

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. 53.

MELBOURNE, JANUARY 1st, 1875.

PRICE SIXPENCE.

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"POLITICAL power lies naturally with Intellect and Property, and what God has joined man cannot put asunder with impunity."

Our text is taken from a book which may fairly be considered to represent one phase of modern English thought; and we select these particular words as representing equally fairly the bias not only of the writer from whom we quote, but in a general way the bias of all other writers of the same school. But Mr. Greg, from whose book, "Rocks Ahead," the above words are taken, is not only the representative of a particular school. The charm of his style, the great success of his "Enigmas of Life," the vigorous expressions by which he gives to old ideas quite a new force, all tend to make him a powerful and widely acceptable teacher, even with those who in no way belong to his own set, and even when he is teaching fallacies.

It is because we believe the sentence we quote to contain a fallacy, as well as because we consider it a representative sentence, that we call attention to it. Mr. Greg, and many other men of the highest culture, look with deep regret and uneasiness at that growing tendency towards democratic forms of life, political, social, and religious, which England shares in common with all the thinking countries of the world. He sees in this tendency at once the symptom of internal national decay, and the cause of future ruin; and his reasons for this view of the subject seem to be, that many nations—especially the Greeks—approached democracy more and more as they came towards their period of decay. Rome, too, though she fell as Imperial Rome, was vastly more democratic, socially at any rate, under her Emperors than she was in the palmy days of the early republic, when she was winning her way to Empire. The fact is

undeniable, though we think the case might be stated as fairly, and far more wisely, from another point of view. All nations, as they approach the summit of their power, splendour, and enlightenment, tend towards democracy, and we believe attain it just in proportion as they are vigorous, wise, and free. Their decay has come, not in consequence of their democracy, but in consequence of their being false to some of the great duties that accompany democracy. In Imperial Rome even the lowest form of national duty—to fight for home—was ignored and neglected. The solemn duties of regard for the education of all classes, for the universality of freedom, for the purity, that is, for the perfect truthfulness, of religion, were things that hardly dawned on the mind of the ancient world. Democracy without these could be nothing better than the brief bright day of winter, when the sun passes the meridian at no great height above the horizon, and never comes near the zenith. But it is to the very words before us that we would direct the minds of our readers, for they well deserve close attention. These words declare distinctly that God has joined Intellect and Property together, and that, therefore, political power should belong to the class of the community only who possess these qualifications. Certainly, if these propositions are true, democracy is the crowning ill that can afflict a nation. But upon what ground is it possible for Mr. Greg to base his first assertion, that God has joined Intellect and Property together. Not upon present experience, for the aristocracy of England—probably the best aristocracy in the world, because the most closely linked to the people—refutes the statement, from certain very high personages down to the last little lordling that has been plucked at college. Among the wealthy classes of England there are no doubt as many men of intellect as any other class or country can show, and no more. The mistake Mr. Greg and all his school make, is the confounding of culture with intellect. Now, they are two widely different things. We are not even willing to admit that culture always makes the most of the intellect which is given it to train. Culture often imposes upon intellect such powerful controlling influences that the free and fearless play of the faculties is too much restrained, and the individuality is lost in a certain

class development. Intellect is a mental faculty by which men perceive things as they are, and give the right relative value to different truths. This power is never *given* by education. The best education possible can only train it. Too often education dwarfs it—makes it timid, short-sighted, and displaces wide human interests in favor of narrow class predilections.

Neither do we believe that the pages of history will bear out Mr. Greg's assertion that God has joined Intellect and Property together. It is true that great discoveries have frequently, though not always, been made by those whom fortune has raised above the need of manual labor; but it is equally true, and far more to the purpose, that great reforms have originated and flourished best among the ranks of the people. It is not at all strange that those who suffer most from the errors of the existing state of things should be the most earnest to remedy the wrong, and the best able to tell in what that wrong consists. Over eighteen hundred years ago carpenters and fishermen set moving thoughts that still dominate the most enlightened nations of the earth. The light of intellect shone as bright in the miserable slave Epictetus as in the magnificent Emperor Marcus Aurelius. Socrates did not owe his singular power to perceive and grasp moral truth, to any riches inherited or acquired. Mahomet did not gain his wonderful power to lead his nation out from the grossest errors of idolatry into the wisdom of Monotheism by marrying the rich widow Cadisha. Columbus, penniless and almost friendless, was as truly great and wise a man as Columbus, Adelantado of New Spain. "The Monk who shook the world" was peasant born and bred. The line might be stretched out "till the crack of doom." And these are the men whom Mr. Greg would deprive of political power, because he believes the fallacy that God has joined Intellect and Property together!

It has been well said that the greatest religious problem of the present hour is to give reasonable satisfaction to the religious sentiment in man. With equal truth it may be said that the greatest political problem of the present hour is, how most wisely to transfer power from the hands of the few to those of the many. That this change is inevitable, that it *must* be done, even Mr. Greg might be willing to admit; the only difficulty about it is, how to do it in such a manner that it shall be the intellect of the Many that shall rule, not the hungry appetites, the greed and the selfishness, which lurk in all uncontrolled human hearts, whether born in the purple or reared in the gutter. Mr. Greg's "Rock" is, as we believe from the evidence of history, and from faith in humanity, a phantasy of the imagination—the growth of too exclusive class associations, and of too narrow a range of study. A little closer contact with that very Proletariat whom he so despises and fears, and a little deeper knowledge of those transatlantic and continental nations at which he so freely sneers, would clear away a good many cobwebs from Mr. Greg's brain.

One rock ahead, however, we do confess to seeing, from which nothing can save society but the passing of power into the hands of the many. It is that centring of wealth in the hands of a few which marks no era in history more than our own.

The "Pradives" (over rich) among us are fewer, perhaps but more overgrown than ever before, and it is this congestion in the body politic that gives the really threatening aspect to recent political changes. The danger is a great and a growing one, and it is not from Mr. Greg's class, nor from Mr. Greg's school of philosophy, that the cure is likely to come; but rather from the bosom of the people—from the brains of men who, if they read less than the philosophers, work more, think more, live more, and are more in sympathy with humanity in the mass.

Poetry.

NO SECT IN HEAVEN.

Talking of Sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down to the river came:
When I heard a strange voice call his name,
"Good father, stop; when you cross this tide,
You must leave your robes on the other side.

But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged-book.

I'm bound for Heaven, and when I'm there,
I shall want my Book of Common Prayer,
And though I put on a starry crown,
I should feel quite lost without my gown.

Then he fixed his eye on the shining track,
But his gown was heavy and held him back,
And the poor old father tried in vain,
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated upon the tide,
And no one asked, in that blissful spot,
If he belong'd to "the Church" or not.

Then down to the river a Quaker strayed,
His dress of a sober hue was made:
"My coat and hat must be all grey,
I cannot go any other way,"

Then he buttoned his coat straight up to his chin,
And staidly, solemnly waded in
And his broad brim'd hat he pulled down tight,
Over his forehead so cold and white.

But a strong wind carried away his hat;
A moment he silently sighed over that,
And then, as he gazed to the farther shore,
The coat slipped off, and was seen no more.

As he enter'd Heaven, his suit of grey,
Went quietly sailing—away—away,
And none of the Angels question'd him,
About the width of his beaver's brim.

Next came Dr. Watts, with a bundle of Psalms,
Tied nicely up in his aged arms,
And hymns as many, a very wise thing,
That the people in Heaven, "all round might sing."

But I thought that he heaved an anxious sigh;
As he saw the river ran broad and high,
And look'd rather surprised as, one by one,
The Psalms and Hymns in the wave went down.

And after him with his Manuscript,
Came Wesley, the pattern of godliness,
But he cried "Dear me, what shall I do?
The Water has soaked them through and through.

And there on the river, far and wide,
Away they went down the swollen tide,
And the saint astonished, passed through alone,
Without his Manuscripts, up to the throne.

Then gravely walking two saints by name,
Down to the stream together came,

But as they stopp'd at the river's brink,
 I saw one saint from the other shrink.
 Sprinkled or plunged, may I ask you friend,
 How you attain'd to life's great end?
 "Thus, with a few drops on my brow,"
 "But I have been dipped as you'll see me now."
 "And I really think it will hardly do,
 As I'm 'close communion' to cross with you;
 You're bound I know, to the realms of bliss,
 But you must go that way, and I'll go this."
 Then straightway plunging with all his might,
 Away to the left—his friend to the right
 Apart they went from this world of sin,
 But at last together they entered in.
 And now when the river was rolling on,
 A Presbyterian Church went down;
 Of Women there seem'd a wondrous throng,
 But the Men I could count as they passed along.
 And concerning the road they could never agree,
 The Old or the New way, which it should be,
 Nor ever a moment paused to think
 That both would lead to the river's brink.
 And a sound of murmuring, long and loud,
 Came ever up from the moving crowd;
 "You're in the Old way, and I'm in the New,
 That is the false, and this is the true"—
 Or "I'm in the Old way, and you're in the New,
 This is the false, and that is the true."
 But the brethren only seem'd to speak,
 Modest the Sisters walked, and meek,
 And if ever one of them chanced to say
 What troubles she met with on the way
 How she long'd to pass to the other side
 Nor fear'd to cross over the swelling tide.
 A voice arose from the brethren then:
 "Let no one speak but 'the holy Men,'
 For have ye not heard the words of Paul,
 Oh, let the Women keep silence all.
 I watch'd them long in my curious dream,
 Till they stood by the borders of the stream,
 Then, just as I thought, the two ways met,
 But all the Brethren were talking yet.
 And would talk on, till the heaving tide,
 Carried them over, side by side:
 Side by side, for the way was one,
 The toilsome journey of life was done,
 And Priest and Quaker, and all who died,
 Came out alike on the other side.
 No forms, "or crosses," or books had they,
 No gowns of silk, nor suits of grey,
 No creeds to guide them, nor manuscripts
 For all had put on Righteousness.

To Correspondents.

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

J. W. C.—We are in receipt of your letter but are not so hard up for material as to necessitate our using it. Philosophic minds seldom jump at hasty conclusions. We would recommend you to read a few more copies of the *Harbinger*, also R. D. Owen, A. R. Wallace, Dr. Crookes, the Dialectical Society's Report, and a few other works on Spiritualism, before you write us another letter, when you have done this we will gladly insert your conclusions if not too voluminous.—Ed. H.L.

THE SPIRITS AND POETRY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I am very much inclined to think that Poetry is among the enjoyments of the Spirits' World, as well as Music. The ancients seemed to think so; and hence their invocation of the Muses. Pope, who was evidently a Spiritist, held the same idea. He commences his exquisite piece on the Messiah thus:—

*Ye nymphs of Solymia! begin the song;
 To heavenly themes sublimer strains belong,
 The mossy fountains, and the sylvan shades;
 The dreams of Pindus and the Aonian maids,
 Delight no more. O, thou my voice inspire,
 Who touched Isaiah's hallowed lips with fire?*

Though an admirer of Nature, I am not a man of a

poetical turn of mind; far from it. I am too materialistic, and want fancy. I quite sympathised with Mr. Huxley when he said that he could not be bothered "with the twaddle of the mediums," for I feel that a man in the important position in which the Professor stands, with every moment of his time devoted to the study of the works and laws of Nature—for aught that yet has been revealed to us by spirits, and especially from the difficulty of proof that what they teach is true, together with the great waste of time which takes place usually at circles, is better employed for the benefit of mankind as he is.

For the very same reason, after being convinced of the reality of the phenomena, I have not felt anxious to attend a circle, my curiosity being somewhat satisfied, and truth, rather than amusement, being my aim. I made several efforts to acquire spirit writing, but without effect; and reasoned myself into the belief that if I continued correct in my moral conduct, and am willing to assist well-disposed spirits, they will be glad to take advantage of my services. Since that time I have frequently felt a peculiar aptitude in writing Poetry, which usually occurs when I awake in the morning, and, although I cannot prove it, I cannot help thinking it is through spirit influence that I write. The following were my waking thoughts this morning; they occupied about ten minutes in writing, and, although they contain nothing fine, they are at all events an agreeable recreation, and writing such is better than snoring one's time away:—

AWAKE.

