

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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Two interesting letters in reference to spirit photography appear in our columns this month. The first from Mr. W. H. Mumler the original spirit photographer in America, the other from Mr. Jas. Burns of London relating some successful experiments which have been made there, also some interesting extracts from the *British Journal of Photography*. With regard to the bona fide nature of Mr. Mumler's productions there can be no doubt in the minds of those who read the particulars of his trial on the charge of Fraud some three years since. The fraud consisted in his producing spirit photographs, and was based upon the assumption of their being fraudulently produced, but in spite of all the efforts of the bigots who got up the prosecution, not one tittle of evidence was forthcoming in support of their position, whilst on the other hand the witnesses were too numerous to be examined, Experts testified to their having visited Mr. Mumler's gallery with the avowed object of detecting him, and returned nonplussed. One Gentleman candidly told Mr. M. his object, and said if he (Mr. Mumler) would allow him to clean the plate, prepare the chemicals &c., he would in the event of Mr. Mumler procuring a spirit form on the plate pay him 50 dollars, Mr. Mumler agreed to this proposition stipulating only that he should take the cap off the camera when all was ready. The visitor thereupon took the camera to pieces and examined it minutely, he then selected and cleaned a plate, adjusted everything to his satisfaction and took his seat, Mr. Mumler advanced, removed the cap, replaced it, and retired, the visitor then arose, took the plate from the camera to the dark room and completed the process, when to his astonishment, a second figure was distinctly visible on the plate beside his own. Another photographer testified to Mr. Mumler having visited his studio and requested to be allowed to use his own

apparatus, chemicals &c., and that under these circumstances the spirit form had appeared, numbers of non-professional witnesses testified to their having recognized the forms of their departed relatives and friends beside their own photographs, and that the same forms had been distinctly recognized by others before they knew the circumstances under which they were obtained. The result of the trial which lasted several days, was a complete triumph for Mumler, and the establishment of the fact of spirit photography. The recent experiments in England seem to indicate that this power is not singular to Mr. Mumler, but is possessed by many mediums. We have no doubt that these experiments will be the means of bringing to the front, those best adapted for this highly interesting and useful form of mediumship. We would advise some of our Victorian mediums to experiment in the matter. Spirit forms have (within our own experience) been faintly but legibly impressed on pieces of tin, here in Melbourne some two years since, but they were not permanent and faded from the plate for want of suitable chemicals to fix them. This is a demonstration that under proper conditions the photographs could be obtained here. Their systematic production would be one of the best tests for sceptics we can conceive of.

THE STAWELL ASSOCIATION AND MR. B. S. NAYLER.

THE new Spiritual Lyceum at Stawell, the foundation stone of which was laid two months since, is rapidly approaching completion, and will probably be inaugurated early in the month. Our old friend and fellow worker in the cause of Spiritualism and free thought, Mr. B. S. Nayler, has accepted the invitation of the Stawell Association of Progressive Spiritualists to lecture for them for the ensuing twelve months. From the reports which reach us from Stawell we have no doubt Mr. Nayler will find a good field for his labor, and plenty of support from the numerous Spiritualists and truth-seekers there. We bid him and his estimable partner a cordial adieu, with best wishes for their success, both temporal and spiritual.

COMMUNICATION.

DEAR FRIENDS—Your progress is matter of congratulation. We are greatly delighted, and join our meed of praise with yours to raise one heart-felt song of grateful joy to the great Author of all life, light, and love.

How few there are who sit down and seriously contemplate the why and wherefore of their existence. The vast majority are content to go on from day to day—week to week—year to year—and even from generation to generation—without ever striking out an independent course of thought for themselves; and hence the slavery to old worn-out theories and dogmas, that rest upon the race like chains—heavy and strong—through accumulations of the dust and rubbish of ages. Now, while we have frequently pointed out that such a state of things exist, we have not so frequently communicated on the most effectual means to be employed to improve the existing condition of the masses. We now offer a suggestion to the effect that education is, without doubt, the best means for improving the condition of the race—Education of the most liberal and comprehensive character. Let every tincture of class distinction and sectarian differences be purged from it, otherwise you leave some of that poison that has caused more darkness, more cruelty, bigotry, and superstition, than any other cause of evil, in the whole category of cause and effect since the world's history began.

Education to be *true* must exert no influence that will violate or disturb the just equilibrium that constitution and nature has conferred on the child. All that would chill the natural aspirations of the soul must be carefully excluded, and all that would tend to nurture and draw out a natural and unbiassed development of the faculties of the mind carefully exercised. For these reasons we wish you to look upon this as one of—if not the greatest—questions that now agitates the public mind. Great minds are engaged in trying to solve the problem. They are, in most cases, favorable to a purely secular mode, which, if once put into practice, will do much to relieve the race of some of its heaviest burdens, and effectually pave the way for even a more perfect form by which to impart knowledge; but more particularly by which to draw out the natural faculties of the soul. This is looked upon as one of the most important agencies for good by hosts of intelligences now intensely interested in the well-being of the human race. They never lose an opportunity of prompting the minds that are of an impressional character to large and liberal views. "Make it your business, each one of you, to stimulate enquiry on such a question, and, by a fair and unprejudiced suggestion, try to open people's minds to the superiority of purely secular education. Avoid wrangling, at all hazards, even to a small sacrifice of personal dignity. Towards the accomplishment of this grand object it is necessary that you should, at an early date, take into serious consideration the establishment of a Lyceum in which your children may assemble to have instilled into their minds some wholesome truths that will prove guides for life. Many spirits are anxiously waiting for the opportunity of aiding you to instruct the young in this way. There are those here, as well as in your world, who are adapted for special work. Thousands upon thousands are suited for this description of labor, and, through the want of magnetic conditions which a Lyceum would afford, are partly defeated in their efforts.

The gathering of children together render them much more accessible to spirit influence, just as it is in circles, or assemblies of adults. But while we have thus directed your attention to the education of the young, never lose sight of the reformation and enlightenment of matured manhood; and while naming this subject, we have only to say—"proceed entirely on the principle of love." Never attempt to force your views upon anyone, quietly and unobtrusively state your ideas, and let the beauty and value of such be their commendation to the attention of the listeners. This is the heaven-born method of imparting light, and depend upon it is the *true* one. Adopt it, and you will succeed in doing much good—more than you could ever hope to do, by all the influence of position or power that circumstances could possibly confer.

To Correspondents.

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

OUR LONDON LETTER.

April, 13th 1872.

DEAR HARBINGER,—It would be difficult for the most energetic man, amidst the many conflicting duties of civic life, to keep pace with the ever growing progress of spiritualism. The last wonder which has taken us by surprise is the production of spirit photographs by Mr Hudson, a photographer living near Mr. Guppy's. Quite accidentally one day recently, when Mrs. Guppy was having her portrait taken, Mr. Guppy bethought himself to place his wife behind the screen, whilst he sat to see what result might ensue. No sooner had he sat down than a wreath of artificial flowers was placed on his head by an invisible power, and in the photograph there was a white object above him, like a person's head with a white sheet hanging down from it. Since that time considerable progress has been made in the art of getting spirit photographs; and now veiled figures are obtained, in which the features are almost entirely obscured by drapery. The outlines of the figures are exceedingly distinct, being more real and material looking than those obtained by Mr. Mumler in America. But it seems that the countenance is the most difficult part to produce. In a few instances the features are said to be recognisable by those who sat for them, but this is a point upon which they must satisfy themselves. A hand has occasionally been photographed very distinctly, protruding, as it were, from the back ground over the sitter's head. If the same degree of progress attends these manifestations in the future as has been the case during the last few weeks, it will not be long before the photographs of spirits will be taken as distinctly and certainly as the photographs of mortals. Some mediumistic individuals have been successful in obtaining photographs without Mrs. Guppy's assistance, but her presence is highly favorable to the success of the experiment. She goes behind a large curtain so wide, and filling the place so completely, that there is no opportunity for trickery to be performed, and even if she did attempt to impose, the sitter would be always able to detect it. Mr. Herne the well-known physical medium has had some of the best specimens. I cannot do better than enclose you a few of these marvellous products, and as soon as I can obtain them in abundance I will send a goodly packet to Mr. Terry, that his brother spiritualists may be able to possess these wonderful results of spirit power.

We are busily engaged in making arrangements for a course of lectures on Spiritualism by Gerald Massey, the well-known poet of the people and of progress. The series will occupy four Sunday afternoons in May and June, and take place in St George's Hall. In all parts of the country Spiritualism is becoming every day more established, both as a fact in human experience and as a popular and reformatory movement. We rejoice at the indications of progress which are continually reaching us from your Southern land, and we feel almost as much interest in your advancement as we do in our own.

