

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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ONE of the most noticeable evidences of the progress of Spiritualism in England is the altered tone of the secular press, which has been particularly apparent during the last few months. In our last appeared extracts from the *Nonconformist* and *Westminster Review*, which are indeed “signs of the times,” and indicate unmistakeably a reaction in favor of the spiritual hypotheses. The former paper condemns in no measured terms the conduct of many scientific men, who it compares with clowns rather than philosophers, and commends those few brave scientists who at the risk of reputation have persisted in their investigations, and with the true spirit of scientific explorers, grappled with the difficult subject before them, regardless of the contumely of the ignorant, or the contempt of their fellow-laborers in the field of nature. The latter journal goes further than this, and speaks of Spiritualism in terms which could not be excelled by its most ardent advocates. This change of tone is still more remarkable when we consider that the *Westminster Review* has until recently shown an antipathy to Spiritualism, and admitted to its columns numerous articles opposed to both its theory and phenomena. The accumulation of facts and evidences, the reiteration of testimony, the simultaneous manifestation of phenomena recorded in all parts of the civilised world, the presence in London of M. Aksakof on behalf of the St. Petersburg commission, for the investigation of Spiritualism, are having their legitimate effect, and the most far-seeing of the English journals are taking the bull by the horns, and acknowledging the claims of Spiritualism to an impartial investigation. This bare act of justice is all that Spiritualists have asked for years past. In the face of the scorn, contumely, and persecution directed against them by the prejudiced masses urged on

by pulpit and press, they have simply demanded an investigation of their phenomena, and a rational discussion of their philosophy, but this has been denied them, and a bitter spirit of unreasoning opposition, not unfrequently backed up by falsehood, has been exhibited in its place. But the faith of the Spiritualist is a living one, founded in most cases on actual sensuous demonstration it could not wane or become weak, and the constant additions to its ranks has gradually trodden down the most formidable opposition, leaving the way clearer for the dissemination of its true character. The reformatory mission of Spiritualism is indicated in the second article we have alluded to, where the writer says, “It seems certain that, whether truly or falsely, Spiritualism will re-establish on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us.” This is the new Gospel of the nineteenth century, a gospel indeed of glad tidings, not only adapted to the simple and confiding, but to the mind developed in the materialistic atmosphere of the time, giving good cheer to the weary and heavy laden, and offering a wide field of exploration to the ardent student, destroying superstition, and bringing that which has been hitherto deemed supernatural within the domains of natural law.

The more general recognition of the claims of Spiritualism by the influential English journals must exercise a most powerful influence upon the public mind in all British communities, for hitherto thousands have been prevented from investigating by the unfavorable impression imbibed from the antagonism of the press, which has as a rule published only the dark side of the subject. We have no desire to shut out this dark side, but would have the question presented fairly; let all that can be said against it be said and published far and wide, but let us have a fair field to refute misstatements, to present our evidences, and to argue disputed points. All we ask is, “a fair field and no favor” with unbiassed reason for a tribunal. If prejudice is set aside the sense of justice inherent in the mind of all civilised men should grant us this. If Spiritualism is a delusion, a

full and general examination of it will lead to a more rapid exposure of its fallacies. If, on the other hand, it is the great truth indicated by the *Westminster Review*, the importance of its realization cannot be over-estimated. It will undoubtedly be the greatest development of modern times.

PLANCHETTE COMMUNICATION.

[The conversation had been on Freethought, with some reference to Atheism, when it was written.]

Your atmosphere is dense and electrical, consequently my control will be short, but there is this I wish to impress upon you—that you do not confound Freethought with no thought, or the thoughts and aspirations which run in one groove or particular direction. To make free thinking useful to yourselves or the community of which you are a part, it should be guided by a desire to know and follow truth and to be able to judge of what and wherein truth lies. There must be clear perception, and a desire to rise in the scale of knowledge, but were man to try to define what we call the “great first principle of life” he must assuredly fail in the attempt. To you who are just entering into life, that life which has no end, with all its capacities unrevealed, how can you grasp the illimitable which is unrevealed to higher mortals, those of your own nature who have passed out of darkness into light? Your opinions change with your enlightenment, and according to the views which you entertain of those developments in mind and matter around you. Be not shocked when a sister or brother declares there is no God; it is their blindness or want of perception of nature's laws, for to be a world of matter there must be a world of spirit, working co-eternally together, and where there is a man there is a God, not in the theological rendering, but by divine and spiritual laws—the law of progress. Man is the highest manifestation of the divine principle which you can conceive of; not the ordinary type, which is common, but man in his developed state, when he has reached that state where he recognises his divine life, his powers, and his true position in the natural and spiritual economy.

BETA.

Poetry.

INSPIRATIONAL HYMN.

Dedicated to the Children of the Melbourne Spiritualists' Lyceum.

Air—“Come to the Saviour.” As sung by Philip Phillips.

Angels around us, join in our song;
While the chorus swells, bear our thoughts along;
Peace on earth, and goodwill towards men,
Glory be to God on high.

Come, come, come, ye angels bright and fair,
Lighten our burdens of earthly grief and care;
Sing in the chorus—good will to men,
Glory be to God on high.

God in his mercy is kindness to all
“Ask and ye shall have,” Christ bade the call;
Spirits ever bright, bear all our prayers above,
Glory be to God on high.

Come, come, come, thou angels bright and fair,
Carry from our hearts a simple humble prayer;
Ask God to cheer us, on this path of life,
Glory be to God on high.

Guide us in the true path, thou wouldst have us go,
Let thy angels teach us, thou art here below,
In everything that's worldly; in Heaven thou art there,
Glory be to God on high.

Come, come, come, thy angels seem to say,
Come to our sphere, where peace and plenty away;
Come and be happy, homes for all are there,
Glory be to God on high.

Yes, with the angels, we will ever be,
Loved by God, in all His purity,
Singing his praises, in melody for “aye,”
Glory be to God on high.

Come, come, come, in one united prayer,
Angels and mortals, lift your voices clear;
Sing praises to God, and goodwill to men,
Glory be to God on high.

Yes, thou shalt come, the greatest sinner there,
Our Father will hear his simple earnest prayer;
Let us all unite now, in songs to his praise,
Glory be to God on high.

Come, come, come, where glories are displayed,
Come, come, come, and be not thus dismayed,
Come and be happy, homes for all are there,
Glory be to God on high.

SAML. MILLIGAN.

16th January, 1876.

[Whilst the above was being written, a volley of raps occurred on the table in tokens of approbation.—S. M.]

To Correspondents.

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

Castlemaine Circuit, Jan. 10, 1876.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Being present during the service in a Wesleyan Church on a Sunday morning lately, the minister commenced his prayer by quoting the words found in the first verse of the 11th chapter of St. Luke's gospel, “Lord, teach us to pray,” &c.; and at the beginning of his sermon, when referring to the words of Jesus in Mat. xix., 17., “Why callest thou me good?” He stated there are a class of persons who look upon Jesus as a good man only; “but if not God,” added he, “he must be the greatest impostor the world ever saw.” This not being the first time I heard the same words repeated in a Wesleyan pulpit. I could not refrain from writing to him in reply as follows:—“I look upon Jesus as the greatest Reformer the world has ever witnessed. The simple truths which he taught and exemplified in his life, notwithstanding all their perversion and adding to since, have not and never can be refuted.

“When asked how to pray, &c., did he say, ‘My Father, but your God, which art in Heaven?’ No; he said: ‘Our Father which art in Heaven.’

“As for Jesus claiming to be Deity, did he not rebuke those who even called him good Master, saying there was none good, save God.

“Can there by any possibility be a God the Son, or a God the Holy Ghost, or a God Man, or any other God but one? Christians of nearly all denominations believe in three Gods, notwithstanding they pretend to believe in both the Hebrew and the Christian Scriptures, wherein they read, ‘Hear, O Israel: the Lord our God is our Lord’ (Deut. vi. 4). ‘Before me there was no God formed, neither shall there be after Me’ (Isaiah xliii. 10). ‘I am Jehovah, that is My name, and My glory will I not give to another’ (Isaiah xlii. 8). ‘I am Jehovah thy God, from the land of Egypt, and thou shalt have no God but Me; for there is no Saviour beside Me’ (Hosea xiii. 4). There is one God, and there is none other but He’ (Mark xii. 32). To us there is but one God, the Father’ (I. Cor. viii. 6). ‘Thou believest there is one God—thou doest well’ (Jas. ii. 19). I can quote many similar texts in proof of the oneness of God, but the above may suffice for the present. If God the Father, and God the Son, and God the Holy Ghost, be not three Gods, then I do not understand plain English, whatever preachers may say about three persons and one God.

“The Wesleyans have their God the Son, and their God the Holy Ghost, and their God Man, and they sink both the Father and the Holy Spirit into obscurity by the pre-eminence they give to the Man Jesus, whom they worship as the great ‘I am’ (see hymn 195), addressing him as the one Eternal God (122), singing

'Jehovah Christ I Thee adore' (249), and calling Jesus 'Jehovah crucified' (128), with many more such expressions, in flat contradiction to the plainest teachings of the Bible. More than this, the Wesleyans actually propagate the doctrine of man's embodying in his own puny and sinful self the essence of the Godhead ('whom the heaven and heaven of heavens cannot contain'), singing—'Fulness of the Deity in Jesus' body dwells in all his saints, and me, when God his Son reveals (533)!'

"And as to the doctrine of the Trinity, which is as inconceivable in idea as it is impossible in fact. Jerome, 'who excelled all his contemporaries in learning,' writes—'Those who confess the Trinity must bid farewell to science;' and while Luther tells us it is 'a mere human invention,' Calvin denounces the Trinity as 'barbarous, insipid, profane; a human institution grounded on no testimony of God's word; the Popish God, unknown to the Prophets and Apostles.' Yet the Wesleyan hymns abound with adorations to the triune God, singing of 'A mystical plurality, we in the Godhead own. Adoring One, in Persons three, and three in nature one' (256). 'One inexplicably three, One in simplest unity' (260); 'Him three in One, and One in three extol to all eternity.'

"If Trinitarians did not profess to believe in the Bible. Some excuse might be made for their preposterous idiosyncrasies, but from the first verse of Genesis to the last verse of the Revelation, no God the Son, nor God the Holy Ghost, nor God Man, nor Trinity, nor any such doctrine can be found, for 'the Lord Almighty is God alone; and beside him there is no Saviour!'

"How is it, that the Christian world has so far departed from truth as to lay hold of so many strange notions and indefensible doctrines unknown to Jesus?

"On investigation it will be found that Religionists repudiate the simple, amiable, truthful teachings of Him who was the way, the truth, and the life: and adopt, in their stead, the bewildering and dangerous idiosyncrasies of Paul, who, unhappily, never had the opportunity of becoming acquainted with the teachings of Jesus. It was not Jesus, but Paul, who introduced the doctrine of the fall of man, which brought in its train original sin, the atonement, the divinity of Jesus, justification by faith, predestination, reprobation, and other fallacious doctrines, none of which can be found in the matchless sermon delivered on Mount Olivet. Paul, however, after having preached the doctrine of the atonement for several years, while on his missionary tour, lost faith in its efficacy; for, in his epistles to the churches, penned at a later period, when his judgment was a-ripening, he cautioned his readers against placing any reliance on the atonement, urging them to work out their own salvation."

LAYMAN.

ADELAIDE NEWS.

(From our local correspondent.)

On Sunday evening last a meeting was held at Mr. Oliver's residence, Norwood, Adelaide, to take into consideration the desirability or otherwise of forming a society for the discussion of freethought and disputed theological questions. There was a very fair attendance, and Mr. P. Power was voted to the chair. It was proposed that an association be at once formed, and the chairman submitted a code of rules which were well discussed. It was decided that the society should be called "The Adelaide Secular and Free Discussion Society." An effort was made to omit the words "secular and," but the motion was negatived. The whole evening was taken up in the consideration of the rules, regulations, and bye-laws. An effort was made to introduce into the rules a proposition condemning the idea of any state beyond the grave. A well conducted discussion, in which everyone in the room took part, followed, but the proposition was negatived. The question of spiritism was introduced, and a very general opinion was expressed that the subject was worthy of serious investigation, and I have no doubt but that some steps will be taken to have the subject properly considered. Happily the gentlemen who were present at the meeting were not ignorant fanatics afraid to look into the sub-

ject, but honest, intelligent men, anxious and willing to get at the truth, and not fighting for a narrow sectarian creed, and I understand that they propose at some future meeting to devote the evening to the consideration of a paper, essay, or short lecture, on the subject. I hope for the best results, and I have no doubt you will sympathise with us in any effort to promulgate the ethics of a purer faith.

