

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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favourable conditions to exercise control over material objects, and give both physical and intellectual proofs of their identity. The manifestations commenced with rappings, through which three little ones they had lost and sorrowed for, made known their presence and proved their identity. "Had we not previously been acquainted with these tiny raps," says Mr. Theobald, "we might have left them unnoticed, but we had patience with the raps as they came upon the dinner table, and they grew in number and variety, till each little one was recognised by his own distinct rap. They came at every meal and joined in our conversation; the table was lifted up and moved about as a thing of life, and our four surviving children became thus familiarised with what was to grow into mediumship in all of them."

This mediumship developed into "direct voice," by which they were enabled to hold oral converse with their unseen friends. Then came direct writing, sometimes traced, sometimes precipitated, in hands distinct and often in language unknown to the recipients. Gradually all this marvellous phenomena ceased, and for a long period there was no response to their desire for its resumption.

IN our last we called attention to the exoteric manifestation of spiritual phenomena in London; the forcing of a fact upon public attention. But although this has its uses, especially in such instances as the one alluded to, the true strength of Spiritualism lies in its more esoteric and private manifestations, which are occurring in thousands of families and in all civilised countries. Indeed it is an exception where the subject crops up in any small assemblage not to find some one or more present who has at least an incident of spiritual phenomena in their experience to relate; whilst others unfold tales too marvellous for general acceptance. It is only the so-called credulous (?) Spiritualist who accepts them as probable facts, for the reason that he has, as a rule, experience of analogous phenomena; whilst the presumed "knowing ones" who have decided *a priori* that such things are impossible, smile at the weakness of the believers. Their incredulity, however, does not affect the facts, or shake the faith of those who have knowledge to base it on, hence it grows and spreads silently and surely. Occasionally some who are rich in private experiences, feel impelled to give them to the public, though many shrink from the ridicule and coarse jokes which their doing so almost invariably subjects them to, not alone from their neighbours, but from the press and public men. Mr. Morell Theobald, F.C.A., is one of the exceptions, and although from what we have read and heard of him we should judge him to be a man of retiring disposition, he came forward and read before the London Spiritual Alliance, on June 10th last, an account of his "Home" experiences, extending over the past fifteen years, which is more varied and interesting than the phenomena recorded by John Wesley, and points directly to the intervention of individual entities invisible to the physical eye, but able under

Sitting with Dr. Slade, it was written, "Your band will come," and so they patiently waited, and it did come with renewed force and power, the spirit-friends having augmented the power by the introduction of a new and natural medium. We have often heard and read of the movement and disarrangement of household goods by the invisibles, their object being to manifest their power over matter; but in doing so they not unfrequently created disorder and made work for their friends. But in this instance the manifestations are all orderly and helpful, and such as would gladden the heart of many a less industrious housekeeper. The fire is lit, and table spread by invisible hands, and this so quickly that the material is never seen in transit, though the spontaneous ignition of the fire has been witnessed by Mr. Theobald and other members of his family. Direct messages from his children and friends in the spirit-world are precipitated and deposited in all sorts of curious places—in locked drawers and secretaires, inscribed on walls and ceilings out of reach; in the hall

in the centre of the arch, is written "Peace be to this house," and near, "Through God we can do all things;" and in other places, appropriate Scripture texts. In the transference of ponderable objects, distance seems to be no consideration: a musical box being transferred from Blackheath to Haselmere, under such conditions as to demonstrate the occult means of its transit.

Some of the latest manifestations occurring in Mr. Theobald's family are the production of poems, professedly written by two ancient Persians, "Saadi" and "Wamik," of whom Mr. Theobald had never heard, but the former having given some particulars of his earth-life, Mr. T. instituted inquiries which led to the identification of both spirits; the poems are peculiar in their metre, rhythmical and philosophical.

On the whole Mr. Theobald's narrative of experiences is one of the most interesting and instructive we have read. It is published in *Light*, for June 14th, and should be widely read by those interested in Spiritualism.

HISTORICAL RESEARCHES ON MAGIC, From the French of Baron Dupotet; translated by C. W. ROHNER. (Concluded.)

Look also at the variety and differences of the works, and compare:

Acquired gifts.—Provision of events, perfect knowledge of human character, impossibility of hiding from them a single secret; interior life exempt from all that troubles and disquiets mortals even in the plenitude of their purest enjoyments and pleasures; independence from all material goods, contempt of death, memory of the past ages, knowledge of the future life.

Gifts granted.—Power of acting on all creatures or created beings; the material necessities of life restricted to such a degree that it would inspire us with fear to imitate the example; the power of walking upon the water and to annihilate the limits of space; that of breaking iron just as if the property of cohesion was removed; the power to act on all the elements, fire not excepted; the gift of healing the worst possible diseases, and finally, by participating in the power of God, to become His living images.

These, in brief terms, are the two higher orders recognised in magic. If you read with attention the accounts of history, you will find everywhere the facts here indicated produced in reality, and that they have even reached us *vis à* Judea, traversing the middle ages. Nothing is so easy as to confirm these facts, especially in our times, when they are gradually reproduced again here and there on a small scale; but we need entertain no doubt that shortly they will be produced on a larger scale in order to humiliate the race of the *savants* and to upset the skeptics; it is also possible that we shall have vices reviving, now unknown to us, but which have appeared on the earth before; for there will be to the end of time a conflict between the two principles, that of good and that of evil. Nothing absolutely new can make its appearance on earth; no new seed has been added to those which have already been sown on earth: *that which has been will be again, and that which is will disappear*, in order to return again afterwards. Such is the law of destiny.

Men, do not revolt against the decrees of God, because they are immutable, and you cannot change or alter them in the least. Has he not been generous in dealing with you by endowing you with intelligence, that shining light which discerns the good from the evil? And if you prefer darkness to light, evil to good, who is responsible for the choice? You have in you the divine germs, develop them, and allow yourselves not to be seduced by that science of the schools which can do nothing for your happiness, for it is blighted and suffers from sterility. Would you follow guides without eyes or ears if you

knew they were deprived of those organs? No; certainly not. And still that is exactly what you are doing, for you also neither see nor hear any longer. Go, therefore, to the end; follow these insensates to the grave; die without knowing anything, like a vile flock of sheep.

Thus would speak the man of God who wishes to save you. But I, a humble instrument in His hands, I dare not have this audacity, this temerity. I can only guide you to the true science; I can only show you that this science also has its dangers, that the good and the evil are also enclosed by it, and become easily realised as either one or the other.

In the following quotations, for the continuation of which you will vainly seek in the works of modern philosophy, you will find a still more precise indication of the truth I have been teaching you than all those truths and facts I have hitherto shown to you, and by following these hints you will most unerringly arrive at a knowledge of occult science and at the magic art which is its consequence and result:—

"You will have to rise to the true light, and to the pure paternal rays whence your soul emanated clothed in abundant intelligence."—ZOROASTER.

"When, dropping this gross body of yours, you pass over into the liberty of the ether, you will become a demi-god."—PYTHAGORAS.

"When the intelligence is well arranged or disposed, she rises above matter; she compels all that is material to obey her behests."—AVICENNA.

"The soul exercises her empire by the transmission of certain extremely subtle vapours. All this is not understood by the profane crowd; but there are truths granted to, and demonstrated by, those philosophers who are the gods of the earth."—POM-PONATIUS.

"There is a simple substance, immortal in itself, wise rational, DOMINATING, DIVINING."—TERTULLIANUS.

"And in this manner think of thyself, and command thy soul to go to a certain place, and it will be there almost sooner than you ordered her to go; command her to cross the ocean, and she will be there immediately, not as if passing from place to place on foot, but as if on wings; command her to fly to heaven, she will require no wings to get there. nothing opposes her: not the fire of the sun, not the elevation of the air, not the upper currents of the atmosphere, not the revolution of the heavens, nor the bodies of the stars; for, whilst penetrating all things, she will fly to the ultimate object of her search."

"But if thou encloseth thy soul in thy body and depresseth her, saying: I understand nothing, I can do nothing, I am afraid of the waters of the sea, I cannot rise up to heaven, I do not know what I was, I am ignorant of what I shall be. What hast thou in common with God if thou canst not comprehend any of those beautiful and good things, being material as thy body, and evil? For to deny God is the essence of all evil. But to be able to know, to will, and to hope is the straight and proper road to good, wide and easy to travel for thee. That road will be always open to thee and before thee; thou shalt see it everywhere, see it when thou least expectest it—waking, sleeping, travelling by land or water, walking by day or by night, whilst speaking or silent; for there is nothing in the world which is not subject to the imagination of the sepulchre."

"And if the imagination is influenced from on high, then she becomes the very effigy of truth; so much so, that without aid from on high she remains a lying thing."

"Similarly, the visions of this imagination are real images, which proceeding or emanating from the archetype, find their echo in man, neither more nor less than the rays of the sun which, dispersed in the air, can be collected in a concave mirror, or in a phial of water, or in other figure or object resembling it; and thence they again disperse themselves instantly by reflection as before; and when they pass through some coloured glass they appear

rently assume the colour imparted to them, just the same as God does with His sephirot or ornaments, by the aid of which, being hidden in God as to essence, he communicates them to *His creatures*, who otherwise could not perceive anything."

"All things are made by God, but life is the conjunction of thoughts with soul. Death is not the annihilation of compound things, but only a dissolution of what was previously conjoined."

"I appear as a figure, not by the sight of the eyes, but by the efficacy of intelligible properties and virtues. I am in heaven, on earth, in the water, in the air, in the animals, in the plants, in the belly, before the belly, behind the belly—in short, everywhere."

Here we have the veritable magic agent—the Soul! You can only see it whilst united with matter; and it is only thus that natural life operates supernaturally, and becomes moving imperceptibility. You will understand its proper operations, and you will become circumspect and use discretion when you once recognise that here is buried a sacred mystery which it is not wise to show, or reveal, to the

"*Profanum vulgus.*"

FINIS.

Tungamah, 19th July, 1884.

JOTTINGS FROM THE NORTH EAST.

THERE is in Beechworth a branch of the Salvation Army which was up to a few days ago under the Captaincy of a gentleman by the name of Dean. While under this officer's supervision very strange events occurred among the soldiers, principally the feminine portion, God, it appears, according to the Salvationists, having seen fit for the furtherance of the regeneration of mankind, and consequent salvation, to place some of his soldiers in an ecstatic or trance state, and while in that condition to see and describe visions of heaven and hell. It appears from the authority and visions of the "Tranceites" that Heaven is the future home of all believers, but more especially of Salvationists, many being seen by the visionaries as being there robed in dazzling white, and with wings of extra size, their Salvation brows crowned with diadems of beauty, while their fingers vibrated the strings of golden harps, in unison with their seraph voices singing Salvation hymns. Each and all held in their holy hands the inevitable palm branch. We all know that no heaven would be fully fitted up without a quantity of those leaves. And we are fully justified in arriving at that conclusion by the latest intelligence from Paradise that branches of the palm are still used and greatly so in distinguishing the holy from the unholy—or, in other words, the Salvationists from the orthodox scum. The description of the "other place" is terrible in its intensity of terrors—it appears that it is chiefly occupied of late years by Freethinkers and Spiritualists, and such-like fry. The devil will not allow a Salvationist to enter for fear he might try and convert some of the "Devil's own," and thereby cause a revolution in the kingdom. That the young women who profess to see what they describe are in a state of trance I have not the slightest doubt, but I am also certain that they are also under the control of some very low spirits, who to keep control and to satisfy the morbid religious ideas on such topics, causes the mediums to give descriptions and utter words that are in reality the outcome of the ideas of a vast number of the ignorant classes of which the army is chiefly composed.

