

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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origin of the belief in soul to the dreams of savages, and considers that the foremost nations of the earth have never been able to advance on the savage idea, because they had no better basis; he briefly reviews the religions of the past in support of his position, objecting to their conceptions of spiritual beings as too material, a mere reflex of humanity, and says, "unless the belief in the soul is supported by something more substantial than the dreams of poets and sleepers, it must be treated as a mere fancy or superstition." We quite agree with Mr. Symes here, and for that reason mean to give him and others some "more substantial" reasons for our belief, though few of them can be condensed into the small space available in this article, but we entirely disagree with him in the following proposition, viz., "No person ever saw without an eye, heard without an ear, felt without the tactile power of the skin, or tasted or smelt without the use of the corresponding senses." Mr. Symes evidently refers to the physical organs of sense, and we mean to show, on good authority, that persons have exhibited at least some of the faculties referred to without the intervention of the physical senses.

During the last forty years the phenomena of Clairvoyance has been largely experimented in by a number of learned men, many of them of considerable scientific attainments, including the Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; Professor de Morgan, sometime President of the Mathematical Society of London; Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; Dr. Herbert Mayo, F.R.S., and quite a number of Continental professors.

The books written by the above abound in evidences of clear sight of persons, objects, and events near and distant, without the intervention of the physical organs of sight, but we will simply quote from the book of the late William Gregory, Fellow of the Royal Society and

As Spiritualism is the key note of the *Harbinger of Light*, all the editorial matter which appears in its columns is essentially in harmony with the fact known to us, and we presume to the majority of our readers, that man is a spirit habilitated in matter and working through his grosser environments to a higher and more refined condition of existence. Hence materialistic subjects rarely find their way into its pages; but when the editor of a materialistic journal asks for information about the soul from those who profess, or, as he puts it, "pretend" to know, we think it our duty to give the information, even though it may not be estimated by him at its full value. The question is asked by Mr. Joseph Symes, in an article bearing his signature which appears in the *Liberator* for Sept. 21st, entitled "Has Man a Soul?" It is in the main temperately written, though disfigured by one or two blemishes, but shows that however learned Mr. Symes may be in materialistic philosophy, his knowledge and experience of Psychology or the science of the soul is very limited. At the commencement of his article, Mr. Symes lays down the unanswerable proposition that the question can never be definitely answered until we have exactly decided what we mean by the word "soul." He does not, however, attempt a decision at this point, but further on, having concluded that there is "a soul in man," he defines it as "the multifarious phenomena of consciousness; this assemblage of states of being—of hope and fear, joy and sorrow, of conscious pleasure and pain—these are the soul." And, he says, "they are all purely physical phenomena; they are subsequent to the origin of the body."

This is simply theory; we mean to oppose it by facts, in the experience of credible witnesses, most of whom are still in the physical body. Mr. Symes traces the

Professor of Chemistry in the University of Edinburgh, the third edition of which is now being published; and from a recent pamphlet of Dr. Geo. Wyld.*

In his opening chapter on Clairvoyance, Dr. Gregory says:

When the sleeper has reached a certain stage, he will often notice the objects which happen to be placed behind him, and in such positions that, were his eyes open, he could not see them without turning round; and he will describe them, without ceasing for a moment to look straight forward, or downward, towards his knees, as he very often does, his eyes being firmly closed. If anything he done, however quietly, in any part of the room, he will, if not absorbed in internal contemplation, detect it. This fact, as well as those concerning the hand of the operator, or of others, I have very often seen. They are of daily occurrence.

And further he says:

That the clairvoyant can often perceive objects, which are wrapped up in paper, or enclosed in boxes or other opaque receptacles. Thus, I have seen objects described, as to form, colour, surface, markings, down to minute flaws and chipped edges, when enclosed in paper, cotton, pasteboard boxes, wooden boxes, boxes of papier mâché, and of metal. I have further known letters minutely described, the address, post marks, seal, and even the contents, read off when the letters were enclosed in thick envelopes or boxes. No fact is better attested than this; Major Buckley, who would seem to possess, in an unusual degree, the power of producing in his subjects this peculiar form of clairvoyance has, brought, I believe, upwards of 140 persons, many of them of high character and education, and 89 of these even in the conscious state, to the point of reading, with almost invariable accuracy, although with occasional mistakes, printed mottoes, enclosed in boxes or in nutshells.

What has Mr. Symes to say to these eighty-nine instances of seeing without eyes? Later on Dr. Gregory relates his experiment with a Clairvoyant subject (Mr. D.) who would go to any place he desired, and accurately describe them though he had never seen them, with his physical eyes. That this was not "Brain-reading" was proved by the fact of his describing places which the Professor had never at the time seen, but subsequently visited and verified. The fact that the soul or consciousness did really go to the place is conclusively proved by the following oft-repeated experiment:—The subject professing to be at some distant city was asked the time there, and on comparison it was invariably found to differ in proper proportion with London mean time. Some particular experiments were made at the instigation of Sir W. C. Trevelyan on this interesting point with satisfactory results. Dr. Gregory gives the details of fifty-two illustrative cases of Clairvoyance in his experience, besides citing some corroborative cases in the experience of personal friends. We cannot, however find room for further quotations, but will briefly refer to Dr. Wyld's recent pamphlet. That gentlemen defines Clairvoyance as "the power which the mind has of seeing or knowing thoughts and physical conditions and objects hidden from or beyond the reach of the physical senses," and calls it at the suggestion of Professors Blackie and Donaldson, "Auto-noecity." Dr. Wyld gives numerous instances of Clairvoyant phenomena in his experience, including two cases where Alexis Didier, a celebrated Clairvoyant (still living) gained £5 notes by describing them, and giving the number when they were enclosed

in opaque envelopes. He also gives the following two cases sent him by Henry Thompson, Esq., a friend of the late Lord Bulwer Lytton:

On one occasion, being in the same room with one of my mesmeric patients, who was asleep on the sofa, I rose from my seat and went to a box in the room in search of the copy of a will I wished to examine, when my patient said, "You will not find what you want in that box; it is in a box under a window, at 3 Gray's Inn."

I had no idea it was there, but being in London a few days afterwards, I went to 3 Gray's Inn, and found the document in the box as described, in the office of Mr. Devrille. This case illustrates both thought-reading and direct clairvoyance.

Mr. Thompson describes his other case as follows:—One day I was mesmerising Mrs. H. when she suddenly gave an exclamation and said, "Your daughter has just fallen off her horse, and the horse is galloping across the park; but she is not hurt. She pulled herself off her horse when opening a gate, the horse having swerved, being frightened by a dog." Mr. Thompson adds—This description was correct in every particular.

We could multiply these cases by hundreds (many in our own experience), but those we have given should be quite adequate for our purpose. Mr. Symes says (speaking of the soul), "If you mean an independent spiritual thing, superior to the body, and immortal in its existence, then you go beyond the point where your evidence sets you down." We think not, Mr. Symes; you are evidently not aware of the extent of our evidences; we can only give the merest fraction here, but even that proves that eminent scientific men, after careful examination, are satisfied that there is evidence of soul, spirit, or intelligence, disconnected from the physical body. Cromwell F. Varley, F.R.S., in his article, "Phenomena I have seen," says:

The late Professor de Morgan has written, "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called Spiritual, which cannot be taken by a rational being to be capable of explanation by impetuosity, coincidence, or mistake. So far I feel the ground firm under me."

William Crookes, F.R.S., writes, "That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry."

And adds, *I can fully endorse both these statements.* He then gives a series of remarkable phenomena witnessed by him and in connection with the levitation of objects without physical contact; he says, speaking of a table so levitated, "When the table was off the ground, I have mentally wished it to come north, south, east, and west, and it has immediately followed my unexpected wish," and concludes the account as follows: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling these powers." He tested materialisation phenomena with the most perfect electrical appliances, and thoroughly satisfied himself of the separate identity of the spirit forms. The committee of the London Dialectical Society fully confirm the phenomena called spiritual, and affirm that the force producing them, and which is independent of the investigators is frequently directed by intelligence. The late Edward Cox, Sergeant-at-Law, one of the shrewdest

* Clairvoyance; or the Auto-Noetic Action of the Mind. A Demonstration of the Immortality of the Soul. Trübner, London. 1883.

English lawyers, in describing a séance with Dr. Slade, where only he and the medium were present, with the sun shining brightly into the room, says:

As I wrote, a hand, which I saw distinctly, came from under the table, seized my waistcoat, and pulled it violently.

Seeing this, I took the pencil with which I was copying the words, and laid it at the edge of the table farthest from Dr. Slade, and far beyond his reach, the end of the pencil projecting about two inches over the ledge. I asked if the hand would take the pencil. Forthwith a hand came from under the table, seized the pencil, and threw it upon the floor. I again asked that it would pick up the pencil and bring it to me. In a minute it was brought and put upon the table by my side. I saw the hand that brought it, as distinctly as I could see my own. It was a small hand, seemingly that of a woman.

Again the slate was cleaned and laid upon the table as before, my hand upon it. In a few seconds the following sentence was written. Considerable power was used in this writing, and I could distinctly feel the pressure of the pencil upon the slate, and its motion, as every word was written:—

"I am Dr. John Forbes. I was the Queen's physician. God bless you,—J. FORBES."

Then follows some more marvellous phenomena, and the slate is taken from his hand by the invisible force placed upon his head, and in that position he distinctly hears writing, and on removing it finds this sentence—"Man must not doubt any more, when we can come in this way. J. F., M.D."

The columns of this journal are studded with evidences of the independent action of soul or spirit, for any one who will take the trouble to look for them. In May number it will be seen that a collier boy read the number (six figures) of a cheque with his eyes gummied, plastered, and bandaged, and received the amount for so doing. In the same number in the "Experiences of an Investigator" (whom we can personally refer to), are numerous instances of independent spirit action. In the June number, p. 2743, there is most conclusive evidence of the same from a Master of Arts, of Oxford University. In July, again, 2157 and 8, there is similar testimony from the editor of the *Wairarapa Standard*. If Mr. Symes and his brother Secularists ignore this evidence, it is no concern of ours; if they are happy in the contemplation of a purely materialistic state of things, it would be folly for us to thrust our beliefs or evidences upon them, but when they ask for information we are always ready to give it. There are two lines in reference to Spiritualism in the last paragraph of Mr. Symes article which we deprecate; they are abusive and untrue and we think on calm reflection he would wish they had been omitted; they do not trouble us; plenty of the same kind of mud has been thrown at Spiritualism before, but it does not stick, though it soils the hands of the thrower. Were we to reprint them, they would doubtless excite the righteous indignation of some of our readers, who, if combative would be disposed to retaliate, and we have no disposition to encourage the dirty business. We look upon truth as a beautiful image almost buried in dirt and rubbish, which we are doing our little to clear away. The Secularists are working in the same direction, though in our estimation not so efficaciously, but when they turn aside to throw dirt at other workers, it is certain they are not helping to uncover the beautiful image; we shall, therefore, go on with our work, and leave the mud-throwing to be done by the other side.

It appears that Sir Bryan O'Loughlin and his successors have been stealing a march upon the Spiritualists and Secularists in connection with the clause inserted by him in all theatrical licenses five years since, prohibiting the lessees from charging or allowing charges to be made for admission to Sunday lectures. The Chief Secretary having refused to renew the license of the Hall of Science without the clause referred to as asked by the Secularists, who are the present lessees, legal opinion was obtained to the effect that the Government had no power to insist upon the insertion of the clause referred to, and fortified with this a formal application was made for the renewal of the license without its insertion. Mr. Berry thereupon submitted the matter to the Attorney-General, who has decided that there is no means of preventing the opening on Sundays of concert halls or other buildings for secular or ordinary week-day entertainments of a character that do not come within the provisions of the Licensed Theatres' Statute 1865, if such entertainments are conducted in an orderly and regular manner. As Sunday lectures do not come within that Statute, the way is now clear for charges to be made for admission to such. This will enable the Victorian Association of Spiritualists to make arrangements for some talented exponent of their philosophy to take the platform on their merits.

A MORTAL SON OF MAN TURNED INTO THE ETERNAL SON OF GOD.

WHILST reading the last lecture of Bishop Moorhouse on the "Distinctive Principles of Christ's Teachings," and especially that particular passage in it where he asks the question: "Is Jesus the Eternal Son of God?" I was forcibly reminded of the fate of my fellow-craftsman, Michael Servetus, who for meddling with the dogmas of a barren theology had to lay down his precious life, and who might have saved that life had he only answered Bishop Moorhouse's question in the affirmative, thus showing that the last 331 years have passed by without the slightest improvement having been made by the Church in this dogma about the divinity of Jesus Christ, and further demonstrating that a man might still be burnt alive to-day for refusing to acknowledge that Jesus Christ was God himself—incarnate God, God become man—*verbum caro factum*—were it not that the governors of a more enlightened human society had taken the sting out of the tail of the theological wasp, preventing the craft from committing any more murders in the name of Him who was all love, and who could not have injured the meanest animal crawling in the dust. But, in order to bring out the contrast of the times of Calvin and of those in which we are now so happy to live under the ecclesiastical rule of Bishop Moorhouse and Co., with their wings clipped, and with the eyes of our legislators constantly upon their nimble fingers, for fear of their meddling with our Education Act—that sacred palladium of the liberty of the people—I shall here quote a few lines from Robert Dale Owen's celebrated work, "The Debatable Lord," in which he gives so graphic and heart-rending an account of the last hours of the martyr of truth, Michael Servetus, in the year 1553. "When they summoned," says R. D. Owen, "the condemned man next morning to execution, he begged to be beheaded instead of undergoing the torture of fire; adding, that if he had erred it was from ignorance, and with pure and good motives, and to further the glory of God. Farrell, Calvin's friend and colleague in the ministry, who had been appointed as his escort, told him for sole answer that his best plan was to recant and so gain pardon. Servetus replied that he had committed no crime, nor ever deserved death; but that he prayed God to forgive his accusers the sin they were committing against him. This grievously offended the other, who retorted sharply, and Servetus ceased to beg further mercy of man. This submission so far moved Farrell that he sent to the council praying that Servetus' punishment might be commuted to death by the axe; but the judges were inexorable, and the procession moved toward the small mount (a modern kind of Calvary), outside of

the walls, where the sentence was to be carried into effect. On the way Servetus exclaimed aloud, from time to time, "O God, save my soul! O Jesus, thou Son of the Eternal God, have mercy upon me!"

"Mend thy last words," said his ghostly comforter: if thou wouldst save thyself call on Jesus, the *Eternal Son of God*." But he could not be moved to this. When he approached the fatal spot and saw the stake, with fagots piled around it, he fell on his face, praying in silence.

Then Farell harangued the crowd: "You see here," he said, "how mighty is the power of Satan. This wretch who is about to suffer death, is a very learned man, and perhaps, even, he may think that what he has done is right. But the devil has him in his coils, having taken entire possession. Take heed that a similar calamity overtake not yourselves."

When Servetus arose from prayer, Farell made a last effort to procure from him a confession that Christ was *God's Son from all eternity*. But in reply, he only cried out: "My God, my God!" Can't you say something better than that? persisted the preacher. "What better," replied the poor wretch, "than to call on God in my utmost need?" Then he entreated the bystanders to pray for him.

At the very last, before he was committed to the executioner's hands, Farell exclaimed, "*The Eternal Son of God*, say but that!" Not a word from the convict in reply! He was fastened to the stake by a strong chain about his body, and a rope passed several times around his neck, the book which constituted his crime being tied to his loins.

When he saw the fagots kindled, and felt the first touch of the flames, he cried out so piteously that the crowd around were thrilled with horror. The fuel was green oak wood, and his tortures lasted a full half hour. Some of the spectators, urged by irresistible compassion, flung burning fagots over his body, the sooner to end his agony. His very last words, pronounced in a loud voice, were these: "Jesus, thou *Son of the Eternal God*, take pity upon me."

Thus perished, martyr to his religious opinions, a Protestant whom Mosheim declared to have been "one of the most thoughtful and learned men of his day." Calvin caused his death.

Yes, Calvin caused the death of Servetus, a mere theologian, a would-be reformer, murdered by his sole word, a truer Christian, a truer follower of the Nazarene than he was himself. The Roman Inquisition could have done no more. What difference is there between this Golgotha of Geneva and that other Golgotha of Jerusalem? I can see none. No wonder the spectators of this scene of hell-fire, enacted, if by any one, by a fiend from hell itself, were horror-struck at the sad spectacle performed in the name of fanaticism, blasphemy and bigotry! No wonder that the people, moved by such atrocious deeds, fell gradually away from their heartless shepherds, who, like wolves in sheep's clothing, were devouring the best of their flocks for no other reason than that of mere difference of opinion. The Jewish Sanhedrim were no more guilty of murder than was Calvin—this Jew of a Christian. A sad specimen of a reformer this! But examples like these were, I suppose, necessary in those dark times to rouse the dull and bigoted hearts of the people living under the heels of sacerdotal authority, to open their eyes to the wanton cruelty of their spiritual leaders, and to teach them to devise means for curbing and fettering the bloodthirsty instincts of those who, under the pretext of taking care of their souls, ruined both their souls and bodies—and would ruin them still.

And now, thirty-three generations after the martyrdom of Servetus, who then already could not look upon the self-styled Son of Man as the eternal and only-begotten Son of God, we have so enlightened and so learned a man as Dr. Moorhouse promulgating the same identical dogma of the divinity of Christ, forgetting altogether, in his theological blindness, that the very man whom he wants to elevate upon the throne of God, taught mankind, in the only prayer he ever recommended to us, to pray to our Father in heaven, and not to himself, well aware that in his weaker moments, and in his final agony on the cross, he himself offered his prayers to the same

All-Father. Thus it is that, in consequence of the superhuman character ascribed to man's sublimest teacher by the clergy of orthodox Christianity, the same clergy are daily losing ground, and their flocks in utter bewilderment, not knowing which way to turn for the truth and right promised to them, follow hot-gospellers of every description, the Sankeys and the Moodies, the captains and generals of Salvation Armies, leading their forces straight to the lunatic asylums and moral and intellectual degradation. It is a strange sign of the times when such men as the late Archbishop of Canterbury, in their own impotence to preach the gospel of God effectually, look upon men like Booth as providential phenomena and messengers of the Most High sent to save mankind from total spiritual ruin and perdition. Fine apostolic successors are these who allow themselves to be led by empty-headed ranters and pious sensation-mongers; to a nice pass has, in these latter days, come the Church of Christ, which after 1800 years of experimenting has not been able to hatch a better scheme for the spiritual guidance of the people than that of the soldiers of the Salvation Army. Well might one say with the prophetic Hector, "*essetis hemar*." Yes, a day shall come, when what is now called Christianity will be no more; when the spurious doctrines of the present churches, fraudulently grafted on the pure teachings of Jesus of Galilee, will be swept off the face of the earth in order to make room for a new religion, which will be able, by inculcating the eternal truth of the immortality of the human soul by every-day facts presented to the reason and to the senses of the people, to teach the coming race a sounder morality and more lasting principles of conduct for the life here and hereafter, making it unnecessary to constantly point to the flesh and bone resurrection of a carnal Christ as the only hope of our own future resurrection.

It is truly strange that a man with the profound learning of Bishop Moorhouse should be so deficient in critical acumen as not to have discerned long ago how Jesus Christ graduated from the son of Mary to the Son of Man; from that to the Son of David; from that, surpassing Abraham, David, and Solomon himself, to the Son of God, or the Holy Ghost; from that to the *Verbum* or *Logos*; from the *Logos* to the Metathronos, or plenipotentiary of God Almighty, *vid* divine hypostasis, in which capacity he became as much the ruler of the universe and the presiding arbitrator of mankind at the last judgment as his co-eternal Father, to whom, in the beginning of his Messianic career, he prayed as our common Father in Heaven.

The reading of works like those of David Strauss, Ernest Renan, and of the more thoughtful and mild Keim, seems to have made little or no impression on the Bishop's mind with regard to his estimate of the true character and personality of Jesus; and this fact, being obliged to give the Bishop credit for out-and-out sincerity, we can only attribute to his early theological training, combined with a certain amount of obligatory quotidian devotional exercises of a special orthodox cast which keep the mind enthralled in the bonds of a peculiar pious somnambulism, from which it is perhaps as difficult to awake as it is to assert one's independence from the tyranny of the Thirty-nine Articles. It may also be mentioned in this connection that it was a pity the modern Christian clergy did not imitate the example of the Jewish Rabbis and of Jesus Christ himself by learning and practising a trade, which would have had the beneficial effect of making our priests and parsons less exclusive, less onesided, and better able to appreciate the hard lot of their Christian brethren who, in accordance with the stern command of God and that of nature, have to earn their daily bread in the sweat of their faces. But by some singular disobedience to the word of God, our modern apostles have succeeded in establishing a new order of things, and instead of working during the six working days of the week, they work on the very day appointed for rest, and rest during the remainder of the week. Had these apostolic successors taken to some trade, as their predecessors did, some to fishing, some to carpentering, some to bricklaying, some to tent-making, as Paul did, they would have been able not only to earn

their own living independently of plates and church-collections, which of late have to be supplemented from a constantly decreasing Bishop's fund, but they would have been also in a better humour for preaching on the day of rest a sounder and more practical sermon to their brethren. But the time is approaching fast, when a little more real church-disestablishing and separation of state and church will bring our spiritual guides to their senses, and rouse them up from their unnatural day-dreams of immaculate conceptions, human apotheosis, divine hypostasis, metathronos, *et hoc genus omne* of metaphysical and transcendental speculations, which are no benefit to man and an abomination in the eyes of a monotheistic God and Creator of the universe. *Easetis hemar*—a day of light will come, when all mankind will open their eyes and look back with astonishment upon their past religious life so full of falsehoods, errors, and inconsistencies; and that day will be a real day of judgment, enlightened reason, and common sense, when every man will be his own priest, his own interpreter of the voice of God; when every man will, from his own positive knowledge, know that there is a life after this life, and that their future lives will be principally shaped after their lives on this earth, and that neither priest nor parson can whitewash souls on the brink of eternity, in the name of Jesus, and that the vicarious atonement is a fiction only invented to ruin human souls, lulling them into a kind of comfortable sleep over their self-conscious transgressions during life; only to find after their waking that it was all a huge mistake, and that the only responsible persons for human sins are the sinners themselves; and that the blood of Christ was not spilt for their sins, but for the sins of those who crucified him, the greatest man in all Jewish history; no eternal Son of God, but one of the many Sons of the Eternal God, to use the dying words of a martyr for the truth, who really believed, and acted on his belief—that he was born to this end, and that for this cause he came into the world, that he should bear witness unto the truth. Every one that is of the truth heareth my voice; but a world of Pilates, I am afraid, will still ask for some time to come, *ti etin aletheia?* What is truth?

C. W. ROHNER, M.D.

Tungamah, 11th September, 1884.

WELLINGTON.

SINCE my last to you there is nothing remarkable to report in connection with matters Spiritualistic, but progress has been made in organisation. First, considering the public phase of the question, the efforts made in the country districts to establish Associations have been fairly successful. One has been started within the month at Greytown, another at Woodville. In both places many circles have been formed, and meet regularly, the result being encouraging development of different phases of mediumistic power. Earnest upholders of the cause in public have not been wanting. Mr. Watson has, as you know, taken to the platform as a lecturer, at Greytown. Mrs. Wotton, of Palmerston, has followed his example, and after speaking at Palmerston betook to Woodville, and discoursed there with excellent effect. Of the details of the many séances held I know nothing more than that they are regarded as highly satisfactory by the sitters.

Of the Gisborne and Napier Spiritualists I have sure advices. Spiritualism has made greater advance at those places than at any other part of this colony. The manifestations are really remarkable, and include the levitation of ponderable bodies from one room to the other, through closed doors and windows. All the ornaments from one chimney-piece were removed and deposited on the other; while matter half a mile distant was brought in an instant to the séance room.

In Wellington the movement is sluggish. A very promising circle had to break up on account of the health of three of the sitters. Good manifestations had been obtained. Some of the messages were remarkable for their originality and consistency. A message came to one of the sitters from a brother who had died when only a few days old, and who averred that he grew and

progressed in spirit-land and had reached years of discretion. The question thus raised as to identity is now in course of settlement, information on the point having been sent for to England. Another message involved a curious question of the disposal of property by will; the document, we were informed, had been hidden in a mattress by an interested party. A letter to clear up this point has also been sent to England.

I cannot say much in favour of the progress of the Wellington Spiritualistic Association. Many meetings are regularly held, and the private results are said to be good. A mistake, however, has been made in giving into public exhibitions too early. A medium that had been developing for many months was thought to have advanced sufficiently to withstand the test of public criticism, and the public were accordingly invited to pronounce upon his capacity. This happened on Monday evening last, at the Athenæum, when a large gathering assembled to listen to an inspirational address from Mr. Wright. I had heard the man once before at a semi-public meeting, and thought nothing of him, and had no reason to change my opinion on the second occasion. The affair proved a miserable failure and threw a heap of discredit upon the cause. All the local papers agreed upon the wretched character of the display made. It is to be hoped that the man will reserve all exhibitions for the delectation of his circle of private friends who, strange to say, believe in him with surprising devotion and pronounced the miserable jumble of sentences the other night a good lecture.

September 17th, 1884.

TAWHIAO.

We have advices of the arrival in New Zealand (by the last San Francisco Mail) of Mrs. Lena Cook, a personal friend of Mrs. E. L. Watson's possessing good mediumistic powers, which we have reason to think will be available for investigators. Mrs. Cook only intends to make a short stay in New Zealand, and will probably be in Melbourne in a few weeks.

DECEASE OF ANNA MARY HOWITT WATTS.

THE above talented lady, daughter of the late William Howitt, passed over to the spirit world from the residence of her mother, Deitenham, Tyrol, after a brief illness on the 23rd of July last. For many years past she has been an earnest and intelligent worker in the cause of Spiritualism, contributing to several of the spiritualistic journals under the initials of "A.M.H.W.," and only last year published the initial volume of "The Pioneers of the Spiritual Reformation."* The following tribute to her memory is extracted from an "In Memoriam" which appears in *Light* of August 2nd:—

"She was spiritually and psychically gifted in a very high degree, and her work, valuable as it was from the care and pains bestowed on it by an intellect of rare culture and refinement, derived an added value from the gifts of the spirit that were bestowed in rich measure upon the writer, as well as from her own gentle and kindly nature. Of her it may with truth be said that in all that she wrote through all these long years no word of anger or of bitterness, nothing that could wound or hurt, no unseemly fling at any man's honest beliefs, can be discovered by the minutest search. Such thoughts were alien from her nature: they could have found no harbour in her mind. She had clear preceptions of truth, and her loving nature was content with setting them forth as the best antidote to error."

THE (N.Z.) *Freethought Review* for August 1st contains an able article by Mr. Joseph Braithwaite on Christianity and Modern Psychological Phenomena. In it Mr. Braithwaite puts both lucidly and concisely psychological facts and their inferences, showing at the same time their harmony with and solution of New Testament phenomena, which without the means of corroboration by comparison with similar phenomena in the present would be deemed incredible by most men in this rationalistic era.

* Reviewed in the Harbinger for April, 1884.

FREETHOUGHT.

For years past the genius of freethought has been abroad among the peoples of the earth, permeating all classes of society with its enfranchising influence, releasing one after another from the thralldom of superstition and dogma, and, like the flowing tide, momentarily rising higher and higher. But there seems to be a law, universal in its operation, by virtue of which action is always liable to be followed by reaction; and it should not, therefore, surprise us if we find the human mind in some unsuspected directions, and to a considerable extent, obeying for a time this reactionary impulse. For a time only it can be, since the powerful forces which are at work urging man upward and onward can but accumulate energy by opposition, as the torrent gathers its strength behind the obstruction in its path, until every barrier is irresistibly swept away. If man, however, has an inherent progressive tendency, he has also the tendency to harden, crystallise, and stagnate, which has constantly to be fought against. It may possibly be that both these tendencies are, within due and proper limits, indispensable to the well-being, comfort, and orderly progress of humanity in its forward march, in order that such progress may be made without a too violent and inconvenient upsetting of those familiar landmarks around which society is settled. Nature, Destiny, Providence, or by whatever name we may choose to call the great over-ruling Power which guides humanity as a whole, though inflexible in its decrees when the appropriate time has come to "ring out the old, ring in the new," seems yet to have a somewhat tender regard for that which is passing away and becoming obsolete, or rather, for the feelings of those whose lives, recollections, and sympathies are bound up so closely therewith, and to prefer to lay it softly to rest, rather than violently and unceremoniously to eject it from the scheme of things, and it might be well if some of our iconoclastic friends would learn a lesson from this. It might moderate their fiery zeal, without diminishing their solid earnestness. Within due and proper limits, however, is rarely kept either the progressive or the opposite impulse. On the contrary, mankind is prone to extremes; the path pursued up the hill of progress—possibly on account of its steepness in some places—being often of a zigzag character, which, while undoubtedly advancing by gradual stages, yet involves a kind of retracing of steps that have been taken.

Amongst those who have participated in the progressive tendencies of the age, and become freethinkers, having thrown off much that injuriously shackled their mental freedom, are a class who, notwithstanding these advantages, exhibit to a deplorable extent the extreme reactionary tendencies to which reference has been made, and have deliberately barred their advance in knowledge in some all-important directions. We mean the dogmatic Materialist, who, having woven an ingenious yet shallow and unsatisfying system of philosophy in which many facts that are testified to by a multitude of not altogether untrustworthy witnesses can find no place, are tempted to be fully as blind to them as ever orthodox theologians in the good old times was blind to the facts and discoveries of a Galileo. How much "freethought" of this type exists, is only too well known to such students of psychical and spiritualistic phenomena as have endeavoured to gain a fair hearing for their facts from men of this class. It is a type that, fortunately, is getting behind the times, and freethinkers who pride themselves upon the preservation of this stolid and immovable attitude of mind will ere long experience the sensation—grievously intolerable to those who plume themselves upon being in the very van of progress—of having been left in the rear, as much behind the age as is the stage-coach of our forefathers, and of being relegated to the same lumber-room of old curiosities as the dogmatic theologian who upholds the literal accuracy and plenary inspiration of the Bible. They will probably discover this only slowly, but their eyes are sure to be opened at last.

That a feeling against this species of pseudo-freethought is gaining ground is evidenced by its having frequently found expression in the invention of new terms whereby

to designate that mental freedom which is so glorious a boon to all, and which is professedly the loadstar of the freethinker. Terms such as "progressive thought," "fairthought," "unfettered thought," and the like, have been so many protests against the unphilosophical position assumed by many who, notwithstanding such position, still claim to deserve the earlier and more familiar designation.

The man imbued with the spirit of the coming age is not of this calibre. Openminded, fearless, and truly free, his aim is TRUTH, and not a fixed creed—whether religious or non-religious.

A thousand things, small and great, point to the approaching REIGN OF SOUL—which is not by any means the reign of orthodox theology. It is a reign founded not on dogma or tradition, hope or speculation, but upon a nobler science than has ever yet dawned upon the world. The marvellous spiritual powers enshrined in the human temple, which, though as yet but little cultivated, are familiar to the well-read and experienced Spiritualist, and to the student of Mesmerism, Clairvoyance, Psychometry and allied subjects; the vast and daily increasing number of facts, of such variety and beauty, proving the presence and activity of spiritual intelligences; the daily wider spread and deeper growth of the Spiritualistic and kindred movements, having—whatever their divergences—the one grand central object of vindicating the spiritual in human nature on a practical basis—all point in this direction.

Even material science—that goddess whom our too confident Materialistic friends worship with so much deytion—will turn against them, and leave them in the lurch, for the indications are many of her gradual advance toward the realm of spirit. Have not those eminent scientists and professors, Stewart and Tait, asserted that "immortality is strictly in accordance with that principle of continuity which has been guiding all modern scientific advance;" that "they have been absolutely driven by scientific principles to acknowledge the existence of an unseen universe, and by scientific analogy to conclude that it is full of life and intelligence, and is in fact a spiritual universe and not a dead one;" and further, "that they were led by strict reasoning on purely scientific grounds to the probable conclusion that life *for* the unseen, *through* the unseen, is to be regarded as the only perfect life?" And Professor Tait is recorded as having given utterance to the conclusion that hitherto the corridor leading to the unseen universe has been walled up in the name of both science and religion, but that 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*—a forecast which does great credit to the Professor's sagacity.

Then we have some noticeable anticipations expressed by Professor Crookes at the conclusion of his masterly lecture and exposition on the subject of "Radiant Matter," delivered before the British Association for the Advancement of Science, in 1879. He says: "In studying this fourth state of Matter, we seem at length to have within our grasp, and obedient to our control, the little indivisible particles which with good warrant are supposed to constitute the physical basis of the universe. We have seen that, in some of its properties, radiant matter is as material as this table, whilst in other properties it almost assumes the character of radiant energy. We have actually touched the border-land where matter and force seem to merge into one another—that shadowy realm between known and unknown, which for me has always had peculiar temptations. I venture to think that the greatest problems of the future will find their solution in the border-land, and *even beyond*; here, it seems to me, lie *ultimate realities*—subtle, far-reaching, wonderful.

"All these were, when no man did them know,
Yet have from wisest ages hidden been;
And later times things more unknown shall show.
Why then should witless man so much misween,
That nothing is but that which he hath seen!"

Still further along the road leading from the one domain of knowledge to the other, we have the valuable

results of those carefully conducted investigations of the London Society for Psychical Research, which are still being pursued despite the cheap sarcasms of learned critics. Even the clumsy and comparatively trivial performances of a Stuart Cumberland, with his quite inadequate "muscle" theory of thought-reading, might serve, to any eyes but those almost wilfully blind, as a finger-post pointing still in the same direction.

Outstripping, not upon the swift wings of imagination, but justified by the sober facts within his experience, all these pointers and prognostications, the Spiritualist beholds the coming time, the signs and foretokens of which, like the melody of distant music, are trembling on the air, when the spiritual powers now, with all their vast possibilities of elevation and service, latent in humanity, and the grand realities of the unseen universe of life, intelligence, and love, shall be as universally recognised as are the rays of sunlight that bless the returning day, and when communication by the aid of spiritual forces between the minds in both worlds shall be as regular, continuous, and indeed as commonplace and practical as the constant communication, by means of the subtler physical forces, between minds in the two hemispheres now is; a time, moreover, fraught with more powerful incentives to the practice of goodness and virtue than have ever yet come fully into operation.

While we deprecate the attitude of mind indulged in by those who form the class of unprogressive freethinkers to which we have referred, we do not wish to be understood as unduly blaming themselves. Recognising as we do the law of progress, we must also recognise that to all progress stages are incidental, and are therefore right and proper for the time being. But we would urge them to aspire to nothing short of the whole truth, and pledge themselves to seek the truth at any cost, to welcome it in spite of all prejudices, to spread a knowledge of it among the people at all hazards. We would unite with them, with all, upon this platform, over which should wave the banner of the TRUTHSEEKERS, than which there cannot be a nobler name, or one more fitted to awaken our utmost enthusiasm.

HEAPHY'S GHOST.

The matchless beautiful story of the artist's remarkable experience, now wisely republished, in keeping with the progress and advance of respectability of outside readers, formed at its first appearance in *All the Year Round* one of the most attractive testimonies to occult phenomena to my mind in my development of experiences and views. In fact, it lifted me, as it were, completely off the rails of materialistic philosophy every thinking and progressive mind is apt to arrive at and stick to, save if psychological events call out for a "stop!" The impression was greatly enhanced, when I saw, at the rooms of the Association of Spiritualists in London, this charming portrait myself. Since then, after violent changes in my career, it dropped completely off my memory's store, and finding no allusion made later on in spiritual periodicals to this fascinating incident, I helped to complete oblivion by suspecting some flaw having come out in the chain of evidences. It was at a critical period of criticism, where the least scratch on reliability of testimony would hurl the whole concern out of sight. Now after thus totally dismissing this romance, in spite of some strong points of genuine psychic influence, I alluded to a friend last week on a sudden to this story, without the slightest trace of our conversation tending towards this direction of my memory, and when, a few days after this impression, I received the reprint of it, I cannot deny, trifling as the accidentally close moments appear, to have felt a kind of reminder that the invisibles are still around me, watching the course of my further work, and I believe, if these would and could influence my brothers (if I have such co-workers in the cause of salvation from forced growth of faith) then something might be yet achieved in this fair city, which might repay for endless troubles and bitter disappointments. I cannot put down my pen as a powerful influence touches my mind to utilize another recent experience for the benefit of all those readers who cannot

see a clear path through the smoke caused by the howls on impostors and books circulated to mislead the novice in a strange land. A striking incident may prelude my reflections. A lady-friend, who delighted me with her evident inclination of believing without even personal experiences, seemed suddenly drawn off the line of desiring further argument, for she asked me, with a telling glance: "Did you ever read the book, 'Confessions of a Medium'?" and I shuddered in the thought that this villanous speck on the credulity of sceptics should have disturbed my lady! I postponed my reply proper, at once resolving to embody it in a letter to the *Harbinger*, reckoning on some extended field of usefulness by so doing. One of the manufacturers of this infamous book is a medium who played a stupendous part in my seances. The other half of authorship is also well known by me. This medium (whose name I postpone to add, brought constantly, sometimes to my annoyance, his cousin, a girl of about 12-13 years of age, into my seance, to sit near me during materialisation, as it helped to draw power. His affection for this child permitted no attempt to persuade him to leave her at home, and as the girl looked with evident delight on the mysterious form of "Bertie," her presence became even a desirable element of arrangement also to me. Now, in this book (condemned by *Light* as containing such falsehoods as preventing entire perusal) the disclosures include this girl as the actual performer or actress of the ghost! I can only add, that I don't even believe in a later confederacy with this girl, if I take into account a short but cutting chat with the madly corrupted medium in question, which ended my further desire to have any more to do with that scamp. He tried to force on my imagination that my spirit-guide materialised through his mother, was personated by that servant girl in the house. This servant girl sat—on request of the medium—in these seances close to me during the evolution and perfect shaping of "Bertie," and when I accented this circumstance to my would-be undeciever he quickly quitted the ground, and I too, in opposite directions. The other author and brother Judas undertook to reproduce a cast of a spirit-foot to expose Mr. Oxley's and my gross illusions in this pretended test. The ridiculous, miserable attempt ended in accepting a few shillings out of sheer compassion on part of Mr. W. Oxley. My disgust forbids me to dwell any longer on this filthy book, but as I made the sad experience of its possible effect, apart from the astounding fact to find it circulating in decent quarters, I feel sure to do some good by pointing out these facts as sufficient to prevent further harm in refined circles of inquiry. If I am soft in thinking the spirits touch my pen, my good intention must plead for excuse if I rend another piece off a certain veil, and recall my *rencontre* with!

IRVING BISHOP AND CUMBERLAND.

One evening at Williams' three well-dressed strangers bewildered us about permitting them to join in the seance, but explanation seemed satisfactory, and we formed the chain of hands—after the chain of honour, not to interrupt secured confidence. At the very height of stupendous powerful manifestations, one of the traitors struck a match, and music-box, &c., fell on the table, whilst not the slightest change of our linked hands showed anything like a fraud.

The gentlemen parted in evident perplexity, and a few days later Mr. Williams showed me, and I read the letter of one of these gentlemen, expressing his acknowledgment and admiration of the genuine mediumship of Mr. Williams! This letter was that of Stuart Cumberland! Of the other two individuals, one was Irving Bishop, who drew such large semi-clerical audiences and cash by exposing Spiritualism for charitable aims, with very suggestive after revelations about expenditures! Why and how could after this the name of both figure under the notice of the central association is a phenomenon (to me) on the mundane side, which beats my wits. Why would Williams not, in proper time, publish this letter, which puts these villains in the proper, and such a light, that the high folks soiling their hands by contact with such scoundrels would retire ashamed from the area of scandal and slander. Are the mediums so cowed by

the tyranny of fraud prejudice, fostered by so-called scientific investigators, that such clearing up must come from far off and after a long period of mischief. Where are greater impostors to be found than those pretended "exposers" who reckon with admirable smartness on the pitiable weakness of credulous sceptics as the best-paying majority in "specie" of a psychical nature? As nobody can dare to contradict my above statements, which are simple truths and facts, I fully believe that in present evident crisis for the claims of boasted skepticism, their being brought to the front may be a wholesome signal for a purification of the situation.

Adelaide.

Yours truly, C. REIMERS.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE Annual Meeting of the above Association was held in the Lyceum Hall on Sunday evening, Sept. 14th, Mr. C. Johnston (the retiring President) in the chair, and about 150 persons present. Mr. T. Lang, who officiated as Secretary *pro tem.*, read the Balance Sheet and Report for the past year. The following is the Balance Sheet for year ending 31st August, 1884:—

REVENUE.		EXPENDITURE.	
	£ s d		£ s d
To Subscriptions from Members	51 8 2	By Balance due Treasurer, 31st August, 1883 ..	14 6 10
Lectures, and, for 42 lectures	81 0 3	Rent of Masonic Hall, 32 nights, at 30s. ..	48 0 0
Harmonium, amount received from the Art Union of Old Harmonium	11 0 0	Advertising Lectures ..	12 10 0
		Charges extra on 2 lectures	2 8 0
		Balance of price of Piano ..	10 0 0
		W. H. Terry, accounts for Rent of Reading Room and Periodicals ..	38 9 8
		Stationery and stamps ..	0 8 3
			126 2 9
	£143 8 3	Balance in hands of Treasurer	17 5 8
			£143 8 5

OUTSTANDING ACCOUNTS DUE BY ASSOCIATION.	
To Rent, Masonic Hall, 9 nights, at 30s. ..	13 10 0
Rent, New Lyceum Hall, 4 nights at 30s. ..	4 0 0
W. H. Terry, acct. for July £3 3s. 6d.; for Aug. £3 3s. 10d.; for ..	6 9 2
	£23 19 2

The foregoing having been received together with the report, Mr. Johnston read over the following nominations for office, intimating that as the nominations were not in excess of the required number, the whole of the ladies and gentlemen mentioned were duly elected.—President, Mr. Charles Johnston; Vice-President, Mr. W. B. Bowley; Mr. J. Lang (declined); Treasurer, W. H. Terry; Secretary, Mr. C. H. Bamford; Committee: Messrs. A. Watt, J. G. Hoogklimmer, H. Moore, J. Codling, T. Naylor, H. Bamford, E. Gill; Mesdames Andrews, Moore, Tulloch, Johnston. The report was generally approved and a motion carried that it be inserted as an advertisement in the *Age*, a collection being made to defray the special expense of same. A member complained that the Association did not publicly demonstrate the facts of Spiritualism, but the President pointed out that this was not contemplated by the Association. It was a work for the investigator to do himself. Mr. Terry said the formula of the Association was "the investigation and advancement of spiritual truths and purposes," and he had no doubt that any practical suggestion in harmony with these objects would if sent into the committee receive careful consideration. In answer to a question in reference to a building fund it was elicited that a small sum (about £60) consisting of principal and interest of an amount raised several years since was the only nucleus in hand; some suggestions were made on the advisability of getting up a joint stock company to build a hall for the use of the Association and Lyceum, but nothing definite was done in this direction, and the meeting dispersed soon after 9 p.m.

The following is a brief abstract of the report which is published in full in the *Age* of September 20th:—"Although the Association could not be considered prosperous in a financial sense, yet it had hitherto paid its way, and succeeded in doing a fair amount of work

with very moderate means. There had not been opportunities for any brilliant achievements during the past year, but the Sunday Services had been maintained. It had been asked why did not the Association bring forward wonderful mediums and eloquent lecturers, and so force the world to conviction. All these things took time and money, and were the Association's means enlarged it would doubtless be able to do more work. Spiritualism had advanced, and was advancing, and we could look back with pride to the work done by William Denton, Mrs. Britten, Ada Foye, and Mrs. Watson. The obstacles placed in the way of the Association in the matter of charging for seats on Sunday had seriously retarded their movements, and the desirability of organising a Public Joint Stock Company was suggested, also the need for the enlargement and improvement of stock in library was pointed to, and Spiritualists in all parts of the colony were urged to do their work in this direction."

THE RELIGION OF THE FUTURE.

THE religion of the future will accept and embody the truths of all systems. In doing so, it will not inquire its source; for truth bears the impress of no man's ownership or personality. To it, Jesus in his manger, Mohammed on his camel in the desert, or wisest monarch on his throne, are the same. This religion will be the science of life here and hereafter; and, as man is bound to the universe as an integral part, his understanding of the laws of the world will be its basis. It will teach the infinite possibilities of man, and his duty to cultivate these to the utmost.

The man who professes the religion of the future will accept nature as his Bible, and regard all books as valuable only for the truth they express. He will have no fear of offending God, but will fear to become out of harmony with the laws of his own constitution. His theology will be anthropology, the study of himself; the only devil will be ignorance; his faith will become ripened knowledge, and he will repose implicit confidence in the laws of the world.

Infallible authority of books or castes, reverence for antiquity, miracles, faiths, dogmas, saints, martyrs, popes, priests, fear of angry gods, all the trappings that have been received as divine, holy, sacred, will perish before the keen flame of knowledge, and no more blight the expanding spirit forever. The old religions with their hollow shams shall perish; but morality, the growth of intelligence, freed from gross and perverting idolatry, will achieve a nobility of character unknown before.

While all preceding religions have developed a priesthood, superstitions, bigotry, persecutions, arrogance of infallibility, and fostered ignorance, selfishness, and servile fear of a terrible, relentless God and his viceregerents, this will yield nobility of life, highest ideals of perfection, calm reliance in the presence of omnipotent forces, all-embracing charity and philanthropy, an earnest and successful endeavor to actualize the ideal perfect life to which man aspires, and which his organization makes possible.

HUDSON TUTTLE.

THE Rev. W. T. Carter, of Port Pirie, S.A., has been displaying his ignorance of Mesmerism in a lecture delivered in that town in June last. Some correspondence followed in the *S.A. Advertiser*, but as very little scope was given for criticism, Mr. R. B. Banyer, of Kapunda, has published a reply in pamphlet form,* wherein he cites authorities from Hippocrates to Dr. Dods, in demonstration of the reality of Mesmeric phenomena, supplementing these by quotations from some of Mr. Carter's ecclesiastical brethren, who have had practical experience in this colony, on which to found their belief. Mr. Carter is evidently behind the times, and should read up on the subject before he essays to talk about it again. Professor Gregory's work now being republished would open his eyes a little.

That furred tongue, bad tasting mouth, and miserable feeling says you need Hop Bitters. Read and believe.

* Animal Magnetism or Mesmerism; being a reply to the lecture delivered by Rev. W. T. Carter. Scandrett & Elliott, Kapunda.

SUPPLEMENT TO The Harbinger of Light.

OCTOBER 1, 1884.

GERALD MASSEY:

Poet and Lecturer.

NOW IN AUSTRALIA.

GERALD MASSEY was born among the canal boat folk of England at the wharf near Tring, Herts, in the year 1828, and his history affords one of the most unique illustrations of self-help in personal education among living men. Some facts of his early life were given to the world by Dr. Samuel Smiles, the author of *Self-help* so long ago as the year 1851. The doctor at that time was lecturing to the working-men of Leeds. He had been greatly attracted by some lyrics which appeared in the *Leader*, Thomas Cooper's *Journal*, and the *Spirit of Freedom*, signed with the name of "Gerald Massey," and he wrote to the author soliciting a few details concerning his life, for the purpose of using them in one of his lectures. This led to the writing of a sketch in *Eliza Cook's Journal*, in which Dr. Smiles proclaimed the advent of a young poet, who was a "man of vivid genius, full of the true poetic fire. Bear in mind that he is yet but a youth; at twenty-three a man can scarcely be said to have entered his manhood; and yet, if we except Robert Nichol, who died at twenty-four, we know of no English poet of his class who has done anything to compare with him." "He is a teacher through the heart, who takes after Burns more than after Wordsworth. He is but a young man, though he has had crowded into his twenty-three years already the life of an old man. He has won his experience in the school of the poor, and nobly earned his title to speak to them as a man and a brother, dowered with the hate of hate, the scorn of scorn, the love of love."

At eight years of age, Gerald Massey was working in a silk-manufactory, twelve hours a-day, for wages that ranged from 9d. to 1s. 6d. per week. Several years of his life were spent in straw-plaiting. Living in a marshy district the boy suffered from racking attacks of Ague for three years, ending with the Tertian ague. Coming home from the plaiting-school, too ill to work, he would often lie down and "have it out" (i. e. the fit of shivering), in a ditch by the roadside. Sometimes the whole family, four in number, together with the mother, were sick at the same time, all crying with thirst, with no one to give them drink, and each too weak to help the other!

Mr. Ruskin once wrote to Gerald Massey "Your education was a terrible one, but mine was far worse! The one having had all that wealth could buy, the other all that poverty could bring." Very few books and very little schooling fell to the lot of Gerald Massey. He used at one time to regret this, but has ceased to do so now. It looks at times as if the more robust and original forms of mental consciousness had to be evolved from within by pressure from without!

No theory has yet been advanced to the effect that he did not write his own poems, and yet those who would derive men from books would find it difficult to account for these on their theory. At twenty-one years of age he was editing the *Spirit of Freedom*. At twenty-two he was one of the secretaries to the "Christian Socialists" in their co-operative and educational movement made on behalf of the working-classes, and a personal friend of Charles Kingsley and Professor Maurice.

In the year 1854 there appeared in the *London Athenaeum* a long and laudatory review of the "Ballad of Babe Christabel," and other poems. It was therein proclaimed that another national poet had arisen on the English horizon—one whose story and position as a teacher and a preacher (not merely as a singer) invested him with unusual interest.

Hepworth Dixon discovered to the world outside Massey's sphere the existence of the new poet. One day Dixon, caught in a shower of rain, took shelter in a news-vendor's doorway not a hundred miles from Gray's Inn road. While standing there he was attracted by the front page of a publication, the title line of which was represented by an arrangement of bayonets and daggers. Upon that page there appeared a poem which opened thus:

"Fling out the red banner, its fiery front under

Come gather gather ye champions of right;

And roll round the world with the voice of God's thunder,
The wrongs we've to reckon, oppressions to smite."

The rain ceased, and Dixon went his way with the words of "the Red Republican" ringing through his brain. Some time afterward he called at the *Athenaeum* office, and found among other books that had been recently sent in for review a volume of "Poems by Gerald Massey." Turning over the leaves in a cursory manner he came upon "Fling out the Red Banner!" and paused; he had met with that before. And in due course the review of Massey's poems appeared in the *Athenaeum*.

Subsequently Massey joined the staff of the *Athenaeum*, and for ten years wrote a considerable number of the reviews of poetry which appeared in that journal: It was Gerald Massey who penned the notice of Jean Ingelow's poems, which made her favourably known to the readers of the *Athenaeum*, and therefore to the reading public all over the world.

The *London Times* described the poet as a "young man who had fought his way to the temple gate of fame sword in hand." It considered these poems "most remarkable and interesting." "May the summer day be fair," it said, "as the spring dawn is bright. The end of this thing ought to be better than the beginning."

Walter Savage Landor issued from his retirement, and became "the old man eloquent" in praise of the young poet. John Ruskin, on a particular occasion, wrote him a warm and appreciative letter, saying:

"DEAR MR. MASSEY,—I rejoice in acknowledging my own debt of gratitude to you for many an encouraging and noble thought, and expression of thought, and my conviction that your poems in the mass have been a helpful and precious gift to the working classes (I use the term in its widest and highest sense) of the country, that few National Services can be greater than that which you have rendered."

Believe me, gratefully yours,

JOHN RUSKIN."

Among those whose friendship he acquired about this time was the lady who afterwards became so famous as "George Elliot," and the character and career of the poet produced such an impression on her mind that, as she subsequently acknowledged, she made both of them the groundwork of her picture of "Felix Holt, the Radical." The two first met in an American publishing and boarding-house kept at one time by John Chapman in the Strand, London.

In the year 1864 Mr. Massey put forth his theory of Shakespeare's sonnets in a large and elaborately written volume, the germ of the work having been an article in the *Quarterly Review*, for which he wrote during some years under the editorship of Mr. MacPherson. His theory has been adopted in Germany, where the sonnets have been translated and arranged by Herr Krauss in accordance with Mr. Massey's rendering of the drama contained in them. Many so-called literary analysts had attempted to solve the mystery of the sonnets before he undertook the task, but without success. It was he who found the key and let daylight into the dark chambers of Shakespeare's complex secret, a fact which German and French critics have not been slow to acknowledge.

Speaking of this work and its author the *Melbourne Age* says:

"The book on Shakespeare has been the subject of a very delicate compliment in Italian verse by the great actor, Salvini:— 'As a moth, attracted by the light to the devouring flame, burns and expires, so at the sacred fire of art I, too, sink into the flame by a fatal yearning. Very different is thy fate, Massey. The instinct which spurs thee on does not thwart thee, thy earthly load will be buried and trodden down, but the genius abides with thy works.' Such praise is not often won by any man who abandons his first field of labor for another. It is curious that a gentleman, who, thirty years ago, hoped that his future held some happier fate than that he should cease to sing because the heart was full of cares and the dreamer had no time to dream, should since then have deliberately exchanged politics and poetry for literary antiquarianism. In matters of this sort, however, a man's own genius and instinct are commonly the best guides. What the public of Australia may certainly feel that a man is not likely to be the worse exponent of Shakespeare and Burns, Hood and Lamb, because he has been a poet himself, having belonged to the last generation that had convictions, and was the friend of F. D. Maurice and of George Eliot."

After acquiring a sufficient reputation as an idealist and thinker, Mr. Massey has devoted the last twelve years of his life to the study of the necessary conceptions regarding God and nature of the earliest human beings upon our planet; and to the tracing therefrom not only the growth of language, and pictured or written thought from "gesture language," typology, and hieroglyphics up to the present modes of speech and record, but to the tracing of all the myths, symbols, and allegories of the most ancient periods up through the mythologies and theologies which have since constituted the great religions of the world.

In preparing for an immense task of this kind Mr. Massey had to make himself acquainted with Egyptian hieroglyphics, Hebrew, and other languages. Hence the devotion of years necessary to the task of collecting the history of human ideas from so many sources, including the revelations of the bone caves, the records of the stone age, the hieroglyphical inscriptions on the monuments of Egypt, and the scriptures of India, Greece, Persia, Egypt and Palestine, the whole of which has resulted in exhibiting with marvellous clearness the important fact that the myths and symbols of the most primitive races have been carried on and converted—ages after the original meaning was lost and forgotten—into the divine mysteries of later mythologies and theologies.

In a preface to his "Book of the Beginnings," Mr. Massey explains that he once thought that mythology originated in the mysteries of abnormal phenomena. Twelve years since he set to work to try and reach the root of the matter. His studies were pursued in sickness and in health. For the greater part of that long period he has been buried with his book, unheard of and unseen. His work is at last finished in four noble volumes. For ten years he has kept silent, in order that he might have something new to say.

A reviewer of the "Natural Genesis" in the *New York Tribune*, the ablest of all American papers, says:

"Mr. Massey has gone further in research than any of his predecessors. Unhampered by educational bias of any kind, he was enabled to start from a more advanced point than any who preceded him, and as a result he has produced a work which must be characterized as the boldest and most uncompromising outcome of the evolutionary principle, carried out with an intrepid determination to arrive at the truth concerning all the subjects of the inquiry. He proceeds upon methods the soundness of which no evolutionist, at least, can question; and since he presents to his readers all the testimony upon which his conclusions rest, it is not difficult to check him as he goes on, and to ascertain how far, if at all, he is making unwarrantable deductions. In these researches it must be conceded that the author has sifted the best authorities; that he shows familiarity with a wide range of scholarship; that he has not undertaken to thrust upon the world crude theory, by straining, distorting or mutilating the evidence used on its behalf."

"Mr. Massey's works include 'Voices of Freedom and Lyrics of Love, 1850'; 'The Ballad of Babe Christabel,' etc., 1854; 'War Waits,' 1855; 'Craigcrook Castle,' 1856; 'Havelock's March,' etc., 1860; 'The Secret Drama of Shakespeare's Sonnets,' 1861-1872; 'A Tale of Eternity, and Other Poems,' 1869; 'Concerning Spiritualism,' 1872; 'A Book of the Beginnings,' 1884; 'The Natural Genesis,' 1883. He was at one time a copious contributor to periodical literature, wrote reviews for the *Athenaeum* during ten years; also articles for *Murray's Quarterly* and the *North British Quarterly*. He has been a contributor to *Chamber's Journal*, *Hugh Miller's Witness*, the *Daily Telegraph*, the *New York Tribune*, *All the Year Round*, *Good Words*, *Punch*, *Cassell's Magazine*, etc., and is now a lecturer at large, making his way around the world, as one of those of whom he sings—

'As messengers from land to land,
From rise to set of sun;
We build a bridge till ocean's spanned,
And all the world is one.'

A writer in the *New York Graphic* justly observes that no man's words during the present generation have been more widely quoted than Gerald Massey's. They have become indeed "household words." Some of his sentiments have reached that certain stage of familiarity that many never think to inquire as to their origin or authorship. They are parts of the language. They have struck home, not only to the hearts of the toilers, but to those of all sympathetic and thoughtful people who are studying and seeking the best ways and means to solve these intricate social problems, and relieve the world of its heaviest burdens.

No notice of Gerald Massey's life would be complete without making mention of his friend the Lady Marian Alfrod, who sought him out for recognition and honour some thirty years ago, she being a dweller in the same county, and a dear lover of literature. Readers of his collected poems will have made the acquaintance of "Lady Marian," of whom he sings:

"In her Ancestral Tree's old smiling shade,
Spenser and Milton sang, and Shakespeare played.
I cannot prophecy immortal fame
And endless honour for my Lady's name
Through my poor verse; but it shall surely give
All that it has, and long as it may live."

This lady is the subject of an epigram, which has the true Elizabethan warmth of expression:

"I do believe that Shakespeare hath revealed
To me that very self so long concealed;
But, if his soul my soul hath lightened through,
I do believe it was to glance at you—
To find with loving wonder in his looks—
One of his women living out of his books."

It was on the death of this lady's eldest son, John William Spencer, Earl Brownlow, that Mr. Massey wrote his "In Memoriam," one of the finest, if not the very finest, pieces of verse he has yet produced. When on a visit to Ashridge, Mr. Gladstone saw a copy of this poem, which had been privately printed, and he was so struck with it that he forwarded a copy of it to Her Majesty the Queen, who read it and asked to have a copy presented to her by the author.

Mr. Massey has come to the colonies to recruit his health in our salubrious climate; to observe our people, as much as may be in their home-life, very possibly to report hereafter on their progress. In doing this he will lecture where he may be invited, as opportunity may serve. And to repeat the words of the *Sydney Express*: "It is to be hoped that during his brief stay in 'The great gold-land,' of which he has sung in his most inspiring style, he will receive the warm and cordial welcome to which he is entitled, not merely as a poet, but as one of the most brilliant examples of self-help afforded by the modern world of letters, a man whose presence amongst us furnishes a true compliment to Australian taste and progress. Mr. Massey is likewise here to testify, when called upon, to the reality and importance of those abnormal phenomena upon which we base our philosophy of Spiritualism, he having been for many years one of the "cloud of witnesses" and a faithful fighter in the "forlorn hope" that has to pave the way for an unpopular cause.

As early as the year 1852 or 1853 we find he was lecturing on this subject at those haunts of the Secularists and the Materialists, the Hall of Science and the Hall in John Street, Tottenham Court Road, London, trying to convince the audiences there that there was more in heaven and earth than they included in their philosophy. At that time his own wife, who had been known as the "Clairvoyante Jane," was the medium and demonstrator of the facts.

The last volume of poetry issued by Gerald Massey in the year 1869 was called "A Tale of Eternity, and Other Poems." In this the author unfolds a personal experience of abnormal phenomena, with which he asserts that he lived face to face in his own house for many years.

In 1872 Mr. Massey delivered four public lectures on Spiritualism in St. George's Hall, Langham Place, London,

which was crowded by fashionable and influential audiences. At that time Mr. Massey was in the habit of giving some sixty literary lectures during each winter, but in the following year he was only invited to give six! The editor of *Light* has said of these lectures:

"The usefulness and activity of the years 1874-5, was clearly traceable to a course of lectures delivered in 1872 by Mr. Gerald Massey, at St. George's Hall. Then, as now, there was a spirit of inquiry abroad, and those meetings were very largely attended by the general public, and were the means of inducing many to investigate spiritualism. We hope that the new era of activity upon which we are seemingly entering will tend to similar useful results. There are special reasons known to Spiritualists why so fundamental an explorer as Mr. Massey should be heard at the present time. His first lecture emphasises the original difference between Esoteric Buddhism and Current Spiritualism, in an examination of the primitive physics which underlie and account for so much modern metaphysics that is at present playing tricks with the ancient symbolism. Mr. Massey also propounds the theory that what has been labelled the Phallic Religion did not begin with a worship of the powers of generation, but that the imagery found about the world and reaching right back to the Paleolithic Age, proves the Primitive Man to have been burying his dead with the idea of rising again—the natural imagery of reproduction in this life being repeated symbolically in denoting the reproduction for another; and that the burial customs show this idea to have been dominant over death some 20,000 years ago."

And Mr. W. Stainton Moses, writing in the same periodical says:

"I am happy to welcome Mr. Gerald Massey into the lecture field. Almost my first experience of Public Spiritualism was as a listener to some lectures of his delivered in St. George's Hall. I did not then know enough of the subjects with which the lecturer dealt to appreciate his mastery of them as I have since done. But I knew enough of platform oratory to feel that Mr. Gerald Massey is eminent among the best public speakers, and that he then impressed his audience as few could have done. At this juncture it is well that one so capable should come forward to deal with subjects which agitate the public mind, and which, if not fully ripe for solution, are at any rate open to discussion with some prospect of advantage."

Mr. Massey has lectured twice over from one end of America to the other, and both times chiefly on Spiritualism. On being interdicted by the Principal and Professors of Princeton College, after he had been engaged by the students, Mr. Massey inscribed the following lines in a College album:

"You had the power, and you and yours
Upon me slammed some outer doors;
But if you'll look you'll see, and start
To find me in the student's heart.
The torch of Freedom God hath lit
Burns upwards for the infinite,
And thro' all hindrances it will,
And must, and shall burn upward still.
And all who try to hold the torch
Inverted, must to ashes scorch!
Whilst all who stay its upward aim,
Shall shrivel like the fly in flame."

We take the following from the *Springfield Republican* (Mass.):

"Mr. Massey in his yesterday morning discourse stated the spiritualistic position, and the following extracts will indicate the tenor:—

"The spiritualist with a perfect trust in God dares to think things out all round, and does not need to wage a futile warfare against any scientific fact. Free thinking is often a doubt, but his is a faith, with all the spirit-world about him as witnesses—a positive, vitalising faith in a living, communicating God.—The other world is something to be believed in, so long as it is afar off, but to be doubted and rejected if it chance to draw near. Many good people appear to think that we must wait until death before we can get at the spirit-world. We hold that the way to the spirit-world is in life. We are immortal now if ever, and must be dwellers in eternity, which is here and now, however we close our eyes to it.

The world is not the Devil's merry go round,
The angels of the Lord are ever found
Encamped about the soul that looks to Him;
They are an inner lamp when all is dim
Without, and light poor souls through horrors grim:
Even as a myriad sunbeams hour by hour
Melt to make rich one little summer flower.
Spirit to Spirit hath not far to run,
Because in God all souls are verily one.
Throughout all worlds, there are no walls of space
Where all eternity is dwelling place
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.
Man hath not fall'n from Heaven, nor been cast
Out from some golden age lived in the past;
His fall is from the possible life before him,

His fall is from the crown of life held o'er him.
With labors infinite your science seeks
Footings on inaccessible cloud peaks;
Yet must the climbers know that there are things
Only attainable with wings.
There is no pathway man hath ever trod
By faith or seeking sight but ends in God.
Yet 'tis in vain ye look without to find
The inner secrets of the eternal Mind;
Or meet the King on his eternal throne,
But when ye kneel at heart and feel so lone
Perchance behind the veil you get the grip
And spirit-sign of secret fellowship.
Silently as the gathering of a tear
The human want will bring the helper near.
The very weakness that is uttermost need
Of God, will draw him down with strength indeed,
Enough to know ye live because he lives,
And love because in love himself he gives.
The gift is ever held sufficient sign
There is a Giver! and if it be divine,
And like the heaven ye dream ye may not see,
Giver divine and heaven there must be."

As a lecturer he takes a high rank. Prof. Vincent, of America, now in London, says of him: "He is a splendid lecturer. He went off like the eighty-one ton pounder. I didn't agree with his opening remarks, but it was like a shell bursting among us, and we had enough to do to look out during the rest of the lecture." Mr. Massey's training is that of a public speaker, and he has been heard in some of the largest halls in the Old World. He comes, not as a literary curiosity, but as a man with something to say, and a voice and address capable of expressing it in an audible and agreeable manner.

A writer in the *Radical Review*, recently quoted in these columns, is of opinion that Massey has no humour. This certainly does not apply to his literary lectures, which *reek* or ripple with that lubricating quality wherever it may be appropriate to the subject. Of his style as a lecturer, a writer in the *Melbourne Argus* says:

"It gives you the most agreeable impression of his mastery of the subjects he is dealing with, and of the originality of his views concerning them. His themes present no difficulties to him. He does not worry, or wander round and round them, but goes straight to their very heart. It is as if you commissioned a sculptor to execute a statue, and while you were looking at him it took shape and beauty without noise or fuss, and without the necessity of his going over the work with his chisel after the image had been blocked out. There it stands complete. His loftier flights are full of eloquence, and his language is as poetical as the themes upon which it is employed."

His literary lectures show that *ease* which is the crown of accomplishment. That Mr. Massey's literary efforts should be attractive and prove popular goes without saying: they will charm and instruct wherever they are heard. But he is also here as the personal pioneer of his new book, which he looks upon as the work of his life. Certain of Mr. Massey's lectures are the result of his prolonged and fruitful researches. These were delivered in Salt Lake city, where they caused a great mental commotion. An editorial summary in the *Salt Lake City Tribune*, on the spirit and purport of these, remarks:

"In view of the peculiarly iconoclastic character of those delivered here it has been thought well to present a brief statement of the spirit and purpose animating them, for general comprehension.

As explained in the four great volumes recently published by Mr. Massey, his theory is, that all the great religions of the world, together with the mythologies out of which they have been evolved, are metaphysical sublimations of the simple symbols and types by which primitive savagery was under the necessity of eking out its limited modes of expression in regard to matters of life, death, and the to them incomprehensible universe around them; and that those primitive symbols and types, which in the beginning had no religious meaning whatever, were, many ages after their original significance was buried in oblivion, theologised into divine revelations and mysteries, in the presence of which the multitude have ever since shrunk, cowed by fear of divine displeasure, much as a brood of young chickens beneath the terrors of a paper hawk.

This being Mr. Massey's view of the case, he holds that the only way of exploding such false belief, and of destroying the superstitions built thereon, is by explaining them from the root. To learn what they once meant in their primitive phase, and trace their evolution, is to know what they do not and cannot mean for us to-day. It is only by this method that we can tear away this mask of Mystery and look Nature fully and squarely in the face, whether in regard to the past, present, or future. For since those primitive symbols and the teachings built thereon passed into the domain of religious dogma, no one could thenceforth make head

tail, or vertebra of them. They constituted, as at the present time, an indistinguishable mush of manufactured mystery.

To trace these mysteries then 'from the roots' has been the labour of the last twelve years of Mr. Massey's life. As he says, it has taken him twelve years "to learn how lowly and limited" were the conceptions of the primitive races, from which all our religious mysteries were reared. So lowly that he had, as it were, to go 'down on his hands and knees to read them.'

From a mass of evidence he holds that Africa, and not Asia, as generally supposed, is the birth-place of the human race. He finds that the blacks of Africa and Australia—which latter region he holds has been peopled from the former continent—still constitute the customs, repeat the rites, and revere the fetish images that were the baubles of human babyhood. They are 'preserved by those who can give no account of their significance.' But Egypt, which Mr. Massey deems to be 'the living consciousness of Africa,' continues to remember what was meant by the practices of its primitive races. The Egyptian Bible, the Book of the Dead, 'becomes a living tongue in the mouth of death itself,' by which we can interpret the most ancient meaning of the primitive symbols, not only of the Bone Caves and of other premonumental records, but of the religious forms and sacred rites of the Druids of Britain, the Red Indians of North America, and of all other primitive races of the world.

Beginning therefore at the beginning on true evolutionary principles, Mr. Massey, aided by the hieroglyphical records of Egypt, which in and of themselves are based on these identical symbols, has step by step traced these types and symbols of the most primitive races from their original use as expressions of their crude ideas in regard to natural and celestial objects, until they were elevated to the sacred dignity of the fetiches and myths of later ages. And thence on until they were transformed into the full grown mythologies of far later times. And still later, through all their changes and developments until they furnished the elements of all the sacred mysteries connected with the triune Deities, Messiahs and schemes of salvation of all the existing great religions of the world.

In tracing out the evolution of these religions from these lowly beginnings, Mr. Massey has, with a happy intuition, which has been described as being little short of inspiration, hit upon a number of peculiarly interesting traits. For instance in connection with the now well attested fact, that all the earlier races of the world worshipped only a Mother God and a Son God, while no Father God was recognized until far later periods, Mr. Massey explains, that inasmuch as in the promiscuous savage states of society which first existed no recognized distinctive fatherhood was possible, the Mother, of necessity, stood for all the human race at that time knew of parentage. And, as they could not, of course, conceive of anything as divine of which they had not some type or pattern in their daily life, no Father God was possible to them until a human fatherhood was established. When, as Mr. Massey abundantly proves, these primitive races re-arrange their entire systems of deification, they introduce a father deity into their religious scheme, giving thenceforth only a secondary if any position to the mother.

The vast amount of reading, the knowledge of languages, the years of patient toilsome research necessary for a work of this kind, can be comprehended but by few. Whether Mr. Massey is correct in all the conclusions he draws from the results of his investigations or not, certainly no grander or more valuable mental effort of man for man was ever contemplated than that which his books and lectures display. Of course, as he himself is foremost in asserting, he has doubtless, made some mistakes. A work of such magnitude is not likely to be accomplished without them. In matters of detail some facts may have been used to prove too much or too little in special cases. But after allowing for all, the student of his works will have to admit, that certain fundamental principles have been demonstrated. Mr. Massey has reduced the religious history of the world at large to a definite system of evolution from common natural causes. In doing this much he has at least succeeded in effecting for myth, mythology and theologies what Darwin has already performed for the theory of animal existence upon our globe; and the range of the principles of evolution is now securely extended thereby to the domain of religious ideas."

Mr. Massey has now delivered courses of lectures to large and enthusiastic audiences in Sydney and Melbourne, with marked success. The colonial press most cordially endorses the favourable verdict given in England and America. As the Melbourne *Telegraph* affirms:

"Mr. Massey possesses the one chief qualification of a lecturer—he knows how to maintain the interest of his audience."

A TALE OF ETERNITY.

We have received Mr. Gerald Massey's permission to publish his last great Spiritualistic Poem, "A Tale of Eternity," and shall commence it in either the November or December number of this journal.

MR. GERALD MASSEY'S LECTURES.

COMMUNICATIONS respecting Lectures, terms, and dates should be sent as early as possible to the undersigned, so that he may map out or arrange Mr. Massey's tour through the colonies. A selected list of Lectures is here appended:—

1. Old England's Sea-Kings, how they lived, fought, and died.
2. The Man Shakespeare.
3. The Story of the English Pre-Raphaelites. A Plea for Reality.
4. Charles Lamb, the most Unique of English Humourists.
5. Robert Burns.
6. Life, Character, and Genius of Thomas Hood.
7. The Historic Jesus and Mythical Christ.
8. The Fall of Man as an Astronomical Allegory and a Physiological Fable.
9. The Devil of Darkness in the Light of Evolution. (A reply to Man Friday's question, "Why does God not Kill the Devil?")
10. Man in Search of His Soul during 50,000 years.
11. Personal Reasons for being a "Spiritualist."
12. The Coming Religion.

W. H. TERRY, Agent for Gerald Massey.

84 Russell street, Melbourne.

BOOKS IN AND OUT OF PLACE.

After having arrived at a certain stage of maturity, we discern that one of the finest qualities we have developed is the seldom sought-for gift of Plasticity; to yield to a wise love in us, the most universal wisdom and interior truth. Books cannot give us these. They can speak about them, and this is very useful; but they cannot establish these powers in our interior. Books become tyrants; many think that they contain the elements they require, and for the external position this is very often the case; but they cannot give the conditions and circumstances, the nursery-bed, in which our interior can be awakened and grow. The tyranny of man's thoughts and conceptions is beyond description. Their control may be feared. However elevated the thoughts or conceptions of any book may be, it presents only a plain, that has to be discarded before the next can be reached. And to be drinking from one mineral water only, our whole being becomes shaped into the angular forms of this food; a universal growth is impossible. Strength in every department—the physical, intellectual, and interior—is not found in such person.

At this same stage of maturity it is perceived that it is wisest to lay aside books. The person has discovered that the suitable conditions and circumstances of life can alone give food for his growth of love, wisdom, and perception of truth. Books will act more disturbingly now. The thoughts he reads he has thought; the conceptions he sees in print he has perceived. He now appeals to his own interior. What are its deficiencies? Only by degrees and during years of closest inspection does he discard them one after another. Slowly, too, he gains the remarkable gift to perceive the wisest remedy for every such weakness, and the power to place himself under the apparently frictionising elements of social life and their hidden invigorating influences. These he strives then to receive. This intellectual man has become newborn. A kindness surrounds him that attracts everybody; he wishes to give, and has the power to do so; he can receive now, and what a pleasure this is! He is ready for the next step in the ladder. This is known to him. He is conscious even of its sphere of expression. His interior senses become so developed that he can come in contact with the interior of things and man, and to such a degree that the purely intellectual mind thinks him mad. He has only a smile for him, cannot contradict. This learnt also, he has gained the power of attracting the interior affections of men, which places him in a position that must be experienced to be understood. And now he has reached a plain of development at which the sowing can begin; for with the powers mentioned others have grown which enable him to do so. His strides are rapid and large. He reaches a state of life in which is perceived, whenever necessary, an explanation of everything which is wise to know: the highest degree of justice he could perceive on earth. What he has he must give!

FIDEA.

THE HIGHER BRANCH OF SCIENCE,
OR
MATERIALISM REFUTED 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.

(Continued from last issue.)

As my object this evening is not to demonstrate, but to indicate—not to prove the truth of the continuity of life after physical dissolution, as personal investigation can alone do this, but merely to state a few of the many reasons which I consider justify me in calling upon Materialists to investigate spiritual science—I may mention that from our reason, if unbiassed by prejudice, springs an intuitive consciousness of a continued existence; in proof of which I refer to the almost universal belief among all peoples, civilised and savage, ancient and modern, in a life to come. Spiritual phenomena, however, bring this home to our very senses and prove that the physical body of man is merely an adumbration, or evanescent shadow of the indwelling and deathless spirit or Ego, thereby confirming the saying of old, viz., "that which is seen is temporal, but that which is unseen is enduring." The impossibility of man's intellectual desires and aspirations being satisfied in this short life of "three score years and ten," I maintain, points to continuance of life beyond the shock of death. The evidence, however, obtainable through spiritual science converts into a living reality that which otherwise would be merely hypothetical.

Unfortunately there are many, sensible enough in other matters, whose reasoning faculties in anything concerning their religious beliefs are impervious to all argument, in consequence of the popular faith requiring the degradation of reason, and others whose spiritual perceptions seem to be completely clouded by a dense materialistic film through which they are stone-blind to all things spiritual and to the inconsistency and insufficiency of their soulless theories. The former of these, whom I have termed Superstitionists, have prostituted their reason to credulity under the specious name of faith; and the latter, whom I have designated Materialists, have immolated their reasoning faculties to excessive incredulity under the erroneous idea that they have bounded all nature's laws, while the fact is, like tadpoles, they cannot see beyond the mud in which they are wallowing. Fortunately, the unverifiable beliefs of the one class, and the false theories of the other, will sooner or later have to give way to demonstrable facts. As the statement that the popular faith requires the degradation of reason may be called in question, I challenge believers therein to disprove the fact that so long as private judgment agrees with certain dogmas it is considered by them to be a sacred principle, but as soon as it differs therefrom it is held to be an invention of a mythical being called Satan.

In order to illustrate that our conscious self, the Ego, is not the physical body, as most people falsely assume, I need only point out that it is an indisputable fact that by the exercise of the will, which may be termed the executive of the mind, we can cultivate any particular faculty, and thus alter, not only the shape of the brain, but also of its covering, the skull, just as by the exercise of one of our limbs we can cause an increase in the size of the muscles of that limb. As has been truly remarked, "the brain grows to the manner of its using." This fact, I hold, is a clear proof that thought is not, as Materialists assert, a function of the brain, proving on the contrary that the brain is merely the instrument of the mind. It is in fact the indwelling mind that builds up its own scaffolding, the physical body, so that to a certain extent it is true that "man makes himself," or more properly, evolves himself. That the character of a man can be judged by the appearance of his physical body has been demonstrated over and over again by those

who understand Phrenology, Physiognomy, and Physiology.

Those who have investigated Anatomy and Physiology declare that our physical bodies are completely renovated every seven or ten years, and that every part of the brain, the instrument of thought, as it has been termed, is changed many times during fifty years of life; and yet those who, like myself, have attained to that age can look back through these fifty years of unbroken continuity of consciousness and know that we are the same selves who by means of a body which we put off more than forty years ago did things which are now as much our own acts as the day they were done. Could this be the case, I ask, unless the self, the Ego, the true man is something distinct from the constantly changing physical body? Consciousness of identity being preserved by the indwelling mind, notwithstanding the repeated changes of the body, we therefore do not depend upon the outward husk for the recognition of our identity, which is not influenced by the laws that affect physical matter.

Mesmerism and Clairvoyance, as I have already stated, have demonstrated that the mind or Ego can, under certain conditions, act independent of the physical senses, and through spiritual science it is demonstrated that this Ego survives the death of the animal body of man, its conditions only being changed. So that instead of man being but a reflective animal, as our materialistic friends assume, he is a deathless spirit clothed, when on the physical plane of existence, with an animal body suitable for his environments, and that just as a moth or butterfly requires to go through the chrysalis stage in order to develop, so do we require to pass through the earthly stage of life for the purpose of developing our spiritual organism, and our individual consciousness.

It is mind, I maintain, that forms the individuality which remains unchanged in point of identity from the cradle to the grave. It is mind that gives the body its instinctive carriage, the frame its characteristic height and build, the voice its peculiar tone, and the brain its special faculties. It is in fact mind that is the real moving force and that co-ordinates the arrangements of matter throughout the infinite universe. As has been truly remarked, "man as the microcosm represents the macrocosm;" he is the crown of physical evolution through spirit energy, for man alone possesses moral consciousness. What are termed natural forces are essentially spiritual, for all things are formed, energised, and vitalised by spirit. It is spirit that moulds the lovely forms of the violet, the rose, and the lily, and which distils their fragrant aromas. It is spirit that is the real substance—the essential and enduring principle. That which the Materialist views as indisputably real and objective is that which is phenomenal and evanescent. Gross matter being only a mode of spiritual presentation is but the passing shadow, while spirit is the living and enduring principle.

That there is something beyond mere physical existence is also indicated by Phrenology, through the study of which we learn that we possess no faculty without its proper sphere of action, without a need for its existence, and without an actual demand that it shall be exercised. The presence of a faculty, indeed, implies a need for its field of action; consequently, as the eye denotes light and the ear sound, so do the moral and religious faculties in man imply something beyond mere animal life and consciousness.

These faculties, consisting of conscientiousness, veneration, hope, benevolence, spirituality, and the higher action of ideality and sublimity, have been well termed "the skylights of the soul." They are the connecting links between mind and matter, between God and man.

Spiritual wants demand supply as much as do physical wants; and as there exist the means of satisfying the latter, we may with confidence rest assured that there exist the means of satisfying the former even if we had not, through spiritual science, the demonstration that this is the case. As below man is the animal kingdom, so above him is the spirit-world. Experience indicates that all things are progressive, we cannot, therefore, consistently assume that nature develops man but to destroy him ere his spiritual wants are satisfied; and the

almost universal belief in, and desire for, a continuance of life, lead us to conclude that such belief and desire will be fulfilled, seeing that for all other desires there are means of fulfillment. On what rational grounds can the Materialist maintain that nature has implanted this, the highest, noblest, and purest desire in the human soul but to mock it and disappoint it? Oh no! It is not all life,

"To fight and fly and slave,
And then (ere long) stone-dead to lie."

Colonel Ingersoll, one of the leading Agnostic advocates of the day, says he hopes there is a life beyond the grave, though he cannot declare that his hopes are well founded. Alder, another upholder of the speculative materialistic philosophy, admits that he knows not how to give consolation to the bereaved in the hour of their bitter sorrow. If these men would only condescend to investigate spiritual science, they would gain that knowledge which transforms hope into certainty, and thereby truly robs death of its sting and the grave of its victory.

We possess both animal and spiritual organs, indicative of the two stages of existence, the one a life of struggle and death, the other the real life, because it is enduring. Our spiritual organs acting through the organic nerves are ever weaving structures out of the unformed material of the blood. Through the lungs, skin, liver, bowels and kidneys, we are constantly throwing off, unconsciously, particles of which our physical bodies are composed, and as are constantly taking on other particles in their place so long as our animal and spiritual organisms are connected; when once they are severed, this ceases and dissolution of the physical body ensues; its spiritual counterpart, however, endures, being vivified by a deathless spark of the eternal and infinite Spirit, the Source of all energy, life, and intelligence, the eternal Cause of Causation, Unity as comprehending all things, and Multiform as being in all things, far exceeding man's finite conceptions and his highest idealities, because infinite and incomprehensible. As the poet has truly written:

"Oh, not through seamy forms or creeds,

By man with skillful thought designed;

To me He comes, the primal God,

The Sovereign Force, the central Mind.

The tidal pulse of Nature's heart,

He buds and blooms in summer hours;

He comes in Autumn's flush and fruit,

In Winter's crown of hoary flowers.

He floods the morn with orient tides;

His golden glory noon imburs;

In sunset's flaming car He glides;

He wheels through night in pomp of stars,

A Power to will, to plan, to guide;

He works throughout the world to-day,

To animate, inspire, provide."

In studying Nature we observe combination, selection, growth, evolution, purpose, etc.; in fact, that there is a method in all her laws, and method, I hold, implies intelligence, and intelligence implies mind, because without intelligence there could be no method. The regularity of the motion of the innumerable orbs of the great solar system, as is proved by the exactitude with which astronomers can prognosticate eclipses, is evidence of the existence of method and annihilates the materialistic doctrine of blind chance, which implies irregularity and confusion. A believer in evolution cannot consistently say he does not believe in a directing Intelligence, for if natural selection results in the "survival of the fittest," it is self-evident that intelligence is manifested in the selection, and that intelligence must have a Source, unless the old latin adage *Ex nihilo nihil fit* is false.

Some of the leading scientific Agnostics of the day candidly admit that the derivation of consciousness from atomic vibrations is unthinkable. Vitality is not the result of organism, as Materialists assert, neither are life, consciousness, and intelligence the outcome of a fortuitous combination of atoms, nor the consequence of chemical affinity, for chemical action does not affect the particles of which the physical body is composed until it disintegrates it and resolves its particles into their original elements. The necessarian doctrine which would make virtue a baseless fiction is disproved by the fact that every man's life determines to a certain extent the course of his life.

If, as the Materialist asserts, consciousness, intelligence, and all other potencies of life, are but the chance or unintentional results of atomic forces, then man's moral freedom and responsibility must be pure fictions of the brain. Mr. Herbert Spencer, notwithstanding his agnostic leaning, candidly acknowledges, in the January number of the *Nineteenth Century*, that the searcher after truth, in contemplating the universe, will find that "amid the mysteries which become the more mysterious the more they are sought about, there will remain the one absolute certainty that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed."

An Intelligent Source, I hold, is a logical necessity, call it Eternal Energy, Natural Force, Infinite Spirit, God, or what you please. A fact is not affected by the name given to it, just as a rose smells as sweet called by any other name.

The denial by Materialists of the existence of a Supreme Power and of man's continuity of life, is the natural outcome of the false, irrational, and debasing conceptions popularly taught and entertained regarding them. The facts made known through the discoveries of science are antagonistic to an anthropomorphic Deity, with an only-begotten son or an only-begotten daughter, but all true scientists must admit an unseen Intelligence underlying all law. Doubtless, in some instances, such as in the case of earthquakes, tornados, epidemics, etc., the laws of nature, viewed from a temporal standpoint, seem defective; but these instances are, I claim, the exception, not the rule. I hold that the general order of nature and the harmony of her laws point to the existence of a universal though unseen Intelligence, and that the finite intelligence manifested in man must, like everything else, have a source.

That there is a force manifesting intelligence underlying all phenomena every honest observer of nature must, as I have remarked, acknowledge, for in all objects of which we are cognisant certain properties and qualities are manifested which determine their modes of action, and all bodies in nature reciprocally act on each other by virtue of these properties and qualities, thereby proving an ever-present Intelligence in all things. This Intelligence being manifest in the operation of all the laws of the universe there can be no such thing as supernaturalism; and through spiritual science we learn that although spiritual laws differ from physical laws, the former are as fixed and inviolable as the latter, and that all phenomena in the spiritual realms as well as here are the result of the operation of this one ever-present though invisible Intelligence, call it nature, God, the Infinite, the Cause of the play of the forces of nature, or anything else, it matters not. I hold that every atom that exists is an infinitesimal part of the Infinite, for as the poet Pope states:

"All are parts of one stupendous whole,
Whose body Nature is and God the soul."

Theologians, by investing the Infinite with the semblance and properties of man, make their God responsible for all the cruelties witnessed in nature, which in accordance with the eternal law of progression is ever striving for good. And in her aims at Universalism it appears that conflict and pain are the inevitable accompaniments of development. Why this is the case I cannot say, not being able to account for all the manifestations, unfoldings, and intricacies of Infinity. I believe that even a tapeworm has its use in the economy of nature, although its utility has not yet been discovered by man.

I am aware that the existence of God is undemonstrable, and that man cannot solve the problem of infinity—fashion the Infinite through words, or measure the Eternal Source of all things by figures—he can only state his conceptions of God for the consideration of others. The Atheist's assertion that matter is all, is, however, contrary to fact, for as man, the highest development of physical matter, possesses life, consciousness, and intelligence, and as all that is in him is derived from the universe there must consequently be in the universe not only matter, but life, consciousness, and intelligence. A dead universe is an absurdity, for even Materialists admit that energy and law are everywhere manifest. A

common saying with Materialists is that a finite cannot co-exist with an Infinite; they might just as reasonably assert that a part cannot co-exist with the whole. And it has been urged that if intelligence and goodness indicate a source, on the same principle ignorance and evil must also indicate a source; but this is fallacious, because the former, like light which has a source, are absolute, while the latter, like darkness, which is merely the absence of light, are relative, for as soon as the sun's rays are admitted, darkness is dissipated. In like manner, knowledge dispels ignorance, and goodness vice. Materialists also assert that they see no room for God in the universe, and that there is no such thing as soul or spirit, because they cannot see it; yet they admit the existence of mind in man, although it is equally invisible. It would be quite as reasonable for a man who never saw either of his grandfathers to declare that therefore he never had one, as it is for those who have not investigated the subject to deny the existence of spirit. As the finite mind of man is manifested through his actions, so, I maintain, is the Infinite Mind of the Universe manifested in the wonderful phenomena of nature.

"Creation's wondrous works and laws
Denote God's presence there:
The Infinite, th' Eternal Cause,
Revealing everywhere
A wondrous chain through nature runs
Which shows one grand design,
Through mind and matter, worlds and suns,
Proclaiming power divine."

To deny or even to ignore the existence of God, merely because as finite beings we cannot comprehend the Infinite, and are only able to apprehend a part, is self-evidently absurd; the writer of old was, therefore, in my opinion, justified in declaring those to be foolish who said there was no God.

Notwithstanding all the boasted knowledge of Materialistic scientists, not one of them has yet been able even to define what matter is. I challenge one and all of them to refute this statement. Yet they have the audacity to assert that force is but an attribute of matter; they studiously omit, however, to inform us whence the intelligence manifest in force is derived. They admit that there is no such thing as inert matter and that it is only by the force that is in matter that we are able to recognise it, but they fail to acknowledge that without intelligence we could not be aware of these facts, and that as out of nothing cometh nothing, so this intelligence must have a source.

Materialists also say that the physical brain of man secretes thought, they might quite as reasonably assert that the telegraph wire secretes intelligence. And in their assertions that man is but a product of matter, and that the faculties of the soul are only a secretion of the brain as the urine is that of the kidneys, they might as rationally argue that reflection, remorse, sympathy, benevolence, etc., are but the results of atomic force, or molecular motion. I hold that it is as impossible to evolve mind out of matter as it is for mind to create matter out of nothing, or to annihilate matter; and the very fact that the basis of Materialism is claimed to be valid on the veracity of consciousness, concedes what spiritual scientists contend for, viz., that the physical sciences are inadequate to account for all the phenomena in nature, and that there are more things in heaven and earth than are dreamt of in the Materialist's philosophy, notably the mainspring that energises and vitalises the whole.

Professor Balfour Stewart, in the July number of the *Contemporary Review*, acknowledges that the objections which present themselves to the Materialist's physical theory of the universe are numerous and forcible, while he at the same time admits that the spiritual hypothesis is wholly free from them. Referring to apparitions and the weight of evidence in their favour Professor Stewart writes: "We cannot decline to discuss them as possibilities. In any case they are easily explicable under the Spiritual hypothesis, while they can hardly be explained by any other." The value of a theory or an hypothesis, it should be borne in mind, depends entirely upon how far it accounts for the phenomenon which it is intended to explain.

While physical science has given to the world a knowledge of many of the forces, and their operations found and expressed in nature, the fact that these forces and their operations indicate an Intelligence beyond the comprehension of man, appears to be in a process of elimination from the thoughts of the majority of the scientific men of the day.

Yet they shrink from maintaining that the course of history and all that are called human affairs are due to purely molecular agency, and that we are what we are, and do what we do, as the atoms form and guide us, thereby indicating that secretly they suspect that there is something beyond the philosophy which they uphold; and were they candid enough they would acknowledge that their soulless philosophy, at times, fails to satisfy the longings and aspirations of their higher nature. I maintain that the consciousness that the human mind is capable of conceiving ideas and thoughts transcending the power of expression, testifies to its owing existence to a Power higher and beyond itself; and I hold that the high moral character of many Materialists gives the lie direct to their creed, for if, as they profess to believe, this life ends all, then undoubtedly the Epicurean philosophy would be the only consistent one for them to adopt.

"'Tis often well that people's creeds
Are contradicted by their deeds."

This Materialism or Agnosticism, so prevalent among scientists, can only be met by a scientific demonstration of spiritual facts. Thus only can men of science see for themselves that spiritual laws, though occult, are natural laws, and can, therefore, like physical laws, be scientifically investigated. All other means have failed, and will continue to fail, because they are powerless to stem the surging tide of skepticism. The difficulty is to get these scientific Agnostics to investigate the subject. If they would only condescend to do so they would find that "there is a superstition of negation as well as of affirmation—of incredulity as well as of credulity;" also, that grand and extensive as is the field of physical research, a vaster and more inexhaustible field in spiritual science lies before them, opening up an immense array of priceless treasures, out of which they can evolve, for the guidance of all unprejudiced minds in the present and of succeeding generations, a system of philosophy the foundation of which will rest on ground no less secure than that on which the exact sciences are based, viz., the invincible demonstration of fact and the impregnable rock of truth. As has been truly remarked, "Spiritualism is a complete induction, as it harmonises with every fact in the universe."

Agnostics would also find that through spiritual science not only is the dual character of the universe proved, but also through it the relations of the physical and spiritual worlds are explained; that it supplies a better idea of nature, and offers a more rational theory of the origin and destiny of man than all else can give, for it explains the great law of spirit unfoldment and progression; and it affords a much needed antidote to the unscientific prejudices of many of our physicists as well as to the childish superstitions still cherished by theologians, who seem not to understand that faith in present living facts is totally different to faith in ancient fictions; the one being rational, while the other is irrational.

Materialism, as I have remarked, is the natural reaction against the falsities and absurdities of popular opinion regarding God and man's destiny, based on the barbarous and foolish conceptions of ignorant and superstitious times. These falsities and absurdities are, I maintain, a standing disgrace to the age we live in. The Materialist's philosophy, on the other hand, may be very good so far as it goes, but it is, as I have observed, soulless. It is like the black cook's soup, which he declared to be very good pea-soup, only he forgot to put the peas into it. A chain is said to be no stronger than its weakest link, and this is the weak point of Materialism, instead of being a very present help in time of need, it but mocks those who have trusted in it when the real strain comes. It is an indisputable fact that when death removes our friends from us, Materialism, like popular theology, is found to be wanting, for it fails to satisfy the

longings of the human soul to know what has become of the mind or individuality that once vivified the lifeless body of him or her we loved so dearly. Negation can never satisfy a vital human want.

If scientific Agnostics would only devote one-tenth part of the time they now give to, say, the microscopic examination of organic cells, to the investigation of spiritual phenomena, they could not, if honest, resist the overwhelming evidence obtainable in favour of the absolute reality of the manifestations, which only the spiritual hypothesis is capable of explaining. The true scientist, the man who investigates a subject before he presumes to express an opinion thereon, and who refuses to stultify his reason in obedience to his prejudices, does not, as does the pseudo scientist, speak in the name of science when dealing with facts beyond his ken and fatal to his views; he more modestly confines his statements to the phenomena that have come within his reach, and to facts that have come under his observation, consequently, are within his knowledge.

The true scientific inquirer divests himself of all prejudice, and excludes no subject from his investigations, however opposed it may be to his present opinions or cherished theories. To ignore or ridicule without examination that which has been attested by numbers of unimpeachable witnesses, because it does not accord with one's views, is both illogical and one-sided. To the true scientist the conclusions of to-day are but the stepping-stones on which to rise to higher, nobler, and more correct views on the morrow. Those scientists who stubbornly persist in ignoring spiritual phenomena should bear in mind that the Greek sages were considered wise until succeeding generations found out they were fools in regard to many things which they thought they understood. As the Astronomer, Flammarian, declares: "The sciences of observation admit nothing *a priori*; but observed facts ought to be received into the domain—ever enlarging—of human knowledges, even although the present state of these knowledges renders us unable to give an explanation of them." To the truly scientific inquirer a single fact established by disinterested evidence is more effective than all the authority or logic in the world.

Although the honourable recognition which those who, in the face of popular opinion to the contrary, declare in favour of spiritual science merit, is denied them now, it will certainly be accorded them by the verdict of a posterity from whom the prejudices that now blind shall have passed away into the dim distance of the past. This statement, as well as many others that I have made, will, doubtless, not meet with the approval of those of you whom I term conservative scientists, but as a writer of old declared: "To me it is a very small thing that I am judged of you or of man's judgment," so long as my object is accomplished, which is to call attention to the untenability of the Materialistic theory, and expose the intolerance and bigotry still shown by so many men of science to that which, sooner or later, will dispel every form of falsehood, however plausible and fashionable it may be, and which will shed more light on the mysteries of nature than has yet been done by all the discoveries of the past.

As before the microscope was invented mankind were surrounded by a world undreamt of, so to-day are most men, through prejudice, surrounded by a world they know nothing about, but into which, sooner or later, they will all have to enter. Before many years have passed, such manifestations will take place in public that scientists and others will no longer be able to ignore the truth and reality of spiritual phenomena and spiritual existence

"Oh no; it is no flattering lure,
No fancy weak or fond,
When hope would bid us rest secure
In better life beyond."

To class spiritual science with ancient superstitions, as is very frequently done, is the height of folly, for while the latter were inaugurated in ignorant and credulous times, when astrology occupied the place of astronomy, alchemy of chemistry, and fiction of facts, the former has had to force its way against an opposing tide of skepticism in an age of practical observation and induc-

tive reasoning, when we have made steam our servant-of-all-work, light our portrait-painter, and electricity our lamplighter and postman. That spiritual phenomena occur is a matter of fact and not a question for argument, as any one can satisfy himself of their reality who will take the trouble to investigate. The evidence that spiritual manifestations take place is, therefore, of the most conclusive character, resting as it does on ocular and tangible demonstration and actual personal experience, and not simply upon the opinions of others, as do many of the accepted theories of physical science. The diverse method of these manifestations, as attested by numerous witnesses in different parts of the globe, between whom there could not possibly be collusion, is in itself an irrefutable argument in favour of their occurrence.

And the evasion of inquiry into spiritual realities is, I hold, evidence of moral cowardice on the part of non-investigators. A man devoid of spiritual aspirations, however highly he may have cultivated his intellectual faculties, is only one remove from the non-reflective animals. To those who clamour for the production of spiritual manifestations to order, I may remark they are not to be commanded at will, and are subject to very subtle conditions, which are still very imperfectly understood.

Modern Spiritualism affords phenomenal proof of the presence and activity of disembodied human minds; it appeals to reason, and is founded on the facts of direct demonstration; it, therefore, has a scientific basis, and it supplies scientific evidence of a life after death. It demonstrates that matter is but a mode of expression by spirit; that spirit is the energising, vivifying, and intelligent principle in the physical and spiritual realms of the universe; that magnetism is the connecting link between the two; that individuality, memory, and love are undying; that ignorance and selfishness are hell, and true wisdom heaven; that what is called death is but a change of condition from a lower to a higher stage of existence; that Nature embraces not only things physical, but also things spiritual; and that the physical sciences constitute but the lower half of science. It proves that continuity of life is not a supernatural but a natural fact that can be scientifically demonstrated when the necessary conditions are complied with; and that intercommunion between those in spiritual and those in the physical states of existence is not only probable but possible, for it actually takes place, so that the spiritual world is a bourne from whence the traveller can return, if he so chooses, and can demonstrate his presence if the opportunity is afforded him and he possesses the knowledge requisite to do so. I hold that when the conditions for spiritual manifestations are better understood, and the prevailing prejudice has passed away, spirit communion will as certainly be demonstrated to all as is telegraphic communication between distant countries now, which our ancestors would have thought an utter impossibility, much in the same way as non-investigators still think regarding spirit intercourse. I further hold that notwithstanding the immense amount of nonsense, error, imposture, and fraud that have been mixed up with the Modern Spiritualistic movement, there still remains a large residuum of indisputable fact and an amount of testimony regarding the phenomena sufficiently great to induce every free-minded student of nature to lay aside his prejudices and preconceived theories, and apply himself fearlessly, patiently, and intelligently to an investigation of this the higher branch of science, which exalts, uplifts, and strengthens the divinst affections of humanity.

"One ray, at last, of piercing light,
Has pierced the darkness of our mental night."

Those who have investigated Spiritualism can truthfully say *see know*, as a result of personal observation and of practical demonstration, that man survives the shock of death; that he lives an intelligent entity beyond the grave; that his spiritual organism is perfectly adapted to his new condition; that no matter what his state may be—good, bad, or indifferent—every one is moving forward, onward, and upward, progress being the unalienable heritage of all, and that under certain con-

ditions he can and does return, and when the opportunity is afforded him he holds communion with those who are in affinity with him. Physical matter is thereby proved to be not essential to life, consciousness, and intelligence, which are developments from antecedent life, consciousness, and intelligence, just as man's physical organism is a development from antecedent matter. And I hold that as man's physical body indicates the material source from which it is derived, so does man's intelligence indicate the intelligent Source from which it emanates; and further, that as all that man possesses is derived from the universe, it is impossible to account for the finite existence in man of life, consciousness, and intelligence, without the existence of an infinite Source of these in nature from which to be derived; and I challenge the world to disprove this.

I shall conclude with a few lines of a poem entitled "Matter and Spirit," received inspirationally by Mrs. E. L. Watson:—

"The heart of Nature is not cold,
But throbs with love's electric fire
That shapes the soft material mould
To meet the spirit's swift desire.
She spreads her shadow-wings at night,
And men with awe the act behold;
When lo! her countless spheres of light
Sift down their beams of starry gold.
She piles the heavens high with storm;
We question her with kite and key,
And lightning-couriers straightway swarm
To bear our thoughts o'er land and sea.
What we call matter is not free,
'Tis subject to the law of mind—
The garment of infinity,
Or God and Nature e'er combined.
And every need of human life
Is but the will of God expressed;
And all the realms of space are rife
With thoughts of God in matter dressed."

THE MATERIALISTIC SIDE OF THE QUESTION.

(Continued.)

The speaker then dealt with the Theistic portion of Mr. Browne's lecture. Herbert Spencer had been quoted, that there was an infinite, eternal, creative energy lying behind all phenomena. He thought Spencer was wrong. If there were an infinite spirit filling infinite space, there would be no room for anything else. You could not get away from anthropomorphic ideas of God if you were to have a God at all. You were obliged to think of him as thinking, hoping or respecting, planning, and the rest of it, just as we do ourselves. Mr. Browne had said that all the phenomena of nature showed intelligence, but there were certain things that showed anything but that. Who made idiots, insane people, and all the pain, evil, and misery in the world? It was not true that the world was made by an intelligent God. With regard to the design argument, how could there be a design in that which was eternal; how could there be a designer before an eternal scheme? He saw no order in the universe but what arose out of absolute necessity, which could not be altered, nor reversed, nor directed into any other channel.

With regard to not being able to define matter, he was prepared to admit that, because an absolute definition was impossible, but they could go quite far enough. Matter was that which constitutes everything that we know. Mr. Browne could not define spirit, either.

Mr. Browne had said that if they were candid they would confess that they were not satisfied. The question was not whether they would get all they desired, but all that they could rationally expect. He fancied they did, and after that they ought to be satisfied.

Spiritualism had been absolutely useless, although he would admit ungrudgingly that it had done good in the direction of breaking up the popular theology. But if Spiritualism was so great a thing, let us have some practical results therefrom. If spirits could manufacture fabrics at circles, why did they not clothe the naked people in the world? They had been said to bring bouquets of flowers, but he had never heard of their carrying bread to the hungry. It was said they could take up a human body and carry it through the air. Ships ran together in mid ocean, and poor wretches are

drowned; where were the spirits then? He asked these questions seriously. He gave Spiritualists credit for honesty, but he thought they were utterly mistaken.

Owing to lack of time Mr. Browne's rejoinder to Mr. Symes' remarks was necessarily of a brief and imperfect character. He had expected Mr. Symes to have viewed the matter from the scientific standpoint, instead of ridiculing. He exclaimed that nothing he had stated had been met. He had been told he had no facts. Spiritual Science was an extensive subject, and he could not go into all its phases. It was subject to conditions, and unless these were conformed to you could not get the facts. He would be very happy to furnish facts if an opportunity were afforded him. With regard to Materialism being refuted, he meant refuted as containing all that is necessary, and he did not think Mr. Symes had showed that Materialism covered all the phenomena of nature. Spirit was attenuated matter, but it was enduring while the other matter though indestructible is continually changing. With regard to the reading of the bank-note, he had seen phenomena of that kind in his own home, but he could not come there and do it. There might be jugglery sometimes with public mediums, but not in one's own family. He had seen the phenomenon of levitation, and ridicule would not alter the fact. Scientists had at one time ridiculed the idea of meteors. It was true that Spiritualism was as old as the human race, but in its new form it had come in an age of scepticism, and he did not know one of his friends who were Spiritualists who had not been as much opposed to it as Mr. Symes, and been convinced against their will. With regard to imposture, that existed in everything. Spiritualism was said to be for the purpose of money making, but he had known noble cases of men devoting their lives to it without any money, and of others who had spent a great deal in disseminating their views and directing people's attention to the subject. He maintained that the spiritual world was a substantial world. As to thought reading accounting for Spiritualism; would it account for two of his children writing before they knew their alphabet? Would it account for foreign writing being received through a medium which could not be translated here, but was translated at home at the British Museum? He admitted the existence of God was not demonstrable. He did not believe on an Artificer, but in an eternal cause, working in and through all things. He defined spirit as the eternal energising principle in matter. Mr. Symes contended that matter constituted everything we were cognisant of, but he (Mr. Browne) asserted that it did not constitute intelligence. With regard to continuity of consciousness, he still maintained that he was the same person now that he was 50 years ago, although according to the physiologists he had had a number of different bodies since that time. The continuity was relative, and sleep only broke it as far as memory was concerned. Change of opinion did not constitute change of consciousness. Although spirit when on the mundane stage of existence was subject to material laws, still it was superior to matter. Mr. Symes had said that Spiritualism was of no use. He could only say that it had been of use to him just where Materialism broke down, and that was in affording hope and consolation in bereavement.

THE LYCEUM.

THE LYCEUM is progressing favourably in the new Hall. The "Denton" Museum, initiated by Mr. Haviland, has received several valuable contributions during the past month, including an Osirian figure from a buried city near Cairo, a coin of Ptolemy I., an Indian deity, in brass, and numerous mineralogical specimens. We shall be glad to receive contributions to the Museum from our country subscribers. Melbourne friends are advised that a Grand Ball will be held at the Manchester Unity Hall, on the 20th instant, in aid of the general funds of the Lyceum.

THE *Otago Daily Times* of August 23rd contains a letter from Mr. J. S. Dick, contractor, Dunedin, testifying to his cure of sciatica of twelve years standing by the magnetic manipulations of Mr. J. Jenkins, the healer.

SPIRITUALISTIC CONFEDERATION.

OFFICE OF THE VICTORIAN ASSOCIATION OF SPIRITUALISTS,
84 Russell Street,
September 24th, 1884.

At the Committee Meeting of the Victorian Association of Spiritualists, held September 24th, the following letter was read by Mr. W. H. Terry. It was received and unanimously approved by the Committee, but they felt that the matter was too important for them to act upon without submitting it to the whole of the members, and as far as practicable to Spiritualists generally. In view of the large Meeting of such expected on the 27th inst., it was determined that the letter and the article referred to in it should be printed and copies circulated there, and should be further published as a Supplement to the *Harbinger of Light* for October. It is therefore submitted for the perusal of members and friends pending a Meeting for its fuller consideration, which is proposed to be held on Sunday Evening, October 5th.

August 9th, 1884.

21 Birchington Road, London. N.W.

My dear Sir,—In *Light* of July 19th, you will have observed an address of mine to the London Spiritualist Alliance on the subject of Confederation between Societies in various parts of the world on a broad and simple basis therein laid down. My object in writing is to ask you, if you approve the principle, to aid in carrying it into effect, by enlisting the sympathies and securing the adhesion of such societies as you can reach. I have employed the term "Confederation" rather than "Affiliation" or such word, because I am anxious to avoid any idea of precedence or subordination. My desire is that all should unite on a principle of perfect equality, and that we should fix our minds on the essential points of agreement, and not on the accidental points of divergence of opinion. You will see that the plan submitted to the London Alliance was cordially affirmed. At a subsequent meeting of the Council which manages its affairs, I was empowered to take steps during the vacation to enlist the sympathies of Societies in all parts of the world, with a view to presenting an exhaustive report when we meet after the summer recess. I am endeavouring to do this in what I consider the most effective manner; by securing the aid of the Press.

May I count on your help in carrying out this plan? If successfully accomplished, it must give Spiritualists a power that will be felt; it will place Spiritualism on a basis that it has never yet occupied. I have, however, sufficiently pointed out in my address what I think the advantages to be gained.

I shall be gratified if you will take any steps that seem best to you to get at the various Societies that you can approach, and to request their governing bodies to take a vote on this matter, and to communicate directly with me, or indirectly through you. It will be desirable that in so doing they should enclose full particulars of their constitution, number of members, and any facts that I ought to be possessed of in order to lay full information before the London Alliance. I need not say that we seek Confederation only with Societies of repute; and that we do not seek to bind them in any way, or to propose for their acceptance any creed or dogma other than that broad expression of belief involved in the very name of Spiritualist.

Thanking you in advance,

I am, my dear sir, very faithfully yours,

W. STANTON MOSES, M.A.,
President of the London Spiritualist Alliance.

The following is the address referred to as published in *Light*—

THE President, Mr. Stanton Moses, M.A., opened the special business of the evening by the following address on the necessity and advantages of affiliation with kindred societies.

"In essential, Unity; in non-essential, Liberty; in all things, Charity." Meeting, as we do, for the last time before the autumn recess, it seems well that we should take a look a-head. Before we gather again in the autumn I hope that something will have been done towards uniting our organisation with kindred societies by reciprocal affiliation.

I am thankful to be able to believe that the benefits of organisation are becoming widely recognised. Spiritualists begin to believe that what has been found good for other people is likely to be good also for them. They begin to see that in the subjects with which they concern themselves perfect unanimity of opinion is not to be had, and that it is well for them to concentrate their forces on central points of agreement, and not to dissipate them on unimportant points of detail. Divergence of opinion on such is not only harmless but beneficial, inasmuch as it promotes discussion and research, and tends to widen the area of knowledge. But to erect these minor details into a position of prominence so that our agreement on matters of cardinal importance is obscured, is a suicidal act of folly. Spiritualists are beginning to see this. Not only do they band themselves together in societies such as ours but they begin to ask themselves whether between bodies of established repute, whose aims are similar, and whose faith in essentials is one, there may not be profitably sought a wider and more far-reaching confederation.

There is a vast number of such societies scattered over the face of the globe, among the English-speaking people of Great Britain, the United States of America, and that Greater Britain beyond the seas where the faith that we possess finds so wide an area for its growth and development:—among the Latin races on the Continent of Europe, and in America—(in a letter received from the President of the American Spiritualist Alliance, he tells me of the affiliation of his Society with one in West Florida composed entirely of Spaniards):—and indeed throughout the world, for it would be hard indeed to find a country in which Spiritualism has not struck its roots.

I am ambitious enough to look forward to a grand confederation between societies of repute in these various countries, in defence, and for the advancement of the central principles of our common faith. What are these principles? In the circular letter issued on the formation of the London Spiritualist Alliance there occur some words which I may be permitted to quote here. They are these:—

"It may be well to state explicitly that no profession of faith in any set terms is sought from those who may desire to co-operate with us. We have room for all who realise the importance, in a materialistic age, of expressing a belief that there is something beyond matter, and that death does not end all."

In the circular letter of the American Spiritualist Alliance, I find a similar desire to find an easily defined ground on which all may meet, and where the essentials of belief may predominate over the accidents of opinion.

The address, which is signed by Judge Nelson Cross, Mr. H. J. Newton, Mr. Chas. Partridge, and other well-known names, expressly declares:—

"It is neither expected nor desired by the Alliance that all should think alike, nor indeed that any two should hold uniform opinions upon subjects which, in their limitless range, embrace all that is known or attainable in the realm of material and spiritual existence. On the contrary, this Alliance has always maintained the greatest freedom of opinion among its members, regarding that it is this very diversity of sentiment which leads to earnest inquiry and practical investigation into the mysteries which surround our being; nor is it to be conceived that the discovery of any truth, however advanced, will not open the way to yet sublimer truths beyond."

As a Spiritualistic body, we claim to occupy common ground with kindred societies, and whilst holding that there should be on the part of all a perfect equality and independence in matters of belief and local management, we have been made to feel that, in view of their mutual advantage and well-being, a more intimate friendly relation ought to be established between them."

Again, in the address of the American Spiritualist Association, the president of which is Mr. John G. Jackson, I find similar sentiments expressed. That Society declares explicitly that "no assent to a fixed creed or confession of faith is required" from its members.

I might extend this list to the same purpose: but enough has been adduced to show that from various independent centres of thought similar conclusions have been set forth. "In essentials, Unity; in non-essentials, Liberty; in all things, Charity." That is the programme in a nutshell.

If you ask me, What are the essentials? What is the central deposit of truth that we are to unite in guarding? I reply, first of all, by stating as a cardinal proposition. *We are in direct and uncompromising opposition to the Materialism of the age.* We do not believe that this life is the sum total of our existence. We do not believe that death draws an impenetrable veil over the future. We do not even believe that all the phenomena of earthly existence can be accounted for on the hypotheses of the materialist. Nor do we believe that no evidence can be produced of perpetuated life after physical death.

If I am asked to formulate in a positive form what I have thus negatively stated, I would state what I deem to be the essentials of the Spiritualist's belief in the following propositions:—

1. That there is a life coincident with, and independent of, the physical life of the body.
2. That, as a necessary corollary, this life extends beyond the life of the body.
3. That there is communication between the densities of that state of existence, and those of the world in which we now live.

A spiritual life, the complement of physical existence uninterrupted by physical death; and a communion between the world of spirit and the world of matter,—this, in a nutshell, is my faith as a Spiritualist.

I trust that I may be pardoned if I say that these cardinal principles of our faith must be insisted on. I have nothing to say about the multifarious fads and fancies with which it has pleased Spiritualists of various schools of thought to surround their faith

in these great central principles. These are the fringes that adorn, or possibly that encumber, the fabric of essential truth; the embroideries with which it pleases some inventive minds to occupy the passing moment. "In non-essentials, Liberty"; as for the individual, so for the society.

In a published introduction to the inaugural address read before this Alliance I used some words which I venture to repeat. After indicating some other purposes which the Council had in view, I proceeded—

"As time goes on and our feelings are more and more widely extended, the Committee is not without hope that there may spring up an International Alliance between Spiritualists of all countries. There is between us no difference of opinion as to our broad facts. On that broad and substantial basis it should be possible to organise a grand Alliance which should include within its all-embracing arms representatives from every nation, whose presence on its council should testify to the fact that the belief and practice which belongs to us as Spiritualists is concerned with the true interests of our common humanity, and is bound, therefore, to take note of and to protect them.

"Were this realised as the final aim that we should have in view—an organisation of infinite ramifications, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual welfare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organisation as I have indicated."

It is no doubt true that serious care will have to be exercised in the choice of societies with whom we elect to enter into relations. In a matter of this kind mere bulk does not always mean strength; and numbers may give a very false idea of importance. It will, I may say without offence, be necessary to select.

It is no doubt true also that this far-reaching scheme will entail much time and trouble to carry into execution. Very well; nothing worth having is ever got without such expenditure. And I, for one, believe that, as in so many other things, the first step costs most. When we have opened communications with our friends we shall find that the ground has been prepared, and that the ideas that have been inspired in us, and, as we have seen, independently in other places, have found root among them also. It may perhaps be ours to remove what has undoubtedly been a star fairly cast upon Spiritualists in the past, viz., that they have not recognised high duties as incumbent upon the possessors of high truth.

Let us make the attempt, at any rate! Not merely on the high grounds which I have laid down above, but on the lower grounds of expediency, let us make the attempt! For assuredly when any of us is driven to speak in defence of the faith, he will speak then with force a hundredfold increased; not as an isolated individual, not even as an individual member of an isolated society, but as one of a confederation that has its representatives in all lands, and which has power to give utterance to the faith that it professes in accents that the world can no longer afford to neglect.

Surely an incalculable advantage! Instead of minimising power by frittering it away in angry disputations over trivial details, or by expending it in fruitless recrimination between those who are within the same camp, fighting for the same object, we shall concentrate our efforts on that which we are agreed on, and mass ourselves with one united endeavour for its defence. Our voice, when we have to speak, will gain in volume and intensity; the blows we strike will have an added force, from the mass that is behind them. I do not, at the moment, propose to lay before you any formal resolution, but have merely laid the subject before you so that the Committee may have the benefit of your advice and counsel. I trust before we meet again late in October, or possibly in November, some practical steps will have been taken to carry into effect the suggestions I have been making, and this is to say, if they are agreeable to my colleagues on the Council, and generally to the members of the Society. I hope, therefore, that any who have suggestions to offer will be kind enough to do so, and with these remarks I leave the subject for your consideration.

THE NECESSITY OF PROGRESSIVE THOUGHT.

AN ADDRESS READ AT THE CASTLEMAINE LYCEUM
BY MISS M. A. FINLASON.

MUCH has been said on the subject of Progressive Thought, and every one agrees that thought must be free before truth can be eliminated from the mass of opinions obtaining throughout the world; yet, whilst people acquiesce that in science, education, political and domestic economy, and all things in fact pertaining to the earthly existence, and even in religion also, that progress and improvement should be the order of the day; yet, when it is brought home to them individually in order that they should carry out personally the requirements of that acquiescence, how do they shirk their responsibilities and recoil into their old bondage of belief.

This is undoubtedly natural to all, for it is human nature; indeed I may say it is nature whether human or otherwise, for as the child is trained, or the young tree or plant is bent, so does it grow, and hard it is for either itself or another to incline it in an opposite direction.

We may bend, we may strain our minds as we will, yet the thoughts of our youth will adhere to us still. Particularly has this been the case in times past with medical practice, or cure of the body, and even now some have refused to be cured because the cure was not to be effected in the orthodox way; but far more narrowness has been shown in regard to the cure of souls, as religion is frequently called by the Church.

Religion, which ought to be a personal and private affair, is the greatest source of contention in the world, every one thinking his own views the correct ones. At this age, however, the world is seeing changes in this matter; nearly every shade of thought and every phase of religion is gaining a hearing for itself in the nineteenth century; so that one might say, religions are upon their trial, and whichever will best bear the light of reason, and intelligence, the test of criticism and analysis, will be the religion which will bear the palm in the future; and that religion, by whatever name it may be called, will carry in its front the words—progress and untrammelled freedom of thought—free to search and soar according to the strength of our human capacities. We are not limited in our aspiration after knowledge, only to the extent of our own weakness. Have we not an infinitude of knowledge to gain—how then can we be limited? And can we rest contented with what we have received, although it may be a large supply and amply sufficient perhaps for our needs at present! Yet soon the water would become as a stagnant pool, settled down into a dead level of uniformity and stillness; which would ere long become a putrid and noisome pond, instead of a pure pellucid lake, ever being fed with refreshing streams of water from a mighty river, onward ever onward flowing, renewing, reviving, and carrying away all morbid accretions with it. "The mill cannot grind with the water that is past." It must ever be receiving fresh rushes of the passing stream. For example, as you are all aware, the Church has been trying to do that for many years back, thinking she could grind away with the same water she has used so long, constantly turning it back again, and again damming it up so that no fresh supply can come in; but what has been the result? The mighty river of thought, swollen and strong, will no longer be kept back, but has broken down the feeble barriers and has rushed in, overwhelming the faith and creeds in its relentless rage, for being bound so long—hence Materialism or Secularism, the Salvation Army, Spiritualism, and Theosophy, all are overflowing the boundaries the Church has set, and will, if she goes not with the tide, sweep away her very foundations. The Salvation Army, Spiritualism, Theosophy, are all forms of Spirituality, doubtless, as they profess to deal with the spiritual part of man each in their own way; and as we believe that everything exists or is evolved for some wise purpose, or to supply some end, we deem that the Salvation Army has a work to do in the building up of the spiritual edifice, albeit of a low and subordinate kind, although personally my sympathies with its manner of doing the work go not with it. Yet I must believe that though some evil may attach to it (as what is there not), some good may also arise; at all events it is taking up the work which the churches have neglected, acting independently of them; and I must remember that in all buildings, if we would have them placed on a firm and lasting foundation, we must first employ the rough labourer to dig down and throw up the earth and stones ere we reach the rock on which the foundation of the structure is to be laid. Such I conceive is the mission of the Salvation Army, which necessarily can only last for a limited period. Then must step in the earlier phases of Spiritualism, and by and bye the higher, combined with Theosophy, which is allied to our highest conception of spiritual philosophy, and I am giving it the highest place in the spiritual ladder, as its name implies—The Divine or God Wisdom. What can be higher than that? Surely nothing; yet I have almost believed that our Western Spiritualism in its highest development aimed at the same, and therefore I believe it is brother to the Eastern Theosophy; and the little of the latter which I have looked into seems to me to partake of the same characteristics in its leading teachings.

for our earth guidance at all events. As to its fundamental principles I am not sufficiently conversant with them, nor am I sufficiently qualified to speak, being neither able to prove nor disprove their truth. What I have tested and proved to the best of my ability in Spiritualism, by reason and experience, I adhere to; at the same time I reject nothing, come from whatever quarter it may, which will throw a greater light upon the great questions of immortality and the nature and occupations of that immortal life; and by the very nature of our agreement in coming together at these gatherings we are bound to give all just claims for Truth a calm and philosophical hearing, reserving always to ourselves the right of believing or adopting what we will, our creed being that each one can only adopt or receive what he realises in his own experience or intuition, and consequently cannot dogmatise to his neighbour.

We must ourselves, if we would not become stagnant like the orthodox church, allow the stream of water, which is ever coming in tides fresh and new from the Infinite Source, to flow to us that we may keep the mighty wheel of truth going by which we are to get food for our growing souls. By these means, if we shut not out from our consideration the new thoughts that are ever emanating from progressive minds, we will open our minds to new views of the religions of the world, and even the controversy between Spiritualism and Theosophy will have a beneficial effect, the one acting as a corrective to the other, producing a healthy breeze to blow away the impurities and misconceptions which may yet clog to the outward expression of either, for in their hidden or esoteric sense they are doubtless alike pure and true. In my opinion the one helps to fortify the other. The East and the West will each contribute their quota in the formation of that higher religion which will be known as a Progressive Spiritual Science and Philosophy combined.

I have simply given you a few suggestions, which each one will be better able to think out for himself, and those who cannot enter into the metaphysical teachings of the works connected with spiritual science and philosophy may rest assured that their salvation does not rest on the height or depth of their learning, but on what use they make of the knowledge they have received in the regulating of their daily lives and their conduct towards others. Spiritualists and Theosophists are alike agreed that purity of life, charity of feeling, and humility of mind are the golden keys to open the gateway of heaven. I have acted on the principle that "The mill cannot grind with the water that is past," so instead of reading something I had previously read, I have written a few thoughts for the present, which I trust will be acceptable.

August 12th, 1884.

CURE OF CANCER BY LAYING ON OF HANDS.

The following sworn declaration of a cure of undoubted cancer by Mr. G. Milner Stephen appears in the *Otago Daily Times* of July 28th, last:—"I have been suffering for five years from pain, accompanied with considerable swelling down the right side of the body, and very great pain when lying down. From time to time I consulted Drs. Brown, Blair, Wardale, Coughtrey, and Batchelor, all of whom, after examination, pronounced the cause to be cancer of the womb, and that it would prove fatal unless I submitted to an operation; but some said it would be too dangerous at my age—55 years. After hearing the two last doctors' opinions I went the next day to Mr. Milner Stephen for his "magnetic" treatment. He immediately removed all pain by "laying his hands upon me," and it has never returned; and after two more similar treatments, and using his magnetised salve, oil, and water only, all the swelling has disappeared.

Since then the cancers have continued to come away. Some of them and the fibrous roots I preserved in spirits at Mr. Milner Stephen's request, and have given them to him to convince others similarly afflicted of his wonderful power. I now feel as strong and well as I did many years ago; and although I am continuing his magnetic remedies, and attend him once a week to get more

magnetism, I believe that the cancers are conquered, two quarts full having come away, and that I shall be thoroughly cured in a very short time. I daily pray to God to bless my benefactor with health and strength in the exercise of his wonderful healing gift. Many residents on the Peninsula know me and my case, as my husband has a farm there, and I shall be happy to give any further information to females on the subject.

(Signed) MARGARET FARQUHAR.

Peninsula, July 24th, 1884.

This is the paper writing marked A referred to in the annexed solemn declaration of Mrs. Margaret Farquhar, made this 25th July, 1884.

(Signed) W. P. STREET, J.P.,
Mayor of City of Dunedin.

To Correspondents.

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

THE GOOD OF MATERIALISATION PHENOMENA.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I was reading the other day Dr. Crowell's record of the incident which startled him, and led to his conversion from life-long Materialism. I will quote the eight or ten lines only, and wish to say to you, that it reminded me of a startle of the same kind, and heard of since your last issue, as having fallen to the lot of Mr. Montague Miller, the apostle of Materialism and Secularism.

He can see no evidence of a world of spirits, or a future state of existence, but these easygoing notions received a rude shock (as of necessity) the other evening, when, at a seance with Mr. George Spriggs, the materialised spirit Geordie walked up to Mr. Miller, and shook hands with him. I had the story from an eyewitness, who was sailing the next day for South Australia, where of course he will report all he saw, but he did not wish me to mention his name.

As this spirit has honored me with repeated shakes of the hand, I have more pleasure in making these matters known, than hiding them. I hope it will have the same effect on Mr. Miller, as the incident I am about to relate had upon the mind and feelings of Dr. E. Crowell. Let the reader turn to page 268 of Dr. Crowell's 1st. Vol. of "The Identity of Primitive Christianity and Modern Spiritualism." The Dr. there writes: "At C. H. Foster's first seance at Moravia, when some eight or nine persons were present, the face of a young man appeared at the aperture, who upon being asked his name by Mr. Foster, replied, in a clear, distinct voice:—"I am Eugene Crowell, and you are Charles Foster, and it was upon your arm that the initials of my name appeared in New York."

This was the son of the author (of the same Christian name, whom I am quoting), and he goes on to describe the influence it had upon him. What was the influence on the mind of Mr. Miller I don't know, but I shall certainly ask, the first time I chance to see him, for I once heard him lecture against the truth of the phenomena of Modern Spiritualism.

Well, this is what Dr. Crowell says about his son's declaration:—

"This was said in reference to my first sitting with Mr. Foster three years previously, when the initials (as my son said) of his name, met my astonished gaze on the arm of the medium, and they, like the words, 'Mene, mene, tekel upharsin,' written upon the wall in ancient times by similar spiritual agency, sounded the knell of my life-long Materialism."

If the mind of Mr. Miller should be changed as was the mind of Dr. Crowell, that surely will give an answer to the worse than stupid question, "What is the good of these materialisation phenomena?"

I am, sir, your obedient,

ROBERT CALDECOTT.

Raglan St., Port Melbourne, Sept. 25, 1884.

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We have received a long letter from Mr. W. B. Button on Mr. Symes' recent visit to Launceston, and the commotion it has caused amongst the Christian sects there, but we cannot spare space for its insertion. He argues that the Christian religion should be as open to criticism as any other, and himself criticises Mr. Symes' two principal opponents. Mr. Button's letter is a plea for Agnosticism, which he argues is a more honest position than giving adherence to a faith which reason will not endorse.

SPIRITUALIST CONVERSAZIONE.

A CONVERSAZIONE was given on Monday evening last, at the Lyceum Hall, Lonsdale Street, by Mr. Charles Johnston, the President of the Victorian Association of Spiritualists. There were between 300 and 400 persons present, and amongst them many old Spiritualists who have not taken any prominent public part in the movement of late. Mr. Massey gave a short address, which was listened to with great attention. Mr. Haviland and Mr. Terry also spoke from the platform. Some excellent music was provided by the choir of the V.A.S., under the leadership of Mr. I. Bowley. The catering was excellent and ample, and an enjoyable evening was spent. As our paper was in the press at the time, we are unable to give a fuller notice until next issue.

THE *Boston Daily Journal* devotes several columns to "A Description of the Mental Process of Healing," the history of it, and manner of its practice. It refers to the various forms of Psychopathic healing or Mesmeric treatment, which seem to be very largely and successfully practiced in that city.

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