dined in company with Signor Jean Baptiste Capiro, of the Italian man-of-war *Caracciolo* (who is also collecting for the Italian Museums) at Mr. Jas. Hurst's, with whom the late professor was on intimate terms when at Sydney, and that gentleman has kindly collated in condensed form that portion of the information given him by the brothers Denton relating to their own and their father's personal experience in New Guinea, reserving for a future letter particulars regarding the natives, geology, flora, fauna of the country, and other matters of interest, which we hope to present to our readers next month.

FURTHER PARTICULARS CONCERNING PROFESSOR

DENTON AND THE NEW GUINEA EXPEDITION.

HAVING engaged a passage from Cooktown to Port Moresby by the missionary schooner *Ellangowan*, they left early in July, had an agreeable passage, and on arrival at Port Moresby found there a small village with about four English residents, including the station missionary. This latter functionary, it appears, lives on the fat of the land, and enjoys life surrounded by luxuries little dreamt of by those who are in the habit of looking upon the life of a Christian missionary in savage countries as one of extreme danger or untold hardships. With ample imported provisions of all kinds necessary to make life comfortable, the missionary of New Guinea passes the day in comparative ease, and utilises native labour to do the menial laborious work in connection with his establishment. The few European residents of Moresby were much concerned about the "annexation question," and appeared to fully recognise the difficulties which might arise with the natives in the case of making unfair purchases of land. They anxiously watch any political moves, and are prepared to take advantage of their position as residents at any time there should be the slightest prospect of security in dealing with the native tribes. The Dentons stated that there is a great diversity in the different tribes, one tribe being quite different in physical or natural conditions to another, but while they found the natives inland thoroughly honest, those on the coast who had come in contact with missionary influence were conspicuous for their knavish tricks or bad practices. They particularly desired that this trait in the native character on the coast should be made known, as the New Guinea natives in the vicinity of Port Moresby cannot under any circumstances be trusted. The natives were exceedingly kind to the Dentons, and assisted considerably in the collection of specimens; but nevertheless there was danger in relying on their friendship, as it tends to cause a bitter jealousy amongst hostile tribes when they get to hear of it, as they are apt to mistake the intentions of European visitors in this respect. Drink had already commenced to have a baneful effect upon some of the natives, and even some of the white population, small as it was, paid more than ordinary attention to the sparkling cup, especially so if we may judge from the fact that the drink bill of one of passengers to Port Moresby amounted to £22 odd.

Upon arriving at New Guinea, the Dentons lost no time in searching for geological or natural history specimens.

The geological strata of the country are most interesting, and the flora, fauna, &c. of the island are no less worthy of special notice.

The sons undertook the collection of birds, whilst Professor Denton went in search of minerals, insects, butterflies, moths, &c. Near the coast, the natives often go voyages in their canoes, for the purpose of fishing, collecting pearl shell, &c. Their canoes have a small

outrigger or block of wood at the end of a couple of long stout bamboos, to prevent a capsize in case of a sudden squall. The men and women who go in these canoes are quite naked, and are good swimmers. The women are generally hidden from view by a sort of covering made of bark or branches of trees in the centre of the canoe. When they had got some distance from the coast, they found the interior very rugged and mountainous, evidently the result of powerful volcanic action. Here and there, some signs of extinct craters or volcanic upheavals of vast extent presented to our late geologist a history which was fraught with the most profound interest, whilst in the valleys he could read the workings of natural cause and effect, in the mud layers or landscape depressions, which spread over the surface of the different strata, which are as yet comparatively speaking unknown to the civilised world. The Professor found the geological interior formation of the country principally of volcanic origin, but round the coast coral reefs were abundant. The volcanic formations were somewhat similar to the other islands of the Malay and Japanese Archipelago, such as Timor, Lombok, Bally, Java, &c. The native tribes are invariably at war with each other, and when active hostilities commence, any white travellers are almost sure to become attacked by either one tribe or the other, owing to the liability of one of the tribes mistaking the intentions of foreign visitors.

Upon arriving at a certain native village in the interior, the two sons settled down to work in earnest, for the purpose of preserving the skins of birds, but as there were but few insects Professor Denton separated to go on with the "*Argus* expedition" under Captain Armit, to a part of the country that was more damp, and consequently congenial to the habits of the insectoria. Professor Denton had by this injudicious step evidently overrated his physical powers, and the whole party, except one man, were laid up with fever, brought on by the malaria of the surrounding vegetation, generated by the excessive rains that prevailed at that time of the year. He became greatly exhausted after intermittent attacks of convulsive perspiration, the result of fever, and died on Sunday evening, August 26th, at a native village called Beregabab, in the Moroka district. At the time he died, the two sons were only about 15 miles away from their father, but did not even know that he was ill. Upon hearing of his death they felt their loss keenly, left as they were, alone in a wild country among savage people. The natives were extremely kind to Professor Denton and the expedition party, and carried the rest of the sick party on palanquins to the coast, not however without fatigue and murmuring, for at one time they were compelled to threaten to shoot the natives, who wished to get rid of their load by leaving them in the wild mountainous ravines of the interior. Professor Denton would not take any nourishment or medicine, but preferred even death, rather than break the principles he had so staunchly kept for so many years previously. At the time of his decease, he had obtained a splendid collection of specimens. His burial took place the day after his death, and a few stones and a mound of earth now mark the spot where the body of this truly great author, philosopher, geologist, and social reformer rests in peace. It is a curious coincidence that the great eruptions at Krakatau, an island in the Straits of Sunda, took place within a few hours after his death. He died with the same courage and manliness that he had always displayed in life. Bold yet calm, he saw in his last moments the beauties of the spirit land outstretched before him, while his angel friends encouraged him to be of good cheer. Professor Denton knew that his allotted time had run out, and calmly resigned himself to his Maker's will, without a murmur or a tear. He died as a philosopher should die, with the resignation of a martyr, and the fortitude of a saint. He sank very rapidly when convulsive symptoms had set in, and for want of proper nourishment and attendance he had but a poor hope from the time he became helpless. So inconveniently were the persons situated, that the night previous to his burial they were compelled to lie on each side of the corpse all night.

Whilst his sons were collecting birds, skins, &c., they resided together at a native village in a small hut, surrounding which the scenery was of a most enchanting description. Far and wide they could see the most beautiful foliage of a tropical hue and deeply interesting character, whilst deep ravines, rugged mountains, and beautiful valleys tended to diversify nature's wealth with the vegetable world. The natives are all armed with spears, bows and arrows, and other weapons, as they live in a constant fear of being attacked by a hostile tribe. Such attacks are oftentimes most serious, resulting in the complete destruction of a whole village and its inhabitants. There are yet many villages of natives in New Guinea, and the population is much greater than is at present anticipated.

One day Sherman went out shooting, and left Shelley to himself. Whilst absorbed in his occupation of skinning birds, Shelley happened to look out, and noticed that there was not a soul left in the place. Men, women, children, pigs, goats, dogs, had vanished so quietly that he had not perceived any sign of their departure, but presently a savage in war costume came rushing in a state of frantic excitement towards him, hooting, clapping, and jumping about like a madman in a feverish state of perspiration. Thinking the man wished to warn him of danger, he did not make for his gun to protect himself, so on the man came, and rushed at him. He pushed him off several times, and at last seized his gun. He then succeeded in getting to the other side of the hut, when to his horror he saw about twenty armed natives about 100 yards distant, with spears in hand ready to put him to death. He fled as hard as he could up a steep hill, and the natives chased him for about half a mile. He knew he had but little chance, but fortunately he managed to get into a small cave, where he had a good view of all that was going on, without being seen by the natives. For over two hours he remained as still as a mouse, and they finally gave up the pursuit. Bye and bye, he heard eight guns fired in rapid succession, for a signal which had been previously agreed upon, when either brother should be in danger, and he rushed to what he then considered the rescue of his brother from a native attack, but the firing of the guns had frightened the natives, and the two brothers met again after a most fearful suspense of several hours. They returned to the village, which was quite empty, but several huts had been burnt to the ground, and several of the natives were lying about dead. After the excitement and fright, they found the natives were quietly returning to the village again. Some of the women were carrying in their arms wounded children, who had been speared in the affray. They afterwards discovered that an attack had been made on the village by a foreign tribe, and the object of the natives in attacking Shelley was because they had been told that the brothers Denton intended to defend the village against them. Some of the natives, to prevent being murdered in these kind of attacks, build their houses in trees, a considerable height above the ground, going up a kind of ladder, which they carefully draw up when they arrive at the top, and when they are attacked the men and women hurl stones upon their foes with great precision and deadly aim. The natives live in a constant state of fear, and in some cases the greatest cruelties are perpetrated by one tribe against another when at war in this way.

The two brothers left as soon as possible after their father's death, and went to Cooktown in the mission schooner Ellangowan, together with Captain William Armit, F.L.S., and Mr. Irving, both laid up with fever. The following is an extract which appeared in the *Sydney Evening News* of October 10th:—"Professor William Denton is dead. It appears that he joined an exploring expedition to New Guinea, and succumbed to fever, probably epidemic to the place where he lost his life. Professor Denton was an advanced thinker on all the great themes which now occupy the thoughts of the great minds of our age; and his numerous works, most of which are in the library of the School of Arts in this city, will for ages to come be perused with pleasure and profit by all who pursue truth for its own

sake regardless of the issues to which their enquiries may lead. He was an accomplished geologist, and also a well read man in all the observational sciences, whilst his general literary acquirements were of a highly respectable character. As a debater he was sharp and ready-witted, and his mind was so stored with knowledge on whatever subject might be under discussion that he always had facts and their inevitable inferences at command, so that he could support his own views, or crush those of an opponent, with a degree of force and a wealth of illustration that seldom failed to convince all unprejudiced listeners. As a writer he was very eloquent, but rather florid in style, subtle in argument, and disposed to give every objection to his views its just weight. His "Soul of Things," a treatise on psychometry in three volumes, is a philosophical romance which has all the interest of a fairy tale, and although there may be much in it which cannot be substantiated by facts and reasoning, yet there is a great deal of truth in it, and the fundamental principles of the science of which it treats are buttressed and illustrated by the phenomena of other sciences. Professor Denton travelled over a large part of the world, examining rocks, and studying the geology and natural history of the countries he visited. He was an able and eloquent lecturer, and in every respect a worthy man, and it may be a long time before we shall look upon his like again. The world can but ill afford to lose men of his mental calibre and acquired knowledge."

Professor Denton wrote a diary of the New Guinea expedition, kept up until within a few days of his death, and his sons managed to secure it. They intend to consult with their mother, who is at Wellesley, Mass., as to whether the diary shall be published in America for the benefit of the family, or whether they will send the same to Melbourne to be brought out in the *Harbinger of Light*.

The writer went on board the steamship *City of New York*, and bid adieu to the two sons of Professor Denton, and they appeared perfectly at home on board, but sadly disappointed at the sudden change which had been brought about in their plans by the circumstance of their father's death. For private reasons, they intend going overland through America, by a circuitous route via Panama, New Orleans, &c. &c. They transhipped a large quantity of New Guinea specimens, which will go on to Boston from Melbourne.

Had Professor Denton lived to complete his scientific investigations and varied collections, the world would have reaped a good harvest by his labors, as he intended to publish all matters of public importance in the interest of science or the world in general, therefore his death is a sad loss, which cannot readily be overcome, neither can the marvellous tact or intellectual genius of his master-mind be replaced, for a combination of talents such as he possessed is not of everyday occurrence. As a flower of the field in the midst of wild herbage, Professor Denton has passed away to the spirit-land. Gone for the present, but to live again in better realms.

Sydney, Nov. 8th, 1883.

