

THE *Harbinger* of Light.

A
MONTHLY JOURNAL

DEVOTED TO

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

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

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IN our last issue we briefly alluded to the alleged fraud on the part of Mr. and Mrs. Nelson Holmes, generally spoken of by the press as the "Katie King exposure." While admitting that Mr. Owen and Dr. Child had been deceived, we expressed our opinion that it was a moot point who was the deceiver, Mrs. Holmes or Mrs. White. The news to hand by the last Californian mail justifies the position which we assumed, and proves very conclusively that materialisations do take place through the mediumship of Mrs. Holmes, and almost as conclusively that the story of Mrs. White (the alleged personator of the spirit Katie) is a fabrication, invented under the impetus of a bribe offered by Mr. Leslie. In another column we reprint from the *Banner of Light* the report of Colonel Olcott and General Lippert, who, it will be seen, have made a most thorough and exhaustive examination of the whole affair, and present the evidences pro and con in a straightforward and unbiassed manner. One very important feature in the matter is, that the testimony on both sides goes to prove that under any circumstances Mrs. White could not have assisted at the seances recorded by R. D. Owen during the early part of last year, and published by him in the *Atlantic Monthly* for January last. The great point that the press, both secular and religious, has made in connection with this affair, has been the unreliability of testimony. "If," they say, "so careful and earnest an investigator as Mr. R. D. Owen could be deceived with such ease, what reliance can be placed upon the testimony of others less able and acute than him? The argument sounds well, but is not good. Even had Mr. Owen been deceived as the critics assume, the fact would only be valuable as an objection, if the manifestations were singular, or the testifiers few, which they are not. On the contrary, the papers received by last mail alone, give circumstantial

accounts of materialisations occurring in England, Austria, and America, with ten different media, several of whom are non-professional. The spiritual magazine has a circumstantial account (illustrated with a diagram), by T. P. Barkas, F.G.S., of a seance at the residence of Mr. at Newcastle-on-Tyne, where in a private room, without any appliances, and in the presence of eleven witnesses, three spirits of various sizes and appearance were materialised, the medium being visible at the same time. At a seance held at the residence of the Baroness von Vay, Gobonitz, Austria, equally satisfactory materialisations occurred. At the house of Mrs. M'Dougall Gregory (widow of Professor Gregory), Grosvenor Square, London, the materialisations through the mediumship of Miss Showers are witnessed by some of the most intelligent of the community, members of the nobility and scientific societies, and their bona fides is apparent to all. The "Eddy" manifestations in America have been witnessed by thousands, and subjected to the severest scrutiny without the shadow of fraud being discovered, though there are generally from fifteen to twenty investigating visitors resident in the house, who have access to the seance room at all hours, and in most instances act the part of amateur detectives. Are these facts and the evidences of hundreds of careful investigators of the phenomena to go for naught because Mr. R. D. Owen has been imposed upon? This is poor logic, as well might a judge persistently condemn all who were brought before him charged with a particular offence, because one who had been deemed innocent of the offence had subsequently proved to be guilty of it. It serves, however, to illustrate the eagerness of the press to lay hold of any plausible objection, the use of which may serve to retard the spread of Spiritualism. Will they be as eager to publish the later facts disclosed by Colonel Olcott and General Lippert?

The *Victorian Independent* of April 1st has a temperately-written article, entitled "Spiritualism in Adversity," based on the assumed fraud in Robert Owen's case. In the present aspect of the affair their argument collapses, and falls to the ground by the removal of its foundation. Will the *Independent* set a good example, and acknowledge their error in an article which might be headed in contradistinction to the first, 'Spiritualism substantiated.'

We commend the matter to our contemporary: truth and justice demand that their misled readers should be set right. Spiritualism has been "in adversity" before now; has been exposed, exploded, and condemned to death, but it has survived all this, and appears all the better for it. The true Spiritualist concerns himself but little with press or pulpit attacks; he knows the inherent vitality of his principles, and has convincing evidence of the basic facts. He sees the gradual but steady influence of these principles, and their effect on current religious opinion; He rejoices in the light he has, and whilst ever ready to aid others who earnestly desire that light, he seeks not to proselytize or persuade any man to believe as he does, except by the exercise of his reason brought to bear on the evidence and arguments presented. The mission of Spiritualism is a reformatory one; the acceptance and practice of the harmonial principles it inculcates is of far more importance than a belief in the phenomenal facts. The latter have their office; they appeal to the sceptical mind, and give to it a demonstration of a continued existence after death, not obtainable by any other means.

COMMUNICATIONS.

THE varied planes of thought is what might with profit occupy your minds. No one thought on any spiritual subject can be entertained in the mind which has its position (so to speak) below, or even above the sphere of the thought.

Hence the idea of God, of any attribute of God, becomes to a great extent as the plane on which the mind dwelling upon the idea for the time being, usually rests or resides.

It is necessary that you have an understanding of the manner of our writing on a subject, because, as we have previously pointed out to you, that we should endeavor to modify our thoughts and expressions to your state as a circle, and as individuals.

This subject—"The Plane of Mind," or the plane of man's thought—is a vast subject, and might be treated of in a manner very philosophically. It requires a just estimate of your own mind, and its capacity for contemplating and comprehending the subjects of near relation to you, such as *his* laws, whereby man, being a willing observer of them, secures his own happiness, and promotes the happiness of his fellow-man.

These thoughts can only have full weight with an orderly mind, one on a high and spiritual plane. Yet it does not follow that because the subject for thought is sublime, great, or spiritual, that the mind is which is occupied upon it. But if the thoughts are congenial to the mind and the idea enters spontaneously into the mind, it then is of the nature of the mind engaged with it. But you will see that the grandest ideas may be introduced by accident as it were to the lowest mind, and there lays the difference. You may ruminate on these things to great mental profit. The reason we dwell to-night on thought, or idea, is, that on many occasions previously we were rather of a practical tendency in our remarks. You will perceive that, though intelligent ideas are the parents of good orderly life, (after a certain progress has been made in a spiritual life) the sublime thought eventuates in benevolent acts or charitable conduct. Hence the conjunction between intelligence and moral conduct becoming a certain criterion of man's condition in elevated being, in an approach to Godlike qualities.

These states are easily attainable by man, once the determination has been formed and entered upon, seeing clearly the progressive development as at each step it unfolds. The mind of man is in full liberty to be active on any idea or subject presented to it; and so is the mind of a disembodied man, but in a high state the thought would recoil back from what was beyond the

comprehension. Not so the lower estate of man, it is even in inverse order. He will enter on that we do not profess to fathom.

Goodness and truth are in all that man esteems in his fellow-man, in the various degrees that constitute his peculiar character. The good disposition manifested in man is only a manifestation of "truth realised" or become life. Goodness is a result of active or ultimated truth. All mankind are more or less in the principle of these embodied, as it were. Each man is in himself an embodiment of truth, which is in him according to his capacity for reception of truth of a more or less elevated and elevating kind. We look upon ourselves as one form only of receptacle of the divine love and wisdom which we understand as goodness, and truth. And so are all the beings who are in the various systems, from the great origin and source of both to the lowest form of intelligence existing in the spirit or in the birth world.

Man derives the truths that will elevate him, and that he is capable of appreciating, from a source mostly next above himself. Sometimes, however, he has his teaching mediums sufficiently elevated to be a long way, as it were, above and in advance. Then it is that the man will probably only require the instruction to develop rapidly to some extremely prominent position in the circle of his ordinary being. Man has hitherto been ignorant of the true source of his advancement and developing capabilities. It has always been the same, but it has not always been that man derived his instruction from the spirit-land direct as you are now doing, and as man will continue to do, the more as man finds the greater proneness to development by these than any previous means. The glory of God dazzles almost those nearest, and his glorious light shines in a modified degree only to all, the most lowly of his creatures. Were good men all able to keep their minds fixed upon those precepts given for their advancement, they would rapidly rise in their place in the birth world compared with the general portion of man. Those whose minds are distracted by pursuits requiring their greatest mental energies, and almost constant application, cannot become so nearly the full standard of their ultimate attainment in the wisdom spheres, as they are capable of, as do those whose life preys less on the mind. You must look upon the whole *disposition* of man, that is the mode in which man has his lot cast among his fellow man, the good and comparatively bad together, and so the world's progress is more rapid.

How would the lowest parts of the earth ever become enlightened were it not that some good is everywhere found, and always doing the work of the great source of all good. Man is doing the work of God in every diffusion of truth, in lessening the ills of his fellow man in any way. By one of these means he draws upwards his fellow, by the other he brings happiness down to him. Unlike the spirit spheres man must remain in the circumstances in which he is placed, or surrounded by them to a great extent, whatever his own state may become, spiritually and morally. In the spiritual spheres man will find his associates commensurate with himself, with that eternal and infinite variety of forms which constitute the beauties of our societies.

The All-wise Being, whose wisdom all partake of in degree, and will partake of more fully in futurity, trains those who do partake of it to fulfil as far as they can their mission, that is, the ills that appear to prevent the development of some, are much less so than men see at the time. It will be seen by them when they have left their body behind, that they were really well placed in the world. We have seen spirits who have looked back on their career with great wonder and admiration, when the body had been removed in which they were in the habit of viewing themselves as placed in very unfortunate circumstances, giving glory to God for his goodness and his wonderful works to the children of men. Mankind cannot all choose what form of goodness they shall be the embodiment of. Man can choose whether he will advance in the scale of his being, if he does all the good in his power and adheres to the better part of his nature, being, and impression. But man blames upon something or someone all his want of development,

sooner than arouse the dormant power of his will to accomplish something. Man has to work out his own salvation. This is your work, go into it like men, and do not call all that is placed before you as requiring more elaborate explanation, or whatever else. Ye know enough; go and do your known duties.—GOOD-NIGHT.

Poetry.

ADDRESS TO THE CREATOR.

GREAT SPIRIT! nature's universal soul,
Whose wondrous works on every side appear;
Who holds creation in thy firm control,
Whose will hath given us life, and placed us here.
Unseen, through Nature's wondrous works and laws,
You store the universe with life and light;
The Great Unknown, the Universal Cause,
Of wisdom, power, and glory infinite.
How shall we tell what God or Nature is?
Since both transcend our faculties and powers:
Sufficient for us to discover this—
That love and gratitude to thee are ours.
Vain is thy search, O science, after God!
His footprints on time's sands alone you see;
His handiworks and laws you may applaud;
His Spirit shuns your keenest scrutiny.
And faith and prayer, that on tradition rest,
Think not to move the arm that moves the spheres;
Vain is the heaving of your ardent breast;
God's laws are fixed, e'en though you plead with tears.
For God or Nature, whatsoe'er you call,
Are names for something hid from mortal eyes:
The Inscrutable! who rules and governs all,
Fills matter, space, the rolling orbs, the skies.
As well might man attempt to measure space,
While helpless, weak, and ignorant, and blind;
Or grasp heaven's countless orbs in his embrace,
As apprehend the universal mind.
Millions of suns revolve at thy command,
Eternity and space are full of thee;
How then shall man, a creature, understand,
Or grasp within his mind infinity?
Yet the Exalted One is not severe,
But acts according to the knowledge given:
Requires that each performs his duty here,
And leaves his future to the care of heaven.
Obey the still small voice that speaks within,
Striving for justice, holiness, and truth;
Condemning all unrighteousness as sin;
Affirming nothing that's devoid of proof.
This sacred guide displays heaven's love and care,
Reveals the interest felt by God in me,
Shows all my thoughts are for his spirit bear,
My every act requited Lord by thee,
Thou who wilt judge according to our deeds,
Rewards or punishments on each bestow—
Not for our wisdom, learning, or our creeds,
But by the fruit of righteousness we show.
Grant that the thought that thou art ever near
May rule within my heart—direct my ways—
That I may learn to love thee and revere,
Study thy works, and laws, and walk unto thy praise.

RECLUSE.

FAULTS AND VIRTUES.

STRANGE though it seem, it yet is true,
Our virtues scarce appear
While neighbours keep our faults in view
Conspicuously and clear.
The cause of this, if you explore,
You'll find it out with ease:
Our failings fret our neighbours more
Than do our virtues please.