Another sign of the times which I regard as rather cheering is the endeavor to establish in Adelaide a branch of the Universalist Churches of America, and if established on a proper footing I really think that good will be done. I have sometimes designated Universalism as one of the handmaids of Spiritualism, and I suppose it will not be disputed that from pure advanced Universalism to Spiritualism is but a step easily made, and perhaps the proposed advent of American Universalism will be for the ultimate benefit of Spiritism in this colony. Some really excellent pamphlets, &c., are being circulated which I should say must do good.

Should the society I have referred to at the beginning of my letter succeed as the promoters hope it will, I believe that an invitation will be sent to Mr. Tyerman, asking him to spend a month with us. If he comes and rouses the people up, I predict a good future for the cause of Spiritism here.

I hope now that some few enlightened men are banded together and an association formed, to have the pleasure of writing to you every month. I can only hope that success will crown the efforts of these men, and that the result of their labors will be to benefit all concerned.

J. H. R.

13th January.

DEATH FROM A "SHOCK TO THE NERVOUS SYSTEM."

The daily *Age* of 30th. November, 1875, contained a most interesting paragraph on the death of some children from what is commonly called a *shock to the nervous system* produced by the mere sight of corporeal punishment, administered to a few juvenile culprits in Mr. Martin's State School at Ballarat. As I wish to make a few pertinent remarks on these cases which seem to have escaped the vigilant eye not only of the public at large, but what is less pardonable, also that of our Responsible Minister of Public Instruction, I beg first to direct the attention of your readers to the paragraph in question, which runs as follows:—

"A singular circumstance, showing the effect of a shock to the nervous system, has just occurred in Ballarat. The *Courier* states that 'about six months ago a young girl, about ten years of age, in the best of health physically and mentally, was attending Mr. Martin's State school. A boy had played truant, and the master deemed it advisable to administer punishment in the presence of the pupils. The boy was accordingly caned, and the school resumed its studies. The young girl returned home to dinner, but scarcely had she entered the house when she was seized with vomiting, and on her mother enquiring what was the matter with her, the girl replied that she had been frightened by a boy having been caned at school. A fit of nervous trembling immediately followed, and the poor girl has been bedridden from that day to the present, and her death is now daily expected. For months past she has talked of little else than the flogging the boy received, and has refused to allow any person to come near her but her mother. She has had the benefit of the best medical advice, and the most careful nursing. She has been taken to Melbourne, and everything, in short, that science, care, and money could do for her has been tried; but no remedy can destroy the impression which the caning has made upon her mind, for she refers to it almost incessantly. She has now been confined to her bed with only short intervals for six months, and all hope of her recovery is now abandoned by her mother, as also by her medical attendant. Several other cases of a similar kind have happened in the town of late, though only one or two have ended fatally.'"

The whole animal creation is more or less governed by a strong and all-pervading feeling of fellowship, which, from want of a better term, is generally called *sympathy*, compassion, mutual suffering, commiseration; although, in its wider meaning, the word includes also the delightful sensation of agreement existing between the different members of the animal kingdom. Animal and human sympathy is generally supposed to correspond only in the kind, but not in the degree of feeling. But this supposition is quite erroneous, as may be very readily seen from the sufferings of the girl alluded to in the above paragraph. For this highly sensitive girl

must have entered so deeply and so vividly into the sufferings of the boy who was caned by Mr. Martin, that she actually realised in her own delicate organism all the painful physical and mental sensations (including no doubt the humiliating feeling of shame and moral indignation at such brutal and degrading treatment) which at the time thrilled through the frame of the truant boy writhing under the infliction of the rod. This is vicarious punishment or atonement (*at-one-ment*) with a vengeance, the girl actually dying, if not for the sins of the vagabond boy and the cruel master, at least for those of a thoughtlessly-framed and palpably defective Education Act. Thus, we are told, died once a divine man, a homo-deus, for the sins of the Jews. Frightful examples like these must show plainly to the commonest understanding the necessity there is of henceforth administering corporeal punishment in a room set apart for the purpose, instead of allowing any more painful cases of this description, several of which are alleged to have terminated fatally, to happen again. As modern refinement of feeling has led to the general adoption of a private mode of carrying out the death sentence, so does human sympathy, rightly understood, demand private castigation, not only with regard to schoolboys, but also with respect to the criminals of our gaols generally. I do not, however, flatter myself with the vain expectation that something will be done in this matter shortly, and I should only like to know how many more such cases must happen before a highly-refined, enlightened, and paternal Victorian Parliament will take steps to influence the Minister of Public Instruction to issue strict orders to all the schoolmasters of the colony not to flog the boys (for, strange to say, we have already advanced so far as not to allow the adolescent portion of female humanity to be flogged) any longer in the sight and presence of a whole room full of children, amongst whom there may be a few young sensitive plants likely to fade and wither innocently in consequence.

We come now to the medical aspect of the case, and in this connection we should very much like to know the exact wording of the certificates of death furnished in those cases that terminated fatally. I suppose it was: *shock to the nervous system*, as the *Age* has it. How is a case of shock to the nervous system scientifically proved? What are the *post mortem* appearances of such a shock. Who or what gets the shock first? The nervous system, or something behind the nervous system, something that uses the nervous system like the telegraph operator uses his battery with all its appendices? But it is useless to ask the fashionable followers of an exclusively materialistic school of medicine, questions which they are so apt to label and cast away with contempt as too metaphysical, too supernatural, too transcendental, because they transcend their mental capacities, are '*supra naturam*,' or beyond the reach of their minds, and in a manner '*meta ten physisin auton*,' that is, not on their ontological list of existences. The *modus operandi* of the injury and death of the children in question, allowing that spirit is unable to come in direct contact with matter can only be explained by adopting the existence of the intermediary link of a spiritual body (established by inductive science) called *périsprit* by the French, and *Nervegeist*, or nerve-spirit, by the Germans. This spiritual body, which, to speak with Virgil (*totam infusa per artus mens agitat molem et magno se corpore miscet*) pervading all the members moves the inert and lazy mass of the outward physical body, received, in the first instance, the jarring and disorganising impressions from the receptive mind of the highly sensitive girl, and afterwards transferred them to, and permanently localised them in, the organs of the physical apparatus, until the worn-out body died, releasing the spirit of the child, and fortunately placing it for ever beyond the reach of earthly rods. Allan Kardec says, in this respect, with great truth, that "the spiritual body, or *périsprit*, once penetrated and taken possession of by an injurious influence, no matter whether made by a physical or mental impression, resembles a garment impregnated with a powerful scent or odour which the most delicious essences and perfumes are no more able to banish or remove." Want of space does not permit me here to enter fully into the details of the doctrine of a spiritual

body, a profound understanding of which forms, in my opinion at least, the great pivot on which the whole subject of spiritualism turns. I shall on some future occasion, if an opportunity presents itself, return to this highly interesting subject, dealing with it in an article entirely devoted to a thorough discussion of the matter.

I may add here, in conclusion, that it was not a little surprising to me that the valuable contents of our extract from the *Age* escaped the eye of so acute a reasoner as the author of the article "Brain Waves," in the *Melbourne Review*, evidently is, who, in trying to demonstrate the absurdity of the positions taken up by spiritualism, only succeeded to demonstrate the sublime absurdity of his own equally shallow and immature conceptions. For what could have illustrated his theory of "Brain Waves" better than our case, in which the vibrations of the cane in the hands of the schoolmaster were first communicated to a certain delicate part of the body of the boy, thence to the brain of the boy, and lastly to the sensitive brain of the girl, where they ultimated in what is very learnedly called, "a shock to the nervous system," with consequent death? *O sancta simplicitas!* Of whatever arts Mr. H. M. Andrew (M.A.) may be a master of, one thing is quite certain, he is not a master of the indispensable art of clear thinking; but we live in hopes that the frail bark of our master sailor on what appears to be his first trip on the deep ocean of mind (*aqua incognita*) will in the course of time, and *per longas ambages*, like Polytropos Odysseus of old, find the proper longitude of his diminutive mental Ithaka which he may have a fair chance of reaching eventually, if he only succeeds in first laying the raging storm of *brain waves* which are now so imminently endangering the safety of the *magister's* tiny craft. In the meantime, *bon voyage!*

C. W. ROHNER.

Chiltern, 18th January, 1876.

HERESY AND SHAM.*

The above pamphlet, by a well-known Sydney barrister and politician, was originally published in Sydney about twelve months since. Its merits only becoming known outside the colony of New South Wales when the first edition was nearly exhausted, and the increased local demand consequent on the agitation of Freethought on religious subjects now going on in Sydney, necessitated the publication of a second edition. Its contents consist of two sections—"The Reality" and "The Sham"—being a comparison of the life and teachings of Jesus with those of the so-called Christian ministers of the present day, which appears to be almost the antithesis of the Christianity of the founder. Mr. Buchanan laments the hollowness of the existing systems and concludes that the ministers of religion must be conscious of the anomalous position they hold.

"Do not the clergy admit," he says, "the truth of what I am saying when, by their spasmodic efforts to bring about what they call a revival of religion, they confess that religion is dead and fainting? If not, what use for a revival?"

He suggests to the clergy to earn their bread in some more reputable way, and then enter the pulpit and preach the glorious gospel of Christ, without money and without price, and concludes as follows:—

"Looking around, then, on the various temples that have been raised in the name of Christ, we shall scarcely find one on which He would not have turned His back, and despised as an unreal mockery and a hollow pretence. If, therefore, I, and those who think with me, can find no church which we can conscientiously enter, surely we are no losers thereby. Have we not got the great world for a Church with sermons in every breeze that blows and in every flower that springs? Have we not got the most immortal oration ever pronounced on the earth—the Sermon on the Mount?—and, with its splendid morality animating and sustaining us, let us walk through life humbly, though firmly, under the shadow of Christ's righteousness, with the fear of God ever present to us, but with no fear of man whatever."

* "The Heresy and Sham of all the leading so-called Christian Sects," by David Buchanan, Esq. J. Ferguson, Sydney. W. H. Terry, Melbourne. Second Edition.

THE HOLY TRUTH.*

The book before us, though published in London, is the work of a Victorian still resident amongst us, and the author of a well-written pamphlet, entitled an "Address to the Clergy," which we noticed in these columns a few months since. In his preface he modestly disclaims literary ability, but being anxious to present to the public those things which have been productive of enlightenment and increased happiness to himself he refers his reader's attention to the matter of the book rather than the manner of its presentation.

