

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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LOOKING out into the world for manifestations of the religious principle in humanity, we are apt to feel like Diogenes searching for an honest man with a lantern. The term religion, is in its ordinary use a misnomer, being applied to forms and systems of worship, wherein, alas, but very little practical religion is manifest. The religious sentiment, innate in every human soul, only requires favourable conditions to manifest itself; and these conditions are not to be found in the artificial forms of existing christian churches. The "Religion of the Heart," as Leigh Hunt calls it, is expressed in acts spontaneous and beautiful. Love and charity beget aspiration; and the desire to do good is a prayer for assistance in its accomplishment, prayers said by rote have no vitality, they fall heavily on the mind and equally so on the earth. Heavenly aspirations alone can rise to heaven, but earthly forms are of the earth earthy, and all that emanates from them partakes of their nature and returns to its source. The religion of Christ needs no costly structure to contain it, it cannot be confined within church walls, its practical application is in our daily lives. The man who recognises God as his father, and man as his brother and endeavours to the best of his ability to sustain that relationship, is a truly religious man. To be Godly, is to be Godlike, the love of good should be accompanied by the doing of good, this in every day life comprehends all man's duty. The good disposition manifested in man, is a manifestation of truth realised, or become life, its vitality is displayed in the expression of noble thoughts and the doing of benevolent actions. That Christ attached more value to the doing of good, than the observance of religious ordinances, is evidenced in the parable of the Good Samaritan, and this proposition is accepted at heart by the majority of professing christians who nominally accept a contrary one. Let us present an

instance to make this more apparent. "A well to do tradesman, and member of an orthodox church has a son, this son is brought up in a quiet orderly manner under the father's roof, and having all the ordinary comforts of life, meets with few temptations, he has attended church and Sunday school, perhaps with some reluctance while young, but as he reaches man's estate comes to look upon it as a duty due to God. He pursues his path through life, attending strictly to the ordinances of the church and repeating grace and family prayers at his house, leading a moral life, admonishing evildoers and scoffers at his religion, finally dying in the odour of sanctity and being buried with all church honors. The other instance the son of a poor tradesman or mechanic turned upon the world while yet a boy, to struggle amongst adverse influences for a living, surrounded by temptations, but courageously resisting them, he reaches manhood ignorant of the system of Christianity or any other form of worship, he passes through life without entering a church, and without religious instruction; but on the other hand the religious attribute within him, causes him to feel when surveying the beauties of nature, an elevation of soul and an indefinable aspiration towards the living principle which creates and sustains them; actuated by this mysterious power he will turn aside from his path to help a brother in distress, give from his scanty means a coin to those still needier than himself, lovingly watch by a suffering child, and sustain harmonious social relationship with those he comes in contact with. He dies without the Sacrament, or Unction of the church, and is unceremoniously buried. Will any but a bigot say and say it from their hearts, that this man shall be less in the life to come than the comfortable observer of religious ordinances? From our experience of humanity we think not. In the kingdom of many mansions spoken of by our elder brother and great exemplar, man shall be known by his fruits, he who has made good use of his talents will reap the fruits of his good work, whether he advertise or no; for what are the forms of religion but an advertisement? Advertisements may pay in this world and doubtless do so, but in the next where all our most private business is known, they count for nought. There, in his inmost nature

shine or smoulder the bright and darker actions of his life, open to all who wish to read them, and no amount of formulated prayers or priestly masses can alter one jot the condition of the spirit. Man's religious nature seeks expression at every favorable opportunity, and its spontaneous manifestations are the most elevating and ennobling; what society wants is more practical religion, an active religious element in everyday life, the suppression of selfishness and the cultivation of brotherly love. Bishops, Priests, and Parsons! shut up your churches, sell your estates, and divide your wealth among the poor and needy, follow the example of Jesus, live the Christ life, go out among the ignorant and distressed, speak to them of the love of God, inculcate universal brotherhood and initiate it by treating them as brothers. Then will the old vitality of apostolic times be restored, and the power of the spirit descend upon you in your work. Until you are prepared to do this, cease to arrogate to yourselves the title of christian teachers or servants of Christ. Forms and dogmas are but shells, true practical religion is the kernel, the breath of angels and the light of God's spiritual sun is causing it to expand, the shell will fall away and true religion will be revealed to a world which is hungering for it.

TO ALL TRUTHSEEKERS.

ORGANIZATION is the great sign of progress, not its law; a necessity of growth, not its ruler, it is the material expression of ideas through which the fulfilment of function is attained. It is developed, as Herbert Spencer and A. J. Davis show us, from surrounding needs, the demands of external activities upon us—up to a certain point the indispensable engine of advance, beyond that a hindrance. From this reason organizations arise, perform their duty, and, that done, should and must sooner or later fade away. Their death, as much as their birth, is a festival, and again a new revival is the token of unceasing ascension.

Some little time back, at a Melbourne circle, advanced spirits interested in the mundane progress of Spiritualism, stated, that the time was approaching when a new effort, by means of a new organization, would be required to supply the demand for spiritual truth, which they described as already urgent among Australian thinkers. They advised watchfulness and thoughtfulness, though not immediate action, prudent preparation for the coming struggle, energetic and unanimous action at the approved hour, and promised to all such projects powerful and earnest assistance, and, if wisely commenced and conducted, predicted both material and spiritual success.

The present needs of Spiritualism will be universally admitted to be great; on every side, inquirers, eager and honest, believers, divided, but anxious for further information and instruction, are moving restless and unsatisfied. Organization we have none, except the brave little Lyceum, still faithful to its task; nor is an official structure required at the present moment. The want is capable of being completely met by other and less cumbersome means, which at the same time would, if healthy and harmonious, become gradually a power in the field.

The private circle is the soul of Spiritualism, or rather the brain cells, through which all the higher life is manifested. Public circles are extraneous, missionary, and generally of a less elevated character, by reason of the more popular and sceptical minds at these gatherings. Of associated public effort, we are at present destitute, and indeed such a body must always be dependent upon the members of private circles for its support. The circle is not only the strength and safety of Spiritualism, but at present our only one. Scattered plentifully

throughout the city, the suburbs, the country, and even adjacent colonies, they are as yet in a state of disintegration, cut off from intercommunication and too often from centrifugal influence, while numbers languish from want of knowledge or members, or both. Inquirers from all sides lament the selfishness, or secrecy, of those who professing to possess the light they so much desire, deny it, and deride them because they are perforce condemned to ignorance and its mental sloths. To supply these wants, to create a union between these scattered nerve cells of the body politic, that the electric rays of thought may flash along these lines, to every portion of its being, we propose to all friends and sympathisers the following plan:—

1. That every Spiritualist furnish at his earliest convenience particulars of his name and address, his mediumship (if any), the circle he attends (if any), or if he is desirous of joining or forming one, when and where meetings are held—the members, the mediums, and nature of the phenomena, and spirits controlling them; together with information as to whether they are desirous of receiving new members, of either or both sexes, or are willing to admit visitors, approved by themselves.
2. That such particulars be enrolled in the hands of some trustworthy person at a central situation in Melbourne, and there preserved in the strictest privacy.
3. That all inquirers, investigators, or unattached Spiritualists, on forwarding their names, addresses, and particulars of the phase of the phenomena they desire to witness, or of the kind of circle they may wish to join, shall have their names forwarded to suitable circles for their consideration of the request. In the same manner, inquirers in any district may be brought together to inaugurate seances, and generally to investigate the subject.
4. That in any case of misdemeanour, reported by any circle, an account of such complaint be attached to the name of the person complained of, if forwarded to another circle.
5. That circles, through these means, may when desirable become connected, and intercommunication be encouraged on all subjects of general interest or importance such as impositions, obsessions, and communications from departed friends, despatched to those for whom, they may be intended.
6. That all such matters be under the control of the circles themselves, the central roll being merely for their service and use, subject to the demands of privacy.
7. In brief, that the roll be as an agency to which all inquirers may be directed, through which circles may become united, and which, finally, may be used for any other purposes suggested by circles for the advancement of spiritual truth.

There are many more advantages which cannot be here enumerated, but which may be readily perceived to follow from such a union, possessing all the advantages without the dangers of an organization that we do not yet require, but which may be reared upon a sound basis from the whole mass of Spiritualists so connected when it shall have become necessary. Meanwhile, it is the duty of all who have the maintenance and welfare of our glorious belief at heart to bestir themselves at once, and with the determination to persevere. The labour required of them is small indeed, the petty expenses will not need subscriptions, and we confidently appeal to our brethren of the colonies to lend us their fullest aid in sowing this little seed, which depends on them for its sustenance and the fruit it promises to bear. It may be mighty—it must be, if all lend their aid. Let them forward the particulars to W. H. Terry, 86 Russell Street, Melbourne, who undertakes to carry out the scheme, and will personally answer any inquiries thereon, and, aided by a friend and co-believer, guarantees to all who desire it privacy, attention, and all possible aid.

A FAREWELL.

The following Inspirational lines were rapidly written in our presence, at a Melbourne Circle recently :

FAREWELL! If to the soul of those, gifted with the clear sight, before which even the veil of the Heavens is rolled up, such a word can have meaning, or existence.

Farewell! The curtains of life for a moment lifted, fall between us, and there is only the vision of the vanished printed deep in the heart's treasury, entwined with flowers, and fruit, the progress and perfection promised to the true.

We are not, and we were not, as we yet shall be, for the union between planes is only that of assistance, dictated by an affection that ere long must sever them, united by a hand clasp that can never part.

If tears stand in the eyes that strive to pierce the sunlight's shadow, if on the lips that often met, now coldness hover, if in the bosoms where the heart beats echoed and responded—one,—together chiming hours of good and peace, if these are broken in the bitterness of Death, if these are tried in parting, so are we.

The land that stretches from the soils of planets, in seas of splendor wove twixt sun and sun, knows of these sorrows sweeter than all joy.

It is not all bloom, tho' its roses glisten,
It is not all light, tho' no flowers fade,
It is not all song, though no ear can listen
To grief when such a symphony is made.

By many mouths of reverence, and rapture,
By many hearts of power, and of peace
That linked close each to each, in higher nature,
Still soar, still circle, and still more increase.

That we were human, is a boast, a blessing,
That we are human, is a hope, a trust,
For all the Good, the Beauty now caressing
Our souls above rise upward from the dust.

And tears may be of joy, and trials, golden,
Like dewdrops in the sunshine bright and fair,
Our hearts, and other hearts, by pain upholden,
Look down now faithful from the upper air.

We would not lose our sorrows, nay, we nurse them,
When such as these, no parting is of pain,
No longer do we rave, or wail, or curse them,
The present loss is but the future gain.

We say farewell, with happy faces lifted
Above, still leaning on the mighty breast,
That spreads so mother-like, to low or gifted,
And giveth all alike the strength and rest,

The Love Divine, we know that it divides us
To meet again upon another shore,
To day the seed the sower hath denied us,
To-morrow it will overflow our store.

