No. 74. MELBOURNE, OCTOBER 1st, 1876. PRICE SIXPENCE

THE

SINGER

of Light

A MONTHLY JOURNAL
DEVOTED TO
ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

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

No. 74

CONTENTS.

Page

The Southern Cross and Spiritualism..........................1082-4
Communication..................................................1084-5
Light, More Light ..............................................1086
The Character of Jesus.........................................1087
Sources of the Phenomena.....................................1087-9
Baranowski Manifestations..................................1090
Mr Pyeoman......................................................1090
Phenomenal Question.........................................1090-1
Annual Meeting at Home of Sandhurst......................1092
European and American News................................1092-3
The Cross Witches of Wiltshire..............................1093
Materialisation with Miss Flowerer........................1093-4
Answers to Questions Concerning Mediumship..............1094-5
Our Foreign Correspondence................................1095-

The Davenport Brothers.......................................1096
Spiritualist and Free Thought Association.................1097

The 'Southern Cross' avails itself of the presence of the Davenport Brothers, to have another "sing" at Spiritualism, and assumes with characteristic simplicity, that the fate of Spiritualism in Victoria hinges upon the mundane or super-mundane character of their performance.

How often must it be reiterated that Spiritualism is not a Hierarchy; that its apostles hold allegiance only to themselves, and to their God, and that the Davenport Brothers and their manifestations are accepted or rejected by Spiritualists, in accordance with the judgment of their individual idiosyncrasy.

We, and probably the majority of Spiritualists, believe the manifestations which occur in the presence of these men, to be produced by spirits, because there is abundant evidence in support of that position, and nothing but theory against it. For upwards of twenty years they have been before the world, and have been tested by thousands of intelligent sceptics, and several scientific committees, who have one and all failed to detect trickery, or find any rational solution (outside the spiritual one) to account for the phenomena.

Several years ago, the manifestations in connexion with the brothers were more varied than at present, and more demonstrative of an intelligent spiritual control, but as is too often the case with this class of media, (as with many ministers of religion) their heavenly mission is lost sight of, and their profession degenerates into a business. It is not reasonable to expect under circumstances such as these, that advanced spirits capable of developing high and progressive manifestations of power and intelligence would give their aid, whilst those on a lower plane, and whose aspirations for progress are dormant, would willingly take part in the performance as an amusement, and from our knowledge of psychical laws, we venture to think that the power of sympathy and will on the part of the mediums would aid them considerably in retaining the co-operation of such spirits.

The "Cross" augurs from the reticence of these mediums and other indications which its penetrating perceptions have discovered, but which it judiciously leaves us in the dark about, that Spiritualism has arrived at the first stage of incertitude, disintegration, and decay. A comfortable and hopeful conclusion at first sight for those interested in the maintenance of orthodox institutions to arrive at, but this happy prospect may be somewhat marred by the reflection that Orthodox Christianity has several centuries start of Spiritualism in this direction, and even assuming the correctness of the writer's conclusion, the former having so long a start on the downward track, will in all probability reach the final point of disintegration first.

Spiritualism is charged with having invariably magnified tolerance above truth. This at first glance would appear to be a very serious charge against Spiritualists, but the sting of it is withdrawn by the discovery that the truth referred to is Orthodox truth, i.e., the Dogma of the churches. Spiritualists are likely to continue their magnification of tolerance over this species of truth, and have our hearty support in so doing.

Another charge against Spiritualism is its liberality in the matter of inspiration. The complaint is, that Spiritualists assert it to be "God's overflowing breath," and that all souls in moments of exaltation feel it, that Truth is a unity, and truths relating to the Divine consciousness are inspired, that inspiration is claimed for modern prophets and reformers, as well as ancient prophets and apostles, and for other Bibles besides the Hebrew one. We plead guilty to the charge, also to that of "Cosmopolitan sympathies," and ask the "Southern Cross" and all other religious papers to publish it far and wide, that our guilt may make a due impression upon the thoughtful among their readers. The next charge against Spiritualism impinges upon the ludicrous; fancy a Christian talking about originality! Why is there original in the Christian Religion? from its inner spirit to its outer form it is a compendium of religious systems preceeding it. It has never developed anything new in morals or science, nor does it at the present day offer
any proof of man's immortality. The signs by which the
true church was to be known have long departed from
it, it neither heals the sick nor casts out devils, and
gives no evidence that it is the Church of Christ whose
ministers were to be known by the works which they
did in the name of the founder. Well may we exclaim
with the prophet, "Ichabod, thy glory hath departed."
And yet this shell, this whitened sepulchre, has the auda-
city to disparage the only true christians of the present
day, who thoroughly endorse all the principles and
precepts taught by Jesus, and exhibit the signs that were
to follow them that believed! It has exhibited the
gift of prophecy, of tongues, and the discerning of
spirits, and by these means provoked the same opposition
from the Priests and Pharisees of the present time,
as was exhibited by their fraternity in the time of Jesus.

Even the very objection which was urged against him
"He doeth these things by the aid of Beelzebub," is
seriously brought forward by the "Southern Cross." 
Spiritualism is characterised as "the latest device of
Satan, to beguile unstable and unawary souls, the master-
piece of him who is at once the Prince of Darkness, and
on occasion, an Angel of Light." Ideas such as these
are a disgrace to the intelligence of the day. Is it
possible that the writer really believes in them? If so,
he is altogether behind his time, and should make way
for some more intelligent exponent of religion. But if
on the other hand he is wilfully using a God dishonoring
myth to blind the perceptions of his readers, he deserves
to be unceremoniously kicked out of his office, and
prevented from insulting the commonsense of an intelli-
gent community again.

COMMUNICATION

Received at a Melbourne Circle, August, 1876.

It is desirable at all times to gain a knowledge of our-
sehres at the same time gathering wisdom. Words are oftimes repeated till they are as stale as the color
with which the artist's hand besmears the canvas,
and words, like the untrained artist's hand, give, under
certain peculiar conditions but an imperfect impression
of that which he intends to convey. Know thyself and
thou shalt gain wisdom.

The key note of time, though you look as far back
into the past as human ken will lead you, will ever open
the same thought to you. Is it not a fact, clear and
dráccent to every intelligence, that it is only in the study
of self, when that self is understood in all its length and
breadth that wisdom is gained?

But how far do we look into that which we call our-
sehres? You tear open the envelope that contains the
treasure, and you scan well the address thereon, and
examine all the marks on that in which it is enclosed,
and frequently, instead of making a deeper enquiry into
its contents, you are satisfied with a perusal of its en-
velope and cast it away as unworthy further considera-
tion. This leads me to an idea about which I think I will
speak; an error which has troubled all men, not only that
portion which you call civilized, but, also, many others
yet thought much thought has been bestowed on the
subject, the world knows very little about it.

It is a subject I have oftimes dwelt on, and we have
many times argued together about it, and are pretty
well acquainted with each other's views. Ye it is not nece-
sary for the lesson to be repeated oftener, that it may grow
and manifest itself in loving words and action. Know-
lledge enables the traveller in the wilderness to know
where he may drink. To know the way of nature is to
know God. It is to be acquainted with all the laws that
govern the world in which you live; the world or sphere in which you are destined to live many
time period. Take one and then another side, and in
quiet moments read the book of nature which opens its
pages to the mind and finds expression in the quiet
conversation of two united and sympathising souls.

Let thought then rest upon itself, and you imme-
diately fall back upon that which you call the creative
energy. Wandering about in a maze of ideas you try to
separate, in the chaos of your own mind, the water from the
dry land, and picture upon it the shadow of the deity
interacting with each other, that it may grow
and manifest itself in loving words and action. Know-
lledge enables the traveller in the wilderness to know
where he may drink. To know the way of nature is to
know God. It is to be acquainted with all the laws that
govern the world in which you live; the world or sphere in which you are destined to live many
row falleth but causes more or less a vibration through the whole centre of love's existence in the world and spheres, so alike, indeed, yet resembling the eddies caused by throwing a stone into a pond, the ripples spreading wider and wider as they reach the edge. Then how much have you to learn, to gain wisdom? is to make yourself well acquainted with all the ties of sympathy which exist between you or your fellow creatures and your surroundings.

When walking to your office in the morning, leaving behind you all the things that appertain to your daily vocation. Can it be? Can you do it? Away from your business into the sanctuary, into communion with your God. Can you do it? No, it is impossible. You can, however, many parts within him operating in harmony with sympathy, chords in nature, till at last he feels a more expanding power and yields to the grand aspiration of the soul in its purest and most solemn moments. Often times with man, as with slow and heavy step he marches from his home with weight of care bearing heavily upon him, he seeks his place at the desk in the counting-house; all light, all source of joy, all sense of pleasure shut out by the horrid walls of commercial coldness. But is it not part of the higher faculties of his mind, if properly applied? Is there not a good in it as well as an evil? Yes there is, but it may be abused, you may not be to blame for abuse. What good is there in earthly life if this freedom of the oyster which opens itself? It is the power of the soul in its purity in its full play, and though for a time it will seem as though the heaviest mountain would fall and crush the soul by reason of its earthly surroundings, that act is better for the soul than to remain in bondage. Better for a man to live on earth, and to stand up to the attack of man and live in the lap of luxury under other conditions.

What good is there in earthly life if this freedom of soul is gone? the beauty of man is in his mind, the road to knowledge, wisdom, and advancement, is in the mind. Do you use your brain? Oh! do you use your brain years ago? Let a man so change his life, live in a holy and righteous manner all his days on earth, in accordance with orthodox ideas as to what is required, and he may become a king; he may build up the higher faculties of his mind, if properly applied. Is there not a good in it as well as an evil? Yes there is, but it may be abused, you may not be to blame for abuse. What good is there in earthly life if this freedom of the oyster which opens itself? It is the power of the soul in its purity in its full play, and though for a time it will seem as though the heaviest mountain would fall and crush the soul by reason of its earthly surroundings, that act is better for the soul than to remain in bondage. Better for a man to live on earth, and to stand up to the attack of man and live in the lap of luxury under other conditions.