The "Holy Truth," as defined by our author, is that truth which requires no ceremonial laws, no faith but that approved by reason, courts enquiry and investigation—that superstition is a disease of opinion—that every truth is an inspiration from God. It knows of no judgment seat, or special record of our deeds on earth, but that our deeds of good or evil leave an impress on our spirits, easily discernable in the future life. It teaches the universality of God's laws, and presents Christ as the grand exemplar. It is in fact synonymous with the gist of the Harmonial Philosophy approved and adopted by Progressive Spiritualists of the present day. In the earlier pages of the book the author clearly indicates his belief in the theory of evolution, and traces it through all nature as an essential to universal progression. The second and largest section of the book is devoted to an exposition of Spiritual Philosophy which the author defines as Rational Christianity. In it he relates several interesting experiences which he had both before and since his conversion to a belief in the phenomena. In a series of sittings with Mr. Charles Foster the author received many marvellous tests, which were utterly inexplicable on any other hypothesis than the Spiritual one, and subsequently at an experimental sitting held at his own house his daughter (aged eleven years) was, much to her alarm, controlled to write, and messages were written through her from several members of the family. Her writing mediumship rapidly developed and communications in Chinese and Kafir language, of which she was entirely ignorant, were given through her hand. She also developed as a Spiritual clairvoyant, seeing and describing spirits when in her normal state. Other members of his family also exhibited mediumistic powers, and a specimen of what professes to be Persian writing done by the hand of a younger son is inserted at page 80. On one occasion the hand of the youngest daughter (aged five years) was controlled, and the words "Mesmeric Medium" written. This child did not know her alphabet, much less how to form letters. Several specimen communications are introduced in this section of the work, the aphorisms and moral precepts are excellent, and some of the longer communications good, but in our opinion those bearing illustrious names are not sufficiently characteristic of the individuals to identify them, and would have stood better on their own merits without sponsors. In the opening of Section 3, which is entitled "Science and Religion Reconciled," the author dwells on the anomaly that truth which should be the greatest friend and chief support of religion is shunned and despised by the so-called religious sects whenever it is at variance with their particular creed. Astronomical, geological, and other discoveries have been opposed as long as practicable as subversive of the received interpretations of Holy writ. He asserts that Spiritual Philosophy is in harmony with science and the Truth. Spiritual Philosophy and Science may be termed the universal Trinity, and Reason the reflex of the Great Originator of all Unity. He attributes much of the so-called infidelity of the day to the dogma of the infallibility of the Bible which the churches still nominally cling to. Reason revolts at this dogma when viewing the contradictions and revolting passages of the book, hence the reaction often plunges men into hopeless scepticism. The latter portion of this section is devoted to showing the harmony of Spiritualism with Science and revealed religion.

Section 5, is "An address to thoughtful Christians," in it the author points out how the vast majority of

mankind imbibe their religion in childhood from their parents. It takes firm hold of them as they grow up, and requires force of truth to dislodge. He shows the wide divergence between primitive and modern Christianity, and the harmony of Spiritualism with the religion of Christ.

Spiritualism (he says at, page 332) endorses what is true and good in all religions. It frees humanity from those foul aspersions with which a false theology has too long disfigured it. It vindicates the omnipotent Ruler from those horrible things which the Bible and Christianity, both distorted as they are, have attributed to Him. It asserts the supremacy and immutability of natural law against the capricious freaks of supernaturalism. It exalts reason over superstition, science over faith, individual sovereignty over ecclesiastical authority, and it unfolds a future state alike worthy of God and man; while it demonstrates by incontrovertible evidence the immortality of the human soul, the eternal fatherhood of God, and the universal brotherhood of man!

He extols the teachings of Jesus, and deprecates those of Paul, and concludes the section with an earnest exhortation to his readers to allow no book or man to enslave their reason or conscience, but to make truth wherever found the supreme object of their pursuit.

Part 5 is a brief summary, of which the following is the gist, That we have in our midst demonstrable evidences of the immortality of the human soul, that we should retain all that commends itself to our reason, and reject the unreasonable and incomprehensible. That the Great Creator of the universe is not a personal Deity. That punishment is the natural result of violating God's laws, and commensurate with the sin. That the Bible is not infallible, but a compendium of writings by many men in ancient times, some of whom were probably inspired. That Jesus' teachings were pure, simple, and rational, and adapted not only to the age he lived in, but to the present age, and that the truth introduced by him is now being proclaimed universally, and that with nature as our Bible, experience our guide, reason our interpreter, a loving God as our merciful father, living truthful, pure, and honest lives we need not fear death or the hereafter. There are two appendices, No. 1 being a paper on Rational Christianity, written by the author some years since; the second, an extract from Dexter's "Introduction to Spiritualism," some addenda, giving instruction for the formation and conduct of circles, and recommending appropriate books for investigators, concludes the volume. The book contains much that is interesting and instructive, especially to the truthseeker who is searching for light. The arguments in support of the various positions taken up by the author are logical and clear, good sound practical common sense abounds in all the original matter, and although the author is very plain spoken in reference to the existing religious systems, he is not uncharitable or dogmatic. The size and price of the book will doubtless be a bar to its extensive circulation, but those who can afford it will find it an important addition to their Spiritualistic libraries.

ANOTHER CLERGYMAN APPROACHING THE LIGHT.

The Unitarian Church in Melbourne was crowded with heretics, at both services, on Sunday the 9th of January, to listen to the Rev. Cuthbert Fetherstonhaugh, of Urana, who has renounced the pomps and vanities of the fashionable creeds, and declares that he is not now, and never will again be joined to any sect.

The morning service terminated, singularly enough, with an excellent rendering of the "Dead March in Saul" as the congregation was leaving, the organ seeming to emit the sounds most suitable to the occasion. "The old dogmas are dead, let us bury them decently. The new light is shining in the world; the better church is rising on the ruins of the old. The Holy Church of the Universal Spirit is being organized, without dogma, and with only two commandments—Love God, Love man."

We congratulate the reverend gentleman on his emancipation; on the moral courage which effected that emancipation; and we desire to honor him for the proofs he has given of the manly independence of his

* The Holy Truth, or the Coming Reformation, by Hugh Junor Bowne. LONDON: A. Hall & Co., 1876.

mind, the integrity of his intellect, the keenness of his intuitions, the love of progress that animates his soul, and the firmness and resolution he has displayed in breaking loose from the fetters of superstition, and in casting them behind him.

He is in the prime of life, apparently delicate, but he has probably many years of earthly usefulness before him, and we doubt not that in the path he has chosen he will find many to follow him; until, in the unseen future which he preaches so fervently, he will realise the wisdom of his present course of action, and comprehend that the lines of our lives will prove to be tracks reaching out into an endless eternity.

Our space will not admit of our reporting fully the admirable discourses in which Mr. Fetherstonhaugh defended the position he has taken up. They were conceived in a spirit of the widest universalism, and expressed the tenderest consideration for innocent opinions held in error by people who are sincere. "I would rather kneel," he said, "with Roman Catholics at their morning mass, or with ranting Methodists at their evening devotions, having all the time no sympathy with the peculiar views of either, than mingle with the cold and formal worldlings with whose religious tenets I might be more disposed to concur."

We do not propose to examine critically the intellectual attitude which Mr. Fetherstonhaugh assumes towards the dogmas which he considers have brought so much misery and ruin on the world. We look upon dogmas as subterfuges and excuses, put forward from age to age by undeveloped men, to justify their cruelty to one another. The dogma was not the cause of the cruelty, but the cruelty was the cause of the dogma. For more than fifty generations the Churches represented the cruelty latent in man.

"For fifteen hundred years," says a modern writer, "the Church carried the black flag. During all these years of infamy no heretic has ever been forgiven. With the heart of a fiend she has hated; with the hard clutch of avarice she has grasped what Christ told her to despise; with the voracity of a dragon she has devoured the champions of freedom; pitiless as famine, merciless as flame, without the conscience even of a serpent," she has disgraced the history of the children of God.

We do not blame Mr. Fetherstonhaugh for attacking dogma, we blame him for failing to perceive that dogma grows on the human stem simply because the forces are there that encourage it. Dogmas are like blotches on the skin of society. Purify the blood by doses of education, and the blotches will disappear.

The sermon in the evening was an able dissertation on the functions of Faith, the eye by which the soul perceives spiritual things; the light that cheered the children of genius, and of true piety, while the cruel servants of the churches were doing them to death.

Mr. Fetherstonhaugh was listened to most attentively, and he deserved attention. His language is choice and scholarly; he has the ease and confidence of a gentleman; he thinks clearly, and consequently expresses himself with lucidity and force.

He announced his fear that every pulpit in Melbourne had been closed against him; we presume because he horrified the Dean by preaching the Fatherhood of God.

We congratulate Mr. Fetherstonhaugh on that episode. It may have been the means appointed for urging him to take a step that other clergymen must shortly follow. For there are many noble souls in the clerical profession, groaning beneath the burdens which orthodox falsehood lays upon their consciences, burdens which they bear for the sake of their wives and children.

The clergy in this city seem to be terror-stricken; cowering beneath the repeated blows being showered on the dogmas they are paid to defend. If Mr. Fetherstonhaugh succeeds in the noble and manly course he has chosen, other noble and manly men of the same profession may, as Mr. Tyerman did, take heart of grace, and yield to their innate love of truth and to the cravings of their better natures, and join the noble army of social martyrs who, in this age, seek for Truth where it can always be found, working with Liberty in the bracing atmosphere of unlimited mental freedom.

MELBOURNE SPIRITUALIST AND FREE-THOUGHT ASSOCIATION.

Mr. Bright delivered his last lecture for the Association (prior to his departure from the colony) at the Opera House on January 2nd, the subject being "A Race of Barbarians," originally delivered in Melbourne some years since, wherein the follies and polite barbarisms of the present age are made apparent to the unthinking perpetrators in an inoffensive but telling way. There was a good audience, and the chair was occupied by Councillor Gatehouse, who at the close of the lecture made some complimentary remarks on the lecture and lecturer, which were warmly applauded. Mr. Bright, in response, expressed the satisfaction he had felt, in addressing the large and appreciative audiences who had attended his lectures at both Theatres, and hoped on his return from New Zealand to have the pleasure of again addressing them.

On the following Sunday the Association returned to the Masonic Hall, when a lecture was delivered by Mr. Alfred Miller, on "The Limitations of Fate." In it the lecturer described fate as those catastrophes or evils which seemed to work side by side with a good Providence and subvert human precautions, such as volcanoes, earthquakes, floods, &c., and even the destruction of insect life which we involuntarily and unknowingly caused when walking in the fields. These seemed, in the lecturer's opinion, opposed to the idea of a perfectly omniscient God. In the latter portion of his lecture Mr. Miller pointed out how man might neutralise or modify these evils. The lecture was a very able one, and was listened to with marked attention by an audience which filled the hall. Very little discussion ensued, and a vote of thanks to the lecturer was warmly responded to.

On Sunday, 16th January, the quarterly meeting of the Association was held. At 7 p.m., the hour for commencement, only 30 or 40 persons were present. The chairman (Mr. Terry) before opening the proceedings, alluded to the inadvertent omission of the advertisement in reference to the meeting by the secretary, and said he would put it to the meeting whether the proceedings should go on or the meeting be adjourned. It was decided to proceed, and Mr. Terry addressed the meeting as follows:—

LADIES AND GENTLEMEN,—

When I addressed you at our inaugural meeting three months since, I briefly defined the objects of this Association, and solicited your co-operation in carrying them out. In response to that invitation a number of sympathisers have come forward, and the members' list is doubled, and still growing. I do not intend to do more than give a brief *resumé* of what has been done by the Association during the last three months, in order that it may come under review, and form a guide towards our future movements. You may remember that on that occasion it was determined to hold a *soiree*, with the view of bringing Spiritualists and Freethinkers together, and encouraging a social feeling. The *soiree* took place in November, and was a decided success.

To Mr. Drew belongs the honor of giving the first lecture under the auspices of this Association, on "Atheism and better." This was followed by an "Exposition of Spiritualism" by myself. At this juncture, Mr. Charles Bright having offered his services under certain conditions to the Association, a special meeting of the committee was called, where the propriety of engaging Mr. Bright was considered. It was argued by some that we were going outside the rules of the Association in abandoning discussion, but the majority considering the broad principle of the encouragement of Freethought were of opinion that a course of lectures to large audiences by a speaker of some talent and repute would do more to encourage Freethought and disseminate liberal opinions than our ordinary services at this hall, and affirmed the desirability of engaging Mr. Bright for a series of four lectures. The lectures given at the Princess' Theatre were successful, but financially the returns were but little in excess of the undertaking, and as Mr. Bright was to be paid out of the nett profits, he came rather badly off. It was therefore proposed to give Mr. Bright an extra night, when the whole

surplus over expenses would be handed to him. The prices were reduced on this occasion, and the attendance was much larger than previously, but the amount realised was, when divided over the five nights, a very inadequate sum to compensate the lecturer. He being willing to give another lecture on the following Sunday his offer was accepted, but a pouring wet night checked the attendance, and the takings barely covered the expenses. A proposition was made in committee to engage the Opera House for a few nights, and ultimately agreed to. This was a larger undertaking and promised well. The expenses, however, though kept as low as practicable, consumed nearly all the takings, and that series was brought to a close on January the 2nd. The Association has paid its way all through, and the committee regret that Mr. Bright has been so poorly remunerated. They did not feel justified, however, in offering any gratuity to Mr. Bright, for this reason, that they had offered to pay Mr. Bright a fixed sum per lecture and take the whole responsibility upon themselves, Mr. B. refused this offer, preferring to take the results of the lectures. In the carrying out of these lectures your committee have had rather an arduous task and have worked disinterestedly at it, sacrificing their own personal convenience and comfort to the good of the cause. Our return to this hall last Sunday, after what I may call the "theatrical campaign," was like coming home again, and was to your committee, at least, an agreeable change after their labors. Mr. Miller's able lecture is, I trust, but the precursor of many more from able amateurs, and I would urge upon members to seek among their friends for those having any progressive idea and a capacity to express it, calling their attention to this platform as the freest in Melbourne.

