

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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IN our last issue, we briefly announced the arrival in Melbourne of Mr. J. M. Peebles. In the present number will be found full particulars of the reception given to that gentleman and his friend Dr. E. C. Dunn, and also Mr. Peebles' subsequent appearance here. His public lectures have made a favorable impression upon the great majority of his hearers, whilst his earnest and genial qualities have endeared him to all who have had the pleasure of his more intimate acquaintance. Unfortunately, the press (with a few honourable exceptions) appear to have made up their minds to write him down, but happily, up to the present time, their efforts have been unsuccessful; not content with criticising his utterances, the *Telegraph* and *Argus* have misrepresented him, and by selecting disconnected portions of his lectures, and presenting them in a ridiculous light, have endeavoured to throw odium upon him. Those who know anything of Mr. Peebles, either personally or by his works, know him to be a gentleman and a scholar. For the benefit of those unacquainted with Mr. Peebles we take pleasure in saying that he is a classical scholar—the author of several volumes, and at present connected with the American press as editor and correspondent. He was invited to accompany the American Congressional Committee that formed the Indian Peace Treaties, and has with him the Consular commission given him by President Grant to the Turkish Government. In London, where he lectured five months upon Spiritualism and Reform subjects, he was made a "Fellow of the London Anthropological Society." He is now on a tour round the world, gathering materials for a new volume. This is the man whom, because of a liberal religious belief, the Melbourne press denounces as a "vulgar blasphemer," "illiterate Yankee," "adventurer," "impudent American," "bearded Yankee," and other equally choice epithets. We may presume on the legal principle, "no case, abuse the witnesses." Some

of the articles and criticisms are so palpably unjust and prejudiced as to disgust non-Spiritualists, many of whom have expressed their unqualified dissent to the unfair course adopted.

As a specimen of the tactics adopted, we will give one or two instances, viz.: On the occasion of Mr. Peebles' first lecture at the Temperance Hall, the chair was occupied by Mr. C. Bright, supported by a number of influential citizens; and Mr. Bright, in the course of his introductory remarks, said that Mr. Peebles was in the habit of having a clear platform and dispensing with a chairman, and at his next lecture would adopt this course; accordingly, on the next occasion, although several gentlemen were willing to occupy the platform, their kind offices were declined, Mr. Peebles reluctantly assenting to the proposition that he should have a chairman. The following morning the *Telegraph*, regardless of the announcement made at the previous meeting, enlarges upon the desertion of Mr. Peebles by his friends, which it attributes to shame and disappointment, also over the diminished attendance, which it attributes to lack of public interest, whilst on the same page the poor attendance at the Exhibition and Town Hall Concerts, is attributed to the inclemency of the weather. The *Argus*, adopting a similar tone, estimates the attendance at 150, whereas the tickets taken at the door show that nearly double the number (282) were present, which, considering the wet and squally state of the weather, was more than might have been expected. At a subsequent lecture, Mr. Peebles took the opportunity of animadverting on this unfair treatment with apparently good effect, some of the reports since being less untruthful and exaggerated; the last two lectures of the course were well attended, and the lecturer frequently applauded; at the 4th Lecture of the series the *Telegraph* reports: "there was again no attendance, barely 120 being present." We have seen a document signed by the three persons who counted the tickets taken at the door on this occasion, certifying for 387, and know there were others present without tickets. It requires a large amount of charity to believe this to be an innocent mistake. No stronger evidence of the blind prejudice of the opposition press could be adduced than the following, viz.:—Mr. Peebles conducted two services at Sandhurst on Sunday,

November 17th, which are fairly reported in the *Bendigo Evening Star* of the 18th and 19th; but the *Bendigo Advertiser*, among other untruthful and scurrilous matter, alluded to the two hymns that were sung as "Wretched Doggerel." When we state that the writers of the hymns in question are Byron and Pope, the public will be able to see how blinded by prejudice are these would-be teachers of the people. Some of the most rabid papers begin to see that they have overshot the mark. The public is not to be hoodwinked for any length of time; they are opening their eyes to the deception practised upon them, and giving the important subjects discoursed upon by Mr. Peebles a fair amount of attention. Falsehood and misstatement can never materially check the advance of truth, in whatever form it may come. The truths of Spiritualism are spreading in all directions, and the subject is taking a firm hold on the minds of the thinking classes, and the unreasoning opponents of it will, ere long, find that they have been "kicking against the pricks."

VICTORIAN ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

ANNUAL MEETING.

THE annual meeting of the "Victorian Association of Progressive Spiritualists" was held at the Masonic Hall on Wednesday November the 20th. Mr. J. Ross the President, occupying the chair. The meeting was called for 8 p.m. and at that time there were about sixty members present. The secretary, Mr. G. S. Manns read the report for the last half year, briefly reviewing the conduct of the Association during that time, congratulating the association on the establishment of the Lyceum, and the visit of Mr. Pegbles and Dr. Dunn to our shores. The treasurer, Mr. W. H. Terry, then read the balance-sheet for the half year, from which it appeared that although there had been a considerable increase in revenue, the expenses had been in excess of the receipts to the extent of £27 3s 9d. The stock however, showed a balance of assets over liabilities to the amount of £6. 0s. 8½d. The Treasurer explained that the deficiency arose from the lapsing of the Lecturer's fund, by which upwards of seventy pounds had become chargeable to the General fund of the Association. The reports were received and adopted.

The meeting then proceeded to the election of officers for the ensuing year, Mr. John Ross being re-elected President, and Messrs. J. McIlwraith, and H. Sanders, Vice-Presidents; G. A. Stow, Secretary; and W. H. Terry, Treasurer. A good deal of new blood was infused into the committee several of the old members declining to stand for re-election. The present system of enrolment leaving the amount of subscription to be fixed by the enrolling member having been found to work well was adopted for the ensuing year. On the motion of Mr. Terry it was decided that the Lyceum should in future be held at 11 a.m. on Sundays, and that the religious service should be held in the evening for the ensuing three months. On the question of Mr. Tyerman's re-engagement as paid lecturer, there was considerable discussion, the principal difficulty being ways and means, and the meeting was ultimately adjourned for a week to enable the committee to meet and consider the question.

At the adjourned meeting it was decided to resuscitate the Lecturer's fund, and to engage Mr. Tyerman to the extent that fund will allow.

LOCAL "SPIRIT COMMUNICATIONS."

Man—the Spirit—and his relationship to matter. Man is the highest study of man. It is the Spirit of man that with the might of the eagle, "which soars to some elevated

point in nature," and with the eye of the Infinite but yet undeveloped, would take within its view the vast field of nature. It is not the weak and entrained mind of the sectarian, or the political bigot, nor the undeveloped soul that seeks to hear the whisper from the distant ocean, or listens to the voice of wisdom from the mountain and the valley. But the spirit of man would strike from him the chains of the world—would rid himself of all that stands in the path of his eternal progress—or that would weigh down the aspiration for the high and noble. Thus do we find the man whose duty and pleasure is the study of himself. Time is a book into which he may look, and see upon the first page thereof the first indication of himself. He watches the steady outburst of life in its many stages—the mineral glowing with the principle of the Divine mind—the soul of God moving distinctly therein and moulding all things to the end, that a new and more perfect indication of himself be developed. The creeping thing that moves upon the surface, the wild creatures of the forest, have all their day of life, and, in the greatness of their power, vanish until they are seen no more. The wild man and the trees are in harmony, and in harmony do they pass away to the development of a new form of life—a more advanced form of man, and the vegetation that is requisite to give and protect the former life now is removed from the surface; forests are removed, and the garden, with its flowers, that give forth the more Spiritual life, takes their place. The coarse fruit that is necessary for the yet undeveloped man gives place to the fruit that feeds the soul body, and gives energy and life to the still inner nature—the spirit. The men of earth see these changes; trees die as if a messenger of death had come breathing upon them the word "Die," and behold the figtree dieth away; but no such command is necessary, for our God is perfect and knoweth the end from the beginning. The tree that lives in an atmosphere pure, far away from the influence of large towns and cities, will die, and others will take the place that nature stands in need of. All these things are prepared for man from the first, and must ever change, and that in harmony with the development of Spirit. We are sure that, could we give convincing evidence of our power, the cause would make very rapid progress in this country, more than any part of the world.

FAR away from the busy haunts of men, I was reared in knowledge—physical and mental—an ardent student of nature in all her most beautiful forms. Nature is always beautiful to the enlightened eye. In her I trace the handiwork of God,—the impulse given to the tiniest leaf of the field evidences to my mind the process of the minute workings, as well as the great and inconceivable wisdom displayed in the silver'd arch of the heavens above me. How wonderful to me was the power that ruled all the structures upon which my eyes rested, and upon which the thoughts of my mind rested, anxiously seeking for a solution of what was then to me a mystery; and not till I was translated into a higher sphere of knowledge did I see the adaptability of everything on earth to its sphere and surrounding conditions; but, while on you sphere, I learned the alphabet of knowledge, whereby I have been, and continue to be, enabled to read the language of nature and of God. I shall come again. Good-night. May the angels of love fan the flame in your souls.

HARIM.

This was signed by a Spirit who came for the first time to our circle. To relieve a headache, I mesmerized M. L., and she then told me that a tall dark Spirit was present who had not been here before. By "dark," she meant swarthy, bronzed, or dark-coloured—not dark in spirit. He said he was the Spirit who communicated with us to-night; that he lived on earth many centuries ago, and the part he lived in was Turkey, in Europe. He said he would come again and that he knew "Seva," the maiden of Ispahan, who came to M. L. and me, when M. L. was in the mesmeric sleep, and gave us a lamp to guide us through trials and temptations in this life. She did not say how many centuries or cycles of years she had lived on earth, but said there was an affinity of soul between her and me which attracted her to me. She said she could not write by planchette herself, but would try to do so with Sarah at our next meeting.

Poetry.

THE *Omaha Republican* gives the following history of this production, which the *London Spectator* has pronounced the finest poem ever written in America:—

In the early part of the war, one dark Saturday night in the dead of winter, there died in the Commercial Hospital in Cincinnati, a young woman, over whose head only two and twenty summers had passed.

She had been once possessed of an enviable share of beauty, and had been, as the poem says, "flattered and sought for the charms of her face;" but alas! upon her fair brow had long been written that terrible word—

Once the pride of respectable parentage, her first wrong step was the small beginning of the same old story over again, which has been the only history of thousands. Highly educated and accomplished in manners, she might have shone in the best society; but the evil hour that proved her ruin came, and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast. Among her personal effects was found in manuscript "The Beautiful Snow," which was immediately carried to Enos B. Reed, a gentleman of culture and literary taste, and the then editor of the *National Union*. In the columns of that paper, on the morning of the day following the girl's death, the poem appeared in print for the first time.

THE BEAUTIFUL SNOW.

Oh! the snow, the beautiful snow,
Filling the sky and the earth below;
Over the housetops, over the street,
Over the heads of the people you meet,
Dancing, flirting, skimming along;
Beautiful snow! it can do nothing wrong;
Flying to kiss a fair lady's cheek;
Clinging to lips in a frolicsome freak;
Beautiful snow from the heavens above,
Pure as an angel, gentle as love!

Oh! the snow, the beautiful snow,
How the flakes gather and laugh as they go,
Whirling about in their maddening fun,
It plays in its glee with everyone;
Chasing, laughing, hurrying by,
It lights on the face and sparkles the eye,
And the dogs with a bark and a bound
Snap at the crystals that eddy around—
The town is alive and its heart in a glow,
To welcome the coming of beautiful snow.

