

# 2162 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."*

No. 183.

MELBOURNE, MAY 1st, 1885.

PRICE 6d

### CONTENTS:

Should Spiritualists Organise?	2957
"The Age" and Spiritualism .. 2958; Matter, Mind, and Spirit	2958-9
The Judge and the Bishop .. 2960; Spiritual Meditations...	2960-1
Clerical Opposition to the March of Enlightenment .. 2962	29 2
Convincing Proof of Spirit Return .. 2962	2962
A Morning Meditation on Life .. 2963	2963
The Spirit Recognised .. 2963	2963
Recent Seance with Mr. Spriggs .. 2965-7	2965-7
Basis for Local Organisations .. 2967-9	2967-9
35th Anniversary of Modern Spiritualism .. 2969	2969
What Have You Given Instead? .. 2969	2969
Spiritual Work in N.S.W. .. 2970	2970
The Astro-Theological Origin of Christianity .. 2971	2971
The Process of Death .. 2970; Art Union .. 2972	2972
George Chaine coming to Australia .. 2972	2972
Further List of Curios at Conversazione .. 2973	2973
Planchette and Automatic Writing .. 2973	2973

to success. An unselfish body of men, working together under an orderly elective management for the advancement of principles which their highest perceptions indicate to be beneficial to their fellow-men would undoubtedly do more to disseminate these principles than they could or would do without organisation.

We quite agree with Mr. Newton as to the necessity of having a clearly defined and unmistakable basis, and soliciting the co-operation of those only who are perfectly satisfied with it. It is better to have a small and harmonious organisation than a large and heterogeneous one, which can only be held together for a time by sacrifice of principle, ultimately disintegrating from want of cohesion in the particles.

We are not unmindful of the dangers of leadership, and the tendency of humanity to follow the man whom they have looked up to as the representative of their ideas, but amongst enlightened Spiritualists this danger is minimised; they have shaken off the trammels of authority and accustomed themselves to walk with their eyes open and senses on the alert, so that if a leader steps into a side road they are not necessitated to follow him, but pursue the road they had agreed to travel upon. Those who are weak enough to follow designing leaders can be well spared from the army of progress: they are no loss, but often impedimenta in such an army.

Leaders there must be; we never knew an association yet where there were not one or more men who represented the energy of it, and if such represented the intelligence and honesty of the mass, which they should do in an elective body, there could be no reasonable exception to them. It is blind followers that are the evil.

If there is one thing more than another that Spiritualism teaches it is the supremacy of reason and intuition, and this is the great safeguard against the establishment of a Spiritualistic hierarchy. We need no better, and were this precept—"Reason and Intuition are man's true guides"—emblazoned or printed upon everything pertaining to an association, there would be little fear of any individual getting to the front of it, for it would be a guiding star shining over and above him, an infallible beacon-light to the higher planes of truth and wisdom that all progressionists aspire to.

THE proverb of the "bundle of sticks," and the adage "union is strength," are almost universally accepted; but, like all other accepted rules, they have their exception; and in the present instance the dissentients are Spiritualists. In America, in England, and to some extent in Australia, whenever the subject of organisation crops up we have well-meaning, sincere, and intelligent individuals opposing, singly and collectively, any systematic association of persons for the professed advancement of Spiritualism, for fear such association should fossilise into a church assuming authority over other men's souls, and moulding their religious thoughts into one selected form. Our esteemed fellow-worker, Dr. Rohner, is inclined to this view, and in the latter part of his criticism of Dr. York's lecture, expresses his fear that in the present generation mankind have not progressed to a plane qualifying them to organise advantageously, whilst in another column will be found an article by an equally sincere and able Spiritualist, Mr. A. E. Newton, pointing out the advantages of association, and insisting on the necessity of co-operative effort on the part of those who are agreed upon the basic principles which shall form their platform. We are inclined to take the view of our American cousin, and for that reason publish his suggestions, believing that in many centres of investigation where there is a desire to organise, they will be found useful in drawing up articles of association without their necessarily being adopted *in toto*.

Everywhere around us we see the enhancement of power acquired by co-operation—in trade, in politics, and in religious institutions,—and though selfishness may be the motor in most instances, it is clearly not the essential

## THE AGE AND SPIRITUALISM.

OUR contemporary the *Age* (whose occasional utterances about Spiritualism are far from severe) has an article—skirting considerably round the subject—commenting upon the recent *Conversazione* and Exhibition of Spiritual Curios. It cheerfully admits that the Spiritualistic movement, though comparatively only a cult of yesterday, dating from the "Rochester Rapping," yet numbers its converts by millions, including among them some of the best intellects of the day, and men and women of the purest lives, who court the most searching criticism. But the believing faculty (it considers) "is not inconsistent with the critical faculty. Some of the keenest minds in history have been the victims of the grossest superstitions."

In connection with this argument it would be wonderful if we did not meet with the well-used illustration of "witchcraft" once more served up; and accordingly we find the assertion—"Bacon believed in witchcraft." In common conversation, in newspaper leaders, and in more solid literature, it is customary to treat what is known as the witchcraft that convulsed society in the past as being throughout, from centre to circumference, a sheer delusion. We make bold, however, to contradict this sweeping assumption. We do not wish to be understood as pleading on behalf of fanciful notions about old women careering through the air on broomsticks, metamorphosing themselves into animals, or entering into unholy compacts with his Satanic majesty, of the churches. But we say that men of philosophical enlightenment, such as Lord Bacon, and of legal training and acumen, such as Sir Matthew Hale, believed in witchcraft, because there really were elements of reality in it, which they did not fail to perceive, amid all the distorted ideas with which popular misunderstanding and ecclesiastical bigotry had invested it. Only from this point of view can the puzzling problem of why such minds could yield credence to a "delusion" be rationally explained. What those elements of reality were is only to be properly understood in the light shed thereon by Spiritualism, Mesmerism, and kindred subjects, when the probability will be seen that the foundation of the whole structure rested upon certain phenomenal actualities arising from the operation of spiritual influences and agencies and magnetic forces acting upon and through organisations of a peculiarly sensitive character, phenomena distorted out of all recognition by fear, ignorance, and bigotry combined, but which it is one of the objects of Spiritualism to study and endeavour to comprehend. Men of acute mind, therefore, believed in "witchcraft," because amidst all its excrencences, there was something in it, an element of reality for them to grasp. Men of intellect to-day believe in Spiritualism—when they have investigated it—for the same reason. Those who may desire to pursue this point further will find it exhaustively treated in a work of Allan Putnam's, entitled "*Witchcraft explained by Modern Spiritualism.*"

Spiritualism, then, is not a superstition; it is, as the eminent Robert Chambers (author of that remarkable and popular work "*Vestiges of the Natural History of Creation*") has said of it—"The extinguisher of all superstition," by explaining it, at the same time uncovering and assimilating such golden grains of truth as such superstitions may perchance enshrine. But it is not likely to be regarded in this light, as long as it is so seriously misunderstood, and so long as people are careless of seeing it as it truly is.

Our contemporary, in the course of its further remarks, implies that Spiritualists and Christians are alike in the fact that they both adduce the number and respectability of their adherents as a proof of the genuineness of their respective claims. But we would like to point out this great difference: Christians believe in Christianity (and we refer to the orthodox article, "hall-marked,") because they have not investigated it; whereas Spiritualists believe in Spiritualism because they have investigated it. An antipodal difference merely. Christians are Christians just as Mahomedans are Mahomedans, because they were born into the system, were inoculated with its dogmas from childhood upward, and have never ventured to use

their reason in reference thereto. When people fairly and fully investigate Spiritualism, they, more or less, believe it; when people investigate fearlessly their credal Christianity, they, more or less, don't believe it.

## MATTER, MIND, AND SPIRIT.

By C. W. ROHNER, M.D., TUNGAMAH.

To C. W. Rohner Esq., M.D.

MY DEAR SIR,—I forward with this an Auckland newspaper, because it has, I think, a correct condensed report of a lecture delivered here by a celebrated American orator, Dr. York by name. As I have a very high opinion of your talent, I should like to see in the Melbourne *Harbinger of Light* your criticism on same.

I beg to remain, my dear sir,

Yours respectfully,

S. E. ATKINSON.

Mount Eden, Auckland, April 3rd, 1885.

DR. YORK delivered the final lecture of his supplementary course, before a crowded assemblage, at the Opera House last Sunday night. The subject was "Matter, Mind, and Spirit." *He defined matter as the basis of all that was palpable to the senses of man, and that entered into and formed the composition of everything of which we had any knowledge. It was indestructible, but was constantly changing into fresh conditions. The aqueous and igneous rocks, the sweetly scented flower and the field of nodding grain, man himself, and all forms of animate life, as well as the circumambient air and the ether of the inter-stellar spaces, were but so many varieties of all-pervading matter. Mind he took to be a subtler and more refined kind of matter, and consequently it could not exist apart from organisation. Having before our eyes the evidences that all life has been evolved from lower cruder forms, and that man is but the latest link in this grand chain of being, there was nothing to preclude the probability that this evolutionary process extended into more etherealised forms of life intangible to our grosser material senses. He, therefore, claimed no more for Spiritualism than its probability on scientific grounds. As a religion it had no value in his eyes, but as a fact from which a philosophy of life might be deduced to broaden, deepen, sweeten and purify the moral nature of man, it would be of considerable importance. He shrank from a religion of Spiritualism, however, for its mediums would become priests, and the system founded by them would be worse than Roman Catholicism, and ten thousand times worse than Methodism. Professional mediumship was professional devilry, and as for the alleged materialisation of spirits, he did not believe in it. In fact, he was ready to admit that 75 per cent. of the alleged phenomena of Spiritualism were the result of either self-delusion or deliberate fraud, but in the 25 per cent. residuum there was sufficient to engage the attention of science, and to render probable the existence of human intelligence in higher conditions of life.*

In answer to the very flattering invitation of Mr. S. E. Atkinson to criticise the lecture of Dr. York on the subject of "Matter, Mind, and Spirit," I beg to state that the task imposed upon me is both a difficult and unpleasant one, when the small basis of a condensed, though correct, newspaper report of said lecture is taken into consideration; still I shall try to make the best of a bad case, and to throw some light in a humble way on the new gospel words of a celebrated American lecturer.

I intend answering the points underlined by me in the report of the lecture *seriatim*, and in the order in which they are marked. First of all, then, as to Dr. York's definition of matter, I would say that it must be patent to all students of philosophy who have paid any attention to the subject of matter and spirit (spirit is not defined in the above report, unless mind is to take the place of spirit, which would be entirely wrong), and who have tried to solve the mystery of the connection existing between spirit and matter, that matter by itself has no existence, is a nonentity, an *absurdum quid*, and that spirit is the true source and origin of matter, and that God is this spirit, spirit absolute, whilst man, who is supposed to have been made in the image of God, is

spirit relative, and that whilst man is manifested in matter, he is apparently in opposition to God and to good, and as such can only attain the acme of his development, both in this sphere and in future spheres of existence, by redeeming his spirit from the bondage of matter as much as possible; in fine, he must try to get rid of his material body, which is so constantly dragging his spirit down to the level of the bestial and purely animal plane of life, and which turns him into a living negation of what is good; which, in other words, is the devil incarnate—the only devil whose authority I freely recognise, and who is as little personal as God himself, who is only the highest Spirit, his antagonist, the devil, having been, metaphorically speaking, hurled down to the bottom of the bottomless pit, as the lowest spirit. In other words, God is the positive pole of—good, whilst the devil is the negative pole—of evil.

Having thus defined matter as a manifestation of that which was originally unmanifest, namely spirit, as the anonymous author of "Perfect Way" clearly puts it, spirit of necessity becomes limited by its manifestation in matter. Matter itself, including materialism also, is nothing bad *per se*, it only becomes bad and misleading by its incomprehensible one-sidedness and assumed autocracy; it becomes bad by reversing the natural process of thought, by calling matter the first eternal essence and principle of all things, by looking upon matter as the potency of all creation, as our Huxleys and Tyndals do, and by sending the spirit of God into exile, or relegating him at least, to the *Ultima Thule* of philosophical speculation. This inverted process of thinking, this illogical proceeding of our self-limited modern men of science, is a revolt, the latest revolt of the devil against God; it is a backing of hell against heaven, at the greatest possible odds; it is an absurd attempt of de-throning God and enthroning Satan—an attempt which, if it could be conceived possible of execution, would lead man into the absolute dementia of atheism, against which all humanity seems to revolt instinctively, or better, intuitively, forbidding men of such convictions to handle even the common material concerns of society, because godless men must be senseless men, or at least men that have not yet arrived at the end even of human thought. Hence the fate of Bradlaugh; sensible people could not trust such a man, who after refusing to take a certain oath, offered to take that same oath only in order to keep his seat in Parliament. The God of such a man can only be selfishness incarnate, which is the devil, or at least one of his most prominent phases of existence.

While on this subject of matter and spirit, I may be allowed, perhaps, to mention that a profound study of the septenary division of man's constitution, as proposed and adopted by the author of "Esoteric Buddhism," and by the theosophists generally, might be of great service to the earnest student of true and genuine Spiritualism, which is by no means ghostism, or hobgoblinism, or spirit-rapping, or even spirit-materialisation; for man as now incarnated is as good a specimen, if not a better, of spirit-materialisation as we can get at any séance of the best materialising medium in England or America.

The return of the spirit of man to the level of his old body is in itself a process of degradation instead of elevation in ninety-nine cases out of a hundred, thus leading rather to spiritual retrogression than advancement. But, nevertheless (and this is my own private estimate of the real value of modern Spiritualism and its scientific phenomena), these so-called spirit-manifestations, as the ordinary run of Spiritualists accept them, have been of immense importance to mankind; they have furnished man with the key to all the mysteries of God and creation; they have taught us that Spiritualism—our broad, new Spiritualism of to-day—is no novelty at all; that there was Spiritualism in the world since the earliest recorded days of the human race; the rediscovery of these long forbidden secrets of Spiritualism has shown all those enlightened enough to know light from darkness, that only a selfish sacerdotal caste, which itself was sunk into the bottomless pit of a crude materialism and sensualism, had banished the public culture of Spiritualism and mediumship, had laid hold of it and appropriated it for its own exclusive use.

We know now, by dint of long researches into these matters, that early in man's infantine history so-called wise men in Egypt, in Babylon, in Chaldaea, in India, even in prehistoric America, in fact, everywhere where man was organised into any kind of society, had acquired an unholy monopoly of things spiritual, denouncing everything that did not emanate from the adyta of these ancient hierophants as necromancy and witchcraft; and thus the genuine and truthful mediums of both ancient and mediæval times were called witches, sorcerers, and demoniacs, and deemed unfit to live; and those who conversed with familiar spirits were ordered to be stoned, because, forsooth, a self-constituted priesthood, supported by an equally self-appointed kingcraft, were trembling for the security of their own unspiritual existence, for the possession of unlimited mental and physical power over the enslaved races over which they ruled with a rod of iron; they were trembling that the revelation of these things, *id est*, the removal of the veil from the face of Isis, would render their subjects as knowing and as powerful as themselves; the priests of those early days knew as well as our own latter-day priests know, that it is necessary for their own preservation to sing still with pagan Horace: *odi profanum vulgus et arceo*. This was the state of things when the only moral maxim which guided the early spiritual and temporal rulers of humanity consisted in the motto, which some even in our days have attempted to realise, viz., "might is right." But now we have changed all that, *nous avons changé tout cela*, as the Frenchman said; we have altered this bad state of things, hence we see the number of blind worshippers of both priestcraft and kingcraft decreasing daily; we see the temples deserted, the once holy sacraments derided; we see our best and most consistent thinkers worshipping in their own closets and studies, a God according to their own hearts, and not a Jewish tyrant elevated to the rank of divinity; we hear our most trusted leaders of thought shouting for the opening of public libraries and art galleries, and it will not be long before every day of the week will be proclaimed a Lord's day, a Sun-day, a day of light for the millions of souls who have hitherto trembled with fear in the nethermost depths of a physical hell, specially built for them by their spiritual despots. We are gradually getting weaned from the sour milk and the wrinkled breasts of a spiritual stepmother, dwelling in orthodox palaces, and forcing its children to live in mud-huts, and hovels, and dog kennels.