The guiding God of love and nature will then receive the parent tree into his loving care. But if you will suffer the aid of superstition and darkness, ignorance and the guiding God of love and nature will then receive the parent tree into his loving care. But if you will suffer the aid of superstition and darkness, ignorance and
pass for ever from your memory. The prayer or invocation, to which night has frequently been the theme of my discourse, and when I came into your circle to-night I looked round for some subject to suit your minds, and as these words had passed through the minds of your circle, I wished to say to them. I should have to withdraw soon to-night so that any questions you wish to put let me have them at once.

To Correspondents.

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

We cannot insert anonymous correspondence.

"LIGHT, MORE LIGHT!"

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—I address these lines to you, hoping you will favour me by inserting them, so that they may elicit from some of your kind readers “light to lighten my darkness;” for I am perplexed. I reject a large portion of “Orthodoxy,” and I believe many things in Spirituality. I am assured that many of the phenomena called Spiritual, are produced by supernundane intelligences; but I can find nothing in Spirituality on which to base my hope, and life. A perusal of its literature confirms me in the utmost and most conflicting uncertainties. Let me ask “How is any man to know whether the communications, vouchsafed him from the denizens of the other spheres, are true or false; how is he to know if the professed sender of the message is really the being represented?” A. J. Davis (whom I pass, let me say; I think is ruiniug Spiritualism) tells us in his “The Diakka,” that there are spirits, vast in number, who, having left this life and entered the next, take delight in returning to earth, “in playing parts, in juggling tricks, in personating opposite characters;” “whose every attitude is instinct with the schemes of specious reasoning, sophistry, pride, pleasure, wit, subtle convivialities,” &c. (V. p. 10-11). To the influence of these beings, Mr. Davis ascribes many of the materializations of the Diakka, &c. (V. p. p. 10-11). To the influence of these beings, Mr. Davis ascribes many of the materializations, communications at dark seances and a great number of the “communications,” as well as (indefinitely) the prestigious performances of the Davenport Brothers, and many mediums. So, when I get what I suppose to be a message from a loved one “gone before,” it may be all a mistake, and its originator perhaps a rascally Diakka? When I see the materialized form of, say, my mother, how am I to know her? She is completely deceived; for some “Diakka” may have been at work and personated her. It will never be safe to follow what Mr. Davis calls “our impressions;” for they may have been inspired by a false spirit for the purpose of getting us into trouble. It may be that we can “try the spirits” and give tests so as to detect deception if there is any. But I ask how? If these Diakka are such clever fellows, surely they will be prepared for any test that a poor mortal can devise. It seems to me that what with the enormous power of these Diakka; the extraordinary discoveries in “Psychic force,” showing the wonderful powers of the human mind to produce a number of the phenomena commonly ascribed to superhuman agency; and the many damaging admissions of some leaders in the movement; Spiritualism offers few inducements why it should be believed in as a religion. Speaking of the “damaging admissions,” permit me to mention two or three.


2. The phenomena "are full of contradictions, absurdities, and puerility." (J o e l Taffe y, "Mahan and Taffey Debate," p. 94.)

3. Only 40 per cent of the phenomena are due to departed spirits.—(A. J. Davis, "Present Age," p. 107.)

4. "The worst is, that they have, hitherto, allowed me to make one more extract from Mr. Davis' work on the Diakka. I take it from page 18: "A Diakka is an unbalanced, not an evil person—he wanders in his own congenial forest, never resting, never satisfied with life, often amusing himself with jugglery and tricky witticisms, invariably victimizing others; secretly tormenting mediums, causing them to exaggerate in speech, and to falsify by acts; unbolting and unlocking the street doors of your boasted "psychic memory;" pointing your feet toward your own destruction.

TRUTHSEEKER.

A DREAM NOT VERIFIED.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—In the last issue of your paper, you copied from the “Hamilton Spectator” a paragraph, headed A dream verified. For the information of yourself and your readers, I beg to assure you that there is not a word of truth in the cleverly concocted story. Duncan Rankin, whom I was at the time attending for typhus fever, told me himself that there is not the slightest foundation of fact to the rumour in question, and he did not at all seem pleased with the circulation of such a wanton falsehood. Please, remember in future the wholesome motto: Fide eui fidis.

Yours fraternally,

G. W. ROHNER, M.D.

Hamilton, September 19th, 1876.

THE CHARACTER OF JESUS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—A short paragraph appeared in the M. A. Mail two weeks ago, signed John Teague, Chewton, in reply to a letter from Layman, anent the Rev. J. G. Millard’s dream, in which he states, “it will not be difficult to show the system Layman seeks to destroy, rests not on dreams and visions, nor on dreams contradictory of the dead even; but upon the solid rock of knowledge: that can no more be mistaken, than that the summer sun shines, and wars at noon in this hemisphere, in the middle of August.”

I should have felt obliged to J. T., had he stated where this solid rock of knowledge is to be found, for we have no proof from history of the existence of such a person as the Jesus described in the four Gospels thus surrounded by a halo of wonders and miracles. The historians of the first century take no notice of him whatever, nor do they seem to be aware that such a person as the Jesus of the Gospels ever existed.

Now, a new star came from the east, guided by a star—if Herod and all Jerusalem were so troubled as to order the massacre of all the infant children in Bethlehem—if Jesus so openly restored sight to the blind, and raised people from the dead,—if, at the time of his crucifixion, there was a total eclipse of the sun, quaked, and the dead arose out of their graves, and appeared unto many; if all these and many more wonders really took place in open day, and in the sight of thousands, as well as Romans, surely the historians of the times would have placed record events so notorious, and so wonderful! And yet strange to say, Josephus and Philo, both Jewish historians, and Pliny, and Tacitus, and Seneca, Roman historians, who all lived about that time, mention not one word of these events.

Josephus you are aware was the celebrated Jewish historian, who lived in Jerusalem in the time of Herod,
and at the time Jesus is related to have exhibited his wonders and miracles. It seems strange, then, that he should detail the particulars of John the Baptist's history, who ran almost the same career as the Gospel writers assert Jesus to have done, and yet have omitted to mention Jesus and his acts altogether; more especially as it introduces Judas Galileus as an aspirant to the Messiaship, and gives detailed accounts of them.

It is almost impossible and quite improbable, that Josephus should have omitted some mention of Jesus, if we regard the value of the Gospeis in the first century, and the slight estimate of men before the Roman Procurator; his answering never a solitary sentence, proved to have been a forgery of the Gospels. See the account as given by Josephus between this account by Josephus, and that in the Gospeis;—his name Jesus: his obscure origin and meekness, and resignation; his being beaten with many stripes without a murmur; his being seized and brought to the Roman Procurator; his answering never a word to his questioners; the Procurator's declaration of finding no fault in him; his being whipped till his stripes were visible. We must therefore conclude, that the above account, referred to by Josephus, related to the Jesuis of the Gospeis; but that he did not perform the wonderful works attributed to him. For although Josephus enters minutely into all the details of Herod's reign, and writes in most laudatory terms of John the Baptist (Jos. VIII. c. 5.), and speaks of a Jesus apparently with the same honesty of purpose, yet he does not seem to have been aware of more than one word of his mighty works, or of his miracles, or of his preternatural birth.

Now, there is little doubt, that the Jesuis of Josephus and the Jesuis of the Gospeis, are one and the same person, that he went about, as related by Josephus and Matthew, and that he was the same to the people, as Josephus represents:—that he had attached to him a number of poor followers of the Essenians sect; but that he remained so obscure, so insignificant, and so harmless, during the short period of his mission, as to have escaped the notice of Josephus; and that the short account of him, as given by Josephus, highly embellished by different rude hands, some forty or fifty years after, is the origin of the Gospeis. See the account as given by Josephus in detail, (Jos. Wars 6, 5, 9, 6.)

The reader will observe here the striking similarity between this account by Josephus, and that in the Gospeis:—his name Jesus: his obscure origin and humble occupation; his repeated exclamations against Jerusalem and the temple; his prophesying their downfall; his being arrested; his being tortured; his being cast into prison; his appearing before the Roman Procurator; his being whipped; his being sick and brought to the Roman Procurator; his answering never a word to his questioners; the Procurator's declaration of finding no fault in him; his being whipped till his bones were bare; his attending the Passover and festivals; and his visit to the temple,—all show a coincidence not to be accounted for but by Josephus having known of Jesus "being as was supposed, the son of Joseph." (Luke III, 23.)

Philo Judeus, the historian who lived and wrote in the first century, and who is stated by Eusebius to have met and conversed with the Apostle Peter at Rome, has never thrown out the most remote hint, that he had ever heard of Jesus, his acts, or miracles. And yet he wrote largely of the Essenians, who held precisely the doctrinal and practical beliefs described in the Gospeis, and which is there attributed to Jesus; and who are believed by many to be the same that introduced this new religion, under the name of Ebionites or Nazarenes. This is another proof of the obscurity of Jesus, and that he could have said nothing about him. The Copernicus of the Christians, Saeeus, says: "That no writings as to Jesus have been put to his credit, or he never could have been so entirely unnoticed and unknown."

The simple fact, of the Jesus of the Gospeis never being once mentioned by any writers of the age, shows one thing—either they had never heard of him, or that he had never spoken or done anything worthy of record. And the fact of a solitary sentence, proved to have been a forgery of the early Christians, being surreptitiously inserted into Josephus, strengthens the opinion of his utter obscurity, and the necessity that was forced on these people of propping up the unauthenticated and uncorroborated Gospel narratives, by such dishonest and disgraceful artifices.