How wildly the crowd goes swaying along,
Hailing each other with humour and song!
How the gay sledges like meteors flash by,
Bright for a moment, then lost to the eye!
Ringing, swinging, dancing they go,
Over the crust of the beautiful snow—
Snow so pure when it falls from the sky,
As to make one regret to see it lie,
To be trampled and tracked by the thousands of feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow, but I fell,
Fell like the snow flakes from heaven to hell;
Fell to be trampled as filth in the street;
Fell to be scoffed, to be spit on and beat.
Pleading, cursing, dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead,
Merciful God! have I fallen so low?
And yet I was once like the beautiful snow.

Once I was fair like the beautiful snow,
With an eye like its crystal, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charms of my face.
Father, mother, sister, and all,
God and myself I have lost by my fall;
The veriest wretch that goes shivering by
Will make a wide sweep lest I wander too nigh;
For all that is on or above me I know
There's nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange should it be when night comes again,
If the snow and the ice struck my desperate brain!
Fainting, freezing, dying alone,
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in its sin,
And raise it to life and enjoyment again,
Groaning, bleeding, dying for thee,
The Crucified hung on the accursed tree,
His accents of mercy fall soft on thine ear—
"Is there mercy for me? will he heed my weak prayer?
Oh, God! in the stream that for sinners did flow,
Wash me, and I shall be whiter than snow!"

To Correspondents.

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

THE DEAN OF MELBOURNE AND MODERN MIRACLES.

No 3.

CONTRA.

"Supposing for a moment, that all that Spiritists maintain is true, and that communications are sent from the world of spirits. We cannot therefore on their own showing depend on their testimony. They say they are the spirits of departed men, but are they? We have no reason whatever to suppose that the spirits of the dead ever leave, or with the single exception of Samuel, ever have left their places in Hades. Therefore those spirits if such they be, that profess to be the souls of deceased men and women, are lying spirits."—*Spiritism, by the Dean of Melbourne, p. 7 and 8.*

PRO.

"William Howitt, of whom we may say, as Coleridge said of Baxter—"I could almost as soon doubt the gospel verity, as his veracity." In a letter published in 1862 and commenting on the odic theory, writes as follows—"Whilst the odists, and automatists, speculate about the action of the brain *we cut the matter short* and say *there* stand the spirits themselves seen, heard, felt, and conversed with.

I sat down to my own table with my own family, I saw other tables move up and down as they stood in the air answering questions. I heard sometimes blows apparently enough to split the table, when no one could have struck them without observation; and I breathed perfumes the most delicate * * * It is idle to talk of odic force in the face of facts like these, which are occurring all over America and in various parts of Europe, and which accord with the attestations of men of the highest character in all ages and nations. The leading minds of every age but this have but one voice on the subject."—*Communications from Another World by E. Sargent, p. 102 and 103.*

"We have here then a proof of the presence of the spirits of the departed; for we have name, description of person, and marked incidents of past life, all given, establishing identity beyond dispute or cavil. * * * It is not an acceptance of the existence of the unseen, but the admission of seen and heard, and evidence to our external sensibility of an objective fact, that we contend for.—*Incidents in My Life, by D. D. Home, Vol. 2, p. 168.*

CONTRA.

"To us as christian moralists the enquiry is unimportant, whether certain results are obtained by communication from the spirit world. * * * Therefore the question is of no religious importance whether the answers are dictated by Satan himself, or by the spirits of dead men and women, or by the deliberate fraud of the agents, or by muscular, nervous, magnetic, or any other species of excitement. * * * We are not told there shall not be miracles sent by God in the latter days."—*Spiritism, by the Dean of Melbourne, p. 5 and 10.*

PRO.

"Indeed the worth of this famous investigation can hardly be over estimated as a starting point for renewed enquiry, and its moral can scarcely be better conveyed than in the concluding words of the report of the London Dialectical Society. Your committee taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention, and careful investigation than it has hitherto received. Meanwhile however a numerous party has grown up who assert for them a relationship to a large family of phenomena, of the most varied pretensions, and who claim for them a source of unparalleled significance.

Surely then does an immeasurable "importance" attach to phenomena so potent in effect, and surely this is hardly the time to dismiss them from consideration as mere trivialities."—"The Press versus Spiritualism" by Investigator.

It may be expedient to remark that no knowledge is more to be desired than that which relates to the immortality of the human soul, and which exhibits the nature of life after death.—the more certain it is that the mind will awaken to a vivid sense and perception respecting spiritual and eternal realities, and allow itself to be influenced and attracted by what is good from the Lord, and at the same time to be actuated by a dread of what is evil from hell!—"Preface to the Spiritual Diary of Emanuel Swedenborg."

"To Divines and Philosophers we said—'Come ye to our rescue, and unfold to us if it be possible, some other theory as an explanation of these uncommon events—For if that cannot be done, and this thing is what it professes to be, a communion with the spirits of the departed, the "importance" of this new phase of human life cannot be exaggerated' * * * Why not investigate? does mere investigation hurt? It never hurts anything error, but truth itself it never hurts."—Judge Edmonds.

"There can be no question more deeply interesting to the human soul than that of the probability of communicating with incorporeal spiritual beings. Like all persons of a high order of intelligence, once convinced of the marvellous facts, the ambassador was almost wild with excitement * * * All that science has ever done, is a trifle to this wondrous revelation. I said to him if I succeeded in sighting the unknown shores I should think little of the discoveries of a Columbus or a Vesputian."—"Scepticism and Spiritualism."

—O—
TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In my first letter in reply to the hypothesis of the Dean of Melbourne, viz, that Spiritualistic phenomena has an evil origin, I made an estimate of the extent of the miraculous operations of the spirits in the present day—I held that such evil origin was improbable by reason of the vastness of the collective volume of such miraculous operation, so very far transcending the sacred or profane record of antiquity.

I held that it was unreasonable to suppose that a loving Father would puzzle his children by permitting the world to be deluged by evil spirits in the garb of angels of light, without vouchsafing, counteracting supernatural powers to his true witnesses, equally visible to the world.

In my second letter I advanced two important considerations, which alike beckon educated common sense to attribute a divine origin to Modern Miracles,—1st. The conflicting sentiments, and the uninquiring ignorance of those who deny the Divine origin; 2nd.—The Godly tendency, and apparent sameness of nature and design, observable in scriptural, and modern miracles, the same mocking rejection of them by the many, the same enthusiastic and joyful acceptance of them by the few, the same practical effects upon the affections and actions of the few believers.

In this my third letter, it will be seen by the foregoing quotations, that I propose to establish two distinct postulates in opposition to the Dean's theory—I shall endeavour to show. 1st; That we have amply sufficient reason to believe in the truth of man's communion with the spirit world. 2nd; That the question as to whether the phenomena are of muscular, and consequently mundane origin, or whether they are of satanic, and consequently supermundane origin, so far from being of no religious importance, is in truth, of the greatest possible importance for DIVERSE reasons.

First then, as to our reason for believing in spiritual communion—It would seem needless to add anything to Mr. Howitt's slashing style of disposing of the question. He writes that our knowledge of the presence of the spirits of the departed, comes simply from our hearing, seeing, feeling, and talking to them—I am inclined with Mr. Howitt to cut the matter short, and ask upon what better evidence did the natural historians arrive at the conclusion, that such a species as "Genus Homo" existed in natural history—If an enquiry were instituted into the truth or otherwise of a Russian army having landed upon our shore, it would not be necessary to produce each soldier to prove the fact. A few specimens drawn from the ranks, would be sufficient, and the production of the remainder would not strengthen the evidences.

It follows that the Dean must be wrong in supposing that none but Samuel ever showed a spirit face amongst

us. To make history consistent with his hypotheses, he would have to excise so much, as to destroy the credibility of the remainder.

To make the narratives of honest and sensible, eye and ear witnesses, consistent with his theory, we must discredit the best living testimony of millions, and attribute it all to, "deceived imaginings." To prove this, suppose the Dean by advertisement in the Argus, should offer a one pound note, or a 'thank you,' at the option of the recipient, to all who would call on him upon a certain fixed day, and declare upon their honor that they had seen or talked with the departed spirit of a friend or relative—I think the Dean will admit, that the Deanery would be crowded on that particular day, and that he could trace no motive for falsehood, at least amongst those who, (in the interest of Divine philosophy) asked only for the Dean's 'thank you'—If he were to go further, and employ a literary staff to go round the town, and collect anecdotes of supernatural occurrences of the kind, in the families of the citizens, the shelves of the Dean's Library would not hold the books that recorded them. From these, and from further considerations which, I will instance, I judge that it is reasonable to infer that spirits of the dead in addition to that of Samuel, have left their places in Hades.

As the eye of the beholder, supports the evidence of the ear, and the ear supports the evidence of the eye, the spirit is shielded from the Dean's charge of want of veracity—for we cannot by a lie, deceive the eye—Indeed the Dean to make his theory good, of a solitary Samuel's return, will have first to charge his aforesaid crowd round his door, with being liars, secondly to charge all historians with being liars, or recorders of lies, and thirdly to charge the benevolent, intelligent, and communicative spirits with being liars—I have supposed this crowd round the Dean's door, to be prepared to state that they had seen, or conversed with the spirits of departed friends—We are credibly informed that crowds can be found in all equally populous places in Europe and America, to testify to the truth of their own experiences of exactly the same nature—Is it not foolishness to disbelieve so much disinterested evidence.

Mr. Willoughby in his lately published dialogue very aptly glanced at this aspect of the question when he puts these words into the mouth of Inquirer 'But why should I reject the statements made by large numbers of individuals in other countries, as to the appearance of articles, the transference of furniture from one room to another, the playing of musical instruments, &c. It is surely far more improbable that numbers of persons in different countries, should tell lies, and tell lies in accord, than that such incidents should occur.'

To do away with the supposition of deceived imaginings, and prove the visits to survivors, of the spirits of the departed, the advocates of that truth can well afford to dispense with all evidence, except that of the eyes and ears of those witnesses, who were in company together at the time, and witnessed the same thing. This fact so established, I hold that the apparition of the spirits of all the departed, would no more strengthen the evidence of the fact of others in addition to Samuel, having returned from the dead, than would the production of each and all the Russian soldiers, strengthen, the evidence of a Russian army on our shores, which had been previously established by a selection of a few for the purpose. I grant that the Dean's views are in harmony with orthodox theology, but I charge that theology (which reject the records of the supernatural in the present, and seventeen hundred years past) with being the cause of say 90 per cent of the upper ten thousand in all christian nations, disbelieving in scripture miracles. The excision of miracles from scripture, is like the excision of all ghost stories from history; It destroys the credibility of the remainder.

It becomes therefore a matter of some importance, so to alter theology, as to bring back this 90 per cent, now in Bishop Colenso's fold, and put an end to the awkward fact of christian theology and all the churches, being so hopelessly out of harmony, with every day facts. Facts which have been, in too many instances, met only by flat denial, from the lying tongue of orthodoxy.

To those who deny my assumptions, as to the religious sentiments of about 90 per cent of the upper ten thousand, in the various European and American communities, I would only refer them to the multitude of such writers as the Duke of Somerset, whose work is reviewed in the April No. of the Quarterly Review. It is entitled—"Christian Theology, and Modern Scepticism"—I do not allude to the Duke's notices of what should or should not be believed, but what is, and what is not believed by the class I refer to.

This brings me to the second half of my letter and to the second postulate which I shall endeavour to make good, viz., that it is not unimportant, but of the highest importance whether spiritualistic phenomena are of mundane, or supermundane origin.

Matters stand thus, the Oxfords, and the Cambridges of the world, ask the beforementioned 90 per cent to believe in the spiritual influx and ghost stories, they find recorded in the scriptures, but to disbelieve in any records of the same character, which they may find in any other history, ancient, or the most modern. The 90 per cent answer "no, as the phenomena is so very similar, and you ask us to disbelieve in the half of it, we choose to disbelieve in the whole of it."

If it can be shown that supernatural power is presently in operation, reason would dictate to the 90 per cent of the class referred to, the wisdom of exchanging general disbelief for general belief, in the records of the past and present supernatural, including *Scripture Miracles*.

They are honest sceptics, disbelieving, because they have been educated to believe in an inconsistency, not that the christian religion is inconsistent—Their forefathers two hundred years back, were not taught to believe and disbelieve, in this inconsistent way—The consequence was, that Scepticism was as scarce then, as belief in scripture miracles is now, in the higher, and educated ranks of life. But this is not the only point of view from which this question of wisdom or otherwise of enquiry, strikes us as of such vast importance.

Let us for a moment concede the point to the Dean, and exclude the hypothesis of Divine origin.

How can it even then be said, that it is of no importance for the christian moralist to know, whether Satanic influence is really so rife in our midst, as to be working miracles on all sides to the delusion of the friends and relations of that moralist, or danger of the same; or, whether on the other hand, no worse evil exists, than that of the operation of an unknown, or badly understood mundane law of nature—In the one case such moralist should be up and alive to guard himself and his neighbours from such contaminating soul destroying influence; in the other case he need not concern himself. A mundane unknown law, a phantasmagoria devoid of intelligence, cannot hurt himself or his friends.

But this again is not the only utility of an answer to the question, for presuming for argument's sake, we continue to exclude the Divine hypothesis, and arrive at the conviction of evil spiritual agency—this all important conviction alone, would drive hosts to a belief in religion, or the active agency of a spiritual world in the affairs of mankind.

It is well known that this was the frequently expressed sentiment of such divines as, John Wesley and Baxter. The Dean (though indefinite as usual) seems disposed to agree with them, and gives the quotation of John Wesley's words—viz., "To give up a belief in witchcraft, was to give up the Bible." This much granted it would follow, that where a belief in witchcraft is forced upon the minds of those who had previously disbelieved in the Bible, and the miracles therein recorded, the same evidence which forces a belief in witchcraft or spirit power, directly leads the unbeliever to believe in the Bible. Sir John Herschel writes that the question as to—"What is the good of Spiritualism?" could never suggest itself to a good man, and would never be asked by a wise man.—In the same way if asked—What is the importance of inquiring whether Spiritualistic phenomena has a mundane, or supermundane origin, I should answer that such a question could never suggest itself to a good man, and would not be asked by a wise man. In

any point of view, what branch of knowledge can stand on so high a platform, or enchain and implant, so deep an interest and curiosity, in the heart and mind of a reasoning, intellectual, immortal man?

But now let us admit the possibility of the Divine hypothesis being the true one, the importance of the question then becomes magnified a thousandfold. Though I believe it to be the true hypothesis, to avoid confusion I shall not here advance any reasons for that belief, but confine myself to the importance of the enquiry.

I hold that this importance of enquiry becomes manifest from possibility, and the probability of the modern miracles being God-sent in which event, those who reject them will necessarily place themselves at the same disadvantage, as those equally honest sceptics who rejected the miracles of Christ and his apostles.

In such an event not only would he be thrown in open arms against his Maker, but he would be depriving himself of those aids to faith, which all stand in so much in need of—if angels' visits instead of being few and far between, were of constant occurrence in the present and in all time past, how little we should have heard of those doubtings (current for the eighteen hundred years past), as to the truth or otherwise, of a spiritual world taking an active interest in the conduct of mankind.

If 20,000,000 of sane witnesses of ordinary credibility should one after the another step into the witness-box and depose that within their knowledge, mankind where at the present time really in the enjoyment of the advantages of such visits, would it be unimportant to enquire if the evidence of those witnesses was true?

If it would be important in that case to test the truth of that evidence, then I say the existing somewhat similar case in point, referring to the visits of the spirits of departed men and women, is equally important, and claims greater attention, than any other science or subject. This view of the question is forcibly put by the writer of the preface to Swedenborg's Spiritual Diary, which I refer the reader to as quoted at the head of this letter. If I am right how are we to understand that part of the Dean's pamphlet under consideration? The wonderful contrast of sentiment ranged under those "Pros" and "Cons" is calculated to suggest an instructive train of thought, and they would seem to sufficiently tell their own story, without the amplification contained in this letter.

The good that we may lose, and the harm we may incur, by deficient investigation of this subject, is thrown into few words by one of the papers read before the Free Discussion Society on 9th July 1871—"Whatever may be the merits and defects of Modern Spiritualism as a religion, it will I believe eventually become the dominant system of the civilized world, for it is progressing calmly, and irresistibly. Received at first with shouts of derision, and indignation, and ridicule, it urges onward until ridicule is being replaced by curiosity. Men investigate that they may more effectually denounce it, but only to find that they have been laughing at their own ignorance, when they thought they were laughing at Spiritualism. So to Christians I would say, be careful lest you find yourselves holding the same position with regard to Spiritualism, that the ancient Pharisees held towards the higher and purer teachings of Jesus. To Protestants I would say, be careful lest you find yourselves, in the same position as the Roman Catholics were, with regard to the Reformation. And to all would-be scientists, I would say look well to it, lest you find yourselves in the position of those learned men who proved that the earth could not be round because the people on the other side would tumble off"

The enquiring therefore is important not only for the purpose of saving ourselves from those evils and errors so graphically sketched by the writer I have just quoted, but such enquiry is important and desirable, with a view to the possibility of obtaining such life-giving vivid faith as angels' visits would necessarily impart.

The wisdom of such a careful conduct in the matter one would naturally suppose the clergy would be the first to urge upon their fellow men,—and particularly such a clergyman as the Dean of Melbourne, who has lived from youth to great age, in the love and

fear of God, exhibiting a pattern of every christian virtue—What then is the explanation of this enigma, this contrariety to our reasonable expectations. It is difficult for the Spiritualist, once impressed with the magnitude of the truth of such a heavenly dispensation, to place his mind in the attitude of that, of the clergyman, who gazes at, as he listens to, the exquisite strains of sacred music from an untouched accordeon, and straightway infers, that this sacredness has a Satanic origin.

I believe the churches slide into this error by two false steps—as described in my first letter, the spirits declare, that there exists in the world (more particularly amongst refined minds,) the bane of disbelief, and that they exhibit the supernatural, as an antidote.

The churches take the two false steps of denying both these postulates. Having first denied the existence of the phenomena or antidote, they next, to make the story good

“when once we labor to deceive
O! what a tangled net we weave”

and deny the existence of the bane of disbelief.

In this way they argue in the face of modern miracles, the improbability of such antidote, from non-necessity, and non-existence of the aforesaid bane—First let us examine as to the truth of the bane. The Duke of Somerset observes that the nominal, or popular faith, is not the real faith of the reflective majority of the educated. The Churches say that the Duke has formed a wrong estimate of the faith of others around him, yet I will venture to say that nine Dukes out of ten, will say that he is right in that estimate. This proves the existence of the bane of Scepticism—Secondly as to truth of antidote—Homes and Guppys are levitated before the eyes of such witnesses as Lord Lindsay and Lord Adare, and spirit hands are seen (amongst other places) at Sandhurst. The Churches attribute all this to deceived imaginings; and thus deny the antidote of such supernatural occurrences. If we could only impress upon the orthodox mind, the truth of the Duke of Somerset's facts, they might be more open to receive the facts attested by the two Lords, and understand the design thereof.

It will be observed that I have quoted the Dean's admission, that revelation does not declare that miracles are to cease in the latter days, and if so, when the Christian moralist hears of them taking place next door, it is surely both reasonable, and important, that he should inquire into the truth of the matter. The drift of my letters in reply to the Dean's pamphlet has been to show, that Spiritualism strengthens belief in the Bible as opposed to the prevailing materialism of the day, and I shall conclude by quoting Mr. Home's sentiment to that effect, which will be found in the 213th, page of his second volume of “Incidents of My Life.”

“She avowed her disbelief in the Bible, at which I expressed my regret, and I told her (as the fact is), that there are very many Christians of all denominations and clergymen, who are Spiritualists—In fact with many thousands of persons, the Bible is the foundation of their belief in Spiritualism, while Spiritualism on the other hand, strengthens their belief in the Bible as opposed to the prevailing materialism of the day.”

I am Sir,

Your obedient Servant,
W.

—o—
SPIRIT IDENTITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—Since my letter of last month appeared in the *Harbinger* of the 1st inst., our circle has witnessed many very interesting spirit phenomena through the mediumship of our good friend Mr. Druse. In addition to the the controlling spirit “Alfred Longmore, aged 35 years, and who says, “he died 15 years ago at a place called Brompton, London,” another spirit now comes to aid him in his manifestations. He gives his name as Richard Owen, his first communication was as follows:—“I have come as asked for by Alfred Longmore. My name is plain Richard Owen of Swansea;

died of the broken leg in the year 1785. My age was 55.” I write this short note for insertion in the *Harbinger* with a view of its reaching the columns of the *Medium* in England, so that some of our English friends may make the necessary enquiries as to the identity of these spirits. They are quite unknown to anyone in our circle, and we have no other means of tracing them than the one herein adopted. I may add that since my last, Messrs. Peebles, Tyerman and Terry have been present at our circle and have witnessed some of the extraordinary manifestations by these spirits through our medium. I shall give your readers an account of them in your next issue.

Sandhurst,

25th Nov., 1872.

THE CHAIRMAN.

WELCOME TO MR. PEEBLES.

UPWARDS of 150 ladies and gentlemen assembled at the Masonic Hall, on Friday, November 1st, to welcome the above accomplished and energetic worker in the cause of Spiritual progress, and his friend, Mr. E. C. Dunn, to Victoria. The hall was tastefully decorated with flowers and evergreens, presenting a gay and cheerful aspect. Shortly before eight o'clock the guests entered the hall, and were escorted to the platform by the president and Mr. Tyerman, amidst much applause from the audience. After a pianoforte solo had been performed by Madame Pett, the president (Mr. J. Ross) introduced the visitors as follows:—

“I congratulate the Association on having attained a larger portion of success than could have been anticipated when, two years ago, the spiritualists formed themselves into a society. But very few are gifted with the power of discrimination, and the many incongruities and impostures incidental to spiritualism cause a revulsion in minds not able to distinguish between the true and the false. Upon this want of logical perception and judgement the defenders of *things as they are* work detrimentally, by presenting only the seemingly false side of any progressive movement, although it may have as little to do with spiritualism as hypocrisy has to do with true religion or fraud with honesty. In this manner spiritualism has been treated by its opponents. As a healthy counterpoise to this method, two articles appeared in the columns of the “Argus” (subsequently reprinted in pamphlet form by Epsilon) under the heading of “Spiritualism in America.” In these papers the writer gave not so much a review as a condensed narrative of the movement and its philosophy, and many minds amongst us, previously confused, or unacquainted with the matter, felt that a great revelation was being made to mankind, in harmony with intellectual progress and spiritual aspirations. Robert Dale Owens’ “Footfalls on the Boundary of Another World,” with its carefully and profusely authenticated facts, supplied evidences of spiritual existence, power, and intercommunion with mortals in a manner scarcely second to personal experience; and the “Seers of the ages” gave a breadth to the whole question by connecting the past with the present in one glorious chain of unbroken, although often unperceived, spiritual communion. The author of this latter work which has done so much for the enfranchisement of the human mind from the worst form of slavery, is well known to us by his writings and reputation, and it is with peculiar gratification that I have the honor of now introducing Mr. Peebles in person to an assembly of Spiritualists in Melbourne.

Mr. Peebles, who, on rising to reply, was very warmly cheered, said—

Chairman,—Reaching London on a drizzling spring morning from the sunny home of William and Mary Howitt, and stepping into James Burns’ “Spiritual Institution,” I saw a stout box of books labeled Melbourne, Australia. What—Spiritualists in that country? was the enquiry. “Certainly,” said Mr. Burns, in round Scotch accent, “I am forwarding Spiritualistic publications to Australia, South Africa, and New Zealand.” Returning from a Consular appointment in Turkey, and lecturing five months in London upon Spiritualism, a correspondence was opened between a gentleman now

present, Mr Terry, and myself, touching statistics for a Spiritualist Year-book. This was followed by an interchange of letters concerning a visit to the Colony. Resolving upon the journey, and knowing Dr. Dunn's clairvoyant and healing powers, I invited him to accompany me.

And now, after traversing the American Railway of 2500 miles, and the waters of the North and South Pacific of 8000 miles, I am privileged to stand in your midst with my soul responding to your souls. "What of the night?" you ask—"What of America?" "What of its Spiritualism?"

The mention of America turns my thoughts to the shadows of the Green Mountains; to an inheritance of rolling rivers and rich prairies; furs in the North, cotton in the South, cornfields in the West; industrial, manufacturing, and educational interests in the East; an inheritance of freedom and political equality. But national life lies deeper than domain, commerce, or material prosperity. Integrity, inflexible justice, universal education, and broad humanitarian efforts—these constitute a country's enduring greatness! The nation that rides in God's chariot of distributive justice; of peace and good-will; rides to victory. History will not let its honor die.

Nearly the last words that flashed like fire along the ocean cable, before our sailing, were these: "*The High Court of Arbitration at Geneva has agreed, and the international Conference stands adjourned.*" These words thrilled my being with joy. War is practical barbarism. Its place is far back in the flint age. Countries such as America and Great Britain with her colonies—countries, with a common commerce, whitening the seas—speaking the same Shakesperian tongue, and leading the nationalities of the world in the march of science, literature, and freedom, should never think of resorting to brute force—to a crimson conflict! Vatel says that "arbitration is a method very reasonable, and very conformable to the law of nature in determining all differences that threateningly interest nations."

No one patterning after the Nazarene can fight. The commands of Christ were—"put up thy sword into its sheath"—"return good for evil." In peaceably settling the "Alabama claims," England and America have set the world a most magnanimous example!

But what of Spiritualism? It is less than a quarter of a century since the "Rochester manifestations." The Fox family were originally Methodists. Those singular "sounds" assuming the form of telegraphic tickings were soon translated into words and sentences, proving to be communications from the world of Spirits. Science shook its head—the clergy scoffed—the press was sneering and slimy; but the good work, under the providence of God and His ministering angels, marched on in rapid strides. The victory in many localities is already won. Constituting a sympathising army, we demand justice—demand respect, and in America we get it! Some of our most distinguished statesmen, scientists, and clergymen are avowed Spiritualists. The public press, with seldom an exception, treats us fairly and generously. That the original "rappings" were in themselves of little significance is admitted; neither was the falling apple of Newton; the frog's leg in the Florentine kitchen; nor the deep-sea soundings that indirectly culminated in cabling the ocean and girdling the globe. Causes once nestling in a Syrian cave-manger, afterwards under the name of Jesus, shook the world! Small in their beginnings are God's methods. Spiritualism is the "second coming"—a coming of angels and spirits in "power and great glory." It is the growing thought of the age, and a living witness for immortality.

The progress of Spiritualism in America has been marvellous. We have a National Association, several State Conventions, hundreds of speakers, and many thousands of mediums. Our literature, already voluminous, is rapidly increasing. The *Banner of Light* is the oldest, as well as the leading Spiritual publication. The *Religio Philosophical Journal*, circulates extensively in the Western States. The *American Spiritualist* is published in New York. The *Western* is a monthly, is

printed in Boston. The *Shaker* is published in Albany, New York. (The seventy communities of Shakers in America are all Spiritualists.) The *Golden Age* of New York, weekly, devotes a portion of its space to the interests of Spiritualism; other journals gladly open their columns to its advocacy.

Well-attested facts abound in all parts of the country. Not mentioning the marvellous manifestations that I've witnessed in the presence of the Keelers at Moravia, Dr. Willis, Dr. Slade, Charles Foster, E. V. Wilson, Lizzie Keyser, Mrs. Conant, and others. I have seen Dr. E. C. Dunn's hand thrust into a kerosene flame and held there for fully five minutes. This confirmed my belief in the biblical account of the "three men cast into the fiery furnace." I have seen him and other mediums float in the air by Spirit-power—have heard Spirit music—have seen writing without visible hands, and have seen the glorified forms and faces of those who people the better land of immortality.

Spiritualism to me is not a theory—not a belief, but a matter of present positive knowledge—a blissful knowledge above "all price." To its interests I have consecrated my life. And while remaining in the Colonies, it shall be my aim, my soul purpose, to do everything possible to help in disseminating its principles.

I have come neither as a ranting iconoclast, dogmatist, nor leader, but simply as a zealous fellow-worker, aflame with the heavenly truths of the Spiritual philosophy. The field is the world, and reason is God's seal of manhood. Neither bibles, popes, nor spirits are infallible. In the study of the phenomena and philosophy of Spiritualism, we must exercise our best judgment, and strenuously maintain a manly selfhood. With your growing city I am delighted. The public libraries, the museum, the art-gallery, and beautiful gardens, far exceed my expectations; and especially am I pleased with this fraternal and most cordial reception. It bespeaks the generous kindness of your hearts, and adds another bright leaf to my soul's book of life.

In behalf of millions of American Spiritualists, I tender you in spirit the hand of fellowship. In it blossoms the olive branch of peace and good will.

Dr. Dunn in returning thanks briefly alluded to his personal experiences in connexion with Spiritualism. He had grasped the warm hands of loved ones long dead, he had heard angel voices, and seen the faces and forms of friends in spirit life. The only way we could prove anything was by a majority of the senses, one of our senses might deceive us, but if the evicence of that sense was corroborated by a second and a third, all doubt was removed. He had seen, felt and heard the spirits of the departed, and therefore demonstrated the fact to his mind, beyond all possibility of doubt. Spiritualism he said would ere long be the religion of the united world. He should do his best to spread the grand truths of spiritualism amongst mankind.

At the conclusion of Dr. Dunn's reply, the company adjourned to the refreshment room, where an abundance of good things had been provided by the caterers (Messrs. Dunning Brothers), and to which ample justice was done. Shortly after nine o'clock the proceedings recommenced with songs by Mr. Carey and Miss Shepard, followed by an interesting speech from Mr. C. Bright. Miss Powell then sang a very pretty piece entitled, "Angels ever bright and fair." After which, Mr. J. Tyerman gave a short address, eulogistic of Mr. Peebles's literary and other attainments. This was followed with more music, and a short but pithy speech by Mr. Walker, and the proceedings were brought to a close by the choir singing a chorus and the National Anthem; the usual votes of thanks were accorded by acclamation, and, after a further adjournment to the refreshment room, where a cheerful and animated conversation was kept up, the company separated at about 11 p.m. The arrangements were excellent and a most enjoyable evening was spent by all concerned. Mr. Peebles has evidently created a favourable impression, the feeling exhibited towards him being most cordial and encouraging.

THE SANDHURST "GROVE MEETING."

From the Bendigo Evening Star, Nov. 4th, 1872.

We report at length the Grove Meeting, which was held yesterday under the auspices of some of our leading Spiritists—notably Mr. W. Denovan and Mr. Tyerman. There is so much in the whole system of the new faith at variance with established ideas, that it is not so much the manner of enunciating the former and of gathering people together to listen to the new doctrines, that should startle us. We are not it is true, accustomed to Sunday celebrations of any kind outside the walls of our churches; and *al-fresco* luncheons, and bands of music, are somewhat out of accord with our traditions as a people. In saying this, however, it should seem that we must speak with many exceptions to the rule; for such as yesterday's bill of fare was, it served to attract upwards of two thousand persons to the spot, who more or less enjoyed their "out," in the midst of a pleasant and picturesque retreat, and under one of Australia's brightest and most genial suns. Of the two thousand people who went, we may be assured that many were indeed Spiritists, but probably the larger proportion consisted of enquirers many of whom would never have mounted a vehicle, or trudged on foot to it, if the prospect before them had been confined to that of an ordinary camp meeting—"only that and nothing more." To those who have witnessed that most impressive religious spectacle—a methodist camp meeting in Wales—where for hours in succession the thousands assembled from many a weary distance continue to sing and pray, and listen to the fervid oratory of the native preachers of the principality, there was nothing recalling the old scenes in yesterday's monster picnic, in which the elements of eating and drinking entered largely. Let us, however, to the facts as they occurred, and as we have to relate them.

The grand start was made from the Royal Hotel, and almost every kind of vehicle being pressed into the service, the road from town to the scene of the gathering presented, for a great portion of the day, a very animated appearance. The long line of travellers wending their way to the grove, was plainly discernable from the tops of the ranges, as they passed along the valley, toward's Mr. Allen's Crusoe Hotel, which place of resort seemed well patronised during the day, the place of meeting is about a mile and a half beyond Allen's and the bush road to it, was better than expected. Arrived at the scene, there appeared a long way up the glen a sort of arch, about twenty feet wide, on which there was the scripture motto printed in large letters:—"Peace on earth and goodwill towards men." Both inside and outside of this, groups of people had spread themselves in shady spots. The place of meeting, the use of which was granted by Mayor Taylor, on whose property it lies, is one of great natural beauty; and it is a matter on which, perhaps, tastes and opinions will differ, whether the placid quiet of the scene was relieved or spoilt by the copious display of the gay colours of feminine millinery. In silks and satins and ribbons, and all the accessories of gorgeous array, fair damsels congregated, to listen to what message the spirits had to send them, and to what arguments those who announced themselves the retained advocates, and mouth pieces of the spirits, sought to command their faith. A large assemblage indeed gathered, and all was exuberance of spirit, without the slightest approach, we are bound to say, to anything like irreverential or disrespectful feeling, or the show of it. At times some flippant allusion to things held traditionally sacred, provoked an expression of dissent, or of some stronger manifestation. Mr. W. D. C. Denovan was the first speaker. He commenced by some pertinent remarks, addressed to the children present, exhorting them to obey their parents, to love God, and to walk in the paths of virtue. This little exordium over, Mr. Denovan addressed himself to his more serious task, and read a kind of lecture to his adult audience.

At the conclusion of Mr. Denovan's address the doxology was sung, and the people separated to have their luncheon. Towards 3 o'clock—the hour announced for the service by Mr. Tyerman—crowds could be seen

standing up, in a position close to the shady slope of a hill; and by the hour named, there must have been nearly 2000 people assembled. Mr. Tyerman, in company with Dr. Richardson, Mr. Denovan, Mr. Southam, Mr. Arthur, and other friends, then commenced the service by giving out a hymn (slips had previously been distributed amongst the audience), the band leading off, and the multitude joining in. It was a very pretty sight, and our Spiritualist friends are to be congratulated on the success of this, their first Grove Meeting. Mr. Tyerman then called upon Mr. Arthur to address the meeting, which that gentleman did in an eloquent and forcible speech, insisting on the impossibility of the Scriptures being infallible, as they described God in so many contradictory characters, which the light of their reason and their education enabled many of them at least to see, could not be correct. He dwelt upon God being a God of benevolence and love—a Father to all His people; and He was to be seen and understood best in His works. His voice could be heard in the roar of the ocean, as well as in the meandering rivulet, and in the woods and the flowers, in the starry canopy above them, and in that beautiful spot where they were now assembled. Let them take their lessons from God's book of Nature, and from that they would gain that experience which was necessary—however hard it was to learn—to their happiness here and hereafter. He would not detain them further as a greater than he was about to address them. Mr. Tyerman then gave out another hymn. After it was sung, that gentleman then addressed the people in an eloquent speech of one hour and three quarters—a report of which we hope to give in our issue of to-morrow. At the close a doxology was sung, and the large assembly separated; many returning homewards at once, and others remaining to enjoy a refreshing cup of tea. By about six o'clock, the glen was once more left to its usual stillness; and the crowds of people who had filled it had all quietly dispersed. Not a single mishap occurred to mar the pleasure of the day.

ITEMS OF ENGLISH NEWS.

WE notice the advent in London, of a most remarkable medium for a variety of spirit manifestations, "Mrs. J. F. Holmes." Mr. J. Burns gives an account of a seance which he and several other well known spiritualists attended, and which was conducted under the strictest test conditions, the medium having her hands tied together with cord, and then fastened to the pillar of the table. Several musical instruments were played by unseen hands, spirit lights and forms were seen, the spirits spoke in audible voices to the audience &c., but one of the most astonishing manifestations for which this medium is peculiar is the iron ring manifestation. Mr. Burns and Mr. H. D. Jencken, both testify to having tested this. A solid iron or wooden ring which will stand the most critical examination, is placed upon the table; the hands of the medium are then grasped and securely held by the sceptical investigator, the light is turned down, the medium becomes powerfully agitated, the light is turned up, and the solid ring is found, sometimes on the arm of the medium, and sometimes on that of the investigator. We are personally acquainted with a gentleman now in Melbourne, who has experienced this test.

The spiritual conference at Darlington held on the 30th and 31st of July, is fully reported in the "Medium," of September the 6th. Mr. Jas. Burns' review of the Spiritual movement in Great Britain during the past seven years is highly interesting.

It is announced that Mr. Croke intends to publish an account of his experiments with Miss Kate Fox and further discoveries through her mediumship, the publication will be looked for with interest.

We also observe a record of some successful experiments in spirit photography, by a Mr. Russell, at Kingston-on-Thames, we had expected our good friend Mr. Burns would have sent us some specimens of the more recent developments in spirit photography, but we find he is away in the north recruiting his health. We shall in all probability receive some by next mail.

JESUS, THE SPIRITUAL TEACHER.

THE moral teachings and practical life of the Nazarene indicate that he was an Essenian. Few scholars dispute this. Returning while yet a youth from Egypt and Assyria to his native country, he went forth a "sower" of principles—the common people hearing him gladly. He left no writings, no creeds, no codes, no formal rules of life, nor fossil forms of worship. All this business belonged to the Pharisees and hypocrites of his time. He talked of no "trinity," no "total depravity," nor "vicarious atonement." These credal matters belonged to the Roman Catholics and aping Protestants. He authorized no form of faith, instituted no baptismal ceremonies, ordained no cowed priests, nor established any external church. But, thrilled with that universal religion which pertains to the consciousness of the race, he worshipped God in spirit and truth. His trust in the Infinite presence was sublime. His faith in the innate worth of human nature unbounded, his love for humanity was angelic; while *purity* was the only guarantee he offered for seeing God. In fine, he was a *practical Spiritualist*, denounced by pious, respectable Pharisees as "mad," taunted by aristocratic conservatives because a Galilean "mechanic," and accused by others of being a "wine-bibber" and a "blasphemer," whose mouth must be stopped; and those saintly orthodox "rulers of the Pharisees" stopped his mouth with "gall and wormwood," nailed him between thieves, and crowned him with thorns.

Considered with reference to religious cycles, Jesus stood upon the pinnacle of Hebrew Spiritualism, the great Judean Spiritualist of that era. On the Mount of Transfiguration, he talked with the spirits of Moses and Elias, and was attended by spirits and angels during his mediatorial work of teaching on earth.

But if Jesus was only "Son of God," "Essenian," "Elder Brother," and medium, wherein, you will inquire consisted his moral superiority over others of that era? If I rightly understand his essential and peculiar characteristics, his pre-eminent greatness consisted in his fine harmonial organization; in a constant overshadowing of angelic influences, in the depth of his spirituality and love; in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his sincerity of heart; in his soul-pervading spirit of obedience to the mandates of *right*; in his self-sacrificing devotion to the welfare of universal humanity; and his perfect trust in God. The leading thoughts ever burning in his being for acceptance and actualization were the divine Fatherhood of God, the universal fraternity of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, *good works*. These, crystallizing into action as a reform-force for human education and redemption, I denominate the *positive religion*, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practice in its best and highest estate.

This pure religion and undefiled, established in men's hearts and lives, and not on "sacred" parchments, would soon be felt in states and kingdoms, promoting peace, justice, and charity; rendering legal enactments wise and humanitarian, and causing the sweet waters of concord and good-will to flow over all the earth for the spiritual healing of the nations.

Only a few Spiritualists have yet reached the sublime altitudes of that positive or universal religion whose co-essential is science, whose creed is freedom, whose psalm is love, and whose only prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches afar in the golden distance. That there are extravagances, wild theories, and moral excrescences, sheltering themselves under the wide-spread wing of Spiritualism, is freely admitted. This is common to all new movements, involving the activities of the emotional nature. Let only the sinless stone the erring. "Jesus," said the record, "came into the world not to condemn, but to save the world."

As generally interpreted, Spiritualism is the science of spirit converse—the fact that the spirits of those called dead are about us, and communicate with us.

This is capable of the clearest demonstration. Few, if any, who have investigated its claims deny the reality of this blessed communion.

Many of the distinguished men of the world are avowed Spiritualists. That eminent German philosopher, Immanuel Herman Fichte avows his convictions that the phenomena are produced by spirits. These are a portion of his words:—"I have come to the conclusion that it is absolutely impossible to account for these phenomena save by assuming the action of a superhuman influence." John Bright stated to us in his own mansion that he had witnessed manifestations through D. D. Home and others, that he could account for only upon the spiritual hypothesis. The crowned heads of Europe delight to consult mediums. America numbers its millions of believers, Spiritualists everywhere constitute the right wing in God's army of progress—and let no churchal blasphemers say "thus far and no farther."

In method Spiritualism is, and must be original. It can gain nothing by aping the ecclesiastical customs of other denominations. Awkward combinations are ever to be avoided. While it is true that masterbuilders are constructionists, and that the good in all organizations is to be carefully conserved, Spiritualists must never adopt any measures for cramping the unfolding intellect, nor strive to utter the shibboleth of any man-made form of faith. From the introduction of this modern wave of Spiritualism upon earth, the angels of heaven purposed the formation of no new sect. The aim, higher and holier, was to educate, enlighten and spiritualize God's humanity.

Historically speaking spiritualism is not new. The modern cycle, as a rising wave, is only new to us. It is based on natural law. It is a demonstrated reality. Therefore, to fight Spiritualism as do credal bigots, is to war against all Bibles, and all Spiritual revelations, against unimpeachable testimony, against our senses—against our ascended spirit friends—against angels, Jesus, and Almighty God himself.

It may have impostors; let them be exposed.

It may have fanatics; what progressive step in science or religion in the incipient stages, has not had them? Luther, Wesley, Whitfield, Swedenborg, Ann Lee, George Fox, were all called fanatics. But they live and shine in immortal splendor upon the pages of history. Independent thinkers and mystics become on earth a perpetual power, while the memories of their traducers rot in forgetfulness.

Socrates lives in the libraries of nations. Demosthenes lives in that masterly oration upon the crown. Apollonius lives in his travels and Spiritual marvels. Jesus lives in the beatitudes he breathed; the blessings he pronounced; the sufferings he endured; the spiritual gifts he imparted; the sweet tenderness he cherished; the crystal tears he wept, and the heavy cross he bore, thereby attaining that crowning altitude of divine love which enabled him to say, "*Father forgive them for they know not what they do!*"

J. M. PEEBLES.

Melbourne, November, 10th 1872.

SPIRITUALISTS.—Sir,—Last week you had a paragraph giving the declaration of M. Thiers respecting Materialism. It may be interesting to many of your readers to know that not only is M. Thiers, the French President, a Spiritualist, but that Horace Greeley, the expectant President of America, is one. If we take royalty, we have the Emperor of Russia, the Emperor of Germany, and the ex-Emperor Napoleon, Spiritualists. The leading royal personages of the several royal families in Europe are the same. Very many of the members of the first of our own noble families are the same. Men of eminence in the varied divisions of active life are, in like manner, Spiritualists. What more need be said? Deny it who will, the fact remains. Signs and wonders still continue in all nations as heretofore, and are proofs that ministering spirits can and do minister.—I am, Sir, yours truly, ENMORE JONES, Enmore Park, S.E.—*Norwood News*.

EVANGELICAL! CRITICISM IN DUNEDIN.

THE cause of Pharisaic religion in Dunedin, N.Z., is championed by a monthly brochure which is styled by a perversion of terms, "The Bringer of Good Tidings," *alias* "The Evangelist," the editor writes after his name the letters intended to carry the idea that he is a doctor or teacher of philosophy, "the science which investigates the causes of all phenomena both of mind and of matter," how false he is to his title may be discovered by the curious, on referring to the October and November numbers of "The Evangelist," now lying open before us.

For a professor of *true religion* should welcome any movement which seems competent "to bind again" the creature to the creator, *modern christianity* is not religion, its power to bind or attract the minds of the masses is gone for ever, it is a burlesque on the religion which Jesus taught, the whole ecclesiastical system is that "mystery of iniquity," whom the Truth, "The Lord," of heaven and earth shall "consume with the spirit of his mouth, and destroy with the brightness of his coming."

The Pharisees in Dunedin are troubled about many things, their organ, "The Evangelist," is in sore distress because such works as "Lazarus of Bethany" and "South Sea Bubbles" should have been republished in Melbourne.

Of this last interesting and instructive little book, the meek and pious 'Evangelist' is good enough to suggest that the title should be altered to "A South Sea Bubble and Squeak," and remarks "if we hinted to our readers the probability of some relationship between the authors (the Earl and the Doctor) and certain unfortunate members of the squeaking family that were possessed with evil spirits in a former age and rushed headlong into the sea, we should convey a correct idea of the nature of the production. Now such coarse, vulgar raving if met with in a secular magazine would be deplorable, but when found in an "Evangelist" excites only disgust and feelings of pity and sincere compassion for the canting mind sunk so low in the scale of humanity calling itself Christ like, *proving* itself to be governed by "hellish emotions" "having a form of godliness but denying the power thereof." If the 'Evangelist' fairly represents the religious sentiments of the Dunedin public, then the sooner Mr. Peebles carries among them the Gospel of Charity and Goodwill to men the better, but we will not believe that the people of Dunedin are in such a state of spiritual destitution. We prefer to consider them impatient of sacerdotal dictation and animated by the same spirit of free thought so strongly manifested in Victoria, and which is and must always be the forerunner of spiritual and material progress. On whatever subject the contributors to the Evangelist exercise their narrow minds the same ignorant fanaticism is apparent.

"All seems infected that the infected spy
As all looks yellow to the jaundiced eye."

The October number of the 'Evangelist' contains an article on Spiritualism evidently by some

"Bookfull blockhead ignorantly read
With loads of learned lumber in his head."

one of a numerous class against whom the scriptures warn us, who are ever learning and never able to come to a knowledge of the truth, whose eyes are blinded so that they cannot see, whose carnal animal natures understand not the things of the spirit of God, for these are spiritually discerned; they go to church because it is the fashion to do so; they pray to a spirit and ask for invisible spiritual influence, they believe in spiritual manifestations if they are very ancient and very imperfectly authenticated but any modern illustration of the reality of God's existence and of the activity of those images of *His* who delight in *His* will, is gall and wormwood to the Reverend; and Right Reverend Fathers in God; who have made *His* house a house of merchandise.

We congratulate the people of Dunedin on the approaching visit of Mr. J. M. Peebles who will help to dispel the influence with which theologians like so many cuttle fish have darkened the waters of life for the last

1260 years, we urge our New Zealand friends to rally round a missionary "indeed" and with his help throw off the shackles of iniquity, and give birth to sciences and spiritual truths "founded not on notions of old, but on individual observations and individual experiments."

THE SANDHURST MANIFESTATIONS.

WE recently had an opportunity of witnessing a phase of these manifestations, viz.—The tying and the untying of the medium by spirits. On the occasion of our visit there were ten members of the circle present including the medium (Druce.) A fair complexioned young man of nervous temperament, and, we are assured, of excellent moral character. The circle, we are informed, was organised especially for physical manifestations and the spirits controlling seem anxious to carry out the desire of the members.

As soon as the circle was arranged, a hymn was sung, and a prayer spoken, the light being then extinguished, the hands previously being placed on the table, the chairman then asked, "Are our spirit friends present," the question being immediately answered in the affirmative by three distinct and powerful movements of the table. After some further questions were asked and answered in the same manner, the medium wrote something which, on examination, proved to be directions for his hands to be tied, this was accordingly done with a handkerchief, the hands being tied at the wrists, the handkerchief drawn together between to prevent any possibility of slipping. The light was then extinguished, after a while it was called for, and we found the period from its extinguishment to its being relit, to be exactly 1½ minutes, during this time, the medium's hands had been untied from the front, and were securely tied behind him. This spiritual tying was decidedly better done than the mortal, for although the latter was firm and secure the former was extraordinarily so, the handkerchief feeling as hard as a rope from the tension upon it. The knot which was just under the wrist, we could not make any impression on with the finger nails, it would have required the teeth or some pointed instrument to have loosened it, after our examination was concluded, the light was again extinguished, and relighted (time 45 seconds) when the medium was discovered minus his coat, and his hands securely bound at the front, so that in that short space, the complicated tying at the back had been undone, the coat taken off, and the hands retied at the front. This was the most striking manifestation, as any person who had examined the tying would have been convinced of the utter impossibility of its being accomplished by human hands in the time specified. The light was extinguished and relit for the third time, period of darkness 21 seconds, during which time the medium had been untied and seated. On each occasion when the light was put out, the whole of the circle were sitting with their hands on the table and were discovered in the same positions when the candle was re-lit, no movement on the part of any of them was heard by us although we sat immediately behind the medium, and within about four feet of him. A dull haze was visible behind the medium during the second manifestation. The controlling spirits promise more striking manifestations through this circle, which we shall look for with some interest.

THE LYCEUM.

THE Melbourne Progressive Lyceum is now fairly established, and under the able supervision of Dr. E. C. Dunn, (who kindly volunteered his services during his stay in Melbourne) has made rapid progress. The Lyceum which commenced only six weeks ago, with 25 scholars now numbers 50. They have their standards, badges, and most of the insignia, which are much prized by the young folk, and have a very pleasing effect. Great interest is taken by the parents and friends of the pupils, and adult classes are in the course of formation, the system being applicable to persons of all ages. Friends of the movement are invited to attend the Lyceum which meets at present at the Masonic Hall, on Sundays, at 11 a.m.

SPIRITUALISM IN FIJI.

We clip the following from one of the Fiji papers, from which it appears that spiritualism is attracting some attention there.

Among the characteristics of this age is a mental activity which with the reckless becomes rank scepticism, and with the thoughtful leads to an enquiry into various questions which touching on the confines of another world, possess a weird fascination for all those whose interests are not solely centered in the business, the follies, or the amusements of this life.

The latest as well as the most striking phrase of this activity of thought is well shown in the discussion on spiritualism which in America, England, and the Colonies is now agitating the minds of all but the hopelessly bigoted or the utterly thoughtless. Apart from the imposture with which, without doubt, the movement was frequently associated at its origin, there was yet a substratum of facts which showed the truth of the old words—"There are more things in heaven and earth than are dreamed of in our philosophy." The most striking evidence in favor of spiritualism is given by a committee of scientific men appointed to investigate the manifestations of the well-known medium, Mr. Home. They were gentlemen whose honor was unimpeachable, and whose powers of weighing evidence and detecting imposture were of no mean kind, trained as they had been by scientific research, legal acumen and literary labour.

If any evidence was worthy of credence in witnessing to facts their's was of that nature.

The result of their enquiries was that after every precaution against imposture had been taken they were convinced that Mr. Home possessed that which to all appearance set the known laws of nature at defiance.

In their sight heavy bodies were raised from the ground and floated from one room to another; stringed instruments made melody with no human being near; communications were made to them on paper which it was impossible any mortal hand could have touched, and the irresistible conviction was made upon them that powers of which hitherto they had no cognizance were working these wonders. Cautious witnesses as they were they would go no further than to say that there was something beyond them—what it was they declined to say, but prepared to still further investigate the problem. It is this further investigation which (the primary part of their being something unknown to investigate being thus established) the so-called spiritualists are endeavouring to pursue. In so doing it is absolutely necessary to thoroughly sift every case of manifestation so as to weed out all in which (and we believe no small number) imposture is blended. The subject is one so apt to enthrall minds of a disposition more emotional than practical that the evidence only of hard headed practical men should be taken. An hysterical woman in whom the emotional is paramount makes the best medium—a fact which of itself points to the extreme necessity of caution in investigating phenomena. But, making every allowance for such morbid cases, enough remains to make us believe in the possibility of supernatural appearances.

By the new light thrown on the subject by spiritualists many things in Holy Writ which almost stagger belief stand clear as noon day. Manifestations which now excite wonder are spoken of literally as every day occurrences in the Scriptures. We need only mention the writing on the wall at Belshazzar's feast; the miraculous healing of the sick by the Apostles, and the numberless miracles of both the Old and New Testament. That the spirits of the departed do hover round this earth has long been a poet's dream, soothing, if only by its poetry, to the harassed feelings of those whose thoughts fly back to happier days. When men who are neither fools nor imposters claim to be able to hold converse with the dead, we at least grasp at the hope that it may be all true.

The theory that these manifestations are caused by spirits is still *sub judice*. It is, however, a theory which is worthy of patient candid hearing. Something

is necessary to explain hitherto unexplained facts. The spiritualistic theory may be false, if so we must further investigate and experiment till we find another which is true. The facts are there, and science as well as love of truth, calls on all thinking men to first prove them, and then explain them.

In cities, the great centres of thought, the subject is all engrossing. Even in our own out of the way community there are plenty of truth seeking thoughtful men and women who can prove for themselves the reality or falsehood of the question. — *Fiji Gazette*, August 17th, 1872.

RECLAIMED.

(Continued from our last.)

Monday came with its usual cares, toils, and anxieties; but I thought of those sweet lines of the poet:—

"A Sabbath well spent brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned, whate'er may be gained,
Is a certain forerunner of sorrow."

I felt as if these words were true, and when the toils of the day were over and I sat by the side of my dear husband, I felt so happy I could not help telling him of the beautiful dream I had the night before. William, I said, do you believe in dreams?

Believe in dreams, my dear little wife? of course I do; I have dreamed myself many times.

But you know what I mean. Do you believe there is any truth in dreams?

Yes, a very great deal of truth sometimes; for instance, if I should dream of any circumstance occurring to me or anyone else, and that circumstance was consistent with reason and nature and within the bounds of probability, I should take particular notice of such a dream, and if I found that the circumstances foreshadowed came true, I should most likely anticipate or dread the fulfilment of such dreams in future.

Well, William, I often think about those dreams which Joseph and Mary had about the birth of our blessed Lord, and I cannot help coming to this conclusion, that if our heavenly Father revealed His will to His children two thousand years ago in dreams, he may do the same thing now. Joseph and Mary did not doubt, but acted on the information they received, and so did a great many others I read about in the sacred scriptures. Now, if God was so good as to make known his will then, I believe he is just as good now, and don't you think he uses the like means of revelation now?

I think, Mary, as the laws of nature are eternally the same, if God ever did reveal His will to His children in dreams and visions, he does so now, and will do so for all time. But have you not some special motive for asking me these questions?

Yes, William, I have. You know after the services of the blessed Sabbath-day, I retired to rest in such a holy, peaceful frame of mind that if I had been called upon to die, I felt that was just the condition of happiness in which I should like to be found by the King of Terrors. I felt I could forgive and love the whole world. I had but one regret, William, and that was that you was not in the enjoyment of like blessedness; but I committed you to the Lord's hands and fell asleep. Then, William, I had such a dream; oh, I do not know how to find language to describe it. I heard the most enchanting music; I saw the most beautiful forms and faces; and listened to words which my tongue can never repeat, I thought I was out in the plains in search of Brindle, and all at once there burst upon my ravished ear such delightful sounds, I felt enchanted. I have often listened with delight and rapture at the melodious strains which Miss — brings out of the harmonium at church, and have felt myself almost in heaven while I have listened; but that is nothing more than a penny whistle compared with the melody which burst upon my ears as I walked along the plains. I can compare it to nothing but that visit of the angels to the shepherds when they were told that the Son of God was born in Bethlehem, and when I saw a beautiful lady come walking up to me, I thought of the angels in a moment; but on all the pictures I have seen of the angels appearing to the shepherds, the angels have wings, and seem to be coming out

of the clouds, and have trumpets to their mouths. So when I saw this beautiful lady walking right up to me I took her to be a real woman, and when she said she was what people call an angel, I looked at the back of her shoulders to see if she had closed her wings and covered them under her beautiful robes; and she was so good and obliging that she actually unwrapped herself and showed me that her shoulders were just as free from feathers as my own. If you had only heard how she laughed at the idea of a woman with wings; oh, such a musical laugh! She said that the music I had heard were her companion angels singing their songs of praise and thanksgiving to God. "They are all gone away now, and we are alone," she said, "and I want you to listen while I talk to you, Mary." I started when I heard the sound of my own name. "You are surprised that I know you, Mary; you will not be when you come to know a little about me. You think me an angel, and so I am; but not many years ago I was a woman like yourself, except that I was not so good by a great deal. You have a little boy in your house named Grimes—he calls himself Grim. Can you love that child, Mary? I am his mother, and was near him when your good husband found him in the swamp." "You don't say so," I said; "but you are dead, I suppose." "Yes, I was dead,—what people call dead,—but you see I am no longer dead. I now feel a love for my once lost child, which far exceeds the love of mothers in earth life, and that is why I now ask you, can you love my child? I know he was dirty and neglected, and he is still ignorant and depraved; but I love him none the less on that account, and God loves him. I cannot expect you to love him as your own child—that would not be natural; but I ask you to love him sufficient to find him a home, to teach him to live an industrious and honorable life, to keep himself clean, and love those who are kind to him. I do not ask you to act towards him contrary to the dictates of your own conscience; but I do ask you to love him sufficiently to keep him under discipline and cultivate in his mind a love of knowledge. Mary, will you promise me? William, never but once before in my life did I utter those two little words—"I will"—so much from the heart. And she kissed me and said "God will bless you," and was going away when I sufficiently recovered myself to ask her to wait a moment.

(To be continued.)

ANSWERS TO QUESTIONS—THE SUMMER LAND.

XXX.—QUESTION: "What do you mean by the expression Summer Land? If you designate the heavenly world by this expression, why do you use these words more frequently than other terms, such as Spirit Land, Spirit World, &c.?"

ANSWER: There is a philosophical reason for the expression: "Summer Land." The difference between this world and the adjoining sphere is as wide and as marked as between the seasons of winter and summer. In this world we find, at best, nothing but the rudiments of the next. Sickness and death terminates man's career on earth. In the next world he can know, by experience, nothing of either death or sickness. The minutes of man's life on earth are counted by grains of iron and sand. In the next life his time is measured by the ripples of love and wisdom. Evil converts the present life into a stormy winter, and the darkness of ignorance and suffering flings sadness over the whole race; but in the next world there is a summery bloom on the cheek of every one, from the least to the greatest, and the song of the thronging millions is filled with the music of perpetual summer. But the time is coming on earth when the will of the great Good "will be done" as it is in the Summer World. The realities of the upper life will at last shine into this life, and the "kingdom of heaven" will have come with its everlasting verdure, blending the two worlds so perfectly, that every part of earth will be supremely blest and beautiful. Until that holy day, with its omnipotent love and endless glory, dawns all over the earth, it will be naturally and truthfully expressive by way of contrast, to think and speak of the spirit world as the SUMMER LAND.

A. J. DAVIS.

J. M. PEEBLES' LECTURES.

THE following synoptical report of Mr. Peebles' second lecture in the Temperance Hall appeared in the columns of the *Melbourne Age* one of our most impartial and enterprising journals. Councillor McIlwraith occupied the chair. Dr. Dunn read a poem. After reading and commenting briefly upon a selection from the Scriptures of the New Testament, Mr. Peebles proceeded with the lecture by saying:—"That it had pleased the Divine Existence to form man in his 'own image,' and to endow him with noble and exalted powers of mind, thus elevating him in the intellectual scale far above all the lower orders of creation. Evolution was the method of creation, or rather of formation, for spirit and matter were both eternal. Progress was the underlying principle of all things. Each gradation of life fills its place. Man stands upon the apex of earth's organic pyramid, a thinking rational wholeness!"

An ancient seer writing in the style of antiquity says:—"God breathed into man the breath of life and he became a living soul," that is, a consciously spiritual being. The spiritual is the real. There is the rind and the pulp, the shell and the soul of things, the shadow and the substance. The spiritual is the permanent, the enduring; and all power, all spiritual forces are unseen. What holds the particles of a bar of iron together? attraction an unseen force. What causes the needle to turn towards the north pole? What causes the railway train to push along the valleys and round the mountains? You say the steam engine. But what gives the engine its power? You reply, the expansive power of steam. But what gives steam its expansive force? You respond heat. But what is heat? an unseen imponderable force. Mind is unseen, and ideas are unseen; yet what a mighty power they wield. Inductionists and scientists deal only with the form, the shell, the external of things. They know nothing of matter in its last analysis. Spirit is not subject to the laws and methods that govern gross matter. You cannot weigh hope in a pair of scales. You cannot measure love with a yardstick, nor bite a moral truth. Qualities, attributes, and spiritual forces elude the sensuous grasp.

Ask the honest toiler in the fields what is the most substantial object that he can conceive of. Bending forward he will take in his hand a bit of granite rock and say "If this is not substantial I do not know what is." Now pass the rock into the hands of a chemist; apply a few thousand degrees of heat and it becomes a liquid; intensify the heat it becomes a fluid; still increase it and it becomes a gaseous substance, and fades from sight. It was but a shadow. That Chicago fire swept over 3200 acres—five square miles—25,000 houses were burned down—150,000 inhabitants were left houseless. The day previous wealthy men paced the streets and said, "Behold our marble mansions, our solid iron fronts," and yet the whirling, crisping flames left marble and mortar a wreck of ruins, thus showing how unreal are all earthly things. Human bodies are but forms and shadows. You do not see your speaker, unless you are clairvoyant. You see only the house that he the spiritual man, lives in. The head is the topmost story in the house, and the eyes the soul's windows. But behind, within these walls of flesh, blood, and nerves, I, the conscious *ego*, live. Death severs the co-partnership between the physical and spiritual bodies. The spiritual body, or the spirit, is the real man. This spirit has power now to move material objects. It will have the same power in the spirit world. Hence the "young man clothed in a long white garment" rolled the stone away from Christ's tomb. Spiritual beings opened the iron gate and unlocked Peter's chains. Spirits have the same power now. Jesus said, "Lo, I am with you always;" and "the works that I do shall ye do also." I have seen many of these marvellous works, corroborating those recorded in the scriptures.

God is Spirit, Jesus was a spiritualist, talking with the spirits of Moses and Elias on the Mount. The Apostles were mediums, "discerning spirits," healing the sick by the "laying on of hands," and speaking in tongues. The past repeats itself. Here Mr. Peebles

mentioned several occurrences coming within the range of his own observation. One was that of a lady writing with both hands at the same time upon different subjects, and yet holding converse with friends present. Another, he had seen raised up and float in the air by spirit power. In the presence of Dr. Slade he had seen spirits whom he at once recognised, present themselves, and then "vanish" from sight. He had seen astonishing marvels through the mediumship of Dr. Dunn during the past fifteen years. He specified many remarkable healings through Dr. Newton, Dr. Dunn and others. He also mentioned the names of Professor C. E. Varley, the great electrician; A. R. Wallace, the distinguished author; Dr. Ashburner, the world-famed medical authority; William Crookes, the discoverer of thallium, and editor of the *Chemical News*; Victor Hugo; Garibaldi; Captain Burton, the English traveller; Lord Adair; Lord Lindsay; Gerald Massey, the poet; Von Fichte, the most eminent living German philosopher; and others, as being avowed spiritualists or sympathising deeply with spiritualism. In fact said he the Brains of the world are spiritualists!

He then proceeded to describe the method of spirits' control, and referred to a young man named Atkins, whom he psychologised. In this biological condition he made him speak by will-power the speech that he had conceived in his own brain. It was the speaker's spirit that thus controlled the young man. If I had died, said Mr. Peebles, I should approach him as a spirit, throw my will-power upon him, and entrance him. The principle is all the same. None but a pitiable ignoramus denies the facts of psychology and mesmeric influence, and these are parts of spiritualism.

In the further elucidation of the subject he informed the people how to form circles that they might obtain these manifestations in their houses, and know for themselves. Surround, said he, your own tables, have the same persons present each night, meet twice a week in the spirit of candor and sincerity, commence by an invocation, by reading, or the singing of a spiritual hymn. Then ask the angels of God, your spirit friends, to give you visions and spiritual manifestations, and within a few weeks, or months at most, you will have the heavenly manifestations in your own sunny homes, and oh! the joy to converse with the angels.

He said that all had within themselves the germs of inherent mediumship but the phases differ in accordance with the organisation. Some will have the gifts of healing; others "the discerning of spirits." There are some twenty-four well marked phases of mediumship. He mentioned, that lecturing in Sonora, California, a man arose in the rear of the hall, and inquired if he could become a medium. The speaker replied in the affirmative—the answer was, first cleanse your body inwardly, for you are full of tobacco, swine's flesh, and poisonous stimulants. Further, cease from profane language, ribald songs, and vulgar licentious thoughts. When you have thus cleansed yourself retire to your apartment, and, breathing a prayer to God and his angels, ask your spirit friends to give you manifestations of a future life and loving remembrances. By thus sitting, in a few months at most you will become a medium. The man stood petrified, and, "like the one that went to Jesus," he was exceeding sorrowful. Mr. Peebles further said that the facts of spiritualism were not his facts; they were spirits', angels', and God's facts, and he charged the scoffers, whether believers in Christianity or sceptics, not to treat them lightly. He said that Spiritualism was synonymous with the spiritual marvels and precepts of Jesus, and the advanced minds of all ages, and that every argument brought to bear against present spiritual manifestations was an atheistical javelin hurled at the temple of Christianity itself.

The influence of Spiritualism tended to lengthen the chain of friendship, purify the social affections, crush human creeds, and break down the barriers of sectarian bigotry. Mr. Peebles also said that bigotry had drenched the earth in blood;—it kindled the fires of Smithfield; it banished Ann Lee; it hung witches and burnt quakers. Give sectarian bigots the power, and they would again re-enact the bloody scenes of the Inquisition. To all liberal principles and brave outspoken souls

—unitarians, secularists, theists, Spiritualists, shakers, progressionists—he extended the warm hand of fellowship, and bid them God speed. Though they wore crowns of thorns to-day, every thorn shall be transformed into a rose, sending its fragrance down through future decades. Galileo for a long time stood alone. Wilberforce toiled thirty years, before the English Parliament declared the slave-trade, piracy; and Columbus labored seventeen years to procure the ships that discovered the new world. So you—liberalists, spiritualists, free thinkers—shall ultimately reap the golden harvests of your sowing. Riding as you do in God's chariot of truth, you can but ride to victory. Form a solid phalanx, then, Live calm, manly, and noble lives. Return blessing for cursing. Love your enemies, and cherish only kindness towards your slanderers. Then, when the death angel comes, you shall hear voices from heaven saying, "Well done; good and faithful servants, enter ye into the beautiful lands of immortality."

SPIRITUALISM IN THE PALACE.

On Sunday, the 8th instant, Dr. Cumming preached before Her Majesty the Queen, at Dunrobin Castle, from the text, "Seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth most easily beset us, and let us run with patience the race that is set before us." The Doctor said:—

"The witnesses are the lookers-on while we run the race of life and fulfil its duties and responsibilities. The cloud is in the sky; the witnesses therefore look down upon us on the earth. There are a great number, for a cloud is composed of millions of dew drops and rain drops, stricken through by the rays of rising and setting suns. Abraham gave hospitality to visitors from Heaven; Lot entertained angels; the ancient Patriarch slept in the desert and found it really the gate of Heaven, and angels ascending and descending. The Redeemer states that this fashion is not of the past but of the present, and continues—"Hereafter shall ye see the angels of God ascending and descending upon the Son of Man. If we can carry these counsels and sympathies and consolations along the mysterious whispering-wire across the Atlantic, why is it incredible or improbable that to Jesus, the new and living way, there may be ascending and descending communication between earth and heaven? We may not catch the gleam of the white pinions speeding athwart the skies, nor hear their songs as on the plains of Bethlehem; we may not scent the celestial fragrance shaken from their wings, yet are they ceaselessly ascending and descending, ministering to those who are the heirs of salvation. We are all living stones, whether in heaven or in earth, constituting one great edifice, on Christ the one foundation. The spirits of the just made perfect must remember this world there! Were the past blotted out in the future, we should be there new creations—our individuality and identity perishing. Death does not quench love; faith ceases at the gate of Heaven; hope vanishes; but love never faileth. The Christian husband in Heaven and the Christian wife on earth, like the twain of old, may be lovely and pleasing in their lives, and in death undivided. Those we call dead are probably nearer than those we feel to be absent. They who remain and they who have gone may be still intimately related. They occupy, the one a higher and the other a lower floor, but under the same grand roof, and on the same old foundation. I cannot conceive that in Heaven memory should be an absolute blank. The race here is not selected by us, but set before us. Our responsibility consists in running it. Heaven grows more homelike as the remembrance of those we love increases. The road you tread was beaten smooth by Jesus. Don't be cast down! don't sorrow! but run the race set before you."

At the close of the discourse the doctor offered another prayer, which concluded by asking that God might bless what had been said, that He might long spare Her Majesty to reign over a free, loyal, and Christian people; and that he might watch and sustain the Prince and Princess of Wales and the rest of the

Royal family. Dr. Cumming then pronounced the blessing, there being no singing. Afterwards a scene of great interest was witnessed. Her Majesty, accompanied by the Duchess, left her seat, and walked up to Dr. Cumming, whom she addressed as follows:—"Dr. Cumming, I wish to inform you how gratified and pleased I have been with the discourse you have delivered, and I take the opportunity of reminding you that it is twenty-one years ago this day since you preached before me at Balmoral." The doctor, as might be imagined, was considerably taken aback with such a recognition from his sovereign, but he soon recovered himself, and after acknowledging it by bowing profoundly, he replied, "I rejoice that your Majesty appreciates anything I have said or done, and I pray sincerely on your Majesty may descend all blessings." The Queen, bowing, then retired with the duchess.

The above account, abridged from the *Dundee Advertiser*, is a striking exposition of the principles of spirit-communion. Dr. Cumming has published his convictions on the manifestations, and the predilections of Her Majesty are known. The unwonted compliment of the Queen to Dr. Cumming is significant.

REVIEWS.

ARE THESE THINGS TRUE? *

This pamphlet is a scathing review of Mr. D. Blair's "Gospel of the Deadened Brain," and is a most thorough *exposé* of the hollow bombast which forms the basis of that series of letters. It is written in a masterly style, and besides sound logical argument, contains an excellent selection of the evidences of Spiritualism, rendering it useful for circulation amongst those who are as yet sceptical or prejudiced against spiritualism.

CRUMBS OF THOUGHT FROM HARMONIAL TABLETS.†

Is the title of a pamphlet just received from New Zealand and substantial crumbs they are too, which when gathered together make a substantial meal on which the intellect can feed with satisfaction and benefit. We recognise in the writer an old student of the harmonial philosophy and believer in spirit communion, he sums up his definition of the former thus:—

"To sum up our definitions. The Harmonial Philosophy is not so much a letter, a word, a system of principles or ethics, or spoken thoughts and sentiments, as a life, a true religion of action, recognizing the law of God as stamped in and upon universal nature, and obeying that perfect law as written in the human soul. It encourages the utmost freedom of thought and bows in bondage to no fixed creed, daring to scrutinize all systems of faith, well knowing that truth and science can never imperil true faith, nor can God's house be divided against itself."

There are 35 "crumbs" in the book, many of them a meal in themselves, we would strongly recommend them to our readers, who have the necessary mental power to digest them.

MR. PEEBLES' COURSE OF LECTURES.

Mr. Peebles' first course of lectures in Melbourne were successfully concluded on Friday, Nov. 22nd. He conducted the evening service at Masonic Hall, on Sunday the 24th, the hall being crowded in every part, and many were unable to obtain admission. It is Mr. Peebles' intention to leave for New Zealand shortly, but prior to his departure, he will either deliver a lecture, or conduct a religious service in one of the theatres or large halls in Melbourne.

* Are these Things True? and if so, What are the Logical Inferences? A reply to the recent Lucubrations of Mr. David Blair. Price 6d. Terry Publisher Russell street.

† Crumbs of Thought from Harmonial Tablets, by an Impersonal Medium. Price, 1s. W. H. Terry, 96 Russell Street, Melbourne.

M. THIERS A SPIRITUALIST.

We extract the following from the Paris correspondence of the *Echo*:—

"M. Thiers is determined to prove beyond doubt that he is a great man, and not only a great man, but a courageous one too. Notwithstanding the Herculean labours of the Government of an ungrateful country which he has taken upon himself, his Excellency manages to find time to devote to philosophical study, the result of which, we are told, will be a colossal work against Materialism, and with regard to which M. de Lavedan, the Prefect of the Department of the Vienne, furnishes us with the following authentic details:

'A few weeks ago M. Thiers did me the honour to inform me that he was occupied with a special work, independent of his other labours. 'I should be glad,' he exclaimed in a tone of noble indignation, 'to confound Materialism, which is a folly as well as a peril. There is a fine book to be made on this subject, and I have as yet only written the half of it. Certainly I devote myself with my whole heart to the liberation of the territory and the re-organisation of the country, but at times I cannot help regretting my peaceable and cherished studies. For twelve years I have been engaged in this work; during all that time I have been exploring botany, chemistry, and natural history for arguments against the detestable doctrine which leads honest people astray. I am a Spiritualist, an impassioned one, and I am anxious, I repeat, to confound Materialism in the name of science and good sense.'

"The *Courrier de France* adds another detail. In speaking one day with some friends about his new volume, M. Thiers said, 'I must give a pendant to my book upon property. I am preparing it, a work against Materialism. There is no great distance between the enemies of God and the foes of those who possess anything.'—*The Medium and Daybreak*, Sept., 13th, 1872.

TO SUBSCRIBERS.

A COLORED WRAPPER indicates that your subscription is overdue. Please respond.

MANIFESTATIONS THROUGH MISS KATE FOX'S MEDIUMSHIP.

On Wednesday, the 27th of August, seven of us sat down to the *seance*. We had been directed to commence at half-past 8 o'clock. At 8 Miss Fox came into the room listlessly, and remained. I was getting the quarto-ruled writing paper ready. She said, "Mark them, and put them with a pen and pencil on the side table." I did so, putting a fresh quantity of ink in the ink-stand. All but Rupert sat down at a table in the centre of the room. The sounds "darken." I locked the door, and put the gas out. The lobby lights were on. We all regretted Rupert was not with us; he came before half-past eight, but, being locked out, he was going away, when Miss Fox got up, opened the door, went along the lobby, and called him. He came at once, the door was again locked. We sat at the centre table and sang several "spirit minstrel" songs. Then we heard as if a powerful hand were writing vigorously at the side table, where the pencil, pen and ink were, Miss Fox was humming a portion of a song we had been singing. Suddenly there was a violent rustling of the paper in the air, to dry the ink, as we were told, as there was no blotting paper. The rustling ceased; the writing recommenced; we distinctly heard the pen's action on the paper; again the rustling in the air very vigorously. The sounds then declared we were now about to get the most extraordinary manifestation we ever had. A lull—then a vigorous thud on the centre of our table. The gas was shortly after lighted, and there, in front of me on the table, was the life bust east of one of my sons, who passed away when a child, some twenty years ago. It had been brought from the top shelf of a bed room on the floor above, and there placed; who by, or how, I cannot say. I then went to the table, saw one of the marked quarto-sheets written

on both sides, in a bold hand, on the ruled lines, properly punctuated; the sentences short and terse. Not one word incorrectly formed, not one blot on the paper. To write the quantity there must have been some twelve dips of the pen into the ink. Previous to a quarter past eight no ink was in the inkstand—no other inkstand in the room. All had been done in total darkness to us, but evidently light to our spirit friends. Miss Fox sitting opposite to me at the time singing in a low tone the song referred to, so that I heard her, my mother, aged eighty-seven, hale and happy, was sitting next her, and behind my mother was the table which had been used for writing on. Thus I and my family have one piece of direct spirit writing, free of all quibble as to genuineness. I give a copy of the writing:—[In pencil] "Could I give you what you so much [ink] desire, could I be the instrument of opening the unbeliever's eyes, my soul would rejoice. Your world is beautiful. God gives you much to enjoy, and yet you poor mortals are ever wishing for something more, and never satisfied, and will not be until you soar beyond the shadow land. We are guided by a higher power. Why dictate to us? How little this truth is understood. You cannot yourselves do more than your strength will permit. A cloud over the sky will often prevent us from coming. The day will come, my friend, while this medium is in your midst, when you will see one of your loved ones face to face, and you will bless God for the boon. Your voices sound harmoniously to our harps. [We had been singing, and I grumbling at the roughness of the voices.] You shall hear some of our strains during these meetings. I must cease writing now, as one of your family wishes to show you how objects can be brought through closed doors. Meet next Tuesday evening at half-past eight. Thank Mrs. Gregory for her kindness to me and family.—God bless you—the circle." "J. W. JACKSON."

Thus you have the copy of the letter with its contents. I am satisfied that the letter was written by a hand as tangible as that which handled mine when it took the fork out of my hand, and the railway ticket from my son, a few days before, and that hand was part of what we call a ghost. More perhaps in your next issue.

ENMORE JONES.

WAS HE A SPIRITUALIST?

"Mr. James Smith, the 'late editor of the Australasian,' whose lectures and letters on Spiritualism have caused quite a commotion among the members of a certain section of society at Dunedin, gravely states, in a communication to the Otago Times, that he conversed face to face with spirits for many consecutive months, and further that his four children are being educated by spirits 'in every branch of liberal instruction, including music, drawing, the Latin language, Greek and Roman History, chemistry, and botany, geology and arithmetic; and this, magnetically, and without the utterance to them of a single word, except in correction of new lessons after they have been written by the children.' It is scarcely possible to comment seriously on such a statement, in spite of Mr. Smith's affirmation that the fact can be testified to by many witnesses in Melbourne."

We shall look with some curiosity for the comments his statements are certain to evoke in the city wherein he may be supposed to be well-known. Will he be an exception to the rule—"No man is a prophet in his own country?"—*Southland News*, May 22nd, 1872.

It is generally understood we think that Mr. Smith denies being a spiritualist, or having much sympathy with the spiritual philosophy. Providing the expected "magnetic fire-wave" comes as soon as prophesied by this self pronounced "sun-spirit," education in music, drawing, latin, &c., can be of little use save to intensify the dread of re-incarnation, and the consequent loss of individuality—equivalent to annihilation.

ALPHA.

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WE ARE GOING.

HYMN COMPOSED BY A. DUNBAR, ON THE EVENING OF SEPTEMBER 22ND. 1872.

We are going, gently going,
To the far off Spirit-land,
Where the stream of life is flowing
In that happy summer land.

We are going, we are going,
Soon lost friends to meet again,
Where with joy and love they'll greet us,
In that glorious bright domain.

We are going, gently going,
Soon to join the spirit band
Friends of old are sure to meet us
In that bright and sunny land.

We are going, we are going,
From this tried and weary scene,
To the mansions there before us,
In that land of silver streams.

We are going, gently going,
Our dear departed ones to meet,
Soon our troubles will be ended,
Soon our joys will be complete.

We are going, we are going,
Now "Adieu," to all below,
Happy spirits stand awaiting
Us, the summer land to show.

Collingwood, 22nd September, 1872.

A. DUNBAR.

COVERING FOR THE FEET.—There is nothing perhaps which has a stronger tendency to frustrate the efforts of a man undergoing the process of training than any article of attire causing uneasiness, not to say pain, to any portion of his frame. Who for instance could undertake a lengthened pedestrian excursion wearing boots and shoes which at every step inflict agony equalled alone by that horror of horrors the toothache. Boots too large, if not so painful are equally unsuited for pedestrian as those which press too closely. The former produces languor and of necessity wrinkles or creases are created which cause abrasion of the cuticle, eventuating in painful sores. Boots too tight stop the circulation of the blood and compress the toe joints, the consequence of which is that the wearer rather hobbles than walks, presenting to the imagination a cat with walnut shells fastened to her feet, rather than a lord of the creation. The acme of perfection of boots is attained by an article so constructed as to press slightly on the foot everywhere and hurt nowhere. Mr. Rosier, of Melbourne, has hit upon a design—a "consumation devoutly to be wished," for having produced a boot which he describes in an announcement to tourists and pedestrians thus:—

"The best friend one can take with him on a tramp is a well-fitting and sound pair of boots. Of such nothing at present made surpasses Rosier's Tour Boots. All the best principles of his attainments in the art of boot-making are lavished upon their production. The low broad and substantial heels, the straight direction for the great toes, suitable width of tread and depth at the roots of the little toes are the principle points of fitting, thus providing for the anatomical requirements the foot when in motion. For excellence of leather and workmanship may be added the combination of lightness, with strength, amply sufficient to ensure satisfactory and enduring wear.—Prices varying from 25s. according to styles selected."

Rational and scientific provision is made for the requirements of the foot when in motion, the necessity of this is obvious. The human foot when npt in motion presents the range of toes as having the appearance of a nearly level surface. You have but to raise the heel to make the necessary spring to walk and you will see the width of the foot across the toes expand and the range of toes become considerably elevated. If requires no great amount of discernment to arrive at the conclusion that if room be not provided for this alteration in the foot, intolerable pressure must be inflicted on the joints; discomfort, anguish and mal-formations are the lamentable results not unfrequently experienced in youth, and unless treated by a true artist, prolonged through lifetime.—*Thomas's Escourtienists' Guide*.

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