To Correspondents.

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

SCIENTIFIC RELIGION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR.—I wish my readers to understand that by the term Scientific Religion; I mean religion founded on Scientific principles; such as truth, reason, experiment and the laws of nature; contra-distinguished from those founded on traditions, authorities, opinions, feelings, or books supposed to be of Divine origin.

If any dispute my right to apply the term "Scientific" to "the Design theory" I reply it is held by many Scientific men, among whom are the names of Professor Huxley and Sir William Thomson.

Reason is one of the faculties given to us by God, to enable us to distinguish between truth, and error; a sound postulate invariably results in truth; thus the perturbations of Saturn led to the discovery of Uranus, and intelligibly arranged raps, to Spirit intercourse. I have never seen any refutation of the "Design theory"; and the more I study the works, and laws of nature, the stronger becomes my conviction of its truth, and of the impossibility of accounting for them in any other way than that of a Divine intelligence.

Science has never been permitted by Orthodoxy to interfere with religion. It has been obliged to confine itself almost exclusively to physical phenomena; although our profoundest and most accurate teacher, it does not pretend to inform us what God, or what Nature is. Both of these are beyond its province, while both are so harmoniously blended together, that they appear to be inseparable; like the colours of the Solar Spectrum in a Summer's cloud, that delight and astonish the gazer, while they convince him, that there are beauties, secrets, glory, and power nearer him, and within his reach, which he can no more understand than God. That man is permitted to know so much, is far more astonishing, than that the finite cannot comprehend the infinite.

The object of religion is to perfect our characters by the cultivation of virtue and of the highest aspirations of our beings; not only to improve our moral faculties, and increase our happiness, but to add to the welfare and enjoyment of our fellow men and to fit ourselves by progression, for another and higher state of existence.

No great moral revolution has ever been effected either upon individuals, or nations without the influence of Religion; hence with few exceptions, the best men, those most devoted to the welfare of others, in all countries, have been the sincerely Religious. This statement is not confined to Christianity, on the contrary, the inhabitants of Constantinople are quite as moral as those of Glasgow, and those of Calcutta as Dublin, Manchester, or Paris.

On the other hand the great majority of wicked men are practically Atheists, and there are many intelligent Atheists who walk in obedience to the laws of Nature who may be looked upon as among the excellent of the Earth.

But to return to our subject. It is as much our duty to prove the genuineness of any book, or doctrine, or authority before affirming it to be true or of God; as it is the duty of a judge or jury to examine, or compare the evidence, for, or against a man, who is placed before them on his trial as a criminal; before condemning, or acquitting him. Both are performing a solemn duty for which they are responsible to God; in doing which if they violate truth, and justice; they cannot escape the consequences, which must inevitably lead to reward, or punishment. If as the foundation of our religion we substitute error, for truth; or declare truth to be error, turn our back upon God, and righteousness, and instead of endeavouring to know, imitate, and obey Him; do good to our fellow-men and perfect our characters, make our chief object in life self-indulgence, the enjoyment of the appetites and passions to the neglect of our higher faculties and

progression in moral attainments is impossible. Obedience to the laws of our nature, physical, organic, and moral; industry, temperance, cleanliness, regularity, and virtue, usually furnish health, peace, and enjoyment, to those who observe them.

If on the other hand we look to our Goals, Hospitals, Asylums and Sick beds, we will find abundant proof, that "the way of the transgressor is hard;" and that "there is no peace for the Wicked." "Say ye unto the Righteous that it shall be well with them for they shall eat the fruit of their doings. Woe unto the wicked it shall be ill with him, for the reward of his deeds shall be given him."

In the opinion of the writer, the retributive properties of God's laws, are by far the strongest evidence we possess, in favor of "the Design theory;" a striking manifestation of wisdom, benevolence, and perfection; by making virtue reward, vice to punish itself. The court house is the heart, where the ever watchful eye of heaven is always upon us. If we perform a generous act, instantly for our encouragement, we hear the still small voice "Well done thou good and faithful servant?" If we transgress Heaven's laws, Conscience, heaven's vicegerent quickly arraigns, and punishes the offender; and if the suffering at first be not severe, its long duration is equivalent; for it ends not till death, if it ends then!

"What nothing earthly gives or can destroy,
The soul's calm sunshine and the heartfelt joy.
Is virtue's prize. Then to be free from fear
With hope's bright Star for ever shining clear."
"Reason, and virtue answer one great aim,
And true self love, and social are the same;
For virtue only makes our bliss below,
And all our knowledge is ourselves to know."
But who can bear that worm that gnaws within.
That ceaseless voice accusing us of sin?
That haunts us like a Spectre, night and day;
And calls out shame when we attempt to pray
Oft whispering to us of a world to come,
A dread uncertainty a loathsome home;
Makes life a burden, drives us to excess,
Excess with suffering aggravates distress.
Thus vice moves on; once innocent and pure
Progressing guilt, must greater pangs endure
Till fortune, health, and character are gone,
Then reason, and the vital spark has flown.

R.

A PERSONAL DEITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

I differ from your correspondent "R" in as much as I deem no antagonist beneath me, (not even that erratic personage himself) and no fallacies unworthy of exposure, not even the italicised compilations of texts, with which he so voluminously favors you. Both "R" and "Uncle John" exhibit their tolerance and powers of comprehension in no enviable light by the distorted views with which they have so freely credited me, and the men of straw they have so valiantly overthrown; accusing me of Atheism which I have always regarded as the height of folly, (though I should fancy Atheism might be more fully and considerably dealt with.) Both exhibit the recklessness and carelessness of criticism and expression, which are so indicative of uncertain and unaccustomed thought. The reason why I did not call God—Magnetism and Electricity is simply because contrary to the practice of my opponents, I am in the habit of attaching definite meanings to the words I use, and again when I say that Science discards a belief in a personal God I mean "discards" and not "denies the existence of," or I should have said so; while a lingering sense of propriety and accuracy would prevent me from falling into "Uncle John's" mistake of terming Heat and Light "Principles" when they are merely modes of motion. I suppose that he is still proceeding on the assumption of my very extreme youth, when he finds it necessary to favor us with a rehash of the tritest maxims of Spiritualism, current twenty years ago. But the kernel of dispute lies in my statement that "the belief in a personal God is one long discarded by both Science and Spiritualism." Now this is not a Dogma, though "Uncle John" mistakes it for one; it is merely a statement of fact. True or untrue, stated for convenience with brevity,

(a fault of which assuredly he cannot be accused), and capable of proof. First for Science,—Newton and Agassiz being Christians, necessarily accept the doctrine, and their evidence is consequently of no value, while on the other hand I am able to name Huxley, Spencer, Tyndall, Wallace, Mill, Darwin, Comte &c., &c., and for Spiritualism, Hudson, Tuttle, A. J. Davis, The spirits of Swedenborg, Bacon, and Demosthenes, J. W. Edmonds and the spirit guides of Cora Tappan. Judge then between us, which has spoken truth or dogmatized. Not possessing that intimate knowledge of the Divine Economy which my antediluvian friends "Uncle John" and "R" (I assume their age from their intolerance), so confidently announce, I still retain my belief in a "principle pervading all Nature," feeling with deep humility that my finite mind is incapable of grasping its infinity of glory, rejecting as degrading the limitation of sex and personality, which would reduce it to a fetish within my comprehension at the same time as it tore from it all above that lower level not even binding it to the highest attributes, which after all are only human, but endeavouring to see it as it is, though it be feeble and incomplete, to retain the truth though it be only a portion of it, unstained by earthly weakness, and unspotted by its sin.

I am,

Yours truly,
PHILOMATH.

AP

THE PROGRESSIVE SPIRITUALISTS ASSOCIATION.

THE following condensed Synopsis of the objects of the above Society, has been circulated in the form of a circular at Mr. Bright's lectures, during the past month:—

OBJECTS OF THE ASSOCIATION AND CONDITIONS OF MEMBERSHIP.

"We aim at promoting a fair and candid investigation of all phenomena, testimony, and rational argument which may assist in demonstrating the all-important problem of a continued existence after death. Believing that competent witnesses of occurrences favoring such demonstration are not necessarily confined to Bible epochs, we desire to present the past and present-accumulating evidence for public examination. But while holding prominently forward this central object of our organization, we deem it our first duty to endeavour to remove the cramping fetters so long imposed upon free and independent thought; and encourage the fullest exercise of this our most exalted right and privilege, being of opinion that Moral, Social, and Spiritual well-being is best secured by the largest development of individual judgment, untrammelled by the blighting influences of Creedal and Churchal limitations.

We do not aim at the creation of a sect; but, as the means of working out the objects we have in view, are best obtainable by united effort, we cordially invite the co-operation of all such as may be willing to assist, and join with us on the side of enlightened reason and unfettered conscience in the great struggle against the long usurped authority of ignorance and interested intolerance.

The conditions of Membership are simply enrolment and payment of a Subscription, the amount of which is optional to the Subscriber. Those wishing to join the Association can do so any Sunday evening at the Lecture Hall, or by leaving their Names and amount of Subscription, for the Secretary, at Mr. Terry's Book Depot, 84 Russell Street.

Country friends may aid the Association in carrying out the above objects, by an annual Subscription.

The series of lectures on "Spiritual Cosmology," being delivered at the Cavendish Rooms by Mrs. Cora Tappan, are profoundly interesting. The early religious beliefs of the world are carefully analysed, and their spiritual significance explained, by the controlling intelligence. The beautiful invocations and poems with which the discourses are preceded and concluded are an interesting feature. An effort should be made to secure the services for a time of this excellent inspirational medium for Australia.

AN EVENING WITH MR. HERNE.

THE following interesting account of a seance with the above well-known English medium was forwarded to us by Mr. Stow :—

On Monday, February 8th, I was introduced to Mr. Herne, in the shop of Mr. Burns, Southampton Row. In the course of conversation he learned that I too was a medium, at which he seemed much pleased, and invited me to his circle, which was to be held at Mr. Burns's rooms. At the time appointed I found the company assembled, nine gentlemen (including Mr. H.) and one lady. It is unnecessary to describe minutely the room and its contents, suffice it to say that it is an ordinary back parlor shut off from the front room by folding doors. Anyone might satisfy themselves that it was quite impossible for any person to secrete themselves or enter it without the cognizance of those present. The doors were locked inside, and the keys left in the locks.

As soon as we were seated, and joined hands in the usual way, I holding Mr. Herne's right hand, and a young man (investigator) his left, the gas was turned out. A guitar, which a second before was lying on the table, commenced floating round the room, playing at the same time, one moment striking me on the head, and the next instant the ceiling above me. There were also two small hand-bells, and two cardboard speaking-trumpets: all these were flying about in different directions, which, with the ringing of the bells, made a noise that is difficult to describe. One of the trumpets was turned to my face, and a spirit, purporting to be "Peter" (a peculiar squeaking voice), said—"Oh what are you doing here so far from home?" then, "All right, old fellow." This was, doubtless, in answer to some mental question of a private character. Katie King came, and at once recognised me, patted me on the face and hand in a pleasant and familiar manner. The next moment a ring was placed on my finger, which proved to have been taken from the young man who sat on the left of Mr. Herne. The same person asked the spirit "Peter" (with the view of testing his powers) if he could tell what he had brought in his pocket; and directly after the question I felt something placed upon my forehead, and a voice whispered, "You can see what that is, can't you?" I answered that I could not. The voice then said—"Well, you ought to, it is a photo." Our young friend realised the fact that his photo. was gone, and seemed very anxious about it, requesting Peter not to take it. However, his mind was set at rest by Peter informing him that he would not get it again; and he did not, at least that night. One of the circle had a packet of confections in his pocket, which were soon distributed by the spirit-fingers. I had three put in my mouth, and others of the circle were treated in like manner.

I mentally asked the question—"Are any of my own friends present?" Katie responded by giving me three slaps on the back of my hand, and then little fingers, "like baby's," touched my hand, and others like those of a thin female hand; in all I distinctly felt four different hands: they were all warm and life-like. The guitar was placed in my arms for a considerable part of the seance, playing more or less the whole time, then floating round, striking all of us in turn on the back. A chair was taken and placed in the middle of the table, and to conclude a very satisfactory meeting, Mr. Herne (with his chair) was lifted and placed also upon the table. During the whole of the seance I held Mr. Herne's right hand, and "Investigator" the left. I wish some of our Melbourne inquirers had been with me, felt the wind-like influence, heard the voices, felt the spirit-hands, and to realise, as I did, the reality of spirit-life.