Jos. Antiq. 18, 3, 3,—"Those who are best acquainted (say's Rev. Dr. Giles), with the character of Josephus and the style of his writings have no hesitation in condemning this passage as a forgery. It is inserted in the text, during the third century, by some pious christian, who was scandalized, that so famous a writer as Josephus should have taken no notice of the Gospeis or of Christ their subject." (Giles Heathen Records,

I should have replied in the columns of the "M. A. Mail," had the editor not objected to insert a letter of much length and importance, especially as it is calculated he said to lead up to a controversy, into which I have not entered. Gladstone's Vatican decrees. I have deemed a religious or controversial journal therefore a preferable medium, and because anonymous writing is often allowable, sometimes indispensable, it may be I. T. will excuse the writer again subscribing himself.

LAYMAN.

Vaughan, September 18, 1876.

SEANCES AT THE ENERGETIC CIRCLE.

DEAR HARBINGER,—Since we have strictly adhered to the instructions issued by the spirit John King, not to admit any more non-members to the seances until he, of his own accord, should allow us, I am afraid we have been very disappointing to our patients. We have seen, however, that the hindrances which we had to overcome have here the striking similarity between this account by Josephus, and that in the Gospeis;—his name Jesus: his obscure origin and humble occupation; his repeated exclamations against Jerusalem and the temple; his prophesying their downfall; his being arrested; his being tortured; his being cast into prison; his appearing before the Roman Procurator; his being whipped; his being sick and brought to the Roman Procurator; his answering never a word to his questioners; the Procurator's declaration of finding no fault in him; his being whipped till his stripes were visible. We must therefore conclude, that the above account, referred to by Josephus, related to the Jesuis of the Gospeis;—but that he did not perform the wonderful works attributed to him. For although Josephus enters minutely into all the details of Herod's reign, and writes in most laudatory terms of John the Baptist (Jos. VIII. c. 5.), and speaks of a Jesus apparently with the same honesty of purpose, yet he does not seem to have been aware of the most remote hint, that he had ever performed the mighty works or uttered the wise sayings put to his credit, or he never could have been so entirely unnoticed and unknown.

The simple fact, of the Jesus of the Gospeis never being once mentioned by any writers of the age, shows one thing—either they had never heard of him, or that he had never spoken or done anything worthy of record. And the fact of a solitary sentence, proved to have been a forgery of the early Christians, being surreptitiously inserted into Josephus, strengthens the opinion of his utter obscurity, and the necessity that was forced on these people of propping up the unauthenticated and uncorroborated Gospel narratives, by such dishonest and disgraceful artifices.

THE HARBINGER OF LIGHT.

Dear Harbinger,—Since we have strictly adhered to the instructions issued by the spirit John King, not to admit any more non-members to the seances until he, of his own accord, should allow us, I am afraid we have been very disappointing to our patients. We have seen, however, that the hindrances which we had to overcome have been largely of the Essenians, who held precisely the doctrinal and practical beliefs described in the Gospeis; for the obscurity of his parentage, and his equivocal birth, left him without any name or dates in the narratives of Jesus, as given by Josephus, highly embellished by different rude hands, some forty or fifty years after, is the origin of the Gospeis. See the account as given by Josephus in detail, (Jos. Wars 6, 5, 3, 6.)

The reader will observe here the striking similarity between this account by Josephus, and that in the Gospeis;—his name Jesus: his obscure origin and humble occupation; his repeated exclamations against Jerusalem and the temple; his prophesying their downfall; his being arrested; his being tortured; his being cast into prison; his appearing before the Roman Procurator; his being whipped; his being sick and brought to the Roman Procurator; his answering never a word to his questioners; the Procurator's declaration of finding no fault in him; his being whipped till his stripes were visible; his attending the Passover and festivals; and his visit to the temple,—all show a coincidence not to be accounted for but by Josephus having known of Jesus "being as was supposed, the son of Joseph." (Luke III, 23.)

Philo Judeus, the historian who lived and wrote in the first century, and who is stated by Eusebius to have met and conversed with the Apostle Peter at Rome, has never thrown out the most remote hint, that he had ever heard of Jesus, his acts, or miracles. And yet he wrote largely of the Essenians, who held precisely the doctrinal and practical beliefs described in the Gospeis, and which is there attributed to Jesus; and who are believed by many to be the same that introduced this new religion, under the name of Ebionites or Nazarenes. This is another proof of the obscurity of Jesus, and that he could have said nothing about him. The Copernicus of the Christians, Saeeus, says: "That no writings as to Jesus have been put to his credit, or he never could have been so entirely unnoticed and unknown."

The simple fact, of the Jesus of the Gospeis never being once mentioned by any writers of the age, shows one thing—either they had never heard of him, or that he had never spoken or done anything worthy of record. And the fact of a solitary sentence, proved to have been a forgery of the early Christians, being surreptitiously inserted into Josephus, strengthens the opinion of his utter obscurity, and the necessity that was forced on these people of propping up the unauthenticated and uncorroborated Gospel narratives, by such dishonest and disgraceful artifices.

Jos. Antiq. 18, 3, 3,—"Those who are best acquainted (say's Rev. Dr. Giles), with the character of Josephus and the style of his writings have no hesitation in condemning this passage as a forgery. It is inserted in the text, during the third century, by some pious christian, who was scandalized, that so famous a writer as Josephus should have taken no notice of the Gospeis or of Christ their subject." (Giles Heathen Records), See also Gibbons Rome.

I should have replied in the columns of the "M. A. Mail," had the editor not objected to insert a letter of much length and importance, especially as it is calculated he said to lead up to a controversy, into which I have not entered.

Gladstone's Vatican decrees. I have deemed a religious or controversial journal therefore a preferable medium, and because anonymous writing is often allowable, sometimes indispensable, it may be I. T. will excuse the writer again subscribing himself.

LAYMAN.

Vaughan, September 18, 1876.
very similar to last. King being remarkably well seen by most present. He wore a turban on his head, was tall, of dark complexion, and had a black bushy beard. 30th July, Nothing special. 4th August. After King had appeared, at the bottom of the window of the Cabinet, with features mufllcd up to the eyes was seen by all. The bare arm of a female spirit with a short white sleeve of white gauze on it was seen by all—night, and on feeling the fingers with the same hand felt a fleshed arm inside it, 11th August. During this seance a small draped figure and the medium were both seen at the same time. Faces and hands were felt by several of the members, and the lights were very weird—looked upon as a wonderful sight. 11th August. The organist played several choice pieces on the organ. A figure with its features mufllcd up to the eyes was seen by all. The Window of the Cabinet, the features of the latter not being seen. She wore an eastern headdress. The curtain was then drawn aside, and six of the members, nearest the Cabinet, saw the entranced medium standing trying to light up the figures of a child-like figure, and opposite to them the full form of a draped female appa­rently looking at them, her features mufllcd up. The sight, as your readers can imagine, created a sensation amongst those who witnessed it, and, as the circle were engaged singing in Praise of God at the time, I could not help exclaiming aloud, “Hurrah for the light, indeed.” A few moments after the light became obvious it suddenly shone out again, when the same members saw the medium standing quietly looking on in one corner of the Cabinet, while the draped figure of an old woman was also seen. And the medium behind a chair on the opposite corner, picked up a marked paper from the chair, and holding a small, weird-looking light, in his hand began to write on the said paper. His hand was materialised and his arm outstretched, but none of us saw his features. It, however, is a most astonishing and gratifying sight and caused the greatest joy to all present; At this moment the light became very beautiful, and revealed another draped figure standing in the centre of the Cabinet. The medium held at this time in his hand a strange but very artistic headdress with several long feathers in it, partly illuminated. It proved to be the cap of the Red Indian Chief who belongs to the spirit-band of the circle. Later on while the medium was writing, a memorialising gentleman folded a Miss Bess Lamb being the medium. The hands seen by the mem­bers to-night was evidently that of a female, being very small, and fingers tapered. A larger hand and arm was seen on the opposite side of the Cabinet by the members, and from which this arm seemed to come. 3rd Septem­ber. Large attendance of circle. King's light reappeared at the time of a seance, and from which the medium appeared at the window of the Cabinet, a second window of the Cabinet, the features of the latter not being seen. She wore an eastern headdress. The curtain was then drawn aside, and six of the members, 
Cabinet. A large hand and muscular arm, which I felt, was seen by nearly every one present, and the lights were exceedingly weird and beautiful. King, before retorting, addressing the chairman verbally, said:—"I am contented. See that you admit no one into the circle, for if you do, you will find that those who have been before I have spoken. These words do not refer to a second medium if one can be found in harmony with us. The seance then closed.

From these points your readers will see that our circle is, indeed, making rapid progress. To use a theological phrase "Let us bless God and take courage." 

THE CHAIRMAN.

Sandhurst, 18th September, 1876.

BARNAWARTHA MANIFESTATIONS.

The following addenda to F. G. E.'s letter was signed last month:

Stu.—Since writing you last, we have had some wonderful manifestations in two circles, held on the 18th and 20th of August, our spirit friends now always bring something into the room, and in addition to bringing a looking glass,} whom from a knowledge of the pioneers they have allowed one of our party to take hold of a spirit hand, and hold it fast until it melted away, they then very quietly took out all the hair pins, pads, ribbons, coronets and other fixings, which formed the outward decorations of the heads of three lovely ladies in our circle, and decorated the heads of three of the opposite sex with the same, they then request to take out two pairs of ear rings, and disposed of them in the same manner. The hands are warm and soft, exactly like human hands, the work is not done hastily, but quietly and with deliberation, sometimes making alterations in the arrangement, we talking about what they are doing and often addressing the spirits who sometimes join in the communication. The above scenes were held under test conditions and the presence of eleven witnesses.

F. G. E.

MR. TYERMAN.