At the conclusion of the President's address, a solo, with harmonium accompaniment, was sung by Miss A. Powell, and received with marked favor.

Mr. Davies tendered his resignation as secretary on account of a pressure of business preventing his giving due time to the duties of the office. The resignation was accepted with regret, and Mr. Round subsequently elected to the office. The following gentlemen were elected members of committee, viz., Messrs. Davies, Debney, and Benson.

The meeting then closed.

TESTIMONIAL TO MR. W. H. HARRISON.

The following circular, with request for publication, was forwarded to us by the Hon. Assistant Secretary of the B. N. A. of Spiritualists. We shall be happy to receive and forward subscriptions for this laudable object.

TESTIMONIAL TO MR. W. H. HARRISON.

Committee.

MARTIN R. SMITH, Esq.
CHARLES BLACKBURN, Esq.
SIR CHAS. ISHAM, Bart.
MRS. MAKDOUGALL GREGORY.
H. D. JENCKEN, Esq., M.R.I.
D. FITZ-GERALD, Esq., M.S. Tel. E.
EUGENE CROWELL, Esq., M.D.
N. F. DAWE, Esq.
PRINCE EMILE SAYN-WITTGENSTEIN.
MRS. HONYWOOD.
ALEXANDER CALDER, Esq.
ALEXANDER TOD, Esq.
CROMWELL F. VARLEY, Esq., F.R.S.
JAMES WASON, Esq.
BENJAMIN COLEMAN, Esq.

Hon. Secretary and Treasurer.

MARTIN R. SMITH, Esq., 38 Great Russell Street, London, W.C.

Since the year 1869 Spiritualists have been indebted to Mr. Wm. H. HARRISON for the excellent journal of which he is the Editor. This journal has been a credit and strength to the movement in every respect. It has been printed in clear type and on good paper, and has been conducted with ability, caution, and public spirit. It is hardly necessary to say that up to the present time the paper has been by no means self-supporting; indeed, during the first three years of its existence it entailed upon Mr. Harrison a very heavy loss, which he bore single-

handed. This loss was aggravated by the fact that, in order the more completely to devote his attention to the *Spiritualist* newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the *Engineer* newspaper and other journals. Mr. Harrison has indeed done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation of spiritual phenomena at seances. By his unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the Editor of a newspaper devoted to the religious and scientific aspects of the subject.

It is a matter of notoriety that the *Medium* newspaper, which was inaugurated the year after the appearance of the *Spiritualist*, has been annually subsidised by large subscriptions, which its Editor, Mr. Burns, has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion and that for a special purpose, appeared in the pages of the *Spiritualist* for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison, but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all respects worthy of it.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions, they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the *Medium* ever since its establishment—but he has not done so.

It is proposed, therefore, that a Subscription, in addition to the existing Guarantee Fund, shall be opened, which shall take the form of a Testimonial to Mr. Harrison, and which, it is hoped, may to some extent relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

All Subscriptions to this Fund will be payable on the 1st January, 1876. Friends desiring to contribute are requested to send their names, addresses, and the amount to Martin R. Smith, Esq., care of Miss Kislingbury, 38 Great Russell Street.

FIRST LIST OF SUBSCRIPTIONS.

	£	s.	d.
Mr. Martin R. Smith	50	0	0
" Charles Blackburn	50	0	0
" J. N. T. Martheze	50	0	0
" Alexander Calder	20	0	0
A Friend	20	0	0
Mr. Alexander Tod	20	0	0
" N. F. Dawe	15	0	0
Sir Chas. Isham	10	0	0
Prince Emile Sayn-Wittgenstein	6	0	0
Mr. R. Hannah	5	5	0
" C. F. Varley	5	0	0
Mrs. Louisa Lowe	5	0	0
Mr. Charles Massey	5	0	0
Dr. Eugene Crowell	5	0	0
Mrs. Honywood	2	2	0
" Makdougall Gregory	2	0	0
Mr. Epes Sargent	2	0	0
Miss Douglas	2	0	0
Mr. Morell Theobald	2	2	0
Dr. Baikie	2	0	0
Mr. Geo. King	1	1	0
" F. A. Binney	1	1	0
" J. Coates	1	1	0
" B. Coleman	1	1	0
" B. W. Pycock	1	1	0
Mrs. Maltby	1	1	0
" Kislingbury	1	1	0
Miss E. D. Ponder	1	1	0
Mr. R. Fitton	1	1	0
Major Menars	1	1	0
Mr. G. W. F. Wiese	1	1	0
" M. W. Buchanan	1	1	0
Rev. W. Whitear	1	1	0
Miss Whitear	1	1	0
Mr. C. G. Williams	1	1	0
A Subscriber	1	0	0
Mr. Geo. Lee	0	10	6
" J. S. Crisp	0	10	0
Miss F. J. Theobald	0	10	0

The Energetic Circle, we learn from the chairman, has re-assembled after the holidays, and resumed their investigations. All the members were present at the opening seance, and the medium took his seat in the new cabinet, which answers the purpose of its construction admirably. Several new members have been added to the circle who will form an acquisition to it, and when the present very warm weather is over we may reasonably look forward to improved manifestations.

MATERIALIZATION.

By Rev. S. Watson, *American Spiritual Magazine*.

Soon after our last issue was made up, we attended our developing circle at Mrs. Miller's. We do not propose to report all that occurred, but refer briefly to that in which we were more deeply interested. After the usual physical manifestations, the medium was entranced, and Redface, her Indian control, asked us to sing "On Jordan's stormy banks I stand." Our former wife, draped in purest white, turned aside the blanket, and walked outside, keeping time with the music, and clapping her hands in ecstasy as she retired. She then brought out a child in her arms, took a seat in a common chair (not a rocker) and rocked the child some time. She then sat it on the floor, and left it for a few moments, then taking it inside. We were then requested to come to the cabinet, when we shook hands, she kissing ours several times. Our eyes were not more than six inches apart, and her eyes looking as natural as in earth life. We felt her face, which seemed as natural as it ever did, and about the same temperature of our hand. We said, "Mollie, can't you talk to me?" when she whispered, "No," and rather pressed us from her.

Soon after returning to our chair, she came out again, advancing toward us. We met and kissed her, seemingly as natural as we ever did. A child turned aside the blanket, and stood some time in full view of us all. During this time it expanded in size to perhaps double what it was when it first came out.

This to us was the most satisfactory seance we had ever witnessed. A number of other things occurred, but what we have related was the most interesting to us.

Being desirous to hear what our dear ones had to say about that meeting, we requested our home medium to give them an opportunity after church the next night. We copy a portion of what was written. Though of a personal character, it will doubtless be read with interest by those who are investigating this subject. Facts, indisputable facts, are what we are seeking for, and we feel more solicitous to know what our spirit friends say about them than we do about what our earth friends may think or say in regard to them, hence we give their views:

"My Dear Samuel—My joy of last night was just enough to give me an appetite for more of the same sort. Now wasn't it a happy time? To you I know it was, and more to me, for I could see you better than you could me. I have never been better satisfied than I was last night with anything I ever did in all my life. You were gratified, and we were all rejoiced. I want now to see and talk with Johnnie and the girls, and when we can control the medium better, and draw sufficient power ourselves, I intend to have them all here in your library, and then it will be a union of dear ones, sure enough. We can do more than we have ever done, but time and patience are both necessary for the proper development. Now don't think we are tardy, for we can't control the medium just when we want to. There were many happy hearts last night, and I think I was the happiest of the happy."

We asked what child that was who stood outside, and grew up while there, when she answered thus:

"I can't tell which one you saw, for there were two. Sammy, we suppose, was the one you saw; at least, he thinks you saw. He is happy, too, over the conclusion."

"Did you aim to show him as he was when he left us, and then show how he had grown up in spirit life?"

"That was the idea—the intention. All that was done was only to appear the most natural to you, as you well know of these little identities."

We believe that this phase of Spiritualism is the most convincing, and is destined to demonstrate its truth to every honest investigator who has a fair opportunity of testing it. We have in these manifestations that kind of testimony demanded by Thomas before he would believe in the resurrection of his Master. Since feeling the hands and face of one with whom we lived happily for a quarter of a century, we ask ourselves, was that really our beloved wife? Our answer is, the real person

was there in all her individuality, clothed with matter similar to that in which she lived, and moved, and had her being while in her earth life. That matter has returned to its original elements, but here is matter concentrated by spirit chemistry, and is really our former companion. That was formed by a slow process naturally, and was changing continually. This is collected quickly by a law of the spirit world, and soon returns to the sources from whence it came.

[In a letter, dated Nov. 30th, which we received from Mr. Watson recently, he tells us that at a seance held at Mrs. Miller's the previous night he again saw the materialized form of his late wife, shook hands, and talked with her as in mortal life.—Ed. H. L.]

As apropos to this subject, we copy from the *Banner of Light* an extract of what Mrs. Emma Hardinge Britten says:

"Thousands of spirit circles have been held under the strongest test conditions, during which spirit forms have come and gone through closed doors, whilst flowers, fruit, fish, birds, and great varieties of solid bodies, animate and inanimate, have been passed through walls, ceilings, and other material masses, without any apparent difficulty.

"This facility on the part of spirits to suspend the operation of that physical law known as 'impenetrability' by some other law belonging essentially to spiritual existence, should set to rest the attempts of the carping critic to gauge spiritual operations by the limitations of matter. Spirits can either compose or decompose material substances with incredible rapidity, convey one solid body through another, or cause them to become visible or invisible at pleasure. If they can do this (as irrefragable testimony proves they can), then why can they not consolidate matter around their own forms, and array themselves in the very garments, jewels, &c., they can so readily manipulate? Nor need we refer all the transformations effected in this manner to purely spiritual operations. The transformations which matter is constantly though silently undergoing from visible to invisible states, must be taken into consideration; for example: No one who enters a room where several human beings are assembled will pretend to say that the natural eye can discern about each one present an atmosphere of blood, bone, sinew, adipose, muscular and nerve tissue—in fact, the entire variety of elements which constitute the human structure. And yet these elements are there, though invisible to the natural eye, and there is not a human being but what is thus surrounded. Let it be remembered that one-half of the processes which we call life are made up of waste; waste takes place in a great measure by evaporation, and the evaporation which is perpetually going on in the human organism, exhales into the surrounding atmosphere portions of all the physical elements which make up the structure. Shut up a single individual in one room from the cradle to the grave, and in that place will be exhaled into invisible air more than one half of all the solid, fluid, and gaseous matter which has constituted the visible organism during life. Thus, then, it will be seen that the physical emanations of every human being are held in solution in the air they breathe; hence, storehouses of blood, bone, nerve muscle, and organic pabulum generally, exist on all sides of us and only require the action of a skilful chemist to collect from the air and re-combine into veritable visible substances.

Thus far we have presented only hypothetical positions of our own. We will now give the explanations rendered by spirits concerning the mode in which the physical aura or emanations of human beings are wrought into pabulum for the exhibition of 'materialized forms,' and the demonstrations of spiritual presence by sounds, movements, etc.