Awake, your time is flying,
 The moments steal away,
 As all mankind are dying,
 Arise without delay!
 Up, up! the day is breaking!
 The morning's calm and clear;
 The birds for you are waiting,
 Their morning songs to hear.
 The flowers are bright and blooming,
 In crystal dew-drops dressed,
 The morning air perfuming;
 You've had enough of rest!
 Come, see the sun while rising
 In all its bright array;
 It seems to us surprising
 That you can keep away!
 So beautiful is Nature.
 So fresh the balmy air;
 Come, see our great Creator
 Seems smiling everywhere.

I jumped up, wrote the verses, took a walk about the garden, admired the flowers and shrubs, and came in and wrote this paper before breakfast, which may encourage others to try the same method with the spirits.

RECLUSE.

TESTIMONIAL TO THE MEDIUM OF THE ENERGETIC CIRCLE.—REPORT OF SEANCES.

DEAR HARBINGER,—This Day (the 16th December) completes the third year of our Circle's existence. Out of the fifteen members we originally started with, but four remain, the Medium, the Vice-Chairman, a private member, and your humble servant. Of those who have left, one (Mrs. Richards), is in spirit-land, and nearly all the others are in affinity or belong to other Circles. One or two are residents of other districts, but still take a lively interest in our progress. May our dear spirit-guides be ever near them, to watch over and bless them in their pilgrimage through this lower sphere, and, in all their undertakings, may they put their trust in God—the Universal Parent of all mankind. On Friday, the 4th inst., we had a very fine seance. King appeared in full form, clothed in a new robe, which felt (for we were all allowed to touch it), like Cricketer's flannel, and with a dress on his head shaped like a crown. He was seen plainly by all. George Abell was also seen. He had a long beard like a goatee, and very white. Alfred Longmore was also seen. He had a curious head-dress on him, and was bandaged on each side of the face. He was not so tall as King and Abell, but he smiled to me, and seemed pleased to be recognised. Then appeared a female figure. She was clothed in very white drapery, and several times King's light shone out very luminous that

we might all see her. She appeared taller than the medium, and wore a head-dress like that worn by the women of the East. It was the medium's spirit-sister. King had informed me some two or three months ago that she would manifest shortly, but not to tell the medium. On Sunday, the 6th December, there was a thunder-storm raging outside during our seance, and, therefore, the manifestations were anything but satisfactory. The lightning was so vivid as to light up all the room, thus enabling all of us to see, to our astonishment, the unconscious medium passing round the Circle with King's light in his hand and some drapery on the front of his body. There was no attempt at concealment, but, at the close, King speaking through the medium said:—"in consequence of the disturbed state of the elements to night, the materialisations have been very imperfect." I place these facts on record as information to young Circles, who, were they to witness such a sight, might hastily jump at conclusions and blame some innocent medium for what he or she was not responsible for in any shape whatever. The phenomena are subject to natural laws, and if the conditions by which they occur are disturbed either by atmospheric changes, or other influences of an adverse character in the Circle or otherwise, they at once assume a strange aspect, which to outsiders, would appear "very suspicious," and even so to old investigators, were they not very observant, making them doubt the genuineness of the materialisations occurring under more favorable circumstances. In the early part of the seance the Vice-Chairman had felt a spirit-face near the floor, and the Chairman and two others had had their hands placed on the medium's own head, and, while resting there, their other hands were taken and allowed to feel like a forehead and a bushy beard in front of the medium. It was subsequent to this, that the materialisations seemed to us to centre on the medium. This manifestation would, at first sight, appear to favor Sergeant Cox's theory of Psychic Force, but as a few of us have on several previous occasions seen both the medium and the spirit at the same time, and have repeatedly felt as well as seen faces and hands, which we knew from our own consciousness were not, and could not be, those of the medium or anyone else in the room, (we all sit with our hands joined when King's light appears), the bulk of the evidence would not sustain such a conclusion. Early in the new year, however, we are all to have a sight of both the medium and the spirit at one and the same moment, so as to remove all doubt on the subject from the minds of even the most obdurate Sceptic in Victoria. The 6th inst., being the anniversary of Sister Richard's departure for Spirit Land, her chair was kept vacant, and a beautiful bouquet of flowers placed on it as a small tribute of respect to her memory. At the close of the seance, the wife of the Vice-President, by previous arrangement, stepped forward and presented the medium with a purse of twenty-three sovereigns, as a Christmas box, and "as a token of the confidence and esteem in which he is held by all the Circle." The medium was completely taken by surprise, and returned thanks in a few appropriate remarks. All the members felt that some slight acknowledgement was due from them to one who had been so punctual in his attendance at the seances, and so obliging as our medium has invariably been, ever since the Circle was formed. As he is not a professional medium, his name by request of his spirit-guides is withheld. On Sunday, the 13th., King and Abell made themselves visible, but were not so plainly seen as formerly. They were both clothed in the usual drapery. King requested the Circle to adjourn after Friday, the 18th., until the second Friday in January. He also said they would not have very long to wait after that for the Spirit Photos. He also told them through me, that he would in a little time, take away from the medium's coat pocket, the Melbourne sealed packet, which he would retain until after the holidays, that it would then be returned with writing on it, and it could be, in due course, forwarded to its owners. The Sandhurst one would be taken on the following Friday in a similar way. The Vice-Chairman then had the Melbourne packet placed in his hand, and it

immediately afterwards was taken by the spirits. The Circle room was minutely examined after the seance by three of the members, but not a scrap of a packet, drapery, or beard could be found. I may also add that, as it was reported by suspicious persons out-of doors, that the drapery in which the spirits appear, is brought into the room by the medium, concealed in his clothes, we without giving him the slightest warning, asked his permission to search him, which he at once cheerfully gave. He was accordingly there and then taken into a private room by three of the members, denuded of all his clothes, and searched to his heart's content. Nothing whatever of a suspicious character was found upon him. All this was done to vindicate him from the unjust aspersions which had been cast upon him by opponents of Spiritualism. Now, where does this drapery come from, and, when the seances are over, where is it taken to, or what becomes of it? Again, who took away the Melbourne packet, and where has it been placed? Will it be returned? Let your readers "think on't." The Energetic Circle join in wishing all your readers, Spiritualists, and Non-Spiritualists, a happy new year.

THE CHAIRMAN.

Sandhurst, 16th Dec. 1874.

P.S.—At our seance of the 18th December, the Sandhurst sealed packet was taken away by the Spirits in the same way as the Melbourne one was. Much interest is now evinced by all the friends as to whether both packets will be returned again after the holidays, and if, as promised, there will be writing on them.

Our Circle at present numbers thirteen members.

ENGLISH NEWS.

We have received from Mr. Burns a number of very interesting Spirit Photographs, including A. R. Wallace, with his Spirit mother, Count Wimpffen, and a Spirit, Mr. Williams and John King, Prince de Wittgenstein and Amie, Mr. Gledstones and Lord Byron, William Howitt and one of his children, &c. The testimony to the *Bona fides* of some of these is excellent. "Human Nature" for September, contained two specimens illustrative of an article on Spirit Photography, by M. A., (Oxon), whose testimony to the reality of Spirit Photography is very strong, he also incidentally introduces the testimony of William Howitt, which is equally forcible. The "Medium" of September 25th., and two following numbers, contain a lecture by George Sexton, M.A., L.L.D., &c., entitled "Scientific Materialism, Examined and Refuted" being a reply to Professor Tyndall's celebrated inaugural address. It is a most able and telling review and criticism of the Professor's address, and we are glad to observe that it is to be issued in pamphlet form, everyone who has read Tyndall, should procure it. Mr. and Mrs. Everett have been making a tour in Derbyshire, and have given a series of most successful Seances, the manifestations being of a most varied character, from replies to test questions, to the carrying of solid substances a distance of 14 miles. The "Spiritualist" of October 2nd., contains a long and interesting account of their tour. The Discussion on the subject of "Organization" is still being carried on, we regret to see so much feeling imported into it. William Howitt very warmly protests against Organization, and particularly against the "National Association of Spiritualists" The last and most unpardonable crime of which is a resolution carried by that body to "expunge all mention of sympathy with the doctrines of the Gospel from the principles and objects of the National Association of Spiritualists," the reason given, being the "impossibility of pleasing everybody" if any such allusions were made. For our own parts, we think the Association have acted very wisely in the matter, their leaving out allusion to Christian doctrine (so-called), does not imply a disbelief in it, or the essence of it, there are as good men outside the Christian Church, as within it. Mr. Morse, the well-known Trance Medium, being about to visit America on a lecturing tour, was enter-

held at a Soiree, at the Co-operative Institute, October 8th. There was a large attendance, and addresses were given by Dr. Sexton, Mr. Everett, Mrs. Tappan, and by a Spirit through Mr. Morse himself. Mr. Morse appears to be held in much esteem, and was accorded a very kindly farewell. Mrs. Tappan has been delivering some of her fine Inspirational addresses at Brighton, to large and appreciative audiences. The Spiritual movement seems to be all alive just now, and several new books and pamphlets are in the press, including Mr. Wallace's papers on Spiritualism, &c.

A NARRATIVE.

*The Experience of John King (Sir Henry Morgan),
given through Henry T. Child, M.D.*

(From the Religio-Philosophical Journal.)

INTRODUCTION.

In common with most persons who have witnessed physical manifestations of spirit, I had often heard of John King. I attended the seances of Mr. Nelson Holmes and his wife, Mrs. Jennie Holmes, in Philadelphia, in May, 1874, and on the 12th of that month, a spirit was materialized and appeared at the aperture of the cabinet in which Mr. Holmes was sitting. She gave the name of Katie King. She was the first spirit who had spoken to us from this cabinet. She came every day for a week. On the 19th of May several spirits appeared, some of whom were recognized. When Katie came I asked her if her father could not come. She replied, "He was here this evening, but you did not know him. He was the man with dark hair and beard and a white turban on his head, and a white handkerchief round his mouth."

On the 20th at a small private circle, he came and I recognized him at once, as the spirit described by Katie on the previous evening. I asked him if he could not speak to us. He said, "Yes sir, I am ready for that now. Katie will not be here to-day, she is engaged in another seance." We held a conversation with him for sometime, and since that he has appeared at almost every seance. On the same evening he came to me in my office, and said, "Doctor, I wish you would get the account of my life while on earth and read it; it is full of lies, but they did not know any better. Then I would like you to write my own story of the matter. I am not particularly troubled about that which has been published for two hundred years about me. I always felt that the truth was bad enough, and good enough, but I have had a desire in common with most spirits to give to the world a true and faithful detail of my experiences both in earth life and in the spirit-land."

I have known you for years as a writer and a worker, God bless you, but I have never been permitted thus to come to you or any other good writer. My mission has been on the physical plane mainly. I have already made you very sick, but the influence will soon change, and I shall compensate you in full by such an increase in strength as you have never known. Your guides were at first quite reluctant to have me come lest I should take you out of the earth-form, but I shall not do that, neither will I be under the necessity of hurting you any more." I would say to my brother and sister mediums who can appreciate this, that for a week I suffered most intensely, and at times was quite ill. I have consented to give this spirit the fullest opportunity I can to say all that he desires to the world. I have read the narrative of Thornton and Jo. Esquemeling, the latter entitled "Buccaneers of America," published in 1704. I have given an hour each morning to this spirit and have received his "narrative," which I propose to publish in a series of chapters in this Journal. I have never received anything that was more thrillingly interesting to me than this story of real life. The beautiful Katie King, John's daughter, seemed a little disappointed that her father had anticipated her, and I feel very desirous that she shall come when he has finished his story, and tell the world through me all her experiences. She says she "was a little girl in London at the time St. Paul's Church was burned, at the great fire in 1666."

EXPERIENCE IN EARTH LIFE.