Mr. Tyerman, recently paid a visit to Brisbane, and delivered a course of lectures on spiritualism and Free-thought subjects there. His lectures on the former subject have aroused an active interest and induced many liberal and independent friends of religious freedom to send aid. The subjects were prejudiced against it, to investigate. On his return to Sydney, he resumed his course of lectures, at the Victoria Theatre, the subject being "Inquisition," We had the pleasure of receiving a large audience which appears in the "Stockwhip," also a very complimentary notice of his lectures, and their influence from the same paper:

Mr. Tyerman's meetings on Sunday evenings at the Victoria Theatre are becoming deservedly popular, and an easy and commendable means of educating the people. Probably no more responsible congregation meets on Sunday than the one that meets each Sunday to hear the talented discourse, which on last Sunday night was exceptionally good, and listened to most attentive by quite 2000 people. We have heard no more fluent or eloquent, and the numbers of our Assembly could learn much in oratory by listening to him. We hope that those who have not heard him, will do so, if for curiosity's sake, and they will probably hear far more truth than they otherwise imagine, and find that their visit will be productive of much good to their mental organisation. The subject matter of his last lecture will be found in another place in this issue, but concluded as it imperatively is, there will be found in it much food for thought, and we hope that the public will be back again.

The following is the outline of the lecture which the editor of the "Stockwhip" refers to in the above notice.

MR. TYERMAN AT THE VICTORIA.

Mr. J. Tyerman delivered the fifth of his course of lectures on the leading dogmas of Christianity, in the Victoria Theatre, last Sunday evening, the subject being—"Inquisition—Its Nature, Extent, and Reliability." There was a very large and attentive audience. Mr. Tyerman first spoke of extremes to which many went in their antagonism to orthodoxy, totally denying not only inspiration, but the existence of either a God or other spiritual beings who could inspire mortals on earth; and expressed a hope that most of them would in time return so far from materialism as to admit such a view of inspiration as fairly explains certain facts of the present, and yet excludes the errors of the Churches on the subject. He then quoted an orthodox definition of inspiration, and said that he was not, or those or other name-knowledge authority. They taught that God miraculously illuminated and guided all the writers of the Bible, and thus preserved them from error. The writer was, however, more earnest on this point. The entire Bible was therefore held to be infallible, because divinely inspired. They taught, moreover, that that divine inspiration was limited to the Bible; its writers were therefore permitted to whom God had vouchsafed the gift. So said Protestants; but Catholic writers would have been of my opinion. What was then said was simply that an omniscient God, having spoken by the Holy Ghost, and hence regarded the utterances of the Pope as infallible. He rejected the popular view of the plenary inspiration of the holy writers, because it placed that issue in a direct contact between God and man, which he could not conceive ever had or could take place. The personal God of orthodoxy was a limited and finite being, the creature of a great Spirit. The God of the universe was infinite, and could only be communed with through his creature. He himself manifested Him. Great evils had resulted from certain men, in different ages and lands, claiming to be in direct communication with God, and to receive direct inspiration, without the mediation of the human spirit, and as he was next shown that there were certain classes of minds that seemed to be particularly open to inspiration from the spiritual sphere; such as founders and leaders of new-worship, artists, statesmen, certain classes of mediums were particularly susceptible to spiritual influences, and gave such convincing proofs of being inspired as miraculous, there was no such need of intermediary. And who could say to what extent even science, discovery, and invention had been indebted. Mr. Tyerman spoke of the great work which had sprung from earth, but were still working for the good of its inhabitants. Many an idea remained with great results, but had been flawed into the minds of men, to work to the detriment of others. They were believers that the subjects of more or less inspiration at some time or other; and would be to a much larger extent; if they opened their minds to the wondrous workings of the spiritual world. Mr. Tyerman gave several instances of the way in which false verses of inspiration were spoken of in the last century. The Church had made the same mistake in giving spiritual inspiration direct to God, and of course claiming infallibility for it. But it must be remembered that all inspiration came through fallible channels, and from fallible sources; and therefore inspired communications must be tested as carefully as any others. If that were borne in mind and acted upon, there would be no danger of either the Bible or any other book obtaining an unjust and mischievous influence over our minds. The lecture occupied about an hour and a quarter in delivery.

A. J. DAVIS TESTIMONIAL.

Amounts previously acknowledged £16 10 0

Mr. H. J. Browne ..... 1 1 0
" R. Stewart ..... 1 0 0
" W. L. Hounsey ..... 1 0 0
" M. O. ..... 1 0 0
" C. W. Roehmer, M.D. ..... 1 0 0

Total £21 8 6

We had the pleasure of transmitting by the last mail "via California," a draft for £21 2s 3d, being the above amount less exchange. Most of the contributors expressed their obligation to Mr. Davis for being the means of raising them, and the interest and aid in freeing them from the bonds of orthodoxy. This testimony will doubtless add to the acceptability of the remittance.
PHENOMENAL SPIRITISM.

The examination of this portion of our subject has been delayed by design, in order to prove how far-reaching and immense, are the varied evidences of Spiritual Truths which precede, accompany, and support it. It is a Phenomenal, inasmuch as it appertains equally to the Senses, and Spiritism, not Spiritualism, because it deals with the action of disembodied intelligences, without reference to those exalted faculties, known as Spiritual, which may, or may not, be developed in every human being, and which their mortal coadjutors. We may judge the extent of this subject more justly when we have recapitulated the occurrences which precede, accompany, and support it. In these occurrences implies, beholds a new Heaven and a new Earth; he is prepared for the stupendous Revelations which lie beyond, and above them, his conceptions are enlarged, and spiritualised, to such a degree that he cannot comprehend the abstract Principles, which the illustrious pride, and ascend tho Jacob's Ladder of Spiritual Knowledge across which the Angels travel to the Idealistic prophets and sages, to whom Visible Revelations are announced. But there are those who prostitute the sacred truths, and compromise the highest offices which such manifestations should fulfil, to pamper a vulgar, unreasoning, and insatiable curiosity. They are equally incapable of perceiving the momentous Truths which dependant upon them, and are concerned only in the light and unreasoning curiosity which the curiosities of those who possess something of a kindred nature, and who indulge its offices with an almost irresistible momentum in any required direction.

1.—Table-tipping is the simplest and usually the first form of manifestation in a Circle, in its minor degrees it is indistinguishable from unconscious muscular action but in other cases becomes the unquestionable indication of an Unknown Force, which is the primary affirmation an investigator is compelled to make. With the fingers of one or two persons lightly brushing the surface a heavy table may be lifted from the ground or propelled with an almost irresistible momentum in any required direction.

11.—Movement Without Contact is a still stranger test of the same order, Mr. Crooke's and the Dialectical Society, both consider it a crucial, as it is received in full Light. It often occurs with chairs and other domestic articles, frequently in broad daylight with the famous American Medium, Dr. Slade.

111.—Levitation is the title given to this curious phenomenon when a human being is without contact raised to some height and sustained in the air. It is of common occurrence with Mr. Home, and many other Mediums, and like the former classes is Historically paralleled in many nations. It has occurred in Melbourne.

IV.—Revolution of Physical Laws is also an ordinary feature exhibiting itself in many ways such as the Passage of Matter through Matter, i.e., of substance into a closed room. Mrs. Thayer offers most radiant manifestations of this character, for at her Soances, in obedience to the unexpressed wishes of visitors, large numbers of flowers, of the rarest and most peculiar kinds, are conveyed into any apartment, and under any condition of security, required. It has been occasionally observed in the Light with live animals, and, in Mr. Crooke's instance, a Bell. Among the substances so received a man's foot, and mass of damp seaweed, containing numbers of sea animals, of which not one was without the heap when discovered, though in the first touch, they were shaken about the table, in great numbers, were heard to the mediumship of Mrs. Paton, thus introduced into a specially tested room in Melbourne.

Other instances are, the alteration of weight, which varied at request, in specially prepared instruments, as under Mr. Crooke's supervision,—the iron ring which though smaller than the hand of Professor Aheffoff was...
placed upon his arms at a sitting in London, a pheno-
menon which has occurred in many places and under the most circum-
cstances. It is a fact, a specific unprepared ring
brought by a Sceptic being, in Philadelphia, raised
upon the arm of a wellknown professional man. But it
would expand our narrative ad infinitum, to even give
the various classes of these phenomena which utterly
refutes to be included under any idea of the " naturally
possible and impossible," but seem to overthrow those
principles which are the basis of all Science. It is un-
necessary to explain that such Laws are in reality no
wise interfered with any more than gravitation is by a
man running a race. Economy, looked for, which is the
the title, as well as the philosophy, and the atten-
sion alone can appreciate them, and even that too
often fails.

The "Rapport and Allied Sounds" have been ob-
tained by Mr. Crookes—"on a living tree"—a sheet
of glass—"on a stretched wire"—on a stretched
membrane—"on the floor a theatre," and when the Medium
was under all varieties of re-
straint. Judge Edmunds had the same experience,
which defies description. Mr. Crookes' and many
others have done so far as to add to the infinite edifi-
cation of revolutionising Scientific conceptions, but ex-
perience alone can appreciate them, and even that too
often fails.

VII.—Direct Writing is most conclusively demonstrated
in a very rare work, "La Realite des Esprits," by Le
Baron L. De Gubentuibe, in which all attempts to
reach of all inquirers. This department is im-
portant, as it bears, and boldly steer, into the haven of
rest and safety, the shoals and quicksands of bigotry and traditional bug-

VIII.—Spirit Photography by the experiments through
such mediums as J. J. Hartman, Mumler, and Hudson,
alleged and placed beyond doubt. The latest develop-
ment of it known as Psychographs have been obtained
while the Camera cap was still on, and promise to present
very interesting results. The scholarly articles of M.A.
(Cont) in " Human Nature," have done much for this
subject, and place overwhelming testimonies within the
reach of all inquirers. This department is import-

"Nature's voice no more is dumb
She speaks and we must hear."

The great mass of the leading journals, and serials of
the day directly or indirectly endorse it, the light of
truth can no longer be hid under a bushel, but is dis-
seminating its essence though all the social and scientific
avenues of Nature's vast laboratory, and as beacon after
beacon is now becoming brilliantly illuminated the
anxiety not to be put aside, but to hold fast to the
sea of error and superstition, but being guided by
natural knowledge the little tattle of the mediums outweighs
Scientific Testimony, and Ignorance, and Oughtness,
stand uncomenced by all the hosts of Reason. But the
Scholar who has learned his lesson will heed them little,
or if at all, only as warnings.