GEO. A. STOW.

(Mr. Stow was to leave England, by the "Northumberland," which sailed March 26th and may, therefore, be expected in Melbourne in a few weeks.—Ed. H. L.)

INVESTIGATION.

Investigation is the parent of truth,
Justice, science, knowledge, and sincerity,
The foe of ignorance, credulity, and injustice.

COMING EVENTS.

EVER since man had a history, and probably long before, two mighty forces have swayed the spiritual destinies of the race; they have shaped governments, moulded nationalities, formed or destroyed churches, and without one or other of them has nothing been made that was made. They exist wholly in the spirit of man, they belong to his mental nature, though their action is by no means limited to it. We will borrow names for these two great forces from the realm of material nature, and call them the Centripetal and Centrifugal forces of the spirit. The one tends towards rest and passivity, the other towards swift and ever swifter progression; both are essential to the nature of man just as both are necessary to the material universe, but the undue preponderance of either is ruinous to true progress or even to continued existence. In politics that mental tendency which we have called the Centripetal force results in monarchical forms of government, or at least in the centralization of power in the hands of the few. In religion it results in hierarchies, orders, graduated steps of holiness, the central figure of which is supposed to be the Divine Being himself, or mediately the Divine Being speaking through appointed ministers. The Centrifugal force revolts against all this, believes in individualization rather than centralization, and sees the Divinity in the open book of Nature rather than in any accredited speaker. Among the nations of Western Europe, the Romish Church is the most remarkable type of the Centripetal force in religion, as Protestantism is of the Centrifugal; but far deeper than this broad, palpable distinction lies the less evident one that all priesthoods, wheresoever they exist, or whatsoever may be the doctrine they teach, are in their nature centripetal and centralising, and that large masses of the most energetic minds, in every country and in every age, are inherently opposed to the very first principles of any such system, no matter how it may seek to bring itself into accord with their notions. It would seem likely that the world is destined to see before long one of the greatest struggles between these two great forces that it has ever seen. The gathering powers that are now threatening Belgium and Ultramontaniam, however, do but feebly express the many and great issues that are at stake. The priests of Rome seem to most persons to be playing a blind game; it is as yet but little understood how desperate a one it is. They are fighting everywhere, here in Australia quite as much as in Europe, for their own existence; and they are fighting against a rising tide of centrifugal force so vast and mighty that not the wisest among us can foresee to what it is sweeping us. One of two things, however, may be tolerably safely predicted as the outcome of the great spiritual struggle on the very brink of which we stand. Either this great outpouring flood of centrifugal force will prove victorious, and sweep before it into utter ruin not the Romish priesthood only, but all priesthoods among all men claiming to be the civilized nations of the earth; or else, should it prove inadequate to the task, and the centralizing power obtain the upper hand—a result we deem almost incredible—then the hands of time will be set back upon the dial of history far more surely than ever they were in the days of Ahaz, and mankind will experience just such a revulsion of progress as occurred when the barbarous Goths quenched the light of ancient civilization.

THE *Medium* of January 15th contains a discourse delivered by the Rev. Guy Bryan, clergyman of the Church of England, at Doughty Hall, London, entitled "Spiritualism: the amplification of the Gospel of Jesus." The discourse is a very able one, and its interest is enhanced by the position of the deliverer of it. We fear, however, that the free expression of his views on this heterodox subject is not likely to pass unnoticed by his Bishop: and while we lament the possible consequences to him in a worldly point of view, we cannot but rejoice at the moral influence his bold and fearless action must exercise on the minds of liberal church members, and feel that his spiritual gain will more than compensate for his material loss.

THE HOLMES' IMBROGLIO.

KATIE KING—GEN. F. J. LIPPITT'S REPORT.

BOSTON, Feb. 3rd, 1875.

To the Editor of the Banner of Light :

I have just returned from a two weeks' laborious and perplexing investigation in Philadelphia of the Katie King affair, made at your request. As your paper is about going to press, I will simply state, as briefly as possible, the results arrived at. The principal credit for these results is due to Col. Olcott, with whom I labored during the first week. The evidence leading to these consists partly of documents, partly of statements and affidavits of credible persons, and partly of facts which I personally witnessed. Most of the documentary evidence will be published in Col. Olcott's forthcoming book.

The first question was : Do spirits really materialize through the Holmeses ?

That they do, is conclusively proved, I think, by the following facts :

The cabinet is built of single walnut boards, in the form of a triangle ; the sides are five feet long ; its height is eight feet. It is entirely covered at the top, which is two feet below the ceiling. It stands at the centre of one of the walls of the room, but detached from it. The front side has a door in the centre, and an aperture on each side, the lower edge of which is five feet five inches from the floor. Mrs. Holmes's height is five feet three inches, so that when she stood on the inside, under a window, she could not be seen from the outside. Standing on tip-toe, the top of her head only was visible. The only thing inside on which she could mount, was the very low chair on which she sat, and sometimes even this was not taken in, she standing during the whole seance.

The entire outside of the cabinet was always visible to the spectators, and no person or thing could be introduced into it without being seen. There was no cut in the carpet on which it stands, and no trace of any trap in the floor. Every one of the screws and nails was tested by Col. Olcott, and no sham screw, swinging panel, or cut boards could be found. Entirely round the cabinet on the inside, at the height of nearly six feet, he tacked a mosquito net. One of the windows was made unapproachable from within by a wire cage some eighteen inches deep, extending from the top to the floor, and secured by staples clinched on the outside.

Before the materializations commenced, Mrs. Holmes was invariably tied up in a bag by Col. Olcott himself. The material was obtained by himself, and the bag was made under his own supervision. On each occasion we examined it inside and out, to see that the stitching had not been tampered with or another bag or lining introduced. The draw-string was pulled as tight round the throat as it could be without stopping respiration. At the back of the neck the ends of the draw-string crossed each other without being tied. At the point of crossing, melted sealing-wax was dropped and stamped with Col. O.'s signet ring. Then the slack of the bag being taken up from the bottom, it was pinned to Mrs. Holmes's sleeves, on both arms, near the wrist, and a pencil mark was drawn round each pin. Invariably, at the end of the sitting, Mrs. Holmes was found in the bag, in precisely the same condition as when put in it ; the seal was unbroken, and the pins had not been disturbed. On every occasion I assisted Col. Olcott, and certify to these facts on my own personal observation. I will add that Col. O. obtained from an eminent juggler the secret of the "bag trick," and adopted a mode of securing the medium that effectually precluded any possibility of her resorting to it. During the sittings there was light enough for the spectators to discern every object in the room.

Under these conditions the following manifestations occurred : On the door being closed it was instantly bolted on the inside. At the window covered by the cage, hands and spirit lights waved back and forth, and once the upper part of the head of John King appeared. At the other window a guitar left in the cabinet was thrummed, and then handed out ; hands and arms were shown, sometimes within a few seconds after the door was shut ; and once a beautiful female hand, in full gaslight, before we had taken

our seats. The face of John King always appeared. It was the same face, perhaps slightly varied, that I used to see at the Holmes' seances last May. Generally he answered only by signs of the head ; sometimes in a whisper, and once began to speak to Col. Olcott in the gruff voice of last May, which then subsided into a whisper. Inside of the cabinet I repeatedly heard him speak in this same gruff voice. This face was no mask. His head was seen higher (as I verified myself) than Mrs. Holmes's could have been even if standing on the chair. The same fierce black eyes I saw last May moved in every direction (Mrs. Holmes's are light grey). His lips moved in speaking. He would kiss his hands to us with a smack, and once kissed the cheek of a lady present. His hands were large, even for a man, though perfectly lifelike and natural to the touch. That he was a disembodied spirit is shown by the following facts :

Mrs. X., a lady friend of Col. Olcott in Philadelphia, has been for many years a medium of most extraordinary power. One day while Col. O. was conversing with her at her own home, John King made his presence known, and at Col. O.'s request promised to give him a certain secret sign to prove his identity, on showing himself that evening at the Holmeses. That evening he appeared as usual, called up Col. Olcott, and gave him the identical sign agreed upon.

Col. Olcott has two sons at school in New Haven. One day, talking with John King at Mrs. X.'s, he asked him to keep a good lookout for his two boys. That evening, while talking from within the cabinet, he said to Col. O., nothing having been suggested to lead up to it, "Colonel, I'll take care of your boy, Morgan." No one present but himself knew of his having a boy of that name.

At one of the sittings Col. O. handed him his signet ring, which he did not return to him. After the sitting was over the cabinet was searched for it, but it could not be found. On retiring to rest that night at his lodgings, while putting his watch under his pillow, he found there his signet ring.

At one of the sittings John King responded to questions by raps inside the cabinet. He was asked to rap a certain number of times in French, Spanish, German, Russian, Georgian, Latin and in Greek ; the number desired varying with the language. The response was correct in every instance. The Holmeses are entirely ignorant of any language but their own.

Finally, at the sitting at Col. Olcott's lodgings, hereafter mentioned, John King called up Mr. Retanely, a Georgian gentleman present, and mentioned to him in a whisper an occurrence which, he assured me, no other human being but himself knew.

Katie King, or a spirit calling herself thus, appeared and talked with us repeatedly. It was not Mrs. Holmes ; the face was entirely different. It was not a mask ; it was as natural and lifelike as that of the Katie King of last May ; her eyes moved, and her lips, when speaking—which was always in a whisper. When talking with her, I was within from six to twelve inches of her face. Once, at my request, she floated upward to the very top of the cabinet. I saw her form to below her waist ; it was covered with a delicate white drapery. As I gazed at her, she vanished from my sight. Mrs. Holmes at this, as at all other sittings, was dressed in black.

Several times she extended her hands out of the window and patted me on the head. Repeatedly she allowed me to feel of her hands, which were soft and delicate to the touch, and perfectly natural, though smaller than they appeared last May. But the face, to my surprise, at the sittings of January 22nd and 23rd was entirely different. Strange as it may appear, it was the face of the photograph, alleged to be of Katie King, but now known to be that of Mrs. White. The complexion was pale and sickly, and the expression very sad. Her explanation to me of the difference in her appearance was, that last May Mr. Holmes was the medium ; and that now she drew from Mrs. Holmes. At every sitting, she persisted in assuring me that she was the same Katie King that I saw last May ; and in proof of it, recalled to me something that transpired at one of the May sittings, personal to myself, and when I had entirely forgotten. On Jan. 23rd, she took my knife and cut from her head for me, in my presence, a small lock of her hair, which was perfectly straight when given to

me. On the gas being relighted, it was found to be curled, and of a delicate shade of golden auburn. Dr. Child informs me that this was the color of the hair of the Katie King of last May. I have compared this hair with that given to Robert Dale Owen last June; it is evidently the same. The three hair artists I have shown the specimen to, say they must have come from the same head.

On January 25th, Mrs. Holmes's trance was so deep that when the sitting was over she was like a corpse—as cold, as white, and almost as pulseless as marble. That evening, as also on January 27th, the last time I saw her, the Katie King was again the Katie of last May—that is, so far as I could distinguish the features, the room being much darker than usual. In a few minutes the door was slowly opened, and Katie stood before us, draped in a white gauzy material, a bridal veil covering her head, and standing out stiffly from it as if starched. She remained two or three minutes, and then withdrew, closing the door after her. Twice more she reappeared, and withdrew as before. She was very short—apparently not over four feet six inches in height. Her arms were bare to the shoulder, beautifully formed, and she kept them continually in graceful motion.

Finally, on Jan. 24th, at a sitting improvised at Col. Olcott's odgings, to which I brought Mrs. Holmes in a carriage, she bringing with her only the bag, the cabinet consisted simply of the bedroom closet, at the entrance of which was hung a black curtain, with slits made in it for a window. At that sitting both Col. Olcott and myself felt Mrs. Holmes in the bag on the left side of the closet while Katie was talking to us and touching us from the right.

It being thus demonstrated that spirits do materialise themselves through the Holmeses, the question as to whether the Katie King of last spring and summer was Mrs. White or not is brought within the domain of ordinary facts, to be determined by the weight of evidence. The proofs of Katie's identity with Mrs. White consist first of Mrs. White's so-called autobiography, published in the Philadelphia Inquirer of Jan. 9th, and 11th. Secondly, of certain corroborative facts:

1. The now admitted fact that Mrs. White personated Katie King in the taking of her alleged photographs.
2. The recognition of Mrs. White as Katie King at a mock sitting on Dec. 5th, and Dr. Child's recognition of her when she signed her confession on the 8th of January.
3. Mrs. White's production of the presents made to Katie King.
4. The alleged substitution of a new Katie King at a sitting near the end of November.
5. The identity of Mrs. White's handwriting with that of the notes received from Katie King; and the identity of Holmes's handwriting with that of the body of the communication signed F. W. Robertson.
6. Certain expressions in Holmes's letters to Mrs. White apparently pointing to such a confederacy.

First as to the autobiography.

It was signed by Mrs. White, formerly Eliza Frances Potter, daughter of James Potter, stonecutter, of Lee, Mass. Her father is dead. Her mother and her son, a boy about thirteen years old, now live in Cape Street, Lee. She is now from thirty-six to thirty-eight years of age. When very young she married Wilson B. White commonly known as "Bob White," a drummer in a band, who now keeps a drinking saloon in Winstead, Conn. Since she left him years ago, she has gone by various names. Last March she hired the premises at No. 50 North Ninth-street, Philadelphia, taking the Holmeses with her to board; they compensated her by paying the rent (45 dols. a month) and a further sum per week. She continued to reside there till the 9th or 10th of September, when she told the landlord, Mr. Evans, that she was going to see her boy, who she heard was ill. Her room was on the third floor, directly over the parlor in which the Holmes' sittings were held. She was thought by many to resemble the "Katie King" of the cabinet, and it came finally to be generally believed that she personated her at her sittings.

The mysterious gentleman who made the alleged discovery of the identity of Katie King with Mrs. White, is Mr. W. O. Leslie agent of the Baltimore, Philadelphia and New York Railway Company.

During my stay in Philadelphia, I repeatedly requested Mr. Leslie, as also another member of the "Exposure Committee," whom I will call Mr. Z., to obtain for me an interview with Mrs. White, in order to identify her with the Katie King whom I so often saw last May. The answer always was that she had disappeared, and that they could give me no information that could put me on her track.

According to Mrs. White's own statement, her personations of Katie King could not have commenced before the middle of June. The cabinet she describes, and of which she gives a diagram, consisted of walnut or dark boards covering the entire corner of the room, including the door-way into the bed-room, having a door opening into the parlor with a window on each side of it. The bed-room door has been taken off, and the passage barred by a walnut partition through which she entered the cabinet by unscrewing a button, covering the two ends of adjoining panels. Now this cabinet was not made till the fifth of June, and even then no partition had been put up in the doorway, the door being secured by a padlock. It was not till some time afterwards (exactly when I could not ascertain) that the door was taken away and boards substituted. Until the 5th of June there was a second door hung upon one of the door-posts, and the cabinet was extemporized for the face sittings by simply bringing the two doors together. The only aperture was a circular cut in one of these doors, at which the faces were seen. On the bed-room side there were five boards of unpainted pine firmly nailed to the sides and the top of the door, but there was no batten hiding cut boards, and none of them had a button on it, as I, and many others who examined them, will certify.

Again, Mr. Leslie assured me that he attended the sittings from the time Katie King first appeared, and on questioning him I found that he had never seen or heard of the cabinet that existed before the 5th of June.

Finally, Mrs. White says that they had heard of the London Katie's farewell before they determined to bring her out in Philadelphia. Now this farewell was on the 21st of May, and it was about the middle of June before any notice of it was published in this country.

The Katie King that appeared in May and the first part of June thus remains entirely unaccounted for, and, if not a spirit, must have been another confederate. In that case, must she not have known the fact, and knowing it, is it credible that she should have made no mention of it in her statement?

One word more as to this Katie King of May. Mrs. White, as I ascertained from various sources, is but little below a woman's medium height, the estimates varying from five feet one, to five feet three inches. Now the May Katie King, who appeared in full form the first time on the 5th of June, was dwarfishly short, of the height of a child of ten years old, as I learn from several persons then present.

Next as to the facts corroborating Mrs. White's statement; and first, as to Mrs. White's standing for Katie King in the taking of the photographs. This fact was admitted to me by Mr. and Mrs. Holmes on the 31st of January, and it undoubtedly casts a strong suspicion over all Katie's appearances in the cabinet, and requires of us the greatest caution in accepting the evidences of their genuineness. It is only just to Mr. and Mrs. Holmes to state that their admission to me of the fact was entirely voluntary, and prompted apparently by my earnest appeal to them, if they had been guilty of any deception in the matter, to dare to do right by confessing it.

The effect of this personation might have been foreseen. All those persons who had ever seen Mrs. White, on seeing these alleged photographs of Katie King needed no further proof that they were one and the same person.

Secondly, as to the recognitions of Mrs. White as Katie King at the mock sitting on December 5th at Dr. Paxson's, and by Dr. Child when she signed her confession before the magistrate on January 8th.

There are certain facts that very much impair the force of these recognitions as evidence, if they do not destroy it entirely.

The seven persons present at this mock sitting were Robert Dale Owen, Dr. and Mrs. Child, Mr. and Mrs. Leslie, and Dr. Paxson and Mrs. Buckwalter.

Mr. Owen tells me that though to the best of his knowledge and belief the person who then enacted the part of Kate King was the same he had so often seen at the Holmeses, her performances were inferior to those of the latter, in fact, "very bungling," especially in the "vanishing" scene, which did not seem to him to be at all like that at the Holmeses.

Of the remaining six persons present, Mr. and Mrs. Leslie's recognition can obviously count for nothing as evidence; not that their testimony is less credible than that of the others, but because it was Mr. Leslie himself that got up the sitting, and brought Mrs. White to it for the very purpose of convincing the others of her identity with Katie King; a fact which he had been aware of, he told me, ever since last summer, although he had not been able to induce Mrs. White to confess the personation till the 3rd of December. As to this particular recognition then, Mr. Leslie, stood in the position of a party interested, who had a case to prove, and not in that of a witness; and it is a natural presumption that Mrs. Leslie knew all her husband knew, or believed all that he believed.

Of the remaining four, Dr. Paxson and Mrs. Backwalter were the very persons who, on the 3rd of July (see Mr. Owen's article in the "Atlantic Monthly,") when Katie cut a piece from her robe and another from her veil, which proved to be only an inch or so in length and in diameter, plainly saw the cutting, and that it left in the robe a hole "at least five or six inches long," and in the veil one "three or four inches in diameter," and that in a few seconds both the robe and the veil became whole again before their eyes. Mrs. White says this was all the work of their imagination; so that if they really recognised Mrs. White as Katie King they thereby discredited their own statement. But if made in good faith (which I have no reason to doubt) it proves either that they were mistaken in their recognition, or that their sense of sight is so completely dominated by their imagination as to render their testimony on the point in question wholly unreliable.

Again, all these seven persons except Mr. Owen, as will appear further on, had repeatedly, perhaps frequently, seen and talked with this same Mrs. White at No. 50 North Ninth street after the Holmeses had departed for the West, and, though continuing to go to see Katie King till the 3rd of December, never before suspected her identity with Mrs. White. As to Dr. Child, he had seen her often, by day as well as by night, at his own office, as well as at the Holmeses, both before and after their departure. It is not the slightest impeachment of his veracity to say that, under these circumstances, his recognitions at this sitting and afterwards on Jan. 8th when Mrs. White appeared in proper person before the magistrate, can carry with them but very little weight.

In view of all this, and considering that these persons had been brought together by Mr. Leslie for the express purpose of recognising as Katie King a woman who had confessed she had been personating her, producing, in corroboration, the very trinkets that had been given to Katie, it is very easy to understand how a certain resemblance, combined with a skilful "make up" and other stage effects, may have caused the spectators to see in the person before them the veritable Katie King. And as to this possible personal resemblance of Mrs. White to the Katie King of November, let that marvellous but established fact be borne in mind that the London Katie constantly varied more or less in her appearance, and that other marvellous fact I have already testified to, that the Katie I saw at the Holmeses in January strongly resembled the Katie of the photograph, that is to say, Mrs. White herself.

On the whole, these recognitions appear to me to be very far from conclusive as to the identity of Mrs. White with Katie King.

Thirdly, as to the production of the trinkets.

Col. Olcott informs me that at Chittenden the presents made to the spirits that appear through the Eddys (and the genuineness of these spirits he has fully demonstrated by three months of decisive experiments) are never carried away by them, but are left on the premises, and are collected and kept for them by the mediums. Then there is nothing incredible in Katie King's

doing the same thing at the Holmeses. When I questioned them on this subject their explanation was that they had concealed the trinkets by the advice of a person of high social standing, and on whom they were partly dependent, who thought it inexpedient to make the fact known, as it would require "long explanations." Whether this statement be true or not, it cannot affect the probability that what spirits have done at Chittenden they may have done in Philadelphia. Thus the production by Mrs. White of trinkets given to Katie King, by no means proves that they were given to herself.

A person residing near Philadelphia, whom I will call Mr. Y. (with whom an interview may be had by any one inquiring of me), stated that last August, after the Holmeses had gone West, leaving Mrs. White in charge of their effects, there being then a dispute between them touching the payment of the last month's rent, Mrs. White showed him the box containing these trinkets saying that she thought she would keep them, to hold them afterwards, if necessary, in judgment against the Holmeses, and that she then put them in her own trunk, but that she never intimated to him that she had personated Katie King until after the 8th of January, when she signed her "Autobiography."

Fourthly, as to the substitution of a new Katie King toward the end of November, alluded to by Mr. Owen in some of his published correspondence on this subject.

I had a full conversation with him on this point, and learned that as to the face of the supposed new comer, there was not light enough for him to judge how far it differed from the Katie he was familiar with, and that his suspicion was based chiefly on the great difference in height between the two; the supposed substitute being extremely short.

But this circumstance ought, I think, to weigh, but very little as evidence of a fraudulent substitution; for, in the first place, as Mr. Owen himself stated to me, the Katie of last summer was found to vary in height in her different appearances, though to the extent, he thought, of not more than two inches—that is, from one inch above to one inch below five feet. In the next place, as I have before stated, when Katie first appeared in full form, which was on June 5th, she was quite dwarfish in height, not appearing taller than a child of ten years old. And finally, that this was just about the height, as before stated, of the spirit that appeared to us outside of the cabinet at the Holmeses' on Jan. 25th, purporting to be Katie King, and being, as there was strong reason to believe, the same Katie who had appeared during the spring and summer.

Fifthly, the identity of Mrs. White's hand-writing with that of several notes received from Katie King: two in pencil to Mr. Owen; one, also in pencil to Mrs. Stoddard, and the paragraphs on Flowers, written last May, for Dr. Child. These have all been compared with a letter from Mrs. White to Dr. Child, dated Oct. 19th, 1874, and from the peculiar formation of the letters appear to have been written by the same person. I will add, in passing, that the chirography of Mrs. White's letter is quite irregular, that many of the words are misspelled, with a profusion of capital letters; while in most of the writings purporting to come from Katie King the handwriting is quite neat and regular, and there is scarcely any orthographical error. Again, the body of the communication purporting to come to Mr. Owen from F. W. Robertson, and written, as was supposed, in his presence, is, to all appearance, in the handwriting of Mr. Holmes.

But the whole cogency of this evidence is destroyed by the following extraordinary and mysterious fact: On January 13th, 1875, Col. Olcott delivered to John King, in the cabinet, a note written by him in French to Katie King. The writing was at the centre of the page, and requested an answer to be written round it. The next afternoon, at a sitting at a private house, the note was shown to him with no answer upon it; but at another sitting that same evening the note was returned to Col. Olcott at the cabinet window, and it then bore an answer, above and below the writing, beginning in French, but concluding in English, signed "Katie King," and in the same handwriting as the notes of last summer, resembling that of Mrs. White. Now if there be any fact beyond all question it is that, notwithstanding the identity of the handwriting, this last communication was not

written by Mrs. White. In view of such a fact as this, it would obviously not be safe to assert that the Robertson communication was written by Mr. Holmes, because it appears to be in his handwriting. It seems evident that in these materialization phenomena no inference can be properly drawn from an apparent identity of handwriting, for this may arise either from some occult psychological law, or it may be the prank of some adverse spirit.

Sixthly, the supposed proof of Mrs. White's confederacy from Holmes's letters to her.

These letters were written from Blissfield, Mich., during August and September, 1874. As they bear on their face the strongest internal evidence of having been written in the strictest confidence and for no other eye than that of the person to whom they were addressed, they may be properly assumed to express the real purposes and feelings of the writer.

I begin with those supposed to prove the Holmeses' intention to have Mrs. White personate Katie King at Blissfield.

In the first place, it is obvious, from their directing all their furniture and effects to be shipped to Blissfield, that early in August the Holmeses had decided to make their home there, or at least to stay there a considerable length of time. It is equally obvious that they needed some one to do the work of their household, if Mrs. Holmes was to be kept in any tolerable condition for their sittings. Now the Holmeses' statement is that they had always found great difficulty in obtaining domestic help, very few persons being willing to live in a house frequented by spirits. They had gone to board with Mrs. White, in order that Mrs. Holmes might be relieved from the exhausting cares of a household. They did not harmonise with each other, but with them it was "Hobson's choice," and when they decided to locate at Blissfield they were glad to arrange for her journey to them there. Add to this (as I learned from a source independent of the Holmeses) that Mrs. White herself is a decided medium, and that the Holmeses believed that Katie King always "drew from her" more or less.

The two "cut boards" mentioned in Holmeses' letter of Aug. 8th, were the same that had been made and used for the admission of Mrs. White into the cabinet when she stood for the photographs. They intended, they say, to use them as seats in the cabinet in case they were called on, as they had been sometimes, to give seances *a la* Davenport Brothers. True, any statements of the Holmeses must be allowed very little weight as evidence; but they are, at the least, as credible as any uncorroborated testimony to the contrary of the notorious Mrs. White.

One passage in the same letter is apparently inconsistent with Mrs. White's being wanted only as a housekeeper:

"We will arrange for you to board in the house as a stranger, and everything depends on your acting your part well. It is a country town, and everybody talks and tells all they see and hear."

But it would be difficult to believe that this passage refers to any personation by Mrs. White of Katie King. For, could there have been a surer way of causing her instant detection than by taking her to a country town where "everybody talks and tells all they see and hear," arranging for her board, and then showing her nightly at the sittings as Katie King, to the very inmates, probably, of the house where she boarded?

Another suspicious passage is found in Holmeses' letter of Aug. 28th:

"We will send you a ticket to Chicago, and if we can harmonize, will do better than we did in Philadelphia, and will try and avoid such foolishness hereafter. I have no doubt you did the best you knew how. I did not mean to find fault with you."

This has been construed as alluding to some criticisms of the Holmeses on Mrs. White's performance of Katie King. But considering the universal delight and admiration excited by Katie's appearance and actions, it is scarcely credible that they could have quarrelled with her on that head. If they did, they must be hard indeed to please. It is more reasonable to suppose that the faults alluded to related to some household matters.

But another passage in the same letter has been said to "clinch the nail":

"You will like Chicago, and we will arrange it so that you can go out and come in when you please, and enjoy yourself."

This is supposed to imply that, to prevent detection while in Philadelphia, she had not been allowed to go out freely. But surely, this same freedom to go out when she pleased would have been as dangerous in Chicago as it was in Philadelphia. I think therefore that this passage is anything but decisive of an intention to make her enact Katie King.

As to the alleged finding of Mrs. White on Sept. 16th near the Holmeses' premises at Blissfield, there appears nothing that can be called evidence of the fact. In her "Autobiography" she makes no mention of it at all, and the statement in the Chicago newspaper merely shows that a young woman was caught there in man's clothes; and for aught that appears, her identity with Mrs. White was a mere guess or invention of the anonymous reporter.

The only passage in these letters that seems to point unmistakably to an intended personation of Katie King is the following in Holmeses' letter of Aug. 14th:

"I will do as I said, and pay 5 dols. for each and every seance, and if we don't take in that amount will make it up."

And in his letter of Aug. 18th he repeats:

"Once more I'll repeat it, 'we will pay you 5 dols. for each seance.'"

Determined to neglect no possible source of information, I questioned Mr. and Mrs. Holmes on this point. Mr. Holmes assured me he had no recollection of writing anything of the

sort; that such an offer would have been preposterous, and that these words must have been an interpolation. Mr. Holmes also said that such an offer would have been preposterous, that it would have left little or nothing for themselves, and that it must have been intended as a joke.

To understand the true meaning of a writing it should be read in the light of the surrounding circumstances. Now one of the facts in the case is that early in the spring the Holmeses made a contract with Dr. Child, under which Dr. C. was to pay them at the rate of 10 dols. for each sitting of his own circle, he to receive all the admission fees, and to admit at these sittings any number of persons he chose. Mrs. White states she was to have 2 dols. for each sitting; that is, if her story be true, the Holmeses, who in their arrangement with Dr. Child had put an average value on their sitting of 10 dols., were willing to allow her one-fifth of this amount for her personation of Katie King. And this, everything considered, seems to approximate very nearly to what the Holmeses might have reasonably afforded; for Katie King constituted but a small part, though the most attractive part, of their show. Now it is hardly credible that at a small country place like Blissfield the Holmeses could have expected larger receipts than in Philadelphia; and if they did not, would they have seriously offered Mrs. White to guarantee to her 5 dols. a sitting?

But whatever may be the true explanation of this supposed offer, there is another circumstance militating strongly against the theory that the purpose for which Mrs. White was to go to Blissfield was to personate Katie King; and that is that, though Mrs. White never left Philadelphia, as she says herself, till the 9th of September, Katie King appeared at Blissfield on the 21st of August, and continued to appear there till some time in September. Aug. 25th, Holmes writes to Dr. Child, "The 21st, six or seven present, Katie King came out and showed herself splendid," &c. These appearances of Katie's are mentioned in the newspapers published there, or in the neighborhood during August and September. Now, if this was a genuine Katie, there was no further need of a bogus one, and the Holmeses would have postponed, at least, incurring the expense of bringing Mrs. White to Blissfield. But instead of this, Mr. and Mrs. Holmes are as urgent for her to come as ever. Aug. 24th, Mrs. Holmes writes: "Nelson says he will send you fifty dollars next week. Then you had better come as soon as you get this." And on the 28th Holmes writes, "I will send you a ticket from Philadelphia to Chicago, and as soon thereafter as possible I will redeem your pledges from the pawnbrokers."

It may be said that the Katie who had appeared at Blissfield was also a bogus one they had picked up there. But why install a new Katie while they were expecting the arrival of their former one at no little expense to themselves? And is it credible that, in the meantime, they would have risked the detection of the fraud by the sudden substitution of a different person when Mrs. White should arrive?

A phrase in Holmeses' letter to Mrs. White, after the "exposure" remonstrating with her upon her conduct, is also supposed to point to her personation of Katie King: "You possessed that which would have been a source of income to you as long as you lived." The sentence preceeding this is, "You were not obliged to stay with any particular party, or in any one place." This can refer only to her gift of healing mediumship (for she had practiced as a healing medium); for what can be more absurd than for Holmes to seriously assure Mrs. White that she could continue to go about the country, independently of everybody, personating Katie King "to the end of her days"?

It is certainly very singular, if the Katie King of the Holmeses' seances, was really Mrs. White, that in all the many confidential letters written to her by Holmes during their absence from Philadelphia, beyond these few ambiguous expressions, not the slightest allusion can be found in any of them to her confederacy.

On Aug. 18th, as we shall see further on, Mrs. White wrote to Holmes about the absurd stories afloat of her being Katie King. Dr. Child, it appears, had written him to the same effect. Holmes thus writes to her, Aug. 24th (and it must be remembered that he was not then writing for effect, but in the most familiar and unreserved confidence, speaking, as it were, his most private thoughts):

"Dr. Child wrote me about taking the cabinet down; also about the absurd stories floating about Philadelphia. I wrote back by return mail for him to keep our things there, provided they had not been shipped, and that we would return to do battle with the d—d fools once more."

If these "absurd stories" had been the simple truth, would Holmes have thus written about them to his confederate?

The following letter from Holmes to Dr. Child of Sept. 4th shows that Katie was then appearing in Mrs. White's absence. Does it not also tend to indicate his sincere belief in her as a spirit?

"Katie King comes to us better than ever, but seems troubled about something that we can't find out. What does she tell you? Who are those fellows who are giving bogus seances, and pretending Katie King and John King come to them. Anybody we know?"

The Philadelphia Press of Jan. 11th stated on the authority of Mrs. White that in the sitting at which a "certain wealthy physician" saw figures representing Jesus and Mary, it was Mr. Holmes who personated Christ, she herself being the Madonna. To test the truth of this statement I called upon the physician alluded to, and was informed by him that during the whole sitting, at which these figures appeared, Mr. Holmes as well Mrs. Holmes, sat by his side, in company with a lady who was the only other spectator present.

A letter from Dr. Child in the Graphic of Nov. 16th, states that Katie King's appearances had begun again at the Holmeses' new quarters, No. 828 North Tenth street, on the 20th of October, and that she had shown herself there at "almost every seance since." Mrs. White informs us that the hiding-place from which she emerged to enter the cabinet at these sittings consisted of the corner window, boarded up on the inside, and from which the sashes had been taken out, leaving standing room for her behind the boards, one or two of which she removed when the time came for her to appear. But Mr. E., a very intelligent and reliable gentleman who attended these sittings, assured me that this was not true; that he once personally examined the condition of the window by knocking out some of the boards; that he found all the boards to be firmly secured, the blinds fastened in, and the sashes undisturbed; and that there was no room for any human being to stand behind those boards.

A letter just received from Mr. Owen states that there is now proof that the mechanic who made the cabinet, at 50 North Ninth street, sold Holmes a walnut plank of the same length as those used for the cabinet, but *cut in two* at Holmes's request. This mechanic is John B. Trainer, 528 Filbert-street, who publicly certified under his signature, on the 5th of July (Banner of Light, Jan. 9th, 1875) that there was nothing about it adapted for any purpose of fraud or trick. Now either Mr. Trainer certified to a falsehood, or else the cut boards were furnished to Holmes after July 5, thus corroborating Holmes's statement that the cut boards were not made till they were needed to admit Mrs. White into the cabinet, on the 20th of July, to stand for the pictures.

I have now reviewed the evidence adduced to prove that the Katie King seen at the Holmeses was Mrs. White, and it seems to me entirely insufficient for the purpose. I will proceed to notice certain circumstantial evidence, tending more or less directly to show that her story is false.

1. By the experiments, already detailed, made in January, 1875, the fact is demonstrated that certain spirits, known as John King and Katie King, do materialize themselves through the Holmeses. They being, then, under no necessity of resorting to fraudulent personations, it is highly improbable they would have incurred the great risks attending the employment of a living confederate. To make money by the sale of pictures of Katie King, Mrs. White's personation *was* necessary, it being found that the real Katie could not materialize sufficiently for that purpose; but for the Katie of the cabinet they had no need of a living confederate.

2. The following passages from the private correspondence of Mr. Holmes and Mrs. White take us somewhat behind the scenes: *July 31st.—Holmes to Mrs. W.:*—"Keep a sharp lookout while you stay in 50. Dr. Child has the dead latch-key. I could not refuse him. So he will be running in on you unawares, and perhaps bring company with him."

Aug. 8th.—Holmes to Mrs. W.:—"Dr. Child tells us in his letter that he and some friends have had three or four sittings."

Aug. 14th.—Holmes to Dr. Child:—"Mrs. White writes me that parties are constantly calling and annoying her about us; offering her large sums to tell what she knows of the Holmeses. One party offered a thousand dollars if she would expose us, if she could. This is why we want another house, and think it best for none to be in the same house with us. I don't see why we should be so annoyed."

Aug. 18th.—Mrs. White to the Holmeses, dated Philadelphia, 50 North Ninth Street:—"Dr. Child comes here with Dr. Paxson, Mr. Leslie, Mrs. Buckwater and Mrs. Child, and hold seances, and go on just as if they owned the house."

"The man that called the other day called again yesterday. His name is Leslie. Leslie said 'you look like Katie King. People say you are Katie King. If you will confess we'll stand by you, and pay you the money (one thousand dollars), in advance. We want to stop all this Spiritualism that's going all over the country, and we will put the Holmeses down if you will only tell me and friends all you know about it. I told him I didn't know anything about your affairs; that if you were not genuine mediums there was none. I did not see how it could be a humbug. He repeated what he said before. Soon after Roberts, of 1210 Market street, came in. He talked a long time, but acted very strange. I told him as I did Leslie. What does all this mean? I wish you would come here to this city. How funny that anybody should think that I am the spirit! How absurd! But all this causes me great trouble, and I don't like it. Your friend

("Frank Stevens" erased)

ELIZA WHITE."

Aug. 25th.—Holmes to Dr. Child:—"Mrs. White says you and the friends were very rude; wanted to look into all our boxes and trunks, and 'break open locks. What were you looking for or expect to find?"

Aug. 27.—Holmes to Mrs. W.:—"Speaks of 'Dr. Child's coming and pestering her about cheats, &c.'"

From these facts, it is a legitimate inference that Mrs. White was not Katie King—first, because if she was, the Holmeses would not have given the freedom of the house (with the opportunity of seeing her whenever they pleased) to the very persons who, being most familiar with Katie King's features, would be the most likely to detect the fraud; secondly, because if Mrs. White was Katie King, it is not credible that these persons should have failed to discover the fact. There is only one other alternative, and that cannot be entertained for a moment, that these persons, Dr. Child especially, were privy to the fraud.

3. Some of the explanations of the manner in which certain of the phenomena witnessed by Mr. Owen and others were produced are manifestly false, while others she omits to explain at all.

Passing over what I myself saw in May, and what friends of

mine saw on the 5th of June, I will refer only to some of the phenomena witnessed by Mr. Owen (Atlantic Monthly for January, 1875.)

Mrs. White asserts that her vanishing and reappearance on July 9th were effected simply by the use of a black shawl. But this does not explain how the lily held in her hand remained in view till her whole person had disappeared, nor how it was the first object seen again on her reappearance.

The same may be said as to the bouquet she held when vanishing and reappearing the next day.

She omits to explain how, on July 14th, she first appeared as a dwarfish or condensed Katie, not over eighteen inches high, and by gradual elongation resumed her usual appearance.

Neither does she explain how, on July 16th, she gradually emerged from the cabinet floor, the head being first visible, then the shoulders, and lastly, the body.

"I am still unable," writes Robert Dale Owen to me in a letter just received, "to explain the appearances to which you refer."

Another suspicious omission is that of never alluding to the phenomena witnessed at any other circle than that of Dr. Child; just as if the writer of the ingenious story signed by Mrs. White had simply taken Mrs. Owen's article in the Atlantic Monthly, and invented plausible explanations of the phenomena so far as his ingenuity enabled him to go. Yet at other circles phenomena were witnessed quite as marvellous as those seen by Mr. Owen. Dr. Fellger, for instance, whose circle held forty sittings, informs me that Katie vanished and reappeared for them ten different times, three of them in one evening; and not in the cabinet, but outside of it, through the floor.

4. On the 21st of June Katie gave Mr. Owen a lock of her hair, and other locks at other times last summer to Dr. Fellger and to Mrs. Stoddard. Now, on the 23rd of January, 1875, at the Holmeses' cabinet, I myself saw the spirit calling herself Katie King cut a lock from her hair with my penknife. The hair, which she gave me, has been compared with that given by Katie King last summer, and all the specimens have been pronounced by hair artists to have come from the same head; and this opinion has been confirmed by a microscopical examination of Mr. Owen's lock and of my own under a power of seventy-five diameters. Then as the lock given me on Jan. 23rd certainly did not come off Mrs. White's wig, it is equally certain that the Katie King who gave those locks last summer was not Mrs. White. True, I ascertained that she went to buy an auburn wig last summer, but I learned at the store where she bought it that a wig of no such hair as had been given me had been sold there; that a short curl wig of such hair would cost from 25 dols. to 30 dols.; that it was doubtful if that exact shade could be obtained, it being extremely rare; and that if an auburn wig was bought there last summer, it must have been a cheap, theatrical one.

5. Mr. Y. states that he was a lodger of Mrs. White's at 50 North Ninth street from April to September, 1874, with occasional absences, the longest of which was from two to three weeks; that he usually took his meals there, and saw her constantly; that during that time he never knew of her personating Katie King in the cabinet, and that as he had been intimate with her for ten years, he would have known it if she had done so; that he is not a Spiritualist, though he has no theory to account for the phenomena, but that he never had any cause to believe or to suspect that the Holmeses produced them by fraud or jugglery.

6. The first attempt to take a picture of Katie King was in the afternoon of July 20th, when two photographers, Messrs. Hurn and Rehd, attended with their apparatus. They waited, Mr. Hurn informs me, about an hour and a half; but Katie not appearing, they returned home.

Is it probable that if Katie King had been nobody but Mrs. White, who was with them in the house, that the photographers would have been made to wait an hour and a half in vain?

7. One other circumstance: Mrs. White's alleged confession to Mr. Leslie was made Dec. 3rd. She was not then living with the Holmeses, but at some boarding house. She brought down and showed him not only some of the trinkets given to Katie, but also the white robes and headdress worn by her as Katie King. All these Mr. Leslie took away with him to show to Dr. Child and Mr. Owen, and returned them to her the next day.

Now Katie King was then appearing nightly at the Holmeses. She had appeared the night before, and she appeared again that very night. Mrs. White must have improvised garments for the sitting that evening to replace those carried away by Mr. Leslie. The important question is, Is it not highly improbable that the Katie King paraphernalia in which she was appearing every evening at the Holmeses' should be kept by her at her boarding house instead of at the Holmeses? Why incur without necessity the additional risk of detection from being seen carrying a bundle of these before every sitting, and returning home with one after the sitting was over?

Lastly, there is some positive evidence directly disproving Mrs. White's personation of Katie King.

1. They are entirely unlike in face and in feature. I speak now of Katie as I saw her in May, not knowing to what extent she may have varied in appearance during the summer and in November; and the tintype of Mrs. White taken two months ago, and just obtained by Col. Olcott, is as unlike her in every particular as it is possible to conceive. That Katie had grey eyes, a little blue in the middle; Mrs. White's eyes are said to be hazel. That Katie's teeth, as all acknowledge who saw them, were white, regular and beautiful; Mrs. White's are irregular, decayed and discolored. That Katie had a small mouth; Mrs. White's mouth is large. Mrs. White has a long nose; Katie's ended rather abruptly. Katie's face was rather short and round, and of a graceful contour; Mrs. White's is the reverse of all this.

2. Judge Hosca Allen, now a magistrate in Vineland, N.J., for-

merly superintendent for fifteen years of the Methodist Sunday school at Lee, Mass., stated to me that he is well acquainted with Mrs. White, having known her as a pupil in his Sunday school from six or seven years of age till she was married; that he met her last June at 50 North Ninth street, where he staid two days, and renewed his acquaintance with her; that her room was next to his in the third story, and directly over the parlour where the sittings were held; that in the evening of the 6th of June, when he went down to attend the sitting, he left her singing at her work; that he heard her continue her singing at intervals during the sitting, and while Katie King was showing herself in the cabinet, the parlor window being left open on account of the heat; that some of the spectators complained of the disturbance it caused; that Mrs. White bore not the slightest resemblance to the spirit Katie as he saw her then and afterwards in November, these being the only times he ever saw her at all.

Mr. Y. (before mentioned) stated that he never attended but one sitting, which was a week or two after Katie first appeared. The cabinet then consisted of only two doors brought together, with a circular cut in one of them for a window; that on coming down stairs that evening he left Mrs. White sewing a piece of carpet in her room, and that, on the sitting being ended, he went up and found her still engaged in the same occupation.

4. Moreover, that he remembers the evening when Mr. Dreer and his friends had their test sitting, on which occasion, Mrs. White is stated to have personated Katie King, and to have been secreted under a mattress in the bed-room; that during the whole of that evening he was with Mrs. White at a place of theatrical amusement, and that they did not return home till the sitting was entirely over.

5. Dr. Adolph Fellger and William H. Wescott have both made affidavit that they were present at the Holmeses' on the evening of Dec. 5th, while the "mock seance" was taking place with Mrs. White at Dr. Paxson's; that some fifteen persons were present; that at that very sitting Katie came out of the cabinet three times, and was recognized by all present; Mr. Westcott testifying that it was the same Katie he had been seeing the last two months; and Dr. Fellger stating that he had seen her in all about eighty times; that it was impossible to mistake her, though she had varied more or less in her appearance from time to time, scarcely ever appearing precisely the same two evenings in succession; and that he knew her by her voice, manner, expressions and topics.

The general results may be summed up briefly as follows:

The question as to Mrs. White's personation of Katie King must be considered under several points of view; that is, with respect to the Katie of last May, the Katie of last summer, the Katie at Blissfield, the Katie of last November and December, and the Katie of the photographs; and

First, The Katie of the photographs, as admitted by the Holmeses, was Mrs. White.

Secondly, The Katie of last May was not Mrs. White. This is shown not only by positive and by circumstantial evidence, but by Mrs. White's own statement, from which it appears that she could not have begun her personations before the middle of June.

Thirdly, the Katie at Blissfield was not Mrs. White, because Katie's appearances there began Aug. 21st, and continued till some time in September, and Mrs. White, as she herself states, was in Philadelphia till Sept. 9th.

Fourthly, That Mrs. White was not the Katie of last summer, there is strong negative proof in the fact that her explanations of some of the mysterious phenomena are, on their very face, false and insufficient; that there occurred many others which she does not undertake to explain at all; that, as a genuine Katie was constantly manifesting herself, there was no necessity and no motive for substituting a bogus one. But, besides this, there is the following positive evidence; first, that Mrs. White was in her room the whole evening of the 6th of June, and at the very time that Katie was seen in the cabinet; secondly, that during the whole evening of the test sitting for Mr. Dreer and his friends, when Mrs. White asserts she was hidden under a mattress while the bed-room was being searched, she was at the theatre, and did not return home till the sitting was over; and finally, the curious fact that the Katie King I saw at the Holmeses' on the 23rd of January, 1875 (and who assuredly was not Mrs. White) cut off for me a lock of her hair, which hair, of a very rare shade of golden auburn, was found, on comparison, to be identical with the hair given by the Katie of last summer to Robert Dale Owen and other persons, and so pronounced by several hair artists, and by Jehn, the eminent microscopist, who compared it with the lock given to Mr. Owen under a power of seventy-five diameters.

Fifthly, The Katie of November and December was not Mrs. White, because (apart from the circumstantial evidence) it is proved by the affidavits of persons present at the Holmeses' sitting on the evening of Dec. 5th, the same Katie King they had been seeing during November and in the first days in December appeared in the cabinet and came out from it in full form, as usual, at the very time that Mrs. White was engaged in her "mock seance" to prove herself Katie King at Dr. Paxson's.

It is impossible, of course, to know what evidence may be hereafter discovered; but on the whole, as the evidence now stands, my conclusion is, not only that the Katie King of the Holmeses' cabinet was not Mrs. White, but that she was and is a disembodied spirit.

As to whether the credit and the guilt of concocting the ingenious story called "The Autobiography of Katie King" belongs to Mrs. White alone, or must be shared with her by other persons, I think we have not yet data enough to decide.

Banner of Light, Feb. 13th.

FRANCIS J. LIPPITT.

DEATH OF MR. SAMUEL GUPPY.

THE above gentleman, whose name has been intimately associated with English Spiritualism for some years past, parted with his mortal tenement at Cork, Ireland, on the 18th January. During his early investigations of the phenomena, Mr. G. was inclined to attribute the manifestations to some chemical law, and wrote a volume, entitled "Mary Jane," in support of this view. After this, however, he married a Miss Nicholls, who was, and is, a powerful medium. The transportation of Mrs. Guppy from her villa at Highbury, to Mr. Herne's seance, brought her into considerable notoriety. Mr. Guppy was a gentleman of independent means, and very liberal in his efforts to assist investigators, circles for this purpose being held in his house very frequently. Though in his eighty-fourth year, Mr. Guppy was up to within a short time of his death the possessor of good health and a clear intellect. He has left two children, the youngest being only two years old.

Since his departure from the body Mr. Guppy has appeared at several seances in London, and been recognised by many of his friends.

SPIRITUALISM ON ITS TRIAL.

THESE are the days of Materialism and materialistic Christianity. Even those who profess to believe in a future state of existence cannot realise it, unless coupled with the material body, which in some mysterious manner is to be gathered out from the dust of ages, and re-united to its former spirit-tenant. The general incapacity to rise above this gross conception of the resurrection does not so much result from the teachings of the original Christian documents, as from the spider-spinning of the early and later writers upon the subject—not a little enhanced by the teeming materialistic teachings of the modern pulpit.

How beautiful it is under the circumstances to learn that for many years the effort has been made by myriads of spirits—men and women who have left this earth and gone up higher—to elevate mankind out of this abject slavery to the senses, and to give them such views of that future life as the experience of their angel guides warrants them in entertaining. Many of those who have this work in hand on the "other side" were in the earth-life Materialists, with no belief in, or at any rate no defined views of a future state of existence. These seem to be foremost in this great agitation, as though they were in a freer condition of mind, from their general habit of inquiry.

Of course many of the communications of these spirits will be liable to revision in the time to come, from the very fact that they are now to a great extent influenced by *appearances*, as they were formerly; and appearances are not always reliable when general principles are concerned. The earth turning on its axis produces the appearance that the heavenly bodies which shine about us are all its satellites, making their journey around us every twenty-four hours; but the barbarian is the only upholder of this astronomy now. And so we shall probably come in time to see more clearly into the causes of things than we now see, or than spirits can tell us; and "when that which is perfect is come, then that which is incomplete shall be set aside."

But the great work of the present spiritual manifestations seems to be, to demonstrate to an incredulous and unwilling world the FACT of that existence beyond the grave, the nature of its subsistence, and the power of the denizens there to make themselves understood by those still on "this bank and shoal of time." To this end they labour incessantly. They do not seriously regard failures, so-called, for these seem only to spur them on to render more certain and unambiguous the fact of their presence and power. There are some on this side who are weak in the knees, and like the doubting disciples of Jesus, are inclined to go back, and walk no more with us. But who are the losers thereby? Is it not they? Truth is never loser by the defection of its quondam disciples. And God's truth would be no less veritable if no soul on earth believed it. A gem is no less a gem before than after it has been found by

man. And though the glorious truth of which we are writing is yet enveloped in clouds that obscure from the great mass of mankind, we may be certain that it is only obscure on account of our obtuseness, and that the workers on this side, in conjunction with those on the other, will yet give all men assurance of the *LIFE TO COME*.

MR. BRIGHT'S LECTURES.

In our last issue we announced the successful inauguration of the course of free-thought lectures, given by Mr. Charles Bright, under the auspices of the Victorian Association of Progressive Spiritualists. The interest shown in these lectures is an indication of the very general desire for more liberal ideas on religious subjects than are to be met with in the churches. The congregation which assembles at the Temperance Hall every Sunday evening is by far the largest in Melbourne, the hall (which is seated for eleven hundred people) being full, and on the last two occasions many have been unable to gain admittance. We annex a brief outline of the last three lectures, which were listened to with great attention, occasionally interrupted by applause.

We have had many enquiries in reference to the publication of the lectures, and understanding from Mr. Bright that he is willing to publish them in one volume at the conclusion of the series, should sufficient inducement offer, we shall be happy to receive communications from those favourable to that object.

On the first Sunday evening of the past month Mr. Bright lectured on "Idol Worship." He said that Christians prided themselves that their religion was quite a dissimilar thing to the religions of the ancient world, or of the Indians and Chinese in the present day, and yet modern research had shown that there was no real difference. None but the most savage tribes of fetish worshippers adore an image as such, but merely on account of the idea which it called up. Christians in like manner worshipped an image, not painted or graven, but formed of words and contained in a so-called sacred book. Nowhere could be discovered perfect worshippers or perfect truth. Everywhere was presented the same sight—mankind broken up into diverse families, vainly attempting to grasp and fix the rays of light which all emanated from the one source of light—surrounding their rays with broken images, distorted reflections and human fabrications, and terming them systems of eternal and infallible truth. All was idol worship—the deification of an *ei dolon* or image, but all tended more or less directly towards the infinite truth. It appeared to the mind of the lecturer blasphemy to assert that the All-Father had selected one handful of his children for special grace and left the rest in eternal darkness. The idol most vehemently worshipped at the present day, however, was public opinion—Mrs. Grundy. An extract from a book entitled "Erewhon" was read, in which this phase of the subject was most amusingly handled, and the lecturer concluded with a telling description of true as opposed to formal worship.

The second lecture, delivered on the 11th April, was on "Freedom of Thought." It opened with this quotation from Byron—

" 'Tis a base
Abandonment of reason to resign
Our right of thought."

and went on to contend that, while few consciously abandoned their right of thought, yet fewer thought freely. It was a common fashion to rail at sceptics and scepticism; but all advance must originate with them. An admirable passage from Buckle's History of Civilization was read in support of this dictum, and it was shown that while the inspiring mind of the universe was evidently always inciting men to think freely, the orthodox God was perpetually set up as a figure of wrath in the path of the Free-thinker. All religions emanated with men who dared to think freely, and suffered for their daring; but religions, hardened into systems, always persecuted and sought to crush intellect. The doings of the Roman and the Reformed Churches were traced, and both were inimical to Free-thought. The Reform-

ation had, however, helped humanity to rid itself of that old Man of the Sea—the Holy See—which had bestrode it so long. The lecturer closed with the following words:—"Only now in the long history of our race is it becoming possible for men to range themselves before the world under no other banner than that of 'Free Thought.' Even yet to some minds this is almost inexplicable. They ask you for a name—Moses—Christ—Mahomet—Calvin—Wesley—Comte—even Joe Smith!—you shall be welcome, and men shall understand you. But a Free-thinker—nothing more! a student in the great temple of God with no fixed opinions on heaven and hell—no convictions touching eternal sulphur and the great white throne!—that is indeed a phenomenon over which some good persons cannot yet be happy. But, I repeat, it is becoming possible. The reformation pointed the way to it, and the road has been laid down by the great minds of the past hundred years. Voltaire, and Rousseau, and Paine, Hegel and Paulus, Richter and Kant, Fichte and Strauss, Goethe and Carlyle, Emerson and Parker, Newman, Greg, Mill, Draper, and a host of others! Captains in the noble army fighting its way over the transition period, from the Age of Creeds to the Age of Deeds. Listen to one full-toned voice—that of Tennyson:—

"Have patience," I replied, "ourselves are full
Of social wrong; and maybe wildest dreams
Are but the needful preludes of the truth:
For me the genial day, the happy crowd,
The sport, half science, fill me with a faith,
This fine old world of ours is but a child
Yet in the go-cart. Patience! give it time
To learn its limbs; there is a hand that guides."

The subject of the following week's lecture was "Inspiration." The opinions current regarding it, Mr. Bright said, were threefold—first the orthodox view, that it has been exhausted over certain sacred writings; next the spiritual view, that inspiration is universal and natural, and only limited by the capacity of the human brain to receive; and third, the materialistic view, that there is no such thing, but that ideas originate within the human organism which gives expression to them. In dealing with orthodoxy Mr. Bright confined his attention to the writings held sacred in Christendom, and showed what extraordinary notions of Divine Providence we must entertain if we believed the whole of the Bible to be written by this direct inspiration. Among other passages quoted was the following from Judges, c. i., v. 19:—"And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." The fact of the Lord being with Judah was useless, therefore, against a real difficulty. Leaving these debasing ideas of the Creator, the lecturer quoted a portion of Derzhavin's poem to God, in proof of the superiority of later inspiration, and claimed that this, like every other operation in nature, was under the domain of law. The higher spheres were filled with life, and through its action was inspiration even in the commonest things shed upon humanity. If the Materialist asked for proof of this, it could only be evidenced like other natural works by its manifestations. At the same time all inspiration required to be arraigned before the bar of reason, which was also God's gift, and not to be ignored any more than it was to be worshipped. Reason was in fact the result of past inspiration, and while the past was to be no authority to free souls in the present, it was not the part of wisdom to disregard its teaching.

MONEY MARRIAGES.

Who's best—the man who weds for wealth,
Whose sordid heart is cold,
Or girl who prostitutes herself
Upon the streets for gold?

In a letter to a gentleman residing in Melbourne, Mr. A. R. Wallace says in reference to his forthcoming book—"If you or any of your friends want to know my real views on the subject of Spiritualism, I would beg them to obtain that volume, and consider carefully the facts and arguments there adduced before coming to any conclusion in the matter."

MR. TYERMAN, AT SYDNEY.

THE accounts received of Mr. Tyerman's doings at Sydney are very encouraging, and indicate a lively interest in Spiritualism and Free Thought there. Mr. Tyerman commenced the campaign at the new Temperance Hall, the first Sunday after his arrival in Sydney, since which time he has been lecturing every Sunday evening at the Victoria Theatre, which the proprietor (Mr. John Bennett) liberally placed at his disposal. Although a charge of 6d. and 1s. was made on the first two nights, there were large attendances, but it was subsequently deemed advisable to make the admission free, and depend upon the collection, since which the theatre has been crowded. The encouragement Mr. Tyerman has received has induced him (at least for a time) to abandon his intention of proceeding to America. Although so busily engaged in Sydney, Mr. Tyerman has already received calls to lecture in other towns in N. S. Wales, and with such a wide field of usefulness opening out before him it would be folly for him to leave the country. Of course there is considerable consternation in the orthodox camp, but the tactics adopted on this occasion are somewhat different to the last. The leading papers are in the hands or under the influence of the clergy, and mindful of the adage, "The agitation of thought is the beginning of wisdom," keep silent, lest their flocks, feeling the agitation, should get too wise in matters pertaining to religion. The *Sydney Evening News* is more liberal in its tendency, and gives fair reports of Mr. Tyerman's lectures.

MISS PHILLIPS AT THE TURN VEREIN HALL.

A DISCOURSE on "The Uses of Spiritualism" was given through the above trance medium at the Turn Verein Hall, Latrobe-street, on Sunday evening, April 25th. The chair was taken by Mr. W. J. Martell, of Sandhurst, who read a selection from Mr. Peebles' "Seers of the Ages." Miss Phillips was then controlled, and delivered an address, which was listened to with interest by the large audience present. At the conclusion of the address another control took possession of the medium; and, written questions being invited, several were handed up, and the answers given with great promptitude and clearness, some of them being received with applause. It was announced by the controlling spirit that another address would be given at the same place in four weeks time.

SPIRITUALIST FUNERAL.

ON Monday morning last a few Spiritualists and their friends met at different points to proceed to the Presbyterian Cemetery, Haslem's Creek, where arrangements had been made for the interment of the body of the infant daughter of Mr. W. S. Pacquette, of Sydney. As on such occasions in Victoria and the United States, of which we have sometimes heard, the following of friends and concluding ceremony were marked by no ostentation of grief, the conventional symbols of bereavement being rather reversed than observed, as instead of a vestige of crape, &c., the party appeared in ordinary if not holiday attire, light clothing and white gloves being conspicuous. A private vehicle conveyed those more immediately concerned, together with the blue-coffined corpse of the little one. Arrived at the grave, Mr. Tyerman, whose assistance had been invited, delivered a short address, suitable both to the parents and sympathisers present, and also as briefly explaining what Spiritualists consider the more cheerful certainties of their faith compared with what they deem the prevailing characteristics of other views. This was followed by a well-sung hymn, commencing—

"A new and blessed era
Has dawned upon our race.