J. H.

SPIRIT COMMUNICATIONS.

FIFTEEN 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 spiritual development of the circle—the acquisition of knowledge and enlightenment for themselves, and the diffusion of the latter amongst those whose minds were fitted to receive it. A channel of communication was soon opened, principally by automatic writing, both by hand and planchette, and subsequently trance media were developed. Some of the written communications were published in the early numbers of the *Harbinger*, but the trance addresses not being reported for a considerable time were not preserved. Occasionally, however, a reporter's services were available, and a number of M.S.s. consisting of lectures and discourses on spiritual, moral, and scientific subjects have accumulated, to which it is deemed desirable to give publicity. The series selected for publication were given during the years 1881-2; the first of them professedly by the spirit of the late John Ellington, 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 intelligence who dictated the matter which we intend to publish is of little moment; the communications must be judged by their intrinsic merit, which cannot be enhanced by authority.

THE HUMAN MIND.

It is impossible to describe to you how grand and seductive the study of the human mind becomes when

viewed from the higher plane of observation which spirit-life affords. No vague theorising; no hypothesis framing as to groups of external impressions producing psychological manifestations. All the observational and experimental data necessary for arriving at true conclusions obtainable without the observational and experimental difficulties which impede man's knowledge of the independence and mutual processes of the two sets of forces combined in the human being. There is no limit to our range of observation, which extends to all the races of the earth, and we can trace accurately the inter-blending of the various constitutions of mind which produce the phenomena of racial characteristics, and we can see the true relations between all the races of the earth, for the isolation of races is apparent, but not real. I will explain what I mean by saying apparent but not real. The apparent is what is seen, the real is what we know; and the most glorious knowledge which the study of the mentality of races gives us is that however low in the scale of humanity the race may be, that is, even in the lowest race, from the lowest to the highest, we find manifested under different forms the three great primal instincts of humanity, the moral, the religious, and the immortal—that is, a belief in a future life. These two sets of forces, the spiritual and the physical, have been well termed the "soul mind" and the "animal-mind," and between them there exists an exquisite sympathy, and mutual relations of development, and we reason correctly that a real psychology, a true science of mind, must be based upon a full understanding not only of the laws of mind, but the laws of organism. In studying human mental phenomena we can trace very clearly the great law of causation, and one of the greatest truths that has illumined the human mind has been deduced from the law of causation, that effects vary only when the causes vary. This grand result of physiological research will throw much light upon the obscurity which surrounds the higher mental manifestations. Now in tracing this law of cause and effect throughout the world of human life, with a view to ascertaining the laws which regulate human progress, the conclusion justly arrived at with regard to man's moral development is that a true knowledge of moral phenomena and the laws which govern the phenomena can only be reached through physical laws, for though nature works through moral laws her operations can only be known through physical laws; and in ascertaining from universal history the laws which govern human progress we are compelled from the knowledge that is brought to us from the study of these laws to consider the immense pressure brought to bear upon man's moral developments from many and various circumstances. It seems marvellous that, under such conflicting circumstances, these great laws of nature have been able to hold their way with such wonderful regularity, such unerring precision. I trust that no one will accuse me of giving an exaggerated importance to the value of physical researches, if I say that whilst mind was studied by the metaphysical method alone, so long were the higher laws of mind but superficially understood, the minor laws which cause such constant aberrations unknown, and the influence of physical laws wholly ignored. Metaphysicians feared to endanger man's recognition of the spiritual element in human nature, to weaken the authority of conscience, or to lessen man's belief in the superiority of his psychical nature by admitting that a disordered liver cast a gloom over the mind, that bad digestive organs caused mental irritation, and that a diseased nervous system produced morbid mental phenomena. It is only by an inductive mental science that the exquisite sympathy which exists between every organ of the body and the mind can be ascertained. Those who would ascertain the laws which govern human mental development must trace the development along the paths of nature's evolution, for the development of the soul is part of the order of nature, and can take place only in accordance with the laws of nature. It is the great aim and end of the scheme of being; therefore man need not fear to interrogate nature, to ascertain the operation of the laws of nature in developing human mentality, but must be careful to do so with a proper

apprehension of the important part which the laws of external phenomena play in developing the soul. A true method rightly applied will but strengthen man's belief in the existence of the spiritual entity in the human being. Now, though I admit the great value of physical researches, and that the knowledge derived from such researches could not be too highly estimated by the psychologist, and would be invaluable to the physician, yet no physiological researches will ever reveal the operations of the mind, though causes seemingly wide apart will produce like effects. A witty story or a ludicrous thought will produce laughter; certain external stimuli applied to the motor nerves of different parts of the body will produce a like effect. A tragic story or a pitiful thought will cause tears; the smart from a blow or a wound will produce a like effect. There we see what appear to be totally opposite causes producing like physical manifestations. But the causes are not so wide apart as they appear to be. The cause of the former are stimuli applied to the mind, of the latter stimuli applied to the body, internal and external stimuli producing like effects. Though the effects are the same, yet the causes are dissimilar. No scrutiny, however keen, of nerve-cells and nerve-fibres, will ever reveal the origin of mental phenomena. No knowledge, however great, of molecular changes, and waves of liberated energy called feelings, will ever explain the phenomena of consciousness. It is an incontrovertible fact, logically deduced, that conscious states evolved only from feelings would produce an incoherent non-consecutive assemblage of processes, when all other phenomena in nature show order, harmony, and sequence. Surely no logical mind will persist in maintaining, in spite of the overwhelming evidence which man's creation of the sciences furnishes, that man is guided in the tortuous paths of knowledge only by sensuous processes. By what process can sentence passing into science enable man to subdue the forces of nature and compel them to obey his behests? If mind is a resultant of complex physical arrangements played upon by external forces, then external force is always necessary to produce mental activity. Now, everyone who knows anything of the operations of his own mind will see that this is an obvious error. What of the phenomena of dreams? What of all the higher mental processes. And what, I would ask, oh materialist! is that co-ordinate which presides over and arranges each fresh increment of knowledge? What, oh materialist! is that which receives or rejects, confirms or denies, the evidence of the senses? What is that which binds the imperfect, disjointed agglomeration of states and feelings into coherent ideas? What is that which draws on its stores of antecedent experiences, so that by comparison it may explain present problems? What of cognition? What of reason? What of imagination? Are these the result of external forces? No mechanistic theory can ever answer these questions. What is that which arranges and colours external phenomena? I say, so much so, that the appearances which objects present are more derived from the mind than contributed by the objects themselves. It is commonly asserted that the brain is the organ of mind. Now that is an assertion which Spiritualists should be very cautious in making. Not that I dissent from the assertion, or deny the fact. I admitted it in the previous portion of these remarks, and I in no wise intend to contradict it now. It is a remark which Spiritualists should make with reservation, because by doing so unconditionally they place themselves at the mercy of their materialistic opponents. The laws of analogy reason thus:—The eye is the organ of sight? Yes. And when the eye is destroyed—yes—the sight is destroyed. The olfactory nerves are the organs of smell? Yes. And when the olfactory nerves are destroyed—yes—the power of smell is gone. The ear, the auditory apparatus, is the organ of sound? Yes. And when it is destroyed there is no longer sound. The brain is the organ of mind? Yes. And when the brain is destroyed, there is no longer any mind. Now, that is perfectly logical reasoning. The physiology of the present day, or rather I should perhaps say the materialistic science of the present day, has by the aid of anatomy and galvanic

application succeeded in banishing mind from all parts of the body, except a very narrow tract in the upper portion of the cerebral organisation called the *Pineal gland*. Now I strongly protest against this localisation of mind, because it limits the scope of mind, and there is no limit to the power of mind over the whole bodily organisation. Much needless confusion is thrown over the study of mental phenomena by this localisation, for the mind utilises all the organs of the body to accomplish its intentions, directing to definite ends all the powers of the body. There is not an organ in the body but may be called the organ of mind, for behind all the motor nerves of the body stands the moving power—mind. Mind uses one or more of the sense organs to correct or confirm the evidence of another. Now we will look upon mind as the commander-in-chief of a number of forces. We will call the different forces the generals under command. The whole organisation finding itself close—let us take an apartment upon earth—the whole organisation finding itself close, we will say, to a very beautiful flower, General Sight informs the commander-in-chief that there are before them external groupings of solidity, extension, and colour. A mental presentation or copy immediately takes place—mind says, “a flower.” It may not use its physical means of manifesting the thought, but *mind* says “a flower.” Eye informs mind that it is still some way off. Mind comes to the conclusion that a nearer view will furnish more particulars. Mind communicates with the locomotive powers of the organisation—that is, legs—which with incalculable rapidity find themselves in motion towards the object. The two powers used by mind to accomplish its intentions are the eyes and the legs. On a closer inspection mind deliberates thus:—That is a wonderfully beautiful flower, such evidence having been transmitted, but is it natural or artificial? My store of antecedent experiences furnishes me with the knowledge that if it is natural it is most extraordinary, inasmuch as this is not the season for these floral specimens. Mind will ascertain. How? By the smell, the odour, the fragrance which the flower gives out. A message is immediately transmitted to the olfactory nerves, the muscular apparatus or organ of the body situated in the neck, the cranium obeys its command, the muscular apparatus is adjusted to extremest nicety, and the organ of smell is brought in contact with the flower. Mind says—Ah! General Smell has informed me that the perfume appropriate is there. Mind cogitates thus:—This is really marvellous; the form, the color, and the fragrance belonging to that flower would lead me to the belief that the flower is natural, but my botanical knowledge informs me that it should not be there. Now, I must have further evidence before I can contradict the evidence which antecedent experience and knowledge supplies. The organ of touch, the fingers, the muscles of the fingers, are adjusted with extremest nicety so as not to injure the delicate texture of the flower. Ah! such is the triumph of art that the form, colour, and fragrance are there, but General Touch informs me it is artificial. Now, I appeal to my hearer. Is brain the only organ of mind? Can brain be called the organ of mind, more than we may say it is the principal organ? Are not all the organs of the body the organs of mind?

There we see that three organs of the body—two of them the specialised senses, furnish evidence which only the organ of touch could verify or destroy.

You see before you, or rather the bodily organisation does, white grains of crystal substance. Looking at them, we say that the eye has informed the mind of the existence of these white crystal grains which have come within the range of vision. Mind says, or thinks—sugar. Eye looks on—not sure. Mind thinks salt. The locomotive powers are again put in motion. A nearer inspection still leaves the matter in doubt, sugar and salt under certain conditions looking very much alike. We see again the muscular apparatus of the fingers adjusted. A few grains, few or many, but a few grains to determine the touch furnish no evidence. The mouth is opened, the tongue meets the fingers, and by the gentlest possible touch the gustatory apparatus

informs the commander-in-chief that it is salt.

We have the optical organ of mind, the olfactory organ of mind, the auditory organ of mind, the gustatory organ of mind, the tactile organ of mind, and the locomotive organ of mind, and the muscular apparatus or organ of mind. Therefore I trust that my hearers will pause before making the assertion that the brain is the organ of mind. Indeed, in tactile impressions, how nicely different parts of the body are used to discriminate differences of temperature. The fingers, rendered less susceptible by varying applications, have not that delicacy of touch, that delicate susceptibility of receiving impressions as to different degrees of temperature. Something is required for certain purposes, the warmth must not exceed a certain degree, the fingers furnish insufficient evidence, and it is placed against the cheek or it may be other parts of the body to determine the precise temperature.