The present age aspires to something more tangible,
more practical, than Theology's questionable formula,
for something that will satisfy the intellect and
prove what it advances. Common sense puts in its plea,
and reason asserts her right; and at this present moment
it is patent to every discerning mind that the sceptre of
Priestcraft has lost its power and Theology is on the wane.

The inference to be drawn from facts like these
are plain and simple. Secerotalism has done its work
and being no longer able to keep pace with the march of
intellect like many other mighty powers and systems
that have proceeded it, must pass away.
ANNUAL "EVENING AT HOME," OF THE ENERGETIC CIRCLE, SANDIURST.

On Monday evening the 4th September, this very pleasant social union, so long looked forward to by many in Sandiurst, and with which the name of the Energetic Circle of Spiritualists has been so long and closely identified, had been largely, as the largest and most beautiful room at Masonic Hall, View Point, dancing, commencing at nine o'clock. As usual the numerous invitations of the Circle had been largely accepted, some three hundred and twenty tickets having been disposed of, and about three hundred ladies and gentlemen being present. The Hall had been very artistically and beautifully decorated, partly by the Bendigo Volunteer Rifle Corps, whose annual ball was held a few nights previously, and who kindly left their decorations standing, the remainder being done by the Circle. Combined with the elaborate and costly ornaments belonging to the Hall, which, of the kind, is the finest in the Australian colonies, and a credit to the Ancient Order of Freemasons, there had been a very pretty effect. And what with the costumes of the ladies, their youth and beauty, and the gallant bearing of the gentlemen, handsome and brave, the whole presented a scene of fairyland not soon to be forgotten by those who witnessed it. In truth it might well be said of it in the language of Byron:

"And when music arose with its voluptuous swell, Soft eyes looked love to eyes which spake again, And all went merry as a marriage bell."

The assembly was one of the most fashionable of the season, being representative of all classes in the city. Amongst those present we noticed of our public men, Mr Robert Burrows, M.L.A., Major Joseph, of the B.V.R. Corps, Cr Alexander Bayne, J.P., Cr John Woodward, J.P., Cr John Holmes, J.P., Cr Robert Clark, J.P., Cr Ebenezer Neil, J.P., Cr D. Stery, Mr D. M'Dougall, J.P., (town clerk), Dr James Boyd, J.P., Charles Ross, J.P., Messrs Brown, Crabbe, and Thomas, solicitors, Mrs Hinchcliff, Penfold, Pegus, and Scobell, all the officers of the Energetic Circle, and many other of our well-known citizens whose names will be found annexed to this report. Monaghan's fine band led the music, which was really excellent, and repeatedly called for the encomiums of the assembly. The first act was principally composed of members of the Energetic Circle. Mr Denovan (Hon. Sec.), and Miss Southam, via-a-vis Mr and Mrs Stewart. Sides: Misses A. and Mrs Nelson Jones and Mrs Davidson; Mr Robert Fraser and Mrs McCaulay, Mr McCauley and Mrs Frazer. There were twenty-two dances on the programme, so that it was nearly 3 a.m., before the assembly dispersed. The refreshment tables were laid in the gallery, Mr Harwood, of the Masonic Hotel, being the caterer, and it is needless to say that full justice was done to the good things provided, Mr Harwood giving general satisfaction, only, if we might be permitted to hint, an additional waiter at the interval would have been of essential service. The impromptu music during the interval was ably rendered by Mr W. Watkins and Mr S. Brierly, both gentlemen being warmly applauded for their courtesy and kindness. Mr George Buttery, as on the former occasion, acted as honorary M.C., and justly received a most hearty vote of thanks for the able manner in which he discharged the onerous duties of his office. Mr Mengaln and all the members of his band also received a vote of thanks accompanied with cheers for their services on the occasion. And likewise the honorary secretary, Mr Denovan, who was loudly cheered. After the last dance on the programme—the gentleman quadrille—had been danced, the entire assembly formed two large circles round the hall, and all joining hands sang with great effect, "Auld Lang Syne," and concluded by the last verse of "God Save the Queen." This was the finale of "a most delightful party" as some, and by others "the party of the season."

The following is a list of those who held tickets and were present:

- Miss Abrahams, Mr. and Mrs. Atkinson, Miss Agnew, Miss Agnew, Miss Agnew, and Mr. Alfred Adams.
- Mr. Robert Burrows, Mr. and Mrs. George Buttery, Mr. and Mrs. A. Bayne, Mr. and Mrs. F. L. Bolger, Mr. and Mrs. Barbour, Mr. T. Brown, Mr. W. Brown, and Mrs. John Blainey, Mr. G. Bain, Mr. and Mrs. Bailes, Mr. and Mrs. J. Baxter, Miss Butler, Miss C. J. Brown, Miss C. F. Barker, Dr. J. Boyd, Mrs. Boyd, Miss Boyd, Mr. Brassev, Mr. S. Brierly, Miss Alice Barker, Miss Brockley, Mr. and Mrs. Baiger, Mr. and Mrs. Brown, Miss Bruce, Miss Hannah Bell and Miss L Bell, Mr. A. Bell, Miss Jessie Bell.
- Mr. and Mrs. Crabbe, and Mr. J. S. Crabbe, Mr. J. Chapman, Mr. and Mrs. Robert Clark, Mrs Cahill, Mr. C. H. Corrie, Mr. and Mrs. J. Crow, Mr. J. T. Currie, Mrs W. C. Currie, Mr. and Mrs. J. D. Cullin, Mrs W. C. Cullin, Miss Connelly, Mr. J. Campbell, Miss Campbell, and Mr. W. D. Campbell, Mr. and Mrs. Coope, Mr. M. J. Cailih and Miss Cahill, Mr. J. D. Coburn, Mr. J. Corksdale, Miss Conway, Mr. J. D. Crofts and Miss Crofts, Miss Clay, Miss C. Conway.
- Mr. and Mrs. Davidson, Mr. Dyson, B.V.R.C., Miss Deechan, Miss Denovan, and Mr. W. D. C. Denovan, Mr. W. Bruce, Miss Daly, Mr. and Mrs. Dwyer.
- Mr. T. Elleston and the Misses Ellison, Mr. S. G. Elliott, Mrs. Eastwood, and Mrs. and Mrs. Evans, Mr. E. Evans.
- Messrs. J. S. and Charles Fly, B.V.R.C., Miss Forbes, Mr. and Mrs. W. G. Jackson and Mr. S. Forbes, Mr. and Mrs. Robert Fraser, and Master James Fraser, Miss Feedy, Miss Fletcher and Miss K. Fletcher, Mrs. Foot.
- Mr. and Mrs. Gilbert, Mr. G. Gibson, Mr. and Mrs. G. Gale, Mr. E. Grey, Miss Gardiner and Miss E. Grey, Mr. and Mrs. E. B. Gray and Miss Tully Gay, Miss Goolighton, Mrs. Gardiner, Mr. and Miss Galloway.
- Mr. Robert Hunter, Mr. R. Newfield, Mr. James Hill, Mr. G. Hecker, Mr. and Mrs. Hedingham, Mr. Harry Hart, Mr. Harwood, Mr. W. Hawes, Mr. and Mrs. Hesse, Mr. and Mrs. Hansen, Dr. Hinchcliff, Miss Homes, Mr. and Mrs. John Holmes, Miss Herceo, Mr. T. H. Harwood, Mr. and Mrs. Hooper and the Misses Hooper, Mr. E. Hartley, Mr. and Mrs. E. Hogg, Mr. J. Holdsworth, Mr. and Mrs. W. C. Harwood.
- Mr. and Mrs. T. Nelson Jones, Major Joseph, B.V.R.C., Mr. and Mrs. W. G. Jackson and Miss Jackson, Mr. S. E. Innes, Mr. H. G. Iles, Mr. Harry Jackson, and Mr. William Jackson, Mr. E. Jackson and Miss Jackson.
- Mrs Kennedy, Mr. M. Kelly, Mr. J. Keenan, Mr. P. Keely, Mr. A. Kilgour, Miss Kain, Mr. J. H. Kelly, Mrs. B. Lazarus, Mr. and Mrs. T. Lutkon, Miss Langley, Mrs. J. B. Lorriden, Miss Lalaud, and Mrs. and Miss Linnan, Mr. Linnam.
- Messrs. M. C. and Mr. J. McCauley, Mr. G. Maynard, Mr. R. Mackay, Mr. F. C. Motterm, Mr. F. Mann and the Misses Mann, Mr. and Mrs. A. McCauley, Mr. Thos. Moore, Mr. W. Mackenzie, Mr. S. Max, Mr. M. Moran, Mr. G. Mates, Mr. and Mrs. C. Muller, and Mrs Muller, Mr. and Mrs. T. M. Middleton, Mrs. Mitchell, Miss J. Martin, Mr. Macmeakin, Mr. F. Marshall, Miss M'Lachlan, Mr. Moss.
- Mr. and Mrs. Ebeneser Neil, Mr. F. W. Nalder, Mr. and Mrs. Neale, and Mr. and Miss Nelson. Mr. R. Neat, Miss Orme, Mr. O'Beard, and Mrs. O'Dwyer, Miss O'Sullivan, Mr. T. O'Brien.
- Mr. Joseph Phillips, Mr. Penfold, Mr. Purcell, Dr. Pegus, Mr. E. Phillips, Mr. and Mrs. Eiper, Mr. W. H. Prity, Mr. G. Pickles.
- Mr. and Mrs. W. B. Reid, Mr. and Mrs. C. Ross, Mr. W. Rose, and Mr. J. D. Rose, Mr. and Mrs. Rowan and Mr. J. H. R. Rialan, Mrs. and Miss Bryan, Mr. G. Robachan, Mr. C. Roberts, Mr. Robert Roberts, Mr. F. Reid, Mr. J. Rogers, Mr. Oliver Randell, Miss Reid, Miss Reilkebberg, Mr. and Mrs. Randell.
- Mr. Sweetman, Mr. T. Smith and Miss Smith, Mr. and Mrs. T. C. Southam, Miss Southam and Miss E. Southam, Mr. and Mrs. Southam, Mr. J. K. Southam, Mrs. Sanger and Miss Sanger, Mr. J. Sawter, Mr. H. Sutherland, Mr. and Mrs. J. Stewart, Mr. and Mrs. D. C. Sterry, Mr. Shirees, Miss Shirees and Miss Annie Shirees, Mr. James Stiles, Mr. G. Simpson, Miss Sea-
would tend to conserve in the profoundest respect, the true marriage—that highest and purest mutuality of Onondagoal feelings, which he held in most intense regard, and to the realisation of which he hoped that a regenerating civilisation would bring us nearer, and yet nearer."