For still the sowing prospers, and the harvest
Waves weighty from the soft and gentle sod,
And that within that moves it, and still carvest
The shell to hold the kernel,—it is God.

Part we at prayer time, for all prayer is holy,
Part we in silence, aye, and part in tears,
Patient and faithful, jubilant, yet lowly,
Rent in a travail that thro' passing years

Lightens, till met once more our pulses borrow
The old dear glory, and the old sweet strain,
And Happiness and Love, exist to-morrow,
And we shall meet and mingle once again.

Farewell! and with the Watchword of our story
We say Farewell, and bid you falter not,
Look upward, and look downward, young and hoary,
You are not lost, you cannot be forgot.

Tho' we depart, wherever you are straying,
Our spirits live in thee and more endeavour,
And we are thine, and thou art ours, still playing
One Harmony of Love and Life for ever.

THE ANCIENT RELIGIONS OF THE WORLD

AN IMPRESSIONAL WRITING RECEIVED AT A MELBOURNE CIRCLE, FEBRUARY, 1876.

CHAPTER III.

Situation has determined the destiny of all nations in a greater or lesser degree, this was peculiarly remarkable in those systems of which we have spoken to you. Egypt from its central situation added to the mystical lore of the East—a certain proportion of the Western Spirit which though not permanent was still a notable feature.

India in the days of its highest development when the religious system of which we have spoken to you was originated or inspired, was in communication with the greater portion of Southern Asia, it had even received a tincture of the Chinese Philosophy, which at that time was in its infancy.

I have spoken in the work written while on Earth, of the various influences which combined to mould the character of the Grecian and Hindoo beliefs. These I find on further research to be correct, and moreover capable of extension to more minute particulars. The comparatively isolated situation of China delivered it in a large measure from foreign modifications. The inspirations of Confucius and the other mediums were pure and for their time, of gigantic elevation; during the transition of a Philosophy into a Religion, (for so we may describe the formation of the Chinese creed,) it naturally received many imperfections its outlines were blurred and distorted; its purer inspirations obscured. A gradual process created from a simple Deistical code, a Polytheism of a degraded and involved nature. Its influence on the Hindoo belief was good, for it was then still a spiritual force and had not become so materialised as the centuries have since rendered it.

The despotism of the Egyptian priesthood before referred to, was mirrored in their creed and in like manner, the more personal tyranny of Hindoo political rule became manifested in the Faith of Juggernaut and of the great Lama. In both countries class prejudices pervaded all the various conditions of Life. The Egyptian has met its doom, the Hindoo lingers on to a slow death. It arose earlier (in its simple form), than the Egyptian, but it received many after impulses. The Egyptian became as it were, solidified, complete in itself, settled in its errors, and so passed away. But the religion of Zoroaster in which is reflected the temperate habits, the stringent though certain virtue of the early Persians, the Chinese or Confucian system, to use the name of its greatest exponent, in its better days, and a later internal inspiration (Buddhism), have sufficed to endow the Hindoo belief with a greater degree of vitality than its sister creed.

But it has now also become, and remained for centuries a fossil of what it once was. Its class distinctions, its inflexible dogmatism, and its popular degradation doom it to a speedy decay. The inspirations it is still capable of receiving are beyond it. Divisions arise, its own magnitude and differences rend it asunder, and it must soon follow its gloomy brethren to the tomb.

The Hindoos however are a Spiritual race, and by the various Media they already possess, are now to all appearances fitted for the reception of higher truths; there is no doubt but that this will be given to them. Truth is like water, it must find its level, though different from it, since it seeks a greater elevation rather than a more speedy decline. The Chinese belief is not distorted by those terrible aspects of Nature which had so powerful an effect upon the bloody religion of Hindostan, nor on the other hand, was it elevated by the perception of the Beautiful, which makes the Grecian still the Religion of Art and Artists. A pleasant land of plain, river and jungle, the natural configuration merely contributed to their Faith in the benevolence of the Supreme. This race which lingers among civilised men, even as horses and dogs do, for in respect to the higher Caucasian they hold something of this relation, live because of their usefulness, and are likely to remain, their probable course of development lower than the Hindoo, yet perhaps more lasting. The distinction between the races of men will in course of time, according to the principles of

Evolution, become more and more marked. The nationalities with their several characteristics will separate, to blend; for all truly great races contain many elements. For this reason the American being a blending of all European nations, promises to take a high stand, when generations have mingled and harmonised the conflicting influences. The nations of Europe or the western half of, it need a re-arrangement, the greater heterogeneity we have spoken of, will precede a union which promises to contain the constituents of a rival race. But in the regions of prophecy and speculation we are guided, vague or improbable as these conclusions may seem, by the examples and teachings of the past. Instances will be presented to you on consideration bearing out what we have said, but the general tenor and explanation of these facts we must leave till another time.

Suffice it you to remember that there is no factor of existence unworthy or insignificant. The book of Humanity must be supplemented by the book of Nature, ere its history is complete. In the action, re-action and interaction of mind and matter, and the cumulation, perception and development of those principles which underlie all existence, is to be found the only true solution of the Enigma of Life. Rest assured that to an intelligence capable of grasping the primary causes of belief, the progress of mankind and even the simplest and most trivial facts now existing, become recognised as the necessary, unavoidable and natural results of all that has gone before. To understand this Harmony, to read aright this problem of the Universe, is a human task, and one that may be accomplished by immortal souls, at no very far distant future.

CHAPTER IV.

Following the course of time History reveals to us the shapes of various religious systems of which the antiquity is evidently remote, such as the Scandinavian, and German, the Aztec and Peruvian which are like their Eastern brethren, notable for the influence of climate or of the particular aspect of Nature under which they were developed. The Aztec is akin to the Hindoo, the Peruvian more closely resembles the Persian, the former is the more repulsive, bloody and tyrannical; the latter though enveloped in dark rites and ceremonies is of a purer temperament.

The Scandinavian and German are closely linked together, and represent a more direct approach to the Grecian in their form, to the Hindoo in spirit. The striking effect of the Northern atmosphere is plainly visible in its greater freedom from rites, its more brutal and active elements of animalism.

The belief of the North American Indians is a simple creed, fashioned as the Persian was from the dual forces of Nature, the divided reign of Summer and Winter, Day and Night, but in a large measure free from the weight of a priesthood, and in communion with a more kindly manifestation of Nature; their belief is of a less composite and less human character, approaching in some respects to a certain rude pathos and purity.

But in all these lesser forms the evolution is easily apparent by which from the deification of the forces of Nature they rose to their humanization, a connection with invisible beings like themselves, the supposed immortality of their greatest, gradually becoming more Democratic, grasps the Immortality of all, and the opposing elements above referred to, constituting two of the supposed greatest powers, inaugurate the slow growth, of a system of rites or tyranny to which we have so often alluded, the formation of a Priesthood, the inculcation of Dogma, religious persecution, and all attendant evils. No matter to which of them we turn however much they may be divided in Time or Space, we find the same elements the objects of worship, the same Gods created, the sun and the moon the presiding powers of Love and War. Under various forms of Idolatry, the qualities of their natures are personified, and in Greece, Rome or Mexico, Peace, Revenge, and Harvest and Sea, have their respective rulers. By the complicated action of circumstances they have with a parent source developed and differentiated, though often diverging from the progress of matter to spirit. They have turned aside to worship the images made with hands, and have forgotten in the Evil passions which have been born of their Ignorance, and increased by their Creeds; the purer Principles they might have drawn from the interpretation of Nature. Inspiration has shone through them like the

daylight through a dense forest, piercing the silent gloom with shattered splendor of a rising sun; but it has had a hard fight against such gross conditions, though its powers extend in an advancing ratio of progression. In proportion to the advance, the increase of inspiration is as three to one, i.e., if man takes one step higher, he becomes thrice as amenable to spirit influence. Spirit influence depends more upon the possibilities or potentialities than upon the actualities of the human mind, it can use the faculties which as yet are undeveloped, by the spirit of the man himself, and work him to his highest pressure, when they gain a complete knowledge of the machine. The seeds as it were of future thought, which in generations to come, will blossom into the heritage of the individual medium, are capable of being used by a controlling spirit. We shall not here consider the growth or development of Christianity of which you are perhaps well enough acquainted, or at all events, have individual opinions upon, it therefore must remain to define the conclusions which our somewhat lengthy examination of the Ancient Religions of the World has conducted us to.

First, as Herbert Spencer says: They are parts of Nature and not accidental but necessary parts, they are experiences by which man is gradually made wiser, images by which he continually formulates his belief concerning the ultimate nature and purpose of things which are each higher and more advanced as he proceeds, until at last, the descendant of the savage who knew of no existence which he could not grasp, of no truth save that relating to the simplest of natural phenomena withdraws these multifarious powers behind the shadow of an Unseen Energy, unknown and inconceivable. The Nature of which they are parts acts upon them chiefly in two ways. First from the circumstances of their surroundings, the particular aspects amidst which they are situated, and the races with which they are brought in contact.

Secondly by Inspiration, the pure white light of Truth of which they only receive a minute but perpetually increasing portion. There is a third fact or which may also be noticed and that is, the inherent tendencies of the spirit upward and onward, which though dependent upon outer facts for its channels, is yet the motive that supplies and cuts them.

All Religions then are merely mathematical resultants from the nature of things, but the lessons they teach, upon one or two of which we have dwelt, are numerous and important. Despotism is a vulture which fattens upon wide spread death and desolation.

Aristocracy or exclusiveness wherever and however exhibited are but modified Despotisms, and contain in themselves the seeds of suffering and injustice.

Only in the purest Democracy the most unlimited possible freedom of Religion in all matters of Life and Belief, is there any foundation of safety any certainty of continued Progress. The Tolerance they teach is of the widest, the most generous, the most forgiving. Humility also and Patience, for as Nature is content with her Era's to make her slow but irresistible advance, so must her Son, her Servant, and her future Lord.

Pride and Oppression, Cruelty and Dogma, have everywhere depressed and degraded the human soul. The Religion of the Future must be noted for the absence of all these, and the more positive presence and action of their opposites.

The whole Nature of Man is shaped by discoverable Laws, and in obedience to these will he realise the true Religion, and rise to his highest pitch of development.

These Laws have been somewhat disclosed to us in our researches, for in all do we find Justice and Power, Truth and Triumph, Good and Happiness linked together. The unchangeable Necessities of Life spread themselves before us, and if we but obey we may rule over them.

