

# THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

No. 6.

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THE Spiritual philosophy, or a belief in Spiritualism appears to be gaining ground in the Mother country, and in the metropolis, shows signs of great Vitality. The Literature connected with Spiritualism is very extensive, and in addition to numerous large volumes and minor pamphlets, there are now five Monthly and one Weekly Journal devoted to the subject, published in London alone. First, the *Spiritual Magazine* of about 50 pages, which is now in its 12th year of publication; next, *Human Nature*, a Monthly Journal of the same size in its 4th year; next, the *Medium and Daybreak*, which was originally started as a Monthly, but about eight months since merged into a Weekly, and being published at the low price of one penny has a large circulation. Next we have the *London Spiritualist*, monthly, a very ably written paper, with an inclination to what is called "Christian Spiritualism," and lastly the two recently started papers, one edited by the Rev. R. F. Young, entitled the *Christian Spiritualist*, the principal objects of its promoters being as announced, to prove that Christianity and Spiritualism Harmonize. The other published in connection with the *London Spiritualist*, called the *Spiritual News*, will be a competitor of *The Medium*. There are other papers, such as the *Truthseeker*, &c., that accept the Spiritual idea, but only occasionally introduce the subject. The Monthly Journals contain accounts of wonderful phenomena at present occurring in England and Scotland, accompanied with testimony which would carry conviction to any unprejudiced mind. In the October and November Nos. of *Human Nature*. M. Leon Favre, "late Consul-General of France, and brother of Jules Favre, relates his experiences, under the heading "Experi-

ences of a Spiritualist," and in a former number of the *Spiritual Magazine* gives a very interesting account of his own cure of a malady of twenty-six years standing, which had defied the skill of the best European physicians, but was ultimately cured by Spiritual agencies. In the November numbers of the *Medium* (which is essentially the *Spiritual newspaper*), we find advertisements and notices of weekly public meetings at the Gower Street Rooms, Winter Soirees at the Harley Street Rooms, Public Lectures on Spiritualism and Lists of Seances and Meetings for every day in the week. Sunday Services with Inspirational Speakers, accounts of cures by the Zouave Jacob who has recently established himself in London, as a healing medium,—A long account of a public reception given to Mrs. Emma Hardinge, the celebrated Inspirational Speaker,—a meeting for the establishment of a College for Mediums,—and lastly, a proposal for a World's conference of Spiritualists, which seems to be favorably received, and is likely to be carried into effect. The names of many eminent Literary and Scientific men are freely mentioned in connection with the cause. Professors C. F. Varley and De Morgan, Captain Drayson, R.A., Drs. Gully, Wilkinson and Dixon, Newton Crossland, Wm. Howitt, Robert Chambers, H. D. Jencken, Lord Adare, The Master of Lindsay, Viscount Dunraven, and many other Gentlemen of Position and well known Intellectual Status. W. Crookes, Esq., F.R.S., the Editor of the quarterly *Journal of Science* is (as will be seen by his letter to Professor Varley which appears in our columns), already half a Spiritualist, and his Spiritualist friend, confidently anticipate his accession to their ranks 'ere long. Most prominent among the Lecturers and Writers on Spiritualism appear the names of Mr. James Burns, J. Jones, Esq., of Enmore Park, Mr. Benj. Coleman, Mr. Thos. Shorter, Mr. S. C. Hall; Wm. Howitt, H. D. Jencken, Esq., and last but not least Emma Hardinge, whose published Lectures and extemporaneous answers to difficult metaphysical questions, establish her reputation among all genuine thinkers. There also appears to be a large number of less known Itinerant lecturers on Circuit, no less than six names being mentioned on the Halifax circuit alone, the same number having recently completed a successful Lecturing

Campaign in Scotland. Altogether the past progress and future prospects of Spiritualism in England and Scotland, are very encouraging, and the attitude of many prominent believers there, might with advantage to the cause in Victoria be imitated by some of our Local believers.

#### MR. JOHN BRIGHT, M.P., ON SPIRITUALISM.

MR. J. M. Peebles, the United States Consul at Trebizond, who last winter visited England on his way home, and who was elected an Honorary Fellow of the Anthropological Society, recently delivered a lecture on his European travels, at Battle Creek, near Chicago. That lecture is printed in a newspaper called *The Present Age*, published by Mr. D. M. Fox, 106 Randolph-street, Chicago. The date of the paper containing the lecture is September 3rd, 1870, and in the course of the lecture Mr. Peebles made the following statement:—

"While in England I dined with John Bright, when transpired quite an earnest conversation on the subject of Spiritualism. He said he had witnessed some of D. D. Home's manifestations. They were wonderful. He could attribute them to no cause unless it be the one alleged, that of intelligent disembodied spirits. 'But,' he added, with due caution, 'I do not say that this is so, but if it be true, it is the strongest tangible proof we have of immortality.'"

#### MRS. H. B. STOWE ON SPIRITUALISM.

Mrs. Stowe has just published some articles in her brother's paper, the *Church Union*, in which she testifies to the truth of the phenomena of Spiritualism. She says:—"We hold to the belief in the *unbroken unity* possible between those who have passed to the higher life and this. We hold to that vivid faith in things unseen which was the strength of primitive Christians. The first Christians *believed* what they said they did—we do not. The unseen spiritual world, its angels and archangels, its saints and martyrs, its purity and its joys, were ever before them, and that is why they were such a mighty force in the world. St. Augustine says that it was the vision of the saints gone before that inspired them with courage and contempt of death—and it is true."

After speaking of Spiritual manifestations she says:—"These remarkable phenomena which affect belief upon this subject are *not confined* to paid mediums and spiritual circles, so called. They sometimes come of themselves to persons neither believing in them, looking for them, nor seeking them. Thus coming, they cannot but powerfully and tenderly move the soul."

#### EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

MR. W. CROOKES, F.R.S., editor of the *Chemical News*, is now investigating Spiritualism, and he has published an article in the *Quarterly Journal of Science*, stating that its phenomena are real, and not delusion or imposture, though he does not know as yet whether they are produced by disembodied Spirits. The following letter, which he wrote to Mr. Varley, was published in the *Spiritualist* of July 15th, 1870:—

"20, Mornington-road, London, N.W.  
July 13th, 1870.

"DEAR MR. VARLEY,—I was very pleased to receive your letter of the 9th inst., in which you discuss some points alluded to in my paper on 'Spiritualism viewed by the Light of Modern Science.'"

"You have been working at the subject for more years than I have months, and knowing, as you do, the enormous difficulties in the way of accurate investigation—difficulties for the most part interposed by Spiritualists themselves—you will not be surprised to find that I only feel the ground firm under me for a very short distance along the road which you have travelled so far.

"I was deeply interested in reading of your experiments, the more so, as I have been working in a similar direction myself, but as yet with scarcely a tangible result.

"You notice that I admit freely and fully the physical phenomena. Let this openness be a guarantee that I shall not hesitate for a moment in recording with equal fearlessness for the consequences, whatever convictions my investigation leads me to—

whether it points to a mere physical force, or makes me, as you predict, a convert to the Spiritual hypothesis—but I must let my convictions come in my own way, and if I hold somewhat stubbornly to the laws of conservation of force and impenetrability of matter, it should not be considered as a crime on my part but rather as a peculiarity in my scientific education.

"I have already had many letters, both from Spiritualists and from leading men of science, saying that they are glad I have taken up the subject, and urging me to continue the investigation. In fact, I have been agreeably surprised to find encouragement from so many scientific men, as well as sympathy from the good friends I possess amongst the Spiritualists.—Believe me, my dear sir, very truly yours,  
WILLIAM CROOKES."

#### THE COLLEGE OF MEDIUMS.

IN accordance with a suggestion from the Spirits who control certain mediums, a meeting will be held at the Progressive Library on Wednesday evening next, to discuss the question of inaugurating a new institution. Mediums are invited to be present, as it will be chiefly a meeting of mediums, and much of the business will be conducted by Spirits through them. The object is to establish a "College of Mediums," in which their respective faculties may be cultivated by mutual development under Spirit direction. Mediumship was never more plentiful than it is at this day. Many excellent mediums are just now under development. To encourage and bring out such into public usefulness will be the object of this new combination. It will also provide seances, societies, and meetings with suitable mediums to officiate in various capacities. Earnest Spiritualists, who have the interests of the movement and the promotion of mediumship at heart, will be welcomed at this meeting.—*The Medium and Daybreak*, Dec. 2, 1870.

#### COMMUNICATION.

(Received December 25, 1870.)

"Howbeit this sort goeth not out but by prayer and fasting."

THE character, works, and mission of Jesus is a very fit subject on which to teach you this day on which Christians commemorate his birth—of his character we have before spoken, and need not reiterate what we have said. His works are a subject on which much difference of opinion has existed in the minds of those devoting attention to them. By his works we mean particularly those which are known as the miracles. A question which all Spiritualists would do well to ask themselves is this, why is it that miracles such as Jesus did are not extant among us at the present day? Any one who has educated his mind on the principles which we have taught you must be able to answer this question for himself. If he is not, let him study the life of Jesus and he will find it correctly answered. Have you faith as a grain of mustard seed? Do you pray and fast as Jesus did? Do you seclude yourselves from the world?—the world meaning those frivolous sections of society, who live merely for the present and for the delectation of their poor perishable bodies neglecting or forgetting their immortal and better part. The healing of the sick to which this text refers, is an example of Spiritual influence through a medium, which any member of this circle might practice with success. Would any one of you cultivate ardently in his own mind, and practice energetically towards others that Spirit of love, of universal brotherhood and kindness, which in Scripture goes under the name of charity, and also by fasting or feeding on a very light unstimulating diet and avoiding those curses of a Spiritual state alcohol and tobacco, coffee, and such like, were any of you we say to place his mind and body on such a regimen as this, you would *ipso facto* attract towards you influences of a very high and powerful character, far higher indeed than ourselves who could and would act with energy, through you on the nervous systems of the sick, and so change the current of their vital forces that a return to health would result in many cases apparently incurable. To be a powerful healing medium several things are necessary which Jesus possessed in a very high degree. In the first place he had largely developed this faculty of general benevolence or love, and when he healed, this was usually directed to and concentrated upon the sick person. This feeling constitutes the channel through which the heal-



ing Spiritual influence flows. But that channel must be free from impurities and obstacles, such as would be and are necessarily caused by a gross heavy diet, which makes the blood a foul sluggish current, laden with all sorts of foreign and *effete* matter instead of the pure, bright, bounding stream of life bearing the very essence of all that is good in humanity with it. Next the habit of prayer is necessary in order that the mind may be attuned into harmony with those high Spirits who are to act through the medium. Solitary prayer is, in cases where a healing mediumship is desired, more advisable than frequent meeting with large numbers of persons for devotion. He went up into a high mountain apart to pray. My friends, could you but realize the Spiritual position of man upon earth, you would find not the slightest difficulty in understanding the faculty of healing mediumship and many other manifestations. The material part of man is indeed but the least important item in his constitution. Take for example, the nervous system. How little do your physiologists know of it and its workings. You may dissect the brain, map it out into compartments, analyze it chemically, weigh it and note the differences caused by disease in its visible and palpable constitution. But, how much nearer does this bring you to a knowledge of what the nervous power is? For the nervous matter is but the vehicle of the nervous fluid as you call it for want of knowing better. Without the nervous power where would the whole system of man be? The heart would cease to beat, the lungs to expand, the digestive system would be paralyzed, and the whole body would be no better than a stone image, incapable of motion, life, sensation or action. But to influence this "the Spiritual element of man," nothing is so capable as a stronger but harmonious nervous power in another individual. Medicines only effect the nervous power indirectly and that very doubtfully for good, and only in very exceptional cases. Artificial electricity or magnetism is in most cases rather harmful, and what good is attributed to it is often due to the unconscious animal magnetism of the Friend or well-wisher, who operates in turning the machine or whatever apparatus is used for generating the electricity. God you know is a Spirit. Endeavour to realize with your inmost consciousness that man is in reality a Spirit too. The outward casing that brings him *en rapport* with the material world, bears but the same relation to the real man within, as the crude metal of which a steam engine is formed, does to the motive power of the steam. Its elastic power is the soul of the machine, without it the engine is but a useless collection of wheels, cranks, and bars, the steam is the life thereof, the Spirit that moves and animates the whole to perform the marvels of modern science, and brings the hard cold insensible metal into beneficial relation with the desires and wants of man. So let it be with you; endeavour to bring yourselves into the habit of considering yourselves as essentially Spirits even now while in the body, and of looking upon that body as the slave and servitor of the master Spirit that governs it, and used only for a purpose, to be laid aside as soon as that purpose is fulfilled. A man has only an affection for his body in relation to the uses to which it can be applied by his Spirit. For example, what regard would you have for your arm after it had been cut off from your body? You would see it buried in the earth, without the slightest regret further than for the loss of your member which had been used by you so many years for so many purposes. You would be no less yourself for the loss of your arm, your thoughts, feelings, perceptions, and ideas would be essentially the same were you to lose all your limbs.\* Put the matter in this light before your minds and you will see more clearly that which we wish to impress upon you. Thus to recur to our original proposition, disease must in most cases be considered rather in relation to the Spiritual than the material man, and may be cured with far greater readiness by Spiritual remedies than by those that are purely material. Some persons are of course, naturally, more fitted by constitution to acquire the healing power than others. But it exists in all those who are at all suitable

for advancement in general Spiritual development, for at its root lies the great foundation and lever of all progress—Love. Without the earnest wish to do good no person, however magnetic, can permanently benefit a sick person. Jesus, you know went about continually doing good—brought into constant rapport, closer far than any before or since have been with the higher intelligences who control this planet, by his constant, earnest and heartfelt prayer on the lonely mountains of Judea, his whole nature budding and blooming with love to God and its natural sequence love to man, his blood fed with the light vegetable diet so suitable to a hot climate (and which helps to make such climates so well fitted for those who desire to acquire the higher developments), and with the clear, cold waters of the mountain streams, he was both mentally, morally, physically and Spiritually in the best possible condition for a healing medium. It was not even necessary for him to touch a patient,—virtue went out of him at the thought of love and pity to the poor distressed. And yet, people complain of the absence of modern miracles; my friends we assure you that miracles—cures so called, we mean cures of the character of those which Jesus performed, *might* be done by any member of this circle. Do not misunderstand us. It would not be a work of a few days or a few months. But any one of you might by a persistent education, both of body and mind in the tenets of the faith in which we have trained you, attain to a position in which that law of love which is the governing Spirit of the Universe would so work in and through you that its virtue and power would pass from you to another with healing in its wings, carrying relief to your suffering fellow-creatures. Here is an ambition for you even on earth! How far superior to the accumulation of wealth, or even the acquisition of barren knowledge which cannot be applied to the benefit of your fellowmen. Join with us now for a few moments in a solemn and heartfelt prayer:—"God of heaven! who existest not only in heaven but in the universe, and who lovest most to inhabit the human heart when that heart beats only with love to Thyself and its brethren! God of all, look down on us thy children; give us to see thy wondrous truths with clear and discerning eyes; give us to lay them up in our hearts, to feed on them as on Spiritual manna, that shall nourish, and console, and fortify us against all error from thy paths. Help us to look on our bodies as instruments lent by Thee to subserve a certain purpose and that only, namely, to bring us into rapport with material things and thus accomplish the first step in our education in life. May we see That life as a part of Thee, as self-existent and self-persistent, that being of Thee it has a part of thine attributes of eternity, and once given, even Thyself canst not break Thine eternal laws and take it away. Give us to prize this life as Thy gift to us, which can never cease to be, but must grow till eventually it becomes a perfect flower, and takes its place in that bright garden that blooms in the fields of heaven, the Spiritual home enjoyed by those who are qualified by their development to remain in a near proximity with the brightness of Thy glory." God in his infinite mercy, grant both us and you the power to pray, the power to love, and the power to control our minds from all wandering and useless thoughts, so that we may be indeed worthy to advance in our progress towards our final goal. Good night.

**FORGIVENESS—A TURKISH PARABLE.**—"A traveller, who spent some time in Turkey, relates a beautiful parable, which was told him by a Dervish, and which seems even more beautiful than Sterne's celebrated figure of the accusing spirit and the recording angel. 'Every man,' said he, 'has two angels, one on his right shoulder, and one on his left. When he does anything good, the angel on his right shoulder writes it down and seals it, because what is once well done is done for ever. When he does evil, the angel upon his left shoulder marks it down, but does not seal it; he waits till midnight. If, before that time, the man bows down his head and exclaims, "Gracious Allah! I have sinned—forgive me!" the angel rubs that out; but if not, at midnight he seals it, and the angel upon the right shoulder weeps.'

\* A striking illustration of this occurs to me, in the well known fact that those who have lost their right arm, write in the same hand-writing as before, when a pen is fixed to the stump.—Ed.

## To Correspondents.

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

"Not Lost" will be concluded in our next Number.

### SPIRITUALISM HAS DIVINE AUTHORITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR.—In again addressing you on the subject of "Tau Beth's" letter, I do so somewhat reluctantly, seeing that I might have said my say in one letter, instead of troubling you with a second, if I had known I should have been too late for your December issue. With your kind permission, however, I beg to make a remark or two on his proposition, as contained in the second letter, viz.:—"There is ground for suspecting that the present intercourse with Spirits is but preparatory to the 'strong delusion' spoken of by Paul, &c." In reading over the verse referred to here, with its context, I must say that I am surprised, that a man of "Tau Beth's" calibre of mind, with his reasoning powers, should have chosen so "sandy a foundation" upon which, to base his argument; and that he should also have taken such a view of the mode by which God deals with his children—for to accept the meaning applied by "Tau Beth," to the passage referred to, we must first admit all the doctrines taught by Calvin, viz.:—"That God creates people, then deludes them, and finally punishes them eternally, for being deluded; or, in other words, that an Infinite and Loving Being created finite beings, whom he deludes ('God shall send them strong delusions') into committing finite errors, and He, the Infinite, punishes the poor finite, ad-infinitum (eternally) for what he, the finite, could not, by any law of God or man, avoid; unless the finite can resist the Infinite. How unlike the idea taught us of God by him of whom it was said 'He went about doing good,' who also said, 'He that hath seen me hath seen the Father also'." Now, I maintain that no act in the life of Jesus can be said to sanction, in the most remote degree, such an idea of God. His life, which was a setting forth of the divine principle, the highest embodiment of God in man, manifested by acts of loving-kindness, and forgiveness, a very different idea of God's dealings with humanity. How then, in the face of all this, and our own reason to guide us, can we accept such an idea of Him. But further, if "Tau Beth" will take the trouble to read passages referred to (in his reference bible) explanatory of this passage he will find that *orthodox commentators* do not so read; but that the "strong delusions" are "to be sent," for reasons contained in 1st chapter Romans, 24th and following verses. In reference to the doctrines taught (doctrines of demons) unless you make the words of Jesus of none effect, "by their fruit shall ye know them," I do not see how we are to be misled; "we do not gather grapes from thorns, nor figs from thistles," and as it is "out of the fulness of the heart the mouth speaketh;" and as "an evil tree cannot bring forth good fruit nor a good tree corrupt fruit." I do not see so much danger of being deceived by the nature of the Spirit communicating. On the "modus operandi" of Spirit communion both in former and latter times, I am of opinion that "Tau Beth" must be in the dark; or at least, imperfectly informed, for he speaks of the mode in the apostles' days, as being "*entirely subjective*," of its being a welling up within the minds of the individuals under the influence, and thereby producing (unperceived) the evil effects referred to by him; and such as the apostle Paul enumerates in 1st chapter Romans. I think, however, if he refers to the 12th chapter of Matt. 22, 27, 28 verses, and to the Acts of the Apostles, chapter xix., 12 to 16 verses, (and many more passages which might be quoted, still stronger and plainer), he will find that the evil Spirits in the time of Jesus, and of Paul, were not altogether so *subjective* for they seem here to have assumed a very *objective* position; and the fact of possession by an evil Spirit seems to have been easily discovered, a thing that would not have been so apparent to the observer, if it had been simply a welling up within the mind, (by which I presume he means, "impression,")

or if it had been "*entirely subjective*." In the present day, as in former times the modes are various; through trance, as in the case of Peter, (Acts x. 10.) By vision as in the case of Cornelius same chapter 3rd and following verses. There are also seers, or those who see and describe Spirits (a mode by which friends have revealed themselves and held converse with their friends still in the flesh) as in the case of the witch (?) of Endor. By writing in language unknown to the writer; and also, in direct writing, such as in Daniel v. chapter 5th verse. And by impression (perhaps corresponding to "Tau Beth's" "welling up within the mind;") also by clair audience, as in Matt. 3—17; John 12—28. By clairvoyance, as in Matt. xvii. 3. I have thus far Mr. Editor kept within the bounds of scripture, to show that modern Spiritualism has divine authority and sanction; and that it does not meet the requirements of "Tau Beth," to answer to the "*strong delusion*," referred to by him; but that in almost all cases of intercourse with Spirits, modern Spiritualism has its parallel case in the scriptures; and here, I beg to leave the matter, feeling confident, as truth, for truth's sake, is my only aim and object, that whether it is found in the creed, of the Mahomedan, the Hindoo, Catholic, Trinitarian, or Unitarian. *It will prevail*; say what "Tau Beth," or I may for or against it.

I am dear sir, with thanks,

Yours truly,

IOTA.

### THE CENSUS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—There is much to be said on the designation to be employed by believers in the fact of Spirit communion, in the next census papers. A correspondent suggests "Universalists." This term is employed by members of a branch of the Christian church; who if I am not in error, hold with other sects, dogmas which are fading before the light now dawning in a ruddy sky. They believe in the doctrine of substitution; they still uphold the idea of bible infallibility; they worship the letter with a mistaken reverence; they regard the collection of manuscripts as being strictly historical truth, ignoring the poetry, the allegory, and the false translations upon which have been developed false theology. Spiritualists belong to no sect; we are eclectic. We hold that which is true in all sects. We invite all to our ranks without any confession of faith, or adherence to creeds of human devising. Our opinions are founded on facts not on speculations: these facts are before the world and challenge investigation; we know that Spiritualism will ultimately obtain universal credence absorbing all sects, because it is eternal truth. Holding, as we do that all-external authority—of names, of the church, or even of the written word, must be given a secondary rank to the witness of the inward spirit, I cannot see that Universalist will be comprehensive enough. It is well to bear in mind that although Spiritualism is now a term of opprobrium, it will not always be so.

I am, Sir,

Yours,

A BELIEVER IN SPIRIT COMMUNION.

### MESMERISM.

No. 3.

HAVING briefly described the different Mesmeric states. I will now explain the method, by which these states, are induced, which should be thoroughly understood by the persons intending to operate, before they make the attempt. To give a fair prospect of success, it is necessary that the operator should have some confidence in the existence of innate Mesmeric power, this he may do whilst still comparatively ignorant of its philosophy. The existence of Electric and Magnetic forces in the atmosphere and in matter, is pretty generally recognized, whilst the origin, and true relation of these forces thereto, is but little understood, so it is with Mesmerism, an intimate knowledge can only be acquired by experi-



ence. As stated in Part I, A Healthy Organization is a Primary Condition, and no person who is diseased, or deficient in nervous energy, should attempt the operation, I would particularly caution not only intending operators but those who intend to submit themselves to their influence, to look to these points, for both will suffer by their infringement. Those who combine physical energy with great power of will, are the most successful. Where the organs of Firmness, Combativeness, Concentrativeness and Benevolence are above the average, the possessors will generally be able to influence successfully, a large proportion of their subjects. Yet in some instances these fail to produce the slightest effect on even delicate subjects, although the same subject may be readily influenced by persons of less Mesmeric power. Congeniality of Mesmerism determines to a great extent the curative influence upon the patient, Where the sensations produced are pleasant and soothing, both operator and patient may be sanguine of success, but where on the contrary they are unpleasant, or leave any excitement on the subject, it is better to desist, and seek another operator.—Many Biologists and Mesmerisers who are very successful in producing striking physical and psychical phenomena, are very bad curative agents. The central idea of the operator should be to do as much good as possible, the phenomena that occur in doing this, are frequently more interesting to the True philosopher than those that are produced merely as a manifestation, and often to the detriment of the nervously susceptible subject. In my own experience though not of a strong physical constitution, I have frequently succeeded in producing a decided Mesmeric state, and eventually a cure, where powerful operators had failed to produce any effect. The reader who is assured that he understands my description of the Mesmeric states, should if practicable make his first essay on one who has been Mesmerised before, or whom he has good reasons to suppose is a susceptible subject, but he should avoid experimenting upon any persons who are of a highly nervous temperament, or suffering from any nervous disease, as in such cases conditions may be induced that he neither anticipates or understands, and should he lose his presence of mind the patient would suffer. If the operator and patient have confidence in each other it is better for them to be alone, or if a third party is present they should sit quietly in the back ground, and out of the range of vision of the operator and patient.

Before commencing the experiment explain to your intended subject that there is nothing to fear, there is neither danger or unpleasant sensations to be anticipated, but on the contrary a soothing and refreshing influence. Place your subject in as easy a position as possible, either in a high-backed chair or couch, where there is a rest for the head as well as the body. Next in a preliminary experiment, take the subject's hands in yours (sitting at the front, or right side of them) and grasp them holding them upwards, the inner portion of your thumb covering the corresponding portion of the subject's, the fingers of the subject's hand being partially closed enables you to grasp the back of their hand with your fingers. Fix your eyes steadily upon your patient, endeavouring to focalize your gaze upon the pupil of the right eye. Do not let the eye waver, but gradually increase the intensity of your gaze. If at the expiration of about five minutes the subject's thumbs feel moist and cool, you may be sanguine of success. Instruct your patients if they feel a desire to close their eyes not to resist it, and a few minutes after the eyes close, gently release the hands and commence making passes from the head to below the ribs passing the hands off to the right and left, rise them slowly clear of the body, to above the level of the head, bring them together and repeat the pass. This should be done freely and gracefully, without any effort except of the will which should realize a steady desire to produce the state sought for.

After the subject has apparently succumbed to your influence, he will sometimes open his eyes and appear to have thrown off all the effects, but do not let this disconcert you in the least, keep your eyes steadily fixed on his, and make slow passes all the time and you will generally find the eyes reclose and remain so. The ex-

periment may be continued for 20 or 30 minutes, according to the strength and patience of the operator. Do not be discouraged at a first failure, I know of many instances where nothing definite was experienced until the second or third operation. If the subject is at all restless or excitable the following plan may succeed where the former method would fail, viz., Tie a silk handkerchief loosely round the eyes, placing the patient in an easy sitting position as before described, place both your hands upon his head and keep them there with a slight pressure for about five minutes, then gradually bring them over the forehead, very near but without contact, down as low as the stomach, and continue to make passes as described before. If you fail to induce sleep after 10 or 15 minutes' trial, do not occupy more time for that purpose but (presuming your object to be curative) concentrate your energies upon the impartation of strength and nervous energy to your patient, make long steady passes from the head to the hips, and as the hand passes over any known weak part throw a little more energy into it. The Mesmeric curative influence often operates without producing any definite sensation upon the patient at the time of application, therefore to give a case a fair trial, you should persevere for at least a week, and carefully note any change that occurs in the patient's condition. If the patient is better either as regards their peculiar ailments or general health, it should be sufficient inducement to continue your efforts.

W. H. T.

## Poetry.

### FRATERNITY.

THE following Characteristic Poem, was spoken by Miss Lizzie Doten, at the conclusion of one of her Discourses. It was given ostensibly, under the inspiration of Robert Burns, and will we think bear comparison with his earthly writings. We reprint it from the *Banner of Light* of September 17, 1870.

Could ye but ken, ye sons o' men,  
How truly ye are brithers,  
Ye'd make guid speed to stand agreed,  
Tho' born o' various mither's.  
Ane common breath, ane common death,  
Ane hame in Heaven above ye—  
Ye are the fruit frae one great root  
In the guid God who lo'es ye.

All high and low, all empty show,  
All envious differences,  
Will fade from sight and vanish quite,  
When men come to their senses.  
Each living man works out the plan  
For which he was intended,  
And he does best, who will na' rest,  
Until his work is ended.

Your neebors' blame, or sinful shame,  
Should gie your soul na' pleasure,  
For while ye judge, wi' cruel grudge,  
You fill your ain sad measure.  
The De'il himsel' could scarcely tell  
Which o' ye was the better;  
He wad be laith to leave ye, baith,  
While either was his debtor.

Here in life's school wi' pain and dool,\*  
You get your education,  
While mony a trip and sinful slip,  
Helps on the soul's salvation.  
The unco skeight wi' heads full high,  
Wha feel themselves maist holy,  
Oft learn through sin, how to begin  
True life amang the lowly.

Baith you and I may gang agley,†  
For 'tis a common fallin';  
But hault away! we need na' stay  
A weepin' and a wailin'.  
The God aboon cares not how soon  
We leave our sins behind us;  
He does not hate us in that state,  
Nor set the De'il to mind us.

And as for Hell o' which men tell—  
I'm sure o' the opinion,  
There's na' such place o' "saving grace,"  
In all the Lord's dominion.  
And those who rave, pair souls to save,  
Wi' long faced, pious fleecchin'§

Will find far hence, that *common sense*  
Is better than *such* preachin'.

That which ye ca' the power o' law,  
Is but a pair invention;  
It counts the deed as evil seed,  
But winks at the intention.  
Could men but be mair truly free,  
In all things less restricted,  
The world wad find the human kind  
Wad na' be half sae wicked.

The pent up steel kept short o' feed,  
—Is wildest in his roamin';  
And dammed up streams wi' angry gleams,  
Dash o'er each hindrance foamin'.  
Therefore (I pray take what I say  
In spirit, not in letter.)  
Mankind should be like rivers free—  
The less they're dammed the better.

You need na' heed the grousome creed,  
Which tells ye o' God's anger;  
On Nature's page frae age to age,  
His love is written stranger.  
God's providence, in ony sense,  
Has never been one-sided,  
And for the weal o' chick, or chiel,  
He amply has provided.

The winter's snaw, the birken shaw,||  
The gowans¶ brightly springing,  
The murky night, the rosy light,  
The laverocks\*\* gaily singing,  
The springs return, the wimplin burn,††  
The cushat‡‡ fondly mated,  
All join to tell how unco well  
God lo'es all things created.

Then dinna strive to live and thrive  
Sae selfish and unthinkin',  
But firmly stand, and lend a hand  
To keep the weak frae sinkin'.  
'Tis love can make, for love's sweet sake,  
A trusty fier§§ in sorrow,  
Wha spends his gear||| wi'out a fear  
O' what may be to-morrow.

The preachers say, there's far awa',  
A land o' milk and honey,  
Where all is free as barley brie,  
And wi'out price or money.  
But here the meat o' love is sweet,  
For souls in sinful blindness,  
And there's a milk that's guid for ilk,¶¶  
"The milk o' human kindness."

The lift aboon\*3 will welcome sune,  
The wayworn and the weary,  
And angels fair will greet them there,  
Sae winsome and sae cheery.  
But while they stay, make smooth the way,  
Through all life's wintry weather,  
Until ane bield†3 and common shield,  
Shall hauld ye all thegither.

### A REAL GHOST STORY.

At last we seem to have a really well authenticated ghost story. *The Leavenworth Independent* of the 24th ult., says—"That for about ten years past, a lady living in Crawford County, Fredonia, has had for a companion a Spirit child, five or six years old in appearance. This faithful little ghost attends her wherever she goes, and has been seen by nearly every resident in Fredonia, at one time or the other, following close behind the lady in question. Indeed, it has become a common expression in the place to say, "there's goes B's little girl." The lady has become quite accustomed to its presence, and rather likes it than not. Frequent attempts have been made to capture the ghost; but, it invariably eludes arrest by melting away. Once only has it been seen apart from the haunted lady. Shortly after the close of the war, a gentleman, who had just returned home from the army, with his wife and child, was occupying a room in the haunted lady's house. Just after retiring to bed—a lamp being lighted in the room—a child's footsteps were heard on the floor; the gentleman sprang from his bed, thinking it was his own child moving about, but found the little girl safe in bed, while the Spirit child who had created the disturbance was seen descending the stairs."  
—*Pall Mall Gazette*, Sept. 29, 1870.

\*Sorrow. †Very proud. ‡Go astray. §Praying. ||Birchen grove. ¶Flowers.  
\*\*Larks. ††Running brooks. ‡‡Dove. §§Friend. ||Money. ¶¶Rach.  
§§Heaven above. †§Shelter.

### DEVELOPMENT.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

MANY of the recent discoveries in Geology have, more or less, tended to demonstrate the truth of the narrative contained in the 1st chapter of Genesis. A narrative perhaps unequalled for terseness, in any known work. It is also the only narrative which contains sufficient evidence of the order in which this world and its inhabitants were made, being both concise and complete in its outline.

Before commencing our inquiry, however, I must request your reader's forbearance and attention; that my theory shall not be pooh-poohed, without some little consideration, nor, on the other hand, accepted by any one without their having calmly weighed the evidence for themselves, so that the points wherein they differ from me may be reasonably accounted for, and any omissions supplied to their own satisfaction.

Starting then at the particular epoch noted in the verse above quoted, let us see if we can, in the short space of a single article, arrive at some idea of the many stages in the earth's progress, from that time to the present.

Geology goes to prove that, from a heated and gaseous state, the earth, at this time, had cooled sufficiently for the separation of the land from the water. All science also proves that there is no such thing in nature as rest, or death. All is life and constant change. The land and the water would therefore no sooner be separated, than changes would occur; decomposition would set in, giving rise to new forms of life, which would, in all probability, be a kind of fungus, or lichen, and thus commence a new epoch in the world's development.

Here, you will perceive, there is no great gulf requiring to be bridged. No special, nor arbitrary exercise of power, by the Creator of the universe; but a simple and natural growth from the one to the other; from the decay of the mineral, to the birth of the vegetable.

This first and lowest type of the vegetable world, growing, arriving at maturity, and in its turn decaying, would necessarily prepare the way for another step in the great ladder we have to ascend. The mineral, still decaying, together with the mould formed by the decomposition of the first forms of vegetable life, would give rise to a slightly higher form; and so on, and on, through countless ages; each succeeding age giving birth to a higher type, in addition to the continual, and increasing growth of all those preceding it.

This state of things would continue until development had so far progressed, that the earth would become capable of supporting a still higher form. Animal life would now spring into existence, and another, and grander epoch would commence.

But, in order to convey my meaning more distinctly, I extract the following passage from Dr. Bromby's lecture on "Creation v. Development," which, to my mind is a very forcible illustration in favour of the latter:—

"We seem, therefore, in all such cases, to discern two sets of laws in operation. By one set is maintained great permanency and conservation. Whatever movement takes place in any direction seems to be brought about by most minute gradations. Yet, suddenly, in the midst of all this uniformity there breaks in a systematic series of catastrophes which throw things apart—beautifully so—in which state they are destined to continue till another secular period—another *magnus annus*—shall come round, and a new order, harmoniously connected with what has gone before, commences afresh.

Professor Huxley has a rather humorous illustration of this subject—though, by-the-by, he erroneously calls it an analogy. His illustration is something like this: He introduces a common clock as a model of uniform action. But the striking of the clock, he says, is essentially a catastrophe. Indeed the hammer, instead of striking one o'clock, might just as easily be made to explode one hundred weight of gunpowder. And so this terrible catastrophe, irregular and lawless as it apparently would be, might yet depend upon machinery as absolutely uniform as does the motion of the hands. Thus we might have two schools of clock-theorists, one studying the hammer and the other the pendulum, who, though opposed to each other, may yet both be right. Just so is it in the material universe: the great course of nature may run on for untold ages with the regularity of clock-work, and yet all the while be ripening for some pre-ordained catastrophe which from



the foundation of the cosmos was, as Plato would phrase it, an idea in the Divine mind."

We may also carry this simile still farther, and follow the example of the inspired writer of our text, by dividing the *great* epochs into days, which will convey my idea still more clearly.

But whilst we are looking at this new era, listening, in fact, to the striking of the clock—which, in this instance, tells us we have begun a new day—we must still keep in mind that there is no great leap made, that the hand of the clock is still moving on in its regular order, or, in other words, that development has only taken one step, and that the connecting links between the two epochs are clearly visible, if we only look for them.

Zoophytes abound, even at the present day, which puzzle our best naturalists to classify. Vegetables, or animals,—call them which you will—are found, which, on being cut or broken, will wriggle about, and each piece will eventually take fresh root, and re-produce in itself all the characteristics of the parent. And these vegetables have mouths and stomachs; and these animals have roots, and are stationary! Who shall contend for a special creation here, or a break in the chain of progress, or development?

And now we have again an exceedingly interesting number of links to examine, in this vast, and ever varying chain; and to trace the beautiful stages of development, up to the highest, which is man.

After the zoophytes we have just noticed, would follow others of the same class, but slightly advanced. Decidedly animals now, and possessing, in some degree, the power of locomotion.

There is one remarkable species found in the sea, which is all stomach. An open mouthed bag, continually expanding and contracting, and in that manner drawing its food within itself, and then digesting it. But the great peculiarity of this creature is, that it may be turned inside out, and will then go on just as readily as before, and with its digestive powers unimpaired.

From these lowest types up to vertebrate animals, very many links intervene, but I venture to say, there is not one link of them all, either lost or out of its place, and that we should be able to trace them if our knowledge was sufficiently extended, and our powers of observation sufficiently clear and unbiased. Insects, many fishes and all crustacea would supply ample testimony.

And now, the hand of the clock all this while moving on, again points to the hour and vertebrate animals are called into existence. A new design of the great architect is displayed, and all animals above the order we have just noticed, are henceforth made after this design.

The Duke of Argyll, in his great work the "Reign of Law" tells us that all the bones in man, or their rudiments, are to be found in all vertebrate animals. The tip of the wings of birds, and even the hoofs of a horse contain the rudiments of the five finger bones. Necessity alone causing their development, in animals requiring them for use. Other writers also tell us that when the necessity no longer exists for any particular member, it again assumes the rudimentary form. From many instances, we may note in passing, that the rudiment of a wing, or forearm is found in those birds which never fly, and in fishes, and shocking indeed to believe, the rudiment of a tail is found in man!

Again I must ask, who shall contend for a special creation here, or a break in this wonderful chain? For, if these different animals have each been specially created, why do we find the same great and beautiful design comprehended in them all, even in those animals which we have seen cannot possibly require them?

But while we have been thus busily examining nature in its physical aspect, we have quite neglected its psychological, or mental one; and if development is a fact, we should—all other things being equal—be able to trace the same beautiful growth in this as in the physical. Other things however are not equal, because this is the inner and invisible life, which can neither be cut nor dissected, nor laid bare to our gaze. We must therefore content ourselves with examining its *effects* or manifestations, and even these we shall not be able to

decide with such accuracy and certainty as we should like, from our very imperfect knowledge of all the *causes* which produce them. We shall however, in all probability be able to trace them with sufficient clearness to convince us that, whether there be special creation, or development, there is at all events, a continual grand crescendo from the lowest to the highest types.

Commencing this part of our investigation then with the animal kingdom, we find that the only *instinct* possessed by the lower forms seems to us, and most likely is employed exclusively for the support of life. Even the procreation of their kind does not exist in an active form. Accident alone, in some cases, that is, accident so far as they are concerned, and a spontaneous growth in others, appearing to supply this deficiency. When we ascend a little in the scale, we find this deficiency supplied, and also another instinct developed, which causes the animal to seek its food from place to place. Next, the seeking of shelter. Then, in addition to these, the preying upon, or otherwise asserting its superiority to all previous comers. And this desire continues to develop, through many stages, giving its owners increased facilities for attaining their object, and for supporting life as comfortably as possible.

When we come to the consideration of the higher animals, whether wild or domesticated, we find that they possess *reason*, and that of no mean order. Instances proving this are so abundant that it is unnecessary to dwell upon them here, but proceed at once to the grand climax in nature; which is man.

Here again we enter upon a new and glorious day; and, for the first time, we shall go beyond the natural, and include that which may be termed the supernatural.

The reason which is developed from the natural, or physical body, we have already admitted to be possessed by animals; but man, we believe, possesses something far higher; something which renders him capable of attaining to greater nobleness, and which tells him, with a clear and distinct voice, that to whatever height he may have reached, he is able to climb still higher; and that, in the illimitable distance, there is no barrier warning him "Thus far shalt thou go, and no farther."

In the beginning of this great day, when man was born, there is reason to believe that only the animal, or physical part of him was ushered into existence, and that some considerable time elapsed before "God breathed into his nostrils the breath of life, and man became a living soul." We must, however, defer the consideration of that question for a future article, and pass on to the time, when the animal body, with its accompanying mental capacity, had advanced so far as to be in affinity with, and ready to receive that spark of divinity which is called the soul. Having this new quality; this part of the divine nature, man has become a child of God. And it is this supernatural part of him which gives him his highest and noblest desires and aspirations, and from which he derives his belief in a supreme power, and an after life.

Before concluding, we will make a rapid survey of the links in this wonderful chain, in order to see that there is really no break, but only an increase in the beauty, and an advance from the simple, to the complex form.

First then we have *inherent* life, in the mineral kingdom; then *visible* life in the vegetable; then *visible* life, with *sensation* in the lowest types of the animal; next, is added to these, the power of *motion*; next again, the more developed *instincts*; again, in the higher animals we have *reason*; and last, and grandest of all, in man we have *soul*. Thus we see each successive link comprehending all the faculties of those preceding it, and something else.

If it be asked "Why should man be the last link?" the answer is simply because there is no necessity to form new ones. Man, having partaken of God's own nature, is capable of progression after he has thrown off his animal body. He contains within him, as we have already seen, the power to advance throughout all eternity; to endless heights; and to expand and increase in glory, and profound wisdom.

J. W. H.

## WHAT TO EAT AND DRINK.

EATING is one of the necessities of life; but when, what, and how much we should eat, every man must settle for himself, since the savans have failed to agree upon any system. If we are governed by appetite, and the sense of taste, stimulated by all the refinements and inventions of gastronomy, we are very likely to err on the side of gluttony, and bring upon ourselves disease. If, on the other hand, we are too abstemious—but there is so little danger of that, we need not take time to enlarge upon it.

Even the experienced trainers of the prize-ring cannot decide what is the best food for training men up to their greatest powers of endurance. In England trainers have a prejudice in favour of mutton-chops and underdone beef-steaks; but it is by no means certain that such a diet is the best. The Roman soldiers, who conquered the world, and built roads from Lisbon to Constantinople, and who were all trained athletes, marching under a weight of armour and baggage that few men in our day could carry, lived on coarse brown wheat or barley bread, which they dipped in acidulous wine.

In our own day, the Spanish peasants are among the strongest and most agile men in the world. Some of them will not hesitate to take a mad bull by the horns. The Spanish labourer will work all day long in a mine, or at the olive-press, or the wine-press, under a hot sun, and then dance half the night to the music of a guitar. What does he live on? A piece of black bread, an onion, perhaps half a water-melon. You may see him dipping his piece of bread into a horn of olive-oil, and then into some vinegar made hot with pepper and garlic, and he is happy. Sometimes he gets a draught of what we should call harsh, tart wine, but not strong. All the strong wine is sent abroad.

The Smyrna porter walks off with a load of eight cwt. His only food, day after day, is a little fruit—a handful of dates, a few figs, a bunch of grapes, and some olives. He eats no beef, pork, or mutton. His whole food does not cost him a penny a-day. And the climate at Smyrna is not exceptionally good, for there the plague is almost endemic.

The Coolie, living on rice, can outwork the negro fed on bacon. The Arab, living on rice and dates, conquered a good part of the world.

Not only may great muscular force and powers of endurance be secured without the use of animal food, but great mental energies as well. For example, St. Gregory lived on bread, herbs, and salt. The great St. Ambrose, of Milan, lived in rigorous abstinence, and seldom broke his fast before noon. St. Chrysostom, called on account of his eloquence the golden-mouthed, ate one meal a day of bread and herbs. St. Augustine lived on pulse and herbs. St. Bernard, the ablest and most influential man in Europe in the twelfth century, lived on coarse bread softened in warm water; and great numbers of the ablest and most eminent men, in all times, have lived with great abstemiousness.

An American writer on this subject says, "We eat too much. Many people eat breakfast, lunch, dinner, tea, supper—five meals a-day, and four of them hearty ones, with various kinds of flesh meat and prepared dishes. A majority of Americans eat flesh three times a-day. Irish labourers, who never eat flesh a dozen times in their lives, come here rosy with health and strong as oxen. They fall into the habits of the country—eating pork, drinking tea, coffee, and whisky—and in two or three years they lose their rosy cheeks, their clear, bright eyes, their strength and endurance. They have sallow skins, bad teeth, and rheumatism. They lay it to the climate. It is to be attributed far more to the change in their habits of eating and drinking. If Irishmen who come here would live here just as they do at home, they would not complain of the climate. The smartest Irish woman we know of—a little woman who can roll a barrel of flour up to a room in the third story, and walk ten miles, without prejudice to a hard day's work—has not tasted meat for twenty years, and lives every day on a little bread and a pennyworth of milk boiled up, with a very weak cup of coffee."

Our dietetic reformers do well in calling attention to this subject. The stomach is the centre and citadel of organic life. It is worth as much study and consideration as the lungs and skin.

## Lecture II.

(By DR. R. J. HALLOCK.)

## SPIRITUALISM CONSIDERED AS A SCIENCE.

Passing from the inductive basis sought to be established for Spiritualism, I come to the consideration of Spiritualism itself as a science. Defining science to be a system of self-evident truth, facts of observation and experiment, and the philosophy which cements them together, the inquiry is, has *Spiritualism* a just claim to be considered a science?

I assert the affirmative, and am ready with the proof. The self-evident, or pure science—the mathematics, so to speak, of Spiritualism is, that MAN IS A SPIRIT. That this is self-evident, is because, as was shown in the preceding essay, Spirit is found at the base of *all* form, and within all the laws or unvarying methods manifested in form, or what is called matter. To affirm, therefore, that man is a Spirit, is simply to state a self-evident truth; which, like the multiplication table of numerical science, has only to be really *seen* by all men, to be *accepted* by all. Now, whoever accepts this self-evident truth, makes, by the act, a logical surrender of *all* objection to the possible *manifestation* of Spirit, and fairly concedes the ground claimed by the Spiritualist, which is, that man, as a Spirit, *does* manifest himself. But the multiplication table, self-evident truth though it be, has not only to be learned as a *task* by children, it must be understood as a *fact*, depending upon unalterable principles, before they can avail themselves, to the full, of its advantages. So of this truth that man is a Spirit; whoever admits it, and straightway denies Spiritualism, furnishes the certain indication that the basic truth, as is so often the case with the child's task, has been heard of merely, but never understood. To accept the one, and deny the other, is to publish one's profound ignorance of both. *Believing* man to be a Spirit, helps us to the solution of no problem; *knowing* him to be so, gives us the needed element of pure science wherewith to resolve all questions concerning him.

Resting upon this self-evident truth as a basis, in the stupendous pyramid of facts, verified by observation and inference. The evidence is two-fold. It is both absolute and inferential; that is to say, it is absolute, and that which is inevitably deduced *from* the absolute. We enter upon a field here, of no common importance. If what we shall find within it will bear the test, that is to say, if our facts do not turn out to be illusions, or, if not indicate to the senses, then is Spiritualism the *science* of wholly illusory, if they point really in the direction they *sciences*—the deep sea line with which to fathom all mystery—then has this age made a contribution to the wealth of human knowledge, truly worthy of itself—of its grand achievements in the realm of physics.

In the spring of eighteen hundred and forty-eight, a fact transpired, which, if history is to be credited as a faithful record of important events, never occurred before in the experience of man. David Fox, a member of the family of that name so prominent in the history of modern Spiritualism, entered a certain cellar in the town of Hydesville, county of Wayne, and State of New York, and did then and there interrogate certain sounds, as of a person knocking upon a hard substance; which sounds, it was known, were not produced by any visible human being, nor yet by any machinery operated by an ordinary mortal secreted about the house. These sounds and other strange manifestations had for days and weeks before astonished the entire family, eluding their most diligent search to discover the cause. Indications, on one occasion previous to this, having been observed by his mothers and sisters, of an intelligent direction to these sounds, David Fox addressed their hypothetical author in these words: "If you are a man, and once inhabited this world as I now do, can not you rap to the letters that will spell your name, if I repeat the alphabet? If you can, please to rap three times!" The suggested affirmative responses were promptly made, and on the fulfillment of his share of the contract, he found, as the joint product, an intelligible English sentence—*Charles*



*B. Rosma.* This is the fact,—what does it signify? Certainly a human being stood related to it as a cause; that at least is a self-evident truth, if there be no other. Unpretending as this event appears in mere statement, it was an entirely new thing in the experience of man; and I go back to it for the sake of an inference growing out of the simple fact that it was new. What becomes of all the new discoveries of fact? Do they lead to nothing, and die out? or do they not rather introduce a new era, and work a complete revolution in the direction of their peculiar nature? I am yet to learn of a single instance of new discovery that is without this sequence, unless *this* be one, and if so, it stands alone. What we call a fact is the form of a *use*; is it rational that the discovery of a use should lead to *no use*? Franklin got a spark and a slight sensation in his knuckles from a common door-key appended to the string of a kite, passing beneath a cloud during a shower of rain. Consider the unending and perpetually growing results to the race in all its future, arising out of the new fact, then for the first time duly observed, and let it stand as the true indicator of the profound significance of all new discovery in the realm of truth and fact. Whence comes the magic of the simple words we pronounce, Copernicus, Newton, Franklin, Fulton, etc., etc., but from the mighty results growing out of the new things they brought to light? Their names were thoroughly common place till then.

It is common in these days to hear this question from the lips of some complacent mortal, who, perchance, removes a cigar from his mouth, that he may give a sharper point to the physiognomic expression by which he would have the world understand that *he* has settled the matter long ago—"Well, grant all that you may say of Spiritualism; what use is it?" Doctors of Divinity have been known to ask it, and with an air which indicated the consciousness of having said a great thing for the "defence of the Gospel." Truly, they have said a very *significant* thing, but whether exactly *the* thing they suppose, is quite another question. He, a master of the science of God, "of whom, and to whom, are all things," conceding that a *thing is*, and then, by the very proclamation of the question, affirming that it is of no use! He, a D.D. or Doctor of God, and yet to learn that a *thing is*, solely by virtue of its *being a use*! In the practical estimation of a Doctor of Divinity, who can ask that question with the smirk of infidelity upon his face, God never made anything but an old book, and required help at that. With him, God is a myth—"a good-enough Morgan till after election"—an ideal D.D., who never treats patients himself and in his own way, but has made *him* the chief family physician, with all the medicine a human soul can need, piously stowed away in his own evangelical saddle-bags.

The point I make is, that the importance invariably observed as a result of new discovery, indicates, as the natural law of the series, a corresponding importance to the one under consideration. Has it not followed? and, does not what *has* followed, indicate in turn the genuineness and true character of the thing discovered? David Fox, holding converse with that immortal, stood—where every original discoverer has first stood—"alone with his fact and God!" But only at first. Soon, the fact grew like every other true thing. The "grain of mustard seed" found soil and took root, and spread far beyond the family that first received it into their bosom, and have watered it by a life's devotion; and it has borne fruit abundantly. It is good to linger around that new thing, until we have drank largely of its significance, and interwoven its interpretation with the framework of our thought. It is not for the Christian to advance the doctrine, that the good God gives us facts, to be lightly esteemed or misunderstood, with safety to ourselves.

It is to be considered and duly weighed, that the facts witnessed by that family, have never been successfully imitated by any human contrivance, nor explained by any mundane hypothesis that has lived beyond the hour of its birth. They have alike disgraced the solemn pronouncements of doctors and divines, and refuted the theories of "toe-joint snappers" by raps, which have not only shaken their admiring disciples out of their faith in

the new-born explanation; but the very house itself in which they occurred. Now, it is but reasonable surely, that that, which for ten consecutive years, has triumphantly refuted all explanation save what is offered by itself, should finally be listened to with respectful attention. And it would also seem rational, that if, during this, the eleventh year, nothing transpires to refute the said explanation, more formidable than existing hypotheses, *that* explanation should be held as conclusive. Debts have been pronounced by able jurists, outlawed at the end of *seven* years. I am unable to state the precise terms of the statute of limitations which obsolesces a theory that never did anything but demonstrate the ignorance of its founder; but it is certainly liberal to suppose, that a decent respect for the opinions of mankind, would demand that a ten years' failure should finally table it. It is not merely ludicrous—it provokes thought as well as mirth, this solemn procession of defunct theories, culled from the very sanctums of science and religion, wending their way to the world's "receptacle for dry rubbish," and keeping time, on its march thither, to what might be called in musical phrase: "The Rochester Knocking Quick-step." Is there not profound significance in the fact that the thing will not be killed? Whole asylums of the insane have been hurled at its head. All the usual means, heretofore so effective in sending the devil to the right-about, have been applied in vain. Newspaper bullets have been fired at it from every rampart that could conceal a foe, and the heavy ordnance of science and sectarianism, loaded with twenty-four pound theories, crammed to the muzzle with the grape and canister of ridicule, slander and denunciation, have been brought to bear against it in the open field; and all to no purpose, save to injure the leaders of this furious onslaught, by the recoil of their own artillery.

Surely this defeat is not without suggestion. It indicates a Rubicon which materialism cannot pass, but which all exploring science *must*, in order to find the true cause of its invincibility, its perpetual life and growth. Is it not justifiable in the thinker, after a faithful, but wholly unsuccessful application of all other science to a given phenomenon, to accept that as the true science, which both causes and explains it? The thing done, and the known facts and laws of its doing, if these make not a valid claim to the title of science, what can?

But this inexplicable knocking is not the only fact of the new science, nor are the good people of Rochester the only persons who have observed them. They have been witnessed throughout the world. I have myself seen the answer to a question, raised in open daylight, in less than one minute, out of the flesh and blood of a woman's arm! The answer was in fair, round letters, accompanied by a well-drawn diagram to illustrate its doctrine. I have in my possession, an answer to a question, written with a pencil taken out of my own hand by a *seventh* hand, when there were but three persons visible to the senses in the room, and I knew the exact position of *their six* hands. In compliance with a request, I have seen a common-sized table moved with great rapidity and force, in all directions about a room, when the only persons visible, instead of causing its motion by touching it, had more than they could do to keep out of its way. I have made one of three persons, the other two heavier than myself, who stood upon a table, at the same time, and were lifted clear of the floor; the other six or eight persons present merely sitting by and looking on. I have had mental questions answered by being patted upon the head by a pair of hard, muscular hands, when the only other pair near me belonged to a young lady, and they, during the whole time, were firmly held in my own. I have been gently and caressingly pressed upon the back of my own hand, by a pair of *little hands*, as of a child, when there was no child belonging to this world in the room, or in the house. I have seen a man lifted, several times in succession, clear of the floor, with no other visible human being within *fifteen feet* of him whilst it was being done; the twelve or fourteen persons who saw it with me, having no farther conscious agency in the matter than

simply observing it. I have heard music, which was delightful to listen to (I am no judge of its scientific value), from a piano with its key-board turned to the wall, and its own legs at intervals beating time to the music. I have heard "Home, Sweet Home" from an accordeon, with sweeter effect than from any other source, while the instrument was being held upside down under a table, and by *one hand only*, every other hand being *upon* the table.

These, and a large number of cognate facts, have occurred under my own personal observation, not once or twice only, but many times, and in the presence of living witnesses who have testified with me, and who will testify again, to their truth and reality. And these, be it remembered, form some of the items of a single observer only. They have occurred in *nearly* all, if not all, the cities of the civilized world, from San Francisco to St. Petersburg. For the last ten years, every newspaper asserting its own freedom on any other days of the year than the twenty-first of December, the fourth of July, and "just before election," has published a vast number of similar facts, observed under every variety of circumstance, and by all classes of individuals. The present sample is given by way of illustration simply, of what is meant by the positive evidence upon which Spiritualism rests as a science. Can there be a mind able, with the least respect to its meaning, to pronounce the word *science*, needing an augmentative exposition of their true import? They point their own significance more directly than any argument possibly can. Man is seen in them all. Not the psychologically induced man; not the unconsciously projected man of the involuntary organism, stultifying his own consciousness and voluntary powers, together with all the observed facts of science, by doing without purpose what he cannot do with, though aided by all the machinery that science and art have produced; but man from beyond the grave, with will, affection, intelligence, judgment—everything which constitutes a man, not omitting the visibility of portions of his Spirit-projected body, and in some instances, the whole of it. We can have no other evidences than such as these, of the presence of man, under any circumstances: I therefore deem them absolute and conclusive. If they do not make out the return of man, *alive and well*, from beyond the grave, how is it to be established that a man ever returned to New York from Liverpool, or any other place on earth?

But again: this temple of science, like every other solid structure, is not a "dry wall;" its blocks of granite are cemented by the facts of inference and the crystals of induction. Allusion was made in the previous Lecture to additional evidence of this kind, some of which may now be introduced. Gall discovered a new science of mind, and Mesmer, a new series of mental powers. Both these discoveries indicate a science which is able to combine, and classify them with its own facts—a more comprehensive science, which is Spiritualism. Mesmer's facts are spiritual. He was the Columbus of a new and virgin spiritual continent, rich in beauty, and prolific of unimaginable use. Like his prototype, he laid his newborn fact at the feet of science, and like him, was rudely thrust from her sanctuary by the priests who ministered at her altar. Mesmer, before that august academy, whose fiat was held to be life or death to whatever thing it condescended to pass upon, is a phenomenon worth considering. The light it sheds is a beacon, which may help those who have eyes, to steer a course. Science has no respect to-day for the decision which sent Mesmer and his fact in disgrace from her accredited tribunal. Little did the suppliant who asked an impartial investigation and an honest verdict, or the *sarans* who denied him both, dream of the results which were to flow from that newly opened fountain of truth.

Philosophers and scientific gentlemen who never *know* that they believed in *Mesmerism*, until they heard of the "Rochester Knockings," (which after all, must be held as in some degree practical, since they have *knocked* the recognition of that fact through their skulls at last, when it seems nothing else could), say that Spiritualism is *Mesmerism*. And so, no doubt, it is, properly stated;

but, with the accuracy natural to that genius and wisdom which does not know that it accepts a thing for true, until it becomes a self-imposed duty to prove some other *truth* to be false, they have placed the cart before the horse. Had they said, Mesmerism is a manifestation of *Spiritualism*, they would have stated the precise truth, whether they understood it or not. But they are not classed at all with its absolute proofs, though there are sciences, holding high rank in the world, resting on bases not more solid than would Spiritualism, had it no other facts than those derived from the discovery of Mesmer.

Gall's discovery recalled the human mind from its airy seat amid the visionary speculations of theology and existing science; and whereas it was without known form, and void of all ascertained locality, or habitation, he demonstrated it to be organic; and boldly proclaimed that it was to be known and studied only as related to substance and form. What a stride was there in the direction of truth, from the inconclusive metaphysics of the schools. Aristotle, Des Cartes, and Locke, have been in turn worshipped and persecuted, honored and disgraced, but finally *forgotten* in the demonstrative science of organic mind. We have only to consult the works of Locke, Reid, Stewart, and others, once the very autocrats of metaphysics, to intensify our emotions of gratitude for eternal riddance from a mountain of inconclusiveness, lifted from our shoulders by the discovery of Gall. In giving to mind a necessary relation with substance and form, making substance and form an index, to a certain extent, of the character of mind, was indicated the true form of a human soul—what Spiritualism has demonstrated—that a human Spirit is a *living man*, and is never separate from form and substance. The force of the true inference drawn from the facts of phrenology, is not weakened in the least, by the proximate conclusion, which seemed to lead to *Materialism*, instead of *Spiritualism*. It is true, doubtless, that Gall and the galvanic battery have been the natural and innocent causes of more anti-Spiritualism, than Voltaire and all the apostles of his school. But this only shows how necessary it is for the student to ponder the alphabet or elementary principles of his science; and not to imitate the urchins of the primary school, who are prone to forsake it for the pictures and fables, which childhood loves so well. The blunder was in confounding the machinery with its motive power. Mesmer's discovery reached behind, or rather within, that of Gall, and demonstrates a power, and the existence of faculties able to manifest themselves when the machinery which Gall has verified is not in working order. Gall discovered a great fact; Mesmer found a *greater one within it*.

And here again is seen the true tendency of a new discovery, no matter of what, provided it be *genuine*. Am I asked, what is an absolute test of truth? I answer, that is the *true thought*, the *true science*, or the *true thing*, that grows ever broader, more substantial and consequential, the farther it can be traced from its first appearance. Truth, in whatever form, perpetually stretches out its arms toward infinity. It is ambitious to fill the universe with itself. The diminutive ovum of the merest *shad*, would fill the immensity of ocean with its fishy life—Why? Because that insignificant form is the body of a *divine reality*, and GOD'S TRUTH MUST GROW! This positive index of truth, shows us also the error and the mistake. These alone can wither and die, which shows that in themselves there is no life. Nothing but truth can successfully resist decay.

Passing along the stream of magnetic truth, whose fountain Mesmer had opened, we come to a phenomenon deserving special attention. It first met the public eye in the month of August, eighteen hundred and forty-seven, in the form of a large book, bearing upon its cover these mysterious words—"Revelations, etc., by A. J. Davis, the Clairvoyant." The merits of that work are not now the special theme of consideration, but its production. It is matter of fact, that the author was not twenty-one years of age when his work was put to press, that he had not even what is termed in the most liberal sense, a common school education; and that, as a necessary consequence, much of the language and most of the



topics treated upon, must have been new and unfamiliar to him at the time.

Now, on the authority of common experience, the elements necessary to the production of a work of similar size, consecutiveness of statement, scientific research, critical analysis, and variety of topic—no matter whether the doctrine be true or false—I say to produce such a work as that, the elements required are, vigorous manhood, with an intellect enriched by familiarity with the subject of which it treats, and a knowledge of science which is the usual result of years of study. And yet we see there are wanting in the production of this work, *every one of them*. There was neither the age nor the ripened scholarship, which the laws of literature demand, to be found as a product of time and mental culture in the author of that work. How, then, is it to be accounted for? Why has it not been sifted, and its cause explained, by a commission of scientific men? It is a mental prodigy unknown to the history of book-making. To have scientifically explained the mystery of its existence, would have set all similar mysteries in open daylight. The sacred books of all peoples and ages, the inspirations of prophecy and of genius—all that the world has deemed *miracle*, is included in the true explanation of the origin of that book; and with it, reduced to law, and the comprehension of science. Surely, here is matter worthy of investigation, and yet, notwithstanding the parade of scientific conventions and scientific discovery, this phenomenon is not a musty tradition of what superstition *supposes* may have occurred anterior to Noah's flood, but a *present fact*, and up to this hour, neither scientific committee nor individual apostle has attempted an explanation. As if science had only to do with the *outside* of things, or else had the power to deny the existence of all that it has not explained. Herein, has mere scholastic or routine science, demonstrated its superficiality; that a fact of this magnitude could occur in its very presence, and under its most profound nose, and not a man among its accredited apostles to grapple with it? No explanation is to be looked for from that quarter. There is no "saving grace" for the universal inquietude of the mind's mysteries, in these apostles. We know where they are—it is night with them—they have gone to roost *under the church*; at least all that the church can accommodate, and the remainder are snoozing where they can, with a volume of Voltaire under their heads. When I likened them to a conclave of owls, I did injustice to that genus; all its species that I ever fell in with, can turn their eyes straight *ahead*, as well as straight *behind*; whereas, a thoroughly orthodox disciple of scholastic science, as of scholastic religion, can only look the *wrong* way. If explained at all, it is to be done by other men than these, and through the finding of other elements than belong to the mere externalities of matter, and whoever does it, will have found Spiritualism. That assertion recorded on the six hundred and seventy-fifth page of the book, that the truth of communion between men in the body and spirits out of it, would, "ere long, present itself in the form of a living demonstration," and which was verified in less than three years, by the experience of thousands, is more than presumptive that the real origin of the book is spiritual; or in other words, that it is what it professes to be, "*A Revelation*," etc. We accept it as an undoubted fact, that the planet Jupiter is an inhabited world, on inferences no more solid and conclusive. Indeed, what *can* be more so?

But there is another thing under the sun, demanding inquiry. During these days, the public ear, to a very large extent, has been lent to *children*.

Childhood and childish inexperience have mounted its rostrums and harangued without stint or prohibition. Grant that this is often without any great display of genius or of wisdom; the true question is: *Why are they there at all?* and how do they maintain themselves in a position which would tax ripened experience to the utmost? The profundity of statement is not now the point; all that need be said of it is, the public interest indicates, either unusual talent in the speaker, or unusual folly in itself. But it is a new thing for young girls and boys, or for childish experience even in those who are older, to speak as they are known to do. The

mere superficialist, in hot pursuit of the supernal wisdom, and the sharp critic who listens that he may establish the important principle that there can be no truth in one direction where there is great folly in another, alike contrive to overlook the real thing conducive to their own increase of spiritual strength and intellectual growth, which is, as above intimated, a study of the laws of the phenomenon itself. The wisdom displayed is simply its incidental. What has broken down the natural barriers of modesty and inexperience, hitherto all-sufficient to restrain childhood from the usurpation of positions sacred to gray-haired experience and ripened wisdom? Granting their ability to overleap the barriers of modesty and natural diffidence, and that their usurpation of the office of public teachers is a piece of barefaced impudence; that would not give them the acknowledged ability they display; indeed, the talent is wholly incompatible with the supposed impudence. The true measure of this ability, it should be said in passing, is not found by comparing it with what Franklin, Bacon, Plato, or any other ripe thinker might be judged competent to say, but in a comparison with the well-ascertained natural or ordinary *status* of the speaker. The primary object for scientific consideration is, the marked difference so often observed in the same individual. In these cases, where education or knowledge acquired by experience are known to be absent, the ability which marks one phase of the individual, must arise from one of two causes, and *both are spiritual*; that is to say, the speaker is either manifesting *inherent* spiritual powers, or else there is a spiritual *rapprochement* with other minds from whom the superiority manifested is derived; but in either case, it is a spiritual fact, produced solely by *Spirit*, entirely independent of the physical organs as a means of acquiring knowledge of external principles of things. The inspiring source may not be clearly indicated, but *inspiration itself* is as certain, as that vegetation is inspired and quickened into growth and maturity by the sun. The trance itself is a spiritual phenomenon, and its facts are spiritual, tried by the laws of both science and logic.

Spiritualism, then, is a science, by authority of self-evident truth, observed fact, and inevitable deduction; having within itself all the elements upon which any science can found a claim. Moreover, it is the all-comprehensive science of the sciences, without which, all others are incomplete. The *inferior*, astronomy, reveals to us worlds in space, determines their periods, fixes their locality, and weighs them in a balance. The *superior*, Spiritualism, reveals to us *why these worlds are*. It is the only science that can give the last analysis to the universal *why*, and translate into human consciousness, the real significance of all *that is*. Why then, in the name of reason, should it not commend itself to the lovers of truth and certainty, the world over? Spiritualism must resolve that *why* also, and the answer is ready—*It does*. Every truth-seeker, be he doctor of divinity or professor of the humanities, *loves Spiritualism* in the heart of him, whether he knows it or not; and there are many such. Recollect, it was only the advent of Spiritualism which let the world into the secret that it believed in Mesmerism. There is an outside denial in many cases, which, interpreted by an expert, resolves itself into affirmation. The beautiful truth is self-commendatory. It is addressed to a universal question. Man loves to live; it proclaims with the trump of an angel—*thou shalt not die!* In the life of the animal, man may *forget* it; in the life of tradition and church-imposed creeds and rituals, he may *hate it*, in the life of fashion and honorary position, he may despise and ridicule it, but in the life of the Spirit, he is a Spiritualist. He who thinks he has faith in God and heaven, and hates Spiritualism is a juggler who cheats himself by the adroitness of his own trick. He who professes to love science, and shuts his eyes to the facts of Spiritualism, is false to the name he bears. He is a traitor to science, though the whole alphabet were put under contribution for abbreviations wherewith to express the titles and number of his honorary degrees. And the Doctor of Divinity who denounces it, is a *quack in theology*, though he occupy the divinity chair in the highest institutions on earth.

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