The Spiritualist of June 30th, contains an account of semi-private materialization séances conducted by Mrs. E. M. Borden Colman. Several spirit faces were materialized, and recognised; but the most wonderful manifestation was one at which a materialized spirit, named William Scott, first floated about the room, carrying a beautiful light, then walked among the circle of the members and handling several material objects, concluding by gradually de-materializing his form, melting away in full view of all present. The same paper contains a letter from Mrs. M. L. Ingis, who had materialized at Mr. Hudson's an excellent photograph of the spirit of his father, who died some six years since. The likeness has been readily recognized by others who knew him when in the body. A master of arts, also gives a summary of recent tests in spirit photography, through the mediumship of J. H. Hartman and others, and a Dr. Locander, writes from Barcelona in Spain, of successful experiments in spirit photography there.

The American Rosicrucian and Speciality of the So-called Mediums. The Medium of July 21st contains a list of remarkable cures of deafness and other complaints affecting, Dr. Mack, the Spiritist healer, most of the cases were of long standing (one 15 years) and incurable by ordinary means. The same paper or, on July 14th, has a report of a Vegetarian Banquet held at Ludgate Hill, it was a very successful affair, and the writer appears to have enjoyed it amazingly. In the course of the after-dinner speeches Mr. Napier, E. G. stated that he had cured a great many inebriates by a vegetable diet. This was scientifically proved by chemical influences, so that the system got to nauseate the very stimulants for which it had yearned.

An uneducated youth, known as the "South Shields Medium," has been receiving messages in Greek, professedly from Plotinus, a Greek philosopher of the third century. Dr. Hitchman, of Liverpool, submitted some Greek lines to the medium requesting that they might be translated. He could not control told him where he had obtained the lines from, corrected a misquotation, and Latinised as desired.

Mr. Volckem (by invitation), read a paper before the London Dialectical Society on the Marriage and Divorce Question, on June 21st, an abstract of which appears in the Medium of July 7th, his propositions being—

1st—That while 'divorce' had become a recognised part of our legal system, yet the present law of divorce does not in any sufficient or decent manner, provide the community with means of annulling unsuitable marriages, but really operates in restraint of legitimate divorce.

2nd—That, for the well being of society, the present anomalous divorce system should be abolished in favour of legislation providing timely, suitable, and amicable means of marriage annulment in cases of infelicitous unions.

The latter maintained that the laws action should be limited to the rights and interests of third parties, especially children, and that it was beyond its province to interfere with either sexual or unsexual companionships, or friendships. But the law had overstepped such limits and had placed true marriages and false marriages precisely on the same footing, from which great injury had resulted. The most revolting alliances, it had been licensed for the procreation of children, and under the name of marriage, prostitution of the worst kind and which had been legalised—had, in fact, made possible and irreparable to the degradation of marriage as an institution. He insisted that the present law was crime making and demoralising. Whenever the legally recognised marriage had fallen out to be false, and false marriages dissolved, and every consideration, moral, or physical, demanded that society should recognise such fact as it did the previous alliance. If the Church must interfere, it could read a burial service over the past mistake, bewail its own fallibility, and administer to the survivors the consolation of a blessed resurrection into future regions of happiness. After reviewing the many evils arising from incompatible unions, Mr. Volckem concluded as follows—Criminal divorce is the assassination of the matrimonial relation, on the other hand, amicable and equitable divorce would not lead us away from worthy ideals, but by the obliteration of false unions,
The Harbinger of Light.

By the Rev. Maxwell Close and Sir Charles E. Isham, Bart.

On Saturday evening, July 1, I had the privilege of being present at a seance at Mrs. Showers' house, Miss Showers being the medium. The following account of the manifestations may be of interest to the readers of the Medium, as coming from a fresh witness. I will make it as brief as I can. At a certain round in a small private room, the medium forming one of the circle. Very shortly after the lights were put out, we heard "Peter's" free and rough masculine voice speaking to us and responding to questions in his lively manner. Fortunately "Peter" does not use a trumpet; it would be rather more than enough to have him speaking into one's ear through a tube. The contrast between his voice and that of the medium—which is soft and high-pitched—was very striking. After some other manifestations, which I will not step to describe, as they were of a kind familiar to the readers of the Medium, the committee removed to the drawing-room, where, the lights being put out, Miss Showers played a solo on the piano. Very soon she was accompanied by "Peter" singing with his loud chest-notes, afterwards by a trembling, quivering voice, like that of an aged person; finally a high, childish voice took up the singing. The lamps were now lighted, and I, as the greatest stranger present, was permitted to remain seated to the door of a cabinet. He intended that we should see "Lenore" as distinctly as possible. The doors of the cabinet were drawn. I first looked within the medium's wrists separately, and so tightly that I was afraid of hurting her. She, however, wished it to be so. She then having placed her hands behind her back, I tied the cords of each wrist short, and securely together. The medium then sat on a stool by two iron staples which had been driven into the wall at proper heights (these I had previously examined by daylight, while waiting in the room for the return of the family from a walk). I then fastened the wrists of the medium to the lower staple, and her neck to the upper one, in both cases closely and strongly, so that movement was impossible. A small handbell was then placed near her on a stand, and a curtain of black velvet hanging very near her on her knees. The light was very slightly lowered, and in a few seconds more the curtain was withdrawn, and I was carefully examining the fastenings, which were perfectly unaltered.

Three different but similar experiments followed, under circumstances precisely the same in all respects, except that sometimes the manifestation had been completed, and the removal of the cabinet called for by the medium, before there was time to lower the light. In this I had full opportunity of doing in the most satisfactory manner. The cords were strips of calico. I first wound round each of the medium's wrists separately, and so tightly that I was afraid of hurting her. She, however, wished it to be so. She then having placed her hands behind her back, I tied the cords of each wrist short, and securely together. The medium then sat on a stool by two iron staples which had been driven into the wall at proper heights (these I had previously examined by daylight, while waiting in the room for the return of the family from a walk). I then fastened the wrists of the medium to the lower staple, and her neck to the upper one, in both cases closely and securely, so that movement was impossible. A small handbell was then placed near her on a stand, and a curtain of black velvet hanging very near her on her knees. The light was very slightly lowered, and in a few seconds more the curtain was withdrawn, and I was carefully examining the fastenings, which were perfectly unaltered.

As I could see, her feet are of a peculiar shape, being very narrow and pointed. She did not allow me to approach near enough to distinguish her features. "Florence," however, permitted me to see her face perfectly; the eyes were turned upwards, so that her little of the pupils was visible; the ends of the mouth were somewhat drawn downwards; the general expression being like that of a person in trance, or, perhaps, in a trancelike state. Others, who were permitted to approach "Lenore" more nearly than I was, said that her face was quite natural. When "Florence" retired, "Peter," who seemed to be the skilful and careful director of everything, brought this remarkable sequence to a close with some more singing.

The above account by the Rev. Maxwell Close is given with his usual scientific accuracy. I am placing very near the materialised forms, had a good opportunity of observation. There was nothing, however, different to what I have already described, except that "Lenore" had not the usual hair falling from beneath the turban over her shoulders. Upon this being remarked, she replied, "I will materialise some," and retiring behind the curtain for a minute reappeared with a good quantity, through which I was allowed to pass my hand. And here I would remark that in a book lately published, with the object of throwing discredit on all the phenomena, it is stated that, at a seance with Mr. Cox, Miss Showers was described and that her chin was "somewhat voluminous," fell off. This is untrue; Miss Showers never in her life wore a chignon, or false hair of any sort, such an appendage being quite unnecessary. There is also in the same production an inaccurate speech, attributed to Mrs. Showers, about her departed son and the devil which she never uttered, and which originated in a misprint.

P.S.—I have had some difficulty in obtaining Mrs. Showers' permission to the publication of this account. She and her family have met with so much unmerited annoyance in consequence of their open avowal of the matter of Spiritualism, that they have for some months past interdicted all publication.

Answers to Questions Concerning Mediumship.

By Prof. J. E. Buchanan.

Question.—Are persons who are fond of music, poetry and the fine arts more apt to be mediums than those of coarse sensual tastes? I recognize the fact that we are all to some extent mediums, but I mean one who would pass into the unconscious state of a mediumship, or, perhaps, into a trance state. What do you mean by a person in a trance, or, perhaps, in a trancelike state.

Answer.—That "persons who are fond of music, poetry, and the fine arts" are more apt to be mediums than those of "coarse sensual tastes" is true; but sensuality is not adverse to mediumship, for it implies merely a greater development of sensibility and appetite, with less controlling power; and uncontrolled sensibility or sensiteness is a condition highly favorable to mediumship. If conduces to indulge in wine or free indulgence in tobacco is not adverse to mediumship, and coffee and tea may be considered favorable to it. Purity, delicacy, modesty, refinement, sensiteness, poetic taste and genius are all highly favorable to mediumship, but pure, sensila, devoted love in all its forms is still more favorable. The love that clings to the memory of the departed and dwells for hours on sweet memories of their presence is generally accompanied by their spiritual presence and influence.