Spirits claim that the substance of their own organisms, no less than the spiritual body of man, is the highest known sublimation of that universal element called electricity, the attribute or exhibition of which is FORCE; that this element is the life of the universe as well as that of man; also, that besides the spiritual body, there is in man an interior and distinct element called spirit, the attribute of which is INTELLIGENCE; that in the change or breaking up of the mortal body called death, the spiritual body accompanies the spirit, clothes it, and the union of the two elements forms SOUL.

"They further add, that as the spiritual body is refined electricity or force, so all that electricity can be made to do by skilful earthly chemists, can also be effected by their own spiritual bodies. For instance: by passing sparks of electricity through certain gases, they can be condensed into water; by acting with electricity upon water it can be solidified into a crystal; crystals also can be disintegrated back into gaseous matter again. Thus, then, it will be seen that electricity is the great motor by which all the transformations of matter are effected from invisible gases into visible solids, and from ponderable solids into imponderable gases. If mortals with their imperfect instruments and rudimentary knowledge can effect these marvellous transformations in matter through electrical action, is it not rational to expect that spirits in an advanced condition of life and knowledge, and with the most perfect of all electrical apparatus at command—their own spiritual bodies—shall be able to effect still more remarkable transformations even to the consolidation of the emanations given off by mortals, and the temporary crystallization of these organic particles around their own forms? If electricity can be made to produce sounds, and used as a motor by earthly chemists, why not by spiritual ones as well? Earthly chemists pass into the spirit world, where, with extended spheres of knowledge and

far more available apparatus, they may be expected to continue and improve upon the rudimental branches of knowledge they acquired on earth.

In regard to the specialties which constitute some human beings better mediums for the phenomena of spiritual communion than others, it is said the magnetism, or vital electricity of each individual, differs in correspondence with the varieties of their mental, moral, and physical states. Where this vital electricity inheres most strongly to the organs which govern the *physique*, rather than the *morale* or *intellect*, where it is abundant, negative in direction, and readily given off, the individual so constituted forms a good physical force medium. Find a spirit endowed with the same characteristics, but whose quality of magnetism is positive rather than negative, and the two can assimilate and act together on the principle of a galvanic battery. If these mutually-adapted persons happen to be surrounded by others, as in a spirit circle, where the atmosphere is charged with human emanations, the battery becomes strengthened, the force increased, and hence the reason why spirits can often perform feats of physical power in an assemblage of well adapted human beings which cannot be otherwise exhibited. The *modus operandi* by which good electricians can use the force evolved from their batteries, may be difficult of comprehension to the uninitiated; no less, but still *no more so*, are the difficulties of understanding how the spirit and the mortal can so combine their electrical forces as to form a battery, and thus act upon the atmosphere that surrounds them, but the process is strictly analogous in each case, and it only requires a thorough appreciation of the fact that the spiritual body is electrical in its nature, and an apprehension of what vital electricity can do, to believe that all the phenomena of life and motion can be performed by spirits, under the direction of capable and scientific minds.

We have endeavored to direct the reader's attention to the fact that in this modern Spiritualistic dispensation a large proportion of the manifestations have always consisted of sensuous demonstration, that they have from the first been essentially materialistic, and have involved chiefly material agencies. The marvel of presenting a fully formed and fully clothed organism, then, is only one of degree, not of any phenomenal strangeness or differential nature from the other demonstrations which have testified to spiritual agency.

That which we have to guard against most cautiously is the chance for deception which *conditions* of darkness and mystery afford, also to lessen ourselves against too much credulity on the one hand, or too much scepticism on the other.

The eager demand for marvels, and the apparent necessity of pandering to the vitiated and over-stimulated appetites of marvel-seekers, unquestionably underlies the mask of deception which has of late obscured the fair face of this bright young spiritual science; neither should we dogmatically refuse to believe altogether in a phase of mediumship which, however wonderful in its totality, is but the natural sequence of what has preceded it.

It has long been predicted by impressional media, that the time would arrive when spirits would converse with their earthly friends face to face, aye, and re-appear in the midst of the scenes they once inhabited, with all the familiarity of a mortal visitant. The signs and tokens which give us the right to expect the fulfilment of these prophecies are to be found in every demonstration whereby spirit can act upon matter and manipulate material substances."

We find in all our Spiritual exchanges new mediums for materialization. They are occurring all over the civilized world, demonstrating what Mr. Wesley says of the spiritual body, and what Dr. Adam Clarke says they can, "become visible to mortals." Yet their children ridicule these things. We expect to attend more of Mrs. Miller's seances before this number is out, and may have more remarkable things to relate as having occurred at them.

BOY MEDIUMS.

Last Tuesday night a private *seance* was held in the *seance* room of the National Association of Spiritualists, 38 Great Russell-street, London, with two new mediums, recently discovered by Mr. Martheze at Southport, and sons of Mr. Bamford, of Macclesfield. Walter Bamford, the younger medium of the two, is thirteen and a half years of age, and his brother Joseph fifteen. Besides the two mediums, the spectators present were Mr. Martheze, Mr. Bamford, Mr. Albert Snow, Miss Kislbury, Mr. Dufort, and Mr. W. H. Harrison.

The boys were first tied in the cabinet, when handkerchiefs were shown at and thrown from the apertures. Afterwards, while the spectators were seated round the table, an accordeon was played beneath it with great power. The two boys were then tied with tape by hands, feet, and waist to chairs, and left at one end of the room, while the company sat at the other, with the lights out. Under these conditions musical instruments were played, writing done, an iron ring put on and off the arm, and other of the usual physical manifestations

exhibited, lights being struck every one or two minutes, to show that the mediums were tied as at first. The powers of the two boys have only just begun to develop, yet are already exceedingly strong.—*Spiritualist*.

PROGNOSTICATED SCENE IN THE 3RD SPHERE.

(Within 100 Years Hence.)

MEETING OF TWO EX-PRESIDENTS IN SPIRIT-FORM.

Professor T., addressing Dr. C.—Well, friend, what learned fools we both were in earth-life in ignoring all the evidences at our command demonstrating this grand reality. On my awakening to spiritual consciousness, the great mistake which I had made burst upon my vision like a thunder cloud.

Dr. C.—Ah! friend, my experience differed from yours in a degree, although I did not acknowledge it when on earth. I had for many years previous to my entrance into spiritual existence, misgivings in regard to there being a future life from various proofs which I had received of the truth of Spiritualism, for which I could devise no other hypothesis that would account therefore; and in particular I received through the mediumship of Foster, a communication from the spirit of my mother in regard to certain incidents relating to my childhood, which completely non-plussed me at the time; but being aware of the unpopularity of Spiritualism, and feeling my prestige as a man of science was at stake if I allowed my opinion on the subject to waver, I at once stifled my convictions, and devised the unconscious cerebration theory, which, though well received by a large section of the community, who were only too eager to grasp at any hypothesis which had even the semblance of accounting for these phenomena, the effects of which were so inimical to their cherished beliefs; still the weakness and absurdity of that hypothesis was unpleasantly apparent from the very first to myself, consequently when I awoke in Spiritual existence, I was not so much taken aback as you were at the reality thereof, but I was at once conscious of the grave error I had committed in having ignored the evidences of the truth, and of the wrong I had done to my fellow-men as to myself thereby.

Professor T.—Your remarks remind me of admissions made by our old friend, Sergeant C—, who I met lately when I was visiting the second sphere. He confessed to having been a thorough Spiritualist for many years before his entrance into spirit life, and that he has since felt stung with remorse whenever the dissimulation he practised in earth-life comes into his thoughts. He told me that he was about to declare his adhesion to the cause of Spiritualism when his friend Crookes forestalled him, and he could not brook the idea of playing second-fiddle in the matter, so he set to work to write "What am I?" the answer to which he said he could have compressed into three words, viz., "A thorough Spiritualist," and which he would have done, had his pride not prevented him, but even as it was he continued from his consciousness of the truth of Spiritualism when writing that work he had, without being aware of it at the time, so stated the facts related therein that instead of having had the effect of influencing the minds of those who read it against the truth of Spiritualism as purported by him, he had discovered that it had in reality convinced many who before reading it were dubious of the reality of the communion of disembodied spirits with those still in the flesh.

Dr. C.—I am not surprised at what you have related concerning my old friend, Sergeant C—, for, from the tenor of his book referred to, and other circumstances connected with him, when in earth-life, I could not help looking upon him but as a Spiritualist in disguise. When I was in the second sphere, amongst others I met another of our old friends, the Bishop of ——. In recounting to me his experiences since awakening to spiritual existence, he stated that in earth life he had confidently expected that he whom he had always claimed and called his Lord and Master would have met his spirit at the portals of heaven, and in the most friendly way would have introduced him to the

Deity seated on a great white throne, in the same way as he had, when on earth, been introduced to the Queen by her royal son the Prince, instead of which he was received into the spiritual world in the most unceremonious way by a lot of dark spirits who taunted him by calling him the Lord Bishop of lies and other such epithets. He said that he at first imagined he had come to the wrong place, until he was enlightened on the matter by several of his clerical friends who had passed away before him, and who informed him that the Spiritualists whom he, as well as they, had so greatly maligned when on earth, were right, and that their boasted "orthodox" Christianity was merely superstition founded on barbaric fables, &c.

Professor T.—On several occasions when I have reflected on the different position I should now have occupied in spirit life had I not closed my eyes to the truth of Spiritual Philosophy in earth life, and when I have felt a desire arise within my spiritual form for progression, I have been visited by my old servant John whom I used to call an old fool for attending seances when on earth. He comes from the fifth sphere decked in a brightness that dazzles my spiritual vision, and tells me that through the influence and teachings of Crookes and Wallace, who he informs me are in the sixth sphere, he expects soon to join them there. Come, friend C—, let us make a fresh start, and see if we cannot overtake them in that race of progression in which we have lagged too long behind; progression, however, is eternal, so there is hope for all.

THE REVOLUTIONARY POLICY OF THE HEAVENLY HOSTS.

If it be true, as Jesus is supposed to have declared, that the kingdom of God cometh not by observation, what are we to say of those divines who induce their hearers to think otherwise?

How can we regard, but with feelings of pity, the teachings of Bishop Thornton and his school on "The Approaching Advent of the Lord Jesus?" With nothing above us but stars and space,—living in atmospheric conditions that forbid human life to exist in the flesh many miles from the earth's surface, the Bishop tries to persuade us that the body of the Lord Jesus will descend upon the earth obliquely through the air.

The orthodox reject with scorn the scientific proof which Spiritualism offers of the feasibility of reclothing the spirit form with sublimated matter in the presence of a medium, so as to present an ephemeral apparition to the human eye; their rejection of this science, therefore, debars them from pleading it as the means by which the Lord Jesus will show himself to the world.

Let us, then, consider the case from the orthodox stand-point. The Lord Jesus, we are told, being the God of the Universe, is to swoop through the atmosphere, like an eagle, clothed in an organism of flesh and blood, but without feathers.

Yet, quite recently, two French savants—MM. Croce-Spinelli—martyrs to Science, lost their lives from asphyxia, by ascending from the earth's surface in a balloon to a height of eleven miles; thereby proving that an organism like that of Man, admirably adapted, as it is, to subsist upon the surface of the earth, cannot hold the spirit in a rarer atmosphere, owing to an excessive accumulation of carbonic acid becoming generated in the blood.

Now, we have no hesitation in asserting that it would be a physical impossibility for the Infinite, or any other spirit, to descend in a fleshly envelope from among the stars, and to live in that envelope after he arrived here. It is an easy mode of disposing of these difficulties by assuming that all things are possible with God. But, as a chain is no stronger than its weakest part, if there is one thing impossible with God, your chain is snapped asunder. It is impossible for God to make two mountains without a valley between them, for if there was no valley there would not be two hills. It follows, therefore, that all things are not possible with God, and that it is foolishness to say so.

However, to enable us to discuss the matter, we will suppose an absurdity, and consider Jesus as God. We will assume another absurdity, and allow that he can descend from among the stars in an organism of flesh and blood, and light on this earth like a dove on a dunghill.

