

THE Harbinger of Light.

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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CONTENTS.

	Page.
Religious Enthusiasm	583-4
Poetry—"A Summer Sermon"	584
Aurelia Co-operative Association	585
Progressive Spiritualist and Free Thought Association, Sandhurst ...	585
A Month's News of Spiritualism from England	585-6
An essay on Life, its Origin and Objects	586-8
Mr. Foster	588
The case of Mr. Logan	589
Remarkable Seance	589-92
The Energetic Circle	592
A Spiritual Detector	592-4
How to sleep without Dreaming	594
Sanitary influence of Sunlight	594
Arrival of a New Medium in London—Extraordinary Manifestations	595
Direct Spirit Writing	596
A Photograph from Baron Kirkup	596

From its vast importance to the mental and physical well-being of mankind, there is no subject that deserves more thorough and dispassionate consideration than that of religious enthusiasm; yet few subjects are approached with more unfairness, or discussed with more rancour. Most persons have some particularly cherished doctrine, or some specially detested belief to attack. Of the one they will hear no disparagement, of the other they will listen to no defence.

That such should be the case is much to be deplored; and, as man by the exercise of reason becomes more reasonable, it is to be hoped we shall see some improvement in this respect. But it is from reason, not from religious fervour of any sort, that we must look for such improvement. In this, as in every other branch of human progress, the only religions that offer any true ground of hope for man's future upon earth, are those which look to the use of reason as his sole umpire in all questions of right and wrong, of good and evil. Till reason reigns paramount in the soul of man, guiding his actions and controlling his impulses, terrible mistakes, misunderstandings and misleadings will be of frequent occurrence.

A remarkable instance of the extravagant action of religious enthusiasm, un-controlled by reason, startled and shocked the community in the early part of last month. A man named Porter, in a state of great depression and grief from the loss of his wife, committed suicide, after having killed his three children. His letters and previous conversation prove beyond doubt that it was no sudden act, but that it had been determined on in his own mind with great deliberation. As far as concerned his children he justified the act to his own morbid conscience—and even made it seem the

best possible thing to do—by the distortion of a not uncommon Christian doctrine, that all children who have not committed actual sin, are saved from the wrath to come, and go straight to Heaven. For himself, he distorted another and very repulsive doctrine common to most Christian sects, as to the very limited number of adults who could possibly be saved; and, considering that his own fate was sealed for evil, he thought he might as well rush into it a few years earlier, as wait for it in the due course of nature. There have not been wanting persons who have seized upon this unhappy event as a pretext for assailing Spiritualism, as being responsible for it, because the unfortunate man, in the depth of his grief for his lost wife, and feeling profoundly the insufficiency of Christian doctrines to assuage that grief, had read a few spiritualistic works, hoping to find in them that comfort which he could not find in the theological dogmas in which he had been brought up. It would be in vain to appeal to the judgment, reason or fairness of such accusers. They are only too proud and happy to know nothing about Spiritualism, and to condemn it unheard. But there are other classes of minds than these, even outside the ranks of Spiritualism, and for their sakes we think it well to point out the fact, that had the unfortunate suicide been fully informed and imbued with the teachings of Spiritualism, he would have known that there is no misfortune that can happen so great, so lasting in its ill effects, as premature death.

Death, when it comes to the ripened spirit, in the natural course of events, by the decay of the vital powers, or by the wearing out of the material machinery of the body, is a blessing, a step onward in the everlasting progress of being. But when it comes to those who have not attained the needful earth-life experience, it is still, indeed, progress, but progress at the expense of that which can only be had in and by life in the body. However great or beautiful, wise or holy, that shortened spirit may become through the cycles of eternity, it will still be lacking something which it would have attained to, if it had lived out the full measure of its mundane experiences, bitter and sweet. This is the general tenour of all Spiritualistic teaching, and it makes it impossible for Spiritualists to view with the indifference

too common in the community, the terrible waste of infant life (50 per cent of those born alive, we are told,) which is the result of the crime and ignorance in our midst. This makes it impossible for us to accept the teaching of a school of Philosophers who seem to be finding great favour of late in some of our most widely read English Reviews—holding that physical life, when imperfect in structure or function, had better be extinguished, and that the progress of medical science has been a misfortune to the race, in keeping alive the weakly.

Spiritualistic teaching would make such occurrences as those which overwhelmed Mr. Porter and his unfortunate family impossible, except where reason has given way. That such was the true state of the case with Mr. Porter, we have no doubt; but his madness was plainly due to a persistent dwelling upon one course of thought, and to a morbid interpretation of one class of Christian doctrine, to the exclusion of all others—not to Spiritualism, either as to its teachings or its influence.

In conclusion, we must be allowed to compare the conduct of Porter with that of Mr. Brotherton, the friend who so tenderly and wisely sought to rescue him from his impending fate. We do not mean to compare them as representatives of two different forms of faith, but as types of two different states of mind: the one healthy, helpful and saving; the other morbid and dangerous, both to himself and those about him. Everything that one man could do to save another, whether by tender sympathy or by prompt and vigorous action, Mr. Brotherton did for Mr. Porter; and had he been upon the spot, his action would probably have been in time to prevent the tragedy. In his case reason was prompted to action by warm feeling, and feeling was guided by clear reason. The poor suicide used reason only to find justification for the action to which he was prompted by feeling running riot in his soul.

Enthusiasm, controlled by reason, is like fire, the useful servant of man, the helper in his industrial arts, the builder and sustainer of his physical frame. Not controlled by reason, it is as the same fire unbridled in its action, a desolating enemy, a fever in the blood, a destroying angel. Madness may come upon any one, but to no one is it more likely to come than to him, whatever his belief, who gives himself up to any form of religious excitement, who guides his life and actions by his feelings only, or who makes his reason in any way subservient to his emotions or his passions.

Poetry.

A SUMMER SERMON.

By MRS. CORA L. V. TAPPAN.

(Given inspirationally by her Guide.)

Out into the sunlight shimmering
on the vernal meadows,
Out amid the golden glimmering
of sunshine and shadows,
Out where the passionate pulse of life
beateth full of pleasure,

And joy-tides overflow with thrilling
and rapturous measure,
God calleth me,

Away where the air is vocal with
many myriad songsters,
All trilling and warbling their love-notes
with musical cadence,—
Away where the wierd winds weave wonder-
ful, wild witching numbers,
Where anthems and pæans ring out from
the dim darkened forests,—
Away where the sound of the surf swells
in sad sobbing minors,
Or peals in grand echoes among rocks
and grim caverns hoary,
God calleth me.

Where the trees stand so stately and tall,
like fair graceful maidens,
Arrayed in such emerald robes, with
their arms intertwining,
The leaves move like clapping of tiny
hands, glad for my coming,
The sweet baby blossoms blow hither
and thither to meet me,
The grasses bend low and salute me
with whispers of gladness,
The daisies and buttercups pave all
my pathway with starbeams,—
God calleth me.

The scent of the clover, and sweet, rare breath
of the lilac blossoms,
Like incense, floats upward and outward from
each charmed, dew-filled chalice,
Mingling odors with those of the flowers
unseen, vestal virgins,
Folded, silent and pure, in their white robes,
with gold-burning torches,
Awaiting the bridegroom of death, or
of life, with thanksgiving,
Entrancing and killing the sense with
the prayer of their fragrance,—
God calleth me.

The wind 'mid the pine trees murmurs with
a low mournful sadness,
Then ripples and rustles among the
light poplars and maples,
Like silvery voices of children,
or angels afar off,
Uniting with chirping of birds and
The musical waters,
That, laughing and leaping, are hast'ning
to join the great ocean,—
God calleth me.

The temples and aisles of the forest,
like dim, dark cathedrals,
Buildd upon hills everlasting
and firmest foundations,
Rock-pillar'd, and arched by the gigan-
tic rough-carven tree trunks,
Rise to the purpureal, amethyst,
cloud-capped horizon,
Upbearing the dome of the distance,
star-vaulted cerulean,—
God calleth me.

In the depths of this solitude sits
the solemn All-Silent,
Unseen, yet pervading this potent
and palpable Presence;
My soul meeteth Him with a hush of
the holiest passion,
Like love, or the sting of swift death, and
as subtle and sudden,—
To sway me and move with mighty
and awful emotion,
Enspiring and filling my soul, and
absorbing me wholly,—
God calleth me.

To Correspondents.

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

AURELIA CO-OPERATIVE ASSOCIATION

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—In to-day's issue of the "Harbinger of Light" I see a letter signed "Aurelian" attempting (in a not very harmonial spirit) to throw a slur on the "Aurelia Co-operative Association" and sincerely do I regret that any one styling himself an "Aurelian" could have written in such a spirit—allow me to state that the "Aurelia Co-operative Association" does not "mean money making" alone—but the establishment of a Harmonial home for its members—where free from "the grinding slavery" of City life—the younger members may be educated in the true principles of Harmony united with Industry. "Aurelian" seems to forget there is a state previous to even the Chrysalis or Aurelian on which the best of Societies have to pass through, as well as the full grown butterfly into which, all hope to see them expand. However "the Aurelia Co-operative Association" is now a registered fact, and our Pioneers have started. Let all true Harmonialists wish them the success their noble efforts deserve.

I remain yours faithfully,

ELIZABETH ARMSTRONG.

February, 2nd. 1874.
89 Russell Street.

THE PROGRESSIVE SPIRITUALIST AND FREETHOUGHT ASSOCIATION, SANDHURST.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Some of the friends of Spiritualism in this city a few months past, having considered that the time had arrived when the general body of Spiritualists should fraternize, and organize themselves into a recognized body. To this end the various circles were consulted, and the result was that each saw the utility of such an organization, and promised hearty co-operation, with the exception of one particular circle. A meeting was convened by advertisement, and duly held, which was numerously attended by interested friends. A resolution was moved and unanimously adopted that the time had arrived when the Spiritualists of Sandhurst should have a recognized membership, and that an association under the title of the "Progressive Spiritualist and Freethought Association" should be established for the purpose of holding weekly services for the inculcation and spread of Spiritualistic principles. The services of Miss Phillips and Mr. Harris, trance mediums, were generously offered and gratefully accepted. Since the establishment of this association, various meetings have been held with gratifying results. Our services which were initiated at the Oddfellows' Hall have been transferred to the ante-room of the Rifles' Orderly Room, being more commodious and centrally situated. The attendance from Sabbath to Sabbath increases, all our available sitting accommodation being occupied. The service is opened by Mr. Martell, president of the association, giving out a piece selected from the "Spiritualistic and Freethought Propagandist Society's Hymn Book." Afterwards a brief extract is read from some Spiritualistic work appropriate to the occasion. At the close of the reading, one of the mediums ascends the platform, and is soon entranced by spirit control, who passes through the human organization a suitable address which generally abounds in rich and beautiful imagery, convincing and conclusive arguments, and solid truths which none can gainsay. Thus the lamp of knowledge is caused to shine upon the darkness of human ignorance, the sunlight of undying truth casts its effulgent beams upon the deep gloom of superstition and bigotry which envelope the human mind, and the seed of spiritual truth is sown with unsparing hand in the congenial soil of the human intellect which is ready for its reception, and which in due time will burst forth, blossom and bear

fruit. The friends of this association have much cause for congratulation and rejoicing. They have been greatly strengthened and encouraged to persevere in this good and grand work. The many testimonies which they have had of substantial good received and support consequently accorded are gratifying tokens that they have not labored in vain in their endeavors to spread that living truth which is calculated to bless and elevate man, and with the kind and ever-ready aid of our spirit friends who have promised to succeed and sustain our efforts. We can afford to laugh to scorn the futile opposition of all opposing forces without, while there lies before us in the path of duty a bright and magnificent future which beckons us onward, and which no touch of man can corrode, becloud, or destroy.

CORRESPONDING SECRETARY.

A MONTH'S NEWS OF SPIRITUALISM FROM ENGLAND.

Onward is still the word, progress ever the motto. Dr. Johnson said, "wonder was the effect of novelty on ignorance." Our past ignorance and the ignorance of scientists is being markedly illustrated by the growing marvels of this wonderful subject. Mrs. Tappan still attracts crowds to the Sunday services. Her appearance is that of a delicate blonde; her utterance slow and distinct. She never falters, misapplies words, or is in want of a word, but her language is one continuous stream, one mellifluous flow, of well pronounced English for one or more hours, in prayer, teaching, or verse. Your readers must judge of the value of her utterances, scientific and otherwise, for themselves. To those who do not accept the spiritual hypothesis, the very fact of an American woman addressing herself continuously for months to the extemporaneous delivery of thoughts on such sublime subjects is, to say the least, remarkable. No such sermons are preached in orthodox pulpits.

All will be glad to know that the *Medium* newspaper has of late paid expenses, its circulation having doubled during the current year, and now reaching 7000 weekly. The subject is gradually forcing itself on the notice of the public. The January number of the *Fortnightly Review* announces in its contents an article, "Experiences of Spiritualism," by Viscount Amberly. *The New Quarterly* also has an article, "Spiritualism, a note." I am happy to inform your readers that Mr. William Crooks, F.R.S., announces another article in his January number of the *Quarterly Journal of Science* entitled, "Notes of an enquiry into the Phenomena called Spiritualism during the years 1870-1873." The Rev. Dr. Monck, L.L.D., F.A.S., ex-Baptist minister, and pupil of Spurgeon, is lecturing through the northern counties, and giving seances to the reporters and general public. Dr. Sexton, M.A., M.D., L.L.D., the converted secularist and former materialist, is occasioning great distress to his late friends and allies by holding forth in all the large towns on "Spiritualism and Secularism, which is superior?" "The future life, as proved by Spiritualism," "Why I became a Spiritualist," &c. Then he has apparatus, and exposes in other lectures the imitation Spiritualism of Dr. Lynn and Maskelyne and Cook. The different spiritual associations have been inviting free public discussions, at which the clergy have attended and taken part, as the Rev. Hiles Hitchens, (Independent) at Pimlico, Mr. Moncure Conway (Unitarian) at Finsbury, and others. The Rev. Mr. Young has been lecturing at Bristol, and again the dailies are teeming with letters there and elsewhere on the subject. The Dialectical Society has once more been approaching it. A paper was read lately on "Spiritualism, the new Superstition," no report was allowed to be published. A circle has been formed in Dublin, and the Rev. Maxwell Close, Anglican, read a paper on Spiritualism to a select audience there. He was supported in his arguments in its favour by another clergyman and by the Professor of Oriental Literature in Trinity College. Thus while the intellectual aspects of the great question are being everywhere discussed, the equally attractive and useful phenomenal phases are being gradually developed by a study of the laws under which they are elicited. It was formerly necessary for investigators to journey to Ame-

rica to witness there the most convincing proofs of spirit power. This was done by the late Dr. Robert Chambers, who declared as the result of his experiences, that "Spiritualism was the germ of the greatest revolution of human thought that any age of the world has witnessed." Now, however, experiment and observation demonstrate the latent potentialities of our own countrymen and women. The splendid mediumship of Miss Florence Cook is just now a great topic. She is not a professional medium, she accepts no payment; it was at her seances that the first manifestation of materialised faces occurred, reported at length in the *Daily Telegraph*, October, 1872, by the Rev. Dr. Davies, of St. George's Anglican Church, Nottingham. Now the full spirit form materialised is obtained at her seances. This spirit visitant floats around the sitters, kissing some, shaking hands with others, writing messages with a pencil, showing her feet, stamping on the ground, to evince her objectivity. These phenomena occur by fire-light, and while the medium has on some occasions been in full view of some of the guests. This is but a repetition of what has been witnessed through the mediumship of Williams, when on more than one occasion the medium has been held during the manifestation. An investigator more zealous than judicious, seized the spirit form recently, clasping Katie round the waist. The medium suffered intensely, and grave fears were entertained as to the effect on her health. Her spirit friends appear to have neutralised any bad consequences, as she has since held a seance. The Earl and the Countess of Caithness, the Count de Pomar, and others present, have signed a declaration that it was a gross outrage, and that the results redounded greatly to the credit of Miss Cook. Two cases of transference are said to have occurred lately. One reported at length in the *Medium* of December 5, when a sceptical photographer named Henderson, of considerable position, was taken from a seance at Mr. Guppy's, one mile and a half, and deposited safely in a back yard of the house of another friend. He is said to be much mortified at the result of his investigation. Another case, where a person was conveyed insensibly three miles, is known to have occurred during the early part of the present month in London. John King has been able to materialise his form without the medium being compelled to retire into any cabinet, but while sitting in circle and having both hands held. This I consider most important. He has appeared at private circles also, with the veritable turban, thus quite upsetting any theory of trickery by paid mediums, or machinery in the cabinet.

W. L. R.

London, December 26, 1873.

AN ESSAY ON LIFE, ITS ORIGIN AND OBJECTS.

BY HENRY T. CHILD, M.D.

VEGETABLE LIFE. (Continued.)

Having examined some of the operations of the law of life, under the form of attraction, which, if not the only law in the universe, underlies all other laws and operates through all other principles, in its pulsations in the granite rock and the mineral world; and having traced the action of the currents of positive and negative force, the causes of this attraction, in the production of the Globe, and also in the formation of living cells, out of the more plastic and progressed materials on its surface, cells which are but a reproduction of the world itself in miniature, elevated and refined it is true, but of the same grand and glorious type of the circle or globe; we will now consider some of the circumstances and conditions, which, under fixed laws, have been operating not only in the production of these forms of life, but of the higher and more beautiful ones, which, in the unfolding and development of matter, have from time to time been presented in the history of our earth, and which have either left their records for the observation and study of man, or have presented themselves to his wondering gaze and asked him to come

And read the lessons of our Father's love,
That speak not alone in their wondrous plan,
But in his inner heart from God above,
Send thrilling hopes and joys to comfort man.

Let us see what these records say of the temperature of the earth. In the primeval periods, the atmosphere was highly rarified, and filled with vapory mists and smoke, and charged with carboniferous elements, which shut out the genial rays of the sun; and, like a wayward child that has wandered from its father's home and cast off the warming rays of parental affection and love, it roamed through space in its orb by an irrevocable law; but dependant almost entirely upon its own internal fires for the warmth that should maintain and develop life upon its bosom.

The radiation from its internal fires was the chief if not the only source of heat, hence the polar and equatorial regions had an almost uniform temperature. At this period darkness was upon the face of the earth, and the spirit of the Lord moved upon the waters; though that glorious anthem, "Let there be light," had not yet been spoken to our earth. How beautiful the thought that the promise was given to these first plant-children of our Father, that although their lines had been cast in dark and desolate places, there was to come a time when their own children—descendants from their decaying forms—should be led forth by the hand of the Infinite into the glorious light of day, and by that same light painted all over in gaudy and gorgeous colours which at that time were unknown.

Gradually the eternal law of change and progress brought about a different state of thing; the earth's crust became hardened, and many of her volcanoes closed their fiery mouths and thundering voices for ever. Little by little the atmosphere became cleared and cooled, the rays of the sun penetrated the gloom, and opened a new era in creation. Yet this uniformity of temperature must have continued long ages after the introduction of animals, for we find not only the remains of tropical plants, but the fossil remains of tropical animals in the frozen regions of Liberia, and other polar latitudes; and even the skin and flesh of these animals have been exhumed from beneath the snow and ice of these regions, where they must have lain thousands and perhaps millions of years. May not this murky atmosphere have given to our earth an appearance of being surrounded by rings, similar to those seen around Saturn? And might it not have been the breaking up of these atmospheric rings which caused the sudden diminution of temperature in the polar regions, which overtook and destroyed the immense numbers of tropical animals, whose fossil remains—in the regions of "eternal snow"—have so long puzzled the geologist and the natural philosopher?

Far remote must have been the period in which this condition of temperature existed. For it is a well established fact, that for almost three thousand years the temperature has not varied the tenth part of a degree! This is proved by astronomical observations of eclipses of the moon; and also by the botanical researches and observations of Arago.

"The vine will no longer ripen its fruit where the mean temperature of the year is higher than 84° ; and, on the contrary, the date will not flourish where the temperature sinks below 84° . These conditions exactly meet at Palestine, and the Jews, when they took possession of this country, found the date and the grape together. Now, had the temperature of the earth either risen or fallen in the least, since that time, one of those plants must either have disappeared from Palestine, or have become unfruitful there, which, however, is not the case."

Water, which is the pabulum of life, is found only in a range of temperature between 32° and 212° of Fahrenheit—being 180° degrees within which life must be confined, at least in its active operation; though there is a power, within living beings, which enables them to maintain a temperature within this range. But of this hereafter.

The distribution of plants and animals is mainly dependent on the temperature, and has evidently varied in former times. Prof. Dumas has well observed that, "the original atmosphere has become divided into three

parts: *one*, which still, in a modified term, envelopes the earth on all sides, constituting its present atmosphere; a *second*, represented by the aggregate of vegetables and animals now existing on the earth's surface—for plants and animals are nothing but condensed air; a *third*, enveloped in a fossil state in the bowels of the earth."

The first plants were single cells; then a number of these arranged in a line forming a chain-like stem, sometimes having a portion attached to some substance, and acting as a root; and in some instances a number of cells thrown together, making a rude sketch of a rudimental flower; but these cells are all similar, and the plant is therefore *homogenous*. But even here there is a foreshadowing of that which is to come, when the law of *differentiation* is introduced. By differentiation we mean that portions of plants and animals have specific and distinct functions. These portions (the functions) are called organs; and in proportion as differentiation is carried on will the perfection of the organs be manifested. Thus, in the plant we have roots, stems, leaves, and flowers, and according to the scale of the animal will be the number and perfection of the organs. In the lowest plants, absorption is performed by all parts; but as we ascend in the scale, this becomes the function of the roots, and is chiefly confined to these.

Among all the wondrous displays of Nature, there is, perhaps, no one that has more universally challenged the admiration of mankind than the infinite diversity of forms. Savage and sage, poet and philosopher, have exclaimed in wonder at the exhaustless variety of forms, which, through countless ages, never have been, and never will be, duplicated. But if the ceaseless variety of forms—resulting from the combinations of portions of the sixty-four primates—excite our admiration, no less wonderful and admirable is the seemingly variety of shades of color resulting from combinations of three (or at most seven) primary colors, which form the solar spectrum. To say that the variety of colors is dependent on *electrical changes*, modified in living organisms by the vital forces, may seem like raising a cloud of mist in which to screen our ignorance. But such we believe to be the fact.

In the mineral kingdom, and among the flowerless plants which we have been studying, there is but little variety of color. The delicate tints, and strikingly marked shades, belong chiefly to the organic kingdom above these. As we are about to consider the nature of flowering plants, in which these colors form an interesting and attractive part, it may be well to consider here the causes of variety in the color of these plants.

Light is the magic brush which the Divine Author uses to paint all the beautiful and varied shades and tints that please the eye, and beautify and adorn the landscape; and until we know *more* of this subtle element, we shall not be able fully to solve the problem of the causes of colour. The immediate cause of color is the reflection of one or more rays, which gives the color, and the absorption of the remainder, or, in the case of black (which is the absence of all color), the absorption of all the rays, leaving the object visible only by contrast with surrounding objects. White, on the other hand, has been proved to be the reflection of all the rays. A simple experiment will illustrate this: Take a circular plate and arrange it so that it may be made to revolve very rapidly, paint upon its surface the seven primary colors in their order, set this to revolving, and it will soon change from a varied hue to a perfectly *white* color! In this experiment the light from each of the primary colors reaches the eye so nearly at the same time that they make an impression which gives the color of the *whole* of the rays of the spectrum, which is white. The law of differentiation, which is simply a higher play of affinities—in which each particular organ acquires the power of selecting elements of a particular kind and character, and appropriating them to building itself up—will explain the reason why different parts of plants vary in color.

Light is food for plants and animals, and each one of the primary colors furnishes a peculiar kind of food. Most of the organs of plants require and absorb all except the green ray, and this is the color which is pre-

sented to the eye; and this is a beautiful display of the wisdom of the Creator, in making the ray which is most grateful and pleasing to the eye, the one which is reflected and thrown off from the carpet which is spread over the earth. In the case of the flower, the law of differentiation causes it to absorb portions of the spectrum; thus, a red flower absorbs all except the red ray, and so of other colors; a black flower absorbs all the rays; the white flower, which is an emblem of purity, reflects all the rays equally, presenting a harmonious blending, which is very significant.

We have spoken of life as a lever for raising matter to a higher plane—a more progressed condition. But it may be well, before proceeding in our consideration of vegetable life, to refer to a phenomena called *Isomerism*; a term which signifies the same elements, having different propensities. The law of progress is moving through all grades of matter, and an eloquent writer has said: "In the drama of the universe, each actor performs his part, whether leading or obscure, and though he may retire from the scenes, the play goes forward to its catastrophe. Whether it be an individual or a race, each, by the account of its life, has given some turn to the general course of events. In the undulations that circle on a quiet lake, each particle alternately rises up or sinks into repose; but that particle, minute as it was, that motion, small as it might be—was absolutely necessary to keep up the onward motion of the waves. Under this point of view, the destiny of each individual is connected with the destiny of the world."

Recent discoveries in the science of chemistry have revealed to us the singular and important fact, that similar elements, when combined under different circumstances and conditions, present substances having very different characters. The endless variety of forms, of which we have spoken, results not alone from varied combinations of different elements, but also from a change in the order of arrangement of *similar* elements and primates. Thus, what could be more striking than the contrast between that dull and lustreless substance known as charcoal, and that magnificent jewel that is chosen to adorn the brow of humanity—the diamond? and yet the chemist finds that *each* is carbon!

A friend asked why the Seers who described the spirits in the inner life, spoke of some of them as being bright and others as dark! The response was, "Brother, why is charcoal dark and the diamond bright? Because, in the *first* the elements are thrown in apparent disorder and confusion, whilst in the *latter* (the diamond) they are all arranged in beautiful symmetry, according to heaven's first law, 'ORDER!' Know then, oh man! that as thou comest more under this perfect law, thy soul will shine brighter and brighter unto the perfect day."

All crystallized substances vary from the character of their amorphous forms.

But isomerism is equally remarkable in the different character which a number of elements, when combined, will present under different arrangements. Thus, all the essential oils of plants are said by the chemists to be *hydro-carbons*; yet how different the properties of the oil of almonds, oil of cinnamon, and the oil of turpentine! The most important consideration in reference to isomerism, are to be found in those changes which are produced by organic life upon the elements which enter their organisms.

Man and animals are entirely incapable of obtaining sustenance for their physical structures from the mineral world; and yet all the elements which enter into those structures have existed from time immemorial in the primitive rocks. But between rocks and man there is a vast chasm, a gulf, as impassable as that between Dives and Lazarus. There is, however, a beautiful bridge spanning this chasm. Organic life in its various grades forms the *arches* of this bridge. Each step in advance, in the vegetable and animal kingdom, forms one of these beautiful arches—firmly based on isomeric abutments. Over these grand arches lies the broad and magnificent highway of Life, along which it has marched majestically from the first plant up to man!

The primitive plants were nourished and sustained by elements drawn from the mineral kingdom—the air, the water, and the soil supplied these; but the elements

which have entered into a living organism, though chemically the same, have undergone a change which has rendered them fit for food for higher plants; and in each succeeding plant a step is taken, and they are fitted to enter into and build up a still higher organism. Thus, step by step, arch after arch is formed, and the serried hosts of plants and animals march onward, till earth—from a wild and barren waste, becomes an Eden, decked with gorgeous vegetation, robed in beautiful flowers, and peopled with the wonders of animal life—is so far progressed as to admit of the introduction of the lowest type of humanity! In every step we are impressed with the vast importance of the Life-principle in elaborating the works of Nature, and in moving forward her grand panorama.

Great as has been this influence of the Life-principle in the lower forms, and in past ages, it is evident that there has been a steady and uniform increase of this power, as the forms of life have ascended to a more perfect condition. And when the first type of humanity was introduced, it may be said that creation had just fairly begun; all the forces heretofore operating received an impulse that marked an era of more rapid progression.

The law of isomerism involves and unfolds principles important to mankind in all his relations and conditions, and especially to the agriculturist, whose business it is to woo nature, and to draw from the earth the elements which shall sustain life in all its varied forms. He needs to return to the soil elements, which are taken from it by the life force of plants, in order that it may give to him a bounteous supply. Among the ingredients needed to renew the wasted energies of the soil we may mention, by way of illustration, *potash and phosphate of lime*. Both of these substances are found in considerable quantities in the mineral kingdom. But if we take potash from this kingdom, and apply it to a soil from which this ingredient has been exhausted, it will not be rendered fertile. But if the same article, obtained from the ashes of wood (which appears to be chemically the same), is applied, a high degree of fertility will be produced. So also with the *phosphate of lime*. That which is obtained from the mineral kingdom is poisonous to vegetables, while that which is procured from the earthy portion of bones is an admirable fertilizer. There is an affection which occurs in some of the Western States, called the "bone disease"—in which, owing to the deficiency of phosphate of lime in the soil and in the plants on which the cow feeds, her milk becomes so defective, in the elements of nutrition, that the bones of the calf remain in a cartilaginous condition; it is unable to stand, and unless relieved it soon dies. If pure phosphate of lime from *the rock* be offered to the cow, she refuses it, and if forced to take it, it has no beneficial effect. But if phosphate of lime, obtained from *the bones of animals*, is presented to her, she manifests a strong instinctive desire to take it, and thenceforward a marked change is produced in the milk, and the disease of the calf is soon removed.*

To the physician the law of "isomerism" is highly interesting and important. In preparing remedies to supply deficiencies in the system, which have produced disease in the system, it is very essential that care be taken to have them so prepared as to meet the demand with the least possible injury to the system. In this the Homœopathic physicians have given an example to all others in the extreme care which they have taken in the preparation of their remedies. Not only is care required in procuring remedies pure, but also in selecting them from elements which *have been raised by organic influence to a plane that has fitted them for the system*. It has been suggested by Prof. Mapes that one grain of iron taken from the blood would be better than many times that quantity obtained from the mineral kingdom under the most favorable circumstances.

The true philosopher, standing upon the hill tops of present scientific investigations, looks upwards towards the mountain peaks of future knowledge, and feels that all around him are lessons—eternal and ever new—of wisdom and beauty, of adaptation and design; from the lowest and most simple atom of earth, up to the highest and most perfect organism of which his mind can conceive. He sees everywhere objects of interest and importance, and every step in his investigation tends to confirm the idea that—

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

MR. FOSTER.

We have received papers from Denver, and Salt Lake containing accounts of Mr. Foster's doings there, the *Denver Mirror* of Nov., 7th, after giving a sketch of Mr. Foster's antecedents, gives the following report of incidents of some of his seances there:—

We cite only a few of the noteworthy occurrences of the past week which have astonished visitors at the Foster seances, all of whom were strangers to the medium.

A gentleman and wife were seated on opposite sides of the table. After imparting various information relative to departed friends, all at once Foster announced the presence of a beautiful child whose appearance he minutely described. He then called the attention of the mother to the fact that the child had tied the neckerchief she wore in a knot. To still further convince the parents of its identity, the father laid his handkerchief openly across his lap, when it was at once tied in two or three hard knots.

Other tests, recalling incidents of which they alone were cognizant, satisfied both of the bereaved parents of their child's presence, the mother being so deeply affected that she burst into tears.

At the house where Grace Greenwood was stopping, Foster being present on Wednesday evening of last week, the wish was expressed to see some physical demonstrations, when a heavy marble-top table in the centre of the room, covered with books, moved of its own accord hither and thither, no one standing near or touching it. There could have been no deception about this, as there was no darkening of rooms, everything that Foster does being in the open light, when the smallest object can be distinctly seen.

Two ladies and a gentleman called for an interview, all incredulously smiling and manifestly expecting to be humbugged. After taking seats, they commenced writing fictitious names among those of their deceased friends. These were mixed promiscuously on the table, and each folded carefully as usual, so that it would be impossible for any one to obtain the slightest clue to what was written. But their jocularity changed to seriousness when they saw that they had failed in the least to confuse or disconcert the medium. The fictitious names were promptly thrown aside and the genuine were as quickly answered, verbally and in pencil, and in every instance correctly, as the parties present were reluctantly compelled to acknowledge.

All at once Foster exclaimed, "There is a spirit present who wishes to communicate; he died suddenly by accident; yes he tells me he was shot in the leg." Looking around the table, "Do any of you know him?" "No, I don't know from the description any such person," each one said. "Think again," said Foster, "I am quite certain some one present knows him. He is a near relative or very dear friend. Stop, he will give me his name." The medium then rapidly wrote it out in full (a very unusual name), when one of the ladies on reading it became very much affected, and acknowledged it to be the name of a gentleman to whom she had been long engaged, but who died from a gun shot wound in the thigh within one week of their intended marriage. Kindly messages were received from him and others, all of which were satisfactory. When the party left, there were no incredulous or contemptuous smiles. The gentleman's face was an exceedingly grave one, and both ladies were in tears.

* For several valuable articles, on the subject of "Isomerism," we are indebted to Prof. Mapes, of Newark. His articles have appeared in several of the journals, but especially in the *Working Farmer*—published by his son, James Mapes—which is one of the best agricultural papers in the country. In this paper, on the 1st of January, 1857, there is a very interesting article from the pen of Prof. Mapes, to which the reader is referred.

THE CASE OF MR. LOGAN.

It will be remembered by our readers that in the month of June, 1873, Mr. John Logan, an old and respected resident of Dunedin, N.Z., was expelled from his office of Deacon of Knox Church, and from fellowship of the Presbyterian Church, for countenancing and speaking favourably of Mr. Peebles and Dr. Dunn. Mr. Logan was dissatisfied with the finding of the Presbytery, and appealed to the Synod. The following is a copy of Mr. Logan's appeal:—

I appeal to the Synod of Otago and Southland against the finding of the Dunedin Presbytery on the 4th June in the case against me, for the following among other reasons, viz.:—

1. I was taken by surprise, having been led to believe that the case was only sent up by the session of Knox Church for the advice of the Presbytery and that the business would only be formal (the moderator of the Presbytery was of the same opinion, I obeyed the summons, but only out of respect to the Presbytery) whereas the case was gone into hurriedly and a new charge (arising out of a reply to a question given by me when the case was before the session) was brought against me for the first time—the original charge being kept in the background. After speeches by members containing erroneous statements, which I had no opportunity of replying to, a very harsh judgment was pronounced with undue haste by the Presbytery (unless, indeed, as I was informed the conclusions were arrived at before the case was heard).

2. The Rev. Dr. Stuart has frequently said from the pulpit, and that truly, that any fool may confound a wise man by questioning him; how, much more, therefore, may questions tend to confuse when put by a learned body like the Dunedin Presbytery on subjects which its members have made their life's study and to understand which they have special grace given to them. Questions were put to me the most profound and deep, and which I venture to say the Angel Gabriel could not answer in a rational manner although he had all the day to do so in. Yet I was called upon to answer them on the spur of the moment. These questions were put, I am satisfied, in order to entangle me in my talk, but I followed the example of Christ in giving my replies. Yet, unwarrantable conclusions were drawn from the replies.

3. I have not been guilty of any offence against church law or any other law, nor did the presbytery even attempt to show that I was guilty of any offence against the law of the church.

4. In giving my opinions generally of the lectures of the Rev. J. M. Peebles and Dr. Dunn, if I erred it was on the side (of charity of which there is now very little in our churches) I do not hold that my opinion was infallible.

5. I have reason to believe that my case was prejudged by some members of the Presbytery. I made this statement in the Presbytery, and it was not denied.

6. I was not allowed counsel, although the frivolous charge brought against me was evidently laid hold of in order to carry out a plan previously designed.

7. I was admitted a member of the church of Scotland about thirty years ago by a worthy evangelical minister of the gospel then—formerly an old light, but now a free churchman—without having any foolish questions put to me, and I was chosen as a deacon twice before, being selected by Knox Church congregation, Dunedin, and that notwithstanding that I each time stated I did not agree with all contained in the confession of faith and church standards, I was pressed to take office. Twice I persisted in refusing to be inducted, but the third time I yielded to the solicitations of the esteemed ministers of Knox Church, and therefore I should not be expelled on imaginary grounds, and without a moment's notice.

8. From what I hear of the state of the church, its great want at present is men of moderately advanced mind, such as myself.

9. I venture to say that two thirds of the members of the Presbyterian Church are as far in advance of the confessions and standards of the church as I am, and therefore I should not be singled out and sacrificed, more especially as it has not been shown that in anything my views are contrary to truth or to what Christ taught.

10. I am left in ignorance of what I am to repent. Is it for having sat on a platform with Messrs. Peebles and Dunn? or, because I am unable to weigh divinity as in a balance and give the relative proportion of the Divinity of Christ and Moses? or, am I only to repent of my sins in general?

(Signed)

JOHN LOGAN.

We expressed our opinion at the time that from what had transpired during the hearing of the charge by the Presbytery, that the appeal would be futile, and the result has confirmed our anticipations. The appeal was brought before the Presbyterian Synod of Otago and Southland on the 20th of January last, when Mr. Logan availed himself of the opportunity to point out many of the fallacies of orthodoxy. After traversing his case, and showing the disadvantages he had been under when before the Presbytery, he asked, "Was private judgment to be allowed or not? Were they going back to the Romish Church, or were they simply to take what they got? One of these questions came before the University of Glasgow 19 or 20 years ago, and in some speeches that were made one man suggested that the Testament

should be revised every few years. He would read a few lines from the "Presbyterian," of May, 1873. It said:—"Take the language of the Confession either as it stands, or as it may be read in the light of the known opinions of its compilers, and we defy an utterly unprejudiced expositor to say that it does not teach what now-a-days would be unanimously pronounced to be intolerant and persecuting principles." He also read several quotations from a book called "Jesus the Messiah," bearing upon the discords of the early Christian fathers. Mr. Logan said there were a great many misapprehensions with regard to Spiritualism abroad in the Church. Spiritualism was the very thing to benefit the Church,—the very thing they wanted in this age. This assertion so astonished the Moderator, that he asked Mr. Logan if he had heard him aright. Mr. L. reiterated the assertion, and said that these modern manifestations threw light on the Bible, and the phenomena mentioned in it, which was not much believed in the churches, and concluded by reading by a work by David Page, of Edinburgh, which asserted the unfitness of men who subscribed to creeds and formulas, to be unbiassed investigators of truth, or unprejudiced judges of the opinions of others. After some remarks by Dr. Stuart, the Revs. Gillies and Gow, the Rev. Mr. Bannerman moved that the Synod dismiss the appeal, sustain the decision of the Presbytery, and decree accordingly. This was seconded by Mr. Stobo, and carried unanimously. The *Otago Daily Times* contains a very full report of the case, and we have no doubt that the arguments and evidences brought forward by Mr. Logan will have a beneficial effect, by agitating thought in many previously dormant minds, and thereby enlarging and expanding their ideas on religious subjects.

REMARKABLE SEANCE.

INSTANTANEOUS TRANSFERENCE OF A SCEPTICAL GENTLEMAN

FROM WITHIN A LOCKED ROOM TO A DISTANCE OF ONE MILE AND A HALF.

From the Medium and Daybreak.

To the Editor of the *Daily Telegraph*.
Nov. 14th, 1873.

SIR,—The object of this communication is to place on record an event of most remarkable character which occurred on the 2nd inst., when a gentleman—making one of our party at a seance—was transferred, *unconsciously as he alleges*, from within a sitting-room duly locked and with windows closed and shutters bolted, to a distance of one mile and a half under the circumstances herein detailed and testified to by writers of this letter.

Before, however, entering upon particulars, it is desirable to advert to a somewhat similar circumstance that took place on June 3rd, 1871, upon which occasion Mrs. Guppy the famous medium, so-called, was alleged to have been conveyed instantaneously from within her breakfast parlour at Highbury, (where she was engaged making up her housekeeping accounts) to a locked room at 61 Lamb's Conduit Street, where she was suddenly found, in a state of trance or unconsciousness, upon a table around which ten persons were sitting for the investigation of alleged spiritual phenomena, in the presence of Messrs. Herne and Williams the widely known professional mediums. A minute and circumstantial report of this event appeared in the current spiritual journals, as well as in several newspapers, attesting not only her unexpected arrival, but also the fact, amongst many others, that she held in her hand her housekeeping book and pen with the ink still liquid,—such report being signed by all present at the seance in question, viz.:—N. Hagger, 46 Moorgate Street; Caroline Edmiston, Beckenham; C. E. Edwards, Kilburn Square, Kilburn; Henry Morris, Mount Trafford, Eccles, near Manchester; Elizabeth Guppy, 1 Morland Villas, Highbury Hill Park, N; Ernest Edwards, Kilburn Square, Kilburn; Henry Clifford Smith, 38 Ennis Road, Stroud Green; H. B. Hask., 26 Sandwich Street, W. C; Charles E. Williams, 61 Lamb's Conduit Street, W. C; F. Herne, 61 Lamb's,

Conduit Street, W.C; W. H. Harrison, Wilmin Villa Chaucer Road, S.E; Three members of this party (as a deputation to fully test the circumstance and to prevent collusion,) escorted Mrs. Guppy home, and took the testimony of Mr. Guppy and Miss Neyland to the fact of Mrs. Guppy's presence in her home at Highbury immediately preceding her appearance at Lamb's Conduit Street.

It is well nigh needless to add that despite such attestation, and the plenitude of details, the report was received with considerable derision and incredulity; but, notwithstanding a probable repetition of such ridicule, and in full anticipation of the utmost scepticism, the undersigned deem it simply their duty to give publicity to the following facts, not only on account of their essential strangeness, but because of the corroboration they afford to the occurrence of two years ago, thus briefly recalled to notice. We therefore offer the following

RECORD OF A SEANCE,

Held without pre-arrangement or appointment in the sitting-room of Mr. Guppy's house, 1 Morland Villas, Highbury, on the night of Nov. 2nd, 1873, commencing at ten minutes to ten o'clock:—present Mr. and Mrs. Guppy, and eight visitors, as follows, Colonel Greek, Mr. and Mrs. Fisher, Messrs. Prozynski, Volckman and Larkam, also a lady and gentleman (husband and wife), who for private and commercial reasons wish their names suppressed, and who for the purpose of this communication will be named Mr. and Mrs. Blank. After the door of the sitting-room had been locked on the inside, the key being left in the lock, and after the room had been further secured and darkened by the closing and fastening of the windows and shutters thereof directions were received by raps to change the position of the sitters (all of whom were seated around the table each touching his or her neighbour's hands) and to thoroughly close the curtains above the shutters. To so adjust the curtains the gas was re-lit, and in two or three minutes was a second time extinguished, the sitters being arranged as instructed.

All hands having been again joined various members of the party in obedience to further raps—directing the sitters to wish for something—expressed their desires as follows:—Mrs. Guppy that something might be carried out of the room; Mr. Fisher for some cigarettes, five of which were brought; Mrs. Fisher for some pencils, three of which were brought; Mr. Guppy for some grapes, a bunch being brought, as also were some walnuts presumably at the request of Mr. Volckman for fruit. After these events, which occurred while all present were holding hands, a very violent rocking of the table commenced and was continued for some little while, during which time chairs were removed from under two of the visitors (Mrs. Fisher and Mr. Blank) and were heard to be moving about the room. By reason of the violent movements of the somewhat cumbrous table we had much difficulty in maintaining an unbroken circle and some of us now and again momentarily lost hold of each other's hands. We had kept up, however, an animated conversation when to the general surprise both the voice and hands of Mr. Blank were suddenly missed, he having ceased to answer us notwithstanding our repeated calls to him. Whereupon a light was struck, and revealed the fact that no Mr. Blank was in the room. More than ten minutes could not have elapsed since the last time the gas had been extinguished to the moment of discovering Mr. Blank's absence,—while from first to last we estimate the sitting as of twenty minutes' duration.

All eyes turned instinctively to the door and it was at once observed that the table-covering placed at its foot, to exclude the light, was undisturbed although the door opens *into* the room. The handle of the door was then tried, but only to assure the party that the door was still locked, the key being found in the lock in the inside of the room as left at the commencement of the seance. The windows also were found closed and the shutters thereof duly fastened to the satisfaction of all present. The house and garden were then searched, but the only further discovery made was that Mr. Blank's great coat and hat were also missing, but not his umbrella. Mrs. Blank shortly after this search, and fearing to lose the

last train, took her leave at about half-past ten o'clock and about fifteen or twenty minutes after her husband's disappearance, taking his umbrella with her. The remainder of the party then stood at the table in the light, and were informed by raps that Mr. Blank was a considerable distance off, had been carried away, and would not be seen by us again that evening. It is necessary here to add that the room in question contains no means of egress or entrance other than the door, the chimney, and the windows, and is devoid of lengthy curtains, cupboard, or other means of concealment. Its walls were papered throughout some three months ago, and its floor is covered over the entire area with a carpet (nailed down at the edges in the ordinary manner), upon which again are two pieces of druggeting also firmly nailed down and presenting no traces of recent disturbance. It must also be stated that the door of the room could not have been opened during the seance without detection through the letting in of light;—for the room-door faces the street-door, which has glass panels, and the nearly-full moon was affording considerable light, notwithstanding the cloudy and wet weather prevailing on the night in question.

So far we have concisely stated our own experiences as confined to the sitting-room at Highbury. We now proceed to record the statement we have received from Mr. Blank, as made by him partially by letter and afterwards in full detail to the various members of the seance individually and collectively. This statement (given to us by Mr. Blank under promise that we should not divulge his name in any report we might publish), is briefly as follows:—

That Mr. Blank has a full remembrance of the seance above recorded, his *last* impression of it being the violent rocking of the table. That his *next* impression was one of semi-consciousness, in which condition he found himself as rolling from off a roof, his left hand tightly grasping something. That in a dazed and confused state he then found himself on his feet in a paved yard surrounded by walls and outhouses. That he tried a door which opened into stable where was a horse. That on trying another door he was assailed by cries of "Police," that voices from a window or roof above him then accosted him asking "Who he was? What he did there?" &c. That he replied by asking, "Who are you? Where am I? I'm not drunk," and so on. That his voice was then recognised by the persons to whom he was speaking, who immediately addressed him by name and let him into the house by way of the yard door. That he then found himself in the presence of Mr. and Mrs. Stokes and family (recent acquaintances of his) in their house at No. 29 Kingsdown Road, Holloway. That the family had just finished supper, the time being five minutes after ten o'clock or thereabouts. That during supper he had been a subject of their conversation. That as soon as he had sufficiently recovered himself from his nervous condition he told them of the seance at Highbury and that he was *wholly unconscious of how he got into their premises*. That they examined his clothes and found them free from such moisture as might reasonably have been expected on such a rainy night, his boots, except *under* the soles thereof, being soiled by dry mud only and presenting no traces of recent walking or running. That his face, however, was pallid and covered with perspiration. That his breathing was not unusually rapid. That a stain of reddish brown paint was found on his left hand. That he had on his great coat and hat. That he made inquiries for his umbrella which could not be found. That he was informed by Mr. Stokes' stable boy that the distance between Highbury and Kingsdown Road was two miles. That after staying a short time to refresh himself he departed, and by cab and tram car reached his home, where he found his wife had arrived about half-an-hour previously and in a state of much alarm.

This statement Mr. Blank consistently maintains, especially and repeatedly emphasising the fact that *as to his transit from within the sitting-room at Highbury to within the stable yard at Kingsdown Road he has not the smallest knowledge or reminiscence*. But the writers of this letter, desiring to judge for themselves, sought direct testimony to all such parts of Mr. Blank's statement as

it was possible for Mr. Stokes and his family to contradict. Accordingly three of the sitters paid an early visit, without appointment, to 29 Kingsdown road, were received by Mr. and Mrs. Stokes and were permitted to examine the stable yard and surroundings of Mr. Blank's arrival. The house (which they estimate as one mile and a half from the house at Highbury) is a corner one, and its stable yard abuts a side street running out of Kingsdown Road, being enclosed on the street side by a brick wall varying from six to eight feet high, and on the other sides by the adjoining houses and their gardens. The stable roof may easily be reached from the street door steps, is about nine feet high at the eaves, and adjoins the roof of another outhouse about seven feet high at the eaves, both roofs being skirted by a metal gutter painted in a reddish brown colour. The sum total of their enquiries amounts to the corroboration in all essential particulars of Mr. Blank's statement as above rendered and to which they are enabled to add Mr. Stokes' assurance that he tried and found his yard gate to be duly locked at the time of the discovery of Mr. Blank on his premises. In confirmation of these particulars and of Mr. Blank's statement in general, and also as an emphatic declaration by Mr. Stokes and family of *no collusion* between themselves and Mr. Blank or any other person whatever in this matter, we have the pleasure to be able here to append the names of nine witnesses signed by themselves (being all the persons who have any direct knowledge of Mr. Blank's arrival and discovery as above detailed), viz. :—

Joiner Stokes.	Edward Bullock, stable-boy.
Alice Stokes.	Emma Cotton, servant.
Lizzie Stokes.	William Mannion.
Kate Stokes.	Charlotte Mannion, per W.
Florence Stokes.	M., her husband.

All of No. 29 Kingsdown Road.

Beyond these nine witnesses no adults were in the house; but two children, the one two and a half years and the other five and a half years old, were in bed. We are also informed that Mr. Stokes and family are investigators of the phenomena alleged to be spiritual, and occasionally hold seances at which curious manifestations sometimes occur. They had not, however, been sitting on the evening in question, are not professional mediums or employers of public mediums, but rely for mediumship, so called, upon their own family circle.

In thus faithfully recording the salient features of this strange occurrence we (the writers of this report) have no wish to obtrude, or give prominence to, any theory of our own in explanation, but would merely venture such comments as naturally arise out of this event, especially as taken in connection with the alleged transference of Mrs. Guppy on June 3rd, 1871. On that occasion the solution most favoured by many—who did not give themselves the trouble to enquire of the highly respectable witnesses—was that of “trickery by professional mediums from interested motives.” But such explanation entirely left out of account the fact that Mrs. Guppy, the real principal in the matter, is not a professional medium at all, and by social position is removed far above the operation of any such motive. Moreover Mrs. Guppy had, and has, a reputation as a medium which is of European extent, and includes the testimony of hundreds of persons of unimpeachable integrity in the best English and Continental society,—society which would not continue to receive any one addicted to purposed deception. Whatever the “professional medium” solution may be worth, it will not avail, however, as explaining Mr. Blank's “transference,” for none of the parties to the seance at Highbury, or witnesses at Kingsdown Road are professional mediums in any sense,—while Mr. Blank not only makes no pretension to mediumship, so called, but is notorious amongst his friends as a great sceptic concerning the phenomena so frequently alleged to be of spiritual origin.

It is worthy of notice in this connection that the evidence as to the “departure” of Mrs. Guppy on her aerial flight was considered weak—at any rate numerically—it comprising beyond her own statement the testimony of Mr. Guppy and Miss Neyland only. But in the case of Mr. Blank the fact of “departure” is a mat-

ter testified by nine witnesses besides himself. As a feature of likeness, however, between the two events we have in each case the fact of so-called mediumship, in some form or other, as present at both the “departure”; and “arrival” points of the journeys.

The theory that Mr. Blank has himself played a practical joke, and duped several long known friends, will doubtless be raised by many of your readers. We therefore urge attention to such further particulars as will aid those whose minds take that direction. First then on any theory of deception by Mr. Blank, (and apart from his emphatic disclaimer of trickery,) we would assert his absolute necessity for accomplices both inside and outside of the room as indispensable to the successful performance of such a conjuring feat. For in an incredibly short space of time he must have eluded the adjoining sitters, have got out of the totally dark room without allowing a ray of light to enter, have relocked the door, leaving the key in the lock upon the *inside*, and have replaced the cloth *inside* at the foot of the door. So far however as accomplices *inside* of the room are concerned, we for ourselves entirely reject that explanation. All the sitters in question are well known to each other and to Mr. Blank, and have frequently sat in seance, before, together and with other visitors, we are thoroughly assured of each other's good faith, and can answer the one for the other—and for Mrs. Blank—as not having during the sitting for a moment quitted the table,—which was nine or ten feet from the floor. In regard to the *outside* of the room we have the testimony of Mrs. Guppy's servants, *immediately* sought and obtained, that they knew nothing whatever of the matter and had no cognizance of the fact, mode, or manner of Mr. Blank's departure from the house. The only other persons known to be in the house were a baby and a child but four years old, at that time in bed. Beyond this we are unable to venture any assertion as to *outside* accomplices (if any) and therefore put forward the fact of “time” as of the most importance,—apart from Mr. Blank's repeated assertion of his absolute unconsciousness of his transit.

On the question of “time” it must be borne in mind that the clocks and watches of private houses and individuals are not regulated with railway accuracy, and that we did not foresee or immediately realise that “time” would be an element of so much importance in the seance. But it is remarkable that Mr. Stokes makes the arrival of Mr. Blank at Kingsdown Road to be about five minutes *earlier* than our estimated time of his departure from Highbury. Such a discrepancy, while easily accounted for as a difference between watches, *minimises* rather than otherwise the interval necessary to Mr. Blank for his performance of the distance either by horse, cab, or running. In any case the haste necessary to such a performance, in face of the sloppy roads and wet weather of that night, must have left some traces of dirt. But such traces, on the testimony of Mr. Stokes and family, were not to be found on Mr. Blank, his boots especially being free from other than dry mud and only damp on the under part of the soles,—a circumstance of considerable importance taken in connection with the distance of Moreland Villas from the cab thoroughfare; while the use of a vehicle at all is difficult to reconcile with the fact of perspiration on Mr. Blank's face; and further the seance itself being unpremeditated well nigh excludes the probability of that previous preparation obviously necessary on the part of Mr. Blank for the successful performance of a practical joke involving so much elaboration and such rapid exertion.

