

# 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.

Advance of Spiritualism in Europe .....	651-2
Scientific Religion .....	652
The Materialization of Spirits .....	652-4
A Month's News of Spiritualism from England .....	654-5
A Plea for Higher Education of Women .....	655-6
Spiritualism Advancing .....	656-9
Dr. Crookes on Spirit-forms .....	659-60
The Religious Aspect of Spiritualism .....	660-1
Judge Edmonds gone Home .....	661-2
A Reply to Dr. Hoake's Lecture .....	662-4
The Medium and Daybreak .....	664
Spiritualist Soiree .....	665

THE letter of our London correspondent W.L.R., gives an encouraging account of the progress of Phenomenal Spiritualism in England at the present time. The evidences of Spirit Materialization are now so strong that no unbiassed mind can refuse to accept them. There has been much discussion in England, as to the separate identity of the Spirit form "Katie King" and the Medium Miss Florence Cook, but this question has been set at rest by the scientific investigation of the matter, by Messrs. Crookes and Varley. In a letter from the former gentleman which appears in the "Spiritualist" of April 3rd. he conclusively proves that the Spirit form calling itself Kate King, and the Medium Florence Cook were visible at one and the same time. Our correspondent, (a very keen observer,) satisfied himself of the separate identity of the Spirit form, and the Medium (Miss Showers). In America the instances of Materialization are numerous and well attested, and nearer home, at Sandhurst, we have the testimony of nineteen reputable witnesses, (one of them holding a high public office in Melbourne,) who have both seen and felt the Materialized Spirit form. The tangibility of these forms is a difficulty with many, they cannot conceive of a Spirit in so material a form. As far as we understand it, the Materialized Spirit form which appears on these occasions, is a condensation of sublimated matter, brought about by a scientific process known to Spirits who have studied Chemistry. The power used is Electricity, brought to bear through the Magnetic emanations of the Medium, and but few Media have the necessary emanation to enable the Spirits to complete the process.

We look with considerable interest, to the development of Spirit Photography as one of the most convincing tests of Spirit existence and iden-

tity. The Spirit Photographs of Mr. Mumler in America have stood the severest scrutiny. Mr. Hudson of Holloway, near London, was the first person who was publicly known to have succeeded in obtaining Spirit Photographs in England, though it is stated that some amateurs obtained results at an earlier period. Some of Mr. Hudson's first productions were pronounced to be impostures, and for a time he was under a cloud, as the number of successful operations increases, and the evidence of those who have obtained undoubted likenesses of their Spirit friends accumulates, the cloud is clearing away, and Mr. Hudson's reputation as a Medium for Spirit Photography, is being established. The three specimens forwarded by our correspondent are interesting. The first represents a male form clothed in white drapery, standing immediately before the sitter, in an upright position. The second is an imperfect Photograph, but the Spirit form (a female figure kneeling before the sitter, with some flowers in her hand,) is very distinct. The third is a very remarkable one, a Gothic chair is standing before the sitter with its back in close proximity to his knees; a female figure which is kneeling at the front of him seems to permeate the chair, portions of the chair being visible through the form, as though the matter of the chair offered no obstruction to the more refined material of the Spirit form. Our correspondent is a professional gentleman of independent means, and undoubted probity, well known to many in Victoria, and he assures us that he himself cleaned the glasses used, and followed the whole process till the plate was developed. Experts to whom we have shewn the Photos, agree that they are inexplicable, except on the assumption of fraud on the part of both operator and sitter, which in the present instance is quite inadmissible. In Spirit Photography it does not appear essential to produce so substantial a materialization as is necessary to render the form visible; the ethereal form, though invisible to the eye, reflects its shadow on the sensitized plate. Spirit Photography is as yet in its infancy, and will no doubt ere long, meet with the same recognition by the public, which the older phenomenal facts of Spiritualism now command. Several attempts have been made in Melbourne to

procure Spirit Photographs, in one instance with success, but the Photographer refused to go on with the experiments. It is intended to make further experiments, and we hope ere long to be able to report progress. It has been stated that Spiritualism in the United States was declining; an article from the New York "Sun," which we reproduce, very effectually disproves that assertion. The influence of Spiritualism is fast spreading over the whole of the civilized world, exerting a harmonizing and humanizing power, more potent and progressive than any existing system of religion. Old Theology shews unmistakable signs of decay and dissolution, and Spiritualism occupies the ground it vacates, presenting a philosophy more durable, more beautiful, and more suited to the requirements of the present age.

### To Correspondents.

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

#### SCIENTIFIC RELIGION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I am much pleased at finding that notwithstanding the abusive language used towards Spiritism by the Melbourne press, and Christian journals, you have not indulged in attacks against Christianity.

I do not like to hear any religion maligned, because I am convinced that even the worst of religions are conducive to morality. I would therefore like to see something better introduced before any of them are dispensed with.

One of the best ways of evangelizing is by contrasting truth, with error, and by gradually increasing knowledge, to deliver the credulous from the bondage of tradition, ignorance, and credulity.

Many of your readers having been convinced of the truth of the phenomena of Spiritism, have ceased to take an interest in accounts of *seances* in which nothing instructive occurs, and are desirous of more advanced information.

One of the next points which ought to be discussed and settled is: In what manner ought we to receive the Scriptures, as well as teachings by mediums? as there are differences of opinion among Spiritists upon these subjects; we ought to examine them carefully, and if possible harmonize and endeavor to see eye to eye; this can only be done by strict attention to accuracy, as it is accomplished in the sciences. To affect it you will require to allow of discussion in a kindly manner, in your paper; which must be conducted in the freest, and most friendly style; all personal attacks should be avoided, as well as assertions, and assumptions; facts alone should be placed before us, from which we may draw our own conclusions.

Let us adhere strictly to what is written, or spoken, without substituting our opinions in its room; for without accuracy we cannot have truth, nor without truth, unity and security. Traditions, interpretations and opinions, may suit carelessness and prejudice, but to those who love holiness, justice and truth, accuracy is indispensable! We must judge of the Scriptures, "according to all that is written therein." "What is written in the law, how readest thou?" not what thinkest thou. Confining ourselves to the language of Scriptures, taking the words in their simple grammatical renderings as we would do if spoken; and being very careful of the connection in which they stand, neither adding to, nor taking away from what is therein written (Rev. xxii., 14, 18, 19). Every man has a right to his own opinions, but not to teach them as Divine Revelations! and did all teach their opinions, discord would be unavoidable, unity could not possibly exist. Nay, I fearlessly affirm that the cause of nearly all the divisions which exist in the Church of Christ is the substitution of opinions for commands! The Christian's duty being simply to believe

what he is told and do what he is commanded by Jesus. The Apostolic Commission confined the Apostles to the teaching of His commandments. See Math. xxviii., 20.

I am, &c.,  
R.

#### COMMUNICATION IN GREEK.

DEAR HARBINGER—Nearly two and a half years since we formed a circle here. Six months after, by advice of our spirit-friends, we invited Mr. Martell and Mrs. Cattran, and the control through Mrs. C. promised that W.R. would write in foreign languages. After two years interval this has come to pass, and last week the enclosed Greek communication was written through his hand. He has been hitherto very sceptical, but this has non-plussed him. He is perfectly ignorant of Greek, having been a butcher's boy and almost uneducated.

Yours fraternally,

ALBERT FLETCHER, Chairman.

The following is a translation of the communication:—

A Meteorologist (or one who talks of the high things of the heavens) casts far from him the frivolities of the table or banquet. The tongue pours forth its dreams (and) aims at random, having no share in common, concerning things invisible (or unrevealed).