We will fancy he has come to stay for a thousand years, and to use a body such as ours—for, indeed, no other would be suitable in the atmospheric conditions surrounding the earth. He would have to eat,—and sleep would also be a necessity. We should have the miracle business in full swing, and his teeth would grow sharp on quails and manna. The apostles, moreover, were expert fishermen, and would probably revive the art.

Then, as God dwelleth not in temples made with hands, he would "camp out" all the time, and before his thousand years were half over he would be a prey to rheumatism of the worst sort, to say nothing of other ailments superinduced by exposure; so that, according to Bishop Thornton, the immediate result of the "second coming in the flesh" would be an exhibition of the Almighty contracting a combination of rheumatism and other disorders by sleeping under a tree. Or, if He found that life too rough, He might have a tent and a stretcher. Imagine God getting into bed in His night-shirt, and taking something warm from His mother.

It is the nature of flesh to be weak, and the Right Rev. Father, Samuel Ballarat, must preach some other gospel than "the second coming in the flesh," if he wishes to earn the respect of intellectual people.

No! Spiritual Truth is the Anointed of God, and Jesus represented it faithfully and has his reward. The second coming of Spiritual Truth is upon us; the light is shining in the darkness, and the darkness comprehendeth it not.

The wealthy Jews, and the fashionable ecclesiastics of the time of Jesus, saw nothing in his advent. They looked for an embodiment of temporal power. They scorned the illegitimate son of a peasant woman, and crucified him between two other malefactors.

Spiritualism in this age is the exact counterpart of Jesus in that. They both bring from God a message to mankind. They are both, for the same reason, offensive to materialists—they are spiritual, and must be spiritually discerned. They are alike in being hidden from the worldly wise and the seemingly prudent, and in being revealed unto babes; and they are alike in that Spiritualism supersedes the old theology, and knocks it to pieces, as Jesus did.

Jesus was a manifestation of spirit power, concentrated on an individual. Spiritualism is a manifestation of spirit power, concentrated on a world. The first coming was in weakness; the second coming is in power. The first coming was of the earth, earthy; the second coming is the Truth from Heaven. It is clear that the churches in this age are making a similar mistake to the Pharisees in that. But the Pharisees had power in their day, the churches have none in ours—when to be a heretic is a sure sign that a man is intelligent and probably honest.

Spiritualism is not a religion, but the scientific basis on which the future religions of the human race will be built. It is of God, and from God, and is divinely adapted to the needs of human life. Its facts are open to all who seek; its philosophy is suited to the loftiest minds; it is free from mystery; it insists on the constant exercise of the reason; it encourages the foundation of family altars, where two or three can gather round a table, and dispense with professors of prayer or pray-ists; it satisfies the aspirations and the hopes of the soul; it soothes the sorrowful and the dying; it banishes the fear of death, and opens up a prospect of eternal progression beyond the grave which satisfies our sense of justice. It shows us our Father in his most adorable aspects, and it is founded on natural facts, and not on literary fictions. Carlyle proclaims, and we know, a fact to be a Divine revelation; therefore, if Spiritualism has one fact to adduce, that fact is a Divine revelation. But Spiritualism has a body of evidence and a multitude of facts to support it far greater than Christianity ever had, and seems more

likely, even at this early stage in its development, to become the scientific basis of all future religions to be known among men, than Christianity, or any other system, ever promised to become in the palmiest days of its wealth, pomp, and opportunity.

The *Westminster Review*, in a recent remarkable article on Theism, in which it is shown that religions are not made, but grow—the writer, representing a school of thought far in advance of that represented by the *Melbourne Review*, is not afraid to admit, what will be apparent to fools before long, that Spiritualism is a great fact. That organ of English radical and cultured thought makes the following admissions:—

"The religion of the future is in our midst already, working like potent yeast in the minds of the people. It is in our midst to-day with signs and wonders uprising like a swollen tide, and scorning (*seemingly*) the barriers of Nature's laws. But however irresistible its effects, they are not declared on the surface. *It comes veiling its destined splendors beneath an exterior that invites contempt.* Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise, and base things and things despised bring to naught things that are; for it seems certain that, whether truly or whether falsely, *Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life*—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation, under improved conditions, of the scheme of things around us."

Christian theology is represented by 3128 sects, which speaks volumes for the activity of the religious sentiment in Christendom, but we know that a house divided against itself, in this manner, cannot stand. When Robert Owen, in 1817, speaking at a famous meeting in the London Tavern, with the Duke of Kent in the chair, declared that "all the religions of the world were wrong," an eye witness records that "the vast and various audience listened as men breathless. Then they broke out into tumultuous cheering at the courageous act of the speaker." But Robert Owen, with all his faculty of personal inspiration, spoke only half the truth. He confounded religion with the expression of it, and failed to see that in the fertile soil of religious feeling inherent in the race, the various erroneous religions spring up like weeds which knowledge alone can eradicate.

It is upon this universal religious peculiarity of the human mind that the hosts of heaven are now working. They see, as Robert Hall saw, that "without religion Man is a shadow, his very existence a riddle, and the stupendous scenes of Nature which surround him as unmeaning as the leaves which the sibyl scattered in the wind."

They see also, and inspire others to see, that the religion of Christ is one thing, and the religion of Christendom another. For Christ practiced peace and goodwill, Christendom practices war and illwill. Consequently, the heavenly hosts are laboring to overthrow popular Christianity, which is false, and set up unpopular Spiritualism, which is true. This is the revolutionary policy we shall briefly elucidate and defend.

The angels are not likely to fall into the trap that caught the early Christians, who compromised their long struggle with Paganism by adopting many of its ideas and practices, so that now the parasite has killed the plant. Christianity is Paganism in a modern dress, and in the approaching struggle with Spiritualism, one or other must die the death that knows no resurrection. God and the angel world are safe. It is Christianity, therefore, that will be destroyed. Let us hear no more, then, of Christian Spiritualism. Christianity and Spiritualism are so incompatible, the two can never become reconciled.

In this age Spiritualism has gathered to its loving embrace many millions of the true children of God; men and women who realize the truths which the pure-hearted only see; noble souls endowed with those faculties and powers of endurance which, in darker ages, would be severely tested. Of all these millions, not one radical Spiritualist believes in the Atonement; not one in the Fall through Adam; not one in Original Depravity; not one in the incarnation of the whole power of the Deity in the person of a Jewish boy; not one in the virginity of that boy's mother; not one in the special virtues of his blood.

No Spiritualist of any grade believes in the wrath of God, nor in Eternal Torments; nor in the plenary inspiration of the Bible; nor in the blasphemous notion that this world shall be destroyed by its Creator, in a fit of passionate malignity, and that, in the wreck, the gradual refinement and higher powers, educed in matter and in mind by unknown centuries of evolutionary development, be lost for ever.

Spiritualism rejects these notions, and regards them as the horrors of religious delirium; the hideous phantasms begotten of sacerdotal tyranny, and ecclesiastical superstition, ignorance and pride.

That such a change in the views of the intelligent classes should have been brought about, since 1848, by the teachings of the spirit world, in the teeth of the most virulent and astute opposition, is evidence of the adaptability of the new doctrines to the needs of the human mind, and proves the wisdom, the power, and the revolutionary ardour of the angel hosts who fight on our side.

The old theology is, to all intents and purposes, superseded by a religio-philosophical science of a most revolutionary character, and the work has been initiated, directed, and carried on by wise and powerful spirits, working through mediumistic agents, who, like Jesus, are meek and lowly in heart, pure in conduct, and uncorrupted by worldly wealth.

Our space will not permit us to do more than allude to the influence of the angel world in prompting the governing classes in all free countries to adopt a liberal educational policy; in making a wave of educational controversy to pass over the nations; and in compelling the educational right of the masses of the people to be recognised as the question of the day. The interference of spirits in this matter is publicly admitted by the Roman Catholic Church, and orders have been issued by the *Curia Romana* for a crusade against witchcraft, being in effect a sacerdotal attack on spiritual mediumship. This crusade, which has been commenced in Germany, has merely excited the contempt of the German people, who, in their treatment of this matter, fully justify their right to the position which modern history has assigned to them, as the intellectual leaders of the human race. Germany and America, the angels tell us, are the political favorites of the heavenly hosts, because of the magnitude of the interests these two nations represent. In Germany the public mind is denied activity in the sphere of politics, and exerts itself upon religious problems and metaphysics; in America, the public mind is permitted the utmost possible liberty on all great questions, because it is there seen that the public opinion of a free people has a constant tendency to promote a genuine love of law and order.

As, therefore, the political activity of America becomes inoculated with the intellectual activity of Germany, the result will be a people free indeed.

One of the most brilliant and lucid writers which America has produced, Professor Draper, of New York University, warns us, in his philosophical history of the conflict between Religion and Science, that

"We have come to the brink of a great intellectual change. Much of the frivolous reading of the present will be supplanted by a thoughtful and austere literature, vivified by endangered interests, and made fervid by ecclesiastical passion. Society is anxiously expecting light to see in what direction it is drifting. It plainly discerns that the track along which the voyage of civilization has thus far been made has been left, and that a new departure on an unknown sea has been taken."

This magazine was established at the instigation of the spirit world, to aid Australian seekers in their search for the light, and is now, under the same auspices, entering on the sixth year of its publication. We desire to assure our readers, in the words of William Howitt, that

"We do not presume to judge the private professors of any faith. We all know the marvellous power of religious ideas implanted in childhood, and hallowed by long ancestral practice. Under the worst systems the best people exist in numbers, as the vigorous do under the worst climates. Under the power of all reconciling hereditary habit, people may even acquire the power of living, like Mithridates, on poisons."

"The Jew, the Mussulman, the Buddhist, the Brahminist, and the Roman Catholic, under the potent spell of their educations, work out their missions, and seek after God, even amidst the densest fogs of priest-devised faiths."

"One day, the honest and sincere of all creeds will find themselves above the clouds of both material and spiritual existence, in the great unobscurable, unpervitable LIGHT."

THE EDDYS.

The following letter, which appeared in the *Rutland Daily Globe* of September 30th, is republished with some further particulars in the *Spiritualist* of October 22nd. The editor says the writer is a clever English barrister. The same gentleman writes again a very interesting account of further manifestations, giving his initials C.C.M., in the *Spiritualist* of November 12th.

Berwick House, Rutland, Vt., Sept. 27th, 1875.

EDITOR OF THE RUTLAND GLOBE.—Having travelled about 4,000 miles for the express purpose of witnessing, and, if possible, forming a correct judgment upon the "spirit materialisations" at the Eddy homestead, made famous by Col. Olcott's critical investigation, I naturally felt some curiosity to learn the opinions prevalent about them in this city and neighborhood. I have found many differences and some indecision. Nor am I surprised, for though the Eddy brothers, supposing mediumship to exist, are probably the most powerful mediums in the world, they are not, at least at home, test mediums. I do not in the least blame them, after all they are said to have gone through in this way, for not submitting themselves, every day and in their own homes, to the often cruel and unreasonable caprices of sceptical investigators. But I do think that they might voluntarily give more satisfaction in the way of tests than they choose to do; and therefore I could not recommend others, whose object, like my own, is to verify a fact, and not merely to witness the most developed phase of a phenomenon still problematical, to seek conviction at the Eddys. But I certainly am astonished that the extraordinary powers, as a test medium, of their sister, Mrs. Mary Huntoon, should have escaped public attention. The names of William and Horatio Eddy are heard wherever Spiritualism is mentioned; while this sister, who could convince, if he were at all open to conviction, the most hard-hearted sceptic in a single sitting, remains in obscurity. I was a week at Chittenden before I even heard of her.