BEECHWORTH has been lately visited by a "Faith-healer" of the name of Woods. This gentleman's marvelous gift can only have effect on Christians, and very orthodox Christians too at that. It is imperative that all who wish to be manipulated on must have an unlimited quantity of "faith," or there will be no result. Mr. Wood's method of trying to effect a cure is as follows. While he waved his hands round and about the patient, and at the same time prayed or uttered

something like an incantation, the patient had to help the operation by "faith," whether in Mr. W. or Jesus I do not know; but I do know that I have not up to the present heard of any "faith cure" having taken place, the reason being, I suppose, the scarcity of that article in the North-Eastern District. The good folks of Yackandandah will shortly have a chance to get some of the cobwebs of superstition brushed away from their orthodox brains, the *modus operandi* being a lecture or series of lectures having as their groundwork the Facts and Teachings of Spiritualism. The opening lecture will be given by a young gentleman who was for a length of time an earnest exponent of the Church of Wesley doctrines, but who after careful investigation has found what he considers something better, and will give expression to that belief. I believe in his address or lecture, the title of which—Spiritualism v. Christianity—gives a guarantee that the subject will be of great interest, and from the lecturer's known ability it will be treated in an able manner.

SPIRIT INTERCOURSE.

THE *Wairarapa Standard* of July 16th, contains a report of Mr. Nation's lecture on "Spirit Intercourse" in reply to the Rev. Mr. Stewart of that place, whose lecture we referred to in our last. Mr. Nation ably reviews and replies to the objections of Mr. Stewart and others and concludes a very excellent discourse as follows:—

"We have abundant proof in these days that the departed ones can return, and if the subject is honestly investigated the inquirer will be richly awarded. Drawn first to examine the phenomena from motives of curiosity you will soon learn that it is no bauble or parlor game with which to amuse yourself, but a truth of infinite importance to the whole human race. When your father or mother, or brother or sister comes and gives you word after word and sentence after sentence of the last hour of death, describing to you circumstances in your history of which the medium is entirely unacquainted, and no other soul is aware of this except the spirit purporting to communicate—I say nothing in the way of mesmerism, psychology, hallucination, or disease of the nervous system can explain these facts away.

It has been said that many of the professional mediums have proved frauds. Well, that does not prove that Spiritualism is. You must remember that even among the chosen disciples of Christ there was a Judas. If you take the work which has been going on in the Wairarapa you must confess that it has not been brought about by any professional medium. Those who have embraced the truth that spirits have the power to communicate with earth have proved it in their own homes. Millions of Spiritualists have been made such, not through visiting public seances or public mediums, but through the mediumship of some loved child, or may be of wife or husband. Time would fail me to relate the numbers of instances that illustrate the truth of spirit intercourse, but it is within the power of all present to prove that it is "the most stupendous and glorious thing of the age." I will, however, give you one instance. Not many evenings since I was sitting with a few friends in my own house investigating. One of the visitors was controlled to give a message which related minutely the circumstances of a visit I made between 16 and 17 years ago to a young woman who was dying. Even the subject of our conversation was related and then came the name of the individual, "Alice King." Now, the person through whom this message came knew nothing of the circumstances, nor had they been mentioned in the house. I said, "If this is Alice King, tell me what it was you left for me as a token of remembrance because of my visits in your last hours?" Immediately the hand of the medium was raised to the neck and the breast tapped several times. It was right, and my wife went to another room and brought a gold necklet, which I have had in my possession all these years. There are those present who can testify to the truth of my statement, and I think you must admit it was a remarkable case of identity.

But, my friends, you who are interested in investigating spiritual phenomena as a means of edification, let me say that you will find the progress of spiritual science contested at every step by unbelievers in spirit communion. They will dispute your facts, deny your ability to use your senses, attack your intellectual integrity and almost pronounce you morally depraved. Be not dismayed. This great truth will expand yet more and more. Keep your faces to the light, and it will spur you on to grander and loftier attainments in the endless progress of the soul toward the boundless wisdom of the Creator.

THERE can be no question that Spiritualism is at present a prominent subject of thought and discussion in the Wairarapa. The remarkable character of the phenomena has led to careful investigation, and now there is a desire for combination. It is advertised that a meeting will be held in Greytown next Monday to consider the advisability of forming an Investigation Society, and it is hoped that all who are interested will attend. Those persons who desire to pursue the investigation with a sincere and honest desire to ascertain the truth, to treat all evidence fairly and impartially will be welcome. "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."—*Wairarapa Standard*, August 13th, 1884.

INFLUENCE OF THE UNSEEN WORLD.

THE following communication has been received from a spirit purporting to be that of Bichat;—

If ever the human race should come to recognise its relations with the unseen, its conduct will be regulated on principles, and directed to ends, altogether different from those which it now pursues, or is guided by. The firm conviction of another and a higher life will influence its thoughts and guide its actions. Men will not cease to perform the worldly duties devolving upon them, but they will regard these in their proper light, and will assign to them their due measure and proportion, and nothing more. They will not live as if this transitory existence were the be-all and the end all. They will not heap up wealth with a muck-rake, in order that it may be squandered by dissolute offspring, or that their after-comers may lead a life of indolence and luxury, vice and folly. They will not despise labour and its products, or think lightly of frugality and providence. But they will make the discovery that the true riches are those of the mind and of the soul; and the true ambition not that of leaving the earth in the possession of so many thousands or hundreds of thousands of pounds, of such and such an area of its surface, or of so many houses or mansions, but that of entering into another and a superior phase of being, with a greater store of knowledge, with more wisdom, more love, a more lofty and reverent conception both of the Infinite Spirit and of the things of eternity. Men will be conscious that not only their actions but their thoughts are witnessed by those whom they have known in the flesh, and by the higher intelligences who are moving in the unseen; and this consciousness will modify and moderate both what they do and what they think. It will give them higher aims, and emancipate them from lower influences. They will learn that, just as all original ideas enter into the human mind by influx, so is it with both good and evil impulses; and they will be watchful over their own passions and feelings, so that the latter may not be perverted and debased by external corrupters and betrayers—by those who, having led degraded lives while in the body, and having been chained, as it were, by the things of time and sense, are still drawn earthward by their sympathies and propensities, and are attracted towards persons of like passions with themselves. It is thus with evil-doers and with evil-thinkers of every description. The entertainment of a malevolent or a malicious thought, by any human being, draws around him those who were evil in their lives, and who, in the unseen world, have

not yet been purged and purified of their misdeeds—have not expiated them—have not commenced the upward path. And thus it is that evil grows; thus it is that misdeeds are stimulated, and that men are gradually or suddenly led to the perpetration of crimes from which they would have previously recoiled, and which they may afterwards bewail and regret with unavailing remorse. "Something possessed me to kill him, I cannot tell what; it seemed as if the devil entered into me, and struck the fatal blow;" such has been the confession of many a murderer. The wretched man came very near the truth. Over and over again have the most fearful crimes been committed under the influence of unseen agencies. They were those of men and women who were murderers while they were in the flesh, and whose homicidal tendencies still continue. Not unfrequently they are directed against those who have injured them and have earned their hatred and vindictiveness. Is it not easy to see how some, passing out of your life into ours, while nourishing feelings of the most rancorous animosity against an enemy who may have blasted their career, ruined their fortunes, left an indelible stain on their good name, and turned all the current of their lives awry, will still pursue their adversaries who have survived them, will be attracted towards their enemies still in the flesh, and seizing a favourable moment will impress the latter to inflict that vengeance which they, the impressors, were unable to wreak while clothed upon with the garments of mortality.

Well might Jesus of Nazareth enjoin his disciples to pray, "Lead us not"—or rather, "Suffer us not"—to fall into temptation." For in "the great cloud of witnesses" by which you are compassed about are both good and evil intelligences. It is the mission of the latter, as ministers of the Divine Love, to strengthen and assist those who call upon it. The prayer is promptly answered, the help is immediately given. On the other hand, there are those who, as I have said, entering into the spirit-world with thoughts and propensities of a malignant nature, are powerfully drawn towards those in the flesh whose words and deeds are evil; and thus human wickedness is strengthened and reinforced by spiritual wickedness. Perhaps, you will say, why should these things be? Why should good and evil alike have power? Because man is free—free to accept the good or to reject it, to consort with evil or to repel it. And all evil, it must be remembered, is transitory, good alone is perpetual. The one is light, the other is shadow. Life, everywhere, both where you are and where we are, is an education, a discipline, a preparation. And the term of a single human life, what is it in comparison with the duration of the human soul? As a grain of sand on the sea shore, as a drop of water in relation to the illimitable ocean. How can man, so limited and conditioned as he is, comprehend what he calls "the problem of evil"? It is not given to the angels to fathom the mysteries or understand the designs of the Infinite Mind. Enough for them, and us, and you to know, that everything in the boundless universe was created, is sustained, and will be preserved for ever and ever, by One who is Love, and whose goodness is commensurate with His wisdom and power: to Whom be all honour and glory, both in earth and in heaven, both in the material world which is visible to you, and in the spiritual realms which are apprehensible by us.

WE ARE in receipt of the *Pacific Leader*, a Californian paper, which devotes a considerable portion of its space to Spiritualistic matter. It contains among other matters a lecture by the celebrated Temperance speaker, John B. Gough, on his "platform, and personal experiences," from which it is quite clear to us that he is an "impressionable medium." He never prepares his subject, and speaking of his persistent and uncontrollable nervousness on first facing his audience, he says, "Now I do not understand this at all: after the first few minutes the sensation passes away, and then comes a consciousness of power which excites and exhilarates, and brings a strange thrilling sensation of delight." Impressionable media know what this sensation is, and recognise the source of it.

THE HIGHER BRANCH OF SCIENCE,
OR
MATERIALISM REPUTED BY FACTS;
By H. J. BROWNE.

A paper read at the Hall of Science, Melbourne, on the evening of the 15th August, 1884, which was written with the intention of being read at a meeting of the Royal Society of Victoria, but which was declined by the Council of that conservative Association.

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—SHAKESPEARE.

My object in addressing you this evening is to bring under your notice a subject that is attracting the attention of some of the greatest minds of the day, although it is still ignored by the majority of men of science owing to its unpopularity and the nonsense, error, and fraud that have been mixed up with it by ignorant and unprincipled people.

I have written in plain language so that there may be no ambiguity about the matter under consideration, and although some of my statements may not be complimentary to scientific conservatives as a class, they are not to be taken as personal by any one present. It is not individuals, but false theories and presumptuous dogmatism that I assail. I am fully aware of my inability to do justice to a subject of such transcendent verities and of such vast import to all, as the one of which I am about to treat; therefore I claim your indulgence for any shortcomings on my part.

Owing to the comprehensiveness of the subject it will be impossible for me to do more in this paper than to very briefly allude in a general way to a few of its leading points; but if I succeed in enlisting your interest in this matter, I shall, if an opportunity is afforded me, be happy to enlarge thereon at a future time.

I may observe, in the first place, that society is made up of three leading classes, viz.: SUPERSTITIONISTS, or those who believe in a spiritual existence merely on the statements of others, without possessing any valid proof thereof. MATERIALISTS, or those who disregarding all testimony do not believe in a spiritual existence from want of proof, because they have never taken the trouble to investigate the subject. AND RATIONALISTS, who know that there is a spiritual existence from facts presented to their senses, having personally tested the statements of others in regard thereto by patient and earnest personal investigation.

Materialists, or as they generally term themselves, Secularists, may be divided into two classes, viz.: Atheists, or positive negationists, who deny that there is anything besides matter; and Agnostics, or those who say that they have no knowledge of anything beyond matter, and that the attributes of matter account for all the phenomena which we witness.

It is said that nine-tenths of the men of science of today are Agnostics, which I hold is merely a milder and more respectable name for Atheists or Materialists. They tacitly hold that there is no such thing as soul or spirit; that intelligence is the product of atomic force; that without a brain composed of yellowish matter no intelligence exists; that when the matter and force of which the physical body of man is constituted are dissolved, his individuality is snuffed out like the flame of a candle, because intelligence, they say, is entirely dependent on molecular motion; that all life, feeling, and sense are due to changes in the same matter; that physical matter is the sole basis and origin of thought and intellect; that human actions are but the culminations of laws that work in substances, and that throughout the varied changes in matter, forms are assumed that decay one by one, and as these forms mature, so the human mind appears, in much the same way as a bubble on the water, and disappears in like manner to a spark from a furnace.