The elements of character most adverse to mediumship are the same which are most adverse to all soul progress—selfishness, avarice, jealousy, stubbornness, combativeness, scorn, arrogance, cruelty, malice and pure muscular animality.

Mediumship as a phase of character belongs to the higher type of civilization to which the world is advancing, but cannot attain general development or prevalence until a higher social condition shall diminish the basing mentalities, strife, selfishness, and animality of our present social order. But mediumship is not in the group of heroic virtues, it belongs to the group of unselfish, yielding qualities, which render its possessor less capable of self-defense, more liable to yield to the force of circumstances, and more worthy of the kind care and protection of stronger natures.

Question.—Does your psychology of the brain lead you to conceive that there might be a spiritual intelligence, an informa-
tion of all the higher qualities, so evenly balanced that each would be in harmony with the other, and the individual possessing this development would be necessarily in a state of perfect happiness because of the harmony.

Answer.—You are certainly right in supposing there may be a superior organization of brain and soul, in which the elements of character are harmoniously combined, the tendency of which is to perfect happiness. Such a remaking result does not depend so much upon harmony or proportion in the faculties as upon the positive strength of the nowerd endowments.

Observe this—that when the posterior part of the upper surface of the brain has a large development we have this happy and successful organization, in which the strength of character resists all depressing influences, achieves success despite of adverse circumstances, overcomes temptation, maintains an unvarying flow of admirable sentiments and noble deeds, and becomes an elevating influence for society.

I refer especially not to the anterior but to the posterior portion of the upper surface of the brain, because in the latter are found the power of will and other moral energies without which our virtues are of but little value in the battle of life.

Whether in the present state of human knowledge, we are justified by science and philosophy in recognizing "a divine principle, a something beyond our conception in this stage of existence," as questioned in your letter, may, I think, be answered in the affirmative.

I am fully aware of the difficulties in the personal idea of a God which has been current for centuries, an idea equally debasing, unphilosophic and irreligious, for it is not even respectably anthropomorphized; it is a conception of a being entirely finite and far below the noblest form of human nature.

The God of Philosophy is not absolutely "unknowable," but is far beyond the vulgar limitations of the popular theology, which to a reverent nature seem little short of blasphemy. A treatise on the Divine idea cannot be confined to the limits of this reply, but that such a conception must be entertained legitimate, aside from all historical considerations and all superstitious impulses is, I think, sufficiently obvious.

The only alternative to the infinite spiritual idea of God is the belief that the potencies of all that exist are to be found in matter, and that spiritual or mental existence is but derivative from the material, if not merely phenomenal and transitory, without any character of substantial entity.

We have reached the final solution of this question, which annihilates the theory of Materialism and demolishes the claims of Spencer, Huxley, Tyndall and their sympathizers to be recognized as philosophers. Material and spirit have displayed their powers in the human mind, and it has shown itself parasitic. The hardy spirit of iron and the thickest wall yield as impalpable ether to the touch of spirit power. The belief that matter is absolutely indestructible has been cast into the limbo of ancient ignorance, with the theory that the earth is flat. The basic opinion of all past science has been annihilated. In the presence of spirit matter is suddenly organized before us and as suddenly disorganized. The invisible controls the visible. Spirit proves to be a paramount reality and matter but a form which subsists at the command of its master. Spirit, therefore, is the primal part, the basis of the universe, and spirit we know is allied with wisdom and love, and therefore capable of accounting for the wisdom and love with which the universe is filled. The spirit of man is a fragment of the infinite spirit (as his body is a fragment of the material universe) and cannot grasp the mighty source of its existence, but when we know by scientific experiment that Spirit is the Lord of the Universe, we may rest content in this truth (which has been in all past times dimly perceived by intuition) and wait for that progress of philosophy, which having placed its feet on the threshold of wisdom, in the positive knowledge that the infinite onus is a spirit and not a flaky material vapor, will surely proceed (and is proceeding) to trace our relations to that Divine Spirit and learn something of its nature by inference from the divine spark in man, as we learn something of inaccessible stars by spectroscopic analysis.

THE HARBINGER OF LIGHT.

OUR FOREIGN EXCHANGES.

The May and June numbers of El Ortiorno Espiritista which have reached me somewhat late, contain several interesting leaders and articles on other topics of importance, from which I have only time to select the following case of double life (ananesia), which, on account of its utter strangeness, presents points of high scientific value to the student of psychology. During the sitting, held on 26th February last, M. Ch. Leveque commenced to read in the Academy of moral and political sciences of Paris a paper by Dr. Azam, professor of the medical school of Burdeos, on a case of apparent, double consciousness or duplication of life. The case to which Dr. Azam directs the attention of psychologists, was observed by him in a woman of the name Alida X.—born in 1813, in Burdeos where she resides and the occupation of a seamstress. Alida X.—is subject to hysteria from her thirteenth year. She is a person of bright intellect, but of a sombre disposition of mind, her effects are little developed, and she seems to be always preoccupied with her chronic state of infirmity. Since 1858 the well known symptoms of her hysteria were joined by the following phenomena of double consciousness of life.

Every day almost, and without any known cause, or whilst under the influence of a violent emotion, she experiences an excruciating pain in both joint hips, after which she suddenly falls into a peculiar sleep, from which nothing is able to wake her. In about two or three minutes she wakes spontaneously and from that moment she is no longer the same person. From sad and taciturn she suddenly becomes jolly and talkative, sings at her work and goes about like a person in perfectly good health. In this state, which is the second condition of affairs was revealed to her during her first state, she was ignorant of the fact and would have remained ignorant of it, taking the symptoms of pregnancy for an aggravation of her ordinary condition. She had not over-estimated the useless trouble of enlightening her on her actual condition. Whilst in her second state, on the contrary, she was perfectly conscious of her mental error, and played her jovial part as usual, but when the real state of affairs was revealed to her during this state, she experienced an emotion which terminated with hysterical convulsions of extreme violence.

Would it afford us a great deal of pleasure if the exclusively materialistic doctors would give us an explanation of these strange phenomena, and if they were to tell us how an emotion, a pain, or a hysteria fit, can explain these strange phenomena, and if they were to tell us how an emotion, a pain, or a hysteria fit, can change the intellectual resultant of the physical forces of the organism. But if they cannot explain it, they are sure to get out of their difficulty in the usual manner by denying the fact.

C. W. ROHNER, M.D.

SOLLOQUIY.

Beyond the Great Beyond, my spirit sighs to roam,

To close my eyes to earth, for earth is not my home;

There's depth's within my soul, the world can never reach

Above me stands the great, that never lived in speech.

To ramble mid the trees, when all the worlds' asleep,

To ramble mid the trees, when all the worlds' asleep,

To close my eyes to earth, for earth is not my home;

To close my eyes to earth, for earth is not my home;

To ramble mid the trees, when all the worlds' asleep,

To ramble mid the trees, when all the worlds' asleep,

To close my eyes to earth, for earth is not my home;

To close my eyes to earth, for earth is not my home;

To ramble mid the trees, when all the worlds' asleep,

To ramble mid the trees, when all the worlds' asleep,

To close my eyes to earth, for earth is not my home;

To close my eyes to earth, for earth is not my home;

To ramble mid the trees, when all the worlds' asleep,

To ramble mid the trees, when all the worlds' asleep,

To close my eyes to earth, for earth is not my home;

To close my eyes to earth, for earth is not my home;

To ramble mid the trees, when all the worlds' asleep,

To ramble mid the trees, when all the worlds' asleep,

To close my eyes to earth, for earth is not my home;

To close my eyes to earth, for earth is not my home;

To ramble mid the trees, when all the worlds' asleep,

To ramble mid the trees, when all the worlds' asleep,

To close my eyes to earth, for earth is not my home;

To close my eyes to earth, for earth is not my home;

To ramble mid the trees, when all the worlds' asleep,

To ramble mid the trees, when all the worlds' asleep,

To close my eyes to earth, for earth is not my home;

To close my eyes to earth, for earth is not my home;

To ramble mid the trees, when all the worlds' asleep,

To ramble mid the trees, when all the worlds' asleep,

To close my eyes to earth, for earth is not my home;

To close my eyes to earth, for earth is not my home;

To ramble mid the trees, when all the worlds' asleep,

To ramble mid the trees, when all the worlds' asleep,
THE ARGOSY

We are in receipt of an advance copy of a newspaper, with the above title, which was to be launched at Chicago on the 4th of July last. It is a four page broad sheet, containing 32 columns of excellent matter. The first thing which attracted our attention, was an original and artistic title-page, on which the change was called "Death," in which he points out the irrationality of the prevalent idea of a great and immediate change occurring in the moral and intellectual condition of the spirit, after its translation, and very philosophically explains the apparently undignified phenomena which frequently occurs in the course of spiritual investigations.

Next we have a semi-political article, by Robert Dale Owen, on "A Mistrake our People Make." "Early Memories of Alice and Phoebe Cary," by Mrs. St. John, who was the personal friend of these talented sisters is very interesting, and several shorter articles bearing upon Spiritualism, are very good, some excellent poetry and two well written tales complete the paper, which seems eminently adapted for family reading, its contents being varied and instructive, and its tone elevating.

SPIRITUALIST AND FREE THOUGHT ASSOCIATION.

This society continues to receive very encouraging support, both in increase of members, and from the public at large. The Masonic Hall is inconveniently crowded every Sunday night, the attraction being pretty equally divided — viz.: 1st. The lectures, which can at any rate be interestingly imparted, if only as far as talent is concerned, with the sermons preached earlier in black and white shirts. 2nd. The succeeding discussions are conducted in an orderly and gentlemanly manner, with new and then an exception on the profound Christian side. 3rd. The claims — moral and vociferous — Miss Dwight being a capital organism, and Miss O. Lane, choir teacher, this lady favours the audience with some beautiful and well rendered melody.

A Library in connection with the Association was opened for the use of the members on Sunday the 3rd September, and if the number of books be not very large at present, the quality is, or ought to be, enticing and profitable to every inquirer after Truth.

Mr. Trenoweth lectured on September 3rd, to an over crowded audience, the ladies number being one of those assembled. The subject was "The Bible not an emanation of divine Wisdom," which Mr. Trenoweth handled in a masterly manner, and was but weakly opposed in the short debate which followed. The meeting closing with the congregations singing a hymn from Mr. Terry's published selection for the use of Spiritualists and others.

On Sunday evening the 17th, Mr. Milligan lectured, subjects: "Materialism and Spiritualism, both sides of the Question," and certainly the orator handled the matter in a most masterly manner, as was cordially admitted by the subsequent speakers, and evidently endorsed by the warm applause of the audience, at the close of his address. Mr. M. introduced the test arguments in favour of the dogma or rather non-dogma of materialism, and demolishing them one by one, triumphantly demonstrated the vast superiority of Spiritualism, even as a system, without dwelling on the evidences or facts. An animated debate followed, Messrs. Kelly A. Miller and White speaking in favour of the materialistic view, while Messrs. Trenoweth, Stow and Drew argued in support of the position laid down by the lecturer. We cannot omit one particular hit made by Mr. Trenoweth, an emphatic reply to a sentiment on the materialistic side, to the effect that "he could not see any evidences of Spiritualism or Spiritual manifestations," our friend was told that some stars could not be seen without a telescope, and some people also decline to use the telescope, or at any rate to use it properly, and then most inconsistently found fault with the instrument, when the fault really lay with those who refused to look through and then decide, this brought down the house.

*A Family newspaper devoted to choice literature, general information, and the Spiritual philosophy. Chicago, U.S.A.
On the 10th Mr. Bonney lectured on "Spiritualism and Theism," the tenor of the lecture being to show the superiority of the former over the latter, Spiritualism being a vital religion tending to raise and elevate the soul, whilst Theism was a negation.

On the 24th, Mr Terry lectured on "The Evidences of Spiritualism," presenting a strong array of facts deduced from the investigations of numerous eminent scientific and literary men, who had demonstrated the phenomena and then satisfied themselves that its origin was disem bodied spirit. The lecture was followed by animated debate. Messrs. Kelly, White, Shaw, and Carre brought forward various objections to Spiritualism generally, and then satisfied themselves that its origin was essentially physical. The tenor of the lecture being to show the superiority of the form er over the latter, Spiritualism being a vital religion tending to raise and elevate the soul, whilst Theism was a negation.

Truth and Error.

Above all things desire,
That you may know the truth,
This man can acquire,
Unless he studies proof.

Above all things beware,
Least you believe a lie,
These can't avoid the snare,
Who don't all statements try.

Those who in truth progress,
Enjoy repose within;
But all who lies caress,
Must suffer for their sin.

Heaven's laws are firm as brass,
They cut like sharpest steel,
And such as these trespass
Can meet with no appeal.

Advertisements.

Library of the late Geo. Walker, Esq.

The following works remain unsold:
- Blackstone Economized, 1/6.
- Lord Brougham's Works, 11 vol., complete, 30s.
- Beligion of Rome, 2/.
- Epitome of Lavaters, 3/.
- Lives of the Lord Chancellors (vol 8 only), 1/6.
- Commercial Discourses, 1/.
- Men of History, 2/6.
- Political portraits, 2/.
- Astronomical Discourses, 2/.
- A world of Wonders, 2/.
- The Note Taker, 1/6.
- Life of Bismarck, 5/.
- Life and times of D. O'Connell, 5/.
- Whig Ministry, Roebeck, 3 vols., 2/.
- Miracles and Modern Spiritualism, by Wallace, 5/.
- Ecole Des, Parker, 2/.
- Sermons, by Hawn, 1/.
- Hill Oratorial Trainer, 1/6.
- Handy Book for Public Meetings, 6d.
- On Liberty, by J. S. Mill, 6d.
- Familiar Quotations, 3/.
- History of Rationalism, Hurst, 2/6.
- Life of Theodore Parker, 2/.
- Life of Brougham, 1/.
- Physical Perfection, Jaques, 4/.
- Newspaper and General Readers Companion, 1/.
- "French", 2/.
- Stormont's Dictionary, 1/6.
- Rego's Thesaurus, English Words and Phrases, 10/.
- Aristocratic Government, Brougham, 5/.
- Lindsey's Tachygraphy, 3/.
- Democracy and Mixed Monarchy, Brougham, 5/.

Ecclectic Botanic Medicines.

- Old Theology Turned Upside Down, 2/.
- Book about Doctors Jefferson, 2 vol., 2/.
- Martyr of Erromanga, Campbell, 2/.
- Peoples Blue Book, 2/6.
- Memoirs of Dr. Chalmers, 2 vols., 2/.
- Lectures on Preaching, 1/6.
- Clerical Anecdote, 1/.
- Fall of Babylon, 3/.
- Shakspere, 1/6.
- History of Co-operation, Holyoke, 4/.
- Gospel of God and Evil, Silver, 6/.
- Sydney Smith's Memoirs, 3/.
- Leaders of Public Opinion in Ireland, Locky, 5/.
- Parish Papers, 1/6.
- Historical Finger Post, 1/6.
- Carlyle's Manual of Freemasonry, 2/.
- Lectures, Addresses and Literary remains of F. W. Robertson, 3/.

With the view of clearing off the above, a discount of 10 per cent. will be allowed on all purchases of one pound and upwards.

W. H. TERRY, 84 Russell Street.

New Books to Arrive, Ex "NEHEMIAH GIBSON," and "THOMAS STEVENS."

- Epitome of Spiritualism, 3/-; paper, 1/9.
- Spirit Involutions, 5/6.
- Nathaniel Vaughan, Priest and Man, 6/9.
- Eating for Strength, 4/6.
- Euthanasia, or Happy talks towards the end of Life, 9/.
- The Gods, by Ingersoll, 9/.
- The Spirits Book, Kardde, 8/.
- Hazard's Poems, 4/.
- The Mystery Solved, 6d.
- Intellectual Development of Europe, Draper, 10/6.
- The Devil's Chain, Jenkins, 5/6.
- Woman and Future Life, 3/.
- Experiences in Spiritualism, by Catherine Berry, 4/.
- Career of Religious Ideas, (Tuttle,) cheap English edition, 8/.
- The Spiritual Harp and Lyre combined, cloth, 3/.
- morocco, 6/.
- Mental Science, Weaver, 3/.
- Legends of the Old Testament, 6/.
- Will Ability, Hands, 3/.
- Health Hints, an exceedingly useful book, 1/3.
- Anacanysis, by Godfrey Higgins, parts 1 & 2, 3/ each.
- Orations, through the mediumship by Cora L. V. Tappan, 8/.
- The Davenport Brothers, their life and experiences, 6/9.

W. H. TERRY, Spiritual and Reform Book Depot, 84 Russell Street.

BROYER'S

ECLECTIC BOTANIC MEDICINES.

- Herbs, Roots, Barks, Fluid Extracts, and all Eclectic and Botanic preparations. Fresh supplies continually arriving. Mrs. Broyer can be consulted daily.

Eclectic Botanic Dispensary.

64 LYON STREET, CARLTON,

MELBOURNE.

THE HARBINGER OF LIGHT, September, 1870
THE HABRINGER OF LIGHT.
THE VICTORIAN EXponent OF SPIRITUALISM AND FREE THOUGHT.
Subscription, Town, 5/- per annum; Country, 5/6 Neighbouring Colonies and Great Britain, 6/.
Subscriptions date from September to August.

80 RUSSLE STREET, NEXT DETECTIVE OFFICE.

Agents wanted for all parts of the Colony.

THE HABRINGER OF LIGHT.

BY ELECTRIC TELEGRAPH,
The Main End of London in Melbourne, (Telegraph)
Sydney, May 2, 1873.
To Mr. John Rosier.

SINGERS SEWING MACHINES.
The highest premium in the gift of the public has again been awarded to THE SINGER SEWING MACHINE COMPANY Manufacturers’ Official Returns of Sales for 1873. These Returns show the sales of the SINGER to have reached the enormous sum of 232,444 MACHINES, as against the decreased sum of 119,180 Wheeler and Wilson Machines, leaving a Balance of 113,264 MACHINES in Favor of the Singer. The Melbourne Journal of Commerce shows the Victorian Imports of the SINGRIT for 1873, to be 2471 CASES, VALUE £21,228 in excess of the imports of the W. and W. Machines. The public estimate of the Value of the SINGRIT for obtaining a livelihood was demonstrated by the late Chicago Fire Sufferers. The Machines were the free gift of the committee, and each applicant allowed to select the machine she preferred.

NOTICE: Of those ordered, the SINGER COMPANY SUPPLIED 247; Wheeler and Wilson, 295; Howe, 137; Grover and Baker, 44; Wilcox and Gibb, 20.—“New York Dispatch.”
STANFORD & CO., Corner Bourke and Russell Streets, Colonial Agents for the Singer Company.

AN ASSORTMENT OF 100TRACTS AND Pamphlets, ON SPIRITUALISM AND FREE-THOUGHT SUBJECTS, SENT TO ANY PART OF VICTORIA FOR 3/-.

WILL BE READY ON 1ST SEPTEMBER.
F. Cap Svo. cloth. Price, 2a.

THOUGHTS ON THE LIFE OF JESUS;
A BOOK FOR THE TIMES,
And of Present Day Reflections, on Theology and Spiritualism.
W. H. TERRY, 84 RUSSELL STREET.

THE INTENTION OF THIS little work is to stimulate thought concerning two important subjects, viz., Theology and Spiritualism, rather than to say very much about either. This object, the Author has sought to attain in his ‘Thoughts on the Life of Jesus,’ and it is believed that with unprejudiced minds, his homely remarks will find acceptance, and prove the starting point for the attainment of higher conceptions.”