Yes, my dear brothers, the great clock of the world wound up by the new spirit of the age, has already struck the ominous hour of one a.m., and its hands are steadily moving towards the meridian point of the dial, when the rights of man, both temporal and spiritual, will at last culminate, and when man will truly be "a man for all that."

With regard to what Dr. York has been reported to have said about the religion, or a religion of Spiritualism, I am in accord with him, for at present Spiritualism—I mean the higher aspects of Spiritualism—is not properly appreciated and understood even by its acknowledged or authorised exponents in either the press or on the platform; and this is also my private reason, be it said *en passant*, for never yet having spoken a word in favour of organisation, which I can see intuitively is a premature movement in our present state of spiritual evolution, when still so much material dross and love of power and filthy lucre is sticking to our bodies of flesh; and I fear if organisation is accomplished in the camp of Spiritualism as we now have it, it will have a tendency of rather retarding than advancing the best interests of the spiritual tidal-wave which is now sweeping over the face of human society in all parts of the world. But what I am more especially alarmed about is the taking in hand of Spiritualism by half-weaned modern priestcraft, the wily members of which would be sure to shape it, and hew it, and hack it about, in such a fashion that none of us would recognise its likeness after it had run the bloody gauntlet of the spiritual progeny of Torquemada, Calvin and Co. These two tendencies which have of late forced themselves on our attention, viz., a premature and over-hasty organisation, no matter how

well intentioned in its propositions, and an indiscriminate invitation of the ministers of our orthodox churches as co-operators in the advancement of Spiritualism, must be watched carefully by all truly progressive radical Spiritualists, for the roaring lion of old is still there looking whom he may devour, and to be devoured again by the lion of a spiritual despotism, after all the heroic efforts made by us, would be a consummation of the direst description; therefore, let us keep our weather eye open, and watch these sacerdotal charmers, lest they sing, and lull, and charm us into another lethargic sleep, lasting another millennium and a half, as the postjesual and postapostolic charmers have already once done. Let us all, like burnt children, dread the fire—not of hell, but of those who made it.

In conclusion I beg to state that I entirely disagree with Dr. York as to professional mediumship being professional devilry; but more especially am I unable to see where the devilry comes in in the mediumship of Mr. Eglinton, of London; and I also think it does not matter very much to those who know what materialisations are, whether Dr. York believes in them or not; and Mr. Crookes' researches on that subject have, I think, already settled the doubts of most thinking Spiritualists beyond all possibility of their resurrection by "our celebrated American Orator," who might find all the spare time of his life sufficiently occupied by attempting to explain scientifically the residuum of the 25 per cent. of genuine spirit-manifestations which he allows to take place without any admixture of fraud.

Should I have failed to answer any of the points marked out for comment to the satisfaction of my fraternal correspondent, I should only be too happy to return to the task imposed on me, provided brother Terry will find the necessary space in the *Harbinger of Light* to do so.

#### THE JUDGE AND THE BISHOP.

In our March issue we briefly reviewed Judge Williams' recent work "Religion without Superstition"; since then, as might have been expected, it has been the subject of severe criticism from the orthodox, but most particularly the Anglican Bishop of Melbourne, who not content with reviewing and condemning it from the pulpit, has written in the *Daily Telegraph* a lengthy criticism, both bitter and personal, which cannot fail to lower him in the estimation of many of his admirers. Anyone reading the Bishop's criticisms would be led to infer that the Judge was a shallow optimist, having no substantial knowledge of the subject he had written about.

Two editions of the Judge's book having been exhausted in less than two months, and a demand being felt for a third, at a popular price, he was engaged in preparing a preface embodying a reply to criticisms, and had just finished it when the Bishop's attack upon him and his book appeared; he has, therefore, added an addendum replying to Dr. Moorhouse's *Daily Telegraph* articles in which he convicts that gentleman of misrepresentation and distortion of facts, answers any real objections, and fortifies the position taken up by him in the work referred to. As that work, with some fifty pages of new matter, can now be purchased for one shilling, we refer our readers to it. An able criticism of Dr. Moorhouse's reply, from an independent source, appears in another column.

There has been a lively correspondence in the *Tasmanian News* about Thomas Paine, involving his life, death, and more especially, his moral character, which two Revd. gentlemen, Messrs. Greenwood and Merriman, had maligned. A correspondent, signing himself "Judez," ably traverses the whole matter, refuting the statements of the ministers referred to, and establishing Paine's position as a consistent religious reformer. The clerical influence is evidently very strong at Hobart, as although the letter (which occupies nearly three columns) is well and temperately written, it is only inserted as an advertisement.

#### SPIRITUAL MEDITATIONS.

BY AN M.D.

##### No. II.

It is a pity that Bishop Moorhouse imposed upon himself the task of attacking the position taken up by Judge Williams in his recent publication; for both are fellow-workers in the great cause of mental emancipation and freedom, the difference between them arising from the fact that one is free and unfettered to express his opinions, whilst the other one is unfortunately hemmed in by church laws and dogma.

But one cannot read the bishop's utterances on this subject without feeling instinctively that it is not the profound thinker and logician—Dr. Moorhouse—but only the Anglican Bishop we have to deal with. He is on this occasion singularly feeble in argument and painfully theological. The theologian, in fact, has adopted the tactics of the ordinary lawyer, who when he has no case, abuses the other side. If proof were wanting, this controversy furnishes it in abundance, that our so-called "Christian" theology is rotten at the core, and that the sooner we discard it, with all its metaphysical absurdities, the better.

The bishop's statement that Judge Williams is but a shallow optimist, and that his book is read by the thoughtless portion of the community only, must strike the thoughtful as the very reverse of true. No doubt the book will fall occasionally (judging from its two editions), into the hands of the thoughtless of those who allow bishops and parsons to do the thinking for them, and probably the bishop's tender solicitude is manifested principally in the interest of this class, for some of these at least will probably think for themselves after having the theological cobwebs brushed off their benighted heads by the very wholesome shampooing process, which a careful perusal of the book implies.

But the bishop's chief objection to "Religion without Superstition is that it cannot account for sin." Sin and its author, the devil, those two phantoms of the morbid oriental mind, have ever been favourite pegs for theologians to hang their dreary arguments on. The more liberal ones have discarded poor old Clotie, but sin evidently still occupies the old place with them, as the one dark spot in God's bright universe, as a positive evil existing in spite of God and against his will, and requiring the most extraordinary schemes on his part to counteract it and keep it in check. Of course that "old Book," which 1500 years ago was palmed off on an ignorant world by an ignorant but designing priesthood as the word of God, is responsible for these conceptions, which have caused nameless misery to millions of human hearts.

What is sin, after all, but the necessary antithesis of virtue? what the consciousness of sin we all have or ought to have but an incentive to discard it, to strive after higher perfection? There is never a sin committed that does not as a necessary, unavoidable consequence, carry with it its own punishment. If it is a sin against the body, pain and disease must follow it sooner or later; if against the soul, it must mar its brightness and retard and even temporarily arrest its progress towards the great Infinite Soul of the Universe, from whose life-and-soul-imparting breath we all have sprung, and towards whom we all gravitate in spite of the "old book" that tells the dismal tale of the many that are called, the few that are chosen.

If there is one axiom of philosophy that cannot be gainsaid except by the most abject, miserable pessimist, it is that which the great idealist, Fichte, lays down as one of the fundamental, necessary truths of his system: "Whatever is, is *ipso facto* as it should be. It cannot be non-existent, nor could it be otherwise than it is."

Viewed from this aspect, the theological definition of sin must strike us not only as unphilosophic, but positively impious, fault-finding, and discordant, where all is perfection and harmony. The theologian tells the childish tale of man, created a perfect being, falling from his high estate through being tempted by the devil; of God, disappointed and enraged, inflicting on him all the ills which human flesh is heir to, and only relenting



after that great sacrifice—an innocent, sinless being, his very Son, tortured to death on a Cross. There is not one particle of collateral evidence to support this story. We are told that we must believe it as a divine revelation contained in the word of God. But it is not only unsupported, it is plainly contradicted by all the evidence science has furnished us with on the subject. This evidence incontestably proves that man owes his present condition to the great law of evolution, of development from the lower to the higher type, which reigns throughout all animate nature. First came animal man, the crudest of savages, just raised sufficiently above the mere brute to enable those spiritual forces to act on him that have made him what he is and still guide his destiny and development.

Man is neither better nor worse than God made him and wills him to be. Utopian perfection has never been and was never intended to be, his lot. It is not only unattainable, it is undesirable, for it would take away the very object and the greatest charm of his existence. It is the ever present sense of his imperfection that creates the unceasing restless desire to ameliorate his physical and mental condition that places before him the grand motto, "Excelsior," ideals ardently desired and striven after, but attained only to be at once supplanted by higher ones. The possibilities of man's nature are immense; the faculties that lie dormant within him and will be evolved in time by the grand law of evolution and continuity, under which he lives and works out his destiny, are altogether beyond his present comprehension. It has guided the race, it guides the individual from the cradle to the grave, as well as before the cradle and beyond the grave. Behold this wondrous being, spark of the divine essence, incipient in the mother's womb, a tiny ovum, undistinguishable from that of the animal. See how it passes in its growth through successive stages, closely resembling every class of the animal kingdom, from the lowest to the highest, till it has attained the perfect human form. But the darling baby, birthplace of an immortal soul, is at first a mere animal. All efforts are directed towards sustaining the little organism, and they would never rise much above that object, if it were not for the influences that are continually brought to bear on latent powers and faculties. These influences are not only language and the accumulated knowledge of previous generations, they are also, and to a far greater extent than we are aware of, direct influences from the spirit-world. Give all of these full sway, assume the greatest possible receptivity on the part of the individual, and see how the law of evolution works. Can you find anything nobler on God's earth, anything more remote from the savage than the hero or martyr, animated by the loftiest aspirations, by a love for his fellow-men so ardent, that he cheerfully lays down his life to serve them? Or is there anything more calculated to lift you far above the earth-sphere than the works of genius in art, or the productions of the inspired poet or seer? From these exalted ones down to the ordinary run of mankind, man is everywhere, for better or for worse, the result of the influences that have acted upon him and his receptivity of them, a being living under law that fulfils itself on him with inexorable precision, not only in this life, but also beyond it, in that bourne whence, it is falsely said, no traveller returns; for thousands of travellers have returned from that bourne—are returning daily. They tell us, *via voce*, or through the entranced medium, they write with hands, such as wrote on Belshazzar's wall; that they have commenced the higher life exactly at the point where their earth development ceased; that without volition, without the least effort of their own they have been placed—have glided, so to say—into the position corresponding to their moral and intellectual status on earth. We find the wretched criminal who has allowed the brute instincts to sway him on earth, the sensualist who knew no higher pleasure than the gratification of his animal appetites, the miserable money grubber and miser who worshipped Mammon only, though probably he attended regularly at the orthodox shrine: we find all these unfortunates groping in darkness in the earth-sphere, longing in vain to return to the earth-life or seeking vainly for the light that never

dawned on them in this life through utter neglect of their spiritual nature. Yet inexorable as the law is that placed them here, it is also benign, for even here they are still under its operation. Purified by repentance, lifted by earnest aspiration, they are finally permitted to rise into conditions of comparative happiness that are attained at once by those who led a better life on earth, who—to speak for once with the "old book"—laid up treasures in heaven.

Such, then, is the working of the grand laws of evolution and continuity, as far as we can trace it, on our race. Surely with such knowledge of man's destiny after death, a knowledge not based on vague dreams and surmises, but on strictly inductive reasoning from evidence appealing direct to the senses and overpowering in the frequency and variety of its occurrence, it will not be long before we get "religion without superstition," without idolatry and fetish-worship, before we recognise religion as the twin-sister of science, instead of the bitter opponent theologians represent it to be, and establish peace and harmony where all now is wrangling and discord. Pending this happy consummation, our hearty thanks are due to men like Judge Williams, who from his exalted station does not disdain to assist in clearing away rubbish and lumber encumbering the ground, where the noble edifice is to be erected in which all sects and creeds, in which all humanity will worship in spirit and in truth.

#### BOTTOM FACTS.

Nor long since a book was published in New York and London under the title of "Bottom Facts in Spiritualism," and being advertised in some of the spiritual journals with an attractive synopsis of contents, many Spiritualists and investigators were doubtless induced to buy it. It is, however, a fraud and deception in every respect, containing no "Facts in Spiritualism," either bottom or top, but a description of fraudulent imitations of spiritual phenomena, in which the writer appears to have performed his share, and being a fraud himself, believes or affects to believe that all professional mediums are frauds. That he tells a falsehood about our late friend, Professor Denton we know, further that he misrepresents the *modus operandi* of Henry Slade and Charles Foster, whom he classes amongst the frauds, and professes to have personally detected. The book is got up for sale, and its contents will doubtless be swallowed with avidity by those prejudiced against the subject of Spiritualism, and believed in by others having but a superficial knowledge of it; those who have had experience in genuine phenomena will take the contents of the book for what they are worth; the printing has certainly not added to the value of the paper, which was cleaner and more useful in its original state.

Recent numbers of *Light* contain contributions from T. P. Barkas, F.G.S., in the shape of impromptu replies through a lady of very limited education, to questions propounded by him, and answered by automatic writing; professedly done by a disembodied spirit, giving the name of Humnarr Stafford. The subjects are mostly scientific, and entirely outside of the knowledge of the medium. The questions were written at the time by Mr. Barkas, and were often unpremeditated. They were immediately responded to by the medium, and both questions and answers have been carefully preserved. The following is a specimen taken from *Light* of March 14th:—

QUESTION. What is the difference between the harmonics of an eight feet open pipe and a four feet stopped pipe?

ANSWER. In open pipes the first node is found at the centre of the pipe; the first harmonic overtone is thus found; between the first node and the mouthpiece, others following 1, 1, 1, 1, 1. In closed pipes the end forms the corresponding node to the first one in the centre of the open one; the reflected wave forms the first node at a distance of  $\frac{1}{4}$  from the end, and the others following 1, 1, 1, 1, 1.