The mind can develop all the organs of the body by proper exercise and judicious training, or it can cause degeneracy by disuse of the organs, or again by improper use, that is, by excessive demands upon its functional activity. The bodily organs in turn develop the mind, by supplying the knowledge by which its intellectual faculties are developed, and thus the mind gains greater power, and so exquisite is the sympathy between the mind and all the organs of the body that the mind can affect of itself all the organs of the body, and is in turn affected by them. The study of pathological phenomena will fully verify this fact. Therefore, we justly consider that whilst the mind is in the body their union is too close, their alliance too intimate, for mind to be considered an independent reality. Even in the phenomena produced by mediumship, mind and body cannot be considered wholly apart.

In support of my assertion in the earlier portion of these remarks, that it is in vain to seek for the knowledge of mental processes in the bodily organs, I purpose at our next sitting to consider the relation between human intelligence and form and weight of brain. We will look at it first from a phrenological point of view; we will compare with zoological evidence later; we will look at it in the general or morphological point of view, and I hope I shall be enabled to show to your full satisfaction that intelligence can neither be weighed nor measured.

LECTURES ON A NEW THEORY OF DISEASE.

On the evening of Wednesday, 14th November, Miss Samuel delivered a brief, but clear and well-arranged lecture on the new theory of disease which has been laid before the world lately by Miss Chandos Leigh Hunt (now Mrs. Wallace), of London. This subject is of such vast importance, that even if Miss Samuel did nothing else but call the attention of the people of Australasia to it, her mission to these countries would have been fulfilled.

She divided disease into two classes—acute and chronic. The former may be illustrated by toothache, gout, biliousness, etc.; the latter class of diseases are of a more permanent and settled character, being occasioned by the affection of some vital organ, such as of the lungs in consumption, or cancer, or tumours. Most of these latter diseases are pronounced incurable by the faculty, and certainly from their mode of treatment the unfortunate patients derive very little benefit. Miss Samuel does not believe in the efficacy of professional medicines, and she claims to hold the same opinions in this respect as some of the most eminent physicians who hold legal diplomas. For instance, she quoted from Dr. Majendie, that “Medicine is a great humbug;” from Sir Astley Cooper, that “The science of medicine is founded on conjecture, and improved by murder;” from Sir John Forbes, that “In a large majority of cases diseases are cured by nature, in spite of the doctors,” and so on.

Human blood, said Miss Samuel, is composed of minute particles, termed the corpuscles of the blood: of these there are two sorts, the red or blood corpuscles, and the white or colourless corpuscles. Those who are in good health have a predominance of red corpuscles in

their blood; while those who are in bad health, as in the last stage of consumption, have a predominance of colourless corpuscles in their blood.

She quoted from Professor Huxley to show that physiologists consider "that in some way or other these red corpuscles are derived from the colourless corpuscles;" but the steps of the process have not been made out with perfect certainty. And again, "the origin of the colourless corpuscles in themselves is not certainly determined; but it is highly probable that they are constituent cells of particular parts of the solid substance of the body," etc., thus showing what indefinite knowledge is in the possession of scientists as to these corpuscles.

Miss C. Leigh Hunt announces that her instructor has discovered that brewers' yeast, so much used to cause fermentation in bread, and pus matter from an ulcer, vaccine lymph, and cancer matter, are all identical with each other, and all produce white corpuscles when treated in separate vessels and allowed to stand till fermentation proceeds. And what is still more startling, that each white corpuscle is a living animalcule, which lives independently, and which is seen under observation to produce its like; and that human beings are by their use of improper food continually developing and multiplying these parasites in their own bodies, and thus yielding themselves up to be the prey of those parasitical animalcules.

We conclude our notice of this simple and unobtrusive lecture to point out that nothing more sensational has ever been brought before us on this subject, nor can its importance be overrated. We trust that soon Miss Samuel will have an opportunity, in a larger Hall, and before a larger audience, of repeating these wondrous and instructive facts. She informs us that this theory of disease has arrested the attention of the thinking classes of England, and that from its simplicity and its self-evident truthfulness, it is rapidly gaining ground.

Further, it may be noted, that our distinguished friend Mrs. Hardinge Britten is so deeply impressed with the value of this theory of disease, that, speaking of the little book on the subject, "Physiopathy," published by Mrs. Chandos Leigh Hunt Wallace, a few months ago, she says emphatically, in the *Medium* of August last, "This book instructs us how to live so as to make the body a fitting temple for the Holy Spirit to dwell in; and if I were a millionaire, and disposed to invest my wealth in procuring the highest good for my fellow-creatures, I should deem my purpose accomplished could I purchase copies of this work and place them in the hands of every thoughtful individual of my generation."

T. L.

SYDNEY LETTER.

The only children of Potiki were twins; the elder, a girl, was named Piri-ere-ue, or Inseparable, the younger was a boy. These children were naturally very fond of each other. Whatever the sister wished the brother agreed to. Unhappily, as is too often the case in Polynesian myth, they had a wicked mother who nearly starved them. So early in the morning they set forth, and journeyed on until they came to a high mountain. Here they sat down and wept, but at last they leaped up into the sky—"Inseparable" holding on to the extremity of her brother's girdle. The parents missed them, and made strict search. The path taken by the twins was traced by their tears. In utter perplexity the now sorrowful parents looked up at the sky—where the sun had not yet risen—and to their great surprise saw their beloved children shining brightly there. Vainly they called upon them to return, so they leaped into the sky after them, and this chase is still going on. The parents have never succeeded in overtaking their children. Brother and sister, still linked together, pursue their never-ceasing flight, resolved never again to meet their enraged parents. The Rev. Charles Strong, of your city, and the Rev. Mr. Osborne, of this, are the children driven forth from their homes by the unkindness of their mother church, and they shine forth in the theological world as two bright particular stars. By and bye

their persecutors, repentant and of contrite hearts, will call upon them to return, but too late. The light of their presence will have gone forth "to shine in other homes and hearts." For be it known the thunders of the Wesleyan-Vatican have been hurled at the Rev. Mr. Osborne, and he is excommunicated from Wesleyism. The ministers of Christ, who teach the religion of love and charity, have by their malice driven him forth to perish by the roadside for all they care.

"Alas for the rarity of Christian charity, under the sun."

Miss Wood's séances have attracted much attention during the month. I presume, the "forms" are becoming somewhat acclimated. The manifestations have increased in interest and power with each sitting. Pocha now leaves the cabinet, and although not so distinct or material as those manifesting through Mr. Spriggs, is sufficiently so to assure all honest investigators of the genuineness of the phenomena. No doubt as the season grows older and conditions become more favourable, even greater results will ensue. Mr. Moncreux Conway is with us, lecturing nightly from the platform of the Protestant Hall, upon his highly interesting subjects; yet like so many great minds falling short of the cardinal principle, and conjecturing about a life beyond the grave, when it lays within his power to make it a demonstrated fact and a tangible reality.

On the 27th of this month (November) the third anniversary of the exit of the spirit of Mr. John Tyerman from this mundane sphere. The long talked of monument is to be erected over the spot at Waverley Cemetery where lies "all that is left of him" corporeally. It is in the form of an obelisk of red granite, plain but chaste, and when polished and suitably inscribed will, I am sure, please not alone his friends who have subscribed to it, his wife, and his children, but himself. *Vita brevis, ars longa*, and in after years, when other people standing beneath its shadow shall read his epitaph, they will know that through all life's struggles, its sorrows, and its crosses, this brave, fearless spirit stood not alone, but had some friends constant and true, who fought with him the battle of unfettered thought, and helped along the world towards the fuller realisation of our Harmonical Philosophy.

The Lyceum is still progressing, and gathering up its strength for the Christmas festivities. The carnival will open with the annual picnic during the Christ-birth week, to be followed by a sale of gifts (or in other words a bazaar) early in the New Year, in aid of the building fund. The oracle has been consulted, and the mysteries of millinery are performed weekly. It is to be hoped our country friends will send along donations to this truly orthodox method of collecting the "guineas," so that it may result in a great success.

The Spiritualistic Association, like the proverbial schoolmaster, is abroad, and is sowing good seed. The séances still call forth the enthusiasm of novelty and freshness, and all goes "merry as a marriage bell."

Mrs. Bright has for the past month been precluding her husband's lectures with short addresses, while Mr. Bright is still storming the enemy's camp, who ever and anon send forth a David to slay this Goliath, who, like Miru, comes together again, as often as he is cut and quarded. *The Rainbow*, third issue, is well up to the standard. This interesting little paper is becoming very popular, and bids fair to span the heavens of our Lyceum world for many days to come.

On Sunday evening, the 11th, Mrs. Atwater delivered a very interesting address upon the "The Rights of Children," and on the two Sundays following Messrs. Haviland and Bamford occupied the same platform at the City Hall.

November 11th was a great day in all our Protestant churches. Our minister told us of the great Benedictine monk born just four centuries ago, and how we owed our emancipation from the tyranny of St. Peter at Rome to him, forgetting that Luther lived and died a good Catholic, and raised his voice only against the Papal corruptions, and not the religion of his childhood. It is folly to concentrate the revolution of European Thought of the 16th century—that must have come without any

Luther—in one person, and endow him with qualities and characteristics he did not possess. All honour to the brave and fearless man, whoever he be, who raises his might against religious serfdom; but meagre praise to the superstitious monk, who had personal interviews with the devil, who saw demons in all nature, and recognised the handiwork of Satan in all that we have come to acknowledge as the good, the beautiful, and the true. BETA.

DENTON MEMORIAL SUNDAY.

In accordance with a previous announcement by the conductor, a "memorial" service was held in the Horticultural Hall, by the Melbourne Progressive Lyceum, on Sunday, Nov. 18th. The platform and table were covered with a profusion of flowers; wreaths, and garlands were hung about the walls; the name of DENTON in green ivy leaves was deftly worked in front of the Lyceum banner, and the English and American ensigns were hung at each side. The Hall was crowded with members and friends, and the Lyceum being called to order by the conductor shortly after eleven a.m., the beautiful song from the Lyceum Guide, "We shall meet our friends in the morning," was sung by the Lyceum, led by the choir of the Victorian Association of Spiritualists. This was followed by an appropriate selection of readings and responses.

Mr. Hoogklimmer (the conductor), then briefly reviewed Mr. Denton's life, commenting upon its influence for good. He read over a list of Mr. Denton's published works, and gave some short illustrations from "Radical Rhymes" to show that though our departed friend did not profess to be a poet, he had the genius of one.

Mr. Lang followed explaining in the first instance why flowers and evergreens were substituted for crape and plumes. It was because, to the orthodox, death was gloomy, uncertain and ominous; that the black and gloomy trappings were a fitting symbol, whilst with us, who knew it to be only transition to a higher life, the flowers and evergreens were more appropriate. He added his tribute to the memory of the ascended reformer, who was an example of courage and endurance.

Miss Brotherton then read the following beautiful poem, of her own composition; it was the spontaneous outcome of her reflections on the life and death of our late esteemed friend and instructor, and not at the time intended for public presentation:—

"A name is on the lips of all,
We speak it soft with love and pain,
And as the tender accents fall
We almost greet the man again.
So brief a time, to stretch so far
A space between his life and this,
We might as surely touch a star
As bring the face back we so miss,
That face! The brow so high and strong,
The piercing eyes that burned beneath—
One need but name some deed of wrong
To see the swart flash from the sheath.
We hear the quiet and kindly tones,
We see the busy, patient hand,
As ready for our smallest ones
As for the richest in the land.
We followed where he led: with him
We sailed the oceans of the past;
We strove to pierce the chaos dim,
Or penetrate that, silence vast.
He filled the far-off lands and seas
With shapes as strange as weirdest dream;
He led us 'neath the giant trees
Through whose dense boughs no ray could gleam.
We roamed with him those sunny lands
Where the sequoia waves on high;
We traversed Egypt's burning sands;
We watched the Aztec victim die.
The Arctic shores sank far behind;
He showed us where the Atolls rise;
He left his boyhood's home to find
A welcome warm 'neath Western skies.
Our feet were white with Syrian dust;
We saw the gentle Teacher stand,
And stooping—in his mercy just—
Write with his finger in the sand,

Ah! kind magician! subtlest art
Could never lend such wondrous skill;
His simple words reached every heart;
We bowed before that honest will.