As an English lawyer, with, I am afraid, the worst possible opinion of human nature, to whom the fallibility of human testimony is one of the first principles of judgment, sceptical by disposition and with some experience in this investigation, I have, in this matter, trusted to nothing that I have been told, to no observations and to no precautions but my own. I have attended six circles at Mrs. Huntoon's, with the result that the question of spirit materialisation is settled with me for ever. On the ground floor are only three rooms—the kitchen, dairy or larder, and the bedroom, thirty feet by seven, which serves as the cabinet. Above are only the roof and rafters, without partition, of an unfinished room. Below the larder is the cellar, not at all under the bedroom. I did not, of course, accept the statement that there was nothing under the latter but the ground, but examined every board of the floor. These boards are continuous pieces, running under the partition from the kitchen the length of both rooms. Each is firmly and closely set to its neighbour. Two of the walls of the bedroom are outer walls, and I scrutinised the boards outside, and the plaster within, which was without seam or rent, as also the plaster of the partitions from the larder and kitchen, and of the ceiling. The bedroom has only one window. The lower part of this was nailed inside; outside I had nailed mosquito netting, the tacks being driven up to the heads in spots selected by myself, and under my own eye. I went out with a lantern and examined this netting three times, (1) just before the sitting commenced, (2) immediately after the manifestations had fairly commenced (3) at the close. On the bed were lying Mrs. Huntoon's two younger children. I took the elder to be under three years old, but she tells me he is three years and four months. We took the bedding to pieces, blanket by blanket, mattress by mattress. On only one night of the six was the eldest child, five years old, left in the bedroom. The bedroom has only one door, that into the kitchen, where we sat. Across the door the curtain was hung.

So far, of course, I had only provided against access to the room by an accomplice. But now comes the crucial test—the ability to stand which distinguishes Mrs. Huntoon's mediumship from that of every other, with the exception, I am told, of Mrs. Stewart, of Terre Haute, Ind. During the first part of the *seance* Mrs. Huntoon sits *outside* the curtain, in the kitchen with us, no part of her person being in the bedroom. The light, though not good enough to discern the features of the apparitions, is sufficient to make perfectly observable the smallest movement of the medium. I could see the time by my small watch by it. We sat 7½ feet from the curtain. I was quite satisfied with these precautions. A gentleman with me, however, was not, at least for the purpose of reporting, though he agreed with me that they were perfectly sufficient for our own satisfaction. Accordingly we tied Mrs. Huntoon's hands securely to the back of her chair, and her feet to the legs of the chair. Now, under these conditions, faces began immediately to appear, sometimes two at a time, through the curtain; a fiddle in the bedroom was played, and while Mrs. Huntoon sang "John Brown," a voice from behind the curtain, stronger than hers, accompanied her. On other occasions, after all the foregoing precautions, with the exception that the medium was not tied (though it must be distinctly understood, visible to all of us), the full length form of a young man emerged from the side of the curtain, furthest from Mrs. Huntoon, and stood before us for several seconds. The same spirit has come several times, under conditions, however, not so rigorous. By and by, the power becoming exhausted under these trying tests, a voice

from the bedroom calls Mrs. Huntoon behind the curtain. And then the manifestations become much stronger; but, as the test is at an end, to recount them is not within the scope of my present object.

One warning I wish to give visitors to Mrs. Huntoon and every other medium. Do not mix up the question of spirit materialisation with that of spirit identity. Faces and figures purporting to be those of spirit friends will come to you. Your dear relatives will manifest the utmost eagerness and impatience to be recognised, but when you come to put the simplest test question, they will, unless you have been fool enough to blab out particulars about them beforehand, either fail to answer, or answer wrongly. That is my experience; I do not say it is invariably the case. Unless proper precautions are taken to exclude such an explanation, people, of course, go away with the notion that it is all fraud and personation by the medium. Much of it I am nearly sure is fraud and personation, not by the medium, but by spirits, possibly not even human spirits. But I am verging on deep and difficult speculations. To return to Mrs. Huntoon. She has offered to come to any room in Rutland I may select for the purpose, and there to hold a *seance* under any test I may impose. I am satisfied already, and have declined the offer. Investigators will, she assures me, and I quite believe her, experience from her a cheerful compliance with any tests not absolutely cruel, not, of course, inconsistent with the invariable conditions of spirit materialisation. You have two things only to guard against—confederacy by the medium—with Mrs. Huntoon, but with very few other mediums, it is the easiest thing in the world to take perfect precautions against either.

Excuse, sir, this long letter—I have no interest in its publication. I write it at the request of Mrs. Huntoon, made after I had avowed myself completely satisfied and convinced, a request which I thought I could not in justice refuse.—I am, Sir, your obedient servant,

AN ENGLISH BARRISTER.

DUNEDIN SPIRITUALISTS' GROVE MEETING.

(From the *Otago Witness*, Jan. 8th.)

THE Spiritualists and friends held their second annual Grove Meeting on Monday, in Harbour's Paddock, Woodhaugh. The adjournment of the meeting from Boxing Day, the threatening state of the weather, and the counter attractions, kept many away, but there was, notwithstanding, a good attendance, the number on the ground of old and young amounting to 160. Lack's band was in attendance, and the time was passed very pleasantly in picnic-ing, social converse, dancing, singing, playing cricket, croquet, kiss-in-the-ring, &c. The crowning feature of the gathering, however, was a speech from Mr. Stout. He said it might be asked why was it that these societies existed? Why was it there was a separation from the Churches? Those who belonged to their society could consistently belong to no Church, as their very existence said that no Church was the custodian of all truth. On the contrary, they said that the truth was difficult to discover, and that it required a perpetual search. There was also underlying their existence the assertion of a principle that was now being recognised in science, the doctrine of development. If there were no development, then the oldest religion was the truest and the purest. That Society asserted that as men's intellect was trained, and as science became diffused, religion must change; and now in Protestant Churches that doctrine was being slowly recognised. A Church's doctrine must change with the times. But there was also applied to religion something else which in science was universally acknowledged. Science's dogmas were based on facts—on inductions—so, it was contended, a religion to be lasting could not be founded on mere faith. The only way to reconcile science and religion was to apply the same rule in searching for truth in both. All other methods of reconciliation would prove futile; and if we were to have any hope of religion in the future, it must be a religion believed in not for its age, nor for the good it may have done in the past, but because it was founded on indubitable facts. For example, there was the doctrine of immortality, a doctrine that had influenced the lives and conduct of many of the best and ablest of men. Was it true? The Spiritualists asserted that if it could be proved one thousand or two thousand years ago it was capable of proof now, and hence they attempted to establish it by observation and experiment. If they had failed, he was afraid the believers in a future life would be lessened in number. Then, again, it was only those who recognised development who could be truly progressive. They could recognise the good in other

Churches, and the fact that even the oldest religions might be suitable to many still living, and towards them they would maintain no hostile attitude. They must not pin their faith to Spiritualism or any other "ism." Free play must be given to a man's faculties and to a man's reason, and his religion could not transcend his reason. A man's conduct was the test of his creed. If a man lived a noble life, his creed was not of much moment. It was not a bad creed that influenced good actions; but a creed that did not produce good fruit had better be abandoned. After all, good deeds were of more importance than good creeds. He then referred to the necessity of having some social or other meetings on the anniversary days of some of the great men (saints he might call them) of the past.

A PLEA FOR FREETHINKERS.

THE following letter has been addressed by Mr. Tyerman to the Bishop of Sydney. We trust that it will have its designed effect on Dr. Barker and his fellow Christians, who are so much in the habit of traducing those who will not swallow their theological nostrums:—

To the Right Rev. Frederic Barker, D.D., Lord Bishop of Sydney.

MY LORD,—The reason I have for addressing this letter to you is your public and unfriendly reference to me at the late annual meeting of the "New South Wales Association for the Promotion of Morality," on which occasion you spoke of me as an "Infidel lecturer," evidently using the term "Infidel" in that offensive sense in which it has too long been employed in designating those whose views on theological and religious subjects differ from the teachings of orthodoxy—a sense which has had the effect of exciting more or less public prejudice, misapprehension, and ill-will against the parties thus branded. According to the Sydney Morning Herald's report of your speech, you "commended the proprietors of the Masonic Hall, who refused to permit an Infidel lecturer (myself) to deliver a lecture on Tom Paine. He (you) thanked the committee for their very judicious and decided interference."

Permit me to state that your lordship has evidently been misinformed on that matter. The "Committee," or rather the Board of Directors, had nothing whatever to do with preventing me from delivering my lecture in Vindication of Thomas Paine, in the Masonic Hall. The "interference" you commend was simply that of one man, the Chairman of the Board, and the subject was not brought officially before the Directors till nearly a month afterwards. Nor has that gentleman's arbitrary interference with the *right of free-speech* been sanctioned by the general body of Freemasons, in Sydney, as you seem to suppose. On the contrary, I know of a certainty, that a number of the most influential of them entirely disapproved of his high-handed and persecuting conduct. The lecture, however, was delivered in one of the theatres, the manager of which, being a lover of fair-play, and not a sanctimonious religionist, willingly let me have it for that purpose. I have lectured in the same building every Sunday evening since, to audiences, some of which would have been too large for the Masonic Hall, which has proved that the exhibition of pious bigotry and intolerance which so delighted your episcopal heart has unwittingly done us good.

The object of the Association of which your lordship is President commands my entire sympathy. I cordially approve of all prudent and well-directed efforts for the "Promotion of Morality;" and am striving in my own humble way, and within a limited sphere, to accomplish the same noble end. But I am not quite sure as to what you meant by the remarks I have quoted from your speech. Did you consider the meetings I held in the Masonic Hall were immoral in their character and tendency, and that, therefore, they ought to be suppressed, and came fairly within the scope of your Association's efforts? The above short extract, looked at in the light of the general tenor of your speech, and of certain parts of the Secretary's report, seems to me to fairly warrant this conclusion. Indeed, if you did not mean that, your reference to me and my meetings on such an occasion was altogether irrelevant and uncalled for. And if I am correct in

the construction I have put upon your remarks, I should be happy to be informed on what grounds your opinion is based. I am quite certain that you cannot adduce a tittle of direct and valid evidence in its support. Shall we judge of the tree by its fruits? Since I came to Sydney, some eight months ago, several prominent Christians, some of them pillars of your own church, have figured conspicuously in the insolvent and criminal courts; but I am not aware that anyone habitually attending my meeting, or avowing the principles I hold, has appeared in the same position during that period. Any impartial person, acquainted with the facts of the case, will tell you that the audiences we had in the Masonic Hall, during the four months I used it, were as numerous, intelligent, respectable, and well-behaved as the largest and best church congregations in Sydney.

Your lordship considers that the Masonic interference with my meetings was "very judicious and decided." I grant that it was "decided;" but whether it was "*judicious*" is another question. I venture to think that when you reflect on the effect it has had on many minds you will be induced to modify your opinion. It has shown a rapidly-increasing number of your fellow-citizens, that the *spirit* of sectarian Christianity is the same now as it was when it manifested itself in scenes of irresistible intolerance and brutal persecution; that, as represented in Protestant forms, its boasted right of private judgment and free speech is only a delusive sham, as no one can go beyond the limits it prescribes without being denounced; and that if it had the power, and dared to exercise it, it would again crush what it deems heresy and infidelity by *force*, as it did in those "good old times" when the prison and the fagot were the favourite instruments of its cruel and unrelenting will. And, as a consequence, it has intensified their opposition to its arrogant and unwarranted pretensions, and strengthened their determination to do their utmost to counteract its operations, and finally strip it of the dominant influence it has so long unjustly wielded in the world. Therefore, as a matter of mere policy, it may fairly be doubted whether the "interference" for which you "thanked" the Masonic officials was "judicious," so far as the interests of orthodoxy are concerned.

In referring to the gentleman whose memory I undertook to vindicate, you spoke of him as "*Tom Paine*." The lesser lights in the Christian churches have been too long accustomed to speak of Paine in that vulgar and contemptuous style; and I regret that your lordship should have given the sanction of your name and position to the objectionable practice. Surely the time has come when the orthodox, who affect so much superiority over their Infidel opponents, might, in speaking of those opponents, give them their proper Christian names.