And after an invocation, the coffin, which had been lowered as usual, became lost to sight by the throwing in of the modester gifts of the garden, as sounded at the close, that beautiful verse of the Ettrick Shepherd—

"Blessed be Thy Name for ever,
Thou of life the guard and giver;
Thou can'st guard Thy creatures sleeping,
Heal the heart long broke with weeping,
Thou of life the guard and giver,
Blessed be Thy Name for ever."

—*Cumberland Times*.

A NARRATIVE.

OF THE SPIRITS OF SIR HENRY MORGAN AND HIS
DAUGHTER ANNIE, USUALLY KNOWN AS JOHN
AND KATIE KING, GIVEN—BY H. T. CHILD, M.D.

Continued from page 808.

THE accounts given of our manifestations are in the main correct. We had through the mediumship of the Koons family, acquired the power of moving physical objects. We were able to write with considerable facility, and thus give directions as to what we wanted. It is true that we asked among other things for pistols which we have frequently charged ourselves and fired over the heads of the audience, hitting given marks in pitch darkness, with amazing precision. We did this, not for our own gratification, but to show the people that we had this power. Mortals think it is very strange that we can see in that which is to them darkness, but our vision is better under these circumstances, because the positive influence of light interferes with it. We desire to repeat here a statement written by us, that spirits in their communion with earth, manifest through two primitive elements; namely, first, an electro-magnetic element of which the spiritual body is composed; next, physical aura, which emanates from the medium, or can be collected from material substances, analogous, it is supposed, to the element of vitality.

From the combination of these two, namely, the emanations of the spirit and the medium, a third or composite is formed, which is affected by the atmosphere and human emanations. From the preponderance of the electro, magnetic or spiritual element, the laws of cohesion and gravitation can be overcome, and through this the spirits are enabled to dissolve and recombine substances with great rapidity, heave up and carry material bodies through the air, and cause them to float or sink in proportion to the strength of the battery formed. It is this element which enables some spirits, highly charged with it, to come in contact with matter, and thus to use pencils, pens, etc., in writing, drawing, and playing on musical instruments.

Twenty years' additional experience will enable us to explain some things more fully, but we have no change to suggest in this statement. We knew it could not be comprehended by many, and to day there are but few who can accept this. We shall have many things to say through you, in these papers.

There is another communication published in Mrs. Britten's work, "Modern American Spiritualism," page 313, which you may give here.

"We teach that God is love, and has placed all men under the law of eternal progression, by which every living soul can become participant of his divine glory, and they will do so, through constant efforts to live a life of use, good and purity. Also that death which places the body in a condition to be dissolved does not change the soul, which is the real man; hence it behoves man to purify and cleanse his soul here on earth, lest he should have to commence his progress, instead of continuing it, hereafter. Also we teach that we have spiritual bodies within our natural, or material forms. That these carry the mind within them, and at death remain intact, separating from the earthly body, though retaining its form, and adhering to the spirit of whose tendencies and disposition it exhibits the actuality. This spiritual body, as well as the interior mind, are alike the subjects of eternal progression, yet at the moment of earthly dissolution, it exhibits all our vices and virtues, without palliation or concealment; and is gross or fine, dense or sublimated, bright as mid-day sunbeams or dark as Erebus—in exact correspondence with our real moral state."

For the best descriptions of our labors at this time and place, we refer the reader to the papers of the day, and, especially to the compilation in the volume above alluded to.

A similar idea to that given to you by Katie in her first communication, was given at that time in these words, "The magnetism of the earthly medium shapes and limits the thought transmitted through it, even, where, as in the case of direct spirit writing, no exercise of the human faculties is called into play. We declared that the earthly aura that spirits use to inculcate their manifestations in material forms, was so thoroughly imbued with the individuality from whence it emanated, that every spiritual production received

by mortals, would be inevitably shaped to the form of the organism and the tone of the medium's mind."

We continued with the Koons family and were enabled to do many things of which there is no record. We were gaining power all the time in the various manifestations. It requires an immense amount of practice to enable us to accomplish the work which we have done, so we repeated our manifestations over and over until we acquired the ability to do them with great success. We shall refer to the manner in which all the various manifestations are performed, after we have completed the history of our labors here, and with the Davenports, and some others. We shall speak of these in our next chapter.

CHAPTER XVII.

We shall now attempt to describe as best we can, in human language, the different manifestations, and the mode by which spirits produce them. The *raps*, which were the earliest and are the most common method of intelligent communication between the two worlds, are produced by the action of the will of a positive mind controlling certain elements which are obtained from the vital force of certain peculiarly organized individuals, which for want of a better term we will call the electro-magnetic fluid, it being nearer like this than anything else. Clairvoyants, and sometimes those who are not so, can see the gradual formation of small masses of light which explode and produce the sounds. Spirits have the power when in rapport with suitable mediums, of accumulating these masses and causing them to explode at given times so that they become the means of intelligent communications. In some cases the will of the medium, or that of another person present, if it be very positive, will so far influence the will of the spirit communicating as to give particular direction to the raps, and make the answer just what they may desire to have. Great care should be taken in regard to this if you desire your communication to be from the spirits, and not from yourself. The amount of this electro-magnetic fluid which an individual can give out, depends on the peculiar vital force generated by the individual medium. This differs very much, some having a supply that seems almost inexhaustible, others having only a limited supply. Some persons have this only on particular occasions; it will be found that a majority of the human family, under extraordinary circumstances, furnish to spirits the means by which they may give them warnings of danger, either by the raps or some other signal.

In order to receive correct communications through the raps, or through any means, it is important that the sitter, as well as the medium shall be as passive as they possibly can. Excitement of any kind will more or less mar the communication. There are some rapping-mediums who furnish spirits with the necessary material for producing sounds in such conditions and quantities that they are able to take it to distant places and produce the sounds without the presence of a medium. There are two points to be reached in the introduction of the raps: First, to obtain the means of producing sounds, and Second, to control them so as to produce intelligent communications. Both of these have been successfully realized, and as the basis of our manifestations we rejoice in the continuance and spread of the raps.

The next form of manifestation was *the movement of physical bodies*. This power, like that which produces the raps, has long been practiced by spirits, but its orderly and useful application, like that of the raps is of recent date, and is one of the triumphs of Modern Spiritualism. As in the former case, the spirits collect from vital force of certain mediumistic persons, a similar electro-magnetic fluid with which they charge certain bodies. This fluid differs somewhat from that which is used in producing the raps; it also varies in character according to the object to be moved. The most common objects are those which usually are constructed of wood, articles of furniture, etc., and there are more mediums who furnish a fluid adapted to move these than any other. Next to this is a fluid which enables us to lift or throw stones. Other mediums furnish the elements which enables us to move iron and other metallic substances. Having obtained the fluid necessary for the removal of any object, we charge it with a portion of this and then by an act of the will, similar to that which produced the raps, we act upon another portion and produce such movements as will often convey intelligence. This explanation extends over a very large class of manifestations. The movements of furniture and other objects are very common. Tying mediumistic persons is easily accomplished by similar means, but when we explain the fact that we can dissolve and reform objects,

you will see that this does not amount to anything in the way of securing the mediums. Throwing stones is sufficiently common to be well attested. The movement of metallic objects is more rare; but there is a well-authenticated case recorded in the Old Testament where the prophet Elijah is said "to have caused an axe to swim." In all these cases as in that of the raps, there are two objects to be attained,—First, to move the object, and Second, to convey an intelligent and impressive lesson to humanity; often to prove immortality to the most materialistic minds. There are other manifestations which occur so rarely as to require but a passing notice. The power which we have of obtaining a fluid from certain individuals that will render them unsusceptible to the influence of fire. We have been enabled on a few occasions to succeed in doing this. There is another record in the Old Book, about certain persons "who were cast into a burning fiery furnace, and who came out without the smell of fire on their garments." The production of spirit lights is the result of certain changes in these masses of electro-magnetic fluid under the influence of the will of certain spirits, by means of which they can produce stars and other forms of light, and thus convey intelligence.

The phenomena of writing on some portion of the body of a medium is very simple. It is usually done by throwing an irritating current of this fluid from the point of the finger on to the part of the body where the writing is, thus producing a sort of nettle rash of raised letters, which remains generally but a short time. The object of these as tests and means of conveying intelligence, is so palpable as to need no comment.

MATERIALIZATION.

We approach this subject with some hesitation, because it involves many profound problems. We have called to our aid some of the best minds that we could bring: Dalton, Sir Humphrey Davy, and your own townsman, Prof. Hare are among these.

The grand problems, before the scientific world to-day are, what is matter, and whence does it come? It has been declared that matter is eternal. In our opinion this is not true. Tangible matter, in all its multitudinous forms, is the result of spirit operating through what is known to you as force, which is simply a mode of motion, regulated by fixed laws, and as an effect matter only has a temporary existence. Having a beginning it must have an end. By the combination of different forces, and their rate of motion, all the different forms of matter are produced. You will comprehend this fact better, perhaps, if you reflect for a moment that heat, which has been proved to be a mode of motion, disturbs the ordinary cohesive force of bodies, and will cause them to become a fluid or an invisible gas, which, so far as our senses are concerned, takes away their materialistic character.

The action of these forces is exact, and being under fixed laws, the results are unerring. The old alchemists had glimpses of these laws and hence their efforts, to transmute the, so-called, baser metals into gold, were not so absurd as many of them have supposed them to be. Your friend, Prof. Hare, says he came very near demonstrating this fact just before he passed out of the material body. These laws and forces, though fixed and unerring, may be directed by spirits into particular channels, so as to produce given results; just as you are enabled, by your wires and batteries, to send telegraphic communications. The difference, however, between human beings and spirits is, that we have acquired more knowledge of these laws and forces, and their modes of operation, and with this, more power to influence and control them. The human will, by the same law, through the vital forces, moves your bodies, and as you are well aware, exercises considerable power upon the material world around you.

There are also instances in which the human will alone acts through some of the imponderables and produces certain motions. After spirits have passed to the higher life, unfolded their powers, and learned to comprehend more fully the laws of force and matter, this power of moving objects, and of forming material bodies, more or less permanent in their characters, becomes wonderfully unfolded. We do not need all the appliances that mortals do to produce our results. Your critics sometimes sneer at the idea that spirits demand conditions in order to present certain phenomena, when if they knew the facts, they would see that they demand much more rigid conditions to perform simple operations. We have spoken of the power by which we move physical bodies without contact: it is by a better understanding of the law which enables you to control your muscles, and move your bodies. By a similar extension of our knowledge of the laws of chemical affinity, which are familiar to your scientific men, we are enabled to decompose and re-compose many substances. We can suspend the force of cohesion in various bodies so that the particles will rush back, and assume their former positions and exact relations to each other. By this means we are enabled to remove ponderable bodies from one place to another by setting free their elements and carrying the spirit of the body to the place desired, knowing that the scattered elements will positively return to their former places and positions with unerring certainty and precision.

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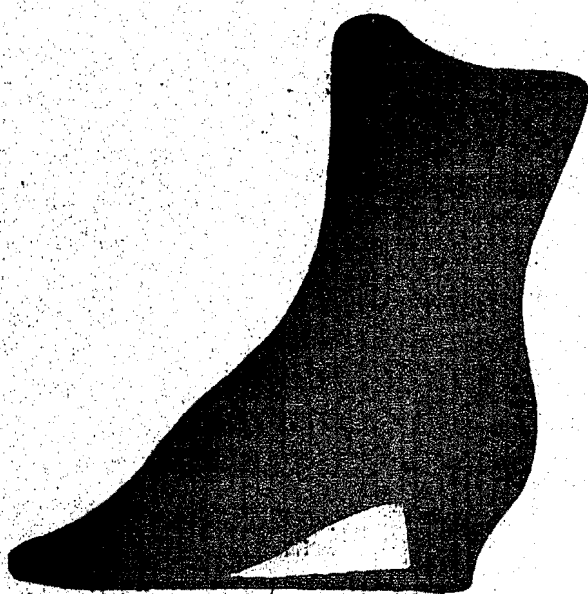
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