J. BURNS.

MANIFESTATIONS AT CASTLEMAINE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—I send you a few notes of our progress, trusting they may prove interesting and encouraging to the lovers of the cause we are engaged in. Though it is some time since my last letter, we have not been at a standstill; but I am happy to say our progress, though met by many checks and drawbacks, is nevertheless very encouraging. We have now established a circle (meeting every Monday evening), devoted entirely to the development of two of our lady mediums, through whom the influences give addresses. From this we are in

hopes our mediums will develop to such an extent that, if needs be, they would be able to take a place on a public platform. The addresses given are much appreciated by those forming the circle, which is a large one. One of our lady mediums, for physical manifestations, is now astonishing her friends by the extraordinary manifestations occurring through her. Last week I was kindly invited to be present at a séance. I availed myself of the invitation, and certainly was much surprised and astonished at what I witnessed. There were present the lady's husband, myself, and two other gentlemen, who, with the lady herself, made five sitting at the table. The room we sat in was used as a sitting-room, and had been cleared of all furniture excepting the five chairs we sat on, the bare table without cover, a couch, and two ornaments on the mantelpiece. The light being extinguished—the raps on the table were much louder than ever I heard before, many immediately under my own hand: they resembled, and were equal in sound to, the taps given and made by an auctioneer's mallet. When we had sat from ten to fifteen minutes there came a clatter on the table, causing us to light up, when we found a couple of fowls that had been brought in from an outside kitchen, where they had been hanging, and thrown on the table: they were ready plucked for cooking, being tied together. We again put out the lights, and, after a lapse of a few minutes, there was thrown on the table a coil of rope, a clothes line which had been hanging on a hook on the front verandah. After another interval of about ten minutes came a large family Bible: this came down with a heavy thump, for it weighed, I consider, ten or twelve pounds at least, and had before the sitting been lying upon a chest of drawers in an adjoining bedroom. Just as we had quietly settled again a slight noise on the table attracted our attention we lit up again, and found on the centre of the table a pretty fancy shell pin-cushion: this had been placed on the Bible in the bedroom, and so followed it. After this came the last manifestation, and, though last, not the least curious—an old felt hat, a garden hat belonging to our host. This had been missed ever since Easter, and being, like an old coat, a comfortable friend, he had been regretting the loss of it, and making the remark only the day previous—he wished the spirits would bring the missing hat, and sure enough they did. I do not intend to make any remarks upon these manifestations, as I consider it unnecessary. Independent of other proofs, those present were by their position and character too far removed for any suspicion of collusion or trickery.

I forgot to mention that both door and window was securely closed, one gentleman sitting with the back of his chair so close that would quite prevent it being opened.

I hear of several new circles starting, and some old circles reforming. The attendance at our Sunday evening lectures keeps up well, but their quality and the talented manner in which they are given ought to command still larger audiences. Mr. Leech continues in his usual vigorous style; his unflinching love of truth, and lucid method of expounding it for the benefit of those less gifted than himself, is a worthy example to many. He is truly casting his bread upon the waters. Last Sunday he gave us a most eloquent lecture upon "Jesus in Spirit-land," and much regret was felt that it was not reported, so that the many might have participated in the pleasure of reading what they could not hear. The ladies attending the lectures have been engaged in collecting for the purchase of a harmonium for the use of the choir, which, I am pleased to say, is a very good one. The amounts are not all in yet, but I hear they have been very successful, the ladies always are whenever they undertake a task of that sort.

BETA.

Castlemaine, 13th June, 1872.

[Since the above was received, a letter headed "What is it" has appeared in the *Mount Alexander Mail*, from the person at whose house the séance was held, giving an account of several other séances beside the one alluded to by our correspondent. Want of space prevents our reprinting it.—Ed. H. L.]

THE REV. J. WATSFORD ON SPIRITUALISM,
As reported in the "Argus" of the 28th December, 1871.

"The Priest whose orbit is with zeal sincere"
"Stars of the world, and lights of human race."
But if eccentric ye forget your sphere,
Prodigious ominous, and view'd with fear."

"It cannot be denied that the prevailing spiritual phenomena are making deep, and lasting impression on the minds of thousands, who until recently, were without hope in the world. Men who have listened from their earliest childhood to their appointed religious teachers, and were yet entirely faithless, with respect to the future life, have been overwhelmed, perchance in a single hour, with a conviction so deep, that its records shall be effaced from the soul no more for ever—I speak soberly, and truly, when I say, that this has been the experience of thousands, and that each succeeding day adds many to the number. The spiritual manifestations in this country; have doubtless converted more intelligent sceptics, and materialists to a belief in revelation and the future life in the short space of three years, than have been converted by the preaching of the Christian sects, in the last quarter of a century—I am conscious of the full import of this language, and would not have it understood as mere hyperbolism."

—S. B. Britton's *Lectures in Discussion with Dr. Richmond*.

"How could I help believing that what I saw was not the product of mortal agency? I was not a believer seeking confirmation of my own notions—I was struggling against conviction." * * * "And all who will thoroughly investigate this matter, will over and over again be placed in the situation I was, where they will be compelled to say—'I know,' in defiance of all preconceived opinions, and of all the arguments in the world from those who do not and cannot know—It is useless for a man to argue with me that the sun does not shine when I know it does." * * * On the 23rd of April, 1851, I was one of a party of nine who sat round a table, we all drew back, and there, by the light of two burning lamps, we saw that heavy mahogany table suspended in the air. There was no mistake about it, and there were those present who were then, and are yet, unbelievers in spiritual intercourse."—Judge Edmonds.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—I was desirous of offering you a few remarks in reply to the Rev. J. Watsford's lecture at an earlier date. Your inability to find space for my contributions already in your hand alone deterred me from writing sooner. I could certainly have offered my letter to the paper in which the report appears, but it is not quite pleasant to ask for space in columns,

"Where God's own image on the soul impress'd
Becomes a mockery, a standing jest."

It is well known that a lady has been seen to float in the air. I do not speak of what frequently took place in London and other countries but amongst ourselves here in Victoria. A brother-in-law bears witness to the fact, and they were not in the lower but the higher walks of life, that is to say in every possible way of the very highest respectability. The *Geelong Advertiser* of the 12th of January last has an equally well-authenticated record of what had just taken place there. A table had at a séance floated nearly up to the ceiling, and then alighted in an inverted position upon a gentleman's head.

The spirit was then asked to replace the table in its proper position upon the floor, which it did, the report says, feather-like and feather-light. Lest Anti-Spiritualist readers should doubt the facts of this case, I may say the report is signed by a respectable Geelong resident, and that, with regard to the gentleman upon whose head the table descended, I myself quite by chance met him in South Yarra, and that he assured me the facts were just as I have stated, and that other phenomena took place far more wonderful. The report was not copied into any of the Melbourne papers. These wonders, as well as those less striking, are amply sufficient to convey to my mind the fact, that they are designed, like Scripture miracles, to attest the Divine origin of the teachings accompanied therewith. I confess, notwithstanding, that my mind was first led to this conviction not so much by the wonders themselves as by three other wonders which I will detail. 1st—The wonderful press suppression of all such phenomena (as in Jerusalem, in the year of our Lord 30 or 40). 2nd—The wonderfully bare-faced false charge of trickery, where any notice was taken of such phenomena by the press. 3rd—The wonderful multitude, and the wonderfully conflicting variety of hypotheses advanced to account for those phenomena, whenever the Divine origin, by the agency of ministering spirits, was excluded. The whole of these hypotheses were strikingly alike in one particular—not one of them seemed entitled to the slightest respect of a reasonable being, even if we overlook the fact of their contradicting each other. The lecture is chiefly interesting to Spiritualists: in these three ways, and in those three ways I now propose to deal with it. 1st—The free admission from a clergyman of the reality, free from trickery, of the phenomena in question. 2nd—The wide range of conflicting theory which he suggests to dispense with the spiritual theory. 3rd—The introduction to our notice of the rare instance of a clergyman avowing his personal experience during years of personal investigation. A few words, therefore, upon each of these three parts of the subject. 1st—The admission of facts. This is a grand point gained. Is it not strictly true that ten years back we could not wring such an admission from one of the clergymen of any denomination? If, then, such an amount of hurtful error, of unjust and injurious, and uncharitable suspicion, of ignorant clergy, who brought so many false accusations against their neighbours existed only ten years back, may not the same kind of error yet exist destined to pass away by degrees before advancing light? The history of the ten or twenty years last past should, therefore, make us blush to witness the laity thrusting light upon the clergy, whose vocation it is to enlighten the people. The truth of my observation, with regard to a second error yet existing but destined to be discarded, is just glanced at very honestly by the Rev. lecturer. He says—"It had been attributed to the involuntary action of the muscles; but that theory is generally abandoned now." I pass on to his variety of hypotheses. An evil spirit, he thinks, is sometimes the cause of the phenomena, but only so in about one case in a hundred, and that the phenomena are never caused by good spirit power. These are his words—"He believed in 99 cases out of 100 spirits were no more connected with it than he was a spirit." Presuming that

séances and spirits have nothing to do with each other as a rule, is this idea entitled to the least respect? viz., that a spirit really does pop down upon us at just about one in a hundred of our séances, and that we are fooled with the idea, that we have their presence in the case of the other ninety-nine instances in which we get such intelligent responses in identification of individuality? I pause for a reply from his Rev. brethren. Does it not seem incredible that the eight years personal investigation should have conveyed such an idea to the mind of any man. It would seem idle to controvert such an idea. Further on he is reported to have said that "he had written sentences with the planchette without being conscious of it." Here is another acknowledgment of the phenomena of Spiritualism free and apart from trickery and deception, yet in the same lecture he declares that "he has been told that Jacobs, and 'Haidee Heller' have done things quite as wonderful as the spirits claim to have done." Now Jacobs and Haidee Heller avow and claim nothing more than trickery. Let the gentlemen of the jury mark well how this witness plays fast and loose with trickery and no trickery, and thereby judge of the inconsistency and confusion of mind of (to borrow a phrase from the Editor of the *Argus*) "this most accomplished disciple of Anti-Spiritualism." In addition to the admission of the planchette repeatedly writing under his hand without his consciousness, he mentions his experience of the table's ability to correctly count coin in a gentleman's pocket and divulge the secret of the name of a lady to whom a gentleman was engaged to be married. For my own part I never handled or saw a planchette handled in my life, but if it wrote under my hand (sense or nonsense) unconsciously to myself, eight minutes, without waiting for the expiration of eight years, would be sufficient to convince my mind that supernatural agency was at work, more particularly if bound up with such other phenomena as he vouches for.