We hear the ringing voice that thrilled
Our souls through all those happy hours.
Ah, God! we cannot think it stilled
Beneath the shade of Tropic flowers.

He lives in all our hearts—we feel
His steadfast faith in God and good;
His trust beyond the future's seal;
His reverence for Womanhood.

His brave life seemed one active prayer;
For him no selfish tear must start.
But ah! our sorrow springs for her—
The woman with the aching heart.

Mr. Terry said that the man who accumulated vast stores of knowledge was not necessarily great; he might, like those who accumulate great wealth, be a miser, working for his own aggrandisement. The truly great man was he who accumulated knowledge for humanity, dispensing it freely to the world. Such a man was William Denton. It was a pity that the materials for a biography were so meagre; the only biography extant was written many years since by Mr. Powell, and there was a large hiatus between that and the period when we became intimately acquainted with Mr. Denton in Australia. Though he had been his (Mr. Terry's) guest for several months, he had only incidentally spoken of his travels and discoveries, geological and otherwise. He seemed to have too much thought for his various scientific pursuits and the diffusion of more accurate knowledge, to consider his personality; but on one occasion when his attention was called to the matter, said he should have some time to write an autobiography because it was demanded. The speaker's intimate intercourse with Mr. Denton had shown him to be an unselfish man, whose central object was the enlightenment and elevation of mankind. Though his name was widely known, there was no doubt his uncompromising advocacy of Spiritualism told prejudicially against him in many quarters; for all that he never shirked the responsibility of it, and from fuller particulars of his death, which had reached only the previous day, it appeared that his faith, or rather, knowledge of the future life had smoothed the passage to it. He had been aware of his approaching dissolution; had visions of the summer land, and heard angel voices bidding him be of good cheer.

At the conclusion of the service a number of volunteers carried the flowers to the Hospital to gladden and refresh the suffering inmates.

BRAIN WAVES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Noticing the letters on the above subject which have recently appeared in your columns I am desirous of contributing my quota of evidence to the facts vouched for by your correspondents.

I have experimented upon my magnetic power to compel people walking down the street some distance ahead of me to turn their heads round, and I have been successful in every instance. And on more than one occasion when friends of mine have been walking the other side of the road to that upon which I have been, I have constrained them to look round and recognise me, although previous to the time when the thought compelling them to do so had passed through my mind they have been hurrying to their places of business at full speed.

Trusting you will deem these curious facts worthy of publication in your excellent paper, which I see regularly, I am, etc.,

ABSOLUTE FACT.

THE Bishops in the House of Lords "bow low" as the Prince of Wales goes past. A pretty spectacle this. The fathers of the church, the pillars of morality, making subservient obeisance to a man whose life-long example has pointed the opposite of upwards.

THE "SEYBERT" REQUEST.

We alluded a short time since to the commission appointed by the University of Pennsylvania to investigate Spiritualism in connection with the above bequest, pointing out the evident unfitness of one of its members (Professor Koenig) for the duty. We are pleased to find from some correspondence which appears in the *Religio-Philosophical Journal* of August 25th that the Provost of the University (whom we presume is also chairman of the commission) is a very different stamp of man, and promises fair play. Mr. Sanford B. Perry, the initiator of the correspondence, advises that some responsible body of Spiritualists should co-operate with the commission, assisting them with their knowledge of the subject, and furnishing them with reliable mediums to experiment with. This is a very essential matter, which we trust the American Spiritualists will see to.

DR. WILLIAM PEPPER, Provost of the University of Pennsylvania:

DEAR SIR: It has been my pleasure, during the last eight years, to investigate the claims of modern Spiritualism to intellectual and scientific recognition. As the result of this investigation, made in the various ways accessible to me, I am satisfied beyond a doubt of the truth of the fundamental principles of that philosophy of life. I am satisfied that there is no such thing as what is commonly called death; that the life commenced here is continuous; that my friends, once living on the earth plane, having passed through the change called death, to the life in the Spirit-world, can and do, through certain instruments called mediums, communicate with me, by using, and for the time being controlling, as if it were their own, the organism of that instrument; also that they can and do communicate with me in various other ways, as by impressions upon my mind, by independent slate-writing, and by dictating letters and mechanically controlling the hand of one of these mediums to write them.

While this subject has been thoroughly and exhaustively investigated by some of the most highly cultivated men, and the most accomplished scientists and philosophers in this country and in Europe, still it is a source of congratulation that one of its firm and intelligent believers has endowed a chair in your University for the purpose of further, and if possible, still more thorough investigation of the subject.

Mr. Henry Seybert must have had full confidence in the honesty, candor, liberality and good faith of the gentlemen controlling that institution, that they would not accept his bequest without resolving to cause his wish to be carried out fairly, and without the paralyzing influence of either prejudice or bigotry. It certainly would be unjust, not only to Mr. Seybert, but the progress of truth and science, to appoint a commission charged with the duty of making this investigation, composed of men determined to find either for or against the claims of this philosophy to public recognition. It is a momentous subject, fraught with vast and most important issues. Such a commission could not, in any proper or satisfactory sense, investigate the subject at all. They probably would make a report that would embody only their ignorance and prejudices. No man, however learned, can be a true and successful investigator of any subject, unless he is willing and determined to enter upon the investigation without bigotry or prejudice; to pursue it with a sincere and honest desire and purpose to ascertain, not whether his previous beliefs or impressions are correct, but what is the very truth of the matter; to treat all evidence fairly and impartially, and give it due weight, and not reject it because it does not come to him through the beaten paths of his former studies; to follow where the evidence and the truth lead him, even if he is thereby compelled to abandon all his former beliefs and opinions. Nothing but truth should be held sacred to an investigator. A true investigator should have honest intellectual methods; should have a judicious and well balanced mind; should be a fearless man; should have the moral courage to stand sturdily by his convictions, against all opposition; should be indifferent to all criticism, and should be prepared and be willing to defend his convictions against all attacks, from whatever source coming.

Unless men of this stamp compose the commission to

make the investigation, the results which they may announce will not only add nothing of value to the progress of thought and science, but will carry with them no weight creditable to the commission or to the University, and certainly will not be a faithful execution of the trust created by Mr. Seybert and accepted by the University.

I enclose herein a communication from Philadelphia to the *Chicago Tribune*, republished in the *Religio-Philosophical Journal* of Chicago, giving the names composing the commission appointed to make the investigation, at the head of which your honored name appears.

Among the names given as members of this commission is that of Prof. George A. Koenig, Assistant Professor of Chemistry in your University. This gentleman, as is shown by this communication, seems to have sought or submitted to an "interview" on the subject of the duties and methods of the commission. In speaking to the subject, to investigate which the commission is expressly created, he says: "I am prepared to deny the truth of Spiritualism." It is true that he adds, "as it is now popularly understood;" but since he does not state how this qualifies his general denial, it cannot be said to qualify it. He is prepared to deny! How and in what manner prepared! By a careful, honest, impartial and thorough investigation of its facts and phenomena! or, by a studious, contemptuous ignoring of all the facts, phenomena and evidence with which the world not only now is, but from the earliest historical periods has been, filled! Is his preparation based on intelligence or on ignorance? Will he investigate simply to defend his present opinion?

Again he says: "It is my belief that all the so-called mediums, without exception, are humbugs." This is a belief, upon the face of it, not based upon knowledge, but upon a prejudice wholly antagonistic to a fair investigation. It is more than that; it is a gross, malicious unjustifiable slander of a host of ladies and gentlemen who certainly are superior to him in every quality of true manhood, and is unworthy of any man claiming recognition in respectable society. If he had said some, even many, of the so-called mediums are humbugs, he would have declared a fact that none regret more sincerely and sadly than do the Spiritualists. All honorable vocations have counterfeits, and the ranks of mediumship are not except, any more than are the learned professions.

He says further that "he does not think the commission view with much favor the examination of so-called mediums." Is this a declaration on behalf of the commission that they look with disfavor on the only class of evidence pertinent to the investigation? Would you seek evidence of the facts and phenomena of a science by and through the only sources and channels where they do not exist, and ignore those where, and where only, they do exist? Would that be investigation? This learned gentleman seems to anticipate a full explanation of this vast subject, by getting a man from the Sierra Nevada Mountains, whose nerves are said to be so delicate that he can locate mineral deposits and streams of water!! Why go so far for such a subject? They are in every locality, nearly. I submit that Mr. Seybert did not ask that a commission be appointed to ascertain how this is done. I think, sir, that this professor has conclusively declared his total unfitness to be a member of this commission. In my judgment, his connection with the commission, after such declarations, will be highly detrimental to the investigation, and will destroy, in advance, the confidence which the public, and especially the Spiritualists would otherwise gladly give to the commission. This is unfortunate, and I hope, for the sake of truth, and of justice to Mr. Seybert, that this gentleman will realize his unfitness and withdraw.

If you feel willing, and will take the trouble, to briefly give me your views on the subject of this communication, I shall be glad to receive them, and should also be glad to have your consent to make such use of them as will tend to give to the honest seekers after the truth of this matter, confidence that Mr. Seybert's wishes will be fairly and impartially regarded in this investigation.

Yours very Respectfully,
Chicago, July 24th, 1883. SANFORD B. PERRY.

UNIVERSITY OF PENNSYLVANIA, OFFICE OF THE
SECRETARY, AUGUST 12, 1883.

SANFORD B. PERRY, Esq.—DEAR SIR: I am desired by Dr. Pepper to thank you for your interesting letter, and to say that it will, in due time, be presented to the commission. That body has not yet organized, (the summer vacation coming so soon after its appointment) and it is impossible to say what method will be adopted in the investigation. It is safe to say, that it will not be hastily done, and that the subject will be broadly and comprehensively examined. Whatever may be published, either by the commission or individual members, will be promptly mailed to you, as to one kindly interested in its work.

Respectfully yours,
I. Y. BURK.

THE RELATIONS OF MIND AND BODY.

The following communication was given by impression to the writer from a spirit purporting to be that of Bichat, the celebrated French anatomist. It was the result of an appointment made by the latter at a séance with the former, to be with him at a certain hour of a specified day in a particular room; and at the time and place indicated, the communication was given with surprising rapidity, and without a pause, correction, or erasure, the writer being entirely passive to the control of the impressor:—

A knowledge of the laws by which mind operates upon matter is essential to the comprehension of the principles which govern the health of the human frame. If we regard the latter as the habitation of the immaterial principle which animates, pervades, directs, and maintains the healthy action of the vital organs, we shall arrive at a more accurate knowledge of the mutual relations of both. Each is the adjunct and complement of the other; each is dependent upon the other—the instrument upon its motor, the motor upon its instrument. It is as if a musician should demand for the interpretation of his thought a well-tuned piano, or a well-constructed organ. From either of these he is capable of eliciting that concord of sweet sounds which will express his innermost ideas; but without such a perfect medium of communication those ideas will remain voiceless. But as it is only in proportion to the greatness of the musician that the quality of the music elicited will be noble and spirit-stirring; so also in proportion to the character, magnitude, and extent of the mind, will be the nature and value of the work transacted by the brain, which is to the mind what the musical instrument is to its performer.

Hence the importance of cultivating each, and of maintaining their harmonious relations. Both must be healthy, in order that they may be beneficially employed. And they cannot be more beneficially employed than in enlightening the ignorance of others, in diffusing knowledge of a useful kind, in dispelling the clouds of ignorance and prejudice, in contributing to the spiritual, mental, and material amelioration of mankind. What nobler service can be rendered to humanity than that of teaching it the laws of its being, of making it acquainted with the beauty and preciousness of the earthly habitation of the spiritual inmate, and of instructing it how to guard against disease, and to secure the enjoyment of good health?

Believe it there is nothing comparable to the luxury of doing good; and the human comes nearest to the Divine as often as and whenever it is thus engaged. Now, as of old, the people perish for lack of knowledge. How should those who laboriously till the soil, and fabricate the various articles of commerce, find leisure for the prosecution of studies such as those which are pursued by people who have both the time and the means for engaging in scientific investigations? And if the latter have earned for themselves, or have inherited, the opportunity of making themselves acquainted with the information which is best calculated to benefit their fellow-men, do they not owe it to these to promulgate that information, and thus to reflect upon the toiling millions the light which has been derived from higher sources? For all such, light is so derived and so received. Man is

the channel and the recipient. It comes to him by influx.

There is but one Fountain Head, and that Fountain Head is God, who is emphatically called the Father of Lights. There are many intermediaries, but only One Source: "It is He that hath made us, and not we ourselves;" and He knoweth His own handiwork, and can tell us of its mysterious structure, as well as of the laws by obedience to which we can preserve it in perfect health and active usefulness. These are temperance, chastity, industry, regularity, and harmony. The machinery is exquisite in every detail, and beautifully adjusted; and each part of it must be kept in vigorous exercise, and conducted actively. Nothing must be allowed to rest unused; neither must any part of the corporeal fabric be overstrained by over-work. "Order is heaven's first law;" but so also is harmony. It pervades the universe. Everything you behold is subject to it. It was so from all eternity, and will be so, for ever and for ever. Discord is abhorrent to the Divine Mind, which created and sustains the universe, which is its life, and strength, and beauty; which is indeed the visible expression of its sublime ideas; its marvellous love, its unspeakable power.

And as disease is discord, it is therefore obnoxious to the Divine Will, and at variance with its harmonious purposes. Consequently it should not be allowed to exist. But perhaps you will say, "Why should it be suffered to do so?" The answer is because the liability to disorder and derangement forms part of the education of the human race. Without it man's mind and body would stagnate in luxurious ease. Motives would be wanting to impel him to inquiry, to invention, to mental activity, and moral and intellectual progress; he would lack the spur to advancement. Difficulties and trials are the discipline of his faculties. He learns by surmounting them. The consequences which follow the infraction of natural laws stimulate him to their study, and restrain him—or at any rate they should do so—from disobeying them for the time to come. As one of the English poets has said, that men—

"Learn in suffering what they teach in song."

So it is equally true that they learn, by the pain or discomfort which results from placing themselves in antagonism to the Divine order of the universe, how wise, and good, and perfect that order is, and how essential to their happiness and well-being it is that they should comprehend and conform to it; while the intellectual effort which is called for in order to its comprehension strengthens alike the mind and its instrument the brain.

Thus you will perceive that the existence of what you call "evil," is auxiliary to the accomplishment of that which is really good; the former being evanescent and the latter permanent. Evil is an accompaniment of growth—a temporary efflorescence; good is the perfected object, the fact to be accomplished, the goal to be arrived at. God is the All-good; towards Him all mental and spiritual growth tends and aspires; because He is its supreme perfection.

You will remember the words of Christ: "Why callest thou me good? There is but One good—God." It is even so. Good in any other sense is but as one of the million million sparkles on the face of the ocean reflecting in infinitesimal fragments the glorious radiance of the sun. Earthly goodness, angelic goodness, arch-angelic goodness, each of these is but the pale reflex in minute particles, so to speak, of the Infinite Goodness which formed and informs the boundless universe. And as each sun and system in this move in balanced harmony and rhythmical relation, as the smallest atom of star dust has its appointed place and function, no less than the grandest of the luminaries which sweep across the field of vision at distances so stupendous as to be immeasurable; and as these are all harmoniously correlated, so should it be also in the human macrocosm and in the community of mankind. Each individual cell in the former, and each human unit in the latter, should fulfil its appointed place and functions in healthy activity, and in harmonious relations to the rest. Failing this, disease and discord are set up in the one case, and wars, tumults, and destruction in the other.

THE EVIDENCES OF SPIRITUALISM.

THIS large work, which was published about a year ago, and which was brought out by its author, Mr. W. D. C. Denovan, of Sandhurst, for the purpose of giving information to Australians on all the leading phases of the spiritual phenomena, and of preserving many valuable facts for the use of the younger Spiritualists, is being widely circulated throughout the colonies.

An edition of one thousand copies was printed, and already over 500 copies have been distributed, principally among Australians, as was the special desire of the author. One hundred and seventy-one copies have been sold—seventy of these in Sandhurst—and about 340 circulated gratuitously. All the principal public libraries in the capitals of the several colonies, as well as the principal libraries in Victoria, have received copies. The Spiritual Lyceums in this colony have also received a liberal supply. Melbourne Lyceum, 46 copies; Castle-maine, 22 copies; and Richmond, 30 copies. The circulation of such a work among the young people attending these Lyceums, and their parents and friends, must be productive of great good to the future of the spiritual cause. Many clergymen have also been presented with copies, as well as numbers of the poorer Spiritualists who were unable to purchase for themselves.

The author having done so much at his own expense, earnestly hopes that the well-to-do and more wealthy Spiritualists will now come to the front and do what yet remains to be done. There are still nearly 500 copies to be sold and distributed, and he very naturally expects that the burden and expense of this will now be borne by those who profess to believe in Spiritualism. He looks to the leading Spiritualists in Sydney, Brisbane, and Dunedin, of whom there are many, to undertake this labour of love, as those of Melbourne have already responded pretty liberally. With a view of encouraging them the author, it will be seen from our advertising columns, has reduced the price from 12s. to 10s. per copy, and where friends want to purchase the book for gratuitous distribution in libraries or among their friends, three copies and upwards can be had at the rate of 7s. per copy. This will be a great loss to the author, but he has made up his mind to bear it all for the sake of the cause.

As Mr. Denovan has shown his earnestness and liberality by the large number of copies he has distributed gratis (340), surely it is not too much to expect of the wealthy amongst us to relieve him from further sacrifices in this way, or at all events to share the burden with him. We trust this will now be done, and that the friends in New South Wales, Queensland, and New Zealand, will compete for the distribution of the remainder of the edition. Such a book should be extensively circulated in Sydney, Brisbane, and Dunedin. The friends in these colonies, with a little united effort, could effect it easily; and their first step should be to purchase copies for the Lyceums in all these important centres of population. The large reduction in price will facilitate their doing so. Let us hope that the effort will be made both in Melbourne and the adjoining colonies, so that by this time next year the whole edition will have been sold. The book has, to our knowledge, cost its author some £420, and as it treats on an unfashionable subject of which the general public know but little, they, as a rule, do not buy. Therefore, all true Spiritualists, in justice to Mr. Denovan as well as to our young spiritual movement, should buy for them. The circulation of such a work in all the public libraries of the several colonies where it has not already been placed, would do incalculable good, as though more non-Spiritualists do not purchase it, they read it eagerly by the hundred.

We trust the Spiritualists in all parts of Australia will show that when work of this kind is to be done, they are not backward in doing it. Mr. Denovan brought out his book by direction of his spirit-guides, and as he is not wealthy and has been put to great expense, which he is ill able to bear, it is hoped the friends of Spiritualism will exert themselves in a manner that will reflect credit on themselves and the cause. From what we know of the author he will do the work himself, as he

has already been doing, rather than it should not be done; but is it right that he should have all the weight of such a work thrown upon him, where a little liberality on the part of the wealthy among us would relieve him from such a heavy responsibility?

From a number of favourable Press notices we can only find room for the following excerpts:—

"The work is a most elaborate one, dealing exhaustively with the subject upon which it treats, and as an example of careful research, untiring industry, and patient, persevering effort on the part of the author, exceeds any previous production from the colonial press."—*Bendigo Independent*.

"The volume is a perfect library in itself, and Mr. Denovan, who draws largely upon his own experience, should command the gratitude and the patronage of all who, like himself, have been convinced by what he has seen, heard, and felt."—*The Age*, Jan. 22nd, 1883.

"It would appear that Australia has produced one of the most useful works in our Spiritualistic literature."—*Mediam* (London), February 23rd, 1883.

"THE INDIAN MESSENGER."

WE are in receipt of the above new organ of the Sadharan Brahmo Samaj, published weekly in Calcutta. It is a Reform journal, aiming at the moral elevation of humanity and the establishment of pure Theism. The following substance of a sermon which appears in one of the October Nos. will give an idea of the teachings of the Brahmo Samaj:—

It is in the nature of love that it hates distance. One loving heart naturally attracts another towards itself; and wherever there is the genuine sentiment of love, people are found to seek nearness and each other's company. Men spend large sums of money and take long journeys simply to meet those whom they love. Similarly, wherever there is love there is a hankering for communion, for interchange of thoughts and feelings. Do we ever hear of two persons who love each other sitting together for a whole day and yet not even once opening their lips! Whenever there is genuine affection there must be mixing of thought with thought and heart with heart.

If then nearness be a point of aspiration with all truly loving hearts, how can a soul that truly loves God agree to keep Him at a distance! The soul of a true lover of God always cries: "Be Thou near unto me, Oh Lord; be Thou near unto me." Distance he cannot bear. Idolatry is hateful to him; for it says, that his God, his Lord and Saviour is not with him, but without him. He is before him and not in his heart of hearts. Can a true worshipper of God be satisfied with such a conception! For what does he want. Does he want a beautifully-painted object to fix his eyes upon! Or does he demand a living spirit always present with him, comforting him in his sorrow, bearing him up in his trials, strengthening him in his weakness, and consoling him when his spirit is smitten to the dust by repentance and grief. How can an object not enthroned in my heart, but outside my mind, discharge those functions! The spirit longs for communing with the spirit, and idolatry is a great hindrance in its way. If argument is needed to prove the objectionableness of idolatry, this seems to be the strongest argument against it. It has no place in the religion of love. Why should a loving soul internally enjoying communion with God, cast its eyes on a figure before it! In comparison with the grandeur of that inward perception what is that external object! It simply vanishes away from his sight altogether. It is the error of idolatry to bind men and women to dead objects outside their consciences. It is the glory of Brahmoism to bring God nearer unto the soul—to enthrone Him in the heart, and to unite the loving and yearning spirit with Him in love, in truth, and in holiness.

Oh what a mine of spiritual joy has Brahmoism revealed unto us! Blessed be that day when this glorious truth was first preached to our ears. From infancy upwards, we were taught to consider mere formal acts of ritualistic observance as religion. Religion was an unmeaning symbolism to our minds. From this fatal error the Brahmo Samaj has saved us. It has taught us the religion of love and spirituality. May we never forget that lesson.

THE LYCEUM PIONIC.

THE Annual Picnic of the Melbourne and Richmond Progressive Lyceums was held as usual at the Survey Paddock on November 9th, the former reaching the ground by railway, the latter marching from their hall in Church Street.