Why do Hop Bitters cure so much? Because they give good digestion, rich blood, and healthy action of all the organs. Read

## CLERICAL OPPOSITION TO THE MARCH OF ENLIGHTENMENT.

HAVING observed an announcement that a Lecture was to be delivered by the Rev. J. N. Harle, on Mesmerism and Clairvoyance at the St. Kilda Town Hall, on the 15th ult., we attended same, for the purpose of taking notes of the lecturer's experience, for the benefit of our readers. Owing, however, to the arbitrary and intolerant action of Mr. Harle's superior officer in the Wesleyan connection, the Rev. Henry Bath, Chairman of the District, who prohibited the delivery of the lecture, we were disappointed. Mr. Harle explained to his audience the painful position in which he was placed. He had been giving his attention to the subject of Mesmerism, which he looked upon as a science, and failed to see how it could in any way clash with religion. He found himself possessed of mesmeric power, which he had utilised successfully in the cure of deafness and dyspomania, and regarded it as a gift from God. He thought it lay in his power to do a great deal in that way. In the course of his healing he had come across an excellent clairvoyant subject, and he would have liked to give his audience some details. He had given lectures on these subjects, but had always refrained from doing anything derogatory to his position as a minister of the Gospel. Being about to be transferred to Sunbury, some of his friends had desired him to give them a farewell lecture, and Mr. J. Thomas acting on behalf of the friends, had arranged the matter for that evening, but on the previous Saturday, the Rev. H. Bath, had requested an interview with him, and had informed him that he must either abandon his lecturing, or resign the ministry. Some of his brethren had taken exception to his mesmerising. Mr. J. Thomas, on behalf of the friends wrote an expostulatory letter to Mr. Bath, pointing out that expenses had been incurred, there was no time to notify that the lecture would not take place, that great dissatisfaction would be caused to the friends who had desired this complimentary meeting, that he feared the objections taken had been by persons who had never been present at any of the Rev. gentleman's lectures, and asking that permission be accorded for the lecture. In reply to this the Rev. Mr. Bath stated that it was impossible to relax the conditions. The audience, Mr. Harle continued, would know that all who enter the Wesleyan Ministry are supposed to put themselves under authority of those in power, and as that pledge was prior to his promise to lecture, and he was subject to the powers that be, he could not do otherwise than obey, and bid them good bye, expressing his sorrow for the disappointment caused them by the non-delivery of the lecture. Mr. Harle himself seemed much distressed that his tongue should be tied on a subject in which he evidently took a deep interest, and the audience loudly expressed their desire that he should proceed in spite of Mr. Bath. A Mr. Claude Vautin who spoke, characterised it as a piece of bigotry, and urged the lecturer, if he believed his gift was from God, to obey him in preference to any human mandate; he also moved a vote of sympathy, which was cordially agreed to, being seconded by a Mr. Gill, who thought Mr. Harle was acting rightly in obeying orders, but suggested that the audience should not take advantage of the committee's offer to return their money, but should leave it. Mr. Thomas urged the friends not to press Mr. Harle to disobey, and therefore the offer of a Mr. Thomson, a Phenologist, who was present, to occupy the platform and give them a lecture, was accepted. Only five of the audience (which was large) desired the refunding of their money.

The final lecture of the V.A.S. series was given by Mrs. J. O. Greenham, not Mr. Greenham, as erroneously printed in our last.

SUNDAY Evening Services in connection with the Richmond Lyceum have been resumed in the Temperance Hall, Richmond. The discourse last Sunday was by Mr. Greenham, his subject being "The Science of Life." This was supplemented by some readings of Spiritualistic communications, a recitation, song, and some hymns from the Lyceum Leader. There was a fair attendance, and the proceedings passed off very pleasantly.

## CONVINCING PROOF OF A SPIRIT-RETURN THROUGH INDEPENDENT SLATE-WRITING.

By MRS. C. S. CROMBIE, Boston Highlands, Mass.

Last summer, while I was at Onset Bay, I purchased two slates, and took them to Mr. Joseph Caffray, for an independent writing. My sister, Mrs. Green, of Richmond, California, and I held the slates, Mr. Caffray simply putting one finger on them. I asked, mentally: "Will my sister Lucy write for me to-day?" We distinctly heard the writing, and, after it was finished, Mr. Caffray said: "Some one else wants to write." Knowing that my little daughter, in spirit, could not write, I asked no question of her, but, on opening the slates, I found the following from my sister:—

"My darling sister, I will write to you, but I have not power to say much. It is true, dear sister, that I live beyond the grave, and do come back to see you. I have met dear Albert, and Frank has grown to be a large boy. Now, don't mind what anyone says, dear sister. You are right; keep on, and by-and-bye you will come to our beautiful home you are now making. Sit by yourself; use this slate, and I will write for you soon. Your dear sister,  
LUCY B. BROWN."

Across this was written, "Albert and Frank," two sons of Mrs. Green, who had passed away in California. Printed was this: "Ma Ma's Carrie." In my request I had mentioned only the first name of my sister, yet the whole name was written correctly; also, the names of my sister's two sons, and that of my own little daughter.

There could be no deception in the case, for the slates were not for a moment out of my hands, and I am satisfied that all those spirit friends were present.—*Facts.*

## A MORNING MEDITATION ON LIFE.

How glorious is the Australian morn!

How beautiful the broken clouds that lie

Across the lovely features of the sky,  
Giving light and shade to every scene and form  
Of universal life!

Life which blooms in the rose and works in the bee,  
Which for ever flows in earth, in air, and sea;  
In every hill, and dale, and stream, and shower,  
In every man, and bird, and beast, and bower,  
And "all this world of ours."

Life which through all nature eternal runs,  
Connecting men and angels, worlds and suns;  
Forming through existence a magnetic chain,  
Binding all beings in one vast domain  
Of universal love!

To the Great Source of Light, and Life, and Love,  
Who is ever near, around, below, above,  
Yet stretches out into the Great Unknown,  
I'll raise my voice in hymns of joyful tone  
Through all eternity!

ROBERT WHITE.

Dr. J. L. York, from America, delivered the first of a series of five lectures at the Lyceum Hall, last evening, to a large audience. The subject chosen by the lecturer was "The Science of Life, or How to be Happy." In the course of his address he strongly urged on his hearers the necessity of being honest and upright in all their actions. He argued that the attainment of true happiness can only be accomplished by a due regard being paid to the laws of health. He condemned intemperance in all its forms, and advocated kindness and unselfishness as potent helps to happiness. Dr. York is a forcible and entertaining speaker. He certainly stands head and shoulders above the majority of lecturers who have from time to time occupied the Freethought platform in Dunedin.—*Dunedin Evening Herald*, April 13.

We understand that proposals have been made to Dr. York, to give a course of Sunday Lectures in Sydney, commencing next month.

## THE SPIRIT RECOGNISED.

By W. F. RICHARDSON, OCEAN CITY, MICH.

## From Facts:

I am not convinced of spirit-return, but am interested in so-called spiritual phenomena, and had my attention called to it by the following incident, which I give for what it is worth:—

Shortly after being graduated at a New England College in 1880, while suffering from nervous prostration, induced by bad methods of study, and a shock from the sudden death of an only brother, I was trying to regain bodily vigor by rest at the home of a lady who had lost her only daughter.

The subject of Spiritualism had never been broached by us, and was in strong disfavor in the neighborhood. A trouble of the eyes had prevented her for years from reading but a few words weekly, and she had little previous knowledge of the subject. One day, after some hesitation, she handed me a paper containing the names of several persons known to us, but dead, among which were the names of my brother, in full, and her daughter. "Where did you get this?" I asked. "My hand wrote it without my knowing what I was writing," she said. Then she told me that she had been accustomed to sit alone thinking of her daughter, who had been the sole interest in life to her, and that she believed her spirit was present at such times. Lately, her hand had been influenced to move without her volition, and feeling an impulse to write, she had taken a pencil and had several times written much that was unintelligible, and a few known names. Believing that she was a victim of "unconscious cerebration," and having my curiosity aroused, I told her I was going to make a test. Accordingly, I wrote these words on a bit of paper: "Fred, are you glad or sorry you left this earth?" I thought, I might influence her mind, by my force of will, to write one of the words *glad* or *sorry*. Without telling her what was within, or letting her see the paper, I placed it face down on the table, and laid a blank sheet over it, telling her there was a question I would like her *hand* to answer. "Oh, I never can do that!" she exclaimed, but was finally prevailed on to try.

I then willed with great intensity that one of the words should appear, but, after half an hour, nothing decipherable appeared, and I took my paper, rolled it into a pellet, and put it in my pocket, without telling her anything more. Next day, at the usual time, she sat down, and after her hand began to move, took up the pencil. I had ceased thinking much about my question, when, after twenty minutes, she said: "Can you read this?" At first sight I could make nothing out, when, in a flash, I saw this:—

"Will.  
I am hap"

That little word, "Will," thrilled me. I could almost feel my brother's presence. No one else ever called me that. My relatives and friends always used a longer form, but this was peculiar to him. I should have observed that this writing was always a slow, tedious process to her, and she had stopped from weariness in the middle of the word *happy*, not knowing that anything readable was being produced.

Let the mind-readers explain this. I had been looking for a single word in answer, and now a much better word was substituted, and instead of a direct answer, a simple statement had been made. The form, too, was unexpected, as all previous writing had been arranged in a compact body, but this was as above indicated.

Mr. Richardson was formerly from Andover, and graduated from Brown University in 1880.—Ed.

Ocean City, Mich., Feb. 13, 1885.

From the March Number of *Facts*, we observe that a "Facts Convention" was to be held in Paine Memorial Hall, Boston, on the 5th and 6th of that month (three sessions in each day), for the consideration of all classes of spiritual phenomena. The April Number of *Facts* will contain a report of the proceedings which we shall refer to in our next.

## THOUGHTS ON A RECENT SEANCE WITH MR. GEORGE SPRIGGS.

(By SPIRITUALIST.)

"SPRIGGS is undoubtedly a splendid medium, but this form of materialisation is only of interest to those who have seen other manifestations. To the doubter it is of no value."—*Extract from letter in page 662, Dr. Denovan's Evidences.*

On Wednesday evening, the 8th April last, I was privileged, along with some fourteen or fifteen ladies and gentlemen, to attend a private séance at the residence of Mr. George Spriggs, South Brunswick Street, Melbourne. Several of those present were regular members of the circle, but the majority were strangers. Some were from Sydney and Queensland, and others from Sandhurst and Ballarat. Nearly all were believers, one or two only of the visitors being present to witness the extraordinary phenomena for the first time.

A few minutes before eight o'clock we were all ushered into a large and lofty upstairs drawing-room, and placed by the medium, Mr. Spriggs, in the seats we were to occupy during the séance, I being amongst those in the front row. Precisely at eight o'clock, Mr. Spriggs took his seat inside a curtained corner of the room facing the circle, and the gas was turned off, leaving a bluish coloured light placed at the end of the mantelpiece, burning, by which we could see each other and distinguish objects.

The medium was soon entranced, and the spirit, Peter, saluted us in his usual squeaky voice, and asked kindly for several of those present. A few minutes later he put aside the curtains and stepped out before us in the usual white tulle or muslin in which the spirits appear. He was followed by Georgie, who wrote on paper placed on a small table near the curtained alcove, and handed the slips on which he wrote to two of those present. Later an eastern spirit appeared, bowing to the ground and showing her pretty foot; and likewise a young girl, whose features I did not see. I may mention that all these spirits were barefooted, their feet being fully formed and visible to all. Georgie shook hands with each one present, and gave them a hearty squeeze.

The above, as far as I can remember, are the main features of the séance. Skiwaikie, another spirit, intimated to an inquirer present that he was a medium for "scratching," i. e., writing; that if he sat a few times at a table with paper and pencil and a few friends, he would be able to write, and then would be entranced.

I must also mention that the curtain was partially drawn aside to expose the legs of the medium, but, excepting to one or two with extra good sight, they were not seen.

To the initiated in such séances what I have described would be justly accepted as a most gratifying and successful one; but to the skeptic it would be of no value as evidence. As a proof of this an intelligent observer who came for evidence and would have had the courage of his opinions had he received it, said to me afterwards, "I cannot accept the figures, and saw no spirits; my belief is it was the entranced medium dressed up as a spirit, and had one of the figures been seized it would have been found to be the medium. I like Mr. Spriggs, but until I can see him and the figures I saw at the same time, I cannot believe; but if I could see this I would at once be a Spiritualist." Sound logic this, I said, and just from your point of view. Now, believing as I do in Mr. Spriggs' perfect honesty, and also in the friends presented to us as being what they were represented to be, yet I must respectfully put it to that gentleman and his circle proper, would it not be a highly judicious proceeding on his and their part to so arrange their séances that the evidence requested by my friend might be forthcoming? Surely such a step must be regarded by themselves as a wise one, and the suggestion as reasonable. There can be no doubt if the mediums and spirits were distinctly seen at the same time, as was the case at recent séances in London with Mr. W. Eglinton, and described by Florence Marryat in the English spiritual papers, the evidence would be overwhelming, and the séances most convincing and interesting to friend and

foe. In the interest, therefore, of the cause I earnestly appeal to Mr. Spriggs and his circle to bring about the desired change, as they cannot fail to see that it is necessary to convince the skeptic and to vindicate the medium from unjust suspicions attached to the present unsatisfactory method of conducting such séances.

To me the change seems so necessary and the request of skeptics so reasonable, that I have resolved never again to sit in a circle for materialisation where the conditions herein suggested have not been complied with, however much, as in the present case, I may respect the medium and the circle.

Let me hope, therefore, that Mr. Spriggs and his circle will take these suggestions in the kindly spirit in which they are meant, and resolve to insist upon the controls acceding to the much desired change, as they may rest assured until this is done in all good faith the present method will fail to give satisfaction even to believers, and can be of no value as evidence to inquirers. Mr. Spriggs is most unquestionably a very powerful medium and an honest man, and in his best interests I urge the change and suggest it to his favourable consideration.

The following remarkable account of the finding of water springs appeared in *Public Opinion* of Feb'y. 20:—  
"The *Allgemeine Zeitung* gives some interesting particulars of remarkable success in indicating the presence of water springs on the part of a man named Beraz, who seems to be a recognised authority in such matters. The scene of his performances was in the Bavarian highlands, at a height of more than 1,300 feet above the level of the sea. The commune of Rothenberg, near Hirschhorn, suffered greatly from want of water, and invited Beraz last autumn to endeavour to find some source of supply for them. He inspected the locality one afternoon in presence of the public authorities and a reporter of the *Allgemeine Zeitung*, and announced that water was to be found in certain spots at depths which he stated. The first spot was in the lower village, and he gave the likely depth at between 62 and 72 feet, adding that the volume of water which the spring would give would be about the diameter of an inch and a quarter. After incessant labor for four weeks, consisting mainly of rock blasting, the workmen came upon a copious spring of water at a depth of almost 67 feet. What he declared about a water source for the upper village was very singular. He pointed to a spot where, he said, three water courses lay perpendicularly under one another, and running in parallel courses. The first would be found at a depth of between 22½ feet and 26 feet, of about the size of a wheaten straw, and running in the direction from south-east to north-west. The second lay about 42 feet deep, was about the size of a thick quill, and ran in the same direction. The third, he said, lay at a depth of about 56 feet, running in the same direction, and as large as a man's little finger. The actual results were as follows:—The first watercourse was struck at a depth of 27½ feet, running in the direction indicated, and having a diameter of one-fifth of an inch. The workmen came on the second at a depth of 42-2-3 feet; it had a diameter of 7-25ths of an inch. The third was found at 62½ feet below the surface, and having a diameter of 3-5ths of an inch—all three running in the direction Beraz had indicated. Unfortunately no hint is given of his method of procedure."—[It is not necessary to give a hint to those who know anything about clairvoyance, or the Divining Rod.—Ed. H. of L.] 100022

#### GOOD RESULTS.

A short time since we received a letter from a gentleman in Northern Queensland asking information about Spiritualism and directions for its investigation, on receipt of which from us, a Planchette was sent for by him. Another letter has just come to hand from which we extract the following:—

"I might tell you that a few days after writing you, a few friends being with me, we did 'try' the table, and were astounded with our success, an old lady who is staying with us, and was a thorough sceptic in regard to the table moving at all, being able to communicate freely by herself, no one else being at the table. She had been so sceptical, in fact, as to say to me that even if she saw

the table moving in our house, she would think still, that I had some contrivance for producing that effect; but the results with the planchette have to my mind, been still more satisfactory—my wife receiving long letters with ease and rapidity of a good writer, letters purporting to come from our deceased friends, and bearing the characteristics of each individual spirit who professes to be writing. The writing by the Planchette has carried conviction to my mind much more promptly and completely than I think anything else could have done, the subjects treated of in many instances being totally unknown to any of us. As the nature of these communications have been chiefly of a private nature, I am not at liberty to mention them.

Many thanks again for your kindness in writing, and I am very thankful to have proven to myself, in my house, and by my own wife, the great reality of Spirit intercourse."

The Port Melbourne *Standard*, in a leader upon the subject of "Charity," recently wrote:—"The world, with all its boasted enlightenment, is yet sadly in need of the 'enthusiasm of humanity.' Nations build barriers of nationality, creeds throw up breast works of faith; communities erect defences of local interests, fashionable circles hold out shields of social status, while individuals retire behind the impenetrable entrenchments of selfishness. Over all these barriers, glances of envy, hatred, and malice are too often the only ones exchanged. From the nation down to the individual all are those

"Whose love of right is for themselves  
And not for all the race."

If there be any one thing in the world needing more than others to be conducted upon cosmopolitan principles, surely it is charity, and yet we find its administration by the numerous institutions and societies connected with the various churches almost invariably tarnished by the aid they dispense being confined to the adherents of their faith. Excellent as the work accomplished by these organizations undoubtedly is their charity must still be considered as only imperfectly unfolded. It resembles a tree that has grown to one side, which seen from the favored point presents all the beauty of luxuriant foliage, but when beheld from the other chills by the nakedness of its stunted and deformed limbs."

The following extract from *The Popular Science Monthly* is used by Professor Buchanan, as a text, in a paper on "False Philosophies in the Universities," which appears in the *Religio Philosophical Journal* for January 10th. It contains a great deal in a small compass that may be utilized in argument with pseudo scientific objectors to advanced ideas:—"Are you metaphysicians quite sure you do not take words for ideas? To what increments of real knowledge can you lay claim? Have you done more than clothe old thoughts in new words? Have you not been engaged since the dawn of philosophy in doing much, accomplishing little? You disagree with one another. Shall we not in turn doubt you all? Did not Kant confess he could not master Spinoza, and declare Fichte's system untenable? Does not Schopenhauer repudiate Kant? Has not Mill said Hamilton's characteristic was that he seldom adhered to any philosophic statement that he adopted? Do not the panegyrists of Kant aver that he never understood the import of his own doctrines? Has not Berkeley admitted: 'We metaphysicians have first raised a dust and then complained we cannot see.' Of all misfortunes to philosophy, metaphysics run upon, the subjective plan is the greatest."

Mr. T. M. Brown advises us that he will be in Melbourne early this month en route for Adelaide, and any persons wishing to avail themselves of the opportunity to get sittings with him, may leave letters for him at the office of this paper.

Mr. A. M. Samuëll informs us of his intention to lecture at Ballarat on the 8th inst., under the auspices of the Free thought party there, and mentions, that he is the only lecturer engaged who is not an atheist. Mr. S. expresses his willingness to lecture for any of the up-country Spiritualists, or discuss with any of the Clergy.



## BASIS FOR LOCAL ORGANIZATIONS.

For the benefit of bodies of investigators who are contemplating organization we reproduce, from the *Banner of Light*, the following article from the pen of one of the veteran spiritualists in America:—

TO THE EDITOR OF THE BANNER OF LIGHT.

I HAVE been urgently appealed to in behalf of friends of spiritual progress to draw up and send to you for publication in your widely-circulated paper, a Statement of Principles, Objects, Aims of Life, etc., which may serve as basis of organizations for the promotion of spiritual truth and its application to life.

I have given some time and thought to this important matter, and herewith forward the result, hoping that it may be found worthy of a place in your columns, and to contain at least some suggestions that will be of value to those who are seeking aid in this direction.

Very truly yours for Spiritual Progress,

A. E. NEWTON,

Finland, N.J. January, 1885.

## PRELIMINARY SUGGESTIONS.

The proper object of organized association on the part of friends of spiritual truth is, as the writer apprehends, not to draw a line of self-righteous distinction between believers and unbelievers, saints and sinners, or to set up a test fellowship and limit to friendly sympathy (as is usually the case in Christian Churches), but rather to combine their energies and means in coöperative efforts for the promotion of what they deem important truths, and for the practical application of those truths to the improvement of their own lives and to the good of their fellow beings.

To this end it is essential that they who attempt to coöperate should be agreed in perception of the truths they wish to promote, and in the desire for self-improvement in conformity therewith; also in the methods by which they will seek to apply these truths to life, for the benefit of themselves and others. Otherwise attempts at close association and united work will lead inevitably to perpetual disputes over questions of principle and of method, resulting in divisions and antagonisms, and the paralysis of all practical endeavour. Such questions should be settled in each mind before essaying to combine with others, and they only who find themselves in essential accord can profitably unite for practical ends.

It is indispensable therefore, that persons who seek to act associatively for useful purposes should first carefully consider and adopt a well digested and clearly expressed statement of the Principles or Basic Truths which they regard as essential to true living, and which rationally lead to the course of action they propose to follow; also, the main objects they have in view, and an outline at least of the methods they think proper to pursue for reaching the desired ends.

The chief use of a Statement of Principles—or Creed, if any choose so to term it—is simply to secure substantial agreement among those who propose to work together, as to what are deemed fundamental, practical truths. It does not by any means imply that the statement agreed upon is absolute and final truth, or the whole of truth, nor that it cannot be altered or enlarged as knowledge increases and perceptions grow clearer. Nor does it imply any censure or condemnation, upon such as are unable to accept it, or any part of it. It is merely a platform for present united earnest endeavour, to be extended and improved whenever this is found desirable.

Sincere persons who cannot endorse one statement, or work on one platform, have full liberty to construct a better, and to find coöperators thereon, if they can; and that platform which embodies the most of vital truth and practical utility may be expected to illustrate the law of the survival of the fittest. And while different bodies of workers may be unable from differences from mental bias or education, to see alike in all respects as to Principles and Methods, yet they may by fellowship, encourage and rejoice in each other's work in so far as it benefits the common humanity.

The cry of "No Creed," or "No Principles," as applied

to any working association, is an absurdity. Only infants, idiots, mental imbeciles and moral drones have no convictions. Such have no place and no use in a working body, except as learners; and for these a suitable place should be provided.

A statement of principles for the purpose above indicated should be brief, tersely but clearly expressed, and limited to such cardinal truths as have a *direct bearing on life and its duties*; and these truths should be mainly of an axiomatic or easily demonstrable character, avoiding as far as may be mere theories and questions of doubtful utility.

Spiritualists proposing to organize for mutual culture should remember that the great truths of spirit-communion, present inspiration, and exercise of the spiritual gifts—which they are wont to specially emphasize in consequence of their general denial or ignoring by others—are by no means the only truths essential to a noble and worthy life, though they are important factors in any systematic statement of spiritual truth. These should be given their due recognition, but not to the exclusion of the fundamental principles of ethics and of true religion.

The subjoined statement, intended for advanced and thoughtful Spiritualists, has been drawn up with reference to these considerations, and should be judged of accordingly.

It will be noted that the first paragraph asserts what is regarded as the proper and most potential basis of morals or ethics; the second affirms the ground of rational and vital religion; the third, fourth, fifth and sixth, set forth the distinctive truths of Modern Spiritualism; while the remainder express other principles of scarcely less importance to a well-balanced character.

An effort has been made to avoid, as far as possible the use of antiquated and threadbare phraseology, and to state each proposition with simplicity and clearness, and with as much brevity as it consistent with these.

If it be objected to by any that the statement as a whole is *too religious* in its bearing, the writer has only to say that much observation and experience have taught him that only those who have come to feel the softening and unitizing as well as energizing power of real religion are prepared for any earnest coöperation, especially in the line of personal improvement and humanitarian work. Others have little motive or fitness for united action.

Where no other name has been fixed upon, the writer would suggest that of a "Society for Ethical and Spiritual Culture" as not unsuitable. Societies for "Ethical Culture" already exist in some of our large cities, and are doing a very praiseworthy work in an educational and philanthropic way, particularly among the poor and neglected class. But, so far as the writer is informed, these Societies are Agnostic—wholly ignoring the spiritual nature and immortal destiny of man, and all the aids and incentives to be drawn from the future and higher life. Consequently they can present no sustaining assurances of a better world to afflicted souls, can offer little, if any, consolation to bereaved hearts, and can draw no inspiring motives, from the great hereafter: Spiritualists, surely, have cause to exhibit equal zeal and devotion to the welfare of the human brotherhood in this life, with the added stimulus supplied by the conviction that the character formed here determines for an indefinite period the realizations of a future life. Societies for Ethical and Spiritual Culture may properly take into view the whole field of human capacities and needs—physical, mental, moral and religious as well as spiritual—since the best spiritual culture depends largely upon that of all other departments of being.

Of course, persons who are agreed on any part of this platform are at liberty to unite on such part, and discard the remainder if they choose. The writer would be glad to coöperate with any number of earnest souls who are heartily in unison on the basis of the first proposition alone—Human Brotherhood and its requirements. A very noble humanitarian work could be done by coöperation on that single plank. But those who are agreed on the second also would have a still closer and stronger bond of union, with one less ground of possible disharmony. So of each and all of the twelve propositions, which together form the basis for a very compact and vigorous association.

With these preliminaries, the subjoined statement is submitted to the consideration of the thoughtful.

#### STATEMENT OF PRINCIPLES.

The following primary truths and practical deductions therefrom are deemed either self-evident or capable of being established by conclusive proofs:

1. *Brotherhood of Mankind.* The human race is one family or brotherhood, whose true interests and welfare are ever closely interblended, so that if one member suffers all suffer in a measure with that one. Hence it is both the duty and the highest interest of every individual not only to refrain from what would harm or wrong another, but to *live for the good of all*, especially seeking to aid the unfortunate, to teach the ignorant and raise the degraded.

2. *Parenthood of Deity.* As human beings we are offsprings of a Supreme Power and Intelligence, which consequently sustains us and to all finite beings the intimate relation of universal Parent—our Father and Mother in one—whose will, wisdom and goodness are expressed in the constitution and laws of the universe and of our being, physical, moral and spiritual; which laws tend to effect eventually the highest welfare and happiness of all. Hence this Supreme Power, however named or imperfectly comprehended, being the Source of all Life, Beauty and Beneficence, is worthy of our highest reverence, aspiration, trust and love.

3. *Continuity of Life.* As offspring of the Infinite Life, we may expect that an endless existence is before us, in a universe peopled with various orders or grades of being, wherein the position and enjoyments of each individual are determined for an indefinite period of the future by the deeds and aspirations of the present. Wherefore it behooves us to make the worthiest possible use of our earthly lives.

4. *Possibilities of Progress.* Human beings are capable of unlimited progress in knowledge, wisdom, beauty and symmetry of character, and usefulness to others, to be attained by the progressive ascendancy of the rational and spiritual elements of being over the animal and selfish. Hence the desirableness of unremitting and well-rounded culture of all the nobler capabilities of our nature, among which the moral sentiments and spiritual graces stand preëminent.

5. *Aids to progress.* For our health in this upward progress, angelic ministrations, divine inspirations, and various "spiritual gifts" are ever available to those who seek them. Wherefore it behooves us to welcome angelic messengers, to "quench not the spirit," to "despise not the prophesying," and to "covet earnestly the best gifts," using these for no selfish purpose or unworthy ends, but for "edification," or upbuilding in good and truth.

6. *Communion with Spirits.* Intelligible and realized communication with those who have thrown off the veil of the flesh is possible under suitable conditions, and is a rightful privilege of high value to those who use it wisely; but fraught with danger in its misuse, on account of the diverse characters of invisible beings. Hence the importance of seeking such communication by wise methods only, and with the purest motives, and of pursuing that alone which is elevating and useful in tendency.

7. *The Source of Authority.* All truth, from whatever source derived, is of divine origin, and absolutely authoritative to the soul that perceives it; but no man or body of men is competent to prescribe authoritatively what others shall accept as truth, nor can we reasonably expect to find it, unmixt with error, in any book produced by human instrumentality. Hence each person should exercise his or her own truth-determining powers, according to individual ability, each being ever amenable to the supreme laws of the universe.

8. *Freedom and Obligation.* Freedom of thought and action is the birthright of every soul, and the indispensable condition of the best progress in purity and goodness; yet true freedom is neither anarchy nor license, but necessitates restraint from any infringement on the rightful liberties or the welfare of others. Hence a careful regard to the requirements of brotherhood, with fidelity to the duties of all other relations, are obligations inherent in the conditions of our existence.

9. *Awards, or Consequences.* By the operation of laws

written in our physical and spiritual constitutions, all right actions and all wrong doings are followed, sooner or later, by results of elevation and joy in the one case, or of degradation and suffering in the other. Therefore, happiness or misery, "heaven" or "hell," in this world or that which is to come, is not the arbitrary award of Deity, but the necessary consequence of individual action or of spiritual state.

10. *Salvation.* In its true sense, "salvation" implies knowledge of and conformity to the conditions of right living in all departments, physical, mental, moral and spiritual; and it is to be sought in this life as well as in the next. Therefore, belief in and obedience to the beneficent laws of our being—both "faith" and "works"—are indispensable to real salvation, here or hereafter.

11. *Saviours.* Whoever, through mental enlightenment and spiritual attainment, becomes capable of imparting saving truth and spiritual energy to others, becomes in a true sense a saviour of others. Hence we gratefully recognize many saviours of mankind in the past, and deem it the privilege as well as duty of all to aspire to that high service to their kind.

12. *The Christ.* In Jesus of Nazareth, styled "The Christ" or "The Anointed," as set forth in the gospel narratives (whether these be regarded as wholly historical or partly ideal), we recognize a noble portraiture of Spiritual Manhood—at once "Son of Man" and "Son of God"—a teacher of truth and righteousness, who was specially "anointed" with the spirit of universal love, declaring the Fatherhood of God and the Brotherhood of Men in a dark and cruel era, and becoming a saviour to all who have received and practiced the saving truths he taught. Wherefore we honor the Nazarene as an exemplar of the Christ-spirit, which is the spirit of all-embracing, self-sacrificing, out-going love, with loyalty to truth, constituting the "Christ within"; and we aspire to attain the same spirit as the only power which can redeem ourselves and our race from the ills of this rudimentary existence.

[A constitution for a society based on the foregoing Principles should be prefaced by a Preamble, somewhat as follows:]

#### PREAMBLE.

Believing that the chief ends of existence are improvement to ourselves and usefulness to our fellow-beings, and that these ends can be better secured in fraternal cooperation than by mere individual effort; also, aware that we can hope to cooperate harmoniously and effectively only as we are agreed in the fundamental convictions from which our efforts spring; we, the undersigned, finding ourselves in substantial accord with the principles of Truth and of Action set forth in the foregoing Statement, agree to constitute ourselves an organized body under the name and for the purposes stated in the following

#### ARTICLES OF ASSOCIATION.

[Art. I. should state the name adopted and Art. II. should set forth the Objects and Methods proposed—for which the following may serve as a model:]

Art. II. *Objects and Methods.* The objects of this Society shall be, mutual cooperation, first, to promote the personal improvement and usefulness of its members, by providing means for Ethical and Spiritual Culture, and modes of judicious Practical Philanthropy, in accordance with the Principles avowed in the preceding statement; secondly, to disseminate these Principles and promote their practice for the general good; thirdly, to search for the discovery of further useful truth; and, fourthly, to cooperate fraternally with other bodies or individuals having similar objects in view, when deemed expedient.