#### THE MATERIALIZATION OF SPIRITS.

DEAR HARBINGER,—Your readers will remember that, in my last letter to you giving an account of a seance at the Energetic Circle, Sandhurst, I stated that Katie King had made the remark "this night fortnight" without vouchsafing any explanation of it. Accordingly on the night referred to in such a strange way, there was a large muster of the circle to learn the interpretation of the mysterious words. Since my previous letter, the manifestations have been gradually increasing in power and interest. The spirits are now enabled to materialise themselves in full form, so as to enable us all to touch them from head to foot. They are clothed—both male and female—in robes of white muslin or gauze, which we are allowed to feel, and which seem of very ample dimensions. It is really very wonderful how or where they obtain so much of this texture, how they manage to get it into the room, and what becomes of it when they have done with it. It is to the touch so much like mull muslin or tulle, that ladies might very well be pardoned for mistaking it for these fabrics. It is as like to these as the materialised spirit-form is to the human body, and as palpable to the touch. The superior knowledge of chemistry which the spirits are said to possess enables them to do many things in the simplest way which no doubt, to the uninitiated, would seem to partake of the marvellous. The question often arises in the minds of those who make spiritualism a special study, do the spirits obtain this gauze from the shops of drapers, and, unseen, return it to them again? Or, is it manufactured from organic substances in the atmosphere known to them, and from which also they derive a portion of what for the time being constitutes their materialised bodies? The subject is exceedingly interesting and suggestive, the more especially so as the spirits appear in all countries clothed in the same kind of material, thus proving the genuineness of the phenomena. On Friday evening, the 29th May, I had the pleasure of seeing a spirit-form thus clothed. The circle were singing at the time, and one of the dying embers of the fire emitted a light for a moment or two, which was sufficient to enable me to see standing in the centre of the room a tall figure draped from head to foot in white gauze, and having like a veil over its head and face. None of the others saw it, and, indeed, it was seen by myself quite unexpectedly. It had been promised for a long time that I was to see a spirit the first of all the circle. The male medium at the time was quietly seated in his chair next to myself, and the lady medium was seated on the floor leaning against two of the ladies. Later on, and by the same means, I saw the same figure again, and by its side another dressed in a suit of black. At this time the male medium was seen by two of the members at the far end of the circle, and the lady medium was seated as before. Katie King—per her me-



dium—said to me, “never mind; they will all see it yet.” John King added, “You have seen one; but you will shortly see many.” On Sunday evening, the 31st May, fifteen members being present; after many interesting manifestations, such as feeling the heads, faces, and draped forms of materialised spirits, John King bade all the circle join hands, and at the same time the lady medium went into the outer apartment, placing as she passed out the vice-chairman’s arm across the entrance. Then the circle engaged in singing, and John King showed his light, which, in the language of one of the most observant of the members, “was far more beautiful than he had ever seen it before.” By the reflection from this light five of the fifteen present saw the head, neck, and bust of a spirit, and about two and a half feet high from the floor. The light went round and round it, yet it was only visible to five. But there could be no doubt about us having seen it, though no features were seen. King said his light, which burned for about ten minutes, was “only a fifth of its size yet; but when it was half its full size we should all see the spirits distinctly; and when it reached its proper size, we should not only see our friends by its light, but would recognise them as well.” The form seen was that of Katie King. King said we would see his daughter first, but would not see him for some time yet. During this sitting the lady organist had about a dozen yards of gauze passed through her hands, the rustling sound of it being heard by all the circle. At every seance held since, very similar manifestations have occurred, they seeming to increase in force each time. On Sunday evening, the 14th June, sixteen members being present, the manifestations were deeply interesting. The cold breezes which fanned the faces of the sitters by unseen hands, were so icy in their nature, that all became unpleasantly cold, and felt so even after the seance was over. During King’s light, which was made small but brilliant, and while all hands were joined, the male medium went round the circle carrying it in his hand, and nearly every member present felt more or less of a draped spirit-form, and three of the members saw its features quite plainly for the first time. They were those of Katie King, her medium being in the outer apartment all the time, as the vice-chairman vouched she was, he hearing her make a little noise where she was seated close to the front door. The manifestations to-night gave great satisfaction to the circle, they all being of a high character, and given under such circumstances as precluded the possibility of deception. During the earlier part of this seance the entranced male medium took my hand and rubbed it over his own face, and then close to him over that of a young girl’s, and, as my hand passed across the mouth, I felt, through the gauze, the lips open and kiss my hand in a very hearty manner. This extraordinary manifestation was repeated twice. And a hand came out from the drapery with which the spirit form was clothed, and handed me a letter which it had, unknown to me, taken out of my pocket. This spirit—per the male medium—said she was the daughter of a lady and gentleman of high social position in Melbourne. The letter which she had taken and now gave back, was from her father. I have recorded this manifestation just as it occurred. Indeed, it is rather understated than otherwise.

I have to add that those who saw the face of Katie King on Sunday evening, state that she wore a turban on her head just as she appears in the photograph of her published in the *London Spiritualist* of the 15th May, 1878. I should have recorded that at the seance held on Sunday evening, the 7th June, after many fine manifestations, Katie King—per her medium—came up to a young gentleman present and took a very valuable gold ring off his finger, about which he became rather anxious. After teasing him for a little, the lady medium was made to approach him, and taking his hand in hers rubbed it over her own face, and then upon that of the spirit, Katie King, close to her. The whole form was draped which he was allowed to touch from head to foot, and a hand as palpable as his own came out from the drapery and was placed in his, and he felt his ring upon one of the fingers of it. Mr. S., sitting next to him, was privileged to feel the same face, form,

and hand with ring in corroboration of Mr. B.’s statement. Then the entranced lady medium was made to say, in handing the ring back to its owner: “This was done for a purpose; take it; we have no use for it.” All through this extraordinary manifestation the entranced male medium was seated in his chair beside the chairman, and conversing with him aloud. What say our opponents to such a manifestation? Do they call it “illusion?” Were I beside one of them and were to pull his nose or beard rather sharply, and when he called out in pain under the infliction, what would he think of me were I to reply, “You are mistaken, sir; it’s all an illusion,” I think he would be very apt to show his disbelief in my reply by pulling mine. It is not very probable that some fifteen or twenty persons would be likely to attend seances twice a week, for some two years and a half, merely to deceive themselves and their friends. So the theory of its being “all an illusion” won’t hold water.

Our seance on Friday evening, the 19th June, was attended by eleven members, but it was one of the most remarkable we ever held, the manifestations being of a character to merit the attention of even the most indifferent. In the early part of the seance the sitters all felt the materialised forms of our spirit guides, the most startling manifestations going on simultaneously through the two mediums. For instance, while a lady was feeling the face and form of a female spirit through the lady medium in one part of the circle, I was having my hand drawn over the face and head of another, and then felt the flowing robes down to the floor. During King’s light all the eleven had the privilege of seeing by the aid of that light the face and form of the spirit, Katie King. All saw her more or less distinctly, and in addition, a beautifully formed arm and hand which I saw plainer than the face, came out from the drapery and was passed over my hand. Most of the others say this arm and hand too. It was as natural and warm to the touch as a human arm and hand. The face appeared to some of a swarthy colour, to others fair, with fair hair, and parted down the middle; but to me it appeared copper coloured, with drapery round it and over the head similar to the photograph of Mrs. MacDougal Gregory, of London, and her spirit-sister. Wonderful, however, as these manifestations were, they were as a drop in the bucket compared with those we had on Sunday night, the 21st June. There were seventeen members present, and two visitors from Melbourne admitted by request of their spirit-daughter and John King; but we were at the same time informed that it was not to form a precedent, as visitors as a rule lessened the influence. I have now the satisfaction of informing you that we have no need to go to England or America to see the spirits in mortal form, as they are here in our midst as palpable to the senses of touch and sight as any of your readers are. In the early part of the seance the manifestations were similar to those of Friday, our visitors being permitted to touch and handle the materialised spirit-face three or four times of their dear daughter, and each time they being made more sensible of her presence near them. As their hands passed over her mouth, they felt the lips open and kiss them repeatedly, and they also felt her white muslin dress. Later on, Katie King brought her to them and allowed her mother to cut a piece off it, which she now has in her possession. It is of a much finer quality than that which Katie herself evidently wears. But the crowning manifestations of the evening took place during King’s light. All the members were made to join hands, and the lady medium sent into the other apartment with her back against the front door, where she remained all the time the light was visible, which was about fifteen minutes, and was heard by all making a noise, as a proof to us she was not in the room with us. The vice-chairman was also made to place his arm across the doorway and a chair was also placed in it, so that she could not pass in or out without his knowledge. Then the circle joined in singing John King’s hymn, and his really beautiful light appeared. The male medium then came in front of each member, and there appeared to all, by turn, the face and form of Katie King as real to the sight as in life, and as palpable to the touch as anyone in the room. The face was white,

and appeared like that of a corpse to some, while to others it was as natural as their own. Around the head was a white turban, the features uncovered, and the form clothed in white tulle or muslin. When in front of me—and I saw it twice—I noticed that the features were small, being those of a young girl, and the form itself *petite*. Two hands and arms came out from the drapery and patted me on the shoulders. They were fully formed, and just like any other hands. Two other members were kissed by the lips as the figure appeared in front of them. Others again said she was taller than the medium, and very fair. When King, who was controlling the male medium, came in front of the lady and gentleman visitors, a different face and form appeared to them, the mother making an involuntary exclamation of her name as the recognition of her daughter was brought home to her consciousness. She called her by name; the father also at once recognised her, and then she disappeared. Katie then completed her round of the circle, and as she made herself visible to all present—distinctly and unmistakeably visible—all became deeply impressed, and several sobbed audibly. None who were present will ever forget what they saw on this occasion, and the feelings of solemnity and awe to which the sight gave rise, and all inwardly offered up their thanks to Almighty God for his goodness in thus having by his great natural laws vouchsafed to them by positive demonstration, the reality of another life. It was a solemn yet joyous moment never to be forgotten by those who witnessed it. *And it is but the beginning.* Our distinguished visitors were perfectly amazed, as well they might be. All thanked the spirits for what they had done. At the conclusion of the seance the lady organist sang and played Pope's Ode—"Vital Spark" the circle joining in. The Energetic Circle present their compliments to your readers.