I have said that eight minutes would be a sufficient length of time to produce a conviction in my mind under the circumstances and unquestionable facts specified and granted by the clergymen. I have no wish to qualify one word I have written, but to those who may think me too hasty and enthusiastic, and to those who do not join with me in blaming the clergymen's slowness to believe, I have just two words to say:—1st. Upon the goodness of belief, or credulity, 2nd. Upon badness, disbelief, or incredulity. Mr. Howitt writes in the 29th page of his 1st vol. of the "History of the supernatural." These men are continually accusing us of credulity, as of something mean and imbecile. But what is this credulity? a credulity based upon evidence, is hardly credulity, will anyone tell us wherein it differs from the credulity of those, who saw the miracles of Christ? those miracles which so offended the scribes and Pharisees? Wherein does it differ from the credulity of Paul, who believed he saw a miraculous light on his way to Damascus, and heard commands from heaven? Do these very wise men know, that it is a species of credulity, that both Christ and Paul, attribute the very highest, and noblest properties? O ye of little faith was the continual cry of our Saviour. Faith he pronounced to be the sublimest, and most meritorious quality of the soul." Herein certain virtues are glanced at, which might have been placed to the credit of the *Revd. Mr. Watford*, had he believed that his unconscious writings were equally, supernatural, with certain unconscious speakings, on the day of Pentecost. Now let us think what may be said of this hard, and evil heart, of unbelief. I am now about to quote from a lady, concerning whom opinions differ. The *Argus Reviewer* regards her as one of the "ladies maid" rank and stamp, while *Dr. Bromby* on the other hand judges her to be a lady of "good acquirements." I am speaking of the "authoress of Aurelia," in her work on "Scepticism and Spiritualism," these are her words. "Half the persons whom chance, or idle curiosity, brings in contact with these phenomena, see nothing that is absolutely convincing. They behold tables turning and tipping, people writing and drawing, they say, under spiritual influence, which no one but themselves can vouch for, &c. &c. And they remain, none the wiser, or the brighter than they were before. But how different it is with those, whose intellects, whose genuine desire of ascertaining the truth, and whose capacity for receiving the light, render them worthy of the special interposition of Providence to convince them. . . . Time will show whether I am right or wrong, but of one thing we, and every one may be certain, that to whomsoever a gleam of light is manifested, and the appointed path thrown open, that one will pay the penalty of folly and worldliness, or reap the supreme reward of spiritual knowledge and heavenly love, according as he blindly rejects, or nobly receives, the Divine boon." What I say is this, does it not stand to reason that those who witness these phenomena, and then take the advice of the clergy, and remain content with their ignorance, without pushing enquiry into cause and design, may be held accountable in the same degree, with those Jews who witnessed the miracles of our Saviour, and then took the advice of their High Priests, to remain content with their ignorance, and not push enquiry into cause and design?

One more quotation from his lecture and I have done with this part of the subject. The quotation presents us with what he considers (at the end of his eight years of personal experience and investigation) to be a possible mode of accounting for the phenomena. "An answer could be given correctly to an enquiry, if the person were at the table, and knew what answer ought to be given; and further referring to the close connexion there was between the will and knowledge of the operator and the answers to be given to questions put by them, as a possible mode of accounting for the phenomena of spiritualism."

This is the theory of the reflex action of the mind, but unfortunately like all the other theories of the anti-spiritualists, it claims not the slightest particle of respect, even if we knew how each reflection of the mind could and would be so manifested, it

would not explain a tenth part of the phenomena of spiritualism.

One half of the revelations relate to things or people at a distance, distant times and distant places, that can by no possibility be in the minds of anyone in the circle to be reflected in the responses. Again by what conceivable reflex action of the mind could that Geelong table be floated nearly to the ceiling yet this latter character of phenomena frequently takes place influencing not tables only but inert matter in endless variety and combined with intelligence as in the case of that Geelong table replacing itself on the floor when asked to do so. The *Revd. Gentleman* could have scarcely suggested an hypothesis against which a greater array of facts could and can be adduced, and this his eight years of reading and experiment ought to have taught him. But perhaps if you were to remind this clergyman that there was a cloud of facts in conflict with his theory, he would reply, "so much the worse for the facts." The third aspect in which I proposed to review this lecture was the novelty of our having presented to us, public revelations of the experience of an investigating clergyman. I will only ask does not this point to the beginning of the end will there not be following investigating clergymen? Upon the word of the *Revd. Mr. Watford* will there not be many young clergymen and laymen and possibly young ladies, who will now believe what they did not before, viz., that the secret of their love or aught else, may perchance be revealed by the ridiculed, dispised, superstitious, vulgar, tipping, turning table.

W.

"AFFINITY."*

Such is the title of the first book, professing to be a spiritual communication published in Melbourne. It is certainly not a handbook for enquirers, but one calculated to shock the prejudices of any orthodox reader. It is nevertheless an interesting Book, and may be perused with profit by the impartial truthseeker. It is entertaining as a novel, and interspersed with philosophical reasonings. The object of the work appears to be to prove that Harmonial Marriages, or unions of affinity on earth, are the true basis of the Harmonization and perfection of man. On page 120, the spirit Alberto says in reference to the Lesson of the Book,

"The eternity of man's existence, the study of which has been suggested as an ennobling and elevating mental occupation, is a subject of intense interest in the higher spheres. Not so much the acquiring a knowledge of the fact of such an existence, as learning the manner of it; not so much to know whether man has always lived in some form or other, as where and how he lived in his pre-existent state. We do not question the reasonableness of such being the case; we indeed firmly believe that universal nature teaches it; and we see how much man's happiness may be promoted by having his attention directed to this most important truth. We do not fear any evil effects could follow the introduction of such knowledge to man. In this sphere many of you think it would tend to loosen the marriage tie as it now exists, and disturb what little harmony man is now enabled to enjoy in domestic life. If this result should be permanent, it would not be our desire to give mankind such knowledge; but the effects referred to could not follow, even temporarily, because such knowledge can be received by those in advanced conditions only; all others will ridicule and reject it. Those who have lived a life of suffering or unlove in the marriage state, through misdirection caused by their ignorance of the laws of affinity, will be developed to a condition in which they will be able to appreciate such knowledge. Love sufficient may exist between husband and wife to make them contented with each other for the whole of earth-life, yet their union be not one of affinity. Such love is the result of harmony of the physical and intellectual organisms, their inner natures remaining undeveloped. Marriage unions may and do exist which, for the happiness of both, should be mutually dissolved."

It is only by affinal marriage unions that the highest happiness of earth-life can be gained; and there is no misery so permanent and intense as that endured by those living in the marriage relation when one is repulsive to the other, and circumstances make mutual separation impossible. The elevation of humanity from the present condition of discord will not make much progress until a knowledge of God's laws in relation to marriage becomes more generally diffused. Mankind must unite in accordance with the laws of affinity, if they would be happy and would rise to that condition of harmonious development of which their natures are capable. The offspring of such marriages will be the Christs of humanity, and become a power in the hands of communicating spirits for the diffusion of spirit-knowledge."

There is no disputing the soundness of these arguments, the book does not advocate Free Love but greater circumspection in entering into the marriage relation as it now stands, and suggests that greater facilities should be afforded for the dissolution of unhappy marriages, the perpetuation of which inflict not only misery upon individuals so unnaturally bound together, but the discordant effects are transmitted through their progeny to posterity.

*"Affinity" A teaching from the spirit world concerning the next state of existence, by Wm. Bowley. Published by W. H. Terry.

MR. SMITH'S LECTURE AT THE TURN
VEREIN HALL.

At the Turn Verein on Sunday morning, June 9, Mr. James Smith delivered a lecture, magnetically communicated to him, on the second of the two great commandments—"Thou shalt love thy neighbour as thyself." In it was pointed out the interdependence of all mankind, and the absolute impossibility of the individual attaining to happiness here or hereafter, unless by labouring in the power of the love given to all who seek it from on high, to promote the happiness of others. Only by eradicating the principle of egotism would it be possible to reconstruct our daily lives, and to rebuild the fabric of society upon a sound and durable because a divine and natural basis. Our civilization, it was contended, is rotten and must perish, seeing that it rests upon a principle of selfishness, ignores the brotherhood of man and teaches us to regard each other as natural enemies. "If," said the lecturer, "instead of hoarding up wealth with a view to exempt our children from the wholesome obligation and admirable discipline of labour, we were to dedicate these savings to ameliorate and equalize the lot of those around us, it would be far better for our offspring and far better for ourselves. By doing so we should very soon discover that, instead of competitors and rivals, we should be surrounded with coadjutors and helpers—with eager assistants and spontaneous friends. Instead of the spectacle which society presents at this moment—that of a herd of ravenous beasts each striving to monopolize as large a portion as possible of the common pasturage—each ready to fly at the other's throat the moment that pasturage is encroached upon, and each rejoicing when the weaker combatants are worsted in the conflict, and are compelled to slink away, unaided and disabled, into the jungle of wretchedness and misery—we should witness a spirit of genuine brotherhood arise. Men would be mutually helpful, mutually eager to help, mutually rejoicing in each other's welfare, and mutually participating in the prosperity of all. Egotism would be merged in a far nobler sentiment, and the State, instead of being the personification of that odious principle, would become what it ought to become—a commonwealth; towards which form of government and constitution of society so many vague aspirations are now tending, and so many thoughtful men are anxiously directing the noble enthusiasm of their minds and the most generous impulses of their hearts." The foregoing passage may be regarded as containing the keynote of the lecture; not the least striking portion of which was that in which it was demonstrated that unselfishness is the most selfish proceeding of which a human being could be capable; inasmuch as it conduces so largely to his happiness, and is, indeed, indispensable to it.

THE TWENTY-FOURTH ANNIVERSARY OF
MODERN SPIRITUALISM.

THE twenty-fourth anniversary of the advent of Modern Spiritualism was enthusiastically celebrated by "our American Cousins" from the 31st of March to the 2nd of April last. Large and successful demonstrations are reported at Boston, Troy, New Jersey, Terra Haute, New York, Philadelphia, and many other places. The principal speakers at the first mentioned places were J. M. Peebles, A. J. Davis, Professor Denton, and Robert Dale Owen. The speeches, as reported in the *Banner of Light* of April 20th, are all interesting, but too voluminous for us to do more than cull from. The pith of them is in most cases a review of the progress and effects of Spiritualism, and an answer to the oft repeated question of the sceptic—"What has Spiritualism done." In reference thereto Mr. Peebles says:—

"Better ask what it has not done. Did God ever speak in vain? Did that mighty angel come down from Heaven to return with a laurel of victory? What has Spiritualism done? Only a Rip Van Winkle escaped from some Sleepy Hollow could press such a question. It has demonstrated a future progressive existence, converting atheists, deists and secularists to a knowledge of immortality, and revealed the immutable law of compensation. It

has unrolled before us a new geography of the heavens, and testified that no personal devil raves 'over there,' nor brimstone flames scent and soil the garments of the risen. Unbarred the gates of death, it has brought the loved inhabitants of the Summer-Land into our cities, our homes, our chambers, permitting us to clasp their shining hands and listen to the music of their voices. It has given the world new inventions in mechanism, and laid open to view the hidden laws of magnetic reciprocity. On a more material plane it has traced water courses to their mountain sources, and discovered mines and oil wells, making the poor opulent. Its angels that 'gather' have the power, however, to scatter. It has not only foretold future events of vast moment to individuals and nations when aflame with the living fires of prophecy, but it has warned the more susceptible of steamer burnings and fearful railway collisions. With the wand of clairvoyance it has scanned ocean beds, described geologic strata, suggested new planets and measured starry distances, while American scientists were laggingly adjusting their instruments. Under the name of psychometry it has read by aural examinations the unwritten histories of Egyptian pyramids and Assyrian ruins—of Grecian worship and Druidic worship—and can trace the life-lines of mortals by the touch of ringlet or garment. Each act is photographed upon the conscious sensorium. The judgment seat is within, and memory is the recording angel.

Strengthening the weak, warning the erring, waking the dormant, unveiling the treacherous and startling the sinful, it continues to re-thunder the wilderness words of the Baptist: 'Repent—confess and forsake your sins.' Only the 'pure in heart' see God. To 'him that overcometh' is the promise of access to the tree of life. Kindling in all believing souls the loftiest endeavor, Spiritualism is the sweetest answer to prayer, and the *ultima thule* of a religion that is philosophical, and a philosophy that is religious."

A. J. Davis defines it very pithily as follows.—

1st, A demonstration of a spiritual constitution within man's body.

2d, A demonstration that this organized spiritual man triumphs over the death of the body.

3d, A demonstration that he can re-visit the earth, and bring testimonies to mankind.

And says:—

"Thus estimated, we assemble to unite our thanksgivings, and to mingle our benedictions over one of the most memorable and illustrious events possible to the entire life of mankind. It is nothing less than a demonstration to the materialized senses of *another universe*, with its loftier harmonies and limitless possibilities freely opened to each individual soul!"

Mr. Davis appears to have made a fresh estimate of the number of Spiritualists, which he classifies sectionally as "Interested," "Liberalized," "Convinced" Improved," and "Inspired," making a grand total of nine million adults. He illustrates its achievements and effects as follows:—

"1. Spiritualism has converted four hundred thousand (400,000) from dark scepticism to a full knowledge of the soul's individual existence after death.

2. Spiritualism has attracted the serious attention and interested four millions (4,000,000) of minds who were indifferent to the vital interests of humanity.

3. Spiritualism has rescued from the barren doctrines of orthodoxy and liberalized at least one million (1,000,000) of thoughtful, earnest men and women, and prepared them for the reception and comprehension of higher ideas of truth and justice.

4. Spiritualism has awakened from dumb slumber and manifested developed into nobler characters at least one million and six hundred thousand (1,600,000) souls, fortifying their interior faculties with rational conceptions of our Heavenly Parent, bringing to light the harmonies of the universe, by and through the harmonial philosophy, which is at once a science, a theology, a religion and a revelation of Nature, Reason and Intuition.

5. Spiritualism has lifted out of ignorance, poverty and obscurity, and filled with an unorganized (because unorganizable) *inspiration* not less than two millions (2,000,000) of the earth's present inhabitants. It has confounded the wise and learned out of the mouths of the world's unschooled babes and unwashed simpletons!

These are some of the achievements of the new joy-inspiring dispensation, which has dawned upon the old dead world of theological fossils and bigots.

We have said nothing of our active efforts in healing the sick, and in lifting up the down-trodden in every department of society. The chief manifestations of the mission and powers of Spiritualism are exhibited in mental rather than in physical regeneration, although it is popularly and erroneously believed that angel-ministrations are directed for the most part to the augmentation of the worldly comforts of true believers."

He concludes his eloquent address as follows:—

"An intense fervid spiritual emotion stirs the great heart of the nineteenth century. A boundlessly free religion, based upon a universal recognition of human equal rights, and promoted by a perpetual expansion of equal principles through human souls, is this day the demand of the entire world. And we behold in the manifestations and unorganizable inspirations of modern Spiritualism the preparation for the establishment of a nobler and happier life on earth, for which all living sinners and saints unceasingly pray."

Mr. Owen's discourse bears strongly upon the progress of Spiritualism amongst scientific men and men of culture. He introduces some quotations from the *Home Journal*, satirising the psychic force theory, but deals leniently with its advocates, believing that their investigations will lead them to the fact of spirit agency. He deprecates the establishment of any authoritative or dogmatic associations, but recommends unity of action, and sums up as follows:—

"The general view I take of the matter may be thus summed up: What may properly be called Spiritual Epiphany is spreading as fast as its wisest friends desire; but it is spreading not as a sect—nor ever, I trust, to become such—not as a separate church, with its prescribed creed and its ordained ministers and its formal professors. It spreads silently, through the agency of daily intercourse, in the privacy of the domestic circle. It pervades, in one or another of its phases, the best literature of the day. It invades the churches already established, not as an opponent, but as an ally. Its tendency is to modify the creed and soften the asperities of Protestant and Romanist, of Presbyterian and Episcopalian, of Baptist and Methodist, of Unitarian and Universalist. Its tendency is to leaven, with invigorating and spiritualizing effect, the religious sentiment of the age, increasing its vitality, enlivening its convictions."

The matter and general tone of the discourses are most encouraging to progressive Spiritualists as indications of the stability and stamina of the movement in America.

SPIRITUAL LYCEUM AT STAWELL.

The foundation stone of the new Spiritual Hall was laid yesterday. The building, when completed, will be commodious, and an architectural ornament to the town. In the stone was placed, amongst numerous records (including the principal newspapers and Spiritual magazines of the day) the following dedication engrossed on parchment, and signed by all the adherents of Spiritualism in Stawell:—

DEDICATION.

O God! we dedicate this building, whose first stone we lay this day, to truth and love—our highest conception of Thy glorious nature. May it become a centre whither Thy bright messengers shall bring whisperings of wisdom and goodness, to be echoed by the living voice to the living hearts of men. May the space enclosed by it become attractive to the higher intelligencies by being filled with the radiant halo of high and pure thoughts animating those who shall come together in loving fellowship within its walls. In it, hand in hand with angels, we will give our hearts to Thee for having spread out before us an immortality of happiness, in which we shall ever learn to know Thee, and to love Thee. In the troubles and darkness of this life may we find here comfort and light from each other, and from Thee. May we so conduct ourselves in this stage of our eternal being, as to make quick advances into higher spheres of happiness. May the spirit of harmony and peace always dwell here, breathing on us the humble-mindedness which shall make each prefer others to himself. May here the darkness of ignorance be removed from our minds, so that the inner life and the outer life may meet and become one; may here the darkness of the grave be removed from our thoughts, so that the present life and the future life may meet, and become one, so that in gliding along our eternal pathway no anxiety for the present, no foreboding for the future, may rob us of the happy confidence that we are loved children under whom are always the everlasting arms of their Father.

May thoughts like those inscribed on this buried record cement us into an indissoluble brotherhood, enabled in some measure to practise towards each other that sincerity and loving-kindness which shall be the rule of all, when all shall know Thee, from the least to the greatest.—*Pleasant Creek News*, April 27th, 1872.

A NEW SENSATION—PSYCHIC-FORCE CARTES.

We are about to introduce to the notice of our readers the most recent "sensation" existing in certain London circles, this being nothing more nor less than the advent of something which we had previously presumed was confined to the other side of the Atlantic—we mean "spirit photography"—which, during the present month, appears to have set in like a flood in our own metropolis. It is our intention to give such an account of the visitation as we are able—an account which, if it fails to edify, may at least, amuse. At any rate, it is the "last new thing" of which we have heard, and, as journalists, we shall keep our readers *au courant* with this as with every other ramification of our art-science.

It will be remembered how that, when giving the details of the trial of Mumler in America in connection with spirit photography, we expressed an opinion that, with the facilities which appeared to have been afforded to American photographers, it was surprising they should not have definitely found out how the trick was done; at the same time we stated that if such opportunities had been afforded to London photographers they would speedily solve any mystery that might appear to be attached to it. Such an opportunity seems about to be afforded.

The case, so far as we know of it, stands thus: and for our first information as to the matter we are indebted to the *Spiritualist*, a paper which is edited by a gentleman known at least by name to our readers, Mr. Wm. H. Harrison:—

On Monday the 11th inst., Mr. Samuel Guppy, of Moreland Villas, Highbury Hill Park, N., accompanied his wife to the studio of Mr. Hudson, 177, Palmer's terrace, Holloway-road, to have her portrait taken. At this stage we drop for a moment our narrative to inquire who and what are Mr. and Mrs. Guppy. We are bound to confess that we have never seen the gentleman, so far as we are aware, but he is said to be a perfectly straightforward and honest man, a *littérateur* by profession, and an amateur photographer. We have read some of his writings and judge that he is by no means an ascetic. Mrs. Guppy is recognised as one of the chief "mediums" in connection with *spiritualism* in this country, although it must be said that her gifts or talents in this direction have never been associated with pecuniary considerations. We now introduce a letter from Mr. Guppy, published in the *Spiritualist* of the 15th instant, and which we here append:—

"A novelty ought to have a pretty name. The Dialectical Society called it 'spiritualism,' when they put it on its trial—not guaranteeing it any more than the court guaranteed Tichborne.

"To be a spiritualist is generally understood to ascribe the phenomena to the agency of departed souls. To be a psychic forceist involves no such commitment. It is quite innocent; it involves no disputes about subjective or objective or unconscious cerebration. You do something and there is the result—you are not pledged to any belief on the subject.

"Mr. Mumler has hitherto enjoyed the exclusiveness of producing psychic force *cartes-de-visite*.

"As far as my experiments went I was of opinion that there was no exclusiveness in the production of spiritual phenomena, provided that the right conditions were present. Several months ago in my own studio I tried to get a spirit-photograph, and I certainly succeeded, that is, there was a veiled something besides my wife, whose portrait I was taking. It was evident to me that it was possible, but that many conditions and probably many trials were requisite. The picture I got was not conclusive enough to induce me to say anything about it, and the subject was 'laid on the table.'

"On Monday last my wife asked me to accompany her to Mr. Hudson's photographic studio, No. 177, Palmer's terrace, Holloway-road, to get some *cartes-de-visite*. She had several negatives taken in various attitudes. When she had finished sitting, I said, 'I should like to try an experiment.' I directed Mr. Hudson how to arrange the drapery forming the background, and requested my wife to stand behind it while I was being taken. While so sitting, and Mr. Hudson preparing the plate, a wreath of artificial flowers was placed on my head suddenly. There were some artificial flowers about, and they had been put on a table in one picture taken of my wife, but there was no wreath. Mr. Hudson was in his dark room, and my wife behind the drapery at the time. No other person was present. The picture taken showed a white figure standing behind me, like a person covered with a sheet. My wife was dressed entirely in black. 'Try again.' Again a curious white figure with a dark part on it, resembling the ace of

spades. 'Try again,' and I arranged a curtain with the drapery, so that it could be opened. Again a white sheet-like form, with an opening, in which some persons trace a face. Now, in these pictures, there is no possibility of deception, except by the collusion of my wife, myself, and Mr. Hudson. The figure behind me is that of a person in a white sheet—my wife had on a black dress. Neither she nor I were aware when we went to Mr. Hudson's of making the trial. The thought suggested itself to me as a mere experiment. If my wife had had a sheet, and had stepped out from behind, Mr. Hudson must have seen her when he took the picture. I mention these things as satisfying myself of the absolute certainty of the figure being another entity than my wife. On Thursday, Miss Houghton, of Delamere-crescent, called on my wife. I related the circumstances. She asked my wife to accompany her to Mr. Hudson and have a trial. It succeeded. She had three photographs taken; the first has a psychic force figure draped in white, with the faint traces of features. In the next there is a veiled figure and a very clear hand on Miss Houghton's shoulder. In the third there are the three salient points of the handle of a dagger (which Miss Houghton wears concealed in her back hair) suspended above her head.

"Now I will not be answerable for the photographs of Miss Houghton, for she ordered me out of the room while they were being taken; but as to the ghost-like pictures on the photographs of myself (very ugly photos, and which, if I was not already married, I would smash to pieces—but in the cause of truth, as I am often told—), as to those pictures, I assure those who know me that they are produced by psychic force, unconscious cerebration, or spirits—just as investigators may please to call the cause. They have no claims to beauty, but that has nothing to do with science. As to those who doubt this statement, I say—'Wait a bit, and you will see plenty more, well attested.' Another effect will take place—that whereas there are no spirit *cartes-de-visite* now, because no real spirit likenesses have been produced, imitations will be for sale much more artistic than the real.

"Then we shall again present *Gina's Baby* to the Royal Society. The Dialectical proved that he could move a table whichever way he was asked to. Dr. Crookes and Sergeant Cox proved that, although invisible, he could press down a scale, and we now prove that, although invisible, in broad day he can have his picture taken. All I shall add is that these pictures may be inspected by the public at Mr. Hudson's, photographer, 177, Palmer-terrace, Holloway-road. Mr. Hudson took them, and can give any explanation."

After reading the above we determined to call upon Mr. Hudson, in order to see these wonders for ourselves. Previous to describing our visit we subjoin the remarks of Mr. Harrison relative to phenomena of the character described. Mr. Harrison has, we may state, in the course of his investigations, been fortunate enough to have more than once seen "spirits from the vasty deep," and who became materialized. In this respect our friend has been more highly favoured than we have been, the only spirits hitherto seen by us being those which have been made acquainted with the hydrometer of the excise officer, and which come at our bidding from—the nearest spirit merchant's. Speaking of one of those aerial or gaseous entities with which he was enabled to make acquaintance, Mr. Harrison says:—

"The veiled figure of Katie was evidently the same one which appeared in the spirit photographs Mr. Guppy is beginning to obtain, and in America, at first, similar veiled figures sometimes appeared on the plate in spirit photographs. A photographer can easily produce better spirit pictures than the real ones, by giving a person who acts the 'spirit' only one-third the time of exposure in the camera which the rest of the picture receives. Mr. Guppy's real pictures are of another kind, but they could easily be imitated by 'masking' or 'double printing'—two operations well known to photographers. For a spirit photograph to carry evidence to outsiders, the spirit should be beyond all mistake that of a deceased person unknown to the photographer, and it should have its arms round the neck of the sitter, that the two forms may overlap each other at places. Such a picture cannot possibly be imitated without collusion on the part of the sitter, or knowledge of the deceased person on the part of the photographer. * * * * *

"There is a point of special scientific interest about spirit photographs. In nearly all cases the spirit form comes out more strongly than anything else in the negative—more strongly than the white shirt-front of the sitter. In most cases, but not quite all, the spirit is invisible to the eye at the time. It follows that if the camera and sensitive plate are working under normal conditions, some very intense chemical rays must be thrown off by a spirit form when it is partially materialised, invisible forms can move solid things by simply carrying them in their hands, and that the 'psychic force,' which pulled Mr. Crookes's spring balance and played his accordion while suspended on nothing in mid-air, was an invisible hand and arm. These semi-materialised forms may possibly throw off extra-violet rays of the spectrum of great intensity; if so, such a phenomenon is not outside the range of experimental physical science."

A later communication on this subject appears in the *Medium* of last Friday, from which we learn that Mr. Harrison has himself been subjected to the conjoint influences of Mr. Hudson's camera and Mrs. Guppy's

psychic powers. Mrs. Guppy in this communication says:—

"When Hudson, in developing, said, 'There is something on the plate,' I was curious and gratified on seeing it, and immediately said, 'Try again,' and so on until the third time, when the light decreased too much. Neither did it surprise me that Miss Houghton got spirit photographs; for, the conditions once established, the surprise would have been the other way.

"The only thing that surprises me is that it has not been found out before; because all scientific, and, in fact, very many men whose brains are not allowed to be sufficiently trained to entitle them to the diploma of scientific, know that power or force is convertible into light, heat, electricity, galvanism, &c., &c. Now, all persons who have seen the phenomena, and have read the accounts of the various manifestations of the power at times exhibited, must be aware that that power is at times almost really superhuman.

* * * * *

"Mr. Harrison had a very pretty *carte de visite* made yesterday. Over his head is a hand, clear on a black background. Photographers will imitate this by a hand on a glass interposed in the printing; but here was the hand taken, developed, cyanided, and washed off in three minutes. The medium behind the screen could have nothing to do with it, for that, besides being visible to the operator, would tell its own tale on the picture."

In the company of a friend—a professional photographer in the city—we called upon Mr. Hudson, who is a photographer in Holloway-road. We here take occasion to thank him for the readiness with which he submitted for our examination everything in connection with this subject that he had, including the prints, the negatives, the studio, and the camera. He informed us that he would not lend himself to any kind of deception, and that he really had no idea how the figures came upon the negatives, which he had treated in every respect as was his wont. In reply to a question, he said that, although with strangers he usually turns his back to the sitter during exposure, in this case he did not do so, and that if anything had been projected from behind he must have seen it. We have written to Mr. Guppy enquiring if there would be any objection to our being present with a friend when he next attempted to obtain photographs of this description, and also whether he would allow us on that occasion to operate on plates that we should bring with us. To this request we have not yet received a reply.

"It never rains but it pours." The same class of phenomena is said to be witnessed in the studio of another photographer in Camden Town, but whose name we do not at present remember. We have, however, seen a specimen of his art, which we shall describe in a manner more truthful than complimentary by saying that the sitter is posed at one corner of the plate, as if to make special room for the spirit figure, which is that of a man. A peculiarity connected with the plate is that the figure, draped in fleshly habiliments, is printed from a negative, the aerial gentleman being from a transparent positive conveying to a photographer the mundane idea that just before the developer was applied a negative had been placed over that containing the latent image, and exposed to a gas or other light for a second or two, the result being that, when the plate was developed, one figure was a negative and the other a transparency. This is a mistake that should not be permitted to occur again; but we suppose that the photographer, being an amateur, has in this case attracted spirits who are imperfectly acquainted with the difference between positives and negatives. With more experience in this new line of business they will do better in the future.

We are not accustomed to utter predictions, but on this subject we do venture to prophecy that no "manifestations" will be apparent on the plate if we are permitted to be present when it is exposed and developed. We shall see.

Since writing the above we have received from Mr. Guppy a most courteous reply to our letter, and an offer to afford us all requisite information. He has enclosed us a very beautiful "spirit photograph," taken at three o'clock on Monday last by Mr. Hudson. It is a group composed of Mrs. Guppy and her child, and behind them is seen a female figure in light clothing, gracefully posed, very sharp, and well defined, being in this respect quite different from any pictures of this class we have hitherto seen. Some "expert" professional photographic friends who have seen the picture are of opinion that the light

female figure could not have been placed on the negative by any known system of double printing, and hence think that at the time of the negative being taken the figure must have been standing behind the sitters. In addition to the assurance of Mr. Guppy that no such figure was visible to the eye, we have received an affidavit (dated March 25th, the day on which it was taken) by Mr. Hudson relative to the picture that was enclosed, in which he says "that at the time of my taking the enclosed photograph, signed by me, there was no human being in my studio besides Mr. and Mrs. Guppy and their child; that Mr. Guppy was behind the dark screen the whole of the time (eleven seconds) of the photograph being taken, and that I looked at Mrs. Guppy and child most particularly when I uncovered the camera, and there was no person visible except Mrs. Guppy and child.—Fredk. A. Hudson."

Here the matter now rests. If we are permitted to be present when such photographs are taken; we expect that we shall then be able to give our readers a clue to the taking of "psychic-force *cartes de visite*;" for the present we have exhausted our information on the subject.

In our last number we stated that we had made a definite application to Mr. Guppy for permission to be present when the so-called "spirit photographs" were being taken, and, further, that he would allow us to operate and to use our own camera, chemicals, and glass plates, with a view to publishing the result in this Journal. To these inquiries we have received the following very definite reply:—

"DEAR SIR,—In reply to the question put by you, as soon as your health and your time and the weather permit, I will arrange for you as follows:—You shall take your own camera and glass plates, and you shall sit for a spirit-photograph. I cannot answer for you getting one—if not at once, after a trial or two. You shall develop it yourself with your own chemicals (this I take on me to answer Mr. Hudson will allow, at my request, in your special case).—Yours, very truly,

SAML. GUPPY."

This certainly is fair enough, and is all that can be meanwhile expected. As soon as the various contingencies mentioned by Mr. Guppy permit we shall avail ourselves of the permission granted.—*The British Journal of Photography*, March 28th, 1872.

SPIRIT PHOTOGRAPHY IN AMERICA.

LETTER FROM MR. MUMLER.

MR. J. BURNS,—

DEAR SIR,—I am in receipt of your letter, dated Feb. 2nd, with £4 enclosed and four pictures to be copied, which shall be strictly attended to at the time specified. As many persons write to me desiring the likeness of some particular spirit, it perhaps would be well for me to say to you that it is not in my power to give the likeness of any spirit, as their coming, or abstaining from coming, is not subject to my will or volition, and is entirely beyond my control. I simply act as a medium for preparing and developing the negative, and have not the slightest knowledge if I have a spirit-form on the plate until I see it developed. This has been my experience since I have been taking these pictures—now some twelve years—with two or three exceptions, in which cases the spirits have been able so to materialise themselves that I have seen their image reflected in the camera. In my circular I have laid down rules, dictated by my experience, by which persons have been the most successful in obtaining a likeness of the one desired; but this is not infallible, as parties write to me that friends have appeared on their pictures that were not in their mind, and whom they had not thought of for months. Again, I often fail to get a spirit-form, and after repeated trials, when perseverance becomes exhausted, I am obliged to give it up; but in this case, of course, there is no charge, and the amount paid is always refunded.

There are many laws that govern this phase of spirit-manifestation that I do not pretend to understand; indeed, I understand very little about it scientifically, but I do know that spirit-photography is a truth that demonstrates the fact of an existence after passing through the change called death.

But the world says, What evidence have we that spirit-photography is true? I answer, *twelve years of accumulative evidence*. I have been investigated by the best photographers in America, and have their testimony in my favour given under oath; I have been tried in a court of justice and honorably acquitted; and lastly, I have the evidences of thousands of people who have had pictures taken, and recognised the likeness of their spirit-friends, many of whom never had a picture taken during life.

It has been a difficult task indeed for me to face the abuse and slander of the sceptical world; but being aware of the fact that every new truth has its martyrs, I accepted the situation, and was willing to abide the consequences, feeling and knowing in my own heart that

"Truth crushed to earth will rise."

But when those who professed to believe in spirits' return condemned me without cause, branded me as a trickster, and pointed at me with the finger of scorn and contempt, this was the "unkindest cut of all," and nearly crushed me. Then poverty came in—my dear wife was sick, and with two sons, in a city among strangers, I found myself without a dollar. I asked for help from one who had abundance, but was refused; but yet I could not see the lamp that had been lighted extinguished. I could not have this great truth, which could establish the fact undeniably of a future existence, stamped out. It was for the good of humanity I laboured, and I struggled on. Relief came at last, and I have the satisfaction of knowing that I have not struggled in vain—that I have been an humble instrument in the hands of the Almighty to place a link in the great chain of evidences that binds the two worlds together.

In compliance with your request, I send you a few specimens of spirit-photographs; and as the facts connected with the taking of many of them are very interesting, I will relate them to you in detail.

No. 1 shows a picture of Moses A. Dow and his adopted daughter Mabel Warren.

No. 1* shows a copy of a picture of Mabel Warren taken when in earth-life, and kindly furnished me by Mr. Dow after his picture was taken, so that the two might be compared.

Mr. Dow is proprietor and editor of the *Waverly Magazine*, a first-class weekly paper, and a gentleman of wealth and position. He came to my studio in my absence, and made an appointment with my wife to have a sitting for a spirit-photograph, giving the name of Wm. Johnson.

At the time appointed he was present, and after taking three or four negatives, I secured the above picture.

Perhaps it would be interesting for you to read what "Mr. Johnson" says about his picture to me, in a letter dated Boston, Jan. 20th, 1871. As it has never been in print, I will give you a verbatim copy:—

"Mr. Mumler,—After I put a letter in the post-office on Saturday last, I called and found a package from you, in which was enclosed the proof of my negative.

"It is perfectly satisfactory as regards a likeness of my friend. You have proved yourself superior in your art as a photographer; and if you are the first discoverer of spirit-picture taking, you deserve to be ranked among the greatest benefactors of science. The pleasure I derive from this proof positive of the truth of Spiritualism, as well as the truthfulness of the manifestations I have received from my friends, I would not part with for thousands of dollars.

"I enclose a picture of my friend, which she sat for a week before she was taken sick. She never saw anything but the negative. She was sick just nine days.

"She told (*) at twelve o'clock last Thursday, through a medium, that she would stand by my side with her arm on my shoulder, and a flower in her hand. If you will look over my left shoulder you will see faintly the impress of her hand, with a flower; but it needs a magnifying-glass to see it perfectly. I told Mrs. Mumler, when I first called, if I was satisfied with the picture it would be a card for you; I think, by showing the two pictures, you can convince any sceptic of your skill.

"I will drop the name of *Johnson*, and give you my true name. With much esteem *MOSES A. DOW*, Editor of the *Waverly Magazine*.

"P.S.—You will see the eyes are perfectly correct—one was dressed for a picture, the other is in her innocent and natural dress.—D."

No. 2 is *Mr. John J. Glover*, of *Quincy, Mass.*, and his spirit-mother.

No. 2* is a copy from a photograph of *M. Glover's* mother, taken while in the form, and kindly sent to me after his was taken, so that they might be compared.

No. 3 is a picture of *Capt. Montgomery*, of *Hodgson's Mills, Maine*, and his spirit-daughter. This gentleman came to me a sceptic, but on receiving this picture his scepticism vanished, and he and his family are now enjoying that peace and comfort which our beautiful philosophy imparts.

No. 4 shows a picture of *Mrs. Tinkham*, of *Lowell, Mass.*, and her little child, which is fully recognized. The peculiarity of this picture is in showing the power of spirits in moving *tangible objects*, the little spirit-child having actually raised a portion of its mother's dress. The mother told me that she saw her dress rise, and was intending to smooth it down, but did not have time before I removed the cloth from the camera.

No. 5 is a picture of *Mrs. Sayer*, a lady residing near *Boston*, and shows her spirit-husband placing their spirit-babe in her arms. This was according to a promise made by her husband before he passed to spirit-life, which was some three months previous. I placed the lady in the usual position of persons sitting for a photograph, but while adjusting the focus, she requested the privilege of changing it, which I readily granted. She then placed herself in the position seen in the picture, and requested mentally that her husband would fulfil his promise, which he has done to her entire satisfaction, as she and all her family fully recognize the picture.

No. 6 is a picture of *Master Herrod*, of *N. Bridgewater, Mass.*, and shows three spirits standing behind him—A European, an Indian, and a negro.

When the above picture was taken, the young man, with his father, called and desired a sitting, not stating who or what he desired or expected to have come on the plate. After developing the negative, I brought it into the room. On looking at it, *Mr. Herrod* exclaimed, "Mr. Mumler, that is the most wonderful picture you have ever taken." I asked him to explain, "Well," he continued, "My son has been controlled a few months, and before coming here a spirit took possession of him, and said if he would come to your studio, three spirits would show themselves, representing Europe, Africa, and America; and there they are," he said excitedly, "a European, a Negro, and an Indian." Subsequently the young man called on me for another sitting, and received on the negative an elderly lady and gentleman, which he declared was his grandfather and mother, as had been promised. It then occurred to me to take his picture while entranced, to see if I could get the controlling power, and to that end I asked if there were any spirit present, to please entrance the medium. In a few moments he threw his head back, apparently in a deep trance. I then adjusted the focus and exposed the plate, and took the picture as represented in No. 7. The spirit here is undoubtedly "his double," as it is recognized unmistakably by his family as a true likeness of himself.

Nos. 8, 9, and 10 are three pictures taken of *Mrs. Conant*, medium for the *Banner of Light*. No. 8 is that of her spirit-brother, *Chas. H. Crowell*, and fully recognized. No. 9 is her little favourite, "Vash-ti," this little spirit *Mrs. Conant* saw while she was being taken, as her very position indicates.

I placed her in the usual position, facing nearly front. When I was about to remove the cloth to expose the plate, she started, and turning partially around, with one hand extended, as if to shake hands, exclaimed, "Why, here is my little Vash-ti." No. 10 shows *Mrs. C.* surrounded with spirit-hands and flowers.

No. 11 is a picture of *Mr. L. A. Bigelow*, of *Boston*, a gentleman of wealth and high social standing. This gentleman is a thorough Spiritualist, and has had private seances at his residence twice a week for the last two years, the medium being *Mrs. Sarah A. Floyd*, a lady in every sense of the word, modest and retiring, and one of the finest mediums we have among us. *Mr. Bigelow* has been interested somewhat in electricity, and has received some advice from a spirit, through *Mrs. Floyd*, purporting to be *Franklin*. At a seance a few weeks since, he asked the spirit (purporting to be *Franklin*) if he could not give him (*Bigelow*) some evidence whereby he might know it was him. The spirit replied, that if he (*Bigelow*) would go to the medium that takes photographs, he (*Franklin*) would show himself, bringing with him the key by which he drew electricity from the clouds, as a mark of identity. *Mr. Bigelow* started immediately, leaving the medium at his house, and called on me for a sitting; the enclosed picture was the result of the first trial.

No. 12 and last is *Mrs. Lincoln*, and the spirits of our late lamented President and son. This lady made a visit to *Boston incog.*, for the express purpose of having this picture taken, and on her arrival came immediately to my studio. She was closely veiled, so much so that it was impossible to tell if she was black or white. She gave the name of *Mrs. Tyndall*; the picture was taken without the slightest suspicion on my part as to who she was. On printing the picture, however, I readily recognized the spirit as that of our late President, and suspected that she was his widow. I showed the picture, before she called, to one or two persons, who recognized as readily as I did *President Lincoln*. One gentleman recognized her as soon as he saw the picture, having seen her often in *Washington*.

I was not present when *Mrs. L.* called for the pictures; my wife delivered them. A lady visitor asked *Mrs. L.* if she recognized the pictures. She replied she did, when *Mrs. L.* tendered her one, when the lady exclaimed, "Why, this looks like *President Lincoln*." "Yes," replied *Mrs. L.*, "it is him; I am his widow."

I think I have given enough to satisfy you of the fact that I can and do take the likeness of those who have "passed on," that the golden gates between this and the spirit-world are really "ajar," and may we not hope that the time is not far distant when—

"All souls shall be
From doubt made free,
And death itself shall die."

—Most respectfully,

W. H. MUMLER.

170, W. Springfield Street, Boston, Mass., U.S.A. Feb. 26, 1872.

NEW AGRICULTURAL COMMUNITY, ON THE CO-OPERATIVE PRINCIPLE.

WE call attention to an advertisement in our advertising columns, in reference to parties interested in the formation of an Agricultural Community, we understand that several influential gentlemen are interesting themselves in this matter, it is purposed to take up an area of Land under the free selection clause of the Land Act, sufficient to settle about one hundred families, and as the scheme develops itself to add manufactures, it is intended as a practical solution of the social inequalities existing under the present competitive system.

EMANUEL SWEDENBORG—THE RELATIONS OF HIS TEACHINGS TO SPIRITUALISM.

BY HUDSON TUTTLE.

From the "Religio-Philosophical Journal."

Spiritualism has been repeatedly charged with being a phase of Swedenborgism. To meet this charge by giving the salient points of his doctrines, in comparison with the former, is our present object. The believers in his doctrines, the members of the New Church, repudiate Spiritualism with a vehemence equaled only by the most bigoted Orthodox.

While they are fully persuaded that Swedenborg lived in daily converse with spirits, they are equally well convinced of its being denied to common men. They regard him as exceptional. He was not a seer through, and by means of certain laws of seership, applicable to all mankind, but by direct interposition of God. That others claim the gift held by the Swedenborgian to belong to his master alone, is proof of their being imposters. Hence, from that New Church which, from the similarity of its beliefs, would have been presupposed to be most favorable to the actualization of spirit-communion, has come the most fervent hostility, for Spiritualism disperses the gift of Swedenborg among all men, and destroys his value as an authoritative test. Although they may discard many of his fundamental doctrines, his life and teachings possess deep interest to Spiritualists. He becomes to them a remarkable medium, whose works are of value and significance in the ratio he has understood and interpreted correctly the ideas received from the Spirit World.

Emanuel Swedenborg was born in the year 1688, or nearly two hundred years ago, at Stockholm the capital of Sweden. His father was a prelate, eminent for his practical goodness, and sought not to bias the mind of his son by the dogmas of the Lutheran faith. Yet his mind had a strong love of theological speculation, and there seems to have been an hereditary tendency to a faith in the supernatural. Born into a happy home, early enjoying the advantages of refined life, he was shielded from the rough contact of the world, and laid the foundation of the harmonious character essential to great receptivity. His character from youth to manhood was irreproachable, and at school he was remarkable for his diligence and aptitude. He studied with reference to his chosen profession of mechanician and engineer, at Upsala, and delighted in mathematics and general physics. He was also well acquainted with the classics and literature of his age. He even attempted to write poetry, though confessedly with poor success. In prose at times one of the most diffuse and tedious writers, his attempting poetry is the more anomalous. His versatility was great. He issued in connection with his poems, works on science and mathematics. At the age of twenty-eight, he was appointed Assessor of the Board of Mines, a department having inspection over the mines and metallic works of the kingdom of Sweden; and soon after his family was ennobled and he took his seat with the nobles of the Equestrian Order in the Triennial assemblies of the States. He also published an "Algebra," "A New Method of Finding the Longitude, etc.," "A Proposal for Fixing the Value of Coins, and Determining the Measures of Sweden, so as to Suppress Fractions," "A Treatise on the Motion and Position of the Earth and Planets," "Arguments Derived from the Various Appearances in the North of Europe, in favor of the Depth of the Waters and Greater Tides of the Sea in the Ancient World," and "on Docks, and Sluices and Salt Works." These were rapidly followed by works on mechanics and physics. He evinced a tireless industry, close thought, and a broad and comprehensive grasp of mind. He suggests remedies for smoky chimneys, and next engages in plans to reform the national currency. He was exceedingly practical in his views and wished to have all truths made directly available. At the age of forty-one, he was elected a member of the Royal Academy of Sciences at Stockholm, and became one of its most efficient members. At the age of forty-five, he published his "Principia" in three

large volumes, wherein he obtained many of the conclusions demonstrated by modern science. The means of acquiring true philosophy, he says, are threefold, a knowledge of facts, their orderly arrangements, and reason.

He next ventured on a theological work, valuable as an index of his thoughts previous to his illumination. "The Philosophy of the Infinite and the Intercourse Between the Soul and Body," wherein he attempts by reason to prove the existence of God, and the immortality of the soul. This was soon followed in 1741, by "The Economy of the Animal Kingdom," and in 1744-5 by "The Animal Kingdom," exhaustive treatises on the anatomy and physiology of man. While he foreshadowed in this great work many of the discoveries of modern times, he is often led astray by fanciful correspondences. The latter work was not completed. He became illuminated and discontinued his labors as a scientist, for the reception of truth in an entranced state. His last work as a natural writer was a series of essays "On the Worship and Love of God." It was a bridge sent out from the scientific side, to span the chasm between matter and spirit. Henceforth he became the mouth-piece of a higher power. The little streams of metaphysics and theology so out of place in his scientific writings unite into a vast river, to the exclusion of everything else. His style changes. His philosophical writings are often highly wrought, ornate, with classical allusions, and striking illustrations, clear and expressive, though often stilted, and supercilious. His theological works, by which he is generally known, have earned for him the title of the driest of known writers.

The former have no direct relation with our subject, except as they reveal to us the perfection of his mind for his illumination. He became remarkably susceptible to spirit-influence and the result was great beyond expression, because he had for his entire life earnestly prepared himself for his work. His illumination came in his fifty-sixth year, and so firmly did he believe himself reserved for this mission that he referred his previous distaste for theological reading was caused by his guides, that he might not be prejudiced, nevertheless, he entertained strong belief in the Bible, regarding it as "the source whence all theology must be derived," and his unquestioning faith in this book becomes the foundation of the entire superstructure of his doctrines. It colors his first vision, and never forsakes him. At his illumination his mind underwent an entire change. All the works he afterwards wrote were of a theological character, and so widely different were they, he scarcely ever alludes to his former writings. The translation was not wholly abrupt, the intrusion of spiritual influences in his studies and writings can be observed for some time previous to his being made aware of such assistance. He records in his diary his recognition of such guidance after he had learned to understand its significance.

"How difficult it is for man to be persuaded that he is ruled by means of spirits. Before my mind was opened so that I could speak with spirits, and thus be persuaded by living experience, much of such evidence was presented to me during many previous years, and now I wonder that I did not then become convinced of the Lord's ruling by means of spirits. These evidences were not only dreams for some years informing me concerning those things which I was writing, but also changes of state while I was writing; and a certain extraordinary light on what was written. Afterwards I also had many visions while my eyes were closed; a light was miraculously given; and many times spirits were sensibly perceived, as manifestly to the sense as bodily sensations: afterwards I had manifestations in various ways from evil spirits, in temptations, whilst I was writing such things as evil spirits were averse to, so that I was beset almost to horror; fiery lights were seen; talking was heard in the morning time, besides many other things; until at last when a certain spirit addressed me in a few words, I wondered greatly that he should perceive my thoughts, and afterwards wondered exceedingly that the way was open so that I could converse with spirits, and then the spirits wondered that I should be so surprised. * * * I

have at one time perceived, some months after beginning to speak with spirits, that if I should be let back into my former state, I might lapse into the opinion that these things were fantasies."

His last philosophical works indicate the dawn of his spiritual power. In that portion of his "Animal Kingdom" left in MSS. he says: "According to admonition heard," etc., and again that he is "commanded" to write.

His doctrine of universal correspondency, an inner world or life, of which the invisible world is the symbol; the existence of a potency, or reality, of which it was the corresponding expression, was a preparatory step to the spiritual unfoldment of the seer. His works up to his spiritual change appear to have been written with reference to his unfoldment, although he, himself, was ignorant of the process. "I never thought," said he, "I should have come into the spiritual state in which I am, but the Lord had prepared me for it, in order to reveal the spiritual sense of the word, which he had promised in the prophets and Revelations." As he describes his illumination, a misty darkness came over him, succeeded by light, and he saw a spirit who said to him; "I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will dictate to thee what thou shalt write." Henceforth he renounced worldly wisdom and wholly relied on spiritual aid. He continues: "Thereafter the Lord daily opened the eyes of my spirit, to see in perfect wakefulness what was going on in the other world, and to converse, broad awake with angels and spirits." Media at first are usually thus infatuated. They are dazzled by the blaze of spiritual light, and seeing themselves exceptional are prone to attach undue importance to their powers, and entertain exalted notions of their peculiar missions."

Swedenborg did not escape the influence of his prejudice. The spirit declares himself to be God, and his object to employ the seer as an instrument in the correct interpretation of his word. Swedenborg was mistaken, just as media are now mistaken when spirits sign well-known names to the most peurile communications. He received the Bible as the foundation of faith. An interpretation by spirits would be of no value. If God wrote the Bible he alone can interpret it. These prejudices color all the doctrinal writings of Swedenborg. Many modern media believe themselves recipients of the Divine favor in the same manner, and from the same cause. They do not value communications from spirits; they do not recognize other authority than the Divine Power.

The statement that God or his incarnation communicated with Swedenborg, is not worthy of a moment's notice. It is simply impossible, and we are left to inquire, with whom did he hold intercourse? And the answer is with spiritual beings, in the same manner as modern media. His doctrine of correspondency applied to the Bible evolved a spiritual sense which threw on that volume an entirely new light. He received it as a divine revelation, and with the unfoldment of his spiritual powers, he learned Hebrew that he might read the Old Testament in the original. He carefully set to work preparing a commentary developing the universality of his ideas in relation thereto. His *Arcana Cælestia* published in eight 4 to. volumes, barely covered the ground of the first two books of the Old Testament. He claims that he is directly inspired by God to write, and takes for granted the Bible as his unchangeable word, the spiritual sense of which it is his mission to teach. His method is curious and interesting, but applies to all books as well as the Bible, and a rare spiritual sense may by it, be wrung even from a spelling book or dictionary. The correspondency has fixed laws, and develops itself after their order, and the same throughout the entire Bible. Having acquired its elements, it is easy to make its application. Free as Swedenborg considers himself to be, he was really thoroughly embued with Lutheranism. He accepted the Bible as of infallible authority, and like countless others, saw in its interpretation the source of error. If it were possible to get a perfect interpretation, there would be nothing more to be desired. He considered that he

had received direct from the Almighty the key to all Biblical mystery. Beneath the word was a spiritual significance, and this he develops paragraph by paragraph. It was a pleasing dream, and he indefatigably developed it through volume after volume, of the most dreary prose, for with his illumination his style changes for the worst, and he appears to have lost all desire to make his pages interesting.

It is what may be called the undercurrent of the *ARCANA*, wherein he relates his spiritual experiences, that are of present interest. He claims to have frequently visited the spirit-world, and describes, in lively colors, the beauties of its scenes, yet, he does not recognize the action of unchanging laws. Everything with him is arbitrary, and dependant on the whim of the Almighty. He teaches an arbitrary judgement day in the spiritual realm, a hell and a heaven, and an intermediate spirit-world answering to purgatory. He pictures the judgment-day in terrific colors. Damnation is a necessity, where civil rules can abolish the penitentiary and gallows, God, possibly, may abolish hell, his penitentiary. The punishment of the unhappy is not from conscience. It comes from the force necessary for their restraint. Man has free-will, is a free agent to rise or fall. He accepts the trinity and incarnation, in short, so far as theological views are concerned, he is strenuously orthodox, but claims the right of a superior interpretation.

As there is not the least evidence that such interpretation is correct, as history and scientific research conclusively prove the Bible to have no greater claims than any other book, resting on its truth and nothing else, for its acceptance; the entire system is a baseless dream. In this wide doctrinal field, Spiritualism and Swedenborgism are vitally different.

Swedenborg was a medium, but the fact does not evidence the infallibility of the communications he received. He had prepared his mind for the reception of a high order of communications, by years of ardent study, and he is particularly interesting as an example of mediumship, united with high scholarship. He was clairvoyant, as is proved by his seeing the fire in Stockholm, when three hundred miles distant, and its exact extent; learning from a spirit the locality of a lost treasure; his repeating, by her request, the last words spoken by her brother when they parted, to the Queen of Sweden, and various correct prophecies he made. He held almost daily conversations with departed spirits, and arrived at a nearly correct idea of their condition, and of the spirit world. The essential portions of the communications thus made to him, do not differ from those made through media at present. The reality of the spirit-world, the retention of all affections, loves and emotions after death, the methods of enjoyment and misery, are truthfully presented, and herein, he is in harmony with modern Spiritualism.

PRESSURE of space compels us to hold over abstracts of Mr. Tyerman's Lectures, and other matter till another issue.

BESIDES this earth, and besides the race of men, there is an invisible world and a kingdom of spirits. The world is around us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us; and if we are dying under pain and shame, if scorn smote us on all sides and hatred crushed us, angels see our tortures, recognize our innocence (if innocent we be), and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress when life is so soon over, and death is so certain an entrance to happiness—to glory?—*Charlotte Brontë*.

AFTER death, the soul continueth in the ærial body till it is entirely purged from all angry and voluptuous passions; then doth it put off, by a second death, the ærial body as it did the terrestrial; wherefore the ancients say, there is another heavenly body always joined with the soul, which is immortal, luminous and star-like.—*Aristotle*.

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