These dogmatic Agnostics, in fact, assert that matter contains within itself the elements of motion and force, of something which unfolds and develops; that matter possesses the powers and potencies of all forms of life;

that all vegetables and animals have risen spontaneously from inorganic materials; that monera, or almost invisible jelly specks are the self-acting primal ancestors of all the forms of vegetable and animal life, including man; that from monera to man there is a hereditary thread running through all forms of life; and thus they account for all the phenomena which we witness; completely ignoring the fact that man could have no knowledge of matter or of force except through the senses, which Mesmerism and Clairvoyance have over and over again, under test conditions, demonstrated to be at times not dependent on the physical organism.

Those who have witnessed the wonderful phenomena of Mesmerism, Biology, Hypnotism, and Clairvoyance, know that the greatest powers of mind are manifested when apparently not one of the physical senses are in use. If the Clairvoyant, for instance, can see without the aid of his physical sight, as I and hundreds of others have over and over again had demonstrated, then he must possess an independent organism in order to account for the phenomena, and if in such cases the physical senses are not indispensable, then I maintain that it is only reasonable to assume that when man's animal body is dissolved through the change called death, he will still possess those spiritual faculties of which the physical organs were but the necessary mediums while he was on the earthly plane of existence. And I hold that no one has the right to deny the truth of Mesmerism, Biology, Hypnotism, or Clairvoyance, who has not taken the trouble to test their reality. One might quite as reasonably close his eyes in the daylight and then declare those to be fools who kept theirs open and said it was not dark. People who, without investigation, deny the truth and reality of Mesmerism and Clairvoyance resemble the African chief who laughed at the missionary when the latter told him that in cold countries water at times becomes as hard and solid as a stone.

These conservative scientists are well aware, however, that there are forces and phenomena in nature which physical science knows nothing about, and still they obstinately refuse to investigate them, because they lead to conclusions at variance with many of the generally received theories of the day; also because they know that materialistic views, under the name of Agnosticism, are now tolerated by the orthodox, who inconsistently look with indignation on those who evince the slightest sympathy with spiritual science.

These agnostic scientists, who presume to limit the capabilities of man's nature, are also aware that if once they open their eyes to the truth and admit the occurrence of spiritual phenomena they will have to follow in the wake of those true scientists who have courageously taken the lead in these subjects, and to give up many false theories now held by them as scientific truths.

Theologians, on the other hand, as a rule, admit the occurrence of spiritual phenomena, but they, as presumptuously as the pseudo-scientists to whom I have been referring, declare that the spiritual manifestations recorded as having occurred in olden times were the works of God, and that those which are witnessed in the present day are the works of another personage. So we have the sorry spectacle of one class of educated men pronouncing spiritual phenomena as all a delusion, and the other that they are a reality. 'Tis said, "When Drs. differ who's to decide?" To which I reply: rational and sensible men who, notwithstanding its unpopularity, have carefully and perseveringly investigated the subject, and who consequently are far more competent to judge than are either those who, without examination, deny the occurrence of spiritual manifestations, or those who believe in them without even a particle of proof, resting merely on the opinions of others. Than this the height of folly could no further go.

Any one who will take the trouble to investigate the subject can satisfy himself as to the reality of the spiritual phenomena, so that their occurrence is not a question of argument, but a verifiable fact. This being the case, it is evident that those scientists who persistently refuse to investigate, do not desire the truth, but prefer their own foregone conclusions thereto. Well might the eminent chemist, William Crookes, write, "I

confess I am surprised and pained at the timidity or apathy shown by scientific men in reference to this subject.

These scientific Materialists who uphold the dark doctrine of mortal nothingness think that everything is wrong that comes not within their own comprehension and relish, and have even the presumption to scoff at those who, after years of patient study and investigation, have braved public scorn and ridicule, and have boldly nailed their colours to the standard of unpopular truth. Simply because these self-opinionated scientists have never witnessed any striking spiritual manifestation themselves, from their not having gone out of their way to investigate the subject, they have the audacity to assume that they have bounded all nature's laws, and they superciliously treat with contempt men equally eminent with themselves in other branches of science, such as Crookes, Wallace, Varley, Zollner, and others, because, after careful investigation, the latter have declared in favour of spiritual science, or Modern Spiritualism as it is commonly termed, which commences where the physical sciences leave off. Yet these spiritual ignoramus have the presumption at times to express their opinions and to dogmatise on this subject, of which, with all their learning, they know as little as does a naked savage of Euclid, or a frog of differential calculus.

I maintain that it is the height of folly for either Materialists or Theologians, who have not investigated spiritual science, to scoff at those who have, or to put their opinions against the experience of investigators of the subject; in other words, to put mere hypothesis against ascertained facts. These facts, doubtless, may appear incredible to them, as they did to every investigator before their demonstration; but until opponents to Modern Spiritualism have devoted an equal amount of time to the investigation of the subject as have those who attest these facts, their opposition is not only presumptuous but illogical. Bear in mind it is the authority of facts, and not the authority of mere opinions, which constitute sound theories. Sir Humphrey Davy declared that "Facts are more useful when they contradict, than when they support received theories." And Sir John Herschell wrote: "The perfect observer of any department of science will have his eyes, as it were, opened that they may be struck at once by any occurrence which according to received theories ought not to happen, for these are the facts which serve as clues to new discoveries." Humboldt maintained that "a presumptuous skepticism that rejects facts without investigation of their truth is, in some respects, more injurious than unquestioning credulity." Paley, in his "Evidences," writes: "Contempt prior to examination is an intellectual vice, from which those of the greatest faculties of mind are not free. I know not indeed, whether the men of the greatest faculties are not the most subject to it." J. B. Angell recommends all to "heed well the emphatic lesson of the nineteenth century, which is to thoroughly investigate a subject, however strange, before condemning it." La Place states: "We are so far from knowing all the agents of nature, and their various modes of action, that it would not be philosophical to deny any phenomenon merely because in our actual state of knowledge they are inexplicable." Thickery, in reply to a party of scientists, remarked: "It is all very well for you who have never probably witnessed spiritual manifestations to talk as you do; but had you seen what I have witnessed you would hold a different opinion." Professor A. Mahon, writes: "We shall admit the facts claimed by Spiritualists. We admit the facts for the all-adequate reason that after careful inquiry, we have been led to the conclusion that they are real. We think that no candid inquirer who carefully investigates can come to any other conclusion." Cromwell Varley, F.R.S., declares: "I know of no instance, either in the new or old world, in which any clear-headed man who has carefully examined the phenomena has failed to become a convert to the spiritual hypothesis." Dr. Rogers writes: "The whole body of the phenomena of Spiritualism offers to the philosopher a new view of man and his relation to the sphere in which he lives, by neglecting which the deepest mysteries of the human being are left unsolved." Dr. Robert Chambers, the author of the "Vestiges of Creation," states: "Spiritual-

ism is the germ of the greatest discovery and the greatest revolution of human thought that any age of the world has witnessed. . . . Instead of being a superstition itself, as some are disposed to think it, they will find it the explanation and the extinguisher of all superstition." And Professor Butleroff, of St. Petersburg University, declares: that "the recognition of the reality of spiritual manifestations will very soon be the inevitable duty of every honourable observer, and finally of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless varieties of degrees and forms of existence." Victor Hugo observes: "We see the eyes which death closes; we do not see those which it opens." Professor Tait, of Glasgow University, says: that "the great advance in the future in natural theology is to be found in the corridor now opened up between science and religion, not through the material world, but through the immaterial. The reconciliation of conflicting schemes of religious and scientific truth will be found by investigating the unseen universe. That avenue has been walled up; there has been placed over it, in the name of both science and religion, 'No thoroughfare this way.' In the twentieth century that wall will be thrown down from turret to foundation-stone, and scientific and religious thought will be reconciled by an appeal to the realities of the unseen world." Another writer states: "Spiritualism shatters with its tiny 'rap' the marble image which Materialism has set up for humanity." Professor Mapes declares: that "if after making every allowance for the incongruities, false theories, fanaticism and the common errors attached to Spiritualism, only ten per cent. of the whole prove true and impregnable, it is still as sound a science as chemistry was at the beginning of this century, which has thrown aside ninety per cent. of the teachings then received as truths." And M. Guizot observes: "The Spiritualists of our day have given to their researches and to their ideas a character really scientific. They have introduced into the study of man, and of the intellectual world, the method practised with so much success in the study of man and of the material world; that is to say, they have taken the observation of facts as the point of departure and the constant guide of their investigations.

I may here observe that not only all theories, but also all facts, which have not accorded with popular opinion and received theories have been ignored, if not opposed by the dominant intellectual party in all countries and in every age. Anything that has not harmonised with their preconceptions and prejudices has been denounced as impossible, false, unscientific, and opposed to natural law; and scientists have in this respect been almost as intolerant and dogmatic as theologians. The man, however, is only a pseudo-scientist who is afraid of any newly discovered truth at variance with received theories, who persistently ignores or denies well-attested and repeatedly verified facts merely because they are inexplicable by the generally known laws of nature, and who, from a contemptible pride of intellect, obstinately refuses to investigate that which he fears will overthrow or modify long-cherished theories of science.

It is a curious fact disclosed by history that in all ages among those of the highest intellectual culture there has always been the most prejudice, the greatest bias of thought, and the larger number of conventional obstacles against the acceptance of any newly discovered truth not in accord with popular opinion; and the same may be said to-day of Spiritualism, which completely upsets some of the darling preconceptions of those false scientists who cherish intellect without soul and reason without spirituality.

Facts of a rare or extraordinary character have, as I have observed, invariably encountered obstinate denial at the hands of both theologians and scientists. The attitude of the world has, in fact, ever been against newly discovered truths; which have, at first, the lot of struggling against old beliefs and cherished theories; and those truths demonstrated through spiritual science

cannot certainly be said, with truth, to be exceptions to this general rule. The fact that spiritual phenomena have been accepted after the fullest investigation by many of those who represent every phase of modern thought and advancement, notwithstanding that they entered upon the investigation of Spiritualism for the express purpose of exposing it, believing it to be a gross delusion, should in itself be sufficient to justify Materialists in investigating it before they presume to denounce it as all fraud and humbug.

Mr. Alfred Russell Wallace, the eminent naturalist, who shares with Darwin the credit for having submitted to popular consideration the evolution theory, writing of the opposition and prejudice with which discoveries at variance with popular opinion have at first been received, remarks: "It is not necessary to do more than refer to the world-known names of Galileo, Harvey, and Jenner. The great discoveries they made were, as we know, violently opposed by all their scientific contemporaries, to whom they appeared absurd and incredible; but we have equally striking examples nearer our own day. When Benjamin Franklin brought the subject of lightning-conductors before the Royal Society he was laughed at as a dreamer, and his paper was not admitted to the philosophical transactions.

When Young put forth his wonderful proofs of the undulating theory of light, he was hooted at as absurd by the popular scientific writers of the day. The *Edinburgh Review* called upon the public to put Thomas Gray into a straight-jacket for maintaining the practicability of railroads. Sir Humphry Davy laughed at the idea of London being ever lighted with gas. When Stephenson proposed to use locomotives on the Liverpool and Manchester railway, learned men gave evidence that it was impossible they could even go twelve miles an hour. Another great scientific authority declared it to be equally impossible for ocean steamers ever to cross the Atlantic. The French Academy of Science ridiculed the great astronomer Arago when he wanted even to discuss the subject of the electric telegraph. Medical men ridiculed the stethoscope when it was first discovered." The celebrated French scientist, Lavoisier, I may add, laughed at the idea of aerolites or meteoric stones, and settled the question, satisfactorily to himself, by declaring that as "there are no stones in the sky, none consequently fall to the earth."

I may here observe that there is in the Melbourne University Museum part of a meteoric stone which weighs over half a ton. Such a lesson as this should not be lost on our materialistic friends, who should in future show more circumspection in their systematic denial of that with which they are evidently totally unacquainted, for it demonstrates the folly of people ridiculing or denying extraordinary facts merely because they have not occurred under their own eyes, or because the explanation given of them does not coincide with their opinions.

When we see so much false prejudice against any discoveries which upset received theories on the part of men claiming to be scientists, can we wonder at theologians as a rule being so opposed to the facts brought to light by Modern Spiritualism, through which the errors and delusions which they uphold will in time be supplanted by the light of truth and reality? It was, I may also observe, seventy years after Harvey made known his great discovery of the circulation of the blood before the French Academy of Medicine acknowledged its truth, and, owing to the false prejudice and intolerance that exist, it will probably be many years yet before the truths brought to light by spiritual science will be generally accepted. It is, however, only a matter of time, for facts are stubborn things, and error is transient, while truth is eternal.

In regard to the momentous question, "If a man die shall he live again?" If physical science be consulted she stands with drooping wings looking down into the dark grave, and answers: "The knowledge is not with me; I am educated only in the past; I trace man from the primordial fires, through the granite rock, on through the mineral, vegetable, and animal kingdoms to the grave; I can see no farther." Spiritual science alone

can solve this problem, yet Agnostics and the generality of Theologians foolishly refuse to investigate it.

As, however, the doctrines so long and obstinately held by the Church as to the earth being flat, and its constituting the centre of the universe, had to succumb to geographical and astronomical demonstration to the contrary, so the equally false materialistic theory that matter is all, will have to give way in time to natural facts, truth, and reason, for, as has been wisely remarked: "Opinions must bow to facts, not facts to opinions."

Prejudice and bigotry unfortunately are still, as they have been in the past, the two great barriers to scientific and religious progress. As the poet truly writes:

"Nothing makes men more drunk than prejudice;
It shuts their ears and seals up both their eyes;
Reason it drags in fetters from its throne;
Truth it expels, and error reigns alone."

While many of those who have never investigated spiritual science inconsistently assert that immortality is only a dream and matter the only reality, those who have done so maintain that continuity of life beyond the change called death is capable of proof by all who will investigate the matter with patience and earnestness; that the physical body of man is evanescent; also that psychology is a rational and demonstrative science constructed not of abstractions, but of realities accessible to the inquiries of all men. I may add that in these statements I am supported by the results of a lengthened and world-wide experience.

Objectors to the reality of spiritual phenomena can only urge that they do not believe they occur merely because they have never witnessed them. In thus arguing they resemble the man whom three witnesses swore they saw pick a lady's pocket, who, when asked by the judge if he had anything to say why sentence should not be passed on him, replied that he could produce twenty witnesses who could swear they did not see him do it. Any fool can deny that the transit of Venus took place, but it would take a clever man indeed to give valid reasons for such denial. It is the same in the case of the spiritual phenomena, which even some who have witnessed them may for interested purposes deny, but this does not effect their reality with honest investigators who have over and over again witnessed them under test conditions, though it doubtless will be otherwise with the ignorant and biased who are only too glad to have their prejudices confirmed, even at the expense of their intelligence and their honesty. Those who admit the phenomena, but question their spiritual origin, should be prepared to suggest a more rational hypothesis to account for their occurrence before they contradict others of greater experience in the matter than themselves.

The innumerable hypotheses which from time to time have been suggested to account for the phenomena, make a far greater demand on our imagination than does the simple spiritual explanation, than which no other has been found to cover all the phenomena. In fact the utter absurdity and glaring improbability of most of the hypotheses which opponents to Modern Spiritualism have at various times put forth to account for the phenomena evince the strong animus that popularly exists against the subject, and shows to what lengths unscrupulous men will go to disprove attested facts which give the lie to their pet but erroneous theories. These self-condemnatory hypotheses are, however, received with eagerness by the public press and by those who, from ignorance of spiritual realities or from selfish purposes, are opposed thereto; but to those who have investigated the subject these absurd suggestions are viewed in their proper light, i. e., as flagrant insults to reason and common sense, which only the prejudiced would tolerate for an instant. I refer to muscle-feeling, thought-reading, unconscious cerebration, latent thought, reflex action of the brain, etc., etc.

The popular idea that magnetism or electricity causes the various spiritual manifestations is, to all who have witnessed them, too absurd to merit a moment's consideration, and will continue so until it can be demonstrated that magnetism and electricity can generate rationality, personate a thinking being, and play the part

of a sentient, moral agent. One might as reasonably assert that electricity indites all the messages received through the telegraph-wires, as to argue that magnetism or electricity is the cause of spiritual phenomena.

I freely grant that there have been an immense amount of nonsense, gross misrepresentation, and numerous cases of fraud and imposture connected with the modern spiritual movement; but it must be admitted that where there is much smoke there must be some fire, and that a forged bank-note only proves that there must have been a genuine one to copy from.

Is it reasonable, let me ask, to refuse to investigate this subject merely because a number of unprincipled people have, for selfish purposes, turned impostors under the cloak of being spiritual mediums or expositors thereof, and have thereby deceived some who were investigating the subject? Should we not rather, as rational beings, act in this matter as we do in all others, viz, select the true and reject the false, proving all things and holding fast to that which is good?

That there are contemptible and irrational Spiritualists, as there are in every class of students of the physical sciences, I admit; but as this does not affect the matter under consideration I shall not enlarge thereon, as I could do to some purpose. I also admit that some of the phenomena ascribed by the ignorant to disembodied spirits have no connection therewith, and that the powers of the human mind, under abnormal conditions, are but imperfectly known as yet; still, with all this we possess ample evidence that disembodied spirits are the chief factors in the production of most of the spiritual phenomena which non-investigators so foolishly ridicule. I must not, however, be too severe upon them, as I did the same myself before the reality of the phenomena was demonstrated to me, much indeed to my surprise, for I used to think that to be a Spiritualist one required a good stock of credulity, which I am not generally credited with, having cast it overboard some twenty years ago, when I exchanged blind faith for reason, and fiction for facts. I am fully aware from experience, however, that my facts will be disputed, my ability to use my senses denied, and my intellectual integrity attacked by the opponents of Spiritualism; but I am in good company, and am too old a soldier on the battlefield of truth to be silenced by such tactics. I speak that which I know, and testify of that which I have seen and heard, "impugn it whoso list." Cavil, ridicule, or denunciation, cannot affect demonstrable facts.

Owing to the unpopularity of Spiritualism and the prevailing ignorance on the subject, the newspapers frequently publish the frauds and impositions practised by the unprincipled people I have referred to, and endeavour to cast ridicule on the whole affair; while the genuine manifestations witnessed are seldom, if ever, reported in the public press; popular misrepresentation of, and repugnance to, Spiritualism is but the natural outcome of this one-sided conduct on the part of the press. Another very prevalent misconception is that investigators of spiritual science are a superstitious lot of people. Surely the relying on the evidences of one's senses and on the observation of facts does not constitute superstition? I maintain that notwithstanding the unpopularity of the subject, there are, comparatively speaking, as many distinguished scientific and literary men in favour of Modern Spiritualism as there are against it, nine-tenths of whom have entered upon its investigation, as I have said, for the express purpose of exposing it, believing it to be a gross delusion, but who are now some of its most ardent advocates.

In former times, all spiritual or occult phenomena were looked upon as supernatural or miraculous occurrences; they are and have always been the result of natural law, for every spiritual manifestation that has ever taken place has occurred in strict accordance with fixed and inexorable laws, and as every effect must have its pre-ceeding and adequate cause, I hold that a miracle, either in ancient or modern days, is a delusion; the words miraculous and supernatural being merely terms used by man to vindicate his own ignorance. It appears, however, that nothing short of a miracle will satisfy the

majority of Materialists, for they require that spiritual phenomena shall be shown them to order without the necessary conditions being complied with. Is it reasonable, let me ask, to object to spiritual manifestations because certain conditions are required to be observed before they can be witnessed? Do these manifestations differ in this respect from anything else within the domain of science; can, for instance, an ordinary photograph be produced without certain conditions being observed? or can a telegraph message be obtained unless the necessary conditions are present? If not, why should any sensible man object to investigate the subject on such irrational and unscientific grounds?

Spiritualism, I admit, is a science that is as yet very imperfectly understood by its most advanced investigators, but it should be borne in mind that every branch of science has at one time occupied a similar position; it is, therefore the height of folly to ignore it on this account. The credentials which spiritual science has to offer are indisputable facts—facts as hard and stubborn as those which have been ascertained through the investigation of any of the physical sciences. The witnesses of these facts number thousands or even millions, and the character of many of these witnesses is unimpeachable; and further, as I have already stated, no hypothesis other than the simple spiritual explanation has yet been suggested that will cover all the spiritual phenomena.

"The world is waking from its phantom dreams
To know reality from that which seems."

(To be continued.)

THE MATERIALISTIC SIDE OF THE QUESTION.

THE above portion of Mr. Browne's lecture, Materialism refuted by facts, is published *verbatim*. We are unable to find space for Mr. Symes' reply of which a *verbatim* report was taken by our reporter, but the following condensation contains the gist of that portion of it corresponding with that part of Mr. Browne's appearing in this issue, omitting no important point. It will be seen that there is nothing new in the argument, which displays as is usually the case with those who oppose the spiritualistic position a very superficial knowledge of the subject.

Mr. Symes, in replying to Mr. Browne, said that the latter had complained about the prejudice of people, but it was just possible that he (Mr. Symes) might be as unprejudiced as Mr. Browne. He came there an absolute unbeliever in Spiritualism, and all that he had heard had not moved him; he was just as much an unbeliever as when he came in. Not a single fact had been brought forward; he had been struck with the want of them. Why had he not given facts instead of mere generalities, and the beliefs of Mr. Crookes and a variety of other gentlemen for whom he had great respect, but he hoped respect did not bind him to swallow what he considered their superstitions. Mr. Browne had said that facts would be exhibited in public in time to come which would convince all. Why did they not come at once so as to put an end to all this controversy? Materialism had not been refuted. It stood where it did before, a rock which all the criticism in the world would not get rid of. Materialists held that there was no thought without material, without a brain, or something approaching a brain in constitution. He saw no reason to give that belief up. He had been distressed to see Mr. Browne struggling to get away from matter. He could not do it. When he did get away from it he would be nobody at all, and nothing at all. Mr. Browne had talked about man having no knowledge except through his senses, only to deny it, putting forward clairvoyance as showing that we could have knowledge without the organs which we usually term our senses. He (Mr. Symes) was not afraid to test his own belief, and he was willing to put a five pound note between the leaves of a book he had at home, and the note should become the property of any person who would tell him its number, the numbers of the pages, and the title of the book. If they could not do this, he would be fully convinced that it was all a boast. His own opinion was that Spiritualism was all jugglery on

the one side, and mistake on the other. He did not charge Spiritualists with dishonesty, though Mr. Browne admitted there was a good deal of it. He thought that when they had dealt with the dishonesty, the whole of the remainder would resolve itself into illusion. Mr. Browne complained that so many people scoff at these things, but he thought that ridicule was the proper thing to bring to bear upon it. He believed in ridicule, because that which could stand scoffing was true, and he did not think a man who had got a truth would grumble at being ridiculed. He did not think he could afford to accept the evidence of Spiritualism, because if he did, if he accepted what Mr. Browne had been preaching, he would have to accept the old witchcraft, he must accept "possession," that devils got into a man, and caused all his diseases, (according to the New Testament); he would have to believe the stories of jugglers that he had read, he would have to believe that there was something beyond matter in all that. But he confessed he could not afford to swallow it all, for he fancied the result would be to upset his power of distinguishing between what was probable, and what was improbable. We would have to swallow the stories of the Arabian Nights, Gulliver's Travels, and so forth, for he could not see how you could stop logically in the one case if you go the whole way in the other. Mr. Browne would object to prejudice; but it was only prejudice that would stop you in the one case, if you accepted the other. Then he wished to ask seriously what dependence could people put in Spiritualism—he meant outsiders like himself—when there was so much imposture connected with it, when we found exposures over and over again, when we found that the conditions in many seances were such as no rational man could submit to unless he was prejudiced in its favor. Supposing that astronomy had come before us showing imposture running right through it, what dependence could we put in astronomy until we could independently investigate the subject? The same with regard to physiology, the circulation of the blood, and chemistry. It was true there had been impostures connected both with astronomy and chemistry. In the former case it was in the direction of astrology. But the *phenomena* were not doubted, they were patent to everybody. In regard to chemistry the imposture* was carried on for the sake of money (much the same, no doubt, as it was in this particular case), but the two cases were not parallel, and he wished to know, if there were no facts beyond what might be imposture, by what right they were called upon to give their full credence, until the Spiritualists could give them something more—independent testimony, independent facts. Then they would investigate it. But as long as they all come in the same mould, and the same shape, only through the testimony of people who felt strongly thereon, what dependence, he asked, could be placed on it? He had been amused at Mr. Browne's bringing up to the book of Mr. Alfred Russel Wallace. He had read this, and had never seen a book so weak in all his life. He found there, dressed up as Spiritualism, the old fashioned rubbish of apparitions that he had been familiar with all his life long, and dressed up as inspirational orations a jumble of literature that he had been familiar with almost as long as he could remember, and this was put forward as evidence of Spiritualism.

Mr. Browne had referred to Galileo, Harvey, Franklin, and others, and how they had been opposed. Quite right; but had they ever heard of anyone trying to practice imposture with Galileo's telescope, or of any discoveries of this, that, and the other thing, which you had to accept on his testimony, or not at all? Had they ever known anyone who tried imposture with reference to the circulation of the blood? Had they ever run side by side with the facts of electricity and galvanism a world of imposture and jugglery so exactly like it that you could not distinguish one from the other? If so, he would admit there was a parallelism. But it seemed to him there was no parallel at all. The facts were patent and

public; everybody invited to have a look at them; everybody convinced when they did look. But in the case of Spiritualism, there had been scientists who had investigated, and come away fully convinced that the whole thing was imposture and delusion. Electricity had won its way. Let Spiritualism do the same. If the facts were so plentiful, why not knock the world down with them.

It was said that Spiritual science cleared up the question of the soul and its future, but with all due respect to Mr. Browne he must say he did not believe it. He had seen no fact to warrant it yet. It seemed to him that the future was as dark as ever. No one had ever seen a spirit nor handled one, they did not know what spirit was, and he defied them to put a meaning into the word, when they had taken all the materialistic meaning out of it. There was no evidence of the existence of spirit, for even supposing he granted the phenomena, what they called spirit would only be a more rarified form of matter. Mr. Browne admitted that, but he (the speaker) doubted whether Mr. Browne had got spirit even granting his phenomena, and he very much doubted his phenomena, except on the ground of jugglery and illusion. He had seen thought reading tricks performed, also releasing from ropes and handcuffs, and he wanted to know what the Spiritualists had to say when these things were done by people who say that spirits have nothing in the world to do with them. Why had not Mr. Browne brought some apparatus or some arrangement, and given them the facts there on the platform. Bodies, Mr. Browne said, were the adumbrations of spirits. He very much doubted that, did not know of any fact in support of it. It was only a poetical expression, and they did not criticise poetical expressions. Mr. Browne was drawing upon his imagination in speaking of what a man desired after death. He believed that this life was satisfying to any man. Beside, a longing for immortality was no evidence that we were to live for ever, any more than the fact that he might want to live a thousand years here, was any proof that he should do so. He also said that thought was not a function of the brain. It all depended upon what was meant by function. If Mr. Browne meant that there was thought without brain, he wanted the evidence. He had never met with it, and was not aware that anybody else had. Mr. Browne had spoken of an unbroken continuity of consciousness. He absolutely denied that any man ever had an unbroken continuity of consciousness. Our consciousness was interrupted day by day, sometimes hour by hour, and in some cases it had been interrupted for a year together where there had been a serious lesion of the brain. What became of continuity of consciousness then? Then what did Mr. Browne mean by consciousness? Was it one and indivisible? He maintained that it was manifold. There was consciousness of sights, of sounds, of feelings, of tastes, of smell, of hopes and fears, of pains and pleasures. All these consciousness co-ordinated in the same individual, just as all the bodily organs co-ordinated in the same individual too; but it was no more one consciousness, than he was all one organ. Where was the personal identity, and what it did consist of. Mr. Browne had undergone a change. Neither of them were the same men as they were twenty years ago. He admitted that the continuity had been perfect enough to warrant him in calling himself Browne now and Browne then, but he was after all only a succession of what he had then been, and not the same person either in body or mind. Another point, it was only after Mr. Browne had been born and grown that his consciousness began. If he had never been born, and never got his matter, he would never have got his spirit either. Matter controlled spirit, and spirit was dependent on matter. Mr. Browne had said that Phrenology proved Spiritualism. He did not believe much in Phrenology, but if he rightly understood them, the Spiritualists contended that spirit was something superior to matter; in that case spirit would mould the brain, and would never be content with a bad brain, or a bad skull, but would make the best possible in every case. The very fact that spirit is cramped and conditioned in the skull by matter showed that the spirit is not the master but the servant, that it is subordinate

*Alchemy, or the transmutation of the baser metals into gold, is no doubt referred to by the speaker, but this hardly deserves to be termed imposture, for it was an object earnestly and sincerely sought by many of the earlier chemists, and even by some whose names are still among the most illustrious.

and not controlling. Many who used the microscope had no doubt seen under it what was termed a plated, a tiny speck of jelly, having properly speaking, no organs, and of no particular shape, in fact exhibiting a variety of shapes while you were looking at it. It was alive, or it could not do that, and it must be spirit, he presumed. Was it conceivable that a spirit, bright and intelligent, so vastly superior to matter, would consent to be confined in a bit of rubbish like that? How could you induce a spirit, independent and free, to get into the brain of an idiot, or to remain in the brain of an insane person, for instance? All that showed that spirit was something beneath matter.

(To be concluded next issue.)

To Correspondents.

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

GERALD MASSEY'S POEMS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I noticed with a good deal of pleasure a review in your last number of Gerald Massey and his writings as a poet, which article is quoted from *The Radical Review*; but to my astonishment I find the critic confining himself entirely to a notice of Massey's earlier poems, and from the expressions he uses I am inclined to think that although he claims a personal acquaintance with Massey, he must be ignorant of the fact that Massey has published most beautiful poems since the issue of his work containing "The Ballad of Babe Chrystabel," &c. He quotes freely from this book, but I find not the least allusion to a more recent work entitled, "A Tale of Eternity, and other Poems," by Gerald Massey, concerning which Massey himself says, "That was received by the Press with a lifting of deprecatory hands in ignorant horror, and a silence so great it seemed conscious of a conspiracy to make the poem still-born. And why, seeing that it was my deepest-rooted, highest-reaching, widest-branching, most sustained bit of work in verse? Because it had the taint of Spiritualism." Can that be the reason this critic in the *Radical Review* also ignores this work? However that may be, the book contains other poems, which, though deeply spiritual in their tone, as all true poetry must be, still would not be defined as "Spiritualistic." Such are, "A Poet's Love-letter," "Via Crucis via Laticis," "In Memoriam," "Pictures in the Fire," "A Letter in Black," &c. I may be error in thinking these poems are of a later date than is possibly the case, but when this critic says of Massey, "his intense genius was exhausted in the first ecstasy of freedom, like some ambitious tree, that spends its life-time vigour in one exuberant fruitage, and is barren evermore," and when he confines himself, as I said before, solely to quotations from the first-published of Massey's poems, it is a reasonable conclusion to suppose he knows nothing of Massey's later ones. "A Tale of Eternity" and the poems bound up in the same volume deserve to be far better known than they are, for though the subject treated in a "Tale of Eternity" is a painful one, instruction is given therein that people who reckon themselves to be far better than murderers, would do well to lay to heart, and it is full of most beautiful and comforting passages, of which with your permission I will give a short example:—

"This human life is no mere looking-glass,
In which God sees His shadows as ye pass.
He did not start the pendulum of Time
To go by Law, with one great swing sublime;
Resting Himself in lonely joy apart;
But to each pulse of life is beating heart.
And as a Father sensitive, is stirred,
By falling sparrow, or heart-winged word.

In this vast universe of worlds no waif
Of spirit looks to Him, but floateth safe,
No prayer so lonely but is heard on high;
And if a soul should sigh, and lift an eye,
He keeps that soul from sinking with a sigh.
All life, down to the worm beneath the soil,

Hath spiritual relationship to God—
The Life of Life, the love of all, in all;
Lord of the large and infinitely small."

It is not fair to the genius of Massey that such a work as this should be slurred over without notice or comment in an article professing to review his poems, and I trust that this volume of most original and exquisite poetry will not long remain so unknown as it seems to be at present. I may mention that I have twice purchased the book, and on each occasion I had to order it direct from England, not being able to obtain it in the colony, and at present I am pretty well aware no bookseller in Adelaide has it for sale, though one informed me the other day it was his intention to order several copies, as the arrival of Mr. Massey as an distinguished lecturer will naturally draw attention to his works, I trust this letter will not be deemed out of place.

I am, dear Sir,

Yours truly,

Adelaide, Aug. 18th, 1884.

A.M.M.B.

[Mr. Massey's Poetical Works are mostly out of print. During his long seclusion, whilst his mind has been absorbed in the study of Egyptology, &c., he appears to have neglected business matters and most of the present decade only know him by repute or by seeing an occasional quotation from his Poems.—Ed. *Harbinger of Light*.]

SPIRIT COMMUNION EXTRAORDINARY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The following incident may be interesting to your readers. It happened to me last night, July 17th, in Rockhampton. I had been out visiting all the evening, returning home at 9.50 p.m. I went to seance previous to going to bed.

I got this only, and did not think much of it at the moment:—

"Ilina" (my spirit-guide) "will come to you in the morning. She is glad you are so much happier. Whatever comes receive, i.e., obey." Little did I think what was coming!!! I rose from seance and went to bed. For some time I could not sleep; at last I was dropping off into sleep when suddenly I heard a voice calling me loudly by my name.

"Mr. F." said the voice.

I was wide awake in an instant, sprang out of bed thinking a summons had come from some patient or other, opened the front door—nobody there, went to the back door, nobody there either. Then I discerned that I had been clairaudient, and that a Spirit Power had been speaking to me calling me by name loudly.

Hastily dressing again, I went to seance at 12 midnight precisely, and after some delay the following was given under control. It seemed as if the spirit did not at first understand how to control. That was my impression at the time. Then followed this:—

"I will tell you, Mr. F., you will be so kind to do me good bye-and-bye by telling the people, and us spirits earth-bound, what it is you know from your spirit-communion. You have got great truths. Declare it to us who would not listen to you in the earth-life. I have just left the earth-world, and am sorry I refused to listen to you. They have told me to come to you for teaching, for I and others too are in darkness in the spirit-world, and you can give us Light."

I replied at once, "Very well, friend, next Sunday afternoon, fourth day from to-night, I will address the people and any of you who may be invisibly present at 3 o'clock p.m."

I then went to bed again, and got some sleep at last.

Taking the two messages together, I see clearly that the injunction, "Whatever comes, receive," had reference to the second spirit-message about to be given in this extraordinary way. I am therefore not going to disregard it. Most certainly not. I shall only be too glad to aid spirits in darkness into God's glorious light, whether incarnated or disincarnated.

But what next? What will come of all this? Is the spiritual fire which has broken out in New Zealand about to be lighted again in Rockhampton, Queensland? May the Supreme grant an earnest prayer that so it may be! If it does break out in Queensland, it shall never be stayed!

UNITARIAN MINISTER.

July 18th, 1884.

INTERESTING OBSERVATIONS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

THE evident pleasure which every reader of my last contribution evinced gives me the confidence of a success achieved, and as its chief merit lies in the nature of the experiences recorded, I trust that my ambition to furnish more of my "researches" will be accepted as that of a servant to the progress of truth, which, in spite of recent beautiful theoretical and speculative attempts, rests as yet chiefly on further accumulation of the phenomenal basis. I hope too that my step, induced by M. A. (Oxon)'s wise advance of reviving past observations may inspire others to likewise unveil such facts of the past which stand the after-test of increased knowledge in the illusive domain of observation and impressions, divested of morbid enthusiasm, and which facts have been temporarily lost in the period of one-sided research—one-sided in selecting a special department of phenomena for study, and on the other hand, by a certain set of discoverers.

I feel fully persuaded that such a move, noticed and carried out far and wide, will send a refreshing breeze of animus over our whole camp, and thus respond to our Editor's liberal hand in the most gratifying manner.

I select for this time the record of an instructive séance, which I regret to say, found its rest in the waste-basket of the London *Spiritualist*, and as this mode of preserving contributions is not always a criterion for their worth, I trust I run no great risk in this instance by introducing one of my rejected attempts to be useful, to your columns. I was at the time deeply interested in W. Crookes' intention to study the mysteries of the action of light and its relation to dark séances; one of its results was, as we know, the construction of his "radiometer." Mr. Crookes met fully my own disposition, which was already some time leaning towards noticing possible effects of stray rays in imperfectly arranged dark chambers, and I wrote my observations as an assistant, as it were, to our esteemed experimenter, and claimed nothing more than my desire to place them before the public, or rather students of Psychology. I had adopted the belief in *positive* darkness as essential to success in "liberating psychic force" to such a degree that the slightest chink of light would upset my passivity in circles, for I held less the absence of light than an absolute equal distribution of black or any degree of visibleness as the secret of conditions.

Thus I still hold that a white vapour filling the whole room so as to absorb all visibility of details, as a dense fog produces, will set those phenomena agoing which can be watched by the "touch;" the effect of the gaze of eyes being also neutralised. At Williams's I arranged with remarkable results a trial with blind-folded sitters, under the full glare of three gas-lights and a jolly fire. Hats were put on our heads, distant chairs moved, and if the patience of my companions would have matched that of mine, more startling facts might have been obtained. Nevertheless, I fully believe that certain growths of power have to start from darkness in its very sense; and here I may quote a remark in a conversation I had with Prof. Breslaur, in Berlin, an acute observer and friend of Prof. Zollner. I pointed out that even in Slade's daylight sittings all phenomena issued from dark or shadowy corners, and that a crumb of a pencil between glass-plates on top of the table would remain fixed like a rock. He looked a little surprised at me and said half laughingly, "then there is in fact no light séance proper yet on record!" To which I could only reply, "that is about what it is."

As my aversion against rant and cant, and measures

against dark séances is pretty much known by those who favoured me with attention, I may close this chapter with my assertion that the crying down of dark séances (except in private circles, with private smartness and purity (!)) is one of the clumsiest blunders in scientificising phenomena at which we as yet fuss about, like a boy on a greased guinea-pig, or picking up quicksilver globules; and presumption of leadership in this yet slippery state of affairs partakes often of comical attitudes. After this prelude I strike my tune and present

A SPIRIT-FORM DEFEATED BY RAYS.

I arranged a sitting in the morning under soft daylight, and put as usual my medium's arms and head in a stiff net bag, fastened behind securely—a test-dodge, which gives a few minutes' amusement to the medium, instead of the disgusting, prolonged tokens of suspicion as refresher of spirit-power and sympathy by tying knotting, sealing-up like an Egyptian mummy. This stiff net bag permits the medium to sit at ease, breathe and move freely, and if there is a getting out of it by tearing, no return to the *status quo* is possible by mortal means. It strikes me that in summer, in this climate, the protection against mosquitoes is a feature which justifies my renewed partiality for this precaution, and surely if we guard flesh against these greedy intruders we may apply with becoming grace such a boon to those precious morsels which enjoy the privilege of special spirit-guardianship!

My thus veiled medium took her seat behind the curtain after I managed by carefully covering the only window, close to the cabinet, leaving the room in a kind of twilight, which revealed, after a few minutes' rest of my eyes from the touch of open light, almost every detail of the room. I took my seat before the aperture, and if I remember rightly, mused on Baron von Reichenbach, the nestor of the "Diggers in the Dark," and his Chamber, which was deep under ground, the sanctum of seclusion from light; and mark well, readers, from noise. Then I reflected on our worthy pioneer, Hazard's fine booklet on "Mediumship," and sat like a child, hushed to silence, not to disturb baby. The edge of the white stiff net peeped out from the aperture, and a whitish cloud formed close by with fine lines weaving, curving and spider-web-like, encircling a forming face, and there smiled on me the lovely spirit, with a high head-dress of gossamer-like texture, the outlines battling yet with the pattern of the paper wall. The beautiful apparition was ready to rise, as I could plainly discern, by indications of movement, but lo! a small piece of the window cover dislodged itself a little and a beam of clear sunlight shot across through the aperture about a foot and a half above the head-dress. If this strikes her eye, I apprehended, all will be over! I dared not move to correct the defect, for I knew too well the necessity of maintaining the subtle balance of conditions of every moment in liberated power, and with suspended breath I kept quiet.

Will the contact with that ray affect the form already by its touch on the head garment? was the query of my philosophical equilibrium now restored. Slowly, majestically the form rose, and reaching that terrible though trifling ray, it immediately sank, shrank, dissolved, and violent spasmodic coughs of the medium, awakening, closed the short dream. This beam of light had, to my mind's eye, grown into a solid substance, against which the tender form knocked out its spiritual essence, and suffered sudden absorbance in the normal diffusion of matter!

My aversion against clumsy, reckless dabbling with conditions to be handled with the tips of our fingers only, dated from this impressive experience, and indeed many zealous leading analysers of influences appeared to me like butchers with bullock knives in hand, setting out for dissecting nerve tissues, just discovered by powerful microscopes!

Soon after this instructive sitting, I enjoyed a most successful materialisation of several spirits, in the usual evening séances, after having as I thought properly laid the fire by a good lot of coals to prevent that power-murdering flickering of stray flames. All went on swimmingly, but as if a zealous devil felt vexed, a tongue of

fire suddenly burst out, the form disappeared, and a shriek of the medium announced the return to mundane conditions. But no collapse ever robbed me of a certain control of the situation, and I at once drew an imaginary line from that tongue of flame to the aperture and found that its reflection struck only the form, the medium's seat being quite below its range, and her head turned away from it altogether. Thus it seems that a medium may be easily upset by direct disturbance on the "forms," whereas we knew long ago that a sudden mental vexation (trifling on the outside) overthrows and stops a flow of stupendous realities.

The last lesson in this direction I got when I resided in Richmond, after leaving Manchester, where Alfred Russell Wallace stayed with me a couple of days, anxious to witness one of those marvellous formations before our eyes, without cabinet, through the combined power of Dr. Monck's and my lady's mediumship, and of which we find in Denovan's Evidences a fine report by Archdeacon Colley. Alas, the fire had to be subdued by that treacherous laying on of coals! The whitish mist or cloud was already plainly visible, and shaping, to be met with a sudden glare of an escaping flame, and all was spoilt! My previous endeavour to arrange against this possible calamity failed, as the medium with the characteristic obstinacy of sensitives, insisted on leaving things to their course, and I had to submit in order to retain what was offering as favourable conditions.

But on the next evening, on which I shifted the conductors of proceedings entirely on A. R. Wallace's hands, we received a "test" of slate-writing which Wallace published in short terse phrasing in the *Spectator*, and which indeed must have left a mark on every reader. I need not describe in detail the positively conclusive test-conditions. Mr. Wallace brought his own slates, and wrote secretly on one—How many persons are in the room? Then bound up the two slates, and never left them out of touch and sight, and we found the answer written, instead of the plain number seven, thus: "Three ladies and four gentlemen," which was correct.

The next experiment (to which he refers in the *Spectator*), with another folding slate of his own) was opened with the request of the medium (Dr. Monck) to choose a word to be written by the spirit after the cleaned slates were duly closed up. Wallace selected the word "God," and surely there it was!

In my next contribution I will describe experiences of a display of manifestations without a séance, and partly on the open road, through the powers of two remarkable mediums, one of them being Eglinton, which will contrast with the high tone of communications in my private results, and offer a fair chance for elementaries for their share, and may receive the instructive attention of Mad. Blavatsky and Col. Olcott, should these so profoundly experienced observers at all notice my humble efforts, and the eager desire of thousands to learn more of Theosophy.

Yours, etc.,

C. REIMERS.

Adelaide, July 14th, 1884.

THE SENTENCE OF PONTIUS PILATE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Thinking that the following might interest some of the readers of *The Harbinger*, I forward it for insertion when you can find space for it. Both sides of the picture are represented, so that each reader can choose for himself which side he considers the most truthful and at the same time the most probable:—

"The following correct 'transcript of the most memorable judicial sentence which has ever been uttered by judicial lips in the annals of the world' appeared in the *Kölnische Zeitung*:—This curious document, it is said, was discovered in A.D. 1280, in the city of Aquil, in the kingdom of Naples, in the course of a search made for the discovery of Roman antiquities, and it remained there until it was found by the Commissaries of Art in the French Army of Italy. Up to the time of the campaign

in Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained, by petition, leave that the plate might be kept by them, as an acknowledgment of the sacrifices which they made for the French Army. The French translation was made literally by members of the Commission of Arts. Denon had a facsimile of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2890 francs. There seems to be little or no historical doubt as to the authenticity of this document; and it is obvious to remark, that the reason of the sentence corresponds exactly with those recorded in the Gospels. True or false, the document is well worth placing on permanent record, in the hope that some of our readers may be able to test its genuineness. The sentence itself runs as follows:—
"Sentence pronounced by Pontius Pilate, Intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the 17th year of the reign of the Emperor Tiberius, and on the 25th of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, Intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the pretor, sentences Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonies of the people prove that:—1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the Son of God. 5. He calls Himself falsely the King of Israel. 6. He went into the temple, followed by a multitude, carrying palms in their hands. It likewise orders the first centurion, Quirilius Cornelius, to bring Him to the place of execution, and forbids all persons, rich or poor, to prevent the execution of Jesus." The witnesses who have signed the execution against Jesus are—1. Daniel Robani, Pharisee. 2. John Zorobabel. 3. Raphael Robani. 4. Capet. Finally, it orders that the said Jesus be taken out of Jerusalem through the gate of Tournai. The sentence is engraved on a plate of brass, in the Hebrew language, and on its sides is an inscription certifying that "A similar plate has been sent to each tribe."—*Antiquarian Magazine* for February."

The above is, I consider, another example of the many pious forgeries that have been palmed upon the world in order to support a holy falsehood. Not that I have any doubts that such an individual as Jesus existed, or that he was, like the martyr Stephen, cruelly put to death by the Jews for preaching doctrines superior to, but at variance with the popular religious opinions of his day. What I call in question, however, is the baseless assumption that the vast Empire of Rome, in which religious toleration was granted to all sects and individuals of which it was composed, should have singled out for persecution the humble Jesus, or have sought to enforce the doctrines of the Jews or of any other particular religion, in a province which was at that time under the subjection of the Romans, and consequently governed by Roman law. Let us hear what Pontius Pilate in spirit-like has to say in defence of the accusations levelled against him in the above sentence asserted to have been pronounced by him upon the humble and innocent Nazarene, in his capacity of Roman Procurator of Judea. I may here remark that the "Letters" ascribed to him, as well as the "Acts of Pilate" are now held to be spurious writings by all unprejudiced scholars; and further, as far as we possess evidence, it was not the custom of Roman governors to write such letters to their emperors, or to have brass plates engraved setting forth the sentences pronounced by them on the various prisoners found guilty by them:—

"I, (Pontius Pilate), come to say that all statements of any person having been crucified for attempting to found a religion, or for any cause save crime, while I was Procurator of Judea is false. I never heard of any such person as the Christian Jesus, when I was in the mortal life.

"The Jews were a bigoted, turbulent race of people, continually revolting against the Roman authority, and

constantly engaged in controversy amongst themselves about their religious superstitions. I governed them in accordance with the general Roman laws for the provinces, and had such a person as is claimed been brought before me, I would have crucified his enemies before I would have allowed him to be harmed. I had no love for the Jews, and no fear of their anger, and all statements relative to my delivering an innocent person to them to be put to death as a malefactor are infamous slanders which I resent as much as if it had occurred recently. A Roman governor could not always determine the merits of foreign religions, but the death-penalty was never allowed to be inflicted for blasphemy, and I would never have consented to the death of any man whose only crime was of that character.

"I hope this will enable all who wish to know the truth to see how malicious was the charge that I knowingly sentenced an innocent man to death at the demand of a howling mob, and that I was afraid to mete justice to the bigoted rabble who measured their piety by their thirst for the blood of their opponents. Is it reasonable to suppose that I would have dared deliver a person to death whose nature was of the character which all Romans were taught to consider sacred? No! I would have defended him to the last, as long as a cohort remained alive, and rather than have committed such an impiety, sacrificed my own life for what I then thought was a truth, but now know was a priestly fiction. You may sign me as the Procurator Pontius Pilate, governor of Judea in the reign of Tiberius."

I shall make no comments on the above communication, but will leave your readers to decide whether the statements contained therein, or those on the wonderful brass plate, like similar ones on which Joe Smith claimed to have found the Mormon Bible engraved, bear most the impress of truth and reason. H.J.B.

WELLINGTON.

FROM OUR CORRESPONDENT.

THE progress in matters Spiritualistic during the last two months, if not very apparent to casual observation, has been, nevertheless, satisfactory on the whole. The phase of the question, apparent and past now, is one of quiet but determined investigation.

The Wellington Spiritualistic Association continues its séances, public and private; the former in the large room rented for the purpose, where every Sunday evening an inspirational address is delivered by Mr. * * * Some of the addresses are above mediocrity, and all convey sound moral and spiritual tendency. The Association numbers about fifty members, and the average attendance is, I understand, about forty. As I informed you in my last, Mr. * * * is an unlettered man, and therefore the character of his addresses is far too high for his normal condition. That he is abnormally controlled is, I think, unquestionable. Besides the Sunday night public séance, private ones are held by members of the Association at the room during the week. It is occupied for this purpose nearly every night. There is beside a great deal of family investigation going on, and although much secrecy is preserved, results are on the whole exceedingly encouraging. It must be borne in mind that Spiritualistic science has found bare initiation in this district as yet. 'Tis just sprouting, and has to overcome *its inertia* of public disfavour, and secularian obstruction ever placed in the way of such movements.

Since the publication of the long report in the *New Zealand Times* about their proceedings, the "Nation" family have retired into privacy in order to prosecute more searching investigation. I hear they are advancing into the higher walks of Spiritualism. Mr. Nation delivered a well considered lecture upon the subject about three weeks ago, at Greytown, and kept his audience interested for an hour and a half.

I hear of one circle in Wellington where development is proceeding along a somewhat extraordinary plane. Several of the sitters are mediumistic, and are influenced by singular convulsions and strange physical contortions.

Spirit-lights have been seen, and partial materialisation of spirit-form; one of the writers has decided writing proclivities; at another circle, strictly private, writing and trance mediums are developing.

There is some talk among a select few about establishing a Psychological Society, for the purpose of investigating Occultism and the Theosophy of Asia. Those singular works, "Isis Unveiled," "The Occult World," and "Esoteric Buddhism," have created a deep-seated sensation in certain quarters, and it is felt that an effort ought to be made to contribute a quota, although perhaps a small one, to the earnest investigation that must have been excited by them.

The strange power said to be possessed by the Buddhist Brothers and their still stranger and overwhelming philosophy, has stirred curiosity, mixed, I may add, with not a little antagonism, to its depths. Ardent Spiritualists are inclined to scout the philosophy as far-fetched, fantastic, and unreasonable. My perusal of "Esoteric Buddhism" excited strong repugnance to the principles therein enunciated. The book contains not a few inconsistencies and contradictions, and would fare badly in the hands of a critical reviewer. We all look to the *Harbinger* to throw as much light as possible on the subject. For my own part I see no reason to regard Spiritualism as anything less than the trunk of the subject, and Theosophy and Occultism, so termed, its branches. The animus entertained by Theosophists and the Eastern Occultists against Spiritualism is very marked.

The Freethought Association are pursuing a fairly even way in their Lyceum. Lectures by prominent members are delivered every Sunday night; a brass band is undergoing development in connection with the Lyceum, and also a choir. But the band with its dance music seems a bit incongruous on a quiet Sunday evening, and jars upon those who have been accustomed to associate the day with rest and peace. The Association, however, seems determined to show, in the most marked way possible, its contempt for orthodox observance. I am not at all clear that extreme courses are wise; however that is for the Association to determine and not for me. It is doing good work in its own way, and when its earliest days are over will, no doubt, develop into an institution unexceptionable at all points. There is not the slightest probability of a fusion with the Spiritualists. Messrs. Stout and Ballance, two apostles of Freethought, having been returned to Parliament, it is probable they will deliver lectures at the Lyceum during the session.

TAWHIAO.

July 29th, 1884.

WOMEN'S SUFFRAGE.

WE have received the programme of the Women's Suffrage Society together with some tracts in advocacy of its principles. One of these puts their case very concisely as follows:—

Are Women Citizens?

Yes! when they are required to pay taxes.

No! when they ask to vote.

Does Law Concern Women?

Yes! when they are required to obey it.

No! when they ask to have a voice in the representation of the country.

Is direct representation desirable for the interests of the people?

Yes! if the people to be represented are men.

No! if the people to be represented are women.

All who believe that this state of things is neither just towards women nor advantageous to men are invited to become members of "The Victorian Women's Suffrage Society."

Mrs. Rennick, the Hon. Secretary, is evidently a very energetic lady, and performs her duties in a thoroughly business-like manner.

EXPERIENCES OF A MESMERIST.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

MY DEAR HARBINGER,—In return for the gratification caused me by the monthly perusal of communications from you and the many friends who through your columns impart their experience and advice to their unknown Australian brethren, I wish to offer you a brief report of my own experiences as a Mesmerist or healing medium.

In discussing a subject of such vast importance, and of so apparently universal application, I think it cannot be too strongly impressed on our friends, at the outset, that the gift of soothing pain or healing sickness—if not disease—is not a divine speciality granted to a favoured few like Milner Stephen or W. J. Wood, but that at a low estimate one half of us, whether orthodox Christians or liberal Secularists, possess that benign influence over others when suffering, which the former claims as a special gift to himself in answer to years of fasting and prayer (!), and the other to be inseparably connected with faith in the Redeemer and salvation through His blood. According to my experience, the gift, though like all other natural gifts, undoubtedly divine, is not a speciality, but is shared, like most other good and perfect gifts derived from above, by many more than may be at all aware of their hidden talent, and who may require but the effort to discover their latent powers. I may also state that "faith," "credulity," or "gullibility" are not the absolutely necessary conditions insisted on by the unbelieving, or as I am inclined to say, ignorant.

My subjects have been taken from all classes and from all types of humanity, from the dignity of the church to the merest infant; from the stolid and muscular German labourer in the prime of life, to the acutely sensitive old lady; from the hard-headed editor, or the skeptical medical practitioner, to the helpless cripple in a hospital bed; and I am therefore constrained to believe that animal magnetism is communicable without faith either on the part of the operator or subject—my patients being generally ignorant of what I hope to accomplish, and I myself having no faith in my efforts until I see their result. Until lately I was one of the drones of the hive.

Although knowing the main facts as I did from my earliest childhood—my father having been a powerful Mesmerist—I never thought that I was possessed of a similar gift, believing that the so-called influence was solely that of the strong mind over the weaker, a superiority to which I scarcely ventured to lay claim. In my own person I had never perceived any effect from the magnetism of others, though on every possible occasion exposing myself to its influence.

I am now thirty-six years of age, and it was about five years ago that I accidentally discovered my power. An old friend—well known to possess the magnetic faculty—tried to affect me, but after a short trial, and without any conscious effort on my part, gave way to my superior power, and eventually, a few years after, passed away, soothed in his last hours of acute suffering by the influence of the force he himself had evoked in me.

From that time I have never let an opportunity slip of trying to soothe pain, or remedy an ailment which seemed capable of treatment by so simple a method as "laying on of hands;" and though not invariably successful, I have done such apparent wonders as to astonish not only myself and the patient, but also many of the faculty who have heard of or seen the cases treated.

Your readers must know that I am unfortunately not possessed of any scientific training or medical knowledge, my efforts, therefore have been purely tentative, and such good results as have attended them might, doubtless, have been largely augmented had science as well as goodwill guided my hand.

My first case was that of a powerfully built Sergeant of Police, who was suffering from a severe attack of bronchitis, and was given up by a leading medico, who gave him a week only to live. By means of a few passes from the head downward I relieved him of all pain

(caused by the continued coughing), and from that moment he began to amend. A year after this a renewal of the same complaint occurred, when after several sleepless nights most perfect rest was obtained by a few passes of my hand, and again a return to complete health was the result. On the last occasion the patient complained to me next morning that I had "hammered his chest very hard," and had also "battered him about the temple;" the fact being that I had kept my hands for a few seconds over, though not in contact with, the blankets, etc., covering his chest, which he had described to me before falling asleep as the chief seat of pain, and that I had with most gentle touch tried to ascertain from the temporal artery whether the action of the heart were at all altered.

Another case in the Police force was that of a gallant son of Erin, who I found had been suffering for some days from acute pain in the lower limbs: pains so acute as to keep him in constant agony day and night. Two doctors were attending this case, and possibly their varied treatment may have somewhat retarded his cure. At all events, when I first saw him both legs, from the knees downwards, were apparently entirely devoid of feeling, and were clammy and "doughy" to the touch. A few passes only from the knees downwards resulted in the patient's falling asleep, and another "passage of arms" put him on the fair road to recovery. In this case the advantages of mesmerised water were clearly demonstrated. At one period of his convalescence the patient could keep nothing on his stomach; half a tumbler of water, over and around which I had made passes, entirely removed all difficulty in this direction, and the next day I saw a hearty meal being successfully negotiated.

A friend of mine, as distinguished in the higher branch of the legal profession as he is popular with his intimates, was suffering from a swelling on the wrist, about the size of a pigeon's egg, technically described, I believe, as a "ganglion." Though scarcely crediting that my power could avail in dissipating an excrescence of this kind, a few passes were made at the request of the sufferer, and to my intense astonishment, a letter three days later apprised me of the entire disappearance of the objectionable feature.

A powerful German, a lime burner by trade, was suffering for five weeks before I saw him, from sciatica of a severe type, compelling him to keep entirely to his couch, and causing him excruciating agony except when under the influence of morphia injection. After a few passes I saw the trousers actually jump with the action of the muscles, and after calling out that I was tearing all the muscles of his leg, the pain abated, and in a few minutes he was off his sofa and walking about free of all pain. Three applications of from five to ten minutes each, on succeeding days, sent my friend trundling off to Brisbane, where a course of Turkish baths completed the cure which I think I may safely flatter myself I began.

A woman suffering for days from constant internal pain, nausea, and vomiting, was entirely cured by one application of the hand, and half a tumbler of mesmerised water.

The wife of a medical friend who suffered much in the same way, but at regularly recurring intervals, was entirely relieved of all pain, headache, etc., by a few passes, whereas medicine had always been entirely ineffectual. In both these cases the subjects, like many others, described the sensation whilst my hand was passing as being that of intense cold.

A case of great suffering in the head, with roaring as of the sea in the ears, was cured in a few minutes (not more than five), a profuse perspiration breaking out at once, which had not occurred before for days.

A cabinet maker had been suffering for years from violent headaches, latterly so badly as to interfere materially with his trade. When he came to me he had been suffering for weeks without intermission. All pain disappeared in about the same time as in the last case, and no headache was experienced for three weeks, when he had another attack, which was, however, banished with equal celerity; and when I left that town some months after, the man considered himself a new creature, assuring me that he had given up taking medicine, which he

had been doing for years, and was still keeping free from all symptoms of head trouble.

A medical friend doing the leading practice here had suffered at intervals for years from neuralgia, the result of malarial fever contracted whilst on active service in Africa and India. Five or six passes sufficed to remove the pain, which has not returned since I first operated, now some six months ago. Subsequently he was suffering acutely from neuralgia in the arm, the ulnar nerve being considerably swollen and painful to the touch. Both pain and swelling disappeared entirely in a few minutes. Since then my friend has once sought the assistance of his non-professional brother, when he was suffering great pain and his arm was much swollen from blood-poisoning. I was enabled again to relieve him temporarily of all pain, to remove the angry symptoms pervading the veins of the arm, and to reduce a swelling in the pit traceable to the same cause. I need not say that the Doctor is now convinced of the advantages, in some cases, of Mesmerism, and speaks out boldly in its praise when occasion offers. I am glad to say that he is only one of five members of the fraternity whom I have induced to look into the subject with opened eyes.

Perhaps the most remarkable case I have treated was that of a patient in the local hospital. The surgeon in charge, thinking he had a very "soft thing on," introduced me into the men's ward, where in a corner lay an elderly man suffering from rheumatism so severely as to be unable to move either hand, foot, or even finger, except those of the right hand. The doctor pointed to him with a sort of superior smile, as much as to say, "If you do that man any good, I'll admit there is something in it." After a dozen passes or so down the right arm, the patient described the sensation as being that of hot grease running down the arm in front of my hand. Within a quarter of an hour he pulled himself up into a sitting posture by means of a rope suspended from the roof, and using only the left hand and arm, which up to a few minutes before he could not have turned to grasp its weight in gold. I gave this patient another turn next day, and since that period—now eight months ago—he has had neither ache nor pain in the affected parts, and to-day walks about as comfortably as I do. Another medical friend was just about to take a draught to stave off an incipient attack of Lumbago, when I suggested experimenting on him, which I did, with the result that the pain disappeared, and the potion remained on the druggist's hands.

I have mentioned these cases as occurring to me most readily at the moment, and as representing a good variety of ailments cured. In all cases I am not equally successful, but the preponderance is so greatly in my favour—i.e., about seven out of ten—that I consider it always worth while to make an attempt whether the case seems likely or not.

In conclusion I would beg all your readers, who have had the patience to bear with me through the recital of the above not very sensational incidents, to make the attempt to relieve pain whenever they encounter it. They cannot know what their power may be until they make the effort. If true Christians, let them take comfort and encouragement from the Scriptures, and read with a clearer understanding concerning the marvellous healings of the sick by touch, laying on of hands, or by means of "handkerchiefs and aprons," (charged by the healer with his animal magnetism), &c., &c.; and if sceptics let them realise that they are also possessed of a natural force enabling them to be a blessing and comfort to suffering humanity, and such being the case, let us one and all beware how we ignore, ridicule, neglect, or misuse the talent committed to our care. With all good wishes to you, your correspondents and your readers,

I remain, dear Harbinger,

Sincerely yours,

Queensland, August 8th, 1884.

J.A.C.

I enclose my card. You are aware of my reasons for not wishing to give publicity to my name, but should any of your readers wish to communicate with me, my name and address are quite at their disposal.

THE LYCEUM.

THE Lyceum held its first session in the new hall opposite the Hospital gates, Lonsdale-street, on Sunday, August 3rd. There was a large attendance of members and visitors, and much interest was manifested in the proceedings, the address being given by a former conductor who, although prevented by onerous public duties from taking an active part in the working of the institution, is ever ready to lend a helping hand for its advancement. The new hall is larger and more central than the old one, and the change promises well for the progress of the Lyceum. The nomination for officers for the half-year commencing next Sunday took place on the 24th ult., when the following were elected:—Conductor, Mr. C. Johnston; Vice-Conductor, Mr. E. C. Haviland; Treasurer, Mr. W. H. Terry; Secretary, Mr. A. Hall; Guardians, Messrs. H. Moore, T. Lang, and J. Vevers; Librarian, Mrs. Johnson; Watchman, Mr. G. Nelson; Welcomer, Mr. G. Spriggs; Leaders, Messrs. Rice, Dickens, O. Bamford, Thomson, Debney, Vessers; Mesdames Talloch, Johnson, Dickson, Miss Bamford.

WE HAVE received a pamphlet entitled "Religious Education in State Schools," by Mr. F. Jones, of Sydney. It is a review of the action of the new Anglican Bishop of Sydney (Dr. Barry) who it appears, is stirring up the Nonconformists to co-operate with him in an effort to re-introduce the Bible as a text book in the national schools of New South Wales. Mr. Jones points out to the Dissenters that in aiding the Bishop they are playing into the hands of the Anglican and Roman Catholic Churches without an adequate return. He examines the working of the old denominational system, and shows that it seriously retarded educational progress, combats the pretensions of the Anglican Church, and considers that the Secularists were unfairly treated in not being allowed to teach their children in the hours set apart for religious instruction. The pamphlet is temperately written, neatly got up, and each section prefaced with an appropriate quotation.

KOOT HOOMI UNVEILED.*

THIS pamphlet, just published by the Psychological Press Association of London, is a review of "Esoteric Buddhism," recently presented to the world by Mr. Sinnett as a revelation of the Occult Philosophy of the "Adeptes" or "Mahatmas" of Tibet, represented by Koot Hoomi Lal Singh, whose amanuensis Mr. Sinnett claims to be, but whose very existence Mr. Lillie denies, for the following reasons—first, because the name "Koot Hoomi" has no meaning in either Tibetan or Hindoo, and, therefore, as all the eastern names have a meaning, is gibberish—secondly, because the Buddhism of "Esoteric Buddhism" is not the Buddhism of Tibet at all, but the Buddhism of the South altered and stultified to fit in with the teachings of Eliphas Levi, and that "all the statements about the Buddhism of Tibet are absolutely erroneous." This is a very grave charge, but in support of it Mr. Lillie gives several illustrations the accuracy of which are open to refutation. He also quotes authorities to show the inaccuracies of the occult doctrine. In reference to Koot Hoomi, it is incidentally pointed out that whilst Mr. Sinnett tells us (in the *Occult World*) that he is a native of the Punjab, Madame Blavatsky (in "Isis Unveiled") says he is a native of Kashmir. This lady, from her connexion with the subject, comes in for considerable criticism, and is charged with having changed her interpretation of supramundane phenomena three times during the past decade. The stability of Mr. Lillie's position will no doubt be questioned by our Occultist friends, and as we do not profess a knowledge of the religions in dispute we must defer criticism till we hear both sides of the question.

* "Koot Hoomi Unveiled; or Tibetan 'Buddhists' &c. the Buddhists of Tibet." Psychological Press, London.

THE SOUL'S NATURE AND DESTINY.

THE following beautiful lines were received impressively by a lady at the Thames, N.Z. :-

*"Soul! immortal Soul! what art thou? whence art thou?
Whither goest thou?"*

Thus questioned I my soul; and, lo! from out the gloom,
Shone a soft light whose presence filled the room
With radiance clear and bright, which seemed to speak
To my sad spirit thus in accents low and sweet:

"Soul! soul! immortal soul! born of the Father's love,
His angel bore thee on his breast from yonder realm above;
Then as he swiftly sped on noiseless wing divine
He dropt the living germ of love within the womb of Time.
There to remain awhile, till thou should'st surely grow,
In likeness to thy Father, His tender love to know.
Then bye and bye there came to thee a new and higher birth,
When thy spirit heaven-born, refused the fleeting joys of earth,
When filled with doubt and fear, yet longing more to know
Of thy true birth right, and thy mission here below;
Thou look'st beyond the things of Time, and weeping stood
Uplifting into Heaven, seeking thy Father, God.

"Soul! soul! immortal soul! undying spark of love
Thy Father claims thee, Heaven awaits thee, joys above
All earthly ken or vision shall be for ever thine,
He sets His seal upon thee, saying fondly, 'Thou art Mine'
'For evermore to serve me, and learn my wondrous will,
Until thy glorious destiny thou shalt in love fulfil."

"Soul! soul! immortal soul! seek Truth, and thou shalt be
Joyous in hope, calm in His peace, from every fear set free,
Thy life lies in the infinite, far in the great Unseen,
Lies the bright goal of all thy hopes, wrapt in the glorious sheen
Of Light and Beauty; glorious Progress there awaits thy new
born life,

From sphere to sphere of endless joy, and wisdom Infinite."
Yet know, that ere thou canst enjoy this heritage above,
And learn the fadeless beauty of those worlds of light and love
Here thou must do thy duty, and seek with purpose true,
With loving heart and patient zeal thy Father's work to do.

Soul! soul! immortal soul! awake from dreamy sleep!
Go forth to noble labour, thy faithful vigil keep,
O'er each besetting sin, each erring thought
Until a 'perfect sacrifice' is to the altar brought.

Thus shalt thou grow and progress in the pure life divine
Till like a jewel of beauty thou in His crown shalt shine.
Let deeds of grace and love bedeck thy spirit's earthly home,
Till bye and bye in perfect strength thou to this fulness come.
Of perfect love and beauty, to learn yet more and more,
Of Man's unending progress upon a brighter shore
Where sister souls shall meet thee, and joyous welcome give,
And kindred spirits greet thee with them in joy to live,
Where higher powers await thee; new, blessed work to do,
For God the Father's glory, His boundless love to show."

"Soul! soul! immortal soul! germ of the life divine
Rent is the veil that seemed to hide this beauteous life from
thine,

And like a shining ladder descending from the skies,
The influence of thy loved earth-friends in spirit now arise,
And seek by tender guidance to keep thee pure and true,
To teach thee things divine, love's perfect law to show,
Luring thy spirit upward to the realms of joy and peace,
Where thou from every toil and care shalt find a sweet release.
"Oh! listen to their voices! let their teachings touch thine
heart,

With pure and tender feelings; choose thou this better part,
To live in love and beauty, thy soul by Truth set free,
Shall learn each sacred duty, and ever blessed be."
The tender whisper ceased; the presence passed away,
Yet like a dream of beauty doth the lovely influence stay
To cheer my heart with blessed hope, and shed a light divine,
Upon the path of duty, and this earthly life of mine.

GERTRUDE.

We have just received a pamphlet entitled, "Bringing it to Book." It is a compilation from *Light* of Mr. Cholmondeley Pennell's recent article on a series of sittings with Mr. Wm. Eglington, and letters from the Hon. Roden Noel, C. C. Massey, barrister, Geo. Wyld, M.D., and the Hon. Percy Wyndham, M.P., on the same subject, conclusively proving the phenomena of Psychography and its spiritual origin.

THE Castlemaine Lyceum held a successful social on the 13th ult. After partaking of a good tea the young members of the Lyceum gave some vocal and instrumental selections. Miss Finlason then read an interesting paper on "Progressive Thought" which we shall endeavor to find space for in next issue.

The vigour of youth given to the aged and infirm by using Hop Bitters. Try it. Read.

It has been arranged to hold the Annual Meeting of the Victorian Association of Spiritualists in the Lyceum Hall, on Sunday evening, 14th inst. Friends of the movement are invited to be present.

We have interesting reports of the progress of Spiritualism in Greytown, Palmerston, Woodville, and other places in N.Z., which want of space prevents our publishing.

Mr. R. Caldecott sends us an article on "Healing at a Distance," giving an account of a remarkable cure of lumbago in New Zealand through a piece of flannel magnetised by Mr. J. W. Singleton, of Melbourne. If our correspondent had confined himself to the fact and necessary incidents connected with it we might have found room for it. Its length precludes its insertion, and we have no time to cut it down and revise it.

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will be paid for a case they will not cure or help, or for anything impure or injurious found in them.

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