#### THE CHAIRMAN.

Sandhurst, 22nd June, 1874.

N.B.—In my hastily written note of yesterday morning, to catch the post, I fear several important items were inadvertently left out. During the seance on Sunday night the atmosphere of the room gradually became full of the most delicious perfume, and which seemed to pass round the circle. The light was observed at one time to assume the shape of an egg, and then again to become broken up and spread into fragments, yet cemented together like broken masses of fleecy clouds. I also observed, as did several others, that the figure which I saw was distinct from the medium, I seeing them both at the same time, the spirit being sometimes in front of and at others closely following him.

#### A MONTH'S NEWS OF SPIRITUALISM FROM ENGLAND.

I gave in my last some account of the really marvellous mediumship of Miss Showers, a simple, innocent child of seventeen. Her parents are people of position, her father a colonel in India. She is, of course, not a professional medium, and the number of those privileged to witness her power is consequently limited. Her mother, totally unacquainted with Spiritualism until the outbreak in her own house, came to London to investigate for herself and to see other mediums. She found, however, that her daughter eclipsed most others, and the interest created has been so great that she finds it impossible to gratify one tenth part of those desirous of having ocular demonstration of the marvels they hear about. I was so fortunate as to be present at a private seance at Mrs. Showers' temporary residence, 19th March, when the spirit calling herself Florence Maples, and who is one of her presiding genii was able to give us a most satisfactory appearance. We were all Spiritualists present, we dispensed with the tying and sealing; I asked to be permitted to mark with chalk or charcoal on the medium's face, that I might record the fact and the consequences. This, Peter, one of the operating spirits refused, on the grounds that such mark might re-appear on some part of the materialised spirit, and he could not say which: I knew that this accorded with other experiences, and therefore was not surprised. At the other seances, when I had been pre-

sent, the face, head, neck and hands only were exhibited. On this occasion we were astonished to see her full form come and draw aside the curtain that enclosed the medium. She was clothed entirely in white, her head enveloped as before in net or tulle, her bodice ornamented with pearl buttons (which she said she obtained as she was unable to get gold), this and her skirt were of soft material resembling, as the ladies said, Lama, or as Florence herself said, Cashmere; her face was pallid and she reminded us all of a moving marble statue, as we gazed on her by the light of a lamp dimly burning. She spoke, moved, shook hands with us, kissed one lady, and asked for our jewellery or "any thing pretty" to examine. The wonderful powers of this medium were exhibited in the freedom of the circle; Mrs. S. leaving the room and bringing in a servant. Miss Florence Cook made one of our party, and she was permitted to look into the curtained recess which served as a cabinet; she declared that she saw therein at the same time, the medium in her chair with her head thrown back, the spirit Florence in full view, and a third dressed as a man in a grey jacket. I asked the materialised spirit if she had bones? she said "yes," and on her retiring behind the curtain, we heard noises which she said were her bones "cracking." I should have liked, of course, to have examined her anatomically, but was met by a cold refusal when I even requested to see her tongue, and feel her pulse. We all remarked that there was not so great resemblance to the medium as formerly, and I satisfied myself by actual measurement, that at one time she was at least 6 inches taller than Miss Showers. It is noteworthy that the advent of this medium to London, and the appearance through her of the full materialised form is contemporaneous with the attempt of a few ill-informed, and as some suppose jealous mediums, to cast doubt upon the reality and individuality of the spirit Katie, manifesting also in full form, through Miss Cook. The advocates of the imposture theory have now the remarkable fact of a repetition of the identical phenomena in the person of another unpaid and unsophisticated child medium. Messrs. Crookes and Varley, F.R.S., have scientifically demonstrated by a series of experiments, that when "Katie" the materialised spirit walks out, Miss Cook is at rest within the cabinet. Mr. Crookes has also, in a letter to the journals stated, that he has seen "Katie" and the medium at the same time, in fact, was in the cabinet with them both. This testifies how Spiritualism is advancing, and Mr. Crookes' forthcoming volume will be looked for eagerly, as it cannot fail to give additional impetus to the movement, and to prove the blindness of those who have for twenty-five years branded Spiritualists as cheats, liars, or lunatics. Spirit photography will be aided by a pamphlet on the subject, which Mr. Hudson tells me he is about to bring out; I have visited him, and on three plates out of four, a draped figure projected itself beside my likeness. I send you specimens. During the process he afforded me every facility for scrutiny, allowing me to clean the glasses myself, to follow them through the several stages, and to see them developed. Mr. A. R. Wallace, the celebrated naturalist, has just obtained one before my visit, which he recognised, and Mrs. Guppy tells me she has tested their reality in many ways. We have just received some undoubted ones from Paris. They were brought over by Mr. Gledstanes, an English gentleman of independent means residing there, and he assures me that he is personally acquainted with the artist, M. Buguet, and that he is a man of probity. He has invited photographers from all countries to visit his studio, to bring with them their own apparatus and chemicals, and to dispose of his facts if they can. Numbers have been recognised. I have also visited an amateur photographer who has under spirit direction entered on the subject. His name is Parkes, he resides at Bow; he is in humble circumstances, but devotes ten shillings a week to the cause. He was good enough to give me a sitting and sure enough I got an additional figure on the negative. Mrs. Parkes tells me that he has seen spirits from boyhood, and also what he then called pictures, but what he now knows were spirit scenes. About three years ago he became developed as a writing and trance medium. The spirits told them that the collodion was to be kept near



the medium's bed to magnetize it, and the camera, and to clean the glasses. Mr. P. was to sit alone in his own room for an hour at least before photographing; the photo was to be taken in the usual way, and the plate was to be left a little longer in the bath. He succeeded before Hudson. He was told not to attempt to take strangers at first, and that if he took money for anything connected with it, the power would go. This was elicited by my offering to pay for lessons. After taking about forty, he was told to break them and to begin to take negatives—they did so. They kept photographing one sitter until they got a blank plate when they changed the sitter. He has now preserved thirty-seven, and of these eighteen are recognised. They always receive instructions through Mr. P. when entranced. A certain number are promised at every arranged sitting, and this number can never be exceeded. Mr. P. says his only object in taking them is to try and confer some of the same comfort and happiness on others, that they have received. Head-rises all experimenters "to get the purest chemicals;" "do not," he says, "let people into your dark room to mix their magnetism with yours. Take the pictures in the same place and under the same conditions as nearly as possible every time; try at first only with a sitter in absolute harmony with yourself, and do not keep altering your conditions at every one's suggestion. If asked, no doubt the spirit friends will help; a black background we find the best. Some were taken in absolute darkness." It is worthy of note that the spirit photographs of every operator have a character of their own. Thus Mummer's, Hudson's, Parkes', Buguet's, and some I have from Italy, all differ.

A cremation society has been formed in London; they advertise that all desirous of joining may send in their names, "that cremation having now been performed with perfect success, the following declaration be adopted: "we disapprove the present custom of burying the dead, and desire to substitute some mode which shall rapidly resolve the body into its component elements by a process which cannot offend the living, and shall render the remains absolutely innocuous. Until some better method is devised, we desire to adopt that usually known as cremation." Similar societies are being formed at Zurich, Dresden and Leipsic, where the municipal authorities have given permission to erect furnaces, and at New York. What about the orthodox teaching of the resurrection of the identical body?