The laws of Nature are as inflexible as those of atoms or the starry orbs, through them we became free. Casting aside the conception of flesh and blood deities, we find the Divine in the human spirit. Its laws and powers denote Its will. Spiritualism perfectly understood is a great means to the greatest ends, we have found it in every Past, we recognise it in the living Present, we trust in it for the far Future. The Communion of all stages of being will elevate all, the peerless Truths of Time, and the most

exalted will become known to us. The everlasting Spirit in all its radiant glory will arise from the Grave, ascend unto Heaven, and sit at the right hand of Holiness and Power, and come to judge the quick and the dead, living and laboring for worlds and thoughts as yet unborn, Godlike and God in Man.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

THE NEW WESLEYAN HYMN BOOK.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In the *Spectator* of March 18th., I find the following remarks in reference to the 443rd hymn. "There will be great difference of opinion respecting this excision. We should have been glad to find it retained as a continued protest against the doctrines of the "Arab thief," and the "Unitarian fiend." We like the bold, defiant, protesting spirit of the hymn, and it seems a pity that in these days, when it becomes more than ever necessary to nail the colours to the mast, it should disappear from the hymn book."

It greatly surprises me that any Wesleyan Minister should in these enlightened days, be found to express regret at seeing a hymn containing such uncharitable lines as the following disappear from the hymn book:—

"The Arab thief, as Satan bold,
Who quite destroyed thy Asian fold"

and

"The Unitarian fiend expel,
And chase his doctrine back to Hell!"

No one can say that the 94 Arguments for the Unitarian Faith, which appeared in your last number of the *Harbinger*, contain any thing fiendish, and I should rather have expected to find Christian Ministers evincing their horror at such uncharitableness.

There are several objectionable lines still in the Wesleyan hymn book which I would like to see removed, such as,

"Our God contracted to a span!
Incomprehensibly made Man."

Lines given out (from the Wesleyan hymn book, page 560,) by W. Morley, Punshon, preparatory to his doctrinal sermon, during the Conference held in Cornwall, 1862.

I shall only quote one or two verses more of a similar character to be found in the spiritual songs used in Methodist Churches:

"This infant is the Mighty God,
Come to be suckled and adored."

"When God the Mighty Maker died,
For Man the creature's Sin."

"There is a never ending Hell,
And never dying pains,
Where Children must with Demons dwell,
In darkness, fire, and chains:
For Hell is crammed with Infants damned,
Without a day of grace!"

But, Sir, such is not the teaching of Jesus, who on many occasions declared concerning Infancy, "Of such is the Kingdom of Heaven."

There are likewise those bearing the name of Wesleyan, who on the Three Heavenly Witnesses reject the conclusion of their own Dr. Adam Clarke, still making use of the words found in hymn 261, verse 3:—

"Soon as our pardon'd hearts believe
That thou art pure, essential love,
The proof we in ourselves receive
Of the Three Witnesses above;
Sure, as the saints around Thy throne,
That Father, Word, and Spirit, are one."

I think it my duty to remind such, if they have forgotten it, and to inform those, who never knew it, that several of the heads of the English Church have written as decisively against the admission, or rather against the reception, of the Three Heavenly Witnesses

as the eminently learned and highly to be esteemed, Dr. Clarke; such for instance, as "the politest scholar of his age." Our Biblical Critic, Dr. Lowth, bishop of London, who gives his judgment, in the following noteworthy sentence on the passage:—

"We have some wranglers in Theology, who are prepared to defend anything, however absurd, should there be occasion; but, I believe, there is no one among us, in the least degree conversant with Sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse 1 John v. 7."

I shall not trouble my readers with quotations from other writers of the Established Church, except Dr. Perry, Bishop of Melbourne, who said in one of his lectures, previous to his leaving for England, "he was ready to give up entirely the 7th verse of the 5th chapter of the first Epistle of John, although it affirmed the Doctrine of the Trinity so strongly."

Though I sincerely congratulate those who are desirous of getting rid of the Athanasian Creed altogether, I am not willing to pass over as a mere cipher in the account we have to settle with our Trinitarian friends; and though I shall not inflict on my readers a recital of the whole creed, I must quote a few sentences.

We all know about the three Eternals, which are so illogically said to be one Eternal, three Uncreated, called one Uncreated, and three Incomprehensibles, averred to be only one Incomprehensible. Three Almighty made into one Almighty, three Gods turned into one God, and three Lords reduced to one Lord—"and in this Trinity none is afore, or after other; none is greater or less than another; but the whole three Persons are Co-eternal together, and Co-equal; so that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved, must thus think of the Trinity."

Now Mr. Editor, as I cannot for the life of me so think of the Trinity; if Athanasius or any orthodox Minister happen to be my judge "without doubt, I shall perish everlastingly."

Such doctrines, however are as contrary to Scripture, as they are repugnant to common sense; for "What doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?" And if we thus fulfil our duty, to the best of our power, despite the Athanasian Creed, our Heavenly Father will assuredly "guide us with His counsel, and afterwards receive us to glory."

It is perhaps not altogether out of place in me Mr. Editor to say that Unitarians, have had and still have, men of both talent and genius, both learning and wisdom, both virtue and godliness, both rank and humility, not to be surpassed by any other sect.

I will in the first place instance three Unitarians, Milton, Locke, and Newton, who renounced their Trinitarianism after the most diligent investigation, and what names can be adduced from among Trinitarians, to eclipse in Literature and Theology, the honored names of Belsham, Jeremy Bentham, and Dr. Carpenter? Or who are the Trinitarians likely to cast into the shade such men as Sir John Bowring, Emerson, Longfellow, Professor Martineau, Sharpe the translator of Griesbach, and others? Among men in high position, even if we pass over such Nobles as the Duke of Grafton, Viscount Falkland, Earl Lovelace, Earl Zetland, &c. Still such Unitarians as Sir William A'Beckett, late Chief Justice of Victoria, Dr. Benjamin Franklin, Lord Macaulay the Historian, Sir Samuel Romilly, Judge Story, and many others known to fame.

And who was the man (if not at the present day), occupied the first place in the first Metropolis of the world? Who but the publicly, avowed Unitarian Lawrence, the Right Honorable the Lord Mayor of London.

Yours &c.

LAYMAN.

Vaughan, April 18th 1876.

SPIRITUAL HEALING.

DEAR HARBINGER,—Your late article on Spiritual Healing has not attracted that notice which its importance ought to have commanded, for I look upon this branch of our noble philosophy as the first in rank. It struck me on perusing the clever production, that our members have not yet realized the paramount importance of Spiritual Healing as an auxiliary to the spread of Spiritualism.

No doubt obstacles may have stood in the way of Spiritualists forming Healing Circles, with your permission I venture to point out a simple mode of making a beginning.

In the first place, earnestness, health and good lives are indispensable. The Circles should not be too large, and the home and place of meeting punctually attended to, not more than seven or eight members—both sexes. The quietness of a Sunday morning I deem most suitable for success.

The ages of members should be about equal, when met, form a chain by joining hands, the patient who may be selected for cure should unite hands with the rest. If a sincere desire is evinced by those assembled for help from Medical Spirits, little time will be wasted ere they make themselves known. Should a suitable medium fully developed, be selected, then the healing may be looked upon as a success, but should the Circle have to wait for one of their number being chosen by the Spirit guides for the important use, then a little patience must be exercised by the members.

It is highly necessary that desultory conversation should be prohibited during the sitting, as it distracts the attention of both spirits and mortals.

The general rule I understand in all these Circles is for each (Spirit and Earth) members to correspond in numbers, so that as soon as the medium can be controlled, interesting opinions will be given by the disembodied members of the faculty, as to the best modes of restoring the sufferer to health—it is astonishing how simply the latter is often accomplished—without drugs, bleeding, or the use of instruments, even in the most formidable and deeply seated diseases.

When the medium is fully controlled, he or she will have the hands suddenly withdrawn from the chain, upon which the remainder must re-form, so as to keep up the active current of magnetic force needed for the cure.

I trust the subject under notice will yet be kept fresh in the memory of your readers, and by some be promptly acted upon, for the world wants facts upon which to build the temple of Faith, and here the opportunity presents which the gentle Nazarene fully valued.

I shall be happy to answer any enquiries relative to the best modes of conducting or forming Healing Circles, some little experience being my guide.

April 12th 1876.
7 Raleigh Street,
Windsor.

JOHN VEEVERS.

ENGLISH ITEMS BY THE MAIL.

THE *Medium* of February 4th is embellished with a fine portrait of Mr. Thomas Shorter, a gentleman who has been intimately connected with Spiritualism for the last twenty years, and until recently the editor of the *Spiritual Magazine*. Mr. Shorter is one of the world's workers, self-educated, and dependant upon his hands and brain for subsistence, he has found time to write and publish several works of general interest, the largest of which "The Two Worlds" is devoted to Spiritualism. He has taken an active part in co-operative and other progressive movements, and though compelled from the failure of his sight to discontinue his editorial duties, he is still an active worker in Spiritualism, and other matters pertaining to the progress of humanity.

The "Spiritualists Home" movement is progressing. A suitable building has been selected. Subscriptions

exceeding £100 are already advertised, and an educated lady in whom the promoters have every confidence, has been nominated to the management of the institution.

The *Spiritualist* of February 4th contains a long account of the presentation of the "Harrison" Testimonial at the monthly Soiree of the British National Association of Spiritualists. The Testimonial was a money one, and amounted to the substantial sum of Five Hundred Pounds. Mr. W. H. Harrison is editor and proprietor of the *Spiritualist* newspaper, and has established it and carried it on under considerable difficulties for some years. During the last two or three years his efforts have been subsidized by considerable friends, but he was still a considerable financial loser, and the present is intended not only as a mark of the general appreciation of his steady and indefatigable efforts on behalf of Spiritualism, but as some compensation for his losses in connection therewith. In the course of his reply, Mr. Harrison gave an interesting account of some of his early experiences, and reviewed the growth of Spiritualism. An entertainment followed, in which Florence Marryatt and other ladies took part. Mrs. Jencken (formerly Kate Fox,) was present, and through her mediumship loud raps occurred in various parts of the hall.

In the same journal we observe that Dr. Slade, the celebrated Test Medium, is likely to spend some years in England, should the arrangements now pending between him and M. Aksakof be completed.

MOHAMMED AS A MEDIUM.

A Lecture delivered by Hudson Tuttle, Feb. 6th, 1876, in Chicago.—(From the *Religio-Philosophical Journal*.)

IN the fifth century Christianity had not only become powerful but it had, in grasping the throne of the world, lost its pristine purity, and those who still retained reverence for the old gods were justified by the unspeakable crimes of the religious chiefs in their struggle for supremacy. The bishops of Rome, Constantinople, and Alexandria rivalled each other in their treasons, torturings, poisonings, assassinations, and civil wars. Their councils, by which they sought to establish the authenticity of the sacred writings and orthodox doctrines, were packed assemblies, presided over by chicanery and fraud. Legions of monks and priests hideously clamored for their incomprehensible dogmas, and their ignorant votaries were ever ripe for resort to carnal weapons in defence of the wildest fantasies of their leaders.