As to my vindication of that noble champion of Freethought, I can only say that I discharged a duty which I could not honestly and consistently resist, and the performance of which, however imperfect it was, gave me very great pleasure. For years I shared the popular religious prejudice against Paine. In my younger days his name was almost as great a bugbear to me as that of his Satanic Majesty. But I have become convinced that that prejudice is as destitute of a rational foundation, as it is mischievous in its consequences. He has been wronged and slandered to an extent that few men have been. His public actions have been strangely misunderstood; his religious views on certain important questions have been systematically misrepresented; his moral character has been unscrupulously assailed; while his death-bed scene has been depicted as of the most appalling character. And yet but few of those who lift their hands in holy horror at the mention of his name, have taken the trouble to ascertain the real truth respecting him; or to read a single line of his works. They only know him as denounced by their religious teachers, and calumniated in pious Tracts.

It is true that Paine was an uncompromising enemy of Kingcraft and Priestcraft; and your lordship, being a representative of the latter, it is natural that you should be opposed to him, and strive to perpetuate the popular prejudice against him. But though he was an avowed enemy of those two gigantic evils, as he deemed them, he was a firm friend of humanity, and a fearless

advocate of what he conceived to be truth and right. His efforts for the civil and religious liberties of the people were earnest and disinterested; and he was sustained under the bitter persecutions to which his unpopular but conscientious views exposed him, by a calm trust in the great Father of all, and a firm belief in a Future State, in which he would be rewarded according to the motives he cultivated and the works he did, rather than for the faith he professed. And his death, so far as I have been able to ascertain the true particulars of it, was a fitting termination of a consistent and useful life; and not the horrible and heartrending event that falsehood and bigotry have so often represented.

The day is coming, my lord, when the injured memory of Thomas Paine will be fully vindicated at the bar of public opinion; and when the principles for which he labored so hard and suffered so much, will bear their legitimate fruit in the world. And believing that the best interests of mankind will be promoted by such a result, I and others are doing what little we can to bring it about on this side of the globe. But in thus defending that maligned and illustrious man, it must be understood that I do not approve of all his public actions, nor accept all his written teachings. To claim perfection for the one and infallibility for the other, would imply that he was more than a human being. I only mean that, taken as a whole, he was a worthy man and a true benefactor of his race; and is, therefore, entitled to be spoken of at least with respect, even by those who differ from the political and religious views he held.

Your lordship was pleased, on the occasion mentioned, to call me an "Infidel." But what is an infidel? and who has authorised one man to brand another by that term, using it in an offensive sense, because he holds different views from his own on questions that are not capable of a satisfactory demonstration? We have no universal and perfect standard—a standard which all mankind, nor even a majority of mankind accept—by which this point can be settled. Your lordship, with all the faith you can command, would be pointed at as an Infidel, in some parts of the world. Of course you speak of me as an Infidel because my views of a book called the Bible differ from those you entertain; but I utterly deny that you have a whit more *right* to call me an Infidel because my views differ from yours, than I have to designate you by that term because your views of it differ from mine. To justify your conduct by an appeal to the Bible, is to assume for it an *authority* which I venture to say cannot be *established*, and which, on that account, I refuse to acknowledge. I may say of myself, without egotism, that I have endeavoured to honestly exercise the powers God has given me, and have used the best means I could command, in order to ascertain the real merits of the Bible. I presume your lordship has done the same. And what is the result? We have arrived at totally different conclusions respecting the origin, character, and authority of that book. And, seeing that the evidence on these points is so incomplete and unsatisfactory, that two men—both presumed honest truth-seekers, and competent for the task of examination—have arrived at such opposite conclusions upon them, what right has one of these men to use opprobrious epithets in speaking of the other, because a different opinion from his own has been formed? Does not the fact that honest and competent truth-seekers arrive at such opposite conclusions on the subject of the claims of the Bible, clearly imply that God did not intend that all who have it should see eye to eye on that question? Had God designed that all who possess the Bible should hold the same belief respecting it, surely the evidence for that belief on the one hand, and men's mental constitution on the other, would have been very different from what they are. And, considering these things, ought not any man to be allowed to form such views of the Scripture as the evidence on the matter seems to him to fairly warrant, and to openly propagate those views, without being denounced as an Infidel, and subjected, to social, if not civil, pains and penalties, by those who entertain different opinions?

I should not object, my lord, to the application of the term "Infidel" to myself, if it were only used to indicate that my views of the Bible, and many of its teachings, differ from those held by the Christian Churches. But something very different

from this is generally meant. The term is associated in the minds of most Christians with the idea of a rejection of the whole Bible; a disbelief in the existence of God; a denial of a Future State of rewards and punishments; a disregard of all the principles of true religion; and a life of habitual and unbridled immorality. Now, with regard to the Bible, Freethinkers as a whole accept whatever is in it that appears to them to be true and good. And on the doctrines of the existence of God, and a Future State, they are divided into two classes. The Materialistic portion reject them as unfounded; but the Spiritualistic school, to which I belong, have as firm a belief in these doctrines as Christians themselves. Whilst, as respects *morality*, both classes of Freethinkers, so far as I have been able to judge, will compare favourably with their pious censors. And yet, as a consequence of the erroneous notion just mentioned, avowed Freethinkers of former times were shunned by the People generally, as though they were a moral pestilence; some of them were imprisoned, after passing through trials which were often a transparent farce; and the hardships and indignities that were heaped upon a few of them, culminated in a cruel death. And even in our own day, though open violence dare no longer be attempted, Freethinkers are persistently misrepresented and slandered in the pulpit, and in religious circles and subjected to a thousand petty, underhand persecutions, by their selfrighteous and canting opponents. However, we have one satisfaction, my lord, under the disadvantages we suffer through the unwarranted use that is made of the term "Infidel"—we are on the side of *liberty* and *progress*, and numbered with many of the world's greatest and best men; and, if we may judge from the past, we may feel certain that at least much of the Infidelity for which we are now denounced, will be recognised as the *orthodoxy* of a future age.

But what, my lord, if it should turn out after all that *you* are an "Infidel" as well as myself? You profess to believe and obey the *whole* Bible; but I venture to say that there are portions of it which you do not believe; or at all events, though you do admit them in *theory*, you deny them in *practice*. For example, your acknowledged Master commands you, when smitten on one cheek to turn the other; and when your coat is taken away, to give your cloak, also. Do you prove your belief in that command by faithfully obeying it? I have nothing to do with what you may *suppose* Christ meant; nor with the question whether his precepts were politic and practicable; but only with what he *said*. The same Master forbids you to lay up treasures on earth, and to take any thought for to-morrow. Does your lordship possess no earthly treasure; and do you only make provision for your worldly wants from day to day? That Christ meant his injunctions and prohibitions to be taken *literally*, is evident from the advice he gave to a rich man, to sell *all that he had* and give the proceeds to the poor; and from the fact that his early followers *had all things in common*. When was the Bishop of Sydney's property offered for sale, with the announcement that the proceeds would be given to the poor of his diocese? Your Bible also teaches that in case of sickness, anointing with oil and offering prayer by elders of the Church constitute a positive and infallible remedy. But when affliction smites down yourself or any of your household, do you not call in the doctor; and prove by your actions that you prefer inward physicing to outward anointing; and that you have more faith in the skill of the physician than in the efficacy of prayer? Do not the members of your Church do the same thing when sickness overtakes them, without incurring episcopal censure? And are not the few persons whose conduct shows that they *do believe* that part of the Scriptures, often persecuted by their fellow Christians as a "*Peculiar People*?" Now, if your lordship does not believe these and other parts of the Bible which I could refer to, or if you *practically* deny them, which is the same thing, I respectfully submit that you are as really an Infidel as I am. The only difference between your Infidelity and mine is in their degree, and not in their nature. My Infidelity, however, is open and avowed, while yours is concealed under the mask of a pretended belief in the *whole* Bible.

In conclusion, I trust your lordship will not consider me impertinent in thus addressing you. I have written plainly, but without

intending to be rude and offensive, or to needlessly wound your feelings. Nor have I written in any official or representative capacity; though I know that the sentiments I have uttered are shared by thousands of your fellow citizens. You thought fit to brand me publicly as an "Infidel," and I have simply written to you in self-defence. To be stigmatised as an Infidel by some persons, because one differs from them on certain religious questions, will do but little harm; but when a gentleman in your lordship's position sanctions the practice of calling offensive names, and tries to keep up the unjust and the mischievous prejudice which those names have too long engendered, I feel that it is time to raise a protest against the custom, as being inconsistent with the religious equality and right of private judgment you so often extol; and to claim that those called Infidels, whether of the Spiritualistic or Materialistic class, shall at least be treated with that respect and fair-play which Christians wish to have accorded to themselves.

I will only add that, as your lordship chose to *publicly* refer to me, and to express your gratification and thanks that I had been deprived of the use of the Masonic Hall to lecture in, I reserve to myself the right to adopt what means I may think best to give equal publicity to this letter.

I remain, my Lord,

Your Lordship's Well-wisher,

147 Woolloomooloo-st., Woolloomooloo, JOHN TYERMAN.
Sydney; November 13, 1875.

ITEMS OF NEWS BY THE MAIL.

Dr. Mack, an American Psychopathic healer, who has been sojourning in England for a few months, has performed some wonderful cures. One of the most noteworthy is that of Mrs. E. Shorter, an account of which appears in the "Medium" of October 29th. Mr. Shorter had suffered from an internal cancerous tumor for about 15 years, and was cured by mesmerism alone, by Dr. Mack in eight weeks. The doctor claims to be aided by spirits in the good work.

The "Petty" mediums at Newcastle are now getting materializations in the light, the forms leaving the cabinet and entering the lighted room, the medium being visible at the same time.

M. Aksakof had the "Ring Test" performed under the strictest test conditions at Mr. Williams's on October 25th, and has kept the ring put upon his arm as a memento.

Dr. A. Boutelrof (who is now in England) has published in "Psychic Studies" a long account of his recent experiences with Camille Bredif, at the house of M. Aksakof. The medium was fastened in the most elaborate manner with narrow cotton bandages and placed in a recess in the corner of the room, firmly tied to the chair on which he was seated. Under these conditions hands were materialized, bells rung, direct writing given, and other manifestations, the medium being found securely bound at the close. The electrical test was also used, and every article of the medium's clothing examined for the satisfaction of a sceptic who was present, and who was necessitated to admit that the manifestations were real.

Two boys, aged 13½ and 15 years, sons of Mr. Bamford of Macclesford, who have recently developed strong mediumistic power, were tested at the Seance Rooms of the British National Association before a select company. The boys were securely tied hand and foot, and while in this condition musical instruments were played, an iron ring put on the arms of some of the company, direct writing done, &c.

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Spiritual Magazine, London, monthly, 10d.; 9/- per an.

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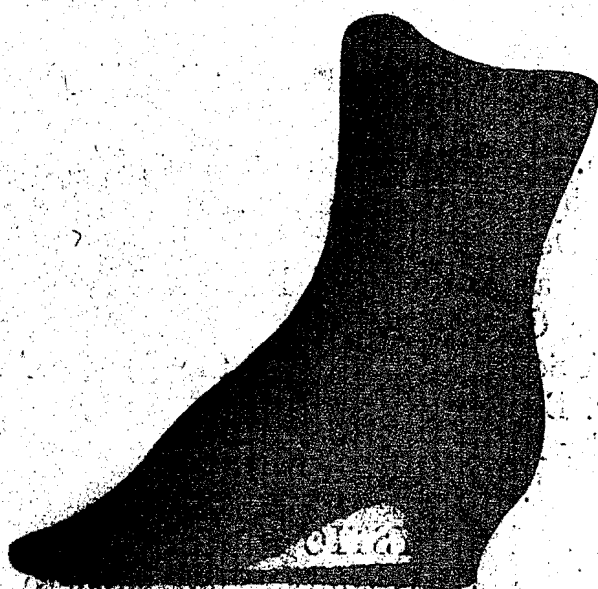
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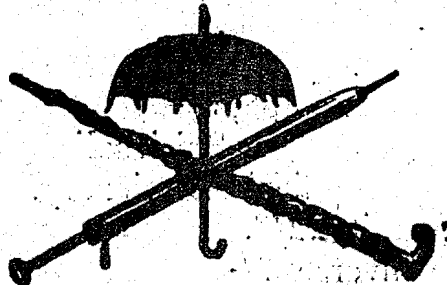
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