But all those (and they are many) who like ourselves have the pleasure of Mr. Blank's acquaintance know him to be uncompromising in his endeavours to expose imposture. Indeed there is no more interesting feature of this case than that the “transference” now recorded is not that of an acknowledged or alleged medium, as in former instances, but has occurred to a gentleman making no mediumistic claims and avowedly sceptical concerning the manifestations alleged to take place at seances. We cannot therefore (for ourselves) entertain the theory of “practical joking by Mr. Blank” without attributing to him an untruthfulness of which we sincerely believe him incapable; to say nothing of hospital-

ity abused and the bad taste involved. And in this case it must be remembered that Mr. Blank was not dealing directly with "Spiritualism" or with thick and thin partisans thereof, but with several friends who own no higher relation to the subject than that of investigators, and who are entitled, as much as he is, to that social, professional, and mercantile consideration he claims for himself. (*Vide third paragraph*)

It will occur to many that this event is not one of mere "weight-carrying" but involves the passing of solid matter through solid matter, thus further complicating the case in favor of scepticism. To this we reply that however incredible the fact of solid matter passing through solid matter may appear, to persons who have not investigated the phenomena in question, it is none the less one of the best attested and, for years past, one of the most frequently occurring manifestations in the mediumship of Mrs. Guppy. As illustrating this feature of the case we are permitted to add for the further bewilderment of your readers that within the last month two other very remarkable seances have taken place, at which some of us were present. At the first of these one of the undersigned visitors asked for a sunflower,—a momentary wish on his part and one he certainly had not previously disclosed. Almost immediately a whole sunflower plant over six feet high was placed on the table, together with half a bushel of mould about its roots. At the second sitting some forty articles were brought, including (among fruit, flowers and vegetables), two living gold fish, a live lobster and two live eels,—one of which to the no small alarm and annoyance of Mrs. Guppy was placed around her neck. On both occasions the party sat under test conditions, the door and windows fastened and all present holding hands. The difference between bringing a sunflower plant into a closed and bolted room, and taking out Mr. Blank—a gentleman of over fifteen stone weight—is little more than that of degree, and equally needs the explanation which we hope some of your intelligent readers may be able to afford.—We are, yours truly,

*P. GRECK, 56 Hereford Road Bayswater.

FELIX PROSZYNSKI, 56 Hereford Road Bayswater.

WILLIAM VOLCKMAN, 12 King Edward Road N.E.

MARGARET FISHER, 155 Palmer Terrace Holloway Road.

EDWARD FISHER, 155 Palmer Terrace Holloway Road.

ARTHUR LARKAM, 32 Tollington Road.

SAMUEL GUPPY, 1 Morland Villas, Highbury Hill Park.

ELIZABETH GUPPY, 1 Morland Villas, Highbury Hill Park

P.S.—This record has been read by Mr. and Mrs. Blank, and is forwarded for publication with their full cognisance.

THE ENERGETIC CIRCLE.

The chairman of the above circle writes us under date February 11th:—"Our circle is progressing first-class. On Sunday night last, the weather being fine, the manifestations were more than usually good. They consisted for the most part of hands and faces, both being clear and well defined, and about nine persons felt them. Some very beautiful chants and anthems were sung, to the accompaniment of the organ, including Pope's Ode—"Vital Spark." All the members present were delighted. Once during the seance, while the medium's hands were held by one of the circle, a note on the organ was sounded by the spirits. Our spirit friends seemed to be present in force, and more in power than ordinary. We had no writing or spirit lights. The spirits are now present in materialised form, and they have sat on several of our knees. Our lady medium, when in the normal state, has repeatedly seen a figure following the entranced male medium about the room, and about half a yard behind him. We hope soon to see them face to face.

* In the margin of the proof which he was asked to sign, Colonel Greck appended to his name and that of Mr. Proszynski the remark, "We bear witness to the part of that stated above, which happened in our presence at Mr. Guppy's house, on November 2." [*Communicated.*]

A SPIRITUAL DETECTOR.

THE PATENT-OFFICE DECIDING RELIGIOUS QUESTIONS.

Robert Dale Owen pays his Respects to a Patent-Office Examiner—An Invention that is Patentable Refused a Patent.

(From the New York Tribune.)

To the Editor of the Tribune:

SIR—Is an Examiner of the United States Patent Office, in virtue of his position there, a competent or constitutional judge of religious matters? And ought he to be suffered to decide religious questions, even without appeal to the Commissioner?

Does such a question seem to you superfluous? Probably. Yet it is a question that has come up quite recently in practical form, and which has to be looked to and settled. Gen. Lippitt, now of Cambridge, but formerly a favorably known and successful lawyer in San Francisco, where he raised a regiment of volunteers during the war, filed an application, last June, for a patent for what he calls a new "Psychic Stand and Detector." The function of this invention, as set forth by the applicant, is "that of spelling out words and sentences usually called (spiritual) communications, through an alphabet not only invisible to the operator, but the very location of which he cannot know;" and thus, if the operator resort to imposture, to detect him in so doing. The application was rejected in a communication (without date) received Sept. 8th; and the refusal was twice reiterated, in reply to argumentative letters of the applicant, protesting against the reasons assigned for rejection. The device was "admitted to be novel" and so far patentable. The reason given for rejection in the first letter is: "The office cannot concede the truth of Spiritualism; as, though individual scientists may, as applicant says, have given the phenomena some attention, scientific men, as a body or in any great numbers, have never conceded their reality." It is added, perhaps with intention to soften the refusal, that "the office is disposed to believe that, as a game table, or means of amusement, the device might be more favorably viewed." But in that case a new specification is demanded, in which "all allusion to the use of the device by mediums should be avoided."

When pressed by the applicant on the ground that the investigation which his invention seeks to aid "is a legitimate one, whether the object of those pursuing it be to demonstrate the existence of an occult natural force, or to obtain experimental proof of the existence of the soul after death, or finally to show that the phenomena are all caused by imposture," the Examiner says, under date of Sept. 15:

"Thus far these alleged facts have almost entirely shunned the cool scrutiny of intellect alone, and, furthermore, much trouble and sorrow have been caused the delicate or young by the excitement naturally pertaining to the investigation of such tremendous pretensions"—which reasons, together with the fact that the phenomena are "uncertain, variable, and inconstant," have led the office "to adhere to its refusal to grant a patent for the invention, except under the restrictions indicated."

In his final letter (September 24th), the Examiner declares "non-patentability of the invention, not alone on the ground of lack of utility, but as having a tendency to the production of injurious results in society, under any aspect in which the device may be presented." And he winds up by stating that this decision of his "is not, under the rule, deemed appealable"—to the Commissioner, he must mean; for he admits that (by payment of ten dollars, the case may be taken to the Board of "Examiners-in-chief." Gen. Lippitt, in his replies, asserts the importance of his invention, rejects the proposal to have it regarded as a toy, sends the required fee, appeals to the Board: and so the matter stands. In all this, the Commissioner himself does not appear, except in formally transmitting the decisions of his Examiner in the matter of the "application for Patent for improvement on Game Tables." Nor does the sole responsible person give his name; let us suppose it to be Smith.

Here, then, we have the case. Millions of persons throughout the civilized world (but their rights would

be the same if they were thousands only) believe that, under certain conditions, and in virtue of certain intermundane laws, the denizens of the next world may communicate with the inhabitants of this; and they regard the power thus to communicate as the most effectual check to the materialism of the age. The applicant, without deciding whether such communications are due to a natural mundane force or to imposture, or are proofs of a life to come, proposes to eliminate one element from the inquiry, so that the student of these phenomena may secure himself against wilful deception on the part of the Psychic or Medium. Thereupon the Examiner declares that any device intended to afford such security is not useless only, but injurious to society.

Unless we are unreasonable enough to suppose Mr. Examiner Smith an imbecile, we can come but to one conclusion, namely, that he regards any one who is studying the question of the experimental evidences of immortality as engaged in a mischievous inquiry. Considering the present religious condition of the civilized world, that is certainly a very remarkable opinion.

The members of the Evangelical Alliance, during their recent session, admitted and deeply deplored the increase and wide range of Materialism, and sought means to arrest it. From other authentic sources we have corroborative testimony to the same effect; as from an official report on religious worship, made Dec. 8th, 1853, to the Registrar-General of England. There we read:

"There is a sect, originated lately, called 'Secularists,' their chief tenet being that, as the fact of a future life, is (in their view) susceptible of some degree of doubt, while the fact and necessities of a present life are matters of direct sensation, it is prudent to attend exclusively to the concerns of that existence which is certain and immediate, not wasting energies in preparation for remote and merely possible contingencies. Theirs is the creed which, probably with most exactness, indicates the faith which, virtually though not professedly, is held by the masses of our working population." (Page 78.)

And the writer adds, speaking specially of artisans and other workmen:

"It is sadly certain that this vast, intelligent and growingly important section of our countrymen is thoroughly estranged from our religious institutions in their present aspect."

As to another influential class, not in England and on the European Continent only, but in our own country, a Bishop who is held in deservedly high estimation by the orthodox body to which he belongs, stated to me his conviction that evidences of infidelity are daily multiplying among intelligent men; adding that he had lately heard a Professor of Harvard College express the opinion that three-fourths of our chief scientific men were unbelievers.

Now I, and millions more, lamenting this prevalent scepticism, and believing that there is no human inquiry so important as that touching a future state of existence, do not choose that a Patent Office Examiner shall decide for us whether it is proper, or not proper, in seeking assurance of a better world, to enter that experimental field, where science has won all her triumphs; nor yet whether, during our studies in that field, we shall or shall not take precautions against imposture. Nor do we choose that, within the walls of the United States Patent Office, discrimination shall be made as between students in that field and students in our schools of orthodox divinity. We make no complaint, however, that a Patent officer exhibits ignorance of the religious needs of the world, and of the manner in which these can best be met. A Civil Service Commission, empowered to ascertain Mr. Examiner Smith's qualifications, would not question him on such a subject. What we do complain of is, that he should intermeddle in matters with which, in his official capacity, he has no concern whatsoever, and that he should assume an authority of decision which in this country no Government officer, from the President down, has any more right to exercise than he has to dictate to us what we shall eat or drink, or what clothing we shall wear.

The manner of this impertinent intermeddling, too, is notable. Scientific men in great numbers have never, we are told, conceded the truths of Spiritualism; hence the scruples of the Patent Office, or rather of her bungling representative. He is probably unacquainted with a curious and instructive fact. Though Harvey gave to the world his great discovery in the year 1628, yet, as

the records of the (Paris) Royal Society of Medicine inform us, a certain Francois Bazin, candidate for membership in 1672, sought to conciliate the favor of that learned body by selecting as his theme the impossibility of the circulation of the blood ("*Sanguinis motus circularis impossibilis*"). Forty-four years sufficed not to procure for the new theory the sanction of medical science in the French metropolis. If there had been Patent Offices in those days, and if Harvey, while scientific men in large numbers still rejected his theory, had sought to patent any ingenious device for its illustration, some Examiner Smith of the seventeenth century, in rejecting his application, might have told him that his phenomena were "uncertain, variable, and inconstant," and that such "tremendous pretensions" could not receive official aid or sanction.

But even if preponderance of authority in favor of one set of opinions could abrogate the civic rights of those who believe differently, there are some items here to be taken into account which have probably escaped this superserviceable Patent officer.

Mr. Alfred Wallace, an eminent English scientist, well known on both sides of the Atlantic, published, last year, under his own name, in The London Quarterly Science Review, edited by a Fellow of the Royal Society, a ten-page review of an American work on Spiritual Phenomena, entitled the "Debatable Land." In that review he says that "such a subject is not out of place in a scientific journal, for in whatever light we view it, it is really a scientific question." And his conclusion is this: "The facts here given force upon us the belief in long series of ancient living forms, different from those now existing on the earth."

Again: Mrs. Stowe, in the Christian Union, says of the same book: "It ought to be reckoned as of the same class with Darwin's late work; being a study into the obscure parts of nature, conducted in the only true method, by the exhibition of well selected facts." The editor of "Every Saturday" declares "its logic to be of a kind to command the respect of Bishop Butler or Archbishop Whateley." And, not to multiply examples, that most critical of journals, The Nation, at the close of a candid two-column review, thus expresses itself: "What is spirit?" What is matter? Science, to all appearance, draws nearer and nearer to answering these questions; and books which, like the Debatable Land, contribute their quota of carefully observed and recorded facts to the discussion, are to be welcomed." How does all this—certainly from reputable sources—tally with our over-zealous Examiner's assertion that "these alleged facts have almost entirely shunned the cool scrutiny of intellect?"

I have no idea what such an invention may be worth in the market, nor need we ask. Such matters are to be treated not with reference to the amount of money, but to the importance of principle, which they involve. The tax on tea coming from England to her American Colonies in 1773 was two-pence only; and religious rights are at least as sacred as political. A single additional aspect of this particular case may suffice to indicate what vital interests are involved in the question whether the (alleged) spiritual phenomena of the day are veritable or spurious.

An old belief seems about to disappear: the belief in the exceptional and miraculous. The civilized world is gradually settling down to the assurance that natural law is universal, invariable, persistent. Now if natural law be invariable, then either the wonderful works ascribed to Christ and his disciples were not performed, or else they were not miracles. If they were not performed, then Christ, assuming to perform them, lent himself, as Renan and others have alleged, to deception; a theory which disparages his person and discredits his teachings. But if they were performed under natural law, and if natural laws endure from generation to generation, then inasmuch as the same laws must exist still, we may expect somewhat similar phenomena at any time. Add to this that Jesus himself, exercising spiritual powers and gifts, promised (John xiv., 12) to his followers after his death similar faculties.

The question, then, touching the existence or non-existence, at the present time, of phenomenal proofs of

a life to come, may, if decided affirmatively, furnish to men of science and to other sceptics who reject the Gospel narratives, the very species of evidence that is demanded at this modern day to change their discouraging creed. To act upon the ignorance of the first century, it needed works which that ignorance looked upon as miracles; but to act upon the apathy of the present age, it needs phenomena acknowledged to be natural, yet of an intermundane character. If such can be placed before Materialists, then they will have the evidence of their senses in proof that the marvellous powers ascribed to Jesus and the spiritual gifts enjoyed by his disciples were natural and are credible; that, in fact, we have no more reason for rejecting them than for denying the wars of Cæsar or the conquests of Alexander. And thus the *alleged spiritual manifestations of our day*, if they prove genuine, *become the strongest evidences to sustain the authenticity of the Gospels.*

Looking to the interests of Christianity itself, can one over estimate the momentous results which may follow an inquiry, reverently conducted, into the genuine character of these manifestations? And when an inventor has thought out a mode by which, in the prosecution of researches thus immeasurably important, imposture may be effectually barred, is it not monstrous that he should be told by a government official that his invention can only be deemed worthy of protection on condition that he assents to have it regarded and recorded as an improvement on game tables? What would be said of a magistrate who, fearing for the "delicate or young the excitement naturally pertaining" to protracted camp meetings, should deny a request made by the officiating preachers for the aid of the police in keeping order, unless those reverend gentlemen would first agree to have their religious exercises regarded as a species of public amusement?

My conclusion, as touching the whole matter, is, that Mr. Examiner Smith got quite beyond his depth and outside of his official duty, of which it behoves the Commissioner of Patents to apprise him. If we could imagine similar usurpations suffered to creep into the various Departments of our Government, the clause in the Constitution which forbids Congress to pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, would not be worth the paper it was written on.

ROBERT DALE OWEN.

Hotel Brantiny, New York City, Nov. 7th, 1873.

P.S.—Since writing the above I have read a thoughtful paper, entitled "Spiritualism," the leading article in the Catholic World for November, beginning: "It can hardly be denied that the question of Spiritualism is forcing itself every year more and more upon the public attention, and that a belief in the reality of its phenomena, and, as almost a necessary consequence, a suspicion of their at least partially preternatural character, is on the increase among honest and intelligent persons."

HOW TO SLEEP WITHOUT DREAMING.

It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a heavy meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the backbone, compresses it and arrests the flow of blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it, arouses us, that sends on the stagnating blood, and we awake in a fright, or trembling, or perspiration, or feelings of exhaustion, according to the degree of stagnation, and the length or strength of the effort made to escape the danger. Eating a large, or what is called "a hearty meal," before going to bed, should

always be avoided; It is the frequent cause of nightmare, and sometimes the cause of sudden death.—*Ec.*

SANITARY INFLUENCE OF SUNLIGHT.

The importance of sunlight as a curative agent is not sufficiently appreciated. Sir James Wylie, late physician to the Emperor of Russia, made a careful study of the effect of light as a curative agent in the hospital of St. Petersburg. He discovered that the number of patients, cured in rooms properly lighted, was four times as great as it was when they were confined in dark rooms. This led to a complete reform in lighting the hospitals of Russia, and was attended with the most beneficial results. In cities visited by the cholera, it has been found that the greatest mortality has taken place in narrow streets, and on the sides of those having a northern exposure where the rays of the sun are excluded. The inhabitants of the southern slopes of mountains are better developed and more healthy than those who live on the northern sides. The inhabitants of secluded valleys are often subject to peculiar diseases and personal deformities, partly caused, probably, by the want of direct sunlight.

So far has faith in the efficacy of sunlight been carried, that its advocates have proposed to build sanitariums of glass on the upper stories of houses, where patients, divested of clothing, can take daily sun-baths. One reason given for the decrease of population in the Sandwich Islands, is the adoption of civilised habits, and the unhealthy restraint of clothing upon the limbs accustomed to light and air. Great improvement can be made in ordinary practice without carrying the remedy to extremes. The most sunny and light part of the house should be occupied by the household, instead of being kept for occasional guests. Persons should sit at the windows where the sunshine comes directly upon them and all the sunshine and air possible should be admitted within doors.

Instead of this, heavy draperies, shades, shutters and blinds shut out the life-giving influence. Reception rooms even in these enlightened days, are oftentimes kept so dark you cannot see where you stand; and as you enter them from the warm sunlight, the close damp air sends a thrill through your whole frame, which has, doubtless, by a sudden check of perspiration been the cause of much illness, and the loss of many valuable lives.

This is especially the case at this season of the year. The mornings and evenings are chilly, and the doors and windows, after the morning airing, are kept tightly closed to keep out flies and mosquitoes, while the dwellers sit wrapped in shawls in their gaudy and stately prisons. A little painstaking will obviate these troubles. Almost all houses, imperatively those shaded by trees, need a little fire at morning and evening. It will make trouble and dust, but that will be of no consideration. Then let the draperies be taken down, and open blinds and windows to let in the sanitary sunshine. Protect the windows with screens of lace or wire, to keep out the troublesome pests that are the bane of the careful housekeeper, and let in the priceless wealth of pure air. Let the carpets fade and the upholstery grow dim. Nothing should be too costly for careful use; of what consequence is furniture, when health and life are weighed in the other scale?

We know of deluded individuals who sit all through the summer days in darkened rooms, where plants would either die or lose their green colour. We know of houses that send a chill through you like being in a cellar, when you cross the threshold. We know also of sunny homes, where sunlight and fresh air play through the spacious halls, where the windows are thrown open to all healthful influence, and where, on chilly mornings and evenings, provision is made for that blessed influence, an open fire, cheerful, mirth-provoking and healthful sunlight and pure air.

It is said that during one day's healthful existence, sixty hogsheads of pure air should enter the human lungs. It would be an interesting problem to find out what proportion of the inhabitants of this city obtain the quota of pure oxygen necessary for keeping the lungs in the most healthful condition.

ARRIVAL OF A NEW MEDIUM IN LONDON—
EXTRAORDINARY MANIFESTATIONS.

During the visit of Mr. Peebles to Memphis, Tenn., we had an application from that place to send our publications regularly for the use of the children of the Progressive Lyceum, addressed to the care of Mrs. Mary J. Holmes. Some months ago it afforded us no little surprise to receive a letter from that lady stating that she was travelling in France, accompanied by one of the most extraordinary mediums which had been developed in the whole course of Spiritualism, and that their object was not to work publicly, but to come in contact with superior minds, and promote Spiritualism in the more select ranks of society. Soon afterwards the Rev. Dr. Watson returned to London from the Continent, and at his reception stated the case of a medium (see MEDIUM, No. 177) who had been long in development, but had been instrumental in convincing him of the truth of Spiritualism. His book, "The Clock Struck Two," is full of records of her mediumship. In her presence Dr. Watson said the spirit-friends of investigators could talk in an audible voice, and manifest their identity without using the organism of the medium. When Mr. Peebles reached London from the East, he said he had visited at Paris, Mrs. Holmes and Mrs. Hollis (the medium to whom we allude) and there he had met with Victor Hugo Louis Blanc, and other eminent Frenchmen, who were charmed and convinced by her extraordinary mediumship. The reader can imagine the pleasure it afforded us to receive a letter last week, stating that Mrs. Holmes and Mrs. Hollis would arrive in London on Sunday evening. They did so, and at once took up their abode at Mrs. Jackson's, 3, Torrington Street. On Monday evening we had the pleasure of attending their first seance. The party was small, and during the sitting arranged themselves like the segment of a circle, facing Mrs. Hollis, who sat some distance off. The only apparatus used was a light metal speaking trumpet, about two feet in length, which stood on its end on the carpet. Mrs. Burns occupied the extreme end of the row of sitters, and next to her came in rotation Mr. De Cruz, Mrs. Holmes, Mrs. Jackson, Miss Wooderson, and Mr. Burns, who occupied the extreme right. Soon after the light was extinguished, and a verse had been sung, the first spirit that presented itself for identification came opposite to Mr. Burns, and said in a very low whisper, "I am Thomas." Mr. Jackson who is slightly clairvoyant, and perceived the spirit, exclaimed, "Oh, you are Tom Davey!" The spirit said "Yes," and that he was living in spirit-life in company with his father, the celebrated mesmerist, and Mr. Jackson. The three had worked together for years on earth, and now were happy in each other's society in the spirit-world. Mr. Davey departed from earth-life a few months ago. He had been a warm friend of the Jacksons, and was the first to come back and manifest himself at this new circle. Some more singing was indulged in, which the spirit-voice accompanied. "James Nolan," the guide of the medium, then spoke quite audibly and freely, but complained of the want of power on account of that being the first seance held in the rooms. The spirits were seen busily engaged in modifying the atmosphere and preparing the conditions. Soon a little girl was seen and heard to speak close to Mrs. Burns. She attempted to sing a hymn, well known in Sunday schools, but failed for want of power. Again another voice said to Mrs. Burns, "Amy, I am here." "Who are you?" The name was given in reply, but as it was spoken only in a whisper, and as Mrs. Burns' nervous system had been somewhat disturbed by the spirit-touch, she did not recognize it. Repeating it several times, the spirit then said, "Oh, Amy, how stupid you are! Don't you know me? There is Mary, and there is James, and here beside me are, Mary Ann and Alfred." The spirit again pronounced the name "Ann Wooderson," which Mrs. Burns recognized as that of her mother, and the manner of expression, and allusion to members of the family in the spirit-world, were admirable tests. Mrs. Wooderson then came to the

other end of the circle, and, addressing Miss Wooderson and Mr. Burns, said, "God bless you, dear children; good-bye." The voice was feeble, as the conditions were not sufficiently perfect to enable the words to be freely articulated or loudly pronounced.

On Tuesday evening Mrs. Burns again visited Mrs. Hollis, and had some slate writing in full daylight. Mrs. Hollis took a clean slate, held it under a small table, and with her feet and other hand visible, and away from the table, had messages written instantly. The one Mrs. Burns received was from her mother, who alluded to the previous evening, and conveyed a few expressions of affection and encouragement. The most peculiar part of the message was the fact that the signature was in the very characteristic hand-writing of the departed lady, and also as she writes it through the mediumship of her daughter, Miss Wooderson. Afterwards Mrs. Jackson had a message from her husband, which was written in the unmistakable caligraphy of "J. W. Jackson." Mr. Burns called on Wednesday, and had similar results in full daylight. A spirit referred to a request made on her death-bed, and "J. W. Jackson" signed his name in his own handwriting, and gave tests.

Such is a very faint representation of what can be effected through the mediumship of Mrs. Hollis. After she recovers from the fatigue of travelling, and when the rooms get magnetized, the power will be much more available; but, as to the certainty and facility of communication through her mediumship, it is already all that could be desired. Mrs. Hollis has with her the proof-sheet of a forthcoming work, giving the history of her mediumship. It will be read with great interest. On account of the loss incurred through the failure of American banks, Mrs. Hollis has to place her mediumship at the disposal of the public. But, as her health will not permit of her sitting with objectionable investigators, she is forced to select her company. She may be visited on the following terms:—during the day, from 12 till 5 o'clock, private seances for direct writing on the slate, one guinea. In the evening, at 8 o'clock, a general dark seance will be held for the direct voice, admission 10s. 0d. each visitor. Only five or six sitters can be present at one such seance. The form of mediumship is so extraordinary and satisfactory, that Mrs. Hollis will no doubt be overwhelmed with visitors as soon as the nature of her mediumship becomes known.

THE TRUTHSEEKER.

We have received No. 1 of the *Truthseeker*, a new monthly journal, published at Dunedin, Otago. Its motto is, "Search not who spoke this or that; but mark what is spoken." From the introductory article we gather that it is the only freethought journal published in Otago. The present number contains some short but well written articles on "Liberty and Blasphemy, Buddhism, &c., Scientific Extracts." A summary of the principles of Spiritualism, and other interesting matter. The paper will supply a want that has long been felt by the many progressives in Dunedin. It is a well got up 4to of eight pages, the publishing price 6d.

The above notice was accidentally mislaid; we have since received No. 3.—[Ed. H. L.]

A social gathering to celebrate the birthday of Thomas Paine was held in the large room over Stutt's Hotel, Bourke-street, on Tuesday evening last. The room was crowded, about two hundred being present. Mr. Staff was voted to the chair, and in a few introductory remarks briefly alluded to the calumnies which had been industriously circulated by Paine's opponents with the view of damaging his reputation; he considered that even were these true, Paine's work for humanity entitled him to their respect. Mr. Cameron and Mr. Tyerman delivered able addresses, pointing out the good results that had flowed from Paine's labors. The proceedings were enlivened with music and singing and passed off very successfully.

DIRECT SPIRIT WRITING.

Among the many wonders of modern spiritual manifestations, there is probably nothing more conclusive and convincing to the honest inquirer than *direct spirit writing*. This is accomplished without the assistance of a medium's hand, by the use of a pen or pencil only—and even these are sometimes dispensed with. A remarkable instance of direct writing occurred at Dunedin, New Zealand, lately, as given in the *Harbinger* of November last—a pencil being *seen* to write, untouched by any one.

In the *Banner of Light* of 5th April, 1873, a well authenticated case is given. The circle was composed of most unexceptionable persons, several of them being public notables. William Lloyd Garrison and his son, Robert Dale Owen and Miss Owen, Dr. Bartal, Thomas R. Hazard, Lieuts. Dyer and Greene, of the United States Navy, Captain Irwin, of the Boston Custom House, Mons. Roeth, correspondent of the *Paris Figaro*, and others. Three common slates were laid upon the table, upon one of which was placed a small piece of pencil. The medium, holding one end of the slate beneath, and placing her disengaged hand upon the table, required the subject to do the same; and the hands of all the others were clasped upon the table, in sight of the whole company. The gas was brightly burning, and every object clearly visible. Messages were received, such as, "Happy greeting to you all," "Glad to see Garrison;" and several names, among them "David Leavitt" (formerly reporter for the *Boston Journal*), and "Cynthia Dunbar Thoreau." After this the invisible scribe wrote out, "get Owen's slate!" And here came the most surprising thing of the seance, so far as evidence of intelligent action was concerned. Mr. Owen acknowledged that he had prepared two slates, hinged together on one side, with a lock on the other, the key of which was in his possession. It was held beneath the table, with a bit of pencil placed upon its upper side. Three ticks upon its hard surface apprised the company that the slate was ready for their inspection. On being brought up, they found written on the under side of it, "We have written inside." Mr. Owen now produced the key, and unlocked the double slate, when the following words were found clearly inscribed on the inside:

"My dear ones of earth, hope;
"There is immortality for you all.

"Violet." "THEODORE PARKER."

The signature, "Violet," was that of a dear friend of Mr. Owen. That gentleman declared that, to his certain knowledge, there was not a line of writing inside the slate when he closed it, and that, so far as he knew, no one else possessed a key to the lock. A brother of Mr. Garrison's then wrote on one of the ordinary slates: "William, I am glad to see you.—BROTHER JAMES." The daughters of Mr. Hazard, "Anna and Mary," wrote a recognition of their father's presence, while he held the slate. The reporters—several being present—were treated to such messages as these: "Boys of the Press, don't color these facts!" "Report truly, boys!"

The experience of the late Baron Guldenstubbé upon direct spirit writings are probably the most exhaustive of their kind. They are very circumstantial, and furnish a mass of well attested evidence, only a few brief extracts from which can be introduced here. Few, perhaps, will be able to obtain such assurance for themselves; because few are so persevering and indefatigable in experiment. After considerable experience in the ordinary physical phenomena—rapping, clairvoyance, and magnetism—the idea came into his mind, to see if the spirits could write direct, without the intervention of a medium. He seems to have taken the hint from the *Mosaic account* of the writing of the ten commandments, and the handwriting on the wall at the Feast of Belshazzar, described by Daniel. The Count D'Ourches, one of the Baron's friends, saw the phenomenon of direct writing more than forty times, at his own house, at the Baron's, at the Louvre, and various other places men-

tioned. The count obtained without the concurrence of the Baron, many direct writings, one of them being a letter from his mother, deceased, more than twenty years. Most of the direct writing appeared as if done with a pencil, and in one case the force on the paper had been so great that the impression could be read on four or five of the sheets under it. A Latin letter, signed MAR T. CICERO, was traced, in the presence of General Baron Brewern, in a packet of paper quite new, and sealed just as it came from the shop. The experiments were conducted in an unostentatious manner, but by no means in a corner. Several personages of note are mentioned as witnessing many of the most remarkable—Professor Georgii, disciple of the illustrious Ling; Baron Uexkroll; Baron de Rhetz; the Marquis of Plenty, and others. Baron Guldenstubbé discovered on one occasion that the pencil he had provided was not used, and he afterwards obtained the writing by simply placing a piece of white paper on the table beside him!

A PHOTOGRAPH FROM BARON KIRKUP.

A letter from Baron Kirkup, dated Leghorn, 14th September, 1873, contains a copy of the photograph alluded to in the extract given below. The background is a dark disk, representing the case of a watch, in the centre of which the well-known features of Dante are delineated in white lines. The view is a profile.

Baron Kirkup says:—"I enclose you a photograph of a portrait of Danté engraved on the inside of my watch by his spirit, at the island of Caprera, where he is the guardian of Garibaldi.

"I have made many discoveries—1, The first spirit-photographs in Europe; 2, The spirit-post, 120 miles, and an answer of 15 lines in one hour and four minutes; 3, This engraving on gold; 4, New and successful visions in a crystal ball, seen by two mediums.

"I have told you my method in the above demonstrations but no one appears to have put it in practice; and nothing but random experiments have been made, without the necessary precautions and identity.

"My crystal ball was sold me by an old Jew, an alchemist (as usual very poor), who told me it was full of spirits. This was 35 years ago, when I did not believe in spirits. I bought it to make some optical experiments on dispersion and colour. It is a rock-crystal, 1½ inch diameter, and has some flaws. I have looked in it, often in vain; except once, that I saw an unknown figure, ugly and grotesque. Four persons had succeeded to the same degree in all that time. I did not much value it, as it might have been the effect of imagination. We always looked at it against the light—either the candle or a window—which appeared very brilliant, from its shape acting as a convex lens. One evening the medium, my daughter, intuitively shaded the ball in the hollow of her two hands, having only space enough to peep in, and, to her surprise, saw immediately figures moving in it. A friend who was with us, an English Colonel of the Guards, invented this test, to make it quite independent of the medium's imagination or will: he wrote a number of names on a slip of paper, and to each name he put a number, and placed it in his hat in the farther corner of the room, covered with his gloves and a newspaper, and we watched that no one approached it. The spirits took the paper, and we asked them to show in the ball No. 6, 14, 2, &c.; and they always did, most correctly, with detailed descriptions by the medium. We have had 30 or 40 without one mistake—spirits, living persons (!), animals, views, pictures, &c. Perhaps the keeping the ball in the dark may have facilitated it, as they say of dark seances—which I have never tried, because it favours cheating. Make any use you like of this, with my name.

Truly yours,

SEYMOUR KIRKUP."

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