The Christian world had become divided on the nature of God, one party claiming that He was a triune being, composed of the Father, Son, and Holy Ghost, the other divided this mathematical paradox, and claimed God to be one and inseparable. The former retaining the strength of the ancient paganism triumphed, and the Unitarians or Arians found no mercy at the hands of the victors. They were slaughtered without pity, or banished to the confines of the Roman Empire. They were split into many minor sects, which retained their integrity as they retired before the implacable persecution to the remote haunts of savage people.

Arabia, a wild, unconquered land received many of the effects. Churches had been established by the missionaries of the new faith, in its infancy. Paul went there during his wanderings. The heresies of the Ebionites, Nazarenes, and Collyidians were propagated, the Nestorians had established monasteries; and the desert in many places was filled with enthusiasts who sought in its solitude to purify their lives. The Arab tribes remained, with scarcely an exception, true to their ancient faith. The desert was broad enough for all, and the solitary hermit, or the cloistered monastery, the ecstatic visionary, swart, unwashed, nude, were alike objects of superstitious awe. He gave them the sequestered valley, while he swept over the plains a wanderer, restless as the sands beneath his camel's feet. From the desert of Syria to the Indian Ocean extended a wilderness of sand, occupied by Bedouin tribes, fierce, implacable, hospitable, and intensely superstitious. They had a religion of their own, free from schism, and guiltless of reformation. It was the original faith of the childhood of the

race, simple in its requirements, and breathing the breath of the desert.

They worship the sun, moon, and stars. In them they saw the manifestations of intelligence, and in the regularity of their motions peculiar care for the welfare of man. The clear sky of the plains, their wandering life, which ever kept the beauty of the heavens before them, the guidance of the stars on frequent nocturnal marches, contributed to their knowledge and awoke their superstition. No idols were required to represent the heavenly orbs. They were themselves altars, burning forever. The Bedouin gave them names, which they still retain, and astronomy is enriched by the poetry of the desert.

The mind seeks refuge from the infinite in the finite. The intangible deities whose watch-fire gleamed in the far-off heavens were at too great a distance, and the gods who directly interested themselves in the nation were assigned a holy place, a temple wherein their images were preserved. The principal idol, which represented the awful mysteries of creation, was a black stone, said to be a meteor which fell from heaven. It was an emblem of the mother goddess, as the omphalos of white marble represented the same at Delphi, under the Arabic name of Al, Uza, or Alitta, the queen of heaven, from whose prolific nature all things receive birth. It was a remnant of the old Phallic worship of Astarte, and as the cross typifies the masculine and the dome the feminine, Christianity adopted the former, while this earlier faith adopted the swelling dome, contracted to a crescent.

The black stone was placed in the Caaba, a house of God, surrounded by three hundred images of men, eagles, lions, and antelopes, representing the days of the year as the year was then divided, the most conspicuous being a statue of Hebal, of red agate, holding in his hand the symbolical arrows of divination. The Caaba, or the house of God, was at

THE HOLY CITY OF MECCA.

This shrine of pilgrimage is situated midway between Yermen and Egypt. There, in remote times, a well, the famous Zunzem, was discovered, which, however much might be drawn out, always remained full. To the famished traveller over the arid wastes, its brackish waters were as nectar, and their abundance awoke superstition. No apostrophe was sufficiently intense to express the gratitude of the Oriental heart, or describe its nectar flavor. The city grew around the famous fountain, in a valley two miles in length and one in breadth, at the foot of three barren mountains. The soil is a rock, the pastures remote, the hills covered with dwarf acacia, vegetation refusing to grow on the thin and burning soil. Few places on the face of the earth offer less inducements for the foundations of a city. But it was the half-way house for the caravans bringing the spices, perfumes, gems, and costly products of India, when halting to refresh their weary camels they exchanged with those who then met them from the West. However exasperated the roving clans might be, or hot the war they waged this valley was sacred ground, and no hand might molest those who sought its precincts. It became immensely wealthy; but when the navigation of the Red Sea supplanted the caravan trade it fell into decay.

In the fifth century it regained its prestige by the inflowing pilgrimage to its holy shrine, and its citizens reaped a rich harvest from the wealthy, and could well afford to provide the poorer with the stipulated six days' pottage, fruit, dates, and water.

THE TRUCE OF GOD,

Four months in the year all the tribes respected the truce of God, and journeyed to the holy shrine. When they came to the sacred valley they put on their palmers' weeds and proceeded to the house of God, which they walked seven times around, kissed the black stone, and drank of the waters of the Zunzem, after which games were celebrated like the Olympic of Greece, and rewards bestowed on triumphant strength, endurance, and valor. The poem which had gained the prize, beautifully illuminated, was hung up before the door of the Caaba, orations were delivered, songs sung, then was rude feasting, and then the wild tribes departed to their stations in the desert.

Over these clans, sheiks or patriarchs ruled. There was no national government, no compulsory courts or laws. Each clan

or family could make war or peace, and punish any wrong inflicted on its members. Human sacrifice was resorted to at certain times, a young girl being buried alive to satisfy the demands of the angry gods. Infanticide was common, and human life cheaply held. Omar, the zealous apostle of Islam, when he remembered how, in the days of darkness, before he was converted by the prophet, his child beat the dust from his beard as he placed her in the grave, shed the only tear wrung from his fierce heart. Such was the condition of the Arabs at the advent of Mohammed: such the unpromising soil in which the seed of one of the most wonderful reforms the world has ever seen was sown.

MOHAMMED.

Mohammed was born in the year 565 A.D., and to him was assigned the desperate task of fixing the attention of this wild and restless people, overturning their belief transmitted through unknown centuries, and furnishing them a better. He has been represented as an impostor, a lunatic, a visionary. If so, it were well the world had more such lunatics, instead of the few that can be counted on the fingers of one hand.

The story of his ignoble birth was a fabrication of the Christian writers, who did not hesitate to exaggerate or invent, if they promoted thereby their cause. No man in Arabia could trace his lineage to nobler ancestry. His descent from Ishmael may be compared to that of Christ's from David, but it is certain he sprang from the Kouish, and the family of Hasham, the hereditary guardians of the Caaba, or the sacred tribe. His family was characterised by devotion to God. One of his immediate ancestors saved Mecca from famine by his generosity, and another by his valor from the armies of Africa. In his early boyhood he manifested intense eagerness to understand religious questions, which at twelve was fully gratified. He accompanied a caravan westward to Bozrah, a town south of Damascus, and was there entertained at a Nestorian monastery. These Nestorians were Unitarians expelled by the merciless themselves, with many other sects, in the desert. They not only prided themselves in the possession of the true faith, but in the purity of their Aristotelian philosophy. They instilled into the receptive mind of their Arab pupil a belief in the unity of God, and hatred for all forms of idolatry.

Here Mohammedanism coalesced with Christianity. The Trinitarians, when they banished the Unitarians, in hopes thereby to destroy their doctrines, gave it an opportunity to expand under more congenial skies with another race, and this branch it cut off and extirpated, as it vainly supposed, grew so rankly it far overtopped the paternal trunk. How well Mohammed profited by these lessons is illustrated in the sublime theology he taught; his successors adopted the Aristotelian philosophy, and while Christian Europe reposed in the stagnation of night they alone carried the light of the ancient world. The Nestorian monks were his instructors for many years during that period of his life when men are most susceptible to educational influence, when the mind is most eager to receive and is pliantly fashioned by the ideas presented. He continued in the caravan trade of Syria, conducting the business of a wealthy widow, Cadizah by name, with such skill and integrity, and charming her taste by his exceptional beauty and politeness of manners, that she intimated through a slave that his suit would be acceptable, and although twice his age, they were married, and until her death, twenty-four years thereafter, he remained true to her trust. When at the height of his power, years after he had laid her in the tomb, Ayesha, one of the most beautiful women in Arabia, said to him: "Was she not old? Did not God give you in me a better wife in her place?" Mohammed, in a passionate burst of gratitude, exclaimed: "No, by Allah! There never can be a better. She believed in me when men despised me. She relieved me when I was poor and persecuted by the world."

His marriage had placed him in easy circumstances, and the camel-driver and wandering merchant could now devote himself to the solution of the grand religious problems which had worked like ferment in his mind. He devoted day and night to meditation, wandering far out on the desert, especially to a grotto in Mount Hera, a few miles from Mecca. It was a lonely spot

Black rocks, torn and rent in awful desolation, extended on every side, and no sound of bird or insect thrilled the uninterrupted solitude.

There he sat, in the shadow of the night, or walked with restless footsteps the rocky floor, revolving in his mind the dogmas taught by the Christian world; the unity, the three gods in one, yet one in three, their equality and co-eternity; the scheme of salvation through the death of the Son, the character of the Son, and of the virgin mother, and the countless less important dogmas clustering to these.

There his soul awoke to the grandeur around him. The stars shining from the depths of the vaulted sky, the awful silence of nature, which spoke louder than the jar of trumpets, magnetized his soul into rapport with nature, and inspired him with one cardinal thought, which clearly shone through the tangled mass of human contention, the oneness of God.

AN IMPOSTOR.

There, it is said, he began his career as an impostor, by the early Christian writers, who detested him. To refute this aspersions needs only a true history of this great reformer. The same arguments employed to vindicate the character of Christ are equally applicable to Mohammed, and if success be a guarantee, the latter must at least be acknowledged as an equal, as one-third of the human family now bow at the shrine of the crescent.

His mode of life cleared away the clouds which obstruct the spirit and bring it in connection with the departed. Fasting has been employed for this purpose from immemorial time, and among savages drugs of various kinds are used. All these artificial methods may produce an impressible state of mind wherein the soul becomes receptive of superior intelligence, or they may produce simply an ecstatic condition as irresponsible as lunacy itself. The result depends on culture and organization.

Fasting and contemplation produced in Mohammed a highly susceptible state of mind. He became clairvoyant and clairaudient. Like Socrates, he heard a voice, and saw shadowy forms. The trance was preceded by depression of spirits. His face became clouded, his extremities cold, and he shook like one with the ague. The veins of his face became knotted, his eyes fixed, his head moved to and fro as in conversation with some unseen person, and often he would fall to the ground like one intoxicated. Then, as though in torture, he uttered the oracles, which were written down by his friends in the Koran. He speaks of three chapters, during the delivery of which his sufferings were so intense they gave him grey hairs.

THE TRANCE.

They who have investigated the subject will readily understand that the symptoms manifested by Mohammed are those invariably accompanying trance. The blood rushes to the brain, which becomes congested, while the extremities become cold and the vital forces are so greatly disturbed that painful contortions are induced. Mohammed did not understand his own condition. He doubted the voice which breathed divine thoughts into his soul. He thought at times he was a victim of a delusion. He would test the voice, and once when he sat alone with Cadizah, he saw the angel of the voice enter, and was startled at the apparition.

"Dost thou see aught?" asked she.

"I do," he replied.

Then she raised her veil and said:

"Dost thou see it now?"

"I do not."

"Glad tidings to thee, O Mohammed," exclaimed she, "it is an angel, for he respects my unveiled face,—an evil spirit would not."

His friends were greatly alarmed, some declaring him insane, while others said he was possessed by an evil genii. There is truth in both, it can not be concealed. The camel-driver could not rest in the midst of great and crying abuses, after his mind had become illuminated with the oneness of God. Others had dimly perceived the wrong, but were silenced by the breath of popular disfavor. He not only saw the wrong, he saw the right. The patriarchs of old sang in his ear the song of truth. He could not prevent his tongue from uttering the angel whispers.

Popular favor, banishment, torture, death itself were nothing to him. The throes of that truth if retained made the fagots' flame a bed of elder. He arose strong and powerful, because of his apostleship, because a harp on whose vibrating strings the invisible powers could strike the songs of truth, he was more than equal to all opposing forces. He spoke with no mistaken sound against the idols of the Caaba, infanticide, and evil customs great and small. He was filled with the magnitude of his mission and declared himself the messenger from God. The crowd laughed and declared him a lunatic. He was asked to perform miracles, and thus degrade himself to a simple wonder-worker. The poets composed comic ballads, and when he began to preach the people sang them; the women sneered, and the children threw stones. In this dark hour his faithful wife cheered him with the tender and all-satisfying sympathy a wife only can bestow. She was his first convert. She was the first to say, "I believe," and the voice understanding the shadow of the valley through which he wandered, and the anguish of his proud heart, rebellious against the strange destiny thrust upon him, sang in divine melody:

"By the brightness of the moon that rises, and by the darkness, of the night which descends, thy God has not forsaken thee, Mohammed. For know that there is life beyond the grave, and it will be better for thee than the present life, and thy Lord will give thee a rich reward. Did He not find thee an orphan, and did He not care for thee? Did He not find thee a wanderer in error, and hath He not guided thee to truth? Did he not find thee needy, and hath He not enriched thee? Wherefore oppress not the orphan, neither repulse the beggar, but declare the goodness of God."

The scoffer will say this voice was that of Mohammed's own conscience, received by unconscious action of the brain; that he was a dyspeptic and mistook the vagaries of disease for a foreign voice. This explanation is far-fetched, and requires more credulity for its acceptance than the plain statement of Mohammed. The study of trance familiarizes the mind with this form of inspiration. Every Arab belonged to some especial family or clan, either by birth or adoption. This was necessary to give each one the family protection. The patriarch at the head of each family was responsible for the actions of all its members, and was bound by the most sacred and inviolable ties to protect him. Mohammed belonged to the family of Abu Talib, and although they did not accept his mission, they were bound to protect him. There was no compromise between him and the errors he would overthrow. He sought not to propitiate the favor of the crowd. "He called the living fools and dead denizens of hell."

HIS ENEMIES WOULD BUY HIS BLOOD.

The rabble thus incensed went to Abu Talib, offered the price of blood, for in that dark day murder had its fixed price, and demanded Mohammed. On being firmly refused, they doubled their offer, adding a stalwart young man. Talib unflinchingly refused to sacrifice one who trusted to his protection, but he gently hinted to Mohammed as a warning against his too great freedom, that he might withdraw his authority. Then the soul of Mohammed showed the stuff of which it was made. No pliant babe was he to bend to the rod, but his fibre was steel, and the desert sun and the desert air, while they made his physical body strong and capable of exhaustless effort, had given the same tone to his spirit. He, too, was maintained in that lofty region of ecstasy, where the world swims in unsubstantial shadows below and the spirit allies himself directly with the truth, unqualified and universal.

His lips quivered with emotion, but he faltered not. He yield? Never! Though the sun came down on his right hand and the moon on his left would he swerve a hair's breadth from the work assigned him. Talib understood his clansman, and assured him that his protection should never be withdrawn.

Two elements wrought the popular clamor against Mohammed. The first was superstition, the second the wealth that superstition yielded. Mecca was situated in the desert, and of itself destitute of resources. Its sacred fountain of Zamzem and the house of God, which attracted pilgrims at all times, and four months of the year all the wandering clans made it the centre of trade and bestowed opulence. What would become of their wealth if this

insane reformer brought the old idolatry into disrepute? It was the cry of the goldsmith of Ephesus. The foundation and source of their gain was attacked. They could not understand why any citizen should be dissatisfied with the arrangement which gave ease and enjoyment, and without which they would be compelled to betake themselves to a wandering life.

This is precisely the obstacle reforms have met with in every age. Self-interest is strongest of all motives in the ordinary man, and the cry that it is in danger is sufficient for him.

THE PATRIARCHS WOULD BUY HIM OFF.

The patriarchs went to Mohammed to buy him off, for such is the conceptions of the parvenu of human motives. Said they in the guttural of the street: "What is it you want, Mohammed? Do you wish for riches? We will make you rich. Do you wish for honor? We will make you mayor of the town."

The oily Ebn Sofian said all they asked of him was the little matter of leaving off preaching against their idols. Mohammed put them under his foot with a chapter of the Koran, the voice encouragingly saying: "Oh prophet, fear God, and obey not the unbelievers and hypocrites."

Then they entered into a covenant neither to buy nor sell, eat nor drink, with the house of Talib. This was in effect like excommunication and resulted in terrible suffering to the ill-fated house. It lasted three years; but when the people passed by and heard the cries of the starving children, they relented and sold them food. During this said period one member, Abu Lheb, withdrew. He was Mohammed's uncle and became his implacable enemy. Wherever the prophet went, after he had finished his eloquent discourse, squint-eyed Lheb would arise and cry out: "This fellow's object is to draw you away from the gods to his fanciful ideas; wherefore follow him not, O my brothers, nor listen to him." Then the crowd would cry: "Who should know better than his uncle," and with jeers and scoffs go away. Mohammed becoming weary of this interference, promised Lheb place in the flames of hell, fed by his own wife, with a cord twisted around his neck. Each family covenanted to punish its own Mohammedans, and as the proselytes were rapidly increasing a terrible persecution reigned, more appalling as it was conducted by the family against its own members. They were exposed stretched on the scorching gravel to the noonday sun, or their lives probed out by heavy stones rolled on their breasts. Many escaped to Abyssinia, where they were hospitably received. The four month's truce of God afforded Mohammed opportunity to preach to the whole nation, which he industriously improved. He announced his mission with divine power:

"God begetteth not, neither is he begotten. There is none but He. O beware! ye idolators of the time that is to come, when the sun shall be folded up, when the stars shall fall, when the mountains shall be made to pass away, when the children shall grow white with anguish, when souls like locust swarms shall rise from their graves, when the girl that hath been buried alive shall be asked for what crime she was put to death, when the books shall be laid open, when every soul shall know what it hath wrought. O the striking! the striking! When men shall be scattered like moths in the wind."

To be concluded in next issue.

PHOTOGRAPHING THE INVISIBLE.

The Italian scientific Review, *Il Progresso*, published at Turin, contains, in the December number, a short passage which will be of interest to those who are giving attention to spirit-photography. Under the title of "Photography applied to Medicine," it says:—

Dr. Altman, a professor at the University of Vienna, recently read a paper before the Medical Society on the uses of photography in medical studies. Among other observations, he mentions one which rests on the authority of Dr. Vogel, to the effect that an eruption of *variole* (small pox) can be detected by photography twenty-hours before its appearance. Although at this stage of the malady nothing is visible on the skin, the negative plate shows spots on the face of the patient exactly similar to those of *variole*, and twenty-four hours later the eruption becomes apparent.—*Spiritual Scientist.*

SEANCE AT CASTLEMAINE.

THE extraordinary phenomena obtained through the mediumship of Mrs. Paton, Castlemaine, continue to excite the deepest interest and wonder in the minds of all thinking persons who have any knowledge of the spiritual movement, now being evolved in all lands trod by human pilgrims. In this colony, hitherto, to the principal manifestations have, for the most part, been confined to trance speaking, writing and healing, and excepting the Energetic Circle and one or two others, the physical phenomena as exhibited at Mrs. Paton's seances, have not been much witnessed. Seeing its importance, however, in bringing home conviction to the minds of the materialist and sceptic of the truth that our entity still lives after the death of the body, and can communicate with us in several ways and under certain conditions, it would be well if far more attention were paid to this aspect of the question than has yet been done in this colony. The organisation of numerous family circles for the purpose of discovering powerful, first-class physical mediums so difficult to find and yet so valuable to the progress of the spiritual movement, would be productive of startling results, and give an immense impetus to the cause in all parts of the colony. Both at Castlemaine and Sandhurst, means of this character have been highly successful, and both at Mrs. Paton's and the Energetic Circle, phenomena of a most pronounced phase have been evolved, to the surprise and joy of hundreds of persons who have from time to time had the good fortune to witness them. Our Sandhurst friends with a view of bringing Mrs. Paton's mediumship more prominently before the public, as well as of paying her a well deserved mark of respect, recently sent Mr. and Mrs. P. a complimentary invitation to be present at a seance in the large room, in which their own circle meets, and at which a considerable number of ladies and gentlemen, non-spiritualists, should be present. The invitation was duly accepted, and the result our readers will find fully recorded in another column. On the evening of Easter Monday, four members of the Energetic Circle, including the medium and chairman, returned the visit, and Mrs. P. gave a seance in her own house at Castlemaine, which proved a highly successful one. After having dined at the Cumberland Hotel, Mr. P. being present as a guest, the party proceeded to the celebrated cottage of Mrs. P., that lady meeting them at the door and giving each a cordial welcome. At half-past seven o'clock the seance commenced, the room having been searched, the window bolted, the fire reduced and boarded up, the door locked, and Mrs. P. ensconced within the mosquito net bag, tied by the Sandhurst gentlemen who tied her before, and duly sealed. The medium of the Energetic Circle sat on the couch outside the circle, as otherwise he would have been entranced, and thus been prevented from seeing any of the phenomena. All the others sat round the table with their hands joined. Mr. J. and Mr. A. sat on each side of Mrs. P., and the circle engaged in singing a number of simple airs to increase the harmony. In a little Mrs. P. became a good deal convulsed, but remained perfectly conscious throughout the seance, though under control. Some light article fell at her feet which she supposed was one of the castors of the table. Then she gave like a shrill scream as some heavy substance passed close to her head, and alighted on the table. On lighting up we found two different things had been brought in, but not what Mrs. P., and all of us were expecting. One of these was a tin baking pan which had been taken out of the oven, and the other a hot iron from the front of the fire in the kitchen, where, at the close, we saw its neighbor still there. The iron which was brought in was so hot that none of us could touch it with impunity. It burned the table where it fell, and the chairman of the Energetic Circle had to use his handkerchief to lift it down. If Mrs. P. could carry such things on her person she must be fireproof, and capable, at sometime, of imparting furnace heat to the iron, as the circle had sat for half-an-hour before these things were brought into the locked-up room. By what means they came our readers must judge for themselves, but, of one thing

we feel certain, they were not brought in by anyone in the room. Nor could it be the minds of the medium or circle, for all were expecting the vase which had been carried by the same power which brought the iron from Castlemaine to Sandhurst back again, but were disappointed, although later on the spirits promised that it should be brought back on another occasion. Here, then, if we can believe our senses, were independent, intelligent beings amongst us invisible to us, yet having the mysterious power of passing through locked doors or windows with material objects, and, yet, leaving no mark behind. These intelligences all concur in stating that they are our departed friends and relatives, and that they use this and other methods of communicating with us, to prove to us that they still live, know us and take an interest in our happiness. Is it reasonable to believe that they are what they uniformly say they are? As they act just like our kindred still in the flesh, may not the spiritual hypothesis be the correct one? The light, after a little conversation, was again blown out, and hands re-joined. In a few minutes something light fell, touching the hands of one of the sitters. On relighting it was found to be three red carnations from the garden, a fourth one having been put on Mrs. P's breast. These flowers were for three of the Sandhurst visitors who were without any for their button holes. Following this pretty manifestation, we had a series of table rappings of a very marked character. The name of the spirit who carried the vase and flowers to Sandhurst was told, but it was not him who was manifesting at this seance. The manifesting spirit by raps and on calling the alphabet, said his name was Daniel Clarke, who died in Melbourne, 18½ years ago, having been stabbed in a gambling house. Mr. P. then remembered him, at which the table rose and rapped in the most joyous manner, the spirit evidently being overjoyed at being recognised. He had never before manifested at that circle. Mr. P. then said he thought he must have been 35 years of age at his death. The spirit rapped no, and then commenced and rapped out four tens, giving one tremendous rap at each ten. On Mr. P. telling the circle that Clarke once did him a kindness, the table became quite boisterous with joy, the spirit feeling so pleased at his good deed being remembered. The spirit said he was not happy, that he would not forgive the person who had killed him, but he would try to do it; very much like what some low spirits still in the flesh would be apt to say under similar circumstances. It is not easy to forgive one's murderer. Other interesting table manifestations then followed, such as levitation of the table with the hands elevated a little above it, and loud and very distinct rappings down to faint tickings scarcely loud enough to be heard. The circle then united in singing God save the Queen, and the Evening Hymn, and after the spirits had rapped out good-night, the seance closed; the visitors being greatly pleased with the manifestations. After partaking of the hospitality of Mr. and Mrs. Paton, the visitors returned to Sandhurst by the ten p.m. train. We may add that the knots on the net mosquito bag and the seal were found intact at the close of the seance.

COMMUNICATED.

Sandhurst, 19th April, 1876.

MELBOURNE SPIRITUALIST AND FREE-THOUGHT ASSOCIATION.

The half-yearly meeting of the above Association was held at the Masonic Hall Lonsdale Street, on Sunday, April 23rd., Mr. Terry in the chair. At the commencement of the proceedings there were about one hundred persons present.

After the singing of a hymn and solo, and the clearing up of a disputed point in the previous Sunday's discussion, the Chairman announced that the term of office of the Officers and Committee of the Association had expired, and the principal business of the meeting was to elect their successors. He called upon Mr. Davis the acting Secretary, to read his report for the last quarter, but the report not having been submitted to the Committee, was not read. Mr. Stow the

Treasurer, then read the Balance Sheet, which shewed a nett balance of £11 to the credit of the Association. The Balance Sheet as audited, was adopted. The election of Officers for the ensuing six months was then proceeded with, and the following were elected:

President,—MR. STEVENSON,
Vice-Presidents,—MR. G. A. STOW & FROST,
Treasurer,—W. H. TERRY,
Secretary,—J. B. DREW,
Committee,—MESSRS. KELLY, McLAUGHLAN,
BONNEY, ADKINS, SYME, DOMENICINO, DAVIS, WOLFE,
AND RUDDLE.

On the motion of Mr. Kelly, seconded by Mr. Adkins the Committee were requested to take early steps for the formation of a library for the use of Members. Propositions in reference to a Hymn Book, also the engagement of a room for Choir practice, were left in the hands of the Committee. It was decided to hold a Soiree and Ball at an early date, and the meeting closed.

The lectures during the last month have been well attended. The following notes of an incident in the Discussion were handed to us by a member:—

Sunday evening March 9th was devoted to a relation of personal experiences, and the discussion afterwards partook of that character. Two of the speakers had had similar experiences, but differed somewhat in their conclusions. Both of them had embraced the primitive Gospels as revived by Mr. Alexander Campbell of America. Namely, that Jesus came to give to God's people "a knowledge of their salvation by the remission of their sins,"† through the ordinance of "the baptism of repentance"‡ both of them were baptised with the belief that by that ordinance their sins were "washed away;"* with a promise that they were to be the recipients after baptism, of the gift of God's Holy Spirit as given on the day of Pentecost*. On Joining the church, however, they found that it contained no such gifts. They had therefore no evidence that it was the church of Christ, to whom the above and other promises were given, that the Holy Spirit should "Abide with them for ever"‡‡‡ One of them stated that on examining the passage quoted by Peter, on the day of Pentecost from Joel,†† he was convinced it was fallacious, from the connection; as it states that Israel is to be gathered "in those days" and the nations of the Gentiles brought against Jerusalem; and that the salvation refers to deliverance from bondage, from the hands of their enemies; not a spiritual one.‡ He therefore rejected this Scripture as false.

The Lecturer stated that he had found lasting consolation "in keeping a conscience void of offence toward God and toward all men," and that it was his first conviction that the conscience was the love of God within us, to direct our ways to peace and happiness. This was not denied by his opponent, who argued that conscience might be swayed by interest, feelings, and prejudice, that the heart is deceitful and our spirit and conviction might be wrong. His plan was to place his hope and confidence on a higher and firmer foundation,—the perfection and immutability of the character of God, as revealed in the works and laws of Nature, which would enable us to progress in knowledge, love, and duty. He agreed with his opponent as to the necessity of attending carefully to the voice of an enlightened conscience, as his highest direction and guide upon earth.

THE RECENT MURDER IN QUEENSLAND—STRANGE APPARITION.

THE Maryborough correspondent of the Brisbane Telegraph, writing on the 24th ult., says:—"The night after the enquiry as to the sudden death here of a woman named Rixson (when a verdict of death from natural causes was returned), a man named Adamson going home across the reserve, saw a ghost. If you consider this a laughing matter, I assure you the man does not. He becomes fightable if you but smile when he relates his experience. This is what he saw—First, what appeared like a heap of black earth. As he approached he saw it move, and concluded it was a large

† Luke i. 17. ‡ Matt. ii. 4. Acts ii. 38. * 1 Cor. vi. 11. * Acts ii. 38. ‡ John xiv. 16. ‡ Acts ii. 16-22. ‡ Joel. i. 32, ii. 1-8.

black dog. But still it kept growing larger, and Adamson concluded it was a drunken nigger. Mustering all his courage he walked towards the object. As he drew near he was seized with a violent shaking, cold perspiration burst out all over his body, a bundle which he was carrying on his shoulder fell to the ground, and his hat rose from his head. In the features of the apparition he recognised those of Mrs. Rixson! Then came a voice, "I am the murdered wife of Rixson!" The apparition then placed one of its hands over its mouth, and the other on its throat, and—disappeared. Adamson does not know how long he remained on the Reserve, or how he found his way home. Next morning he took his wife's advice, and told his extraordinary experience to the police, and they, growing suspicious, arrested Rixson and Lydia Quipps. The woman was no sooner in the police office than she made a statement, which she has since repeated in the Police Court. She is not in custody. It appears that immediately after his marriage Rixson took a "down" on his wretched wife. He cohabited with her but one night. The remainder of the week of his wedded life he slept at the woman Quipps' lodgings. He frequently swore that he would have the life of his wife. On Tuesday morning, March 15, he left Lydia at six o'clock, and went to his garden to dig her some sweet potatoes. In about half-an-hour he returned, and while delivering the potatoes said, "I have been and done for my wife." The woman answered, "Good God, I will never speak to you again as long as my name is Lydia Quipps." Then he held her by the windpipe, saying, "This is the way I did it." Afterwards Rixson said to her, "so help my God I have not done it;" and left her. In consequence of the additional evidence the body was exhumed, a second post mortem examination held, and Dr. Little, on being re-called, gave it as his opinion, gathered from the re-examination and from the evidence, that the woman had come to her death by strangulation. That is the case. Rixson seemed utterly astonished at the evidence the police had gathered, and it is believed that the remorse—if he is capable of it—which visited Eugene Aram will induce him to make a full confession of his guilt.

MESMERISM, OR PSYCHOPATHY,

By W. H. TERRY.

Reprinted from the Harbinger of Light, December, 1870.

THE existence of mesmeric power or magnetism in the human organization is now an acknowledged fact among all intelligent people, but the extent of this power and the beneficent use to which it may be directed, is a matter with which few are acquainted. Most persons gain their information of the fact from witnessing or hearing of the biological exhibitions of itinerant mesmerists, who, for a paltry pittance, prostitute one of the greatest and most beneficent gifts of God to man.

The true application of mesmerism is to remove physical suffering, to banish disease, and to restore the sick and weak to health and vigour—to strengthen the mind and purify the spirit. All that is necessary to accomplish these great ends is a healthy physical organization, a temperate life, and a benevolent spirit. He who possesses these requisites has within him an immense and almost incalculable power, which, wielded with wisdom, will enable him to become a benefactor to humanity, without injury to himself. It is my intention to explain in a simple and comprehensible manner, as far as my knowledge and materials go, the nature of magnetism, and the method of applying it to the cure of disease, the alleviation of pain, and the development of Clairvoyance.

Magnetism, I define to be a spiritual fluid, generated by all things animate and inanimate, varying in quality and degree of refinement in accordance with the refinement of its origin. In food, drink, and respiration, man absorbs the spirit of all subordinate things and substances, and refines them in accordance with his own refinement and obedience to Nature's law, in a greater or less degree. The purity and curative efficacy of the individual magnetism depends almost entirely upon this. I do not mean to assert that a high state of mental or intellectual

refinement is necessary to qualify an individual for a curative mesmerist—a simple uneducated man if temperate in his life and pure-minded, may with the necessary instruction become a powerful curative mesmerist; but where a refined mind and high spiritual perceptions are conjoined to a sound and healthy physical organization, the influence transmitted is not alone to the body, but to the spirit of the subject, temporally releasing the spirit from the earthly tabernacle and bringing it *en rapport* with higher and purer individualities, with whom it can converse and receive instruction on matters pertaining to its eternal welfare. But setting aside for the present the spiritual aspect of the subject, we will consider it as an art having a scientific basis. By practice of the art we acquire some knowledge of the principles of the science, the more we know of which, the more we find we have to learn.

It is erroneously imagined by many that Mesmer was the discoverer of the science of animal magnetism, whereas it was known and practised centuries before his time. A German nobleman, the Baron Von Helmont, a man of great scientific attainments, who flourished in the early part of the seventeenth century, in allusion to magnetism, writes—

"In man there sits enthroned a noble energy, whereby he is endowed with a capacity to act *extra se*, without and beyond the narrow territories of himself, and by the natural magic of his will enabled to transmit a subtle and invisible virtue, a certain influence that operates upon an object at a very great distance."

Drs. Sibley, Bell, and others practised animal magnetism in England, and performed many cures during the latter part of the last century, and Valentine Greatrakes, an Irish gentleman, performed wonderful cures by it a century earlier, but Mesmer popularized the subject; and although his method of treatment and theories with regard to it were unnecessarily elaborate, he performed many cures and gave the science of magnetism a public status it had not before possessed. The opposition of the medical faculty in Great Britain prevented its making any appreciable progress there, until about the year 1838, when Dr. John Elliotson then, Principal of the London University Hospital, having become convinced of its utility as a curative agent, introduced it into the treatment of the hospital, and succeeded in curing several otherwise hopeless cases. This was too much of an innovation for his medical colleagues; they could not tolerate such unorthodox proceedings, and therefore passed a resolution forbidding the use of mesmerism in the hospital. Dr. Elliotson immediately resigned his professorship and went heart and soul into the work, at the same time he established and edited *The Zoist*, a journal devoted to mesmeric science, which was continued for 12 years, and contains an immense number of mesmeric facts and wonderful cures by its agency. Among other remarkable cures, that of Dr. Ashburner is not the least noticeable, that gentleman was so thoroughly convinced that mesmerism and that alone had saved him when all other remedies failed, that he determined to devote the life he owed to it—to the study and application of it, to the cure of others. He has since nobly performed the work and published the result of his experiences in a large and interesting volume, entitled "The Philosophy of Animal Magnetism and Spiritualism," a book which should be read by all who desire a lucid and philosophical exposition of the subject.

By mesmeric state I mean a condition induced by mesmerism; differing from the normal condition of the subject. When the operator, by the exercise of his mesmeric power, induces on a patient an abnormal state, such state may be considered a mesmeric state. There are various degrees of mesmeric conditions, but only three distinct states. Firstly, the state or condition where the subject retains his or her consciousness, but feels that a change has taken place; that they are under a peculiar but not unpleasant influence—a sort of paralysis—and yet, though not always conscious of inability to arouse themselves, feel no desire to do so. When this condition is induced, the operator can, by the exercise of the will, powerfully influence the weak portions of the patient's system. It is necessary that the operator should have a definite object in view, and should then concentrate his whole energies to the bringing about of the desired conditions. In phreno-mesmerism, where the organs of the brain are touched by the mesmeriser, they are immediately stimulated to action; in

like manner, in portions of the body where the nervous circulation has been imperfect, the touch and will of the operator will cause action and healthy circulation in the parts. When the desire is simply to strengthen a portion of the body, to remove paralysis or local weakness, the induction of this state is all that is necessary, or to be sought for; but when the patient is suffering from general ill-health, cerebral, or nervous disturbances, the mesmeric sleep is to be desired. This condition varies in intensity: sometimes the subject appears to be in an easy, natural sleep, and would be disturbed by any sudden noise or shock, or by agitation on the part of the operator. This should always be guarded against, as likely to leave the patient in a disturbed and excited condition, and destroy all the good of the sitting. The deep magnetic sleep is noticeably different from the common natural sleep. All consciousness and sensation are suspended, the involuntary nervous action alone remains. This action cannot be suspended by the will of the operator; he can reduce the subject to a state resembling that of a corpse, as to the powers of moving, acting, and feeling, but all the involuntary actions of the system go on harmoniously. The heart beats, the lungs breathe, the stomach digests, and all the natural functions of the body continue to perform their parts with perfect regularity. It is a state of undisturbed repose. In this state the patient truly rests, and awakes refreshed and strengthened. The digestive powers are toned, the secretions are promoted, the blood becomes vitalized, and throws off its impurities. When this state is induced on a subject suffering from any nervous or cerebral disease, or from exhaustion consequent upon acute suffering, the patient may with safety and advantage be allowed to sleep it off, but the operator should not be out of reach, in case the patient should not be entirely free from the influence on awaking.

The third condition—the somnambule or trance state, called by some the sleep-waking state—is rarely induced. It is only those whose organizations are specially sensitive to mesmeric influence, who reach this condition. In some few instances this condition is induced in the first instance; in others it is developed by degrees. The eyes are closed, the countenance generally calm and placid, and often illumined by an expression of refinement beyond its normal appearance. The subject sees clearly, apparently from the forehead; everything is transparent to its clear perception or vision; even the thoughts of the operator are visible, and are frequently commented upon by the subject. In this state, if not controlled by the will of the operator, the subject will see and describe spirits and spiritual scenes, and often become a medium through whom the disembodied communicate to their brethren in the flesh.

To be concluded in our next.

AN HOUR WITH THE SPIRITS.

(Bendigo Advertiser, Tuesday, April 11th, 1876.)

HAVING heard a great deal said about Mrs. P., the spiritual medium of Castlemaine, I joined with a few others in an invitation to her and her husband to be present at a seance with the members and friends of the Sandhurst Energetic Circle. The invitation was accepted for Tuesday evening, the 4th inst, in the usual place of meeting of that now well-known circle. There were present as the clock struck seven, eleven members, Mr. and Mrs. P., and nine other visitors, making in all twenty-two ladies and gentlemen. Although there was a downpour of rain at the hour of meeting, yet every one was present to the minute, showing that it must be no ordinary matter which could bring so many persons from their homes on such a night. I was introduced to Mr. and Mrs. P. by the chairman, who seemed in his element, and I found them both very nice, agreeable people. Mr. P. holds a most respectable position in the General Post-office, and Mrs. P. is a private medium, deriving no personal benefit whatever from the strange power with which she is gifted. She is a very pleasant-looking lady, of about thirty years of age, of middle stature, and agreeable manners. She was very cordially received by all present, and seemed quite at home with everybody. There was rather a fine-toned cabinet organ in the room, and a gentleman well up in his profession

presided at it, very materially adding to the harmony of the seance by his fine playing of some of the choicest music from, I should say, a rather extensive *repertoire*. Mrs. P. was taken into a back apartment, and carefully searched by two of the lady visitors, and a mosquito-net bag, into which she was placed at the beginning of the seance, was also examined by some of the gentlemen, but nothing of a clandestine nature was found about either. A gentleman visitor locked the door and kept the key until the close of the seance. Everything, so far, seemed square and above board. After the chairman had made a short speech to those present, pointing out the absurdity of supposing that a number of respectable persons would sit regularly twice a week for a series of years "for the delightful purpose of deceiving themselves and friends," all hands in the circle were joined, Mrs. P. being seated between the two chairmen, with her back to a large cabinet used by the spirits for making themselves visible in; and a gentleman tied the bag after Mrs. P. was enveloped in it. The Lord's prayer was said and hymns sung in the dark, for the candles had all been blown out. Mrs. P. still in her normal state reported that her spirit friends were pushing her towards the cabinet, and, in a little, she added, they had lifted her on her chair into it, a by no means light thing for a spirit to do. Mrs. P. seemed now to be a good deal convulsed, and while the circle were singing, a noise as of something falling on the table was heard. A light was struck, and to the astonishment of all, there, sure enough, was a large quantity of flowers, some being on the table and a few on the floor. It was noticed too that these flowers were all wet. Mrs. P. came forward and examined them, and at once declared that they were hers, and that she had put them into a vase resting on the mantelpiece of what she called her "front room" at Castlemaine. The whole circle then stood up, and with Mr. and Mrs. P. solemnly declared in the sight of God that they had no conscious act or part in bringing these flowers there. After the excitement had died down a little, Mrs. P. moved back into the cabinet, the lights were blown out, and the seance was resumed. Mrs. P. now called out that the spirits had taken away her net bag, and in a few minutes she became entranced—a most unusual thing with her, I was told. Just as the circle was concluding the singing of a hymn, a sharp, metallic thud was heard on the table, and at the same moment both chairmen felt themselves receive a slight blow on their wrists from the article which had fallen. On lighting up, it was discovered to be a crystal vase, and with a few drops of water still in it. Mr. P. at once claimed it as his, and on Mrs. P. awakening from her abnormal state, she said it was the vase in which the flowers were which had been deposited on the table a few minutes previously. It was also found that her control had taken her ear-drops out of her ears and carried them away. The net bag too was nowhere to be found. As you may well suppose, all was now excitement and astonishment, for in the presence of such facts and under such test conditions fraud was out of the question. Here was, before our eyes, fresh flowers and a crystal vase, which it was averred had been brought from Castlemaine, a distance by road of at least twenty-five miles, and, as the crow flies, I think, of some twenty miles, into a locked-up room by invisible beings, who, as the chairman remarked, "must be endowed with intelligence and mechanical power." What were they? Were they spirits, as was claimed for them; or what? Did such a method of travelling not beat the telegraph and railway together! And might it not yet be utilized when the conditions which controlled it were better known, into the service of man? These and such like observations were made by some present at the sight of these strange, and certainly wonderful manifestations. It was now resolved that the two chairmen should hold Mrs. P. by the hands, and the circle also all to join their hands, and see if "the spirits" would bring back her earrings. The table rapped out that they would be brought, and accordingly in a few minutes both fell on the table in front of Mrs. P. On lighting up there they were. The table also told that the spirits had taken the mosquito bag back to Mrs. P.'s house at Castlemaine. The two ladies re-searched Mrs. P., at her husband's

request, but no netting was found about her. Her husband sat during the seance at the other end of the circle. The chairman, I may state; received a letter the next day that the net bag had been found by Mrs. P. on her bed, at 11 o'clock a.m.; Mr. P. also forwarded the said bag to the chairman, who reports that it is still knotted at the top as the gentleman knotted it in the circle when placed upon Mrs. P. As this bag could not be found in any part of Mrs. P.'s house when they arrived home by the first train on Wednesday morning, accompanied by a Sandhurst gentleman, sent to search for it with them, it is presumed by those acquainted with the fitful character of the phenomena that the spirits must have afterwards controlled Mrs. P., and then dropped it where she found it. As Mrs. P.'s seance was now over, the medium of the Energetic Circle, who had been seated beside the visitors throughout the seance, was invited to enter the cabinet for a few minutes, a request with which he very kindly complied, with a view of letting Mr. and Mrs. P. and the other visitors see King's light. On his becoming entranced, a weird-looking phosphorescent light appeared in front of the cabinet and visible to all present. It moved up and down, and then assumed a globular shape; and was, apparently, covered with white gauze; Mrs. P. declaring that she saw a face behind it, and both her and the chairman reported seeing a white draped figure standing outside the cabinet, upon which the reflection of King's light fell. I may add that during the singing of the *Te Deum* several heard a gruff voice, like that of a man, as if speaking to Mrs. P. when she was inside the cabinet, and that lady on coming out of her trance could scarcely believe but that some member of the circle had been standing by her talking to her, as she reported seeing a tall, dark man, speaking to her in the cabinet. You will understand, sir, that I have merely reported these things as they came under my own observation, leaving you and your readers to draw their own deductions from them. The phenomena, so far as I could see, were genuine. I could not believe in any one present being guilty of the baseness of imposing upon the credulity of his fellow-creatures on so sacred a subject, fraught as it is with so momentous results to mankind; and whatever conclusion may be drawn, for my own part I can truly say that I spent a most pleasant evening with the Spirits and Spiritualists, and came away deeply and favorably impressed with all I saw and heard. In the language of "Hamlet," I was made to mentally exclaim, on viewing these wonders of "the people from the other world," evidently "there are more things in heaven and earth than are dreamt of in our philosophy."

THEORY OF THE PHYSICAL MANIFESTATIONS.

(Translated by O. W. Rohner.)

The following interesting article is translated from the May number of the *Revue Spirite*, 1858, and, as it contains a more concrete and philosophical analysis and representation of the astounding phenomena than I have met with anywhere, in either English or American Spiritualistic literature, I do not consider it necessary to apologise to your readers for introducing to them speculations and views entertained and expressed, eighteen years ago, by a man who, in my opinion at least, has been the most scientific and most lucid exponent of the philosophy of Spiritualism hitherto produced by the movement,—the late incomparable Allan Kardec:—

"The moral influence of spirits, the relations which they can establish between themselves and our minds, are easily understood. We understand how two beings of the same nature can communicate with one another by thought; but it is somewhat more difficult to render a satisfactory account to ourselves with regard to the material effects which the spirits are able to produce, such as raps, movements of heavy bodies, apparitions, and especially tangible materializations. Of these phenomena we intend giving an explanation, based upon communications from the spirits themselves and upon the observation of facts.

The idea which most people form for themselves about the nature of the spirits renders, at the very outset, these phenomena incomprehensible. Spirit, it is said, is the absence of all matter; therefore it cannot act materially; now it is here where the error lies. The spirits, who were asked the question whether they are material or immaterial, have given this answer: '*Immaterial* is not the right word, for spirit is something, otherwise it would lapse into nothingness. It is—if you will have it so—matter, but matter of so ethereal a description that it has almost no existence for you.' Spirit, therefore, is not, as some are inclined to believe, a mere abstraction; it is an entity, but such an one that its innermost nature escapes our gross senses.

This spirit, dressed in a garment of flesh, constitutes the soul; but when it lays aside this garment, at the time of death, it does not depart without some sort of envelopment. All spirits tell us that they preserve the same shape and appearance as they had during life, and that, indeed, when they appear to us, it is almost always in the form in which we have known them on earth.

Let us attentively watch them at the moment when they have quitted this life; they are in a troubled state; everything is in confusion around them; they see their body, no matter whether whole or mutilated, in accordance with the manner of their death; on the other hand, they see and feel that they are living; something informs them that this body belongs to themselves, and they do not understand that they are separated from it; the bond, therefore, which united them is not yet altogether broken.

So soon as this first moment of trouble has vanished, the body becomes to them an old garment of which they have divested themselves, and the loss of which they no longer regret, but they nevertheless continue to see themselves endowed with their primitive form. The reader must bear in mind that this is not an empty theory, but the result of observations made on numerous subjects.

Thus it would appear that there are two kinds of matter in us—one gross, which constitutes the outward garment, the other fine and indestructible. Death is the destruction, or rather segregation, of the first of that which the soul leaves behind; the second disengages itself and follows the soul, which thus finds itself always clothed in a garment, and this garment we have called *perisprit*. This refined matter, extracted, so to speak, from all the parts of the body to which it was tied during life, retains the impressions of the carnal body; this is the reason why the spirits see one another and appear to us such as they were whilst living in the flesh. But this refined matter has neither the tenacity nor the rigidity of the compact matter of the body; it is, if we may so express ourselves, flexible and elastic, and, in consequence of this, the form which it takes, though shaped after the outlines of the body, is not absolute; it accommodates itself to the will of the spirit which can impart to it any appearance it pleases, whereas before the solid *enveloppe* offered insurmountable obstacles to such a transformation; the *perisprit*, however, when once liberated from this clog, expands, contracts, and transforms itself in accordance with the desire that sets it in motion.

Observation proves, and we insist upon this word *observation*, for the whole of our theory is the result of carefully conducted studies, that the refined matter which constitutes the second *enveloppe* of the spirit disengages itself only little by little from its grosser carnal body, and not by any means suddenly. Thus the bonds which unite the soul and the body are not instantaneously broken by death. This is the scientific explanation of the death struggle, during which the disengagement of the soul from the body takes place; and the spirit does not recover the entire freedom of its faculties and the clear consciousness of itself until this disengagement is complete.

Experience, moreover, proves that the duration of this disengagement varies with different individuals. With some it is wrought in three or four days, whilst in others it is not entirely completed after several months. Thus the destruction and decomposition of the body is not sufficient to effect the final separation; and this is the reason why some spirits say: 'I feel the worms gnawing me.'

With some persons this separation commences before the death ; they are those who, during this life, have become elevated in thought and purity of sentiment above things material ; death in these finds only feeble ties between the soul and the body, and these ties are almost instantaneously broken. The more material life a man has led, the more he has been absorbed in the pleasures and pre-occupations of his individuality, the more tenacious will, invariably, these ties be found ; it would almost seem that the refined matter of the *périsprit* has become identified with the compact matters of the carnal body, and that there exists between them a kind of molecular cohesion, on account of which they are only slowly and laboriously separated.

During the first moments which follow death, when there exists still a certain union of the body and *périsprit*, the latter preserves much better the outlines of the corporeal form of which, so to speak, it reflects all the different shades and characteristic features. This is the reason why a criminal told us a few days after his execution, 'If you could see me, you would see me with the head cut from the body.' A man who had been murdered told us : 'Do you see the wound inflicted on me over the heart ?' He thought we could see him.

These considerations will lead us to examine the interesting question of the sensation and sufferings of the spirits, which we shall do in a future article, as we desire to confine ourselves here to the study of the physical manifestations.

Let us, therefore, represent to ourselves the spirit clothed in his semi-material *enveloppe* or *périsprit* under the form or appearance of its carnal existence. The matter of this *enveloppe* is so much refined that it escapes our sight in its normal state, but this is no reason why it should be absolutely invisible, as spirit-photography amply proves. We see it first with the eyes of the spirit in the visions of our dreams, but with this subject we are not at present dealing. This ethereal matter can undergo such a modification, the spirit itself can operate upon it in such a manner that by a process of partial condensation it can be rendered visible to our bodily eyes ; this is the case in the apparitions which seem to consist of vapour. The fineness of this matter is so great that it can pass through solid bodies ; these apparitions, therefore, are not impeded by any obstacles and often vanish through walls.

The process of condensation can be carried to so high a degree as to produce the sensation of resistance and tangibility. This takes place in the cases of formation of spirit hands which can be grasped and pressed. But this condensation or rather solidification of the ethereal matter is merely temporary and accidental, because it is not its normal state, and this is the reason why these apparitions, tangible at a given moment, often escape from us like a shadow. Thus, as we see a body presenting itself to us in a solid, liquid, and gaseous state, according to its degree of condensation, so can the ethereal matter of the *périsprit* appear to us in a solid, vaporous visible, or vaporous invisible state. We shall see directly how this modification is brought about.

If a spirit hand appears, it offers resistance ; it exerts pressure, it leaves impressions or forms moulds, it effects traction upon objects held in our hands ; there is, therefore, some strength or force in it. These facts, which are no hypotheses, can place us on the road leading to the discovery of the causes of the physical manifestations.

Let us remark first that the spirit hand obeys a certain intelligence, because it acts spontaneously, gives unequivocal signs of its will, and follows the behests of thought ; it belongs, therefore, to a full-formed being which shows to us only this part of its body.

Among the different manifestations, one of the most interesting is, without a doubt, that one of the spontaneous play of musical instruments. Pianos and accordions seem to be the most favorite instruments for the production of this effect. This phenomenon is explained in a quite natural manner by what we have said above. The hand which has the strength of grasping and holding an object may also dwell with sufficient force on the keys of a piano to produce music ; the fingers, moreover, have often

been seen whilst playing, and when the hand is not seen, the keys are seen to move and the bellows to rise and fall.

As this spirit hand is able to bury its nails in our flesh, to pinch us, and to pull objects out of our hands ; as we see this hand seize and carry away a given article, as we would do ourselves, so it can also strike blows, make raps, lift and upset a table, ring a bell, open bed curtains and even give an occult box on one's ears.

It will doubtlessly be asked how this spirit hand can have the same force in the vaporous invisible condition as in the tangible state. And why not ? Do we not see the air blow down edifices, the gas throw out a dart, electricity transmit signals, and the magnetic fluid lift masses. Why should the ethereal matter of the *périsprit* be less potent ? But we must not wish to submit this refined matter to the experiments of the laboratory and to our algebraic formulas ; we must not, in particular, suppose it possessed of identical properties as ordinary matter, and calculate its strength and power as we would that of steam. Until now it has escaped the searching inquiry of all our instruments ; it gives rise to an entirely new order of ideas not catalogued in the annals of what is presumptuously called the *exact sciences*, and this is the reason why these sciences do not furnish any special aptitude to investigate and appreciate the all-important spiritual phenomena.

We give this theory of the movement of solid bodies under spirit influence only to show the question under different aspects, and to prove that, without departing too much from received notions, it is possible to render an account of the action of the spirits upon inert matter ; but there is still another aspect of the question, and one far more philosophical, namely, the account given by the spirits themselves, which throws an entirely new light upon the subject. This account as rendered by the spirits will be better understood after this one has been read carefully ; besides it is useful to be acquainted with all the systems to enable us to make extensive comparisons.

What remains now to be explained is the manner in which this modification of the ethereal matter of the *périsprit* is effected, what processes the spirits adopt, and what part physical mediums take in the production of these phenomena, what changes take place in them, the cause and nature of this faculty, &c. This we shall do in our next article.

(To be continued in our next.)

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