A memorial in favor of opening the national museums and gallery on Sunday, promoted by the Rev. Septimus Hazard of Bethnal Green, has been signed by over two hundred ministers of the Church of England, including Dean Stanley and Canon Kingsley. A motion for this object will be brought before Parliament by Mr. Taylor, M.P. for Leicester. The magnificent Albert Hall is to be opened Sunday evening, for organ performances, and your own Town-hall with its grand organ might be similarly utilised to attract the masses from sensuality. The Royal College of Physicians have memorialised the Government on the subject of the dwellings of the poor, pointing out the physical degradation that no amount of faith or tracts can remove; which produces moral degradation, both of which are transmitted to posterity in the form of disease and cachexia, and other miseries of this life, not as the vengeance of any angry Deity, but as the sure consequence of violated natural law. This opens the question how far are we responsible creatures? The first *soiree* of the British National Association of Spiritualists, held last evening, was a splendid success. I saw Mr. Voysey and other clergymen there; Mr Crookes was walking about with Miss Florence Cook on his arm, and ultimately sat with her in a prominent place on the platform. Mr. S. C. Hall occupied the chair.

London, 17th April, 1874.

W.L.R.

#### WEALTH BEGETS FRIENDS.

If you are rich your friends will flock,  
Your door, as doves a Pigeon Cot;  
But if you happen to be poor,  
They scarce know where to find your door.

#### A PLEA FOR THE HIGHER EDUCATION OF WOMEN.

Spiritualists may well be interested in all that advances freedom of thought throughout the world, for on that progress depends the ultimate success of their cause; it is their only chance of receiving justice and a fair hearing from by far the larger portion of society. Should any event occur in these, our times, to check the intellectual development of the race, such as occurred in the fifth century, when the barbarous Gothic nation overwhelmed, for a time, the civilization of the ancient world, the modern manifestations of Spiritualism could never hope to be clearly understood or fairly treated. Only in the light of trained and fearless intelligence can Spiritualism really flourish. All, therefore, that advances or makes more general the capacity for using the mental faculties, advances Spiritualism, even among those who now ridicule or decry it. On this account we do not think it necessary to apologize to our readers for calling their attention to a very pleasant book about one who herself says of "spirit rapping" that she "perfectly scorned it." It is, we believe, the one only illiberal expression to be found throughout the book, and, like most illiberality, it shows the point where the author was weak and ignorant. In every other respect the "Personal Recollections of Mary Somerville" contain so much wisdom, and show such varied knowledge; are so filled with womanly tenderness of sentiment, and noble simplicity of thought, that we recommend the book unhesitatingly to our readers as one that will not fail to charm, to invigorate, and to instruct them. But it is not on this account that we have noticed the work, for we do not pretend to point out the many excellent and agreeable books that are constantly being issued from the press. But a special reason and a particular point has induced us to speak of Mrs. Somerville's life, and to that one point we will confine our attention. Throughout the book, cheerful and happy beyond the history of most lives, runs one plaintive wail of regret at the fictitious restraints placed upon the exercise of woman's intellectual activity; on almost every page is to be found a protest—not the less strong because it is calm and moderate, not the less forcible because the writer herself triumphed over all the difficulties—against the stumbling blocks and barriers which are placed on any attempt a woman may make towards accomplishing aught beyond bearing children and keeping house. As reasonable would it be to suppose that the duty of man was to limit himself to gratifying his appetites and providing for his necessities, as to suppose that duty requires, or the good of society is advanced, by women devoting themselves exclusively to these two occupations.

Perhaps no better argument can be found in favor of allowing all a woman's faculties to be developed than such a noble and beautiful life as Mrs. Somerville's affords. She was a devoted mother, a tender wife, a capital cook and housekeeper, and a charming hostess, as well as one of the first mathematicians of her day. She taught her children, herself and nursed them in sickness; she was carefully economical and kept the household out of debt on very narrow means; she made her own clothes, and enjoyed a dance and a quiet flirtation; she was pretty, and dressed with great taste, yet withal she was profoundly versed in every science of modern times; she was an accomplished artist, and an elegant writer. It may, perhaps, seem to be lowering our argument to mention the little fact, that when every farthing of their fortune was swept away suddenly, her writings and a pension granted her by Government were for a time the chief resources of the family. Nevertheless, it must be admitted that an educated woman has an actual money value above that of the same uneducated.

It may be said in answer to what we advance, that this woman was a remarkable genius, such as does not appear often among either men or women, and that it would, indeed, have been a pity that *she* should have been uneducated. It was a pity, too, that the narrow prejudice of society embittered and hampered all the earlier part of her life, making her ashamed and afraid of that which was to become her glory. It was a pity that, even after the generous sympathy of her husband had freed

her from the impediments which through many precious years made progress almost impossible to her, she should still have been exposed to public obloquy in a Christian church, and to private insult from her relatives. But it is a thousand times greater pity to think of the many, many women, now living among us, doomed by the artificial beliefs of society to ignorance and degradation, who never will be set free so long as they live upon this earth, who must pine and pant and thirst as she did for knowledge and for intellectual activity, but to whom death alone can give hope, death alone can bring progress. And deeper still grows our pity as we think of the many, many other women—not the so-called vicious only—who, sunk in frivolity, sensuality, or inertness, degrade not themselves only, but every child they bear, and every man they influence, who blast the earth with their mistakes, and who serve to root still deeper in society the false and narrow notions of a woman's use.

And who are you, oh man! that you should say to any child of God, "Thus far shalt thou go, and no further?" And how do you propose to tell a genius from a blunderer, till they have both had the same chances at success?

It would be far better for the advocates of the arbitrary limitations of woman's sphere to be perfectly consistent with themselves, and absolutely to refuse her admission to all activities, except those which, in the nature of things, none can occupy but herself. Let them answer us as did that Hindoo prince who replied, when the missionaries asked leave to establish schools for women—"What, teach a woman to read! Why not teach a cow?" The argument is as applicable to reading as to mathematics and medicine.

These philosophers may perhaps continue to sway the world for some time longer yet, but be sure that just so far as ill educated women abound among us, so will the vicious and sensualists, unfaithful wives and unworthy mothers abound also. No woman can attain to the fulfilment of the highest possible duties of wife and mother, but one who has received the highest and completest education of which she is capable.

We will conclude with some extracts from Mrs. Somerville's own words, well calculated to give a view of the strength and weakness of her character. She says:—"Although I have been tried by many severe afflictions, my life upon the whole has been happy. In my youth I had to contend with prejudice and illiberality; yet I was of a quiet temper, and easy to live with, and I never interfered with or pryed into other people's affairs. However, if irritated by what I considered unjust criticism or interference with myself, or any one I loved, I could resent it fiercely."

In extreme old age she writes:—"The short time I have to live naturally occupies my thoughts. In the blessed hope of meeting again with my beloved children and those who were and are dear to me upon earth, I think of death with composure and perfect confidence in the mercy of God. Yet to me who am afraid to sleep comfortably any night unless some one is near, it is a fearful thought that my spirit must enter that new state of existence quite alone."

Sweet spirit would that your last days might have been spared that unnecessary fear, would that you could have known before hand that the beloved and lost ones, with countless other hitherto unknown friends and guardians awaited the opening of your eyes upon the light of that new and untried state, with a rejoicing welcome.

### PROVE ALL THINGS.

Sincere religion frank and true,  
Comes boldly forward to our view,  
Invites us to investigate,  
And test his doctrines, works, or state;  
But error and corruption shun,  
The search of truth, to darkness run,  
And while they teach some errors truth,  
They carefully conceal the proof,  
Or else some ancient test they choose  
Some law by Nature out of use!  
Condemn all such as hold the truth,  
However clear may be its proof.

## SPIRITUALISM ADVANCING.

A NEW RELIGION GAINING GROUND AMONG US.

NINE MILLIONS OF SPIRITUALISTS IN THE UNITED STATES—PROGRESS TOWARD ORGANIZATION—ORDER OF WORSHIP IN THE CHILDREN'S LYCEUMS—WILL THEY EVER FORM A CHURCH?

[From the *New York Sun*.]

It is sometimes asserted by superficial observers that Spiritualism is dying out; but although there is no regular organization of the vast multitudes who are classed as Spiritualists, and who are actually convinced of or are seriously investigating the phenomena and doctrines of Spiritualism, yet from different and opposite sources a pretty clear estimate of their numbers in this country can be made at least, and there is no doubt but that they are gaining instead of losing.