I was born in Wales, England, on the 17th day of March, 1636. My father was a well-to-do little farmer, a very positive and angular man, subject to spells of excitement, almost amounting to insanity, at which times he was exceedingly turbulent and tyrannical. I see now that he was a medium, though, of course, we knew nothing of this at that time. He belonged to the English Church, but did not care anything about the tenets or dogmas of the Church. He was a very profane man.

My mother was a small woman with great energy of character, which was much drawn out by my father's wayward course. I was the second of nine children, five sons and four daughters. Mother was a better medium than father, and would often sit alone when she could be released from the arduous cares of her large family. She did not know why she did this, as she has told me since we met here; but now we see that it was for communion with the spirits, who aided her much in the toilsome journey of life. I shall present my father and mother to you in form soon.

There was nothing to me particularly attractive at home; plenty of hard work and such poor fare, that when I was about sixteen years of age, I ran away and engaged on board a ship bound for Barbadoes, having entered into an agreement to work my passage and to be sold for a term of three years service on the land, which I faithfully performed to the letter, working much harder on the plantation than I had ever worked at home.

I now perceive that I was a medium, and that as soon as I got out at sea, these powers became much developed. I felt a peculiar exhilaration which I supposed was produced by the sea air. I have noticed that there are many persons whose mediumistic powers are unfolded by going to sea, and these make the best sailors and officers. I think it was owing to my mediumship that during all my life I never had a serious wound. I was very happy, mainly from this mediumship, which of course I knew nothing about at that time, and did not believe it till long after I came to spirit-life.

There was but little of importance occurred during my three years servitude in Barbadoes. It was a lesson in slavery to me. At the age of nineteen, in 1655, I was honorably discharged, and having saved a little money I set out to seek my fortune, and as the historian tells you, I went over to Jamaica, and seeing two Buccaneer vessels fitted out for an expedition I joined them at once, and we were very successful. As soon as I got out to sea the same joyful feeling came over me, and I was a jolly tar, the life of our boat.

Thornton will say, "This early success was as fatal to Morgan (the name I had assumed by which I was always known during my earth-life, Henry Morgan), as good luck is to the young gambler on his first visit to a hell."

From 1655 to 1658 I pursued the most desperate piratical life, having become commander first of a single vessel and afterwards of a fleet. My history as given by the writers of that day, contains more falsehood than truth. I do not say that is as bad as the reality which in those times it was impossible to get at. I could detail to you now the daily incidents of my life at that period, but it would be useless and unprofitable, and I shall not detain you. I have no apologies to offer for the life of crime, plunder, bloodshed and piracy which I led. I will say that years of intense suffering in this life have not enabled me to wipe out the sorrow which was so justly mine. I accept it all, however, as a part of my life experiences, which I trust you will enable me to present to the world, together with that which I have done to improve and enlighten it. I am not happy yet, but there are hours when a consciousness of peace steals over my spirit, and I dream of the heaven which is to be mine when all this turmoil and strife is over. A few incidents more will close the account of my earthly existence.

In 1659 I returned to London. I brought considerable money with me. I found a woman named Katie Lambert, whom I married, and for a brief period I thought I would settle down and lead an honest life. I was at home until after our little Katie, whom you have seen so often, was born, which was on the 12th of May,

old style, in the year 1680. Soon after this my old reckless habits began to grow upon me. You know that there is a cumulative tendency in the human system, and like pent up waters of a stream, they will ultimately break away all barriers. After my means had been considerably diminished, I set sail for the West Indies again, and was gone nine years with varied fortunes, sometimes being quite rich, and at others having but little. The dark deeds of this period need not be recited here. At length after some successful exploits, I returned and found my family in great distress, which I was able to relieve, and for a time we had a happy home. My little Katie was a very interesting child, and had more influence over me than any other person ever had. My rough and intemperate habits had grown upon me, and I was at times very cruel and vindictive. It was at this time, when very much excited, I struck my wife and broke her nose, as you will see when she appears in the materialized form.

I remained about three years at home and then the disposition to roam, together with my exhausted funds, led me to go to sea again. There being considerable disturbances on the Island of Jamaica in 1674, I was sent by King Charles the Second, with certain papers to Earl Carlisle, then Governor of the Island. In 1678, Carlisle returned to England on account of his health, and I was appointed Deputy Governor, and the following year I was knighted as Sir Henry Morgan. Not long after this, having for years been in dissipated habits, I passed over to the Spirit-world. There I was much surprised and disappointed, to meet little Kitie, who had gone before me nearly two years, although I had no knowledge of this. She was a blessed and truthful child, and was the first to meet me on the shores of the Spirit-land, though she could not be with me much of the time.

(TO BE CONTINUED.)

THE REVOLT AGAINST DOGMA.

ONE of the most striking features of this remarkable age is the revolt against the dogmas which form the sandy foundations of modern church systems.

All bigoted Churchmen attack Spiritualism, and in so doing bring into strong relief the line of demarcation separating, for a time, the armies of both sides, sooner or later to come into collision.

We shall endeavour to point out the relative strength of these opposing forces, and state, plainly and clearly, the reason why we, as Spiritualists, look for and expect success:—

1st. God is a Spirit, and will not assist those who confine Him to the Bible, and deny His power to communicate with Mankind.

2nd. God, being a Spirit, and Man being His image is a Spirit also, and, as such, is indestructible.

3rd. It follows, that all spirits are living somewhere; and, as they are the images of God in a finite degree, they share, with that limitation, the attributes of their Infinite Maker.

4th. If it is possible for The Parent Spirit to communicate with His children in the body, it must be possible for His Images—His Sons in the realms of Light—to communicate with those who shall be heirs of immortality.

5th. That they can do so has been proved to the satisfaction of some of the first minds of this age, and has been accepted as proved by vast multitudes, who have been called in from the lanes and byways of society.

6th. That Spiritualism is, in fact, the Second Coming of Christ.

Treating the question in this way, it becomes apparent that the children of men upon the face of the whole earth are divided into two classes—The Spiritual and The Material.

The Spiritual classes have Spirituality—the Material classes are without it.

Now, Spiritualism and Materialism comprise the two halves of a perfect whole; and, as Matter is the expression of Spirit, the pure Materialist is ignorant of the largest half of his nature and destiny, while a Spiritualist is unable, if he would, to deny that Materialism is, as far as it goes, an absolute Truth.

The avowed atheistical Materialist is to be respected for his courage and honesty. He has firm hold of one half of the whole Truth; there is hope that, in time, he may acquire a knowledge of the other half.

There is more than hope—there is absolute certainty, for all must put on immortality, and put off the body; and, therefore, every soul on earth, enshrined in clay at the present moment, must, sooner or later, come round to our views.

We have, therefore, what no other religion has ever had: an absolute and imperishable foundation, based upon the Nature of God, the Nature of Man, and the Relation between them.

We have claimed for Spiritualism that it is the Second Coming of Christ. Its rapid spread "from the river to the ends of the earth;" the similarity of the manifestations, now performed on a large scale, with those which, in the time of Jesus, were performed on a small one; and its agreement with the predictions of Scripture mediums, from Jacob to Jesus, and from Jesus to John, all these signs proclaim the truth and power of the modern Messiah.

Jacob's vision has become a reality—a ladder is in use between Earth and Heaven.

The saying of Jesus to Pilate has been realised, and the Angels of God are ascending and descending in the same manner in which the spirit of Jesus went into Heaven, namely, in full view of the clairvoyant mediums who watched His ascent.

"There is a natural body, and there is a spiritual body, and as we have borne the image of the earthy, we must also bear the image of the heavenly."

The great truth of intercourse between the two states of existence has always been recognised by the Church of Rome, and explains the wonderful hold which that great system takes on natures sincerely devout.

The Church of Rome represents a vital, positive religion, in spite of its foolish priests and infallible Popes—in spite of its gross abuses and ridiculous modern dogmas; and we should not be surprised if, in the future, the two great positive religions of *Christendom*—Spiritualism and Roman Catholicism—should combine to overthrow the great negative religion of *Christendom*—Protestantism—and, after effecting their object, quarrel bitterly between themselves.

In that case, the strongest of the two positive religions would triumph—Spiritualism would be like Prussia at Sadowa, and make short work of the Catholic power.

Then the religion of the purest and the best souls of all ages—one God, of absolute goodness, ever operating through intermediate agencies—Angels, Spirits and Men—would reign in temples not made with hands—the hearts of all His children. But, in all the ages to come, the rudimentary sphere must be one of trial; for we perceive "that good men can be discriminated from the bad only by a course of trial—by struggles with difficulty and temptation; but our views of justice, our capacity for intellectual and moral advancement, our satisfaction with the proofs of a future life, given to those who seek for such proofs in a reverent and proper spirit, and a crowd of hopes and anticipations which arise in our bosoms unsought, will not allow us to acquiesce in the creed of Materialism: that this life is the end of our existence."

A NEW SPIRITUAL PAPER

We have received the first numbers of the "Spiritual Inquirer," a weekly journal published at Sandhurst. Spiritualism is making considerable progress in that City, Circles and Mediums are numerous, and the paper is principally devoted to Communications, Trance Addresses, and general local news. Number three is rather more varied, and contains a short article on "Mutual Moral Help." Some of the communications are both interesting and instructive, and the matter generally is readable. The paper is published at twopence, and considering the price, is very well got up. The demand for the first number was so far in excess of the projectors' estimate as to necessitate the publication of a second edition. We are glad to find so lively an interest in the matter at Sandhurst, and wish the "Inquirer" every success.

SPIRITUALISM VINDICATED.

Being a reply to a discourse by the Rev. John Graham, of Sydney, entitled—"SPIRITUALISM AND CHRISTIANITY; THEIR REVELATIONS AND EVIDENCES COMPARED." By J. TYERMAN.

(CONTINUED FROM PAGE 740).

Mr. Graham compares the "revelations" of Christianity and Spiritualism, "as to their source, media, methods, and character."

1.—First, their *Source*.

The rev. gentleman remarks that:—

"The revelations of the Bible profess to have but one source:— 'For the prophecy came not in old times by the will of man; but holy men spake as they were moved by the Holy Ghost.' 2 Pet., II. 21. Prophets, Apostles, and Jesus Christ ever professed to have their communications direct from the Father of lights. Even when Angels spake, they delivered their message as from God. It is ever 'thus saith the Lord.' . . . How different it is with the professed spiritual communications. I find in the Spiritualistic periodical, *Harbinger of Light*, supplement, June 1st, 1874, that Mr. Crookes, F.R.S., enumerates *nine* theories concerning the source of these communications." Page 13.

Mr. Graham's reasoning on the Bible would justify a prisoner in giving himself a good character, or a witness in vouching for his own veracity. What if its "revelations" do "profess to have but one source?" Are we to believe this simply on its own authority? Certainly not. Its credibility and authority are still disputed, notwithstanding the labors of all the professional advocates who have pleaded its cause for eighteen hundred years. The internal, external, and collateral evidences usually advanced in proof are specious, but shallow and inconclusive. Ample evidence is supplied by its own pages of its having had not one, but many sources. The vast difference in the structure, style, and character of its different parts, forbids the belief that they were all dictated or inspired by one being; and still more so do the positive and irreconcilable contradictions with which it abounds. It gives the most contradictory statements as to the character, attributes, and works of God; the ages of certain persons; the dates of certain occurrences; and many other things. The careful and unprejudiced reader of it can easily adduce instances of this. Now, if the whole Bible had but "one source, as Mr. Graham contends, we are driven to the conclusion that that source was either pitifully ignorant or wilfully false. A "source" perfectly acquainted with the facts, and absolutely truthful, could not have made such glaring contradictions as characterise the Bible. If our opponent, in the face of these contradictions, still persists that all the revelations of the Bible had but "one source," and that that source was "God," he, in effect, charges Deity with either ignorance or deception. Instead of holding that the Bible had but one source—God—and dishonoring Him by imputing the consequences which this position involves, it is surely much more rational to believe that it had many sources; and that its writers, as imperfect and fallible men, simply reflected the errors of their age and country, when expressing their own views, and colored what came through them when writing under the inspiration of higher powers.

The argument that, because the "Prophets, Apostles, and Jesus Christ ever professed to have their communications direct from the Father of lights," therefore the Bible has had but "one source," proves much more than Christians dare admit, if it proves anything. The founders and chief apostles of scores of other religious systems "professed" precisely the same thing. Shall we conclude from this that all these conflicting systems emanated from "one" source? Even in our own day, and in this colony, James Smith and other contributors to the *Maryborough and Dunolly Advertiser* have again and again boldly "professed" to receive "their communications direct from the Father of lights." Will Mr. Graham elevate their effusions to the level of the Bible, and admit them all to be "from God?" I dare say they are quite as sincere and truthful as the "Prophets, Apostles, and Jesus Christ." He no doubt scouts the idea of any writers but those of the Bible receiving "their communications direct from the Father of lights." I confess I see no evidence that even those writers did. Indeed, the very fact of any man, or number of

men, "professing" to hold "direct" communication with God, is a ground of suspicion. It is one of the easiest things imaginable to preface a communication with a—"thus saith the Lord," and in that way grasp and wield a power not otherwise attainable. The most despotic commands, the most heartrending cruelties, and the most revolting crimes, have been covered by this blasphemous pretension. Witness the horrid deeds recorded in the Bible itself, as having been done under the pretence of a Divine command. I envy not the frame of mind which can believe that the "Father of Lights" was the author of those enormities, for which a "thus saith the Lord" was so conveniently advanced in olden times.

While Mr. Graham claims that the revelations of Christianity had but one source, he quotes Mr. Crookes to the effect that there are "nine theories concerning the sources" of "Spiritual communications;" but he is again disingenuous and misleading. He puts "nine" in italics to emphasise its contrast to "one," and leaves the reader to infer that, whereas Christianity had but one source, Spiritualism has at least nine. Upon this principle, I could easily state nine theories of the origin of the Bible, and thus dispose of his position that it had but one source; but what would be thought of such a line of reasoning? Are the views of avowed opponents of Spiritualism to settle for Spiritualists the origin of their movement? As well may declared enemies of Christianity claim to determine its origin for its friends. Mr. Crookes only quoted a number of theories to show that they utterly failed to cover all the phenomena he had personally witnessed. The only theory which "satisfied all the conditions of the problem," was the "seventh—the action of departed human beings—the spiritual theory *par excellence*." I, therefore, hold that genuine Spiritualism has but "one source"—"the action of departed human beings;" and submit that incomparably better and more abundant evidence may be found by the honest truth-seeker in proof of this than Mr. Graham can adduce in support of his position that the Bible had but "one source." But though true Spiritualism has but one source, in the sense of its being exclusively the work of "departed human beings," it is not claimed that this source is infallible. The spirits communicating differ widely in intellectual development and moral progress; and hence, while they substantially agree on main points, they necessarily vary more or less on minor matters.

In dealing with the "source" of Spiritualism, Mr. Graham, as a matter of course, introduces the Devil and his imps as the "possible" authors of it. "The Bible," he says, "declares there is a great apostate spirit called Satan, and under him legions of malignant spirits actuated by enmity to God, and envy, rage, and malice towards men;" and these, he thinks, "may communicate and impose on men by lying wonders." But, as we regard the personal Devil of orthodoxy as simply a myth, notwithstanding what "the Bible declares" to the contrary, we cannot accept what we believe to have no existence as the "source" of something that is. It is not my business, however, to attempt in this reply to prove the non-existence of "Satan" and his "legions." Mr. Graham appears to have great faith in them, and he is quite welcome to them, and all the good they can do him. They have ever been among the most useful allies of the Christian Church, and cannot safely be dispensed with yet. He unwittingly pays us a compliment when he says that "most Spiritualists laugh at the existence of those" beings. We may well "laugh" at such absurdities, and the only thing that restrains our risibility is the melancholy fact that intelligent men should still trade on the "gullibility" of the masses by teaching such fictions for Gospel truths.

As to the "source" of Christianity and Spiritualism, then, I submit that in both cases it will be found to be finite and fallible beings, embodied and disembodied; and, therefore, instead of there being such a "contrast" between them as our opponent tries to make out, they are in reality identical in this respect.

2.—Secondly, their "Media."

Mr. Graham asserts that "the media of God's revelations were holy angels and holy men." Of the latter

he mentions Enoch, Abraham, Joseph, Moses, David, Isaiah, Elijah, Daniel, Jesus Christ, and the Apostles; "all of whose lives," he says, "were worthy of God and the message they bore;" and adds:—

"I shrink from comparing with these the priests and priestesses of modern Spiritism. No, I will not. The Foxes, Fosters, Homes, Guppy, and Davies; I shall not compare these with the goodly fellowship of the Apostles and Prophets, and the noble army of the martyrs of Christianity." Page 16.

I venture to think that this minister of the Gospel will gain nothing to his cause by challenging a comparison of ancient and modern "media." He "shrank from" the comparison, and, for very different reasons, I, too, "shrink from comparing" the general body of Spiritualistic mediums with some of those moral monsters of humanity, whom he designates "the media of God's revelations." There are, no doubt, unworthy members of the body of mediums, as there are of all bodies; but as a whole, so far as they are known to the public, they will not only not suffer, but will gain much by a comparison with some of Mr. Graham's Bible worthies. I am exceedingly loath to rake up any fault of those who have passed away; but when religious teachers try to damage the reputation of the living by unjustly extolling that of the dead, as they are so much in the habit of doing, they must take the consequences of their unfair conduct. Of some of those ancient media we know scarcely anything, and they, with others mentioned, were perhaps all that is claimed for them; but there were others who, the Bible itself being witness, were in no sense entitled to the unqualified and fulsome praise bestowed upon them.

Abraham, "the friend of God," denied his wife, which duplicity nearly cost the life of another man; was willing to slay his son with his own sacrificial knife; and, in the most heartless manner, turned one of his mistresses and the child she bore to him out of his house, to "wander in the wilderness," where they might be exposed to pitiless storms, and perish of hunger, for aught he cared. Isaac, in denying his wife and other matters, showed how faithfully he had copied his father's example. Jacob, in a most wicked and mean spirit, took advantage of his brother's hunger, and seized the "birth-right" he unjustly coveted; and afterwards he deliberately personated his brother, told the most barefaced lie to Isaac, and cruelly cheated Esau out of his father's "blessing." Moses "looked this way and that way, and when he saw that there was no man, he slew the Egyptian;" and, having thus enrolled himself among the world's wilful murderers, he "fled" into a foreign country, to escape the punishment his crime deserved. Joshua was a wholesale butcherer of human beings; in the name of war he murdered thousands of men, women, and children in a day, often without the semblance of provocation; and then he had the hardihood to plead the authority of God in justification of his brutal and callous deeds. Deborah, "a mother in Israel," celebrated in rapturous song, one of the most cold-blooded and treacherous crimes that history has recorded. Samuel manifested his love for his enemies by "hewing" a captive king "to pieces" with his own hands, in addition to causing hosts to be killed on the battle-field. David, "the man after God's own heart," was an adulterer; and, having obtained his victim, he made her husband "drunk," and then coolly arranged that he should be set in "the forefront of the hottest battle," that he might "be smitten, and die," and thus be got rid of. Solomon, the wisest of men, was a libertine of the first water—"seven hundred wives," and "three hundred concubines," being necessary to supply his modest wants. Peter, the prince of the Apostles, denied his master when his fidelity ought to have been most conspicuous, and clinched his denial with a volley of oaths.

I beg to present Mr. Graham with these few specimens of the "holy men"—the "media of God's revelations," who shine so illustriously in the Biblical records. The number could easily have been increased. He has challenged the comparison, and what is the result? We find the most deliberate lying, deception, personation, cheating, treachery, cruelty, murder, adultery, and libertinism, on the one side; what does our opponent know—what can he prove, against those

he mentions on the other side? Can he find within the whole range of modern spirit mediums, numbering as they do some thousands, such an array of shocking crimes and reeking abominations as the Bible testifies to against some of its most eminent worthies? As to the many noble representatives of Spiritualism I could mention, mediums and writers, I will not insult them by comparing them with many of those so-called "holy men," whom the clergy delight to honor.

3.—Thirdly, their "Methods."

Under this head Mr. Graham exclaims:—

"How different is the dark seance, with the priestess's hands held for hours in the male consultant's, all alone within locked doors, or the circle round the planchette or table, from Moses in the Mount with God, while the people see him go and come, and 'hear the trumpet and the voice of words!' How different the history of Paul and Peter, with their daylight discourses and miracles, and 'great plainness of speech,' in Athens, Jerusalem, and Rome, from Spiritualists in darkened rooms, awaiting inarticulate knocks or shadowy apparitions! I marvel at the credulity and unbelief of Spiritualists. Mr. Tyerman ridicules the fable of the first human pair created perfect, and then tempted by 'a talking snake.' Yet he devoutly believes that spirits from eternity knock on tables, and write by the insensate deal-board called a planchette!"

I can only characterise the statement about "the dark seance, with the priestess's hands held for hours in the male consultant's, all alone within locked doors," as false in fact, and disgraceful in the man who made it. It is clearly implied that such seances are quite common among Spiritualists, and are of very questionable moral tendency. Can this clerical-slander-by-insinuation name even one female medium, or "priestess," as he prefers to call her, whose "hands are held for hours in a male consultant's, all alone within locked doors," and that in the "dark?" I do not believe that such a medium exists, or that such a seance was ever held. And even the dark seances, at which more than two persons are present together, are by no means so general as would be inferred from the above extract. They are but few compared with those which are held in the light. Most of the phenomena can be obtained as well in the light as in the dark. But if darkness is found to be favorable to the development of some phases of Spiritualism, why should this fact be made the means of misrepresenting and abusing the movement, any more than in those cases in which darkness is essential to the evolution of certain well-known physical facts? If we cannot alter or control natural laws and conditions, we must bow to them as they exist, and strive to use them properly.

Besides, believers in the Bible, who sneer at dark seances, should remember that many of the most extraordinary events recorded in that book occurred in the dark. In the very case Mr. Graham quotes, that of Moses' alleged direct communication with God on Sinai, the mount was enveloped in "smoke," "thick clouds," "blackness and darkness;" and hence he must have found it very difficult to find his way up and down. If "the people saw him go and come," as this gentleman affirms, they certainly did not see him on the mount; and, therefore, there was more room for imposition in connection with the tables of the law than there is for mediumistic trickery in dark seances, because professional mediums are generally either tied or held by some one present. The wrestling match between Jacob and a spirit, in which the latter put the former's thigh joint out, took place in the night—that is in the dark; and when daylight dawned this celestial visitant, called both "man" and "God" in the narrative, begged to be allowed to "go," for his power was evidently exhausted. It was also in the darkness of night when, by spirit power, all the first-born children and cattle of Egypt were slain, when the chariot-wheels of Pharaoh's hosts were taken off, and when a hundred and eighty-four thousand of the Assyrian army were destroyed. And was it not in the night-time that the angelic throng announced the advent of Jesus to the shepherds of Bethlehem's plains? And is not the resurrection of Christ, to which Christians attach such vital importance, also reported to have taken place in the dark, unobserved by a single person? Mr. Graham refers to the "daylight" performances of "Peter" and "Paul," but he must be aware that two of the most remarkable events of their lives took place at night. It was in the

dark that the "angel of the Lord" appeared to Peter in prison, struck off the "two chains" with which he was bound, opened the "iron gate," and conducted him as a free man into the open "street." And it was at "midnight," when Paul and Silas were singing and praying, and thus supplying good conditions for the manifestation of spirit power, that the Philippian jail was "shaken" to its "foundations," all the doors "opened," and every prisoner's hands "loosed."

These are only a few of the many instances which the Bible furnishes of startling events occurring in the dark, and most of them by spirit agency. I say by spirit agency, for, although some of them are said to have been produced by the "Lord," I hold that view to be untenable, because it makes Him a limited and local being, having the form of "man," and thus involves derogatory conceptions of the Infinite One. Now, I submit that this fact of so many marvellous phenomena occurring in the dark cannot be satisfactorily accounted for by the theory of accidental coincidence. On the contrary, do they not suggest the possible existence of some natural law, not yet formulated by science, which renders darkness more favourable than light for their production?

When Mr. Graham speaks of spirits coming "from the paradise of God"—wherever that may be—to "animate a heart-shaped piece of wood," he talks reckless nonsense. Does he "animate" the pen with which he writes, or the knife with which he cuts? or does he simply use these as the instruments of his will? And whether is it more reasonable to suppose that spirits, as finite beings, have to use such instruments as they can command for the accomplishment of their purposes, or to believe that they are independent of all natural laws and conditions? This gentleman said he could "more easily believe" that a "dumb ass" spoke, and rebuked its master; that a whale "swallowed Jonah"; that "Satan" uttered "temptations" through the "organs" of a "serpent"; and that "devils" took up their abode in "swine," than he could believe that departed spirits can manifest their presence on earth by the "methods" usually employed. Be it so. I have no ambition to rival him in the possession of that easy and elastic credulity, for which he is evidently so distinguished; and would only remind him that in speaking as though the methods he names were the only ones used by spirits in communicating with mortals, he is as unfair and misleading as in many of his other statements.

4. Fourthly, their "character."

Mr. Graham appears to object to the character of reputed spirit communications chiefly on two grounds—first, that they "are poor and frivolous," p. 19; and secondly, that they are not "evangelical" in their teaching, p. 20.

With regard to the first objection, he declares that "all spirit revelations" he "can find recorded" are of the worthless character described. In making this statement he convicts himself either of a very limited and superficial acquaintance with the literature of Spiritualism, in which case he was not justified in undertaking its exposure; or of gross and wilful misrepresentation of it, and thus renders his testimony utterly unreliable. Neither alternative is a very pleasant or creditable one to face. That some communications are "trivial" and common-place is frankly admitted. And in proportion as rational views of the future state prevail, it will be found that this is just what might be expected in the very nature of things. If they were all correct in grammar, sound in logic, sedate in tone, lofty in spirit, rich in knowledge, and transcendent in moral excellence, that very fact would suggest grave suspicions as to their genuineness and authenticity. Spirits are but human beings, divested of their fleshy habiliments, and transferred to another province of God's boundless empire. Both reason and analogy forbid the idea of the transition called death having made any radical or extensive change in their character and attainments. And as many of them were "low," "poor," "frivolous," creatures here, such they must necessarily be there for a time. Personal progress cannot be otherwise than gradual, though more rapid in some cases than in

others. And hence when persons of this class return to earth in spirit-form, their "communications" naturally bear more or less of the characteristics that marked them in the body. Nor is Spiritualism exceptional in the possession of this feature, which is made the justification of a feeble and pointless attack. "Poor" stuff indeed fills much of the periodical, tract, and book literature of Orthodoxy; while the most nauseating rubbish is talked in thousands of class meetings, and the dreariest twaddle is drivelled out in half the pulpits of Christendom. Nay, the Bible itself is not faultless in this respect. Notwithstanding its many excellences, I could, if necessary, cull from its pages specimens of as "low" "trivial" and "unworthy" a character, as anything to be met with in spirit messages.

"All" spirit communications, however, are not of this inferior kind. In affirming that they are, Mr. Graham is, as just stated, chargeable either with culpable ignorance or misrepresentation. This is a point that can be settled independently of anything I may say. If the impartial reader will make himself thoroughly acquainted with the literature of Spiritualism, he will find numerous communications from the departed, which breathe the tenderest affection; manifest the warmest interest in the welfare of mankind; inculcate the loftiest morality and the purest religion; unfold the most just and exalted views of God; and exhibit the profoundest love and reverence for Him as the Eternal Father.

In support of his second complaint, namely, that Spirit messages are *un-orthodox*, Mr. Graham refers to E. D. Owen's "Debateable Land," B. S. Nayler's "Glow-worm," and Miss Armstrong's "Spiritual Communications." In the first work he says that the visitors from the other world "speak like Socinians and Deists." How sad! In the second he finds that "the spirit of the Rev. Mr. Nayler, a Wesleyan minister, is made to deny the doctrines of Christ's atonement and divinity, and confesses he was in error all his earthly life on these and kindred doctrines."—p. 20. How very dreadful! But, oh horror of horrors! he discovers in the third that:—

"Our venerable friend"—the Rev. John Angel James—"the author of the widely known 'Anxious Inquirer,' is made to contradict the evangelical teachings in which he lived and died, and would have suffered martyrdom. He is made to exhort men to cast off Bible-reading, Prayer-offering, and other unmeaning ceremonies, &c. The spirits make Drs. Wardlaw and Dick, and Bishops Mant utter similiar things. These would be weighty communications, but that we know they are directly or indirectly the falsehoods of 'the father of lies'—p. 20-1.

On the latter part of this extract I would just ask Mr. Graham how he "knows" that there is a "father of lies"—the Devil—and that these communications are his "falsehoods?" Has he made the acquaintance of such a personage, or had any direct message from him? Or has he met with any one else who has? Of course not. All that he is justified in saying is that he *believes* there is such a being, because the Bible says there is. But belief is not knowledge, and the Bible is *not* infallible. Surely the emphatic and repeated denial of his existence by tens of thousands of inhabitants of the other world, who speak from personal observation, is of more weight than the unsupported affirmations of a single book, written in a dark and superstitious age, by erring mortals this side the grave. But supposing there is such a being, our opponent could no more *prove* that these spirit teachings are his "falsehoods" than I could prove that the best and truest parts of the gospel are.

And as to those clergymen "*denying*" many of the doctrines they taught while on earth, that is just what might have been expected. Some of them were Calvinistic theologians, and therefore held such monstrous dogmas as that, before the foundations of the world were laid, God "elected" a "*few*" of the unborn members of the human family to eternal bliss, and "predestinated" the "*many*" to everlasting woe, thus leaving them no real choice or responsibility in the matter; and that in order to secure the salvation even of the elect few, His "wrath" had to be appeased and His favor propitiated by the innocent blood of His

own Son! No wonder that, on entering the other world, and finding that neither the heaven nor hell in which they believed had any real existence; that the Father and Son were not the beings they imagined; and that all spirits, from the highest to the lowest, were the objects of Divine solicitude and benevolence, and gradually progressing in personal knowledge, purity, and happiness—no wonder, I say, that, on discovering the falsity and infamous character of these and other doctrines they taught while in the body, sincerely no doubt, and which warped their intellects, perverted their moral sense, and crippled their public usefulness, they should return to earth as opportunity offers, and denounce them in the strongest terms they can command. And just as certainly will Mr. Graham come back,—after he has received his baptism of disappointment and mental anguish,—if the requisite conditions are supplied, and “contradict” many of the pernicious notions he now teaches the Pitt Street Congregationalists as “evangelical” truths. The fact of so many spirits, a considerable number of whom died in the Christian faith, so unequivocally condemning much of their former creed, ought to make him and others pause in their course even now, and consider whether they ought not to modify their theology while on earth, and not wait till its falsity is flashed upon its face by the light of another world. He asks, in relation to the above communications,—“Can blasphemy go much further than this?” I answer, it can, and does, go much further in every orthodox pulpit and paper in the world. The most outrageous blasphemy is taught by the clergy, with astounding hardihood, for sacred truth; and unless they desist while on earth from blaspheming the Most High, by exhibiting Him in such a false and repulsive character, they will bitterly repent of their conduct, and condemn their teachings in the spirit-world. Will Mr. Graham and his brethren ponder their position, and, instead of rejecting communications professedly from such men as John Angel James, and Dr. Wardlaw as spurious, simply because of their heterodox character, consider whether they may not be genuine, and express the present views of those vanished lights; and hence, whether they ought not to adopt the course just suggested, both as a duty to themselves, their congregations, and the general public?

(The conclusion of this Vindication is unavoidably held over, till our next.)

THE TRUE RELIGION.

A LECTURE delivered at the Masonic Hall, Melbourne, on Sunday, 15th November, 1874, by Mr. J. VINCENT.

So soon as the human race attained sufficient development to enable it to formulate its first instinctive ideas of Deity, so soon, most probably, began the struggle for supremacy between rival dogmas. Each creed has been declared by its supporters to be the only true and inspired one; and each has attempted by every means in its power to weaken and finally extinguish the others. Men in all countries, and in all times, seem to have laboured under the delusion that the omnipotent, omniscient, and omnipresent God they worshipped was not potent enough to carry out his designs on this lower earth without the intervention and assistance, largely combined with the advice, of poor, fallible, shortsighted man. Imbued with this idea, they banded themselves together to establish the true religion, until, at the present moment, there are many hundreds of wholly or partially incompatible creeds, each of which claims to be the only true exposition of the Creator's will. To one, therefore, who has imbibed the idea that an indefinable something has to be done here, in order to prevent a still more indefinable, but dreadful, something else happening hereafter, the task of selecting a religion that will supply this something, is a work of no ordinary difficulty or perplexity. This difficulty is increased by the fact that even from birth we are all more or less the victims of venerable errors. If we could begin our investigations totally free from hereditary and educational prejudices, and with a fair knowledge of physical science as a basis, we should be tolerably certain to arrive at harmonious

religious conceptions; but we are not allowed to do this. Our parents were taught to believe in the “good old times,” that certain beliefs and practices were necessary for the salvation of the soul, and, being naturally solicitous for the future welfare of their offspring, they inculcated from earliest infancy what they themselves were taught whilst in the same stage of existence. These beliefs were taught them by persons whom they respected, they descended to them through a long line of ancestors, and, therefore, they are not questioned; besides, the daily struggle for existence does not ordinarily allow much leisure for the examination of abstruse metaphysical problems, so the belief, taught to the father, is taught to the son, and retaught to the grandson, and centuries may and do elapse before the belief is asked to produce its credentials, so that it may be either accepted or discarded upon its merits.

It is surprising how little respecting the foundations of their beliefs is known by the masses of mankind. An ordinary Christian generally considers he has quite beaten an opponent, if he can but show that “the Bible says so.” It does not seem to occur to him for a moment that not only may the Bible not have come from God, but that there may not even exist at all such a Deity as he believes in, and considers it necessary to serve with so much “fear and trembling.” The latter point—the existence of a personal Deity—is far from being satisfactorily established, yet it is the very basis of all dogmatic theology, and should, to begin with, be proved beyond the possibility of doubt or question. Yet what is the fact? Is it not true that the belief in a personal Deity is losing ground every day, simply because no good reason can be given for His existence? He has been receding year by year, and day by day, before the relentless march of the human intellect; and the day is probably not far distant when the advancement of science will leave no room for Him in the Universe. But though science will inevitably annihilate the man created God of so-called orthodox theology, it will not necessarily follow that we shall have no Deity; on the contrary, science may so quicken our perceptions and enlarge our sphere of observation, that we may be enabled to form far grander conceptions of Deity than any we could obtain by the utmost straining of orthodoxy. Nor need we have any fear that the rigid scrutiny which all ideas will in the future have to undergo will deprive us of a sound basis for true religion. Science will not rest satisfied by demonstrating that the foundations of popular theology are mere baseless assumptions. It will go further, and, by pointing out facts and demonstrating truths, will give us the basis of a true religion—a religion that will have nothing to dread from advancing science, or from human reason, because it will advance with science, and demand acceptance from no man unless in harmony with his individual reason. Such a religion must of necessity be progressive, not only in the abstract, but also with each individual. Nor will it require a church in order to “save the souls” of its believers, either from “the wrath that is to come,” according to the Bible, or the “painless non-existence” of Dr. Bromby. For, with the downfall of the foundations of dogmatic theology, will disappear all its harrowing details. True Religion, founded as it must be upon positive knowledge, constitutes each man's conscience his own high priest, and renders him totally independent of outside mediation between himself and his conception of Deity. Sectarians attempt to frighten us from the pursuit of natural knowledge, by saying that it destroys the foundations of all religion, and that if we have no Bible, we shall have no God, and if we have no God, we shall have no religion—that, in effect, there is no innate morality in man, and no basis for religion outside the Bible. A very little consideration, however, will suffice to show the utter fallacy of these assertions, or, more properly, assumptions—for they are nothing more. In the first place, the postulates, upon which all religions or philosophies rest, must either be clearly demonstrated, or else be of so self-evident a nature that demonstration is unnecessary. This has not been done up to the present time for Christianity, all attempts to do so having failed miserably. Let us enumerate a few of the articles upon which it is based,

and we shall see how ridiculous is the dogmatism of the present day. First comes the Christian idea of Deity, and the most we can say favourably of it is, that for a very long time it has served as a magnificent cloak for the ignorance of a large portion of the human race. It has been derived progressively from the Jewish God, as we all know, and has been civilised and humanised from time to time, in order to retain its hold upon the growing intelligence of the people. Originating, as the idea did, in the dark ages, we can hardly wonder that it should be so inconsistent with itself and with natural knowledge, but we do wonder that educated men in the nineteenth century should wish to perpetuate so ridiculous a burlesque upon the Unknowable Soul of the Universe. We can easily imagine men who knew nothing of geology, astronomy, and the other sciences which have done so much to enlighten us in the present, looking with astonishment upon the stupendous phenomena of the material universe, and being unable to comprehend them, creating a God in their own image, though a great deal more powerful, by whose volition "all things were made that were made." It was a very convenient way to get rid of problems which, to them, appeared insoluble by any other means. As soon as his existence was determined upon, it would be found necessary to seek His favour, and avoid His anger, by doing what they imagined to be His will, and His will, as set forth in the Jewish Scriptures, was certainly not at all times a very upright one. However, most of His bad qualities have now been eliminated, but still the fact remains that He is wholly of human creation, and that the phenomena which were thought at one time to result from His immediate volition, are now known to occur by the action of natural laws, or, in other words, by the invariable properties which all bodies manifest when brought into certain specific relations with each other. Therefore, the first and most important postulate of Christian theology is untenable, and consequently all that depends upon it is untenable also. If the Christian Deity be, as I for one believe, merely a human creation, the result of human ignorance, then all the dogmas based upon the supposed revelations of His will to man, lose their *authority* at once. The absurd story of the fall of man, and the consequent childish anger of Omnipotent Omniscience at finding a screw loose in His perfect handiwork, the still more absurd dogma of vicarious atonement, and the very terrible and interminable penalties in store for those who *cannot* believe, together with trinitarian and other doctrines which are indeed "hard to understand," fall to the ground, and may be looked upon as bugbears—the necessary concomitants of the first rude intuitions of humanity respecting a future state, and by no means to be allowed to dictate to the positive knowledge of our own times. We are, therefore, left alone in the broad fields of natural knowledge; we have torn from ourselves in disgust the rags and tatters of ignorance and superstition; we have spread wide open before us the majestic Bible of the Universe—that Book which alone images forth the perfect thought of the Great Fount of causation, and in it we discover no discords, no inconsistencies—all is perfect harmony, and from it we have no difficulty in drawing rules for our daily guidance, rules which depend not upon the dictum of any man, or set of men, but upon the immutable principles of the Universe, principles which are for ever striving to draw us under their loving influence, so that we may be elevated, harmonised, and perfected, physically, mentally, and spiritually. The great Book of Nature teaches almost the exact opposite of all we have been taught to believe absolutely necessary by our forefathers; but what of that, are we not infinitely wiser in our day than the men who believed that the earth was the most important body in the universe, that all the other bodies were but supplementary to it, that woman was made from the fifth rib of a man, and all the other absurdities which make up the sum of the much-vaunted wisdom of our ancestors. Would it be wise in us to allow such wisdom to dictate to nature now? Certainly not, but rather let us strive earnestly to comprehend more and more of Nature's divine revelations, so that we may the more certainly place ourselves under the operation of those principles

upon which alone can be founded a True Religion.

Perhaps one of the most important of Nature's revelations (though one which is directly opposed to the wisdom of our ancestors), is the inherent possession by man of intellectual faculties which enable him to seize upon all necessary truth, both physical and spiritual, and inherent moral impulses, which, apart from artificial obstacles, force him to make a right use of his intellectual acquirements. This proposition is the exact antithesis of the dogma which affirms the total innate depravity of man, yet it may be verified by a very little observation and thought, and ought to be every man's starting point in setting about the task of self-development and harmonisation. If the total depravity doctrine was true, whence would come the morality and general rectitude exhibited by the majority of atheists and secularists, to say nothing of the many millions of human beings who never heard of the Christian Bible. It may be safely said that there was never yet a sane human being, no matter how low in the scale of development, who had not some amount of inherent moral impulse. Of course, in some men the impulses, both intellectual and moral, are better developed and balanced than in others, and consequently some men will be naturally more moral than others; but the same rule applies whether these men are believers in the Christian faith, or whether they are Atheists. Bishops and Archdeacons, Deans and Priests, have from time to time been convicted of crimes which ought to have been impossible for *them*, if there existed any real truth in the dogmas they teach; while Secularists have been known to lead lives remarkable for every virtue that graces humanity, though not believing in the existence of a personal God, nor in any of the brain-perplexing dogmas of Christianity. So that what we call morality and immorality are not inseparable from either belief or disbelief in the Bible, but are the result of immutable principles fixed in the constitution of every man and every woman. Phrenology asserts this, and any one who likes may demonstrate it for himself by experiment. One man is born with a sound constitution and harmonious brains. He becomes, perhaps, in the course of time, a great moral teacher, but if, instead of having a perfectly even development of brain, it should be developed to excess in any particular direction, then the individual will manifest excessive activity in that direction—will be, in fact, more or less insane, either intellectually, morally, or socially. Then comes the probably still more insane believer in orthodoxy upon the scene, and endeavours to "minister to a mind diseased" with such nostrums as "justification by faith," to be followed by "complete sanctification;" but he either does not, or will not, see that the newly manufactured saint sins, perhaps, even more than the sinners. If he *should* observe the fact, he never for a moment suspects that the man is organisationally incapable, for the time being, of acting harmoniously, but attributes his frequent lapses to deficiency in the quantity or quality of his faith, as if mere belief could make any change in a man's constitution, either for better or worse. To the man, however, who has read understandingly in Nature's Bible, the problem bears quite a different aspect; by looking at it attentively, he discovers not only the necessity, but the *actuality* of true religion—not existing as a bunch of finalities in any sect or church, not forming part of the stock-in-trade of spiritual drug storekeepers, but inhabiting, silently and unthought of, yet potentially and watchfully, the heart and the brain of every man, woman, and child in the Universe. Man may be looked upon as a sort of self-regulating machine, which will harmonise itself if artificial obstacles, in the form of spiritual nostrums and discordant social conditions, are not thrown in its way; and even these can only exert a transient opposition, for it is one of the principles of Nature that each misdirection, each error, each evil, as it is called, and each imperfection, brings with it its inevitable penalty, and also its appropriate remedy. And as there is variety in the imperfections of men, so there is in the remedies supplied by Nature; therefore, no dogma could be formulated that would be applicable universally, though many could be indicated, such, for instance, as the Golden Rule, which all sane

minds would assent to as desirable in practice, yet which is, notwithstanding, quite impracticable, except amongst perfect men, living under the influence of perfect social conditions. But men are not perfect, nor are social conditions; therefore, each man's imperfections must be the only guide to the form True Religion will take in his particular case, and his individual conscience is the only authority to which he owes allegiance—he needs no mortal to be his mediator, but possesses *within* all that is necessary for physical, mental, and spiritual elevation. The conscience may slumber, or be soothed into passivity for a season, but it is certain to awaken sooner or later, and startle its possessor with its accumulated load of remorse—remorse which can be removed by no beliefs, no mediator, which can be shifted on to the shoulders of no second person, but can be removed solely by persistent and successful attempts at harmonial living.

"There is no power in holy men—nor charm in prayer—nor purifying form of penitence—nor outward look—nor fast—nor agony—nor, greater than all these, the innate tortures of that deep despair which is remorse without the fear of hell, but all in all sufficient to itself would make a hell of heaven—can exorcise from out the unbounded spirit the quick sense of its own sins, wrongs, sufferance, and revenge upon itself; there is no future pang can deal that justice on the self-condemned he deals on himself."—*Byron,—Manfred.*

It is the impossibility of avoiding this self-inflicted justice that constitutes our safeguard against the terrible state of things predicted by those "who would not be wise above what is written," and while man continues to be man he will have need of no other guide to self-purification.

SPIRITUAL DRAPERY.

It has doubtless proved a matter of interest to many readers, as well as to those immediately concerned, to remark that, in the "materializations" which are attracting so much attention in England, America, and here in this colony, the clothing is almost invariably of white. In some cases it is quite voluminous, and, as we should think, unnecessarily so. This has been explained from time to time as being assumed by the spirits for the occasion, and to assist in the process of materialization. It is not the usual and appropriate dress of the spirits who have succeeded in mastering the secret of this interesting and most convincing manifestation. We have not yet seen an explanation of the general use of fabrics of *white* or light colour. This will, no doubt, be given in due time. It may be from the greater ease with which it is produced, or on account of its emblematic meaning, or both. In all time, and throughout the world, white has been considered by many as emblematic of purity or innocence, and it is not unreasonable to believe that this general and widely extended idea may have come by impression from the spiritual world, where the significance of things is more fully understood.

It is not a little singular to note in the Scriptures some reference to the same purpose. The Prophet Isaiah gives us a fine picture of a nation turning from selfish and grovelling pursuits to the true practice of neighbourly kindness, as follows: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Daniel describes the "Ancient of Days," whose garment was "white as snow, and the hair of His head like the pure wool." In Matthew, 28th chapter, an angelic apparition is said to have had a countenance like lightning and raiment "white as snow." In Mark, 16th chapter, a similar apparition is described as a young man sitting on the side of the sepulchre, "clothed in a long white garment." In the 1st chapter of Acts, a spirit manifestation to the disciples is described as "two men who stood by them in white apparel." In the Revelation it is said: "He that overcometh shall be clothed in white raiment."

The four and twenty elders whom John saw in his vision, were sitting "clothed in white raiment." John says that, in another vision, he saw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues * * * clothed with white robes, and palms in their hands." This must certainly have been a delightful and exhilarating vision; and of these it is said, "God shall wipe away all tears from their eyes." He describes other angelic appearances as being "clothed in pure and white linen, and having their breasts girded with golden girdles." He describes armies of angels upon white horses, "clothed in fine linen, white and clean." That much of these grand descriptive visions are spiritual symbolisms there can be little doubt; and when men cease to look for a literal meaning to them, they may find wisdom which they dream not of.

This white drapery is notably in favour with the spirits, since time began. History is full of ghosts, and almost without exception their clothing, when described at all, is white. The same laws, doubtless, which have led these poor frail shapes to wander among churchyards and old castles in shrouds and sheets, even in the bleakest weather, now compel our ghostly visitors to adopt similar drapery in the process of materialization; and we are impressed with the conviction that the necessity for our modern "dark seances" is referable to some similar occult law. We have few accounts of apparitions in broad daylight—the darkness of midnight has been a favourite with them. The apparition of the angel at the sepulchre was "at the end of the Sabbath, as it began to dawn towards the first day of the week." And it was then, as the frightened women hurried away to tell their friends, that the risen Jesus met them, saying, "All hail!" His memorable appearance to Mary Magdalene (John, 20th chapter) was in the dusk of the morning, for it is said that she went to the sepulchre "when it was yet dark." King Saul came *by night* to the woman of Endor, and had his interview with the spirit of the Prophet Samuel. The dark seance is objected to by many, from a suspicion of trickery, or from nervousness; but let the objectors reflect upon the fact so easily demonstrable, that all these things are done in conformity with fundamental law, and not in contravention of it. We can only find what we seek in the path where it lies. To make our own conditions is simply to defeat the object we have in view. We are free to confess that the voluminous drapery of some of the spirit photographs is annoying, and lays them open to suspicion; but it is for us to accept thankfully what spirit art is giving us, and not to dictate terms.

Let us also bear in mind what was previously said, that it does not follow that the dress our spirit friends are obliged to adopt for materialization is the dress they usually wear in their bright homes. We are told of beautiful robes, cheerfully variegated in colour, and ornamented with flowers and jewellery, so as to correspond with the spiritual state of the wearer. It is that spiritual state which clothes with fine linen, or filthy rags, or leaves the poor spirit naked and defenceless. And this reminds us of the concluding lines of the poem, "*Nothing to Wear*:"—

"And, oh! in that future and lovelier sphere,
Where all is made right which so puzzles us here;
Where the glare and the glitter and tinsel of Time
Shall fade, in the light of that region sublime,
Where the soul, disenchanted of flesh and of sense,
Unscreened by its trappings, and shows, and pretence,
Must be clothed for the life and the service above,
With purity, truthfulness, meekness, and love.
O, daughters of earth! foolish virgins, beware!
Lest in that upper realm *you have nothing to wear!*"

NOTICE TO SUBSCRIBERS.

A *Colored Wrapper* round your paper is an intimation that your Subscription is in arrear. Subscriptions are payable in advance, and we shall feel thankful to our friends if they will forward their amounts without putting us to the trouble and expense of a direct application.

We have received A. J. Davis's New Book, "The Genesis and Ethics of Conjugal Love," shall review it in our next.

SCIENTIFIC RELIGION.—EVIDENCE.

EVIDENCE is the rock on which the impregnable castle of Science is erected. Truth is the food on which Science lives—he is an unsatiable truth-seeker! Nothing less than facts, attested by indubitable evidence, will satisfy him. He devotes his life to the investigation after truth—recording, classifying, and applying it, that he may learn wisdom, know, and work God's will! He is determined not to be deceived—he rejects traditions, theories, opinions, as unreliable; and all books, or parts of books, that cannot be proven indubitably to be genuine, like the priests who had lost their genealogy, he holds to be polluted, and unfitted for service in the Temple of Truth. (See Ezra II., 62, 63. This conduct irritates Theology, as it condemns as impure many of its holy things. Theology naturally, therefore, looks upon Science as his bitterest enemy, when, in reality, he is his best friend, and rails against him in his ignorance, for he is ignorant even of the meaning of "Truth," having been so blinded by Paul and his mythical St. John, that he asks, like Pilate, "What is Truth?" believing it to be something mysterious, to be obtained from heaven through prayer (Ep. II., 8)—not simply the result of genuine evidence, an accurate representation of what is! Bunyan furnishes a fine example of this system in his Pilgrim's Progress, in which he represents Christian finding a "Roll," which he never imagined might be false—assumed without evidence that its contents were true, being frightened with its threats, charmed with its promises, he embraced it as his guide, studied and obeyed it, not through love of Truth, but his own personal interest. Such conduct Science reprobates as superstition and selfishness. Orthodoxy approves of it, calls it justifying faith, and prizes it as the highest of virtues; though, had the Roll been the Koran, or the Shaster, it would have condemned it as idolatry—one of the blackest of crimes.

This system suits all false religions, who do what they can to conceal the evidence upon which their holy books rest from their dupes; and all unite against the Sciences for condemning their inaccuracies, and bringing to light discoveries which expose their errors and untruths.

Allow me, Sir, for the good of our readers, to examine the styles adopted in three of the papers in your last month's number. The first that I shall refer to is Mr. Drew's.

His style is simple, clear, and logical, and quite consistent with Truth, Science, the experimental and inductive method. He shows that Theism has done much more, and is doing much more, for mankind than Atheism; and that it offers greater inducements to an honest and virtuous life. Consequently, judging from their fruits, Theism is the better religion of the two. This he proves clearly!

Next, let us examine my own paper on the "Two Gospels." As far as I can see, I simply state facts, and carefully quote the passages which contain them, as evidence, that I may not deceive, but aid my readers in examining for themselves. I neither strain nor interpret any passage, but endeavour to take each in its natural meaning, according to its grammatical rendering, and in the connection in which it stands; and do not speak contemptuously of those who differ from me.

Let me now refer to our friend who writes politely censuring me, opposing and contradicting my views of "The Two Gospels."

His letter is an excellent specimen of the orthodox style of writing—not "what is written in the law, how readest thou?" but "what thinkest thou?" It contains many, to me, strange interpretations, opinions, and assertions, without furnishing proof, and, with respect to my own statements, some contradictions.

He represents Jesus predicted as the successor of Moses (Deut. XVIII., 15—18.) Here facts are outraged! This promise was made by Moses to his hearers, to whom it was latterly fulfilled (Joshua I., 16—18); and all were dead 6000 years before the birth of Christ. Moses led the Jews, saved them, and governed them; but of Jesus they said "We will not have this man to reign over us," and slew him, which they did not do to

Moses; and to this day the Jews reject him. He denies the existence of the "Two Gospels!" What saith the Scriptures, "How readest thou?" Do these four passages teach alike? Isaiah IX., 6, 7; Mark I., 14, 15; Cor. XV., 1—6; Rev. XIV., 6—14. Our friend states that Rev. XIII., 7, 1, refers to pagan Rome! According to Daniel, "the little horn" is to continue till the arrival of the "Son of Man." I read, "the same horn made war with the saints, and prevailed against them until the ancient of days came, and judgment was given to the saints of the Most High, and the time comes that the saints possessed the kingdom." Danl. VII., 21, 22. The same is corroborated by Thes. II., 8, where we are told "the Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of His coming." Compare Danl. VII., 1—8. with Rev. XIII., 1—8; XVII., 12—11. When the City of the Kings, the Beast, and his worshippers, are all destroyed by Christ at His coming (XIX., 1—20) they there cannot refer to heathen Rome.

My friend asserts that the River of Egypt and the Euphrates formed the boundary of ancient Palestine for 1500 years! Science is shocked at such reckless assertions! I had almost said violation of truth and justice. I wait for evidence to prove this statement, or rather let me prove the contrary. Joshua, indeed, has recorded that "the Lord gave unto Israel all the land which he swore to give unto their fathers, and they possessed it and dwelt therein" (XXI., 43; but this is not true—for Abraham received not the inheritance (Gen. XXII., 3, 4; Acts VII., 5. The Jews were chased out of Egypt, so possessed no land between "the River of Egypt," (Isa. XI., 15) and the Red Sea. The Canaanites, Jebusites, and the Philistines still retained their possessions in Palestine, and held them for about 400 years after the death of Joshua; besides which, the easternmost territory of Israel was not within hundreds of miles of the River Euphrates! Chambers' Encyclopædia informs us that ancient Palestine (of which it contains a map showing each Tribe's possession) was 145 miles in length, and about 45 in average breadth!—"an area less than the Principality of Wales!"

Our friend also remarks that *the strongest evidence of the Divinity of the Scriptures* and its teachings is presented in the fact, that from its pages alone millions have learned self-abnegation, brotherly love, and yielding their bodies and spirits to the laws of "the King whose right it is to reign."

If this be its strongest evidence, it is weak indeed, when compared with what can be placed against it!

Prejudice deceives itself, and others, by unjust representations, by exaggerating evidence in its own cause, and keeping back all evidence against it—then boasting of *self-abnegation*. He takes no notice of the atrocities "the Book" sanctioned. Let him turn to some of them and blush; and point out, if he can, any laws more fiendish that ever were promulgated among the most barbarous nations. I shall not degrade your pages by quoting them, but will refer to a few passages:—Exo. XI., 20, 21; Deut., XX., 10—14; XXI., 10—17; Num. XXXI., 17, 18, 32—45; 2 Sam. XII., 31. Parents were permitted to sell their daughters! the soldiers to defile their captives, and when tired of them to turn them destitute out of doors, or beat them to death by degrees (Exo. XXI., 7, 8, 21—20), after slaughtering their parents! My friend believes Jesus is God! How came he to change his morality, and be merciful, and teach self-abnegation, after sanctioning such horrible laws?

"Ye shall know them by their fruit." Did not the spread of Christianity extinguish literature and science, and paralyze the mind of man for 1400 years? What religion ever persecuted, slaughtered, tortured, fought with each other! Above all nations given to strong drink (the root of all evil) as Christians, or who have robbed unbelievers in the name of their God, restricted their liberties in forcing upon them a "Sabbath" that Jesus did not command (see Mark XXVIII., 20, 21), the commemoration of a tradition which the very stones cry out is false!

I have given proof from the Bible and the pages of history, and I appeal to the testimony of the rocks, and

will not accept as a reply opinions and assertions without evidence!

What, I ask, has the world been benefitted by "God's ancient people," the seed of Abraham, these 4000 years? by the Christian rival churches these 1800? and by science since it broke from the fetters during the dark ages, enlightened mankind as to the extent of creation, its external deviations, and on the wondrous works and laws of God, revealing the unity of all causation—that man and the worm are brothers, links in the same chain of organisation, made and supported by the same Divine Being—who has made known to us that He governs by fixed laws; obedience to which is security and happiness, rebellion against them suffering and destruction.

R.

A STRING OF PEARLS FROM THE OTHER WORLD.

The man who conquers self is not only a wise, but a truly happy man; because, he has thus at his command all the avenues of enjoyment, within which flow perennial streams, even the loves of all who like himself, live not for themselves alone, but for the good of all.

The reason why we seem so far away from you is, because you do not live above the things of this material world, in which your whole spirit seems to be wrapped up. If you would have us near to you, love us more as substantial beings, who love you dearly and constantly.

Fading away is the necessary antecedent to entrance on the higher life of the spheres, where fading away is not known for ever; and, where the beautiful knows no decay or diminution. The beautiful is the good, and which consists in the practical development of the true in man's nature, as a spiritual being, endowed with rational faculties and active powers.

The laws which govern the departure of men from the earth life to the Spirit-world, are regulated by a regard for the Spirit's future well-being; and the interests of others, who are affected thereby, both in this life and the other.

We will speak to you of Love; it is the life of wisdom, and of the whole of man's active powers both here and hereafter. Well, then, cultivate Love, feed it by obedience to its dictates when wisdom directs.

The pathway to the higher spheres is characterized by a life of usefulness and purity; and a regard for the teachings of the higher Spirits, whose duty it is to aid you in your good work.

The great want of man is not rest but renewal; consequently, man is to seek that, all through his varied experiences as he passes onward through the earth-life, and to eternity. The renewal consists in the progression of the Spiritual nature expanding and growing in the elements of a true life, more and more, through every successive stage of being.

To raise the fallen; those of our fellow creatures who are low down in the scale of being, whether in the earth-life or in the Spirit-world; should be the one great object of our existence when once we ourselves have been raised into the light of life, and more conscious of the capacities wherewith we are endowed. When man is awakened to a consciousness of the power which he possesses for good, it is then his immediate duty to yield to the voice which calls him to make the most of his opportunities; and he may be quite certain that in every circumstance of his life, he will find the fullest scope for the exercise of his ability. Can he take a single step in his daily course, without stumbling over some needy subject. The necessitous are on every hand; and they cry "help!"—"we perish!" Why have you been enlightened? why thus favourably influenced by the loving Father of all, if not that you may become the instruments in His hands to dispense the tokens of His Love to those who, in their inner nature are hungering and thirsting for the very blessings which you have received, not to enjoy selfishly, but to scatter on your pathway through life? Listen, then, to the voice which calls you to aid in so good and great a cause, God's cause; and the cause of humanity!

THE BIOGRAPHY OF MRS. J. H. CONANT.*

THIS interesting though unpretending book cannot fail to add one more gem to all those libraries which are open to Spiritualistic literature. Whoever has been personally intimate with mediums devoting much time to the exercise of this special gift, must have recognised the peculiarly double character of the lives they lead. The earth life, which they share in common with all of us, seems to be veritably only half of their experience. The friendships, enmities, incidents, and plans of their surrounding spirits form another half, as full, as varied, and often as important to their welfare. The very simplicity and naturalness of style which marks Allen Putnam's Biography of Mrs. Conant gives vividness to this double character of her life. The incidents of her external life are few and far between, and are but lightly touched upon. That which has enriched and raised her life above the daily passing cares that encompass us all—that which makes it a lesson full of wisdom to the wisest among us, is the wonderful communion of spirits it opens to our view, far exceeding in beauty, variety, and value what even most Spiritualists could imagine. Many will be curious to read the book, on account of the fame as a medium to which Mrs. Conant has attained; but were she as utterly unknown as are many other mediums, the intrinsic value of the record would well repay most careful perusal. There are but two ways of viewing it—you must either say with the orthodox, "It's all lies from beginning to end," and so dispose of evidence and theory alike; or it is one of the most practical additions to our knowledge of the laws of spirit control that has ever been made. Nor is the knowledge given limited to the laws of spirit control only. It reveals, with terrible distinctness, many of the dark and unnecessary sufferings which the suicide draws upon himself in his mad effort to escape from the sufferings which are necessary to his development here in mortal life. One of these unhappy suicides says: "When my father came into his office and found me dead, I stood there (in spirit) and knew his agony. Oh, my God! what would I not have given to have returned!" The unrestrained passions with which some had left the earth are shown by the words and actions of the returning spirit to be as strong as ever. Clearly, "regeneration," or progress, as we should call it, is no instantaneous gift in spirit life, but the arduous work of self-government and gradual development, which it is far better to begin in this sphere.

Samuel Upham, a trance medium, then in ill-health, and since deceased, called on her one evening in February, 1856, for an examination by Dr. Fisher with reference to his disease. Hardly had both seated themselves, when the male medium became entranced by the spirit of an Indian chief, who gave his name as "White Cloud." Mrs. Conant, most unexpectedly to herself, was immediately controlled by an Indian, whose love for "White Cloud" was not of that tender sort supposed to rule in the "Happy Hunting Ground," and a fierce struggle ensued, each hostile spirit endeavouring to destroy his enemy. The warfare was, however, of short duration, as the medium of "White Cloud," being much reduced by sickness, was no match for his brisk opponent, and when Mr. and Mrs. Pope rushed into the room, attracted by the uproar, they found the lamps broken, the tables overturned, and Mrs. Conant—unconsciously entranced—belabouring the unfortunate Mr. Upham with a chair! In all probability he would have been killed (as "White Cloud" still held control of him, with true Indian pluck, and would not yield) had not Mr. Pope and his wife interposed as a rescue. After considerable difficulty, they finally succeeded in separating the combatants, and then set about convincing the belligerent chiefs that *they* were dead—that if either killed anybody now, it would be one of the mediums who would die, *not* the enemy they desired to destroy. The curious combat then closed, leaving the visitor in a somewhat battered state, while Mrs. C. was found to have sustained no injury. This manifestation—rather startling, it must be confessed—was but a representative of one of the

*Biography of Mr. J. H. Conant, the World's Medium of the 19th century, by Allen Putnam, Boston, Wm. White & Co., 1873.

characteristic phases of undeveloped spirit communion at that early day.

The blessings, trials, and uses of a medium's life are unfolded to one's gaze with a life-like reality which cannot but be a beneficial subject of study to other mediums. Mrs. Conant, though often beset by such undeveloped spirits as those mentioned above, was never without a band of wise and powerful guardian spirits, whom she early learned to know, and whose judgment and fidelity she found, after testing them in many ways, she could always trust. Whenever she went counter to their advice and warnings, she had cause to repent it; but they never attempted to coerce her upon any course, however much they might desire her to follow it.

Of what are called "tests," the book is full. The following is one of them:—A German, recently arrived in America, in conversing on the subject of Spiritualism with a firm believer in that philosophy, was rather inclined to deride it, and asked his friend if the spirits could write German through a medium who did not know a word of the language. The reply was, unhesitatingly, "Yes." "Impossible!" exclaimed the new arrival. "Let us go to a medium and try it," replied the other. They went, and were informed by the controlling spirit that it could not be done through that instrument, but that if they would go to Mrs. Conant, whose address was given, they would be successful. Neither of them were acquainted with the lady, but, according to directions they went immediately to her residence. Without stating at all what they desired to obtain by the seance, they received almost at once a message, written with the utmost rapidity by the medium's hand, in German, and directed to the sceptical one. It purported to come from his father, and was so correct in idiom, and true in detail, that the sceptic became an earnest enquirer, and finally a firm believer in spirit communion. No single test, however, can equal in weight the fact that for years Mrs. Conant has been the medium for the well-known Free Circle of the *Banner of Light*. As such she has given public seances three times a week, at which an incredible number of messages have been received through her. A still wider publicity has been given to these messages by their publication weekly in the *Banner of Light*; hundreds of them have been subsequently proved to be correct in all particulars, while it is claimed that not one has ever been proved to be a failure. This is, perhaps, more than can be said of any other public medium. Nevertheless, we can assure our readers, from our own personal experience, that though we may not have among us any one medium through whom such invariably accurate and diversified manifestations may be obtained as those given through Mrs. Conant, yet all the various phenomena described in this very charming book may be found among ourselves, scattered, indeed, among a number of mediums, and, as far as we know, nowhere concentrated all in one, but in themselves, as interesting and instructive as in the deservedly famous Mrs. Conant.

CURIOSITIES OF CHAIRMANSHIP.—MRS. TAPPAN'S ORATIONS.

QUESTIONS ASKED OF THE CHAIRMAN IN CONCERT HALL, LIVERPOOL, 26TH, 27TH, AND 28TH AUG., 1874.

(Verbatim copies.)

1. Can animals reason?—some do, others do not, apparently.
2. Are the stars inhabited?—Spiritualism, like astronomy, is a science. There are spirits in the flesh and spirits out of the flesh, who affirm the existence of more inhabited worlds than one, *i.e.*, the earth.
3. Is it possible to feel without nerves?—Yes, certainly. Some animals—the amoeba, for example—eat without a stomach, move without muscles and without limbs, breathe without lungs, and are nourished without blood. In frogs, the nutritive fluid is cold, not warm.
4. What is the size of a soul?—The size differs in different individuals. In some animal organisations it is considerable, in others it is so extremely small as not to be appreciable to mortal sense.

5. Do spirits know what the soul of man is made of?—Yes; $C_{66}, H_{88}, N_8, O_{16}$, scientifically demonstrated.

6. I can do all the tricks of Spiritualism without a medium; can you?—No; and have no wish to make their acquaintance.

7. What is Spiritualism?—I hold "Spiritualism" to be the name of the science which has demonstrated to human sense that all which exists in man essentially is spirit, and that if we are to be happy in time or eternity, our life must conform to the state of a spiritual sphere by or through spiritual-mindedness—that is, exercise in the holy affections of spirituality of soul, love God with all your heart and mind, and your fellow-man better than yourself.

8. How do you know that Spiritualism is really true?—By the same rule that I "know" that a right-lined quadrilateral figure, whose opposite sides are parallel, or equal to a long square, is a parallelogram; or that in the science of geometry also a figure bounded by three lines and containing three angles is a triangle. That means, in plain English, proof to a certainty.

9. Does Spiritualism prove that man is immortal for ever?—No. When eternity is ended, it will be time enough to talk about what is to be done afterwards.

10. What does Spiritualism say of morality and a healthy life in the present state of society?—That he or she is most moral who does the most good—maintains true puritanism of body and soul, that is, avoids alcohol, tobacco, gluttony, and the follies of fashion, adhering only to the laws of Nature and the science of health—in short, studies how to avoid the doctor.

11. Does Spiritualism agree with theology about Christ?—If by Christ you mean Jesus of Nazareth, the son of a Palestine carpenter, No. I cannot answer, however, for Spiritualists in general; but as you address your query, like the others, to "Dr. William Hitchman," I do know something of that individual spirit, and he thinks that Jesus of Nazareth was the most glorious hero of spirituality of soul that ever adorned the flesh and blood of humanity, and that, too, with the majestic dignity and heavenly brightness of the Divine Presence. Theology, however, tells us that Jesus was born before his mother, and is of the same age as his Father.

12. How can I know the truth about Spiritualism for myself?—Attend a circle and use your common sense, as others have done before you.

13. What is spirit?—Life in a higher and better form. Throughout the whole ascent of being, from monad to man, Nature is but a prophetic hymn heralding the advent of an immortal soul.

14. What are the relations of spirit and matter?—For myself, I am of opinion that spirit bears the same kind of relation to matter—which is itself nothing but a sphere of force—as water does to the gases of which it is composed. No form of matter is independent of mind. Spirit is an ethereal substance that appears and disappears.

15. Is it true that a violin has talked to you in the German language? If so, where?—It is not true that a violin has spoken to me in any dialect; but some unseen intelligence, who says his name in the flesh was "Herr Van Joel," has answered my questions most accurately in German, according to the spirit-method, and in obedience to my request has discoursed most eloquent and truly delicious music to and fro on the ceiling of Mr. Parry's house, 142 Spencer-street, Everton, where resides one of the best mediums in the world, though not yet fully developed.

16. What are Spiritualists driving at?—I do not know, since I am not their coachman.

17. Do any learned or scientific men believe in it?—Yes, many thousands. And even in Liverpool I know that more than a score of the most eminent lawyers, parsons, and doctors believe in it as firmly as does the Psychological Society in Islington Assembly Room or out of it. At least, clergymen and doctors have written to me, stating the fact, and asking permission to go to seances in Liverpool or the neighbourhood, and they are some of the most popular preachers. Man cannot create the truth of God, he can only discover it. The testimony of an honest sweep, therefore, who speaks

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truly, is just as valuable as that of a parson, lord, or bishop.

18. What does Spiritualism teach about heaven and hell?—That you make your own heaven or hell spiritually for time or eternity.

19. Has Christianity failed in any age or nation?—No, for the best of all possible reasons. No "age or nation" has yet practised Christianity in the form of the religion of Jesus.

20. Why do spirits who commune with mortals talk nonsense and make ridiculous materialistic signs and wonders?—Because spiritual teachings are often "the result of mortal "education," which latter has hitherto partaken largely of "nonsense;" and the "signs and wonders" are just those in which materialists or secularists delight to witness and believe.

21. What does Spiritualism assert to be the chief

doctrine of orthodox churches in Christendom?—Leaves and fishes.

The answering of these questions by the chairman, Dr. William Hitchman, president and founder of Liverpool Anthropological Society, was received with loud cheers again and again repeated.—*The Medium and Daybreak*, 4th September, 1874.

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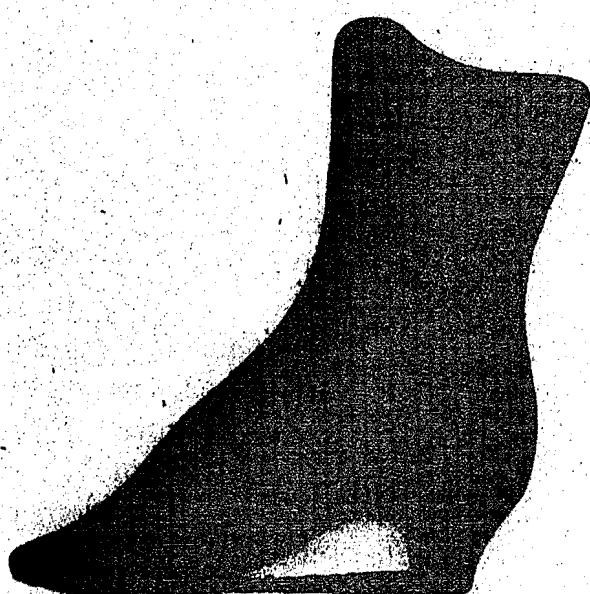
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