These objects shall be sought by the following methods, or such of them as may be found practicable; namely, the provision of lectures, public or private; the institution of *conversaciones* and social gatherings, and of classes for special culture, instruction or inquiry; the circulation of appropriate literature; the provision of a free library and reading-room; the institution of means for the education of the young, and for the relief of suffering, and by such other measures as may be agreed upon.

[This Constitution should be completed by Articles

providing for terms of Membership; Officers, their Duties, and mode of Election; Business and other meetings; Committees, or Bands of Workers for the various branches of effort to be undertaken; Withdrawal from Membership; Amendments to Constitution or to Statement of Principles, &c.—all of which may be varied according to circumstances and the work to be attempted.]

### THE 37TH ANNIVERSARY OF MODERN SPIRITUALISM.

THE thirty-seventh Anniversary of Modern Spiritualism was commemorated in Melbourne on the evenings of the 31st March, and 1st and 2nd April, under the auspices of the Victorian Association of Spiritualists. On the first of these evenings, as announced in our last issue, a *Conversazione* was held at the Athenaeum, combined with a highly interesting exhibition of numerous tangible proofs of spirit-intercourse of various kinds. We have already given a partial list, and now complete same elsewhere in these columns. There was a large attendance, including many visitors from various parts of Victoria and other colonies, and the time was passed in an enjoyable and instructive way.

In opening the proceedings, Mr. Charles Johnston, the President of the Association, said that as it was the thirty-seventh Anniversary of what is known as Modern Spiritualism, the committee of the V.A.S. had deemed it advisable to celebrate the anniversary of an event that had been of so vast importance, and it had been decided to hold a three nights' commemoration. It was wise, he thought, to adopt this plan; it gave them an opportunity of expressing the appreciation that they had for the very many benefits which had been received, not only by those in this part of the colony, but by Spiritualists all over the world. In fact, he thought he would be within the truth if he said by the large majority of Christians also, because—deny it or ignore it as non-Spiritualists might—the fact remained that the information that had been received, the knowledge which had been given to us, through our intercourse with the spirit-world, had been a benefit to the whole of mankind. When we came to think that before what was often called the "Rochester knockings," mankind was taught to believe that there were only two states of existence after passing through the change called death, on the one hand, a horrible state where people were for all eternity burning, never to be consumed, but always to be consuming without one moment's respite; on the other hand, a useless, senseless, absurd state of existence in a place called heaven, where there was a throne and a god sitting upon it, and the remainder of mankind, which was but a small minority of people, to be for eternity singing praises, and prostrating themselves in adoration before a god who kept the large majority of the human race in a diabolical state—it was wise, he thought, that we should remember these things, and acknowledge the advantage that Modern Spiritualism had been to us, and the Spiritualists here had at length followed the example of those in the old country and America by holding rejoicings on this Anniversary. The committee, therefore, had decided on that evening to hold a *Conversazione*, and they would have a little music by the choir, a few solos—the music being of a spiritualistic character—and there would be intervals for conversation, and for walking round the hall to examine the spirit-drawings, spirit-photographs, materialised hair, direct-writings, and the innumerable objects which they would see around, objects of great interest to those who understood the meaning of them.

Miss Octavia Lane then most pleasingly rendered that beautiful song, "The Touch of a Vanish'd Hand," after which:

Mr. H. Junor Browne, taking the platform, said that he had been called upon to address them on the subject of Spiritualism for ten minutes. The first was an easy task, for his heart and soul were in it, but the second task, of not exceeding ten minutes, was rather a difficult one. He would divide his remarks under three heads: What was Spiritualism? What it had taught him? and What was the good of it? He was not surprised at the outside public ridiculing it, because the general Press as a

rule only exposed the falsities and absurdities connected with it, or that had been tacked on to it, and it was as absurd to judge of Spiritualism by what the general press said of it, as it would be to judge of the stability of the Bank of England by the forgeries that had been committed on its notes. He also sympathised with those who experienced difficulties and perplexities in their investigations of the subject; as a rule all investigators had experienced similar difficulties in getting satisfactory results to commence with, and so little was the subject understood even by the most advanced, that they felt at times a difficulty in explaining these matters, but, like everything else, it required in the beginning the A.B.C. He thought the idea that Spiritualism was a religion was a popular error, and that it was no more a religion than telegraphy. It was a science of observation from which each individual could draw his own conclusions. It was the scientific basis of all true religion, which consisted, not, as popularly taught, in belief in certain dogmas, but in the life. That was to say, that our daily actions constitute our character, and our individuality, not only in this life, but in the life which is to come. It was the higher branch of science, and commenced where physical science left off. It was an inexhaustible subject, so that there need be no fear even in eternity of exhausting the innumerable and wonderful investigations that lay before us. Spiritualism had taught him as it had taught many more, that the other world is just as natural and rational as this, that the change called death does not alter man's character, that we carry with us there the same ideas, however foolish, however grand; hence strange as it might appear when heard for the first time, all the various sects and religious ideas were carried on in the other world, and instead of our being transformed on entering that world into beings that know everything—as he had been taught in his younger days—he had found that the most learned in this life, when they enter the life beyond, find themselves but mere babes in knowledge. There the Mahometan expects to see Mahomet, the Catholic expects to see Mary, and the Protestant expects to see Jesus, and are very naturally disappointed to find their teachings not carried out and their expectations not realised. Their religious teachers meet their inquiries with the same sophistries as they do while here, and many are satisfied for a time, but others are dissatisfied, and use their reasoning faculties in religion as they should have done here. The various sects in the other life might be likened unto lakes, into which a constant stream is flowing from this earth, and as constantly a stream is flowing out of them. So these lakes are continually receiving streams from all the various sects in this life, and as constantly, as individuals get more intelligent, they are leaving these sects, and coming out into the broad ocean of love and truth. The advantages of Spiritualism, then, were not only in this life, but also in that which is to come. In this life it robs death of its terrors, and shows that death is but a new out-birth of the spirit, the breaking of the husk, and the emancipation of the spirit from this stage of its existence. We should have the same spots there as here, just as the butterfly had the same spots as when in the chrysalis state, and if these spots were beautiful, that is, if the actions of our lives were right and good, we would be happy, and if they were the contrary we would be unhappy. He did not care how prosperous a man might be; if he did not do right he could not be happy, notwithstanding all the fables they might tell him about his sins being forgiven there was no forgiveness of sins; we should have to suffer, we must forgive our own sins, that is, by covering over bad actions with good-ones, and there was no benefit to be got from any particular faith unless it leads to right action. The speaker then dwelt upon the advantages that the churches had derived from Spiritualism in its beneficial effect upon their teachings. It had made them change their views. He had heard Spiritualism preached in church, from beginning to end. It would continue to advance until it engulfed all the churches, for all who attend the churches were spiritualists in belief. But we should have not merely belief, but knowledge through the senses. He had seen, felt, heard, and it was to him a matter of knowledge. He was proud to stand

up and tell them it was a truth, but he hoped that they would not have to test it as he had lately had to do; he was thankful to say it had stood the test, and that he had the knowledge that his two sons who had recently been drowned still live, that he had held communion with them, that he had seen them in the materialised form, one he could swear to, the other indistinctly, and the grandeur of the future life as it had been put before him it was beyond his power to tell them. He referred with pleasure to such men as Dr. Motherwell, to whom the spiritualists owed a debt of gratitude, as a professional man occupying a good position in Society, who notwithstanding stood out years ago and up to the present time, with the finger of scorn pointed at him by educated men like himself, because he boldly nailed his colors to the mast, and was not ashamed of expressing his opinions; and when the names of those other medical men who scorned and laughed at him will have passed into oblivion, he believed that the name of Dr. Motherwell would stand out as that of one whom they might well be proud of as a brother spiritualist.

During the interval that followed Mr. Browne's remarks the beautiful and spiritual song "Near Thee" was touchingly rendered by Miss Fanny Samuel, and a violin solo by Miss Pride was executed with considerable taste and purity of tone, also a song by Mr. Henshaw.

Mr. W. H. Terry announced amid applause, that the committee had decided to re-open the interesting exhibition of spiritualistic curios, from 12 to 5 the next day, for the purpose of giving an opportunity for others who chose to inspect the same, and specially referred to a most appropriate memento that was on view, i.e. writings received by Mr. Carson through the mediumship of two of the Fox girls, in whose family had occurred those "Rochester knockings" the Anniversary of which they had met to celebrate, and proceeding, said, the event they were then commemorating seemed very trifling in itself—some little raps and knocks occurring in a small house in an obscure village in America; trifling indeed, but how much had grown from it! The little brook rising in some sequestered dell gradually widened out till it became a great river bringing blessings to millions. So it had been with Spiritualism, rising in that obscure place—at least Modern Spiritualism, for Spiritualism lay behind that, scattered in all directions, but the modern development of it was meant, which was the greatest, broadest, and richest development of Spiritualism that had been known in modern times—and this dated from the Rochester knockings. This it was that first called wide-spread attention to the matter, led to the first investigations, and step by step from those little raps, we had developed first of all to "automatic" writing through the hand of those influenced, later on to the "direct" writing—of which many specimens were there to be seen—such as that received through Dr. Slade, Mr. Watkins of America, and more recently Mr. Eglinton of London. There were many present no doubt who had received writings through Dr. Slade when he was in Melbourne, and anyone who had received such writing under the conditions that he had seen—between closed slates in broad daylight, where there was no possibility of its being done by any known physical means—could afford to smile at what people who had not seen might say. It was done by some law and some intelligence outside of those present; it was manifest to them that this was the case, and the only reasonable explanation of the cause was the spiritual theory. There had been this development step by step from the tiny rap to table-moving, automatic writing, to the direct writing, and so on up to the crowning triumph of phenomena—materialisation. Several were present who—(incredible as it might seem to those who had not witnessed the phenomena)—had seen the counterparts of their friends habilitated for the time being in a material covering as substantial as that they had in the body. But these manifestations were too real for the majority of people. They could not take it in; they could not conceive of any tangible form like flesh and blood as solid as themselves being a disembodied spirit. They would exhaust every possible means of accounting for it before they would accept the fact. With some phases of this kind of

phenomena, as exhibited through Dr. Slade—not publicly but privately—you could see the form grow; a small luminous mass gradually assuming form and shape, first to the shoulders, gradually the body, semi-transparent at first, but gradually becoming more solid. That was a more decided manifestation perhaps to the sceptic, but there were in America media, and also Mr. Eglinton of London to whom he had referred—who occasionally had forms appear in their presence with the counterpart of the clothing they wore when in the body, everything complete, even to any jewellery they might have worn. When such came they were unmistakable. But this only occurred very rarely, and through very few media. We were developing on to that, and he believed the time would come when disembodied spirits will be able to materialise so positively and so strongly, that they will be able to stand on the platform and speak as he was speaking then. It had been done at the Eddy Brothers' circle in America. Colonel Olcott—now the President—Founder of the Theosophical Society—testified to that fact and gave numerous illustrations of it in his book published some ten years ago. He went there as reporter for the *New York Graphic and Sun*, accompanied by a competent artist to stay there for a week. He stayed ten weeks, and thoroughly exhausted the subject. Anyone reading his book must either say that the man was wilfully deceiving, or that those facts did occur. Mr. H. J. Browne in giving his idea of Spiritualism had said that it was essentially a science. He agreed with him that the foundation, the base of Spiritualism, is scientific. Epes Sargent in his work "The Scientific Basis of Spiritualism," had shown that conclusively;—as a literary man occupying a prominent position in Melbourne (he did not know whether he would call himself a spiritualist now) had acknowledged; but what was the good of a foundation without a superstructure? Many seek for phenomena alone, and are for everlasting putting in foundation after foundation. But the morality of Spiritualism was the superstructure. If nothing more than foundation came out of it, we might as well let it alone. Let us have a good basis, and then we could have a beautiful superstructure. The mission of Spiritualism was to give, first, absolute proof of a future life. It opened out a large vista before us, where before we had seen nothing but a dead wall, or a scene so gloomy, obscure, and indefinite that we could make nothing of it; it taught us that those near and dear to us, whose earthly forms we had seen laid in the grave, yet lived, having passed on to a happier condition than they enjoyed here, that they were the same individuals, exhibiting the same affection for us, and showing an advance on the intelligence that they had when in the body—that is, after a sojourn in the other state. There was a mistaken notion among a good many—perhaps inherited from their Christian proclivities—that when one passed on into the spiritual state they became at once angels—but anyone who had investigated Spiritualism, and had experience of the phenomena knew that idea to be erroneous. If we were naturally spiritual, if our aspirations were of an elevated character, there would be greater facilities for our progress there; those that were progressive in their tendencies would receive the benefit of it. Some who passed on were found to be in just the same state when communicated with from time to time; but Spiritualism proved to anyone who followed up the investigation that the future life is an improvement upon this life, that it opens out a wide field of progress, that love is never lost, but grows and strengthens there, that wherever there is a true affinity between individuals, such affinity still remains and is perpetuated in the other states, blood relationships being only secondary, while spiritual relationships were the primary, the real, the lasting.

During the evening a song ("Beautiful Angel") by Mrs. Cackett and Miss Clay accompanied by the choir was executed with good effect, and a very appropriate piece, "Where the Roses ne'er shall Wither," by the Choir. Miss Dwight presided at the piano with her usual ability.

An important feature of the proceedings was the drawing for the "Art-Union," in which prizes of books and



pictures to the value of £62 10s. 0d., including many of the best and most recent were distributed.

The remainder of the time was passed in agreeable conversation, and in an inspection of the various exhibits.

The second night of the celebration was devoted to an "Exhibition Session" of the Melbourne Progressive Lyceum, as a fitting demonstration on behalf of an Institution which is the direct offshoot of the Spiritualistic movement, and illustrative of its harmonial method of education. It was held in the large Temperance Hall, the body of which was reserved for members and their immediate friends, the galleries being available for visitors. Fully two hundred members took part in the proceedings, which consisted of songs, golden chain recitations and musical calisthenics, the latter of which were especially well performed. These were followed by the performance of a *Petite Drama* (written expressly for Lyceums), entitled the "Secret of Happiness," which the result shows to be—making others happy. The characters were well sustained by Miss F. Flynn, Miss Maude Bamford, Miss E. King, Masters Pailthorpe and V. Burbank, the latter deserving special notice for his clear enunciation and natural rendering of his part.

During the interlude between this and the next piece, thirteen children, each bearing a large gilt letter, appeared successively before the curtain and speaking an aphorism or "Pearl of wisdom," hung up their letter, made their bow, and retired, the thirteenth letter completing the motto, "Angels Guard Us."

Then the curtain rose on the first scene of a pretty little operetta, entitled "The Home of the Fairies," the fairy queens being represented by Miss Burbank, Misses A. Bamford, F. Flynn, and B. Everett; Miss L. Fryer, a mischievous elf; Miss King, messenger, with quite a number of pretty little fairies for their attendants. The dresses and appointments were pretty and appropriate, and the performance good, eliciting considerable applause from the audience. The proceedings concluded with a grand march by the whole Lyceum, including the performers in character.

On the third evening, April 2nd, the Commemoration was brought to a termination by a ball held at the Horticultural Hall.

## To Correspondents.

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

### WHAT HAVE YOU GIVEN INSTEAD!

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I was greatly surprised at the Spiritualistic meeting last Sunday evening, when one of the audience rose from his seat and complained that you had taken away his Bible and had given him no return. I feel very sorry for that man, if he is a Spiritualist, to think he has received so little comfort from the change in his religion; I hope there are not many of his way of thinking. Yes, sir, you have taken away his Bible, with all its old heathen superstition, and given him a religion of common sense and reason; you have taken away his angry, jealous, revengeful, and blood-loving God, whose ministers spend much of their time imploring him to be merciful, and given him instead, a loving Father, who requires no other sacrifice from His children than that they shall live in love and fellowship with each other, resisting evil and doing good. Is that no return? You have taken away his heaven of gold and glitter and ceaseless hallelujahs, where murderers, thieves, adulterers, and rogues of all descriptions may go, if they have only gone through the farce of repentance before they died, and had their robes washed in the blood of the Lamb; or who have had friends to pay the priest to pray for them,—a heaven whose door is left ajar to admit all those who have successfully managed to blindfold their reason and follow the dogmas of their church, to the exclusion of all those liberal and noble-minded men and women who have from time to time been striving to enlighten and

uplift their fellow beings, and have given us a beautiful spiritual world, of light and love—of green valleys—crystal streams—beautiful flowers—lovely birds—happy spirits. Homes too where families are reunited in love and harmony. Is that no return? Yes, sir, and they have taken away your hell of fire and brimstone, with all its attendant horrors—the old gentleman with the horns and hoofs and curly tail—with toasting-fork in hand ready to assist you to the warmest corner. Just come with me to the mouth of that hell for a minute, till we see who are its occupants. Ah! what do we see there—ministers of religion? Yes, ministers of religion, men who have been in advance of their church, who have tried to clear away some of its superstitions, like Coleman and many others! Who are those on the right? Legislators! Yes, men who have fought hard for the liberties of the people, who have striven to suppress the despotic power of the church over the state; there they are now, the church has sent them there to finish their education. Who are those poor fellows over there! They don't look very wicked; no, that one used to rest his bones on the sofa on Sunday, after his hard week's work, and read the newspaper or ride by train to the seaside instead of going to church; his wife, poor soul, tried hard to get him to go, but he preferred to make himself acquainted with the affairs of his country and the world in general, instead of going to listen to a sleepy old sermon: there he is now with many more like himself. One more picture: look a little further. What, babies! Yes, babies! wailing, crying, screaming, writhing in agony; some scarcely breathed the breath of life. Why are they there, they never sinned; no, but their mothers neglected to send for the priest to sprinkle a little water on their faces and make the sign of the cross. Poor innocents!

Well, sir, the Spiritualists have demolished this hell. The advanced thinkers of the past ages, as well as those of the present, who have passed away, are found to be in the highest spheres of happiness, where they still work on for the regeneration of the human race; while we, with our judgments more clear, our reason unfettered, can advance and work with them to the best of our ability to uplift our fellow man.

Oh! sir, is not this a very great return! I think our leading Spiritualists deserve our highest gratitude, as well as all the help that it is in our power to give them. I always feel sorry that I cannot help them, but I am one of the toilers who have to work early and late for my bread, which I have none too much of, and cannot possibly spare, except to some poor fellow creature who may pass my way who has less.

I cannot close this without saying that I have received through Spiritualism a comfort and strength to bear trouble, both of mind and body, that I never experienced under the discouraging influence of Christianity.

Mr. Editor, I have long had a great wish to see the Spiritualists issue small tracts—a single leaf, for instance, with some spiritual truth expounded or Bible dogma exposed, that we could buy cheap and give to our friends and acquaintances; I think it would do good.

Apologising for the length of this letter, I remain, sir,  
Yours respectfully,

M. OAKROOT.

April 6th, 1885.

[Our correspondent, and any like him, who can utilise Spiritualistic tracts and leaflets will generally be able to obtain a parcel "gratis" at the Harbinger Office.—Ed. H. of Lt.]

SPIRITUAL WORK IN WALLSEND, ADAMS-TOWN, AND NEWCASTLE, N.S.W.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—As it is our duty to state progress in our common cause when we see it, I think it right to inform you and readers of the *Harbinger* of the good work going on in this part of the world. In Wallsend, Spiritualism has taken deep root. There are several circles developing, and some mediums promising fair to become useful in this grand movement. On Good

Friday, a lecture was given in the School of Arts, when Adamstown friends and Mrs. Elson, from Newcastle, joined Wallsend people, and with several strangers, made up a good company. Mr. Elson took the chair. I gave some of my experiences in Spiritualism, and the subject of lecture was "Spiritualism Reviewed in the Light of the 19th Century." At the close, Mr. Geo. James made some appropriate remarks. We then held a short séance, and several mediums were controlled in the Hall. When all was over the people sat as if they did not want to leave. This was one of the most harmonious meetings we have attended for some time.

In Adamstown there is a large circle lately formed in Mr. Minto's house. On Wednesday we attended it, and were pleased to find such progress in so short a time. The house was crowded, and many were controlled to speak; indeed I may say that nearly every one present were influenced and felt the power. Adamstown friends if careful will do much good.

At Newcastle there is a growing interest in Spiritualism. Mr. Beaton has a fine select circle, where friends meet weekly to converse with the Spirit-world. Mr. Beaton is a good medium, and renders much aid to the cause in Newcastle; so that in future we may expect the truth to be widely spread in the neighbourhood.

Yours truly,

T. M. BROWN.

#### THE ASTRO-THEOLOGICAL ORIGIN OF CHRISTIANITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—On reading in your last issue Dr. Rohner's eulogy on the life of Jesus, in which he makes reference to me more than once, it was not my intention to have taken notice of it; but as it has appeared to me that silence on my part may be construed by some of your readers as an admission that my irrepressible and irascible critic has proved his case, I think it better to send the following few lines for insertion in your next issue. I do not, however intend to reply to any further remarks the Dr. may choose to make on the views held by me, as I consider that already enough space has been taken up in your columns in ventilating our differences of opinion on the real *versus* ideal life of Jesus. While I regret that Bro. Rohner and myself do not agree on this subject, I freely grant to him an equal right of individual opinion as I claim for myself. I cannot, however, even to please him, admit his infallibility in this or any other matter, any more than I can that of His Holiness the Pope, or that of the Apostle Paul, who anatomised everyone, even if an angel from Heaven, who preached any other doctrines than those which he taught.

I have to call Dr. Rohner's attention to the following facts, viz:—That assertion is not argument, as he evidently appears to think it is; and that in none of his diatribes on "Christianity, its Origin and Esoteric Meaning," has he advanced a single fact that in any way invalidates the evidence adduced by me therein, to prove the Astro-theological origin of the popular faith. Although I cannot agree with my learned critic as to the world having been regenerated as yet, allow me to assure Dr. Rohner that I am an equal admirer with himself of the ideal life of Jesus as related in the Gospel romances. There is not, however, a single precept ascribed to Jesus which was not inculcated by some of the preceding religious Reformers of the World long prior to the commencement of the Christian era. Unfortunately many of these beautiful precepts are still impracticable, and are consequently taken to be more for ornament than use by all who profess to be Christians, and who, while they are loud in their declarations of praise in regard to these precepts, studiously avoid putting some of them into practise. As illustrative of this I may mention, that a short time since I tried to find out if there was in Melbourne a true Christian—one faithful follower of the precepts of Jesus—by advertising in two of the leading daily papers for a loan (for charitable purposes), on the terms stated by Jesus, as recorded in Luke VI., viz:—"Give to every man that asketh of thee; and lend, hoping

for nothing again." Strange to relate, I had not a single reply thereto. I was consequently forced to the conclusion that notwithstanding the numerous professors of Christianity abounding in this city, not a single genuine one according to the Scriptures was to be found. I thought it probable that our Anglican Bishop, who is so noted for his liberality towards the House of God now being made with hands in Swanston Street, might have responded to my appeal, but as it is possible my advertisements escaped his lordship's notice, I have given the reverend gentleman the benefit of the doubt. I may add that never having met one who could do greater works than Jesus is reported to have done, nor even manifest the signs he said would follow those who believed in him, it is evident that either Jesus was wrongly reported, or that Exoteric Christianity is impracticable in the present day.

In order to show how opinions differ in regard to "Christianity, its Origin and Esoteric Meaning," I may mention that I received an order from a gentleman in England for three hundred copies of it in pamphlet form, for the purpose of distribution. The letter containing this order I shall be happy to show you, Mr. Editor, at any time.

I am, sir, yours etc.,

HUGH JUNOR BROWNE.

Park House, Wellington Parade, E. Melbourne,  
April 22nd, 1885.

#### THE PROCESS OF DEATH.

A COMPLETE description of the spirit's departure from the body was recently given by Myra Barruther in a letter to Mr. Joseph Barker. She was treated by mesmerism for epileptic fits, and soon became a good clairvoyant and eventually a seer of spirits. "My mother and I have often talked of death and immortality. She often magnetised me when she was in health, and when I was in clairvoyant state by her assistance when spiritual sight was given to me. By assistance (Barker's) I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end of life was near, but she viewed it with calmness, for her thoughts were full of the light to come, and her hope placed on her Father in Heaven. Death had no terror for her. When she felt its approach she sent for me; I was absent attending an invalid. I came and remained constantly with her until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself, and was soon in a state of spiritual clairvoyance. With the opening of the inner sight the painful scene of my mother's death was changed to a vision of glory, of beautiful, angelic spirits present watching over her. Their faces were radiant with bliss, and their glittering robes were like transparent snow. I could feel them as material, and yet they communicated a sensation I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her feet, while others seemed to be hovering over her form. They seemed so pure—so full of love, and it was sweet to look at them as I watched the change now taking place in my mother.

"I now turned my attention more directly to my mother, and saw the external sense leave her. First the power of sense departed, and then a veil seemed to drop over her eyes; then the hearing, and sense of feeling. The spirit began to leave the limbs, and they died first; and the light that filled each part whence the spiritual life was removed. A ball of fire was now gathering just above her head, and this continued to increase as long as the spirit was connected with the body. The spirit left the brain at last, and then the silver cord was loosed. The luminous appearance soon began to assume the human form, and I could see my mother again. But oh, how she had changed! She was light and glorious, array in robes of dazzling white, free from diseases, pain, and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of her child.

"She paid no attention to me or earthly objects, but joined her companions, and they seemed to go away through the air. I attempted to follow them in the spirit, for I felt strongly attracted and longed to go with my mother. I saw them ascend till they seemed to pass through an open space, when a mist came over my sight, and I saw them no more."

### THE LATE FATALITY AT BALLARAT.

MANY of our readers will have read in the public press the particulars of the recent accident at Ballarat, where two young ladies, descending a mine, were precipitated from the bucket which they had rashly ventured to travel in, one of them, Miss Williams, being instantly killed. This young lady (a fine healthy and intelligent girl of 17) was a member of the Melbourne Progressive Lyceum, and the sad and sudden circumstances of her departure caused quite a sensation amongst the members of that institution, many of whom were much attached to her. At the invitation of Mr. Williams about fifty of the members attended at his house to take part in the funeral procession, whilst a large number, including the choir, went direct to the cemetery. On entering the house, about 3 p.m., we found a medium (Mrs. Aden) apparently under the control of the deceased girl, speaking to the distressed parents, who appeared much comforted by this unexpected visitation. The coffin was covered with white cloth and almost hidden with beautiful floral offerings, whilst almost all the followers were provided with bunches of flowers or small bouquets of white chrysanthemums and fern leaves, the usual insignia of mourning being conspicuous by its absence. The procession, which was a very lengthy one, (Mr. Williams being well-known and much respected in the neighborhood) reached the cemetery about 4 p.m. and the large number of followers was considerably augmented by spectators attracted by curiosity to witness the proceedings, which were commenced by the choir singing "How I would Die."

After which Mr. H. J. Browne gave an appropriate address, contrasting the comfort brought to the bereaved by the knowledge of Spiritualism, with the bare hope afforded by orthodox Christianity. His address was illustrated by selections from several poets, all tending to show that death was only a name and not a reality. Mr. Williams then spoke a few words, thanking his numerous friends of all shades of religious belief, for the genuine sympathy they had shown in sinking all prejudices and coming together with the one thought of sympathy for them. He believed it was the will of God that his dear child should go, and much as they missed her presence he would not, if he could, restore her to her earthly body. Mr. C. Bamford, the Conductor of the Lyceum, followed with a short address, and the proceedings were concluded with the beautiful and appropriate Lyceum Song, "We shall meet our Friends in the Morning."

Mr. H. G. ATKINSON, F.R.G.S., the friend and counsellor of Harriet Martineau, who in conjunction with her wrote and published, some thirty years since, a series of letters on "Man's Nature and Development" embodying the facts of Mesmerism, which materially aided the acceptance of the reality of that embryo science, has passed on: the physical body which he was wont to look upon as the essential to conscious existence, is no more; and if his theory were correct, the intelligence that animated it is dissipated with the elements and gases of which it was composed, and the Ego, Henry George Atkinson, is no more. Mr. Atkinson was one of the very few who have studied Mesmerism without being led by it to a belief in the distinctly spiritual nature of man. Phrenology could probably assign a reason for this peculiarity. He died on the 25th of December last (aged 70), at Boulogne, where he resided for some time past in comparative retirement, and though we have not seen his name in English journals for many years, he was a regular contributor to *The Philosophical Inquirer*, (Madras) which contains an obituary notice, including a recent letter of his to the editor of that journal.

### SPIRITUALISTIC ART UNION.

The following Prizes are still unclaimed, viz:—

No. of Prize.	Winning No.	No. of Prize.	Winning No.
1 ...	122	127 ...	155
4 ...	475	133 ...	212
8 ...	70	135 ...	199
12 ...	296	138 ...	288
19 ...	342	139 ...	290
38 ...	95	141 ...	1
57 ...	118	145 ...	215
60 ...	231	156 ...	376
61 ...	423	158 ...	185
70 ...	134	163 ...	133
72 ...	245	169 ...	116
73 ...	287	172 ...	432
77 ...	26	176 ...	102
80 ...	434	177 ...	354
81 ...	436	178 ...	278
82 ...	79	179 ...	216
88 ...	388	180 ...	106
89 ...	384	182 ...	147
96 ...	280	184 ...	268
99 ...	300	185 ...	219
100 ...	375	186 ...	119
104 ...	372	188 ...	291
113 ...	297	191 ...	75
115 ...	346	192 ...	46
122 ...	396	193 ...	258
126 ...	298	203 ...	445

The Prizes will be forwarded, if desired, by post or otherwise, on receipt of the winning ticket and postage. The last 19 are photos only and can be forwarded by post for one penny. Address letters to Secretary V.A.S. (or W. H. Terry), 84 Russell Street.

N.B.—All other tickets not yet given in are entitled to a sixpenny pamphlet, which will be given on presentation of their ticket at 84 Russell Street.

The Salvation Army have had a "council of war" at Manchester, and have been occupied in discussing the reported cures effected by "Major" Pearson, at Hanley. "General" Booth, who took part in the proceedings, naively remarked that "the idea of the miracles was absurd, but the evidence in its favour was too strong to be withstood." On Monday evening a "faith-healing" meeting was held in connection with the council of war. "Major" Pearson, as usual, was the operator; but on this occasion he was assisted by a Liverpool lady. The "Major" having announced that the miracles about to be performed were, due to the "Holy Ghost Spiritualism," and the Liverpool lady having informed the audience that "the Holy Ghost had entered the room," the proceedings commenced. We are invited to believe that a girl who had been deaf the greater part of her life was made to hear distinctly; that a lame boy was made to walk without crutches; and that a girl was cured of four years' lameness. With regard to this last case we are told that "General" Booth "confiscated" the girl's crutches, which he said "should be placed in a museum." And in the museum, as a satisfactory monument of the enlightened skepticism of the educated rationalistic nineteenth century, they certainly ought to be.—*Age*.

We see from the *Medium* that the Spiritualists of Blackburn, England, have just built a new Hall, which was inaugurated in March last, by an entertainment, solos and choruses, exhibition of Spirit-photographs, drawings, direct writings, &c., &c., thrown on to a twenty-five feet screen, with descriptive lecture. About one thousand persons were present. On the following Sunday there was a further meeting at which addresses were delivered by Mr. Burns, and local Spiritualists, also trance addresses by Colville and others. The building of the hall is due to the enterprise of Mr. Walsh.

Kidney complaint, one of the most common and yet most neglected diseases of this country, can be readily cured by the use of Hop Bitters. See.

## GEORGE CHAINEY COMING TO AUSTRALIA.

SHORTLY after the above eloquent speaker's conversion to Spiritualism the proprietor of this journal wrote to him asking him if he were willing to visit Melbourne and deliver a course of lectures, and if so on what terms? pointing out at the same time the need existing for an able exponent of Spiritualism and genuine Freethought, both here and in the neighbouring colonies. Our letter arrived at an opportune time, the American lecturing season closing in May enabled Mr. Chainey (provided arrangements were speedily made) to see his way clear to give three, four, or at a push six months' lectures here, and in a letter dated January 27th last, he gives the terms and conditions under which he could come. As it was necessary to send a reply by the return mail, (leaving about a week after) there was very little time for deliberation, and believing that a course of lectures from a man of Mr. Chainey's stamp, full of apostolic zeal to make known the important truth which has come to him, would do much toward the furtherance of that truth, we determined on our own responsibility to close with him, and wrote to him making arrangements for twenty-six Sunday lectures, commencing the first Sunday in July. Arrangements have been made with a committee at Sydney for ten lectures, leaving sixteen to be given in Melbourne.

Mr. Chainey's terms, though moderate for a gentleman of his status, involve, including his passage to and fro, a large sum, and in view of the state of the law here with regard to Sunday charges for seats, there is not much prospect of any approximately adequate return. Our means are limited, but we are willing to do the "lion's share" of the work and contribute as much as any one person to the expenses.

We now appeal to the friends of progress, the Spiritualists in heart as well as name, to help us in this matter. One gentleman has promised us twenty-five pounds, another has sent us four, and two more have promised assistance, but we must raise a fund of two hundred and fifty pounds to cover the perspective loss. Christians put their hands in their pockets and subscribe liberally to any movement calculated to forward their less stable faith, and it would be a disgrace to Spiritualists to hold back when an opportunity offers to give a substantial impetus to the movement they have benefited by, and which it should be their duty and pleasure to help forward for the benefit of those yet in darkness.

The money will not be required for two months yet, but we shall be glad to receive promises of support from those who intend to help us as early as possible.

Amongst the numerous encomiums passed upon Mr. Chainey, the following from Col. R. Ingersoll, written at the time Mr. Chainey was in the "Agnostic Woods," is the most pertinent and condensed. Whatever our readers' opinions may be about the writer, there can be no doubt of his ability as an authority on the subject he is speaking of:—"Mr. Chainey is one of the best thinkers in the country. He has a wonderful command of language, is full of imagery, comparison, antithesis, logic, and beauty. He feels what he says with his whole heart, and perceives it with his entire brain. He is perfectly honest, and for that very reason is intellectually keen. Downright honesty in such a man is genius. He gives a true transcript of his mind, and gives it with great power. He is well acquainted with the Church, knows all the ways of the theologian, and understands the inside of the whitened sepulchre of superstition. His lectures stir me like trumpets. They are filled with the loftiest spirit. Eloquent, logical, and poetic, they are as welcome and refreshing as the breeze of morning on the cheek of fever."

During the whole time Mr. Chainey was lecturing in Boston, on the agnostic platform (nowards of two years), his lectures were reported and printed in pamphlet form, beside being published by the Boston Index. He now occupies the Independent pulpit in Chickering Hall, and his lectures are regularly published in weekly parts.

FURTHER LIST OF SPIRITUAL CURIOS  
EXHIBITED AT CONVERSAZIONE.

SOME of the most remarkable exhibits were from the collection of a gentleman who not long since paid a visit to Europe and secured amongst other things a book, formerly the property of Mrs. Guppy, containing a series of symbolical drawings; and another of a similar character from Miss G. Houghton, the authoress of "Evenings at Home in Spiritual Science," and "Chronicles of Spirit Photography." There were also several large coloured pictures, done under influence by this lady; and one entitled "Elementaries," graded off from perfect human heads, displaying various emotions to a single eye which seemed a vortex of intelligence.

Some photographs of drawings done through the mediumship of Miss Pery, contained some beautiful faces and displayed considerable artistic skill. A photograph of an engraving done through the mediumship of Victorien Sardou, illustrative of "Mozart's Dwelling in the Spirit World" (described in a recent number of the *Harbinger*), was also exhibited. Another exhibit belonging to this gentleman, which attracted considerable attention, was a magnificent crystal, formerly the property of the late Cromwell F. Varley, F.R.S., and believed to have originally belonged to the celebrated occultist, Nostradamus.

Table used by Dr. Henry Slade while in Melbourne.

Piece of rock, weighing fourteen pounds, brought into closed room at one of Mrs. Paton's sances, under conditions detailed in *Harbinger of Light* for March, 1876.

Spirit-photograph, taken under absolute test-conditions. See *Harbinger of Light* for April, 1876.

Two pages of ancient Persian writing, received through the mediumship of a member of the family of Mr. H. J. Browne, Melbourne.

Some pages of hieroglyphic writing, furnished by Mr. J. Carson.

Photographs of materialised spirit, "Geordie," taken (through the mediumship of Miss Fairlamb) by a gentleman of Edinburgh, in his private garden.

Materialised hair and fabric, obtained by Mr. J. Carson through the mediumship of Miss Fairlamb, Newcastle-on-Tyne.

Materialised hair (portion of moustache) of male spirit, familiarly known as "Uncle Natt," obtained by Mr. J. Carson during his visit to the United States, through mediumship of Mrs. Wilson, New York. For particulars see page 602 of Mr. Denovan's "Evidences of Spiritualism."

A series of eleven spirit-drawings, in colours, executed under influence by Mr. J. Gillon, of Holart, (who states that he is personally unskilled in that class of work) of very curious design, representing principally shells and seaweed. A detailed account of the method of their production will be found in the *Harbinger of Light* for November, 1883.

Some curious pen and ink productions, executed by Mr. Morgan, of Collingwood, under influence.

One of Duguid's direct spirit-paintings, between eight and nine inches square, representing landscape, etc., executed in perfect darkness. Contributed to collection by J. Curtis, Esq., of Ballarat.

A numerous collection of slates, containing independent writing through Dr. Slade's mediumship, obtained by various persons, of which we may more particularly mention the following:—Communication of 52 words written on a new slate in less than one minute (Mr. Denovan, Sandhurst); Invocation of 134 words, obtained on two new slates while resting in good gas light on the head of one of the sitters, Dr. Slade holding them in that position with one hand in the sight of fifteen sitters (Mr. Curtis, Ballarat.)

Long communication written between two slates held on shoulder, containing conclusive tests of spirit-identity (Mrs. Kyte). Short message on book-slate obtained by Mr. C. Johnston, Melbourne, while closed and resting on his shoulder.

Collection of miniature paintings through Duguid's mediumship, contributed by Mr. Curtis, Mr. Carson, Mr. Higinbottom, and Mr. Browne. The particulars as to



the conditions under which these were produced will be found in Mr. Denovan's "Evidences of Spiritualism." The blank cards are chosen by the sitter, carefully identified (by tearing a corner off, which is fitted in again afterwards), and each painting is produced in darkness, in the space of about one minute, the colours being found wet. In several instances colonial localities are represented.

Direct spirit-writing (recognised), obtained by Mr. A. J. Smart through the mediumship of Mr. G. Spriggs, under circumstances related in *Harbinger* of July, 1884.

Four different writings (one in foreign language), by materialised spirits at the one sitting; medium, G. Spriggs.

Two Drawings of group of spirit-friends, as seen clairvoyantly by the artist (contributed by Mrs. Calvert).

Seal placed by spirits upon mosquito net bag used at Mrs. Paton's sances (Mr. Denovan, Sandhurst).

Set of sketches representing apparatus used by Crookes in his experiments with D. D. Home. See "Phenomena of Spiritualism."

Set of sketches representing apparatus used by Professor Zollner in his experiments with Dr. Slade.

Photographic views of residence and séance-room of the Eddy Brothers (Chittenden, Vermont, U.S.A.), obtained by Mr. J. Carson while visiting there.

A large collection of photographs of well-known mediums, lecturers, authors, editors, and Spiritualists generally—D. D. Home, Dr. Henry Slade, Fanny Conant, Mrs. Guppy Volckmann, D. Duguid, G. Spriggs, Dr. Newton, J. J. Morse, Mrs. Britten, Mrs. Tappan, J. Tyerman, Dr. Peebles, W. Denton, A. J. Davis, Judge Edmonds, J. C. Bundy, L. Colby, I. Rich, Jas. Burns, J. L. Farmer, and others; also of Australian Spiritualists.

Photograph, in colours, of the Indian spirit-guide, "Skiwaukie," lent by Mr. Spriggs; also photograph of "Powhattan," Mrs. Johnston.

Various spirit-photographs, some recognised.

Sheets of original Planchette writing, received at one of the early Melbourne circles (contributed by Dr. Motherwell.)

Specimen copies of the following journals, published in various countries in connection with the Spiritualistic movement (a portion only—as many as the time permitted of being gathered together). In several instances the copies were embellished with photographs of the respected editors: Banner of Light—Religio-Philosophical Journal—Voice of Angels—New York Beacon Light—Spiritual Offering—Facts—American Spiritual Magazine—Psychometric Circular—Light—Medium and Daybreak—Herald of Progress—Spiritual Record—Spiritualist—Psyche—Harbinger of Light—Revue Spirite—La Chaine Magnétique—L'Anti-Miracle—Le Messager—Psychische Studien—Licht Mehr Licht—ELESPRISTA—Revista Spiritista—Revista Sociadade Academica.

Fourteen Volumes of the "Harbinger of Light."

Volumes of "Herald of Progress," New York, for 1860-61.

## LIBERAL ASSOCIATION OF NEW SOUTH WALES.

A general meeting of members of the Liberal Association was recently held, to consider a proposition to import from England Mr. W. W. Collins (a Secularist lecturer of the Bradlaugh school) to take the platform for the association. After much discussion, the proposition was negatived by a large majority, on the broad ground that the association was composed of liberal-minded men of all sects and isms, and therefore to engage any special lecturer of one particular school of thought was to depart from the basis of the association. A further proposition to increase the subscriptions to double the present rate was postponed till next Wednesday night. The principal work before the association for the year is "The Abolition of Oaths," "the Sunday Mountain Excursion Trains," and the formation of country branches.

## PLANCHETTE COMMUNICATIONS.

Death to me was the entrance into life. I was born again, and ushered into a state of comparative happiness. The veil was lifted from before my vision, and I beheld much that was dark to me before, shine clearly into my soul. What I considered the will of God, was only the working out, or the effect of the ignorance of men, ascribing to God things that were the effect of undeveloped and ignorant minds. The retrospection of my earth-life did not yield me much pleasure, for my mission while there was not properly understood by me. Much that I considered right, I find to have been wrong; which has been the cause of very great regret and suffering by me; but what takes away, in a great measure, the sting is, that it was thro' ignorance I erred. I was partly requited for my suffering by the meeting with all that were near and dear to me, who had passed over the bridge before me—dear friends who were sympathising with me while pursuing what I believed to be my duty. Such friends watch over you, and help you to ascend the true path to Glory. I will resume this subject at another time. Good-night. R. W.

We often hear people speak of God as a person. God is as much in the coarse granite and rocky strata's that encase the earth, as in the refined and delicate petals and fragrance of the flowers that bloom all over its surface, in all the sleeping or waking, acting or resting, God exists, and his power and wisdom is commensurate with his presence.

## AUTOMATIC WRITING.

"Guide us into all truth. Thy word is truth." This is our text for the morning's teaching. The search for truth, is one which has been in all ages, a point of ambition amongst men. But, how have they sought it? Generally commencing with minds already warped by preconceived ideas, instead of going into it with clear minds, as a little child learns from its parents the first elements of the ordinary phenomena of material life. This embodies one of our great difficulties in teaching the children of men. 'Tis almost impossible for you to divest yourselves of impressions, that have become welded as it were, into your intellect.

Truth is the pole star to which all efforts at learning and wisdom point. Wisdom is truth in the abstract. Truth is wisdom in the concrete and particular. You can form but little idea how utterly absurd, many theories, and finely-spun, arguments, appear, to our clairvoyant intelligence.

We can so often see a complete rottenness in the premises on which the arguments are built, so that the edifice is indeed standing upon nothing for want of a full conception of the facts on which to build, and the true object of all research. One great truth gained and stored up in your minds is worth all the speculation and theoretical hypotheses that ever were framed by the imaginative mind of man.

In your own particular studies, you have seen of late years how completely many of the great facts as they were taught to you, have been overset by recent investigations, and these again, in their turn, will give place to others. The means of investigation, which you now have, are indeed greatly improved, and the spirit of investigation is far freer from prejudice, than it used to be, in the commencement of this century. But you want to go into study with minds like a clean tablet, and simply notice facts and phenomena, utterly untrammelled by anything you may have heard before from others. Men look at things from such a completely different point of view, that it is impossible that all their different conceptions of a fact, can be harmonized into a whole.

Act, judge, and think for yourselves. Each of your minds is a microcosm, and in itself contains a perfect world—a specimen of the universe. Where is no element that is not represented in your own bodies, and thus it is that man, who is, as has been said by inspiration, only a little lower than the angels, has, in himself, the power denied to any other creature, of fully understanding and

appreciating the works of the Great Creator. Yes! You have this power within all of you. It is but dormant and undeveloped. Time, energy, and anxiety for truth is all that is required for anyone with an ordinary capacity; to raise himself to a level far above what is generally considered the position of the great philosophers and teachers of the day. **GEORGE PESTLEY.**

## VALUABLE TRUTHS.

"If you are suffering from poor health or languishing on a bed of sickness, take cheer, for—

**Hop Bitters will cure you.**

"If you are simply ailing; if you feel weak and dispirited, without clearly knowing why,

**Hop Bitters will Revive you.**

"If you are a Minister, and have over-taxed yourself with your pastoral duties; or a Mother worn out with care and work,

**Hop Bitters will Restore you.**

"If you are a man of business, or labourer weakened by the strain of your every-day duties, or a man of letters, toiling over your midnight work,

**Hop Bitters will Strengthen you.**

"If you are suffering from over-eating or drinking, any indiscretion or dissipation, or young and growing too fast, as is often the case,

**Hop Bitters will Relieve you.**

"If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system needs cleansing, toning, or stimulating, without intoxicating.

**Hop Bitters is what you need.**

"If you are old and your blood thin and impure, pulse feeble, your nerves unsteady, and your faculties waning,

**Hop Bitters will give you new Life and Vigour.**

"HOP BITTERS is an elegant, healthy and refreshing flavouring for sickroom drinks, impure water, etc., rendering them harmless, and sweetening the mouth and cleansing the stomach."

**Cleanse, Purify and Enrich the Blood with**

**HOP BITTERS,**

And you will have no sickness, or suffering, or doctor's bills to pay.

**HOP BITTERS**

Is an Elegant, Pleasant, and Refreshing Flavouring for sick room drinks and impure water, rendering them harmless, sweetening the mouth and cleansing the stomach.

**A NEW AND VALUABLE BOOK.**

### THERAPEUTIC SARCOGNOMY:

A Scientific Exposition of the Mysterious Union of Soul, Brain, and Body; and a New System of Therapeutic Practice without Medicine, by the Vital Nerve, Electricity, and external applications, giving the only Scientific basis for Therapeutic Magnetism and Electro-Therapeutics;

**BY JOSEPH RODES BUCHANAN, M.D.,**  
Professor of Physiology and Institutes of Medicine in four different Colleges, Discoverer of Psychometry, etc.

269 large 8vo. pages, with Anatomical plate, 11/3.

**W. H. TERRY, 84 RUSSELL STREET.**

## VICTORIAN ASSOCIATION OF SPIRITUALISTS.

**OBJECTS:** The Investigation and Advancement of Spiritual Truths and Purposes.

Subscription, with Use of Library, 5/ per Quarter.

**Library and Reading Room**

84 RUSSELL STREET,

Where Files of all the leading Spiritualistic Journals may be seen.

**JUST PUBLISHED.**

**RELIGION WITHOUT SUPERSTITION,**

BY

**HARTLEY WILLIAMS,**

(JUDGE OF THE SUPREME COURT, MELBOURNE).

Third Edition, with fifty pages of extra matter, including a Reply to the Criticisms and Strictures of Dr. Moorhouse.

Price 1/; by Post, 1/2.

**RARE BOOKS.**

**THE HISTORY OF PHILOSOPHY**, in eight parts. By Thomas Stanley. A large octavo volume containing the lives of the old philosophers, together with their teachings, with steel-plate engravings of the most prominent of them. This book, though published in 1656, is in excellent preservation. Price £2.

**THE CELTIC DRUIDS**, or an attempt to shew that the Druids were the priests of oriental colonies who emigrated from India, and were the introducers of the first, or Cadmean system of letters, and the builders of Stonehenge, of Carnac, and of other Cyclopean works in Asia and Europe. By Godfrey Higgins. Finely illustrated. £4.

**W. H. TERRY.**

**NEW BOOKS AND NEW SUPPLIES.**

**The Dervishes, or Oriental Spiritualism**; by J. P. Brown. Illustrated. 15/6

**Evenings at Home in Spiritual Séance**; by G. Houghton. 7/6

**Footfalls on the Boundary of Another World**; R. D. Owen. 8/

**Spirits' Book**. A. Kardec. 7/6

**Elements of Psychology**; Jardine. 7/

**Analysis of Religious Belief**; Viscount Amberley, 2 vols. 33/

**British Thought and Thinkers**; Morris. 10/

**The Creeds of Christendom**; by W. Rathbone Greg, 2 vols. 15/

**Credibility of Gospel Narrative**. 8d.

**Faith of Reason**; Chadwick. 5/6

**Keys of the Creeds**; E. Maitland. 5/

**Legends of the Old Testament**; T. L. Strange. 6/

**Myths and Myth-makers**; Fiske. 12/

**Letters on Bibliolatry**. Lessing. 5/6

**Morals of Evolution**; M. J. Savage. 5/6

**Old Faith and the New**; Strauss. 7/6

**Botanic Guide to Health**; Coffin. 6/6

**Culpepper's British Herbal**. 4/

**Atlantis**; by J. Donnelly. 13/6

**The Rosicrucians**. H. Jennings. 8/

**The Perfect Way, or the Finding of Christ**. 14/

**Transcendental Physics**; by Professor F. Zollner. Cheap edition; complete. 4/

**Genesis**; by Chas. Bradlaugh. 5/6

**The Student's Darwin**. 5/6

**Mind in Animals**; Buchner. 5/6

**W. H. TERRY, 84 RUSSELL STREET.**

**SOUL READING,**

Or Psychological Delineation of Character.

MRS. A. B. SEVERANCE, Centre Street, White Water Walworth Co., Wis., U.S.A., would respectfully announce to the public of Australia that those who will send their autograph or lock of hair to her, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married.

Applications, with fee 10s. 6d., to be forwarded to John Frauenfelder, Wilson Street, Albury; or R. H. Caunter, Phillip-street, Newtown, Sydney, N.S.W.

**MESDAMES MEARES & BURNSIDE'S**

FRENCH AND ENGLISH MILLINERY AND DRESS-MAKING ESTABLISHMENT,

155 LYGON STREET, CARLTON,

Four doors from Grattan-street.

The above beg to notify to their Patrons and the Public generally, that they are prepared to supply first-class Millinery, Feathers, French flowers, Ribbons, Laces, Fancy Goods, &c., at lowest possible prices.

Special attention invited to Dressmaking Department. Ladies' own Dress Materials made up. Latest Styles. Fit guaranteed. Large assortment of Trimmings on hand. N.B.—WEDDING and MOURNING Orders promptly attended to.

**THE LATE WILLIAM DENTON'S****Melbourne Lectures.**

The following Lectures, delivered at the Bijou Theatre, by the late Wm. Denton, were Reported and Published in the *Harbinger of Light*, from September, 1882, to February, 1883, and will be sent Post Free to any address on receipt of 2s. 6d.—

1. The Philosophy of Death.
2. The New Religion.
3. The Science of Religion.
4. Prophecies of the Bible.
5. God in the Light of Science & Common Sense.

Also for 6d. extra, the Denton Memorial Number, with Portrait.

"Mesmerism is the Keystone of all the Occult Sciences."

COMPLETE IN SIX PARTS

**ANIMAL MAGNETISM,**

BY THE LATE WM. GREGORY, M.D., F.R.S.E.

Professor of Chemistry, Edinburgh University.

Dedicated by permission to His Grace the Duke of Argyll.

With an Introduction by "M.A. (Oxon)."

Price, 4/- the set.

One of the best Standard Works on the Subject, and a thoroughly Practical Guide to the Science.

W. H. TERRY, 84 RUSSELL ST., MELBOURNE.

A Special Library Edition 2s. 6d. Part.

NOW READY.

**W. H. TERRY'S  
UNIQUE CATALOGUE OF BOOKS**

ON

Spiritualism, Occultism, Mesmerism, Psychology, Clairvoyance, Psychopathy, Psychometry, Physiology, Moral Philosophy, Phrenology, Mental and Social Science, Chromopathy, Hydropathy, Botanic Medicine, &c., &c.

87 Pages, sent Post Free, on Application.

JUST PUBLISHED,

**THE LYCEUM LEADER.**

THIRD AND REVISED EDITION.

Containing Hygienic, Moral, and Religious Instruction, Gems of Thought from the Philosophers, Poets, and Reformers of the Past and Present, adapted for Progressive Lyceums and Home Use. 104 pages. Paper, 2/- Also, a Sixteen-page Supplement, with 31 Illustrations of Calisthenics, Banners, &c., with Directions for the various Exercises, Programme for a Lyceum, Supplementary Recitations, complete Index, &c.—Price 1/.

"Leader," cloth edition, with Supplement included, 3/6.

**A. FISCHER,**

Practical Upholsterer and Mattress Maker,

BURWOOD ROAD, HAWTHORN,

(Between the Station and Power-street).

Furniture of all kinds Supplied on Time Payment. Suites of Furniture Restuffed and Covered equal to new. Mattresses and Bedding Purified and Remade. Bed-hangings Loose Covers, Hassocks and Cushions Made. Ladies' Needlework Tastefully Mounted.—Orders through post punctually attended to, and competent hands sent to any part of the Country. Your Patronage solicited.

**MEDICAL CLAIRVOYANCE.****DIAGNOSIS AND ADVICE.**

GIVEN IN TRANCE BY MR. GEO. SPRIGGS,

4 Brunswick-st. South (off Albert-st.), E. Melbourne.

(Within one minute's walk of St. Patrick's Cathedral, and of Simpson's-road and Brunswick-street Omnibuses.

Hours : 10 to 4 ; Saturdays, 10 to 2 ; Thursday Evenings, 6 to 9. Also by Appointment.

Persons at a distance send Lock of Hair.—Fee, 10s.

HERBAL REMEDIES.

**MEDICAL CLAIRVOYANCE.****MRS. REYNOLDS,**

Late of 239 Bourke-street, DIAGNOSES AND GIVES ADVICE IN TRANCE, Removed to 7 Pembroke-terrace, corner of Regent-street & Vaughan-street, Victoria-parade, Fitzroy. Hours 10 to 4 ; Saturdays, 10 to 2. Investigating Circle for Friends every Wednesday Evening, 8 o'clock.

JUST RECEIVED FROM LONDON :

A large supply of the Publications of the Progressive Publishing Co. and Freethought Publishing Co.; also Works on Physiology, Hygienic and Social Science.

Progress and Poverty ; by H. George. 8d.

Land Nationalization ; A. R. Wallace. 1/3.

SEND FOR CATALOGUES : W. H. TERRY, 84 RUSSELL-ST.

**Turner & Co.**

**American Photographers and Artists,**

84 ELIZABETH ST., MELBOURNE.

**Country Agents for the "Harbinger:"—**

**Castlemaine**—Mr. W. H. Newlands, Market Square.  
**Sandhurst**—Mr. A. J. Smith, Jun., Pall Mall.  
**Sydney**—Messrs. Turner & Henderson, 16 Hunter St.,  
 J. Dunne, George-st., and at Sunday Meetings  
 Mr. Brown, Paramatta-road, Petersham.  
**Adelaide**—George Robertson. W. C. Rigby, King  
 William Street.  
**Barnawartha**—F. G. Eggleston.  
**Tasmania (N. W. Coast)**—W. B. & Oswin Button, Leven.  
**Dunedin (N.Z.)**—J. Braithwaite, Arcade.  
**Invercargill (N.Z.)**—E. R. Weir, News Agent, Dec-st.  
**Brisbane**—S. Smith & Co., 90 Queen-street.  
**Launceston**—Hudson & Hopwood.  
**Rockhampton**—W. Munro.  
**Auckland**—A. Campbell.  
**Ipswich, Queensland**—W. Tatham.  
*Agents wanted for all parts of the Colony.*

**THE BANNER OF LIGHT.**

THE OLDEST AMERICAN SPIRITUALISTIC  
 PAPER: Containing 40 Columns of Highly Interesting  
 Matter connected with Spiritualism and Advanced  
 Thought. Published Weekly.  
 Subscription, 22/6 per Annum.

**THE THEOSOPHIST.**

A MONTHLY JOURNAL devoted to Oriental Philo-  
 sophy, Art, Literature, and Occultism, embracing  
 Mesmerism, Spiritualism, and other Secret Sciences.

**"LIGHT."**

A Journal devoted to the Highest Interests of Humanity  
 both Here and Hereafter. Published in London  
 weekly, 4d per copy., 13/ per Annum. Postage extra.

**P H O T O - A R T.**

**BATCHELDER AND CO.,**  
**PHOTOGRAPHERS AND ARTISTS,**

(ESTABLISHED 1854).

Execute commissions in all styles of Portraiture—Plain, coloured, or Mezzotint—on Moderate Terms. Specimens at address,  
 41 COLLINS STREET EAST.

**TEXT BOOK OF MESMERISM.**

NOW READY, the Second Edition of this PHILOSOPHICAL  
 COURSE OF LECTURES on the THERAPEUTIC AND PHENO-  
 MENAL APPLICATION OF MESMERISM.

Sent Free per Post by Williams & Lambert, 36 Bridge  
 Road, Richmond, 2/9; or at Mr. Terry's, 2/6.—Instruc-  
 tion given by the Author.

Address:—DR. WILLIAMS, M.A., Odyle House, Punt  
 Road, Richmond.—Consultation Free.

**SPIRITUALISTIC & FREETHOUGHT PAPERS.**

The Medium, London (Weekly), 12/6 per annum.  
 The Banner of Light, the oldest American Spiritualistic and  
 Freethought paper, published weekly. Subscription, 22/6 per ann.  
 The Religio-Philosophical Journal, a first-class American Weekly  
 published at Chicago, U.S.A. Subscription, 17/6 per annum.  
 Shaker Manifesto, monthly, 6d., 5s. per annum.  
 The "Theosophist," a monthly journal devoted to Oriental Philo-  
 sophy, Occultism, Spiritualism, &c. Published at Madras, 20/-  
 per annum.  
 The Vaccination Inquirer, 2s. per annum.  
 Freethought Review, Wanganui, (Monthly), 6/6 per annum.  
 "Facts," a Monthly Journal of well-attested Spiritualistic Pheno-  
 mena. 7/6 per annum.  
 Platonist, an Exponent of the Platonic Philosophy.  
 Copies of all the above available for subscription.

POSTAGE EXTRA.

W. H. TERRY, 84 RUSSELL STREET.

**W. H. TERRY,**

Pharmaceutical and Eclectic Chemist;  
 IMPORTER OF AMERICAN, ENGLISH, AND  
 INDIAN BOTANIC MEDICINES.

Herbs, Roots, Barks, Seeds, and Flowers; Extracts,  
 Elixirs, and Balsams.

Also, the ORGANIC PREPARATIONS of Messrs.  
 B. KEITH & Co., of New York;

Agent for Messrs CHENEY & MYRICK, of Boston, U.S.  
 An incomplete Exhibit of whose Goods obtained 2nd  
 Award at the Melb. International Exhibition.

MEDICINES SENT BY POST TO ALL PARTS.

**The Evidences of Spiritualism,**

BY W. D. C. DENOVAN.

700 large 8vo. pages, and numerous Illustrations  
 12s. per COPY.

Postage—Victoria and Neighbouring Colonies, 1s.  
 W. H. TERRY, 84 RUSSELL STREET.

**ROBERT KINGSTON,**

(FROM

SANGSTERS,

LONDON),

MAKER BY

APPOINTMENT

RMJESTY



**UMBRELLA MAKER,**

No. 26 ROYAL ARCADE,  
 68 ELGIN STREET, CARLTON.

Umbrellas and Parasols re-covered with Silk, Satin Cloth  
 Zanilla, and Alpaca.

**THE HARBINGER OF LIGHT.**

THE VICTORIAN EXPONENT OF SPIRITUALISM AND  
 FREE THOUGHT.

Subscription, Town, 5/ per annum; Country, 5/6;  
 Great Britain, 6/.

Subscriptions date from September to August, and are  
 payable in advance.

The "Harbinger" may be obtained bound, 2 vols. in one,  
 at 12/6.—Vols. 13 and 14 Now Ready.

**TO INTENDING INVESTIGATORS.**

Persons desirous to investigate Spiritualism can, upon  
 forwarding Sixpence in Australian or New Zealand  
 Stamps to the Office of this Paper, have Directions for  
 the Formation and Conduct of Circles and other useful  
 Information sent them.

If One Shilling is sent, Mrs. Britten's valuable Book  
 "On the Road, or the Spiritual Investigator," will be  
 added.

Printed by J. C. Stephens, (Late E. Purton & Co.), at his Office, 106 Elizabeth  
 Street, Melbourne, for the Proprietor, W. H. Terry, and published by him at 84  
 Russell Street, Melbourne.