Judge Edmonds, whose name has been conspicuous as an avowed Spiritualist for over twenty years, said a few days ago in a conversation with the writer, that the Rev. Father Hecker, the Superior of the Paulist Fathers, had told him that when the last general council of American bishops and priests of the Roman Catholic Church met in Baltimore just before the season of the Ecumenical Council in Rome, they had, in obedience to a Papal command, made reports of the religious condition of their various dioceses and parishes; and according to the statistics of those reports as received by a committee of which he (Father Hecker) was one, there were in the United States between 9,000,000 and 10,000,000 Spiritualists and about 50,000 mediums and Spiritualist lecturers. Mrs. Emma Hardinge, in her "History of Modern Spiritualism," says that the Baltimore Council, or rather that committee, reported the number as 11,000,000. In the printed Latin report of the Council of Baltimore, however, although the subject of the spread of Spiritualism in America is referred to, there are no numbers given. Catholics are warned "not to frequent or assist at their circles, even from curiosity," and advised that "there are great numbers of them (Spiritualists) who do not hesitate to call themselves Christians, although not even baptized."

THE POUGHKEEPSIE SEER,

Andrew Jackson Davis, supplies the following summary:—

Of adult persons interested in Spiritualism, but not mentally liberalized by it.....	4,000,000
Of adult persons liberalised, but not yet fully convinced of Spiritualism .....	1,000,000
Of adult persons convinced, but not improved in life and character.....	400,000
Of adult persons improved by Spiritualism, but not inspired .....	1,600,000
Of adult persons inspired by Spiritualism, but not regulated by it .....	2,000,000
Total .....	9,000,000

Though opposed to any regular organization of this vast multitude as tending to sectarianism, Mr. Davis and his wife, Mrs. Mary E. Davis, about ten years ago, took, unwittingly, perhaps, the first steps towards that end by the formation of children's progressive lyceums, a species of Sunday school embracing in their exercises the healthful development of the muscles, the reasoning faculties, the social affections, and the spiritual or devotional feelings of the children. The plan of these lyceums Mr. Davis announced as originating in the Spirit-world, or Summer-land, and as having been revealed to him for practical purposes. Wherever a Spiritualist society exists, its almost invariable sequence is a Children's Progressive Lyceum; but more frequently the formation of a lyceum gives rise to that of an association of believers. The following list of Spiritualist meetings, societies, and lyceums is probably incomplete, but it affords some idea of the extent of the Spiritualist movement, and

THE PROGRESS OF ORGANIZATION:

WASHINGTON.—D.C.—The First Society of Progressive Spiritualists meet every Sunday evening in Lyceum Hall.



**NEW YORK CITY.**—The Society of Progressive Spiritualists and the Children's Lyceum meet in Robinson Hall every Sunday—afternoon and evening.

**PHILADELPHIA, P.A.**—The First Association of Spiritualists hold meetings Sunday and Thursday evenings in Lincoln Hall. There are two Children's Lyceum, the first meeting in the hall, the second in Thompson-street Church.

**SAN FRANCISCO, CAL.**—The San Francisco Spiritualists' Union have a conference every Sunday in Charter Oak Hall; also, a Children's Progressive Lyceum and evening lectures.

**BALTIMORE, MD.**—Has two societies holding Sunday meetings, and a Children's Progressive Lyceum.

**ATLANTA, GA.**—Has a Spiritualist Society, whose officers are prominent citizens of Marietta, Cuthbert, La Grange, and Atlanta.

**ST. LOUIS, MO.**—Spiritual Investigators meet at their hall every Sunday evening.

#### SOCIETIES AND LYCEUMS IN MASSACHUSETTS:

**CHELSEA.**—Bible Christian Spiritualists meet every Sunday in Hawthorn-street Chapel.

**EAST ARLINGTON.**—Progressive Lyceum every Sunday.

**FOXBORO.**—Progressive Lyceum, Town Hall, Sunday.

**HARWICHPORT.**—Children's Progressive Lyceum.

**HUDSON.**—Children's Progressive Lyceum

**LOWELL.**—A Spiritualist Society and Children's Lyceum.

**SALEM.**—A society meeting every Sunday.

**LYNN.**—Two societies and a Children's Lyceum.

**NORTH SCITUATE.**—Spiritual Association and Progressive Lyceum.

**SCITUATE.**—Spiritualist Society and Children's Lyceum, Jenkins Hall, every other Sunday.

**STONEHAM.**—Children's Progressive Lyceum.

**SPRINGFIELD.**—Spiritual meetings held in Liberty Hall every Sunday afternoon and evening.

**NEW BEDFORD.**—Society meets Sunday afternoon and evening.

**MIDDLEBORO.**—Meetings in Soule's Hall every other Sunday afternoon and evening.

**WORCETER.**—Meetings every Sunday afternoon and evening in Horticultural Hall.

**BOSTON (Music Hall, free admission).**—Lectures on Spiritual Philosophy during the season. Speakers and lecturers secured—Gerald Massey, Bryan Grant, Esq., Mrs. Emma Hardinge-Brittan, and others. Meetings every Sunday afternoon.

**NEW FRATERNITY HALL, PARKER MEMORIAL BUILDING.**—The Boston Spiritualists' Union hold meetings, conferences, etc., every Sunday evening.

The Ladies' Aid Society meets each Tuesday afternoon at the same place. All are invited to the evening sociable.

**JOHN A. ANDREW HALL.**—Free meetings. The audience privileged to ask any proper questions on Spirituality. Quartette singing. Public invited.

The Children's Progressive Lyceum, No. 1, which formerly met in Eliot Hall, holds its sessions at this place every Sunday.

Test Circles are held at Nassau Hall.

**CODMAN HALL, TREMONT STREET.**—Sunday morning circle. At 1 P.M. a free circle. Evening free conference.

**TEMPLE HALL.**—Spiritual meetings every Sunday. Test circle morning and afternoon. Circle or lecture every Sunday evening. Lyceum every Sunday noon.

Other associations and lyceums are in Brooklyn and Troy, N.Y.; Cincinnati, Cleveland, Geneva, Andover, Milan, Springfield, and Clyde, Ohio; Vineland, Newark, and Hammononton, N.J.; Kalamazoo, Battle Creek, Detroit, and Bay City, Mich.; St. Louis and Carthage, Mo.; Harrisburg, Pa.; Terre Haute, Ind.; Louisville, Ky.; Mobile, Ala.; Manchester, N.H.; Portland, Me.; and Chicago, Ill.

In spite of the opposition of the older leaders in Spiritualism to organization, it will be seen by this list, and still better by looking over the reports of meetings and lyceums in the spiritual newspapers, that there is a progressive force at work among them tending to organization.

It is difficult to define what Spiritualism is, or what

opinions the vast numbers included in Father Hecker's and Mr. Davis's nine or ten millions really hold. They say they have as yet no definite revelation from the Spirit-world, in which they all profess to believe, regarding the articles of their belief.

#### THEY HAVE NO CREED,

never having had a general council or conference to define one. Judge Edmonds says that he has received a special communication from the spirits saying that they are opposed to the exaltation of any one mind above another in the way of leadership, as destroying independence of belief and individual faith, and that organizations would necessitate leadership and sectarianism. He adds that it has also been revealed to him that the phenomena of these spiritual manifestations, which began about the middle of the nineteenth century, are merely an event accompanying the progression of the human race; that human beings will, hereafter, come more positively in contact with the spiritual world, and then there will be more peace and harmony among men; that the only duty expected of mankind at present is to investigate the truth and receive it; to teach it to others when it will do good; but not to throw pearls before swine. One great object is to convince man that he has an immortal spirit, to reveal to him the nature of heaven and hell and the end of his creation. Another object is to make us believe and realize that our every thought is known to God; but through these manifestations we will learn to regard God with love, not fear. We shall be attracted to God, although we cannot comprehend Him.

#### A CURE FOR ATHEISM.

"I did not believe in any existence after death, nor indeed in a God," said Judge Edmonds, "until I received manifestations that dispelled every doubt and convinced me that there is a God, and that we certainly have immortal souls. It is that immense multitude of human beings who are without faith in a God or a future state to whom this manifestation is addressed. The field in which the spirits operate is that of infidelity. Spiritualists may be Christians, but not necessarily so. The church and the Bible are full of Spiritualism. The Catholic Church teaches the very thing she warns her children not to investigate. In spite of that warning manifestations come to her members in the same manner as they do to us—by rappings and apparitions of departed spirits. We claim all as Spiritualists who believe in the existence of a spiritual world. We are

#### NOT FREE LOVERS.

We deny that universally, though some free lovers may have received certain kinds of manifestations. We have no commission to destroy or even touch existing social or civil laws."