The weather during the early part of the day was all that could be wished, and the camp being pitched in a pleasant spot near the Horticultural Society's Gardens, the sports, races, &c., went on merrily till noon, when the Melbourne Lyceum fell in for exercise and marching, at the conclusion of which the groups were seated for lunch, abundance of sandwiches, cake, fruit, and milk being provided and distributed. The general arrangements had been entrusted to Mrs. C. Johnston, who, with the aid of a small corps of volunteers most effectually fulfilled her responsibilities, the quality of the edibles being on a par with their plenitude. A liberal and judiciously selected collection of prizes had been provided for girls and boys engaged in the races, jingling matches, and other sports, and these were unexpectedly supplemented by Mr. Hadlow, who brought to the ground a number of fancy articles, and placed them at the service of the sports committee, to the delight of the juvenile competitors. All went on merrily till about 3 p.m., when a thunderstorm which had been threatening suddenly burst over the paddock, the rain descending in torrents. The shelter afforded by the tent, trees, and vehicles was inadequate, and numbers were drenched to the skin. The rain continuing, arrangements were made for a retreat, and fortunately the two covered express wagons provided by the conductor arriving on the ground, the children were driven in latches to the railway station, and in a short time the ground was deserted. The only mishap we have heard of was an accident to Mr. Hadlow, who, in his eagerness to assist those in distress had overloaded his wagon, and the seat giving way precipitated him on to the metalled road, severely injuring his arm. Fortunately, however, no bones were broken, and he is progressing favourably. The Richmond Lyceum exhibited for the first time its new and handsome banner, painted by two of its members, Messrs. Hancock and Usher.

WINE AND ITS INFLUENCE.

Mr. W. Phillips, of Albany, has sent us a circular, which we have read with much gratification. It treats upon wine in general, and on a few of his own in particular. Some of the thoughts expressed are so important to all who use wine for their health's sake that we feel justified in reprinting them. He says:—

"Generally, men drink wine with no further intention than to quench their thirst and please their palate, and only here and there a medical man asks his patients to take a glass of wine for a different purpose. However, the influence which wine has on the human system is a mystery to most men. If they knew it they would drink very little, but that little would have to be of the very highest quality."

"As a rule men are satisfied with their methods of making wine, and in most instances are disinclined to inquire into the causes which make a poisonous substance of many wines that are drunk even with a relish. The consumer also is satisfied when the article looks nicely, smells nicely, and tastes nicely. He trusts entirely to his sight, smell, and taste, and scarcely ever remembers that these are poor means with which to determine the benefit or injury derivable from the use of any wine. Thus he deceives himself constantly."

He justly states: "The influence which wine has on the human organisation is a mystery to most men, and if they knew it they would drink very little, but that little would have to be of the very highest quality." We know that a vast mass of wine in the market, and which is drunk as wholesome, on closer examination is not wholesome, for its effects on the body and mind are more of a disturbing than a harmonising nature. It will in some persons suddenly, in others gradually cause the stoppage of the healthy functions of the liver, the kidneys, the stomach, and other vital organs, and

thus lay the foundation of an army of diseases, from which men suffer so much, and can trace so rarely its causes. Indeed, only a very small percentage of all the wine made and drunk at this present day can be excepted from having such a pernicious influence on the human system. With the senses we can not detect in wine the presence of the more hidden elements which have this injurious effect. Men deceive themselves constantly in this respect. Because a wine is liked it does not follow that it is wholesome, and further, that some obnoxious elements in it have not been made imperceptible to the sight, smell, and taste by the blending of this wine with another."

However, the greatest merit of the circular consists in this, that it gives the specific influences of three wines. Respecting these we will quote a few remarks: "It is easy to observe how these three wines are connected, and at the same time how different they are in their influence on the system; how useless the one would be to one person, and how beneficial to another; how the one could be used with benefit, the other under some circumstances with mischief; and further, how absolutely necessary it is that we should know the exact influence which a wine will exercise upon us." Though these observations are clear in themselves, we will say a few words about the last one. It is especially important, for it touches the sore from which the consumer of wine suffers. He is attracted to a wine, why he does not know, thinks it will do him good, and partakes of it. However, the effects do not show themselves at once, they grow up slowly in the body. This growth may go on for years, during which time the system yields imperceptibly to this influence, and a weak stomach, a dormant liver, an excited brain, cold feet, and disharmony of mind have either been partially or permanently established. All this was possible to occur, because the consumer did not know the exact influence which the wine had on his organisation. To explain this important point was the problem that lay before Mr. Phillips, and which he has solved concerning the three wines mentioned in the circular. Every one who uses them can ascertain now which of his vital organs will be influenced, and to what degree.

We hope that he will continue this work, and fulfil the promise he makes in saying: "When returning to this subject I will also take notice of wines, a large proportion of which fall altogether to have a beneficial influence, and rather cause a stoppage, more or less, of all the healthy functions of the vital organs, and many of the mental. When this has been explained a more correct conception may be formed of the connection between the drinking of a glass of wine and the ills that can follow."

The influences of the three wines, *Vigore*, *Foras*, and *Lachryma*, mentioned in the circular are exceptional. Knowledge and nature seem to have favoured for many years the work of removing what is injurious, and producing what is wholesome, thereby giving them a peculiar medicinal value. The efficacy of these wines we have experienced many times on the sick, on whom they proved themselves a valuable medicine.

A PROLEPTIC VISION.

A most remarkable vision was presented to my spirit during the night of Tuesday, the 23rd October. I fancied I stood on the threshold of a bedroom looking upon the dead face of a young woman lying in a semi-nude state upon her deathbed. In front of her, the back turned towards me, sat, or knelt, a man dressed in black. The startling nature of the vision woke me, and led me to reflect what the meaning of this spiritual panorama could be. Shortly after I fell into a sound sleep again, but on getting up in the morning I had a distinct recollection of all the details of my nocturnal vision. Between ten and eleven o'clock a.m., of Wednesday, I was summoned by an old lady, Mrs. A. Ritchie, to come and see her daughter Mrs. Moncur, the young wife of the much respected state-schoolmaster at Thoon, a place some fifteen miles from Benalla. Just as I entered the bedroom, and still standing in the doorway, my eyes fell

upon the face and form of a dead woman, whose body was partly uncovered in consequence of an operation which had been performed on her a few minutes before with fatal results. Before the woman sat in a stooping position a man dressed in black—the medical man who had attended the deceased. With the rapidity of lightning the thought struck me that my dream was out, and that what I looked upon then was the material counterpart of my spiritual vision of the previous night. I only state this fact as it occurred, without attempting to explain it, unless the following beautiful verses furnish the key for its solution:—

"To sweep the boundless realms of space
The soul's infinitude to trace,
Is but the wise Creator's plan;
An attribute of soul in man.
To live again through lapse of time,
Till past and future intertwine,
So that the soul in magic spell
Can future through the past foretell,
Is spirit through the human form
Predicting worlds as yet unborn.
To link 'twixt soul and soul a chain,
Which answers touch of joy or pain;
Is symbol of God's care and love,
Which comes to man from realms above.
Every power of soul or sense
Will bring its own sure recompense;
And every soul will yet unfold
The power potential it may hold."

Narratives of clairvoyant visions of death *ante factum* are by no means rare, and I merely add my mite to that store of spiritual facts in order to induce an abler pen than mine to throw some positive light upon the subject of preleptic visions.

C. W. ROHNER.

Benalla, 7th Nov., 1883.

To Correspondents.

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

C. ROBERTS.—As we could not find space, to reply to your enquiry, it is held over till next issue.

ASTROLOGICAL REVELATIONS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Perhaps the following may interest some of your readers. Three years ago we were residing in Auckland. One of our acquaintances, a gentleman who had made a study of Astrology, read the horoscope of my boy, who at that time was three years of age. This gentleman correctly described several marks on the child, among them one on his forehead, always covered with his hair, a scar, the result of a cut, also a birth-mark on his right breast; and all this, be it understood, without his ever having seen the child. He further predicted that when my boy was about six years old, either a week before or a week after, he would have something the matter with his right foot, on the instep, and through it would probably narrowly escape a dangerous illness. Now if your readers will bear in mind this was told three years ago, and as our friend so correctly described the marks on the child without having seen him, it may easily be supposed that we were somewhat anxious as our boy approached his sixth birthday. Within a week of that day he complained of his right foot, and an inflamed swelling appeared on the instep. In a day or two he was unable to use his foot, and was three weeks confined to the couch. During that time he suffered such great pain, especially at night, that we were afraid it would cause brain fever. The doctor whom we called in evidently did not understand it, in fact he confessed as much. He said he could see nothing to account for it. Our boy was ill for a month; he has now recovered, and is able to use his foot, though it is still swollen. Other circumstances in his life were predicted, but, of course, time will have to prove them. I send you the horoscope; you or any of your friends may read it, and you can return it at your leisure.

I am, Yours, &c.,

M. S. MOORE.

Bulls, Rangitiki, New Zealand, October 24th.

[Any person conversant with Astrology may see the horoscope referred to at our office.—ED. H. of L.]

SPIRITUAL REALITIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

My dear Sir,—For a long time past I have been silent so far as your columns are concerned, but you will be aware that I have not been idle. Still pursuing the investigation into Spiritualism singlehanded and alone, surrounded by greater difficulties, and battling with more evil influences around me in Brisbane than I had to encounter in Rockhampton, I have held on my way, ever on the eve of fresh and still more startling discoveries than those preceding. I have had every encouragement from the friendly invisible influences to persevere, and have gladly done so. I trust this paper, if you kindly give it insertion in your columns, will meet the eye of one for whom I entertain feelings of strong fraternal regard. I mean "M.A. Oxon." in London, England. His works "Spirit Identity" and "The Higher Aspects of Spiritualism" have been to me most valuable, and some articles of his I have read in *Light* have astonished me more than I can express as giving corroborative evidence of the truth of statements made to me by my own spirit-guides in Rockhampton. That is just what I needed, concurrent testimony to the realities of spirit communications from investigators at a distance. If I find the tenor of spirit communications made to me tallying in every particular with those made to other investigators in England or America, these other distant investigators being personally unknown to me, and I utterly unknown to them, and if on comparison of the communications made to me by spiritual intelligences with those received by people at a distance from other spiritual intelligences, the parties receiving them being utterly unknown to each other, and residing in distant lands, separated by thousands of miles of ocean, yet the statements made thoroughly agreeing, why we have herein better corroborative evidence than is obtainable in a human court of justice to the reality of spiritual communion and to its intrinsic truth. Such evidence I have obtained, transcending all my own expectations, through M.A. Oxon and Andrew Jackson Davis.

Three years have now passed away since that memorable morning when the invisible force, directed by invisible intelligence, first took possession of my organism. Still the work goes on. No sooner has one result been obtained than another succeeds. Step by step, bit by bit, I am being led steadily though slowly on the road of spiritual progression, and as I have begun my journey alone, so, I find, I am compelled to continue it alone. The advanced ones will not let me go back, even to help others, except those who are earnest inquirers. I have been removed from seances in Brisbane by spirit intervention in the most startling manner, and the intelligences have informed me of the reason why, viz., because of the impudent mockery and tomfoolery going on at these seances, because, to use the spirit's expression, they are "unspiritual" therefore "unholy," and I have been warned to have nothing to do with them again, but to sit alone! On April the 7th, 1883, I was lying on my bed about 11 a.m., when in a state of semi-consciousness I saw afar in space a beautiful tall female angel in a white silvery robe standing on a silvery cloud floating in the air, isolated, but the cloud and the form sharply defined against the dark-blue sky. This beautiful being raised her right hand and arm, regarding me attentively the while with angel love beaming in her face, then slowly the beautiful vision faded away, and I sprang at once from the bed on which I was lying. My interpretation of the vision at the time was that it was a loving admonition to me to aspire upwards, but since I think it was a loving farewell, telling me that her work for me was done, and that she herself was ascending higher to spheres of the spirit-world, where she would henceforth be one of the shining ones, and oh, dear sir, standing on that silvery cloud in space in her magnificent array, she did shine brighter than any one of the stellar orbs illuminating the hours of darkness. I was forcibly reminded at the time of the beautiful lines:—

"She walks in beauty, like the night
Of cloudless climes and sunny skies."

Since, I have never seen this lovely spirit, so endeared to me by many kindnesses, shown by the grand, simple, yet beautiful teachings given, drawing me ever onward and upward, never backward or downward. I know why! She has entered into realms of light supernal of everlasting day, where she is now one of the shining ones, who, entering on those spheres of higher advancement, may not be seen by mortal eye; but I know I am not left desolate. I shall see her again, and be with her in the summer land of love. Her work is now done for me. She has gone to meet her reward. She led me on the road of progression, she has gone a little higher than I. Many and meet are the messages which I often receive. Only the other day I was sitting at my table under control, when I saw a sheet of paper appear in the air just over my head. Writing was on that paper in a beautiful feminine hand. I read the first sentence, thus:—"My dear Mr. F.—Trust in the all-loving love of the all-loving Father, and all shall be well for you." I could read no more, the paper faded away and disappeared.

In Brisbane Spiritualism has been so often attacked by ignoramuses that I desire strongly to become its advocate and champion. I have done all I can in writing to defend it. There is now a pamphlet in circulation in Victoria written by me, and re-published in Ballarat through the kindness of a gentleman there. I am thinking of putting it through a third edition with important addenda, which, I think, will startle many of the supercilious unthinking world outside Spiritualism. I am now engaged in another phase of the investigation—the powers of the human incarnated spirit—to which my attention has been forcibly drawn by recent events and experiments made.

I find I have power to project my own spirit into space. I can while walking along the streets of this city affect many people in various ways. Out of 10 ladies I find I can make at least 7 or 8 turn round if I will them to do so, and the same also with gentlemen in a less proportion; and the bewildered look on their faces when they do so is most ludicrous to me. From this experiment I have advanced to others, and the last is the most startling of all. My spirit has visited, while I have been in the unconscious state of trance into which I am now often thrown, other mediums in this city utterly unknown to me. In one case a medium declared he had seen a spirit form standing at his bedside, and, looking at me, he said, "You are the one I saw." At the time of his vision I did not know him personally, nor had he ever seen me, but three weeks after we became acquainted, and then he told me of it.

This startled me. Still more startled was I at some intelligence received from a gentleman in Ballarat. My spirit has thrice visited him there, and made communications and statements to him, which he sent to me for verification, and I state that the communications so made were in every respect true, only a little error, which I contradicted.

I am now entering upon this phase of the investigation—the powers of the human spirit—with a view to determine whether the spirit of man has while incarnated an existence really independent of his bodily organism, and distinct from it. If so, this will be a powerful scientific fact in the hands of the Spiritualist against the false Materialism of the age. This fact would shatter Materialism into ten million atoms. My corresponding friends and I have arranged all preliminaries, and the results shall soon be given to the world, through the columns of the *Harbinger of Light*; and I add that I shall be pleased to receive suggestions from yourself and other Spiritualists to perfect the investigation. I feel, too, that I ought to be forthwith isolated from everyone. For this isolation I pine. I cannot get it here, though it is what I earnestly desire. Perhaps it may end in either form-materialisation or form-spiritualism. The last I should greatly prefer. If this branch of the investigation ends in proving scientifically that the spirit of man has an independent existence of its own outside of the body even on earth, much more *a fortiori* is the spirit of man unaffected by the transition called death, much more *a fortiori* is the spirit of man independent of

the body both now and hereafter. This fact alone would settle the question of the future existence for ever! Can you and other Spiritualists help me in the investigation which I am now commencing, and which I trust will soon bring to light truths which all ought to know, and which I am resolved shall be known. If these things are so, then Theosophy and Spiritualism hand in hand will conquer the world, and bid defiance to the contemptuous scorn of Materialism, Science, and our modern Christianity.

UNITARIAN MINISTER.

Brisbane, November 5th, 1883.

INERT MATTER MOVED BY UNSEEN AGENCY.

GRANTED, a nature capable of a rigid adherence to those rules, then the person abiding by them may become Mahatma, which ordinary science knows nothing about.

The Mahatmas assert that their long experience of human nature has taught them that the mass of mankind are not only unprepared to receive knowledge derived from spirituality, but have not even enough morality and appreciation of what is real and good to suffice for the needs of the average human condition, as it is at present.—Fosteric Buddhism, by Gilbert Elliott; Melbourne Review for October, 1883, ps. 406 & 408.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—In your last three issues of the *Harbinger* I have had letters noticing what I, day after day, witnessed in Dorcas Street, Emerald Hill. My letters required to be very short to suit your space, so that I could not attempt, in the slightest degree, to give a *rationale*, in my own estimation, of the wonders I so confidently attested.

It is comparatively easy to record just what you saw move by unseen agency, but to explain the philosophy of it is not so easy. It requires some learning, and a good acquaintance with such branches of literature as Mr. Denovan refers to, in his chapter on Stonethrowing, given on the 174th page of his Evidences of Spiritualism.

But, Mr. Editor, whether it be easy, or whether it be difficult, it is the *rationale* of these phenomena that I propose to deal with in this, my fourth letter, and in which I have again made reference to the abundantly evident phenomena. I shall not add a single fact, but refer to my last three letters for the facts of the case, attested under the hand of more than myself.

I think though I might add, for the detection of those most insufferable blockheads, who, in spite of all attestation, cling to the idea that I was very silly and very credulous, and did not see through the little trick of some of my fellow-mortals throwing at me different articles, some of which I have carried in my pocket ever since, and shall continue to do so. I hold that I owe it to my God not to be disobedient to visions, or shut my eyes, or hold my tongue or my handwriting when spiritual phenomena have been presented to my vision over and over again.

In this place I will explain why I have selected such a text for my theme on the *rationale* of all I have reported. There are many people so illogical that no amount of testimony to facts, and well established phenomena of universal nature, will be accepted by them as fact, unless you can exactly explain to them the why and the wherefore of the phenomena the testifier witnessed, but did not originate.

In opposition to such a view, I wish to teach, and the phenomena are designed to teach, just what is declared in my motto, viz. that there are "*forces of nature which ordinary science knows nothing about.*"

There is a Divinity which runs through all nature, and we see, and I saw, intelligence combined with these mysterious and deeply interesting forces, which science "*knows nothing about.*"

Experience has taught me just what it has taught the Indian Mahatmas, and I have been disgusted with the ignorant and scornful pooh poohs of illiterate friends, who have never read what they might read in that part of Mr. Denovan's book of which I have spoken, and from which I shall just now quote, not to enlighten your readers, Mr. Editor, but those whom we would recover from the error of their way.

I said I shall not in this letter add to my last, in the way of piling fact upon fact; but I think I may say that on last Saturday I had some conversation with Mr. J. J. Haley (the well known minister of the Church of Christ, residing in Carlton) and whose written testimony on behalf of the absence of trickery (as a cause of the motion by unseen agency, I placed in your custody. In addition to that testimony, he informed me that since he gave to me that certificate, he had visited Ballarat, and there saw a Miss Hammond, who is the sister of my quondam hostess (Mrs. Thomas), at whose house I saw the inert articles of matter, in countless variety, on the move, on the 4th, 5th, and 7th of August last. This lady (Miss Hammond) had good reason to know what took place when she visited her sister (Mrs. Thomas). Her testimony (this minister of the Church of Christ informed me) was on behalf of the unquestionable truth of the motion by unseen agency.

I think here is abundant evidence (from all that I have written) of such a force as Mr. Gilbert Elliot speaks of "*which ordinary science knows nothing*," and is determined to know nothing, because it is a spiritual force. It may yet be objected that though I have established the facts of these mysterious movements, I have not established the value of them. *What is the good of the thing?* naturally suggests itself to the mind. Very well, then, this is the good. The demonstration of outside intelligent agencies makes the secularist hang down his head, because together with a future life for mankind he denies the existence of a world of spiritual forces.

If these spiritual forces operate intelligently before his eyes (as they did in Dorcas-st., on the 7th of August, when they let a Bible fall upon my head after I had repeated the Lord's prayer), he very naturally begins to think that if there are intelligences in communication with man, whether playing tricks or preaching sermons, it makes argument on behalf of the existence of a world of spirit forces, such as the Mahatma of India, complain a large portion of mankind have not morality enough to appreciate.

By these manifestations, it may be the design of the world of intelligent spirit forces, to add line upon line, and precept on precept. Outside intelligence, looks towards a world of spirits, and a world of spirit-forces acting intelligently (if it be only in pelting) looks towards a future state of existence for mankind, especially when these intelligences declare that they once mixed with mortals; and they do this very often, and identify themselves. If it be objected that such evidence is not wanted, because scarcely anybody disbelieves in a future life and world of spirits, then I quote from such an article in the *Nineteenth Century*, as may be constantly found in our best monthly magazines, viz., "After Death," by Norman Pearson, p. 265, August number—"It cannot be denied that to a very great extent the current views of heaven and hell obtain only a nominal acceptance.

Amongst certain sections of the Roman Catholic church, and certain sections of Dissent, they are still zealously supported, but by the mass of educated people, though outwardly adopted, they are secretly and perhaps unconsciously condemned as quite unsatisfactory.

This discrepancy between the outward profession and the inward conviction escapes notice, because the people do not care to face the mental disturbance which an honest examination of their beliefs would entail. But it may be well to bestow a little criticism upon this miserable, though venerable muddle, and for this purpose let us try to arrive at what most ordinary people really do believe and think about the matter.

It is a plain matter of fact, that in spite of all the efforts of theologians, the imagination of mankind is but feebly affected by the joys of heaven or the pains of hell. I argue, if the foundation of all religious feeling rests upon such an infirm foundation, why should it be thought a strange or unlikely thing for the world of spirits, by their direct manifestation of mysterious power (even if no better than I saw in Dorcas-street), to awaken the minds of men to a well-founded faith in spiritual things, from the constant observation of the mysterious power I have spoken of.

Well, Mr. Editor, has the nineteenth century, if not the *Victorian Review*, done anything to help me in giving the *rationale* of modern spiritual, physical phenomena, which I declare I saw, and am not one bit frightened to say so?

The following from the 174th and following pages of Mr. Denovan's book, which I spoke of, will give an intelligent explanation of all I saw, together with my friends, at Dorcas-street.

I have no patience to say one word to those of my readers who will prefer to deny all my facts, and rest upon bald negation rather than accept the following rational explanation:—"The facts I am about to publish will demonstrate this, I think, conclusively. In some instances it will be seen that the stone-throwing and similar phenomena recorded, were caused by the efforts of intelligent beings to attract notice. The whole of the weird phenomena are deeply interesting, and will tell their own tale to the intelligent reader. . . . It may be remarked here that the proceedings of this class of spirits, however disorderly they may seem, or really be, ARE AMONGST THE MOST SATISFACTORY OF ANY."

After the last line or two you cannot say, Mr. Editor, that I have not superadded to my facts some sort of *rationale* thereof, hopeless as the task might seem. I go on again from where I was quoting: "These rude, but necessary workmen of God are the haunting spirits. Hardheaded, impudent, scornful, sarcastic, and clever as any of the race of literary scientific journalistic roast beef and red port sneerers at Spiritualism. They are just the customers for these men. They come without asking, they stay without leave, they return jeer for jeer.

They rattle and knock, and kick up a riot when people would fain sleep. I put stone-throwing in the fore-ground, because it has peculiarities that no laws of matter that we know of can explain, and which our scientific men (were they really great men capable of perceiving the insights these phenomena give) would hasten to examine, and fix all their concentrated powers of observation upon them."

I think I have reached some answer to the contemptuous and everlasting question, viz., "*ui bono?*" and have exhausted all the space likely to fall to my share. Thanking you for allowing me to tell so much of this story, I remain, Mr. Editor,

Yours obediently,

ROBERT CALDECOTT.

Raglan-street, Sandridge,
21st Nov., 1883.

[For want of space we omit a P.S. containing further evidence of the phenomena.—Ed. H. of L.]

MR. MONCURE CONWAY IN MELBOURNE.

THE visit of this gentleman to the colony for the purpose of delivering a series of lectures on various subjects, most of them closely connected with questions of advanced and heterodox religious thought, and the relations of modern science thereto, is somewhat opportunely timed, in view of the agitation and ferment of the public mind in regard to such matters which has of late been at its height. Mr. Conway has won great celebrity as an independent thinker and writer, and at a crisis like that through which the community has been passing, when strife and antagonism have been rife over questions affecting long-cherished beliefs and newer and more radical ideas, any conclusions arrived at after patient labour and wide familiarity with the various strains of thought that have distinguished the prominent men of our time, could not fail to be welcome.

We cannot, of course, pretend to do justice, in the space at our disposal, to the numerous and lengthy lectures delivered by Mr. Conway in this city, and can only indicate the drift of thought entertained by that gentleman on such of the subjects treated of as may be likely to prove interesting to our readers.

In taking up the topic of "The Law of Development

and Arrest in Religion," one of the most important, Mr. Conway said that Herbert Spencer had once remarked to him that all the novels in the world have but four plots, and he, the lecturer, contended that all religions have but one. Let but one incident be disclosed, and all the rest could be anticipated. Thus, taking one of the remarkable parallels in the lives of Christ and Buddha, he pointed out how incident after incident follow in their course. There was the mysterious incarnation; thousands of innocents were massacred in the attempt to slay the new-born Prince; the child was represented as sitting in his mother's lap in a stable; he confutes doctors in the temple, is tempted in the wilderness, suffers a cruel death, is transfigured; the footsteps of Buddha are shown on Adam's Peak, Ceylon, as those of Christ are on the mountain in Palestine. All this was derived from the worship of Nature, which in its development passed through five acts. The primitive poet saw the sun born of the sky and earth. Heaven was its father, earth its mother. This sun is heralded by the morning star; his birth is in the virgin dawn; darkness sends up clouds to destroy its enemy, and the stars are shut out or massacred; the sun triumphs over all, he is seen in his splendour at the zenith, he is transformed in the glorious sunset, he rises again. Such were the phenomena which influenced and formed early religion. In the next stage man advances in agriculture and art; he recognises that he is receiving assistance, believes in angels sent to his aid, and in demons who thwart him. In the fourth stage the incarnation appears. The "Light of the World" takes human form, is tempted, suffers, dies, rises again, ascends into heaven. There was but the one story, and whether the name be Christ, Buddha, or Zoroaster, his labors, struggles, and ultimate triumph were the same. The final stage was the theological, where the human God is absorbed into the original godhead, and is supposed to lose all human weakness and all human pity. The next step was agnosticism, man declaring that he knows nothing at all about the alleged world of deities, and thus emancipating himself from a dogmatic theology. While all religions follow this course, Mr. Conway holds that some do not attain their full development, but are arrested at an early stage, and instanced the Chinese, Parsees, and Scandinavians as examples. The Jewish and Mahomedan religions stopped at the "angels and demons" period, though the Jews were developing at one time into the next condition, and put forth the bud of a prophecy regarding a Messiah. The full development had been completed only by the ancient Greeks, the Hindoos, and the Christians. Christianity presented an unbroken development from Nature-worship to a dissolution in theology. The day that the god in man is withdrawn from the scene, that particular religion is doomed. An ecclesiastical empire followed, built not upon love, but terror, and a system like that which Jesus defied was built upon his helpless body, when he could no longer protest against it. To many, Christianity meant every good and charitable deed, all that was gentle and beautiful in the words and heart of Jesus, and that was a kind of Christianity he could not arraign, but the formal official Christianity of the day he did. The lecturer concluded with an eloquent panegyric upon the religion of humanity, the leading idea of which is man watching with maternal love over the development of his species.

Akin to the subjects discussed in the preceding lecture were those touched upon in the one entitled "Mother Earth," in which Mr. Conway referred to the affection with which our early forefathers thought of Nature, and quoted two old Vedic hymns in illustration of the fervor of this worship. We had lost sight of this. Christendom was concerned chiefly with heaven and hell instead of with the earth itself. Instead of beautifying and blessing it, and making a heaven of it, men hope to attain a visionary heaven hereafter. Instead of hankering after another world, to the neglect and injury of that in which we have been placed, we ought to direct all our efforts to cause it to blossom like the rose, remembering that an actually existent butterfly is infinitely more important than a multitude of possible

angels, and that a thousand future worlds would be worthless if we missed our duties and opportunities in that which we possess. No doubt, as Mr. Conway here implies, the neglect of duties and opportunities is a bad thing, and equally so whether there be another world or not, but we fail to see how the recognition of a spiritual world, and the study of our relations with it, need necessarily make us thus neglectful. On the contrary, indeed, we claim that such recognition and such study will in due time be found to be a very potent factor in making the wilderness of earth to "blossom like the rose." Mr. Conway considers that the future life rests merely upon speculation. With all his learning he has yet to discover that it rests upon a foundation as solid as that of any science.

The enthusiastic advocates of what is popularly called "Woman's Rights" must have been delighted by the advanced views enunciated by the lecturer when treating of "Woman and Evolution." Pointing back to an earlier time, when women occupied an eminence side by side with man, as for instance in the early stages of Germanic and Scandinavian society, the lecturer attributed her deposition from that eminence mainly to two causes—one, the religious belief of a large section of mankind; the other, certain marriage customs which obtained during the warlike ages. In the present day, under more enlightened conceptions of her position and capabilities, woman is gaining in self-reliance, and is no longer looking upon marriage as her only means of support. And while evolution is making the nature of woman more manly, it is making that of man more womanly, thus bringing about the equalisation of their moral, intellectual, and social status. The gentleman would be more gentle, the lady more truly worthy of reverence and respect, for if refinement, courage, and honour be good in him, they must be equally good in her, whilst if delicacy and purity of thought, word, and deed be excellent in woman, they must be equally so in man. The union of such men and women will be a truly spiritual union; their offspring will be nobler, healthier, happier; they will make wiser laws, form better homes, lead purer lives, and pursue loftier and worthier ideals. As to the idea that woman will be unsexed by her restoration to her legitimate and rightful equality, Mr. Conway scouted it as unworthy of serious argument, and recommended those who entertained such an opinion to visit the female universities in the mother-country, where they could scarcely fail to be struck by the grace, refinement, and delicacy which characterised the young ladies who were receiving the highest forms of education there.

The last lecture of the course, "The New Prometheus, or the Martyrdom of Thought," was one of the best and most thoroughly appreciated. Referring to the Grecian fable of Prometheus, who brought fire from heaven for the benefit of humanity, and was chained to a rock for ever by an angry and vindictive Zeus—the modern Prometheus was he who brought into the world new ideas, and like his fabled elder brother, he suffered persecution at the hands of the churches, for sacerdotalism is always and everywhere the enemy of free inquiry and progress. Prometheus was the type of Socrates drinking the hemlock; of Christ nailed to the cross, and of all who revolt against a dominant priesthood; while the defiant cry of the fire-bringers protesting against the tyranny of Zeus is still echoed, and has been so by men like the late Theodore Parker and John Stuart Mill, who refused to bow the knee to the devilish being set up for worship by the manufacturers of the conventional deity—the God believed in by bigots. Dogmatic religion is the last refuge of the errors, prejudices, and bigotries which have been banished from art, literature, and science. The emancipation of man from this despotism will come, said the lecturer, from the incarnation of religion in the human heart. Instead of gods converting men, men must convert their gods. Love must dwell amongst us, and be revealed in the service of humanity, in kindness, justice, gentleness, goodness, and virtue. The religion of the future would be animated by that perfect love which casteth out fear, will greet all science, consecrate all art, ennoble all literature, and fashion the earth anew.

Christ was a Prometheus, bound and tortured and put to death by the priesthood of his time, because he brought fire from heaven and devoted the power of God to the service of mankind. The church which calls itself by his name, proclaims that he is risen; but it is not so; its Christ has fallen. And when the lock-and-key salvation which the churches offer in exchange for blind belief, and the endless damnation with which it threatens those who are unable to swallow its fables are done away with; when the churches are swept of formulas, and creeds, and rites; then and then only can they become "fire-bringers" to the human race; and all doubts concerning the existence and character of God will only cease when the divine nature of the Christ, his love and tenderness, compassion and purity, sympathy and goodness, shall be revealed in the daily lives, in the thoughts, words, and deeds of those who call themselves by his name.

THE VICTORIAN ASSOCIATION OF SPIRITUALISTS resumed their Sunday evening services, at the Masonic Hall, last month. An interesting discussion, arising out of Mr. Rutherford's lecture, "Obstacles in Advancing Spiritualism," will be resumed to-morrow.

SENOR CASTELAR A SPIRITUALIST.—We understand that Senor Castelar, one of the most prominent figures in the political arena of Spain, is a Spiritualist. He is an advanced thinker, a man of wonderful eloquence, and one who possesses in no unmarked degree the esteem and confidence of his countrymen. Senor Castelar has on several occasions publicly testified to the reality of the phenomena of Spiritualism.

MR. H. J. BROWNE, referring to our report of a meeting of Spiritualists in last issue, wishes us to correct the impression that might be conveyed therein that he is opposed to the circulation of tracts. He still believes in the judicious circulation of them, but objects to their indiscriminate use.

BELL RINGING.

ON Christmas Day, 1873, a family party was assembled at a country house in Hampshire, where, during the evening, three of the sisters left the drawing-room, and were chatting together round the hall fire, when one of them—a young widow, whose husband died five months previously—made the remark, "If poor H— (her late husband,) were with us he would ring the bells in the house—his usual custom in the evening on Christmas Day—though I never knew why he did so."

Within a few minutes, while they were still talking of him, the handle of the bell was seen to move, as if some hand drew it down. The bell rang instantly, and loudly, and was answered by a servant who found the sisters standing in mute astonishment at the ringing which they heard as well as the servants, yet no one was in the hall but themselves.

The widow has also heard the voice of her late husband speaking to her.—In a letter from a friend to A. M. H. W.

A HOME paper writes:—"The absence of the bishops from the guilded chamber when the division was being taken on the Pigeon Bill is severely commented upon by most journals. We think that it would have been only consistent with their duties as clergymen, and the principles of their calling, if the legal divines had carried their portly persons up to Westminster, when the question of tolerating or preventing inhuman practices was discussed." Judging from their scant attendance upon Melbourne platforms, when practical movements for the benefit of the people are being discussed, we imagine our clergy are no exception to the English bishops in their preference for theoretical good. Possibly some of them may stay away from the feeling that the people are jealous of their interference. Well, there are two ways of doing everything. If they would come forward to assist and advise we believe the public would be really glad, but if their desire is to dictate and interfere they had better remain where they are—in the background.

We have just received copies of Mrs. Dugdale's book, "A Few Hours in a Far-off Age," advertised as to appear this month. It is a very well got up booklet of 103 8vo. pages, published at 2s. We shall review it next month.

THE *Liberal*, of Nov. 24th, contains amongst other interesting matters an address, by Mrs. Charles Bright, on "The Emancipating Influence of Spiritualism," which she illustrates by her own experience.

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