When Judge Edmonds was asked if all the communications from the Spirit-world could be relied upon as true, he said they could not, adding:—"There are unprogressed spirits who are untruthful, malicious, revengeful, blasphemous, and obscene, just as they were in their lives in this world." Andrew Jackson Davis, on the same subject says:—

"Such spirits are Diakka. They inhabit a country or region in space called Diakka. They revisit this world and take an insane delight in playing the part of other spirits, in performing juggling tricks, and in personating opposite characters. To them prayers and profane utterances are of equal value. They are instinct with schemes of specious reasoning, full of pride, pleasure, wit and subtle convivialities. They are boundless disbelievers, who think all private life will end in the all-assuming self-love of God. Self with a Diakka, in this world and in the next, is the whole of private living, and exalted annihilation the end of all private life. Still, a Diakka is an unbalanced, not an evil person. He torments mediums, making them exaggerate in speech and falsify by their actions. This accounts for that large proportion of false, discordant, and repulsive experiences that are frequently met by merely curious investigators of Spiritualism."

#### SPIRITUAL WORSHIP,

as seen in their associations, meetings, and lyceums, is very simple. There is no prayer, no offended God to implore for pardon of sins. Sin is only another word for excess, and carries its own penalty with it. Invoca-

tion is made after singing, and a lecture or discourse of some kind after a second song or hymn, with singing again at the end of the lecture, and then informal conversation and amusements.

The Children's Progressive Lyceums are opened with singing and an invocation, of which this is a specimen:—

#### INVOCATION.

Conductor— God of the mountain!  
 Children— God of the storm!  
 Conductor— God of the flowers!  
 Children— God of the worm!  
 Conductor— God of the darkness!  
 Children— God of the sun!  
 Conductor— God of the beautiful!  
 Children— God of each one!

Conductor—Breathe on our spirits thy love and thy healing.

Children— Teach us content with thy fatherly dealing—

Conductor—Teach us to love thee,

Children— To love one another,

Conductor—Brother his brother, and make us all free—

Children— Free from the shackles of ancient tradition,

Conductor—Free from the censure of man for his neighbor.

Children— Help us each one to fulfil his true mission,

Together— And show us 'tis Godlike to labor.

Singing follows the invocation, and after the instructions of the leaders to their groups, recitations in poetry and prose, and songs, solos, and duets are given by the children from the platform as they are called by the conductor. After this, the so-called silver chain recitations are generally introduced. Any hymn or song or prose selection can be silver-chained or recited responsively by the conductor and children. This exercise concluded, at a signal from the conductor the members rise and form in ranks, spacing themselves about 3 feet apart, and thus prepare for the

#### "WING MOVEMENT,"

or calisthenic exercises. These consist of systematic and graceful motions of the arms and upper portions of the body, the conductor leading from the platform, and all members performing in unison with pianoforte accompaniment. These exercises are continued for twenty or thirty minutes, after which all resume their seats in groups around their leaders, and engage in conversation on the lesson for next Sunday. Then after the books are returned to the library and others selected for the next week, at the conductor's command, "rise and form in ranks," the groups march out into the aisles, each leader taking position behind his or her group. This done, all beat time to the music, lightly, with the left foot. The guardian of the groups, who always precedes the procession in its winding the aisles of the hall, leads forward with the large flag, the leaders following their groups so as to keep each member in order. By the time the whole line is in motion the head of the column is passing near the conductor's stand, where an assistant gives out one of a dozen silk flags to each of the leaders as they pass. After the larger flags are distributed to the leaders, smaller ones are taken from the banner chest in the same manner and given to the children. All are trained to carry the flags in an erect position, resting the flag staff on the shoulder, and dropping the right hand in which the staff is held in a straight line down the side. In the windings and counter-marches good management and judgment are required to prevent confusion in the final bringing up of the column and in the replacing of the flags. It is a beautiful sight to see several lyceums of children marching in this manner all decorated with badges and medals, and bearing floating flags and banners. They are taught thus to walk gracefully through various healthful and instructive movements, called "The Silver Chain," "The Golden Chain," "The Fountain Flow," "The Diamond Crown," "The Constellation," "The Morning Stars," "The Dancing Stream," and so on. The evolutions in the dancing assemblies of adults are similar. When the column is finally brought up in order for dismissal, the

conductor gives out the last song, in which we all join, with a piano accompaniment, and they are then dismissed. Among their silver chain recitations and invocations two are given which contain a sort of

#### CONFESSION OF FAITH:

Conductor—O holy Truth! Thou art our Lord and our Shepherd.

All—It maketh us free, and tranquil, and strong.

Conductor—We reverently seek Thee, O Truth! For Thou alone art our God and our Savior.

All—It leadeth us from evil, and showeth us the pleasant paths of righteousness.

Conductor—Truth is our Light, our Glory, and our Consolation.

All—It giveth us strength to walk through the valley of the shadow of death.

Conductor—Truth is our Father and our best friend.

All—It filleth our hearts with holy life, and crowneth our life with immortality.

Conductor—Truth is our maker and our Redeemer.

All—It feedeth us with heavenly love, and giveth wisdom and justice to all.

Conductor—Almighty Love! we acknowledge Thee to be the Lord our God, the everlasting Father and Mother of all.

All—In Thee all live, and move, and have their being.

Conductor—To Thee all spirits and angels bow and cling with an immortal attraction.

All—Thou, O Love divine! dwellest in the everlasting life of our hearts; not with our lips only, but in our lives, we would honor and glorify Thee.

Conductor—In Thee we seek for the Holy Mother of Wisdom; in Thee we behold the true Christ; and in Thee we find the Holy Ghost of the Father everlasting.

All—The Virgin Mother of Wisdom is virtue; the true Christ is love to God and love to man, and the Holy Ghost is the sacred presence of Truth in the heart.

Conductor—We therefore pray to Thee, O divine Love! and would beseech Thee to give us grace, and beauty and holiness, and virtue, and gentleness, so that we may exemplify Thy Spirit, and walk in righteousness all our days.

All—Make us tender, and trustful, and kind always, one to another; and save us, and save all, from breaking Thy commandments.

Conductor—O Holy Love; our Father and our Mother—let the heavens and the earth manifest Thy infinite tenderness, so that the Kingdom of God and His will may be unfolded and realized on earth.

All—Blessed are the pure in heart, for they shall see God.

#### INVESTIGATION AND BELIEF.

The members of the lyceums are encouraged to sign temperance and anti-tobacco pledges.

Spiritualists say that to investigate Spiritualism invariably leads to belief. Whether this is so or not, it is an undoubted fact that many distinguished men and women on both sides of the water are avowed believers and advocates of the theories advanced by those who, as in the case of Andrew Jackson Davis, owe their distinction either solely or principally to the manifestations they have received and the revelations they have made. Judge Edmonds says that Wm. Howitt, S. C. Hall, and many other distinguished men in England, whose names he is not at liberty to mention, are believers, and are in constant correspondence with him on the subject. He showed the writer hundreds, or rather thousands of letters from various parts of the world on the subject of Spiritualism. Though advanced in years and suffering from a severe nervous affection, the splendid mental powers of this distinguished man remain unimpaired. His library, where he spends most of his time, is in such perfect order, and his memory so vigorous; that he can in five minutes lay his hands on any book, pamphlet, manuscript or letter in the room.

#### A GIGANTIC WORK.

It is perhaps known but to few persons that Judge Edmonds made his revision of the statutes of the State of New York after his conversion from Infidelity to Spiritualism, and while receiving, as he devoutly testifies,



daily manifestations from the Spirit-world. No one who converses with him can doubt the sincerity of his belief.

The tendency of Spiritualism up to this time has not been to draw the masses of its believers into associations or congregations. Although it is admitted that there are fully 100,000 Spiritualists in New York, it is difficult to keep up meetings or lyceums of even 500 members in attendance. This singular disintegrating power seems actually to be one of their sources of strength and the cause of their making converts. There are thousands of individuals who would not be seen at a public circle, and would shrink from a public avowal of their faith in Spiritualism, who do not hesitate to investigate in private, and among their intimate friends to avow themselves believers in the phenomena, if not in the doctrines of Spiritualism. There is now comparatively little opposition to this faith or to the manifestations of spirits by orthodox Christian ministers and congregations. Church members are no longer excommunicated for attending circles or for having intercourse with "familiar spirits."

In the records of spiritual progress written by Spiritualists themselves, it is asserted that on more than one occasion hapless mediums have been subjected to prosecution and trial before courts of law, and on many occasions to fine and imprisonment. They also record that in January, 1860, the Legislature of Alabama passed a bill declaring that any persons giving public spiritual manifestations in the State of Alabama should be subject to a fine of \$500. The Governor vetoed the bill, but the Legislature passed it over the veto. It is said that this was done to prevent Emma Hardinge from lecturing in Mobile, it having been announced that she would speak in that city in January. On landing in Mobile she found she had been forestalled by the legislative wisdom of the State.

#### SPIRIT-FORMS.

BY WILLIAM CROOKES, F.R.S., &c.

In a letter which I wrote to this journal early in February last, speaking of the phenomena of spirit-forms which have appeared through Miss Cook's mediumship, I said, "Let those who are inclined to judge Miss Cook harshly suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question. Miss Cook is now devoting herself exclusively to a series of private seances with me and one or two friends. . . . Enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook, and to give me every reason to expect that the promises so freely made to me by Katie will be kept."

In that letter I described an incident which, to my mind, went very far towards convincing me that Katie and Miss Cook were two separate material beings. When Katie was outside the cabinet, standing before me, I heard a moaning noise from Miss Cook in the cabinet. I am happy to say that I have at last obtained the "absolute proof" to which I referred in the above-quoted letter.

I will, for the present, pass over most of the tests which Katie has given me on the many occasions when Miss Cook has favoured me with seances at this house, and will only describe one or two which I have recently had. I have for some time past been experimenting, with a phosphorus lamp, consisting of a 6-oz. or 8oz. bottle, containing a little phosphorised oil, and tightly corked. I have had reason to hope that by the light of this lamp some of the mysterious phenomena of the cabinet might be rendered visible, and Katie has also expressed herself hopefully as to the same result.

On March 12th, during a seance here, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her saying, "Come into the room and lift my medium's head up, she has slipped down." Katie was then standing before me clothed in her usual white robes and turban head-dress. I immediately walked into the library up

to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the "Katie" costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me and my raising Miss Cook on to the sofa from the position into which she had fallen:

On returning to my post of observation by the curtain, Katie again appeared, and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorous lamp. After exhibiting herself by it for some seconds, she handed it back to me, saying, "Now come in and see my medium." I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie, but she had disappeared. I called her but there was no answer.

On resuming my place Katie soon reappeared, and told me that she had been standing close to Miss Cook all the time. She then asked if she might try an experiment herself, and taking the phosphorous lamp from me she passed behind the curtain, asking me not to look in for the present. In a few minutes she handed the lamp back to me, saying she could not succeed, as she had used up all the power, but would try again another time. My eldest son, a lad of fourteen, who was sitting opposite me in such a position that he could see behind the curtain, tells me he distinctly saw the phosphorous lamp apparently floating about in space over Miss Cook, illuminating her as she lay motionless on the sofa, but he could not see anyone holding the lamp.

I pass on to a seance held last night at Hackney. Katie never appeared to greater perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a lady close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances. Mr. Volckman will be pleased to know that I can corroborate his statement that the "ghost" (not "struggling," however,) was as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence.

Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out and then come with my phosphorous lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skilful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light close to her face, but continued quietly breathing. Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the seance. Holding one of Miss Cook's hands in mine;

and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet and then ceased to see Katie, but did not leave the room till Miss Cook woke up, and two of the visitors came in with a light.

Before concluding this article I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies; in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet and not "tip-toeing," she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences.

Miss Cook's health is not good enough to allow of her giving more of these test seances for the next few weeks, and we have, therefore, strongly advised her to take an entire rest before recommencing the experimental campaign which I have sketched out for her, and the results of which I hope to be able to record at some future day.

20, Mornington Road, N.W., March 30th, 1874.

#### CASTLEMAINE ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

The above newly formed Association, held their first service at the Mechanics' Institute Castlemaine, on Sunday, June 14th., Mr. G. C. Leech, presiding. After a hymn had been sung, and Invocation given, Mrs. H. Bamford, (under Spirit control,) delivered a very interesting address on the "Seeing of God, through Nature." The discourse was listened to with marked attention, and produced a favourable impression on the audience. There are other good trance-speakers in Castlemaine besides Mrs. Bamford, and it is intended to invite them to take the platform, so as to obtain if possible, a sequence of Inspirational discourses. When trance-speakers are not available, it is understood that Mr. Leech will lecture. The Sunday school in connection with the Castlemaine Association is adopting the Lyceum system, and introducing the musical calisthenics, &c., into its sessions, these exercises are appreciated by the children, and impart a healthy glow to the proceedings.

#### MR. TYERMAN AT SYDNEY.

Mr Tyerman's recent visit to Sydney, was a most successful one. Besides numerous lectures on Spiritualism, delivered in Sydney, Parramatta, &c., during the week, he delivered four Sunday evening lectures, on Free Thought subjects, the last two, which were given at the Theatre, attracting audiences of over 2000 people. The press criticisms were fair and favourable, and the parsons were in great tribulation. Mr. Tyerman challenged discussion with any representative Orthodox champion, but his challenge was not accepted. We have no doubt his visit and lectures will give an impetus to both Spiritualism and Free Religious thought in the sister colony.

#### THE RELIGIOUS ASPECT OF SPIRITUALISM.

If there is one thing more clearly marked than any other upon the mental activity of modern life, it is the tendency to be found in every department of human thought towards the Positive, the Actual, the Ascertained. We hold it to be nothing more or less than the natural course of the development of the human race, from the infancy and childhood of the Past to the full grown maturity of some proximate Future. The same tendency may be observed in the individual man, as he advances in the possession of his powers. And the same growth out from the Imaginative and the Speculative into the Real is to be seen in the life of nations and of literatures. Is the Ideal, therefore, less highly prized or less necessary to the happiness and completeness of the matured man or nation than it was to infancy? Or is the ideal of mature life less noble than that of infancy? Some philosophical sentimentalists talk of it as if it were, but the thought is a fallacy as untenable in theory as it is pernicious in practice. He who seeks to fulfil his work without an Ideal set before him is, starving his own soul and stunting his own growth. Whatever his Ideal is, it is to him a religion. Indeed it is religion, for that which binds the man to any sense of duty is his own Ideal, and so soon as any religion ceases to express the Ideal of those who profess it, it ceases to have any vital power, and is about to perish and pass away. Now the Ideal or religion of a mature MANHOOD must be an ascertained truth as tangible and well proven as the faculties can grasp;—grand enough to inspire enthusiasm, plain enough to be perfectly understood, and good enough to raise the man into his own highest sense of right; this alone has any hold on the will of the full grown human being. When the best men of ancient Greece and Rome outgrew the gods of their forefathers and became better, wiser, and more truly heroic than their fabled Zeus and Hercules, then the ancient religion, which had once been sufficient for the nation, became incapable of longer representing the national Ideal, and it perished, fading first in the bright light of a purer moral philosophy than ever its gods had been capable of attaining to—that of the Stoics; and at last dying utterly before the splendour of a life more exalted and refined than even Stoicism had imagined—the life of Christ. Not all the faults, stupidities, and crimes of the early Christians could stop or materially delay the replacing of the ancient Hellenic Ideal by the Christian. As it has been, so will it be again in our advance towards the maturity of the race. Whether now or in centuries yet to come, the time *must* arrive,—we believe it to be near at hand,—when, becoming capable of higher good, we therefore advance into higher wisdom. That the Ideal of the Past has ceased to be that of the Present, is the belief of so many and of such various thinkers, that we will not pause in this brief article to defend the conviction, though we profoundly believe in it, but will pass on to consider, by the signs of the times, what are likely to be the main features of the religious change which we foresee as inevitable. The timid and the faltering will deprecate any such change as dangerous; priests of all sects will decry it as irreligious, because it involves THEIR very existence as such; but the faithful and the fearless, who trust God equally in the Past, the Present, and the Future, know that on this change depends the very continuance of all religion, and that it is no more dangerous than any other natural growth. But in what direction is this growth to be? And whence will come the new light that is to shine upon men's hearts? Believing as we do, that we can answer these questions, at least to some extent, that we can already see the *dawning* light, we could not reconcile it to conscience if we did not often and in many ways declare our convictions so that they may bring faith to the doubting, hope to the despairing, and returning trust in the loving care of the All Father to those who have well nigh lost this sheet anchor of man's happiness. We do not, however, propose to lay down the dogmas of a new religion. We hope to see it establish itself without dogma—without any "Thus saith the Lord." We hope to see it based only upon an exact knowledge of spiritual facts whether found in man's



being in and out of the body or in God's dealings with this creation, revealed to us in His immutable law,—in the history of man or in the history of science. To be in harmony with these present times, this religion must be simply and severely scientific, yet it must be none the less a religion, or it will fail to attain to anything like general or deep rooted power over the hearts of men. It must trust for *authority* solely to scientific demonstration; but its influence, its working power, its momentum, must spring from its capacity to answer those craving desires, those burning questions, those passionate longings which are found throughout human nature, from the unsatisfied spirit of a grand comprehensive mind like John Stuart Mill, down to the aching hearts of the disappointed and the mourning all around us. A religion—a real religion—must command profound respect, perfect belief, and tender love. The fictions and the tancies of St. Augustine, Alexander, Luther and Calvin, no longer inspire any such feelings; to the thinking portion of our people they are nauseous; in the unthinking they produce merely a vague superstitious terror, alike injurious to true morals and incompatible with true religion. In this hour of darkness where shall we look for the coming light—where find the new Ideal, around which the new religion may crystallize. We believe that it will come—nay is coming—whence all the new religions of the earth have ever sprung, from the spirit world; is coming in ever new suggestions, impressions and inspirations, to our men and women of genius—our highest mediums; is coming in new forms of science, in wider thoughts of mercy, in higher views of freedom and of law; is coming to be tested, proved, and received by mankind, just so far as they can assimilate to their own wants and states. But coming nowhere so brightly and so swiftly as to those who open their souls to spirit influences, and their minds to all the new discoveries of modern thought. What is there, then, in the results of spirit intercourse to give us these bright hopes of the so much needed new religion being found best and swiftest there? We find there these things,—the blessed proof of our immortality, of our continued life and identity beyond the tremendous change of death; we find there the awful certainty of an unchanging moral law, the same here and hereafter, that as we sow we must reap, that our future is always the direct and gradual product of our past; we find that we are not alone, not for one instant—in life and in death, we are surrounded by countless hosts of friendly hands and loving hearts; that they that are for us are more than they that are against us. We find, too, that the God of the spirit's future is in all respects the same as we may know Him here in Nature, of one perfect and immutable purpose, and that purpose, love, by the fulfilling of law. We do not mean to say that these same teachings are not more or less to be found outside the ranks of Spiritualism. On the contrary, as we have said above, men and women of genius are our best mediums, and they are everywhere gradually evolving and developing such doctrines, but nowhere so clearly as among Spiritualists, and nowhere else is to be found the powerful demonstration of fact in support of spiritual theories. Nowhere else can they show you the risen dead and say, "Behold your own future!" Nowhere else can you see for yourself that the nature you form and develop here in yourself *must* go with you into the other life. Nowhere else can be proved to you as sure the sweet hope so many cherish, and so many more would cherish could they see it supported by evidence, that the beloved dead live on always, tending and guarding our lives with unceasing care and ever increasing capacity. Nowhere else can you so well learn the immeasurable power of love and goodness, the utter futility and transitory nature of all evil. These characteristics, we believe, fully answer the requirements of the new religion, and therefore we look with hope to Spiritualism. Not that we believe it to be, in its present form, a finality; quite the reverse. It is but the dawn of a far brighter day; but the dawn shows in what direction the sun will rise, and foreshadows something of the glory that is to come. And we do believe that the heart of man will turn to it more and more, as it is better understood, with respect for the wisdom and simplicity of its

teachings, with trust in the demonstrative nature of its proofs, and with answering love for the tender and loving sympathy which it breathes forth upon humanity.

### JUDGE EDMONDS GONE HOME TO HIS WIFE.

At last the blessed release has come to the great, the good, and the brave-souled Judge Edmonds, who passed away triumphantly on Sunday afternoon, 5th April, from his residence, No 71 Irving Place, N. Y. For years he has been a severe sufferer with partial paralysis, neuralgia, etc., and I have sometimes wondered why the good angels did not see fit to lift his spirit from its weary casket into the land of the beautiful which he was already so well acquainted with while yet in the body. It seems that the world needed him awhile longer, however.

Judge Edmonds was one of the most genial of men in conversation. Next to the last time I ever met him, I called at his residence from an invitation of his, kindly given me that I might become acquainted with Dr. Gray, so celebrated as a homœopathic physician and a friend to magnetic healing. The conversation with these white-headed keen old philosophers was one of the pleasantest and most profitable occasions of my life. I have an idea that some of those wisecracks that look with so much pity upon Spiritualists as an ignorant class of people, would have hung their heads a little if they had been present.

For over twenty years (I think it is) since his beloved wife left his side for the spirit-life, she has been his bride still and their intercourse has never ceased. How touching are the accounts in his works of his spiritual journey to her spirit-home where she met him with the tenderest affection, and showed him the beautiful rooms she had fitted up and adorned with objects and mementoes such as he loved, and which were one day to greet him after he had left the earthly life. When he was so abused and slandered for being a Spiritualist in those early days when the people were more bigoted than now, and when he would at times feel despondent, the indescribable glories of the higher life would be presented to him and he was made to feel how insignificant were the earthly affairs compared with the sublime realities of the eternal existence, and how much more important to live in such a way as to gain the approval of angelic wisdom rather than the poor applause of men, which was so often founded on selfishness and narrowness.

His wife was a Catholic, and the eldest daughter was one also. For some time his daughter Laura was an admirable medium, receiving beautiful messages from the higher life. When influenced by her elder sister and remembering the words of a dearly beloved mother on her dying bed, she was induced to join the Catholic church, to the great distress of the Judge. Under the bigotry of church rule, the messages from heaven were forbidden to be received, and the imperfect counsels of men *professing* heavenly wisdom were substituted in their place.

The Judge passed away triumphantly with visions of the dear ones gone before who were waiting for him. The venerable Dr. Tyng, the eminent Episcopalian clergyman, and one of the most progressive men in their ranks, preached his funeral sermon. The Tyngs are mediumistic and inspirational, and have witnessed remarkable spiritual manifestations in their own family. Dr. Tyng has long been a warm friend of Judge Edmonds, and officiated at his request.

The best account of the funeral services I have seen is the *New York Sun*, which is as follows:—

#### OUR DISTINGUISHED DEAD.

The funeral ceremonies over the body of ex-Judge Edmonds were performed in St. George's Episcopal Church, Stuyvesant square, yesterday afternoon. Before 2 o'clock nearly 600 persons were seated. Among them were nearly all of the Robinson Hall congregation of Spiritualists, and a few notables of the faith, including Dr. Hallock, Andrew Jackson Davis, Dr. James Briggs, Bryan Grant, Thomas R. Hazard, Charles Foster, Cora L. V. Tappan, Mrs. Miner, Payton Spence, Frederic Palmer, Mrs. Jeannie Danforth, Mrs. P. B. Atwood, Mrs.

Mary Towne, Mrs. Seymour, Lizzie Crosby, Wm. Denton, Miss Lizzie Doten, and Mrs. Eleanor Kirke.

An organ voluntary ended with the arrival of the cortege. The body lay in a massive, velvet-covered, silver-trimmed coffin, whose broad top held an anchor, a wreath, and a cross, elaborately formed in flowers. On the plate were the words:—"John Worth Edmonds, died 5th April, 1874, aged 75 years." At the foot of the central aisle the Rev. Dr. Stephen H. Tyng, Sr., and the Rev. Dr. Peet met the mourners, and thence led the procession to the chancel, Dr. Tyng reading the usual service. Behind them were

#### THE PALL BEARERS

selected by ex-Judge Edmonds some time before his death, viz:—Samuel J. Tilden, Judge Sutherland, Judge Monell, William Caldwell, Thomas Allison, Dr. John R. Gray, Judge Parker, J. L. Gosling, W. H. Fields, C. P. Shaw, C. H. Kitchell, S. G. Jelliffe, and Chauncey Childs. Behind the pall bearers the coffin was borne, and after it walked the mourners. The last included daughters and grandchildren of Judge Edmonds, and a brother's family.

The Episcopal funeral service was read by Dr. Tyng, the choir of boys singing, and Dr. Peet alone making the responses prescribed for the congregation. In a brief but warm eulogy of the dead Spiritualist, Dr. Tyng dwelt upon his purity and nobility of character.

"I should not like to part with his body," he said "without giving utterance over it to my personal feeling. Before the death of my venerable and beloved friend I received from him a request to officiate on this mournful occasion. Although for several years I have met him only occasionally, I never saw him but felt that I was with a genial, tender, sympathizing friend. There are aspects of character which can be understood only after intimate personal contact." The venerable speaker mentioned his close relations with ex-Judge Edmonds in the work of succouring slaves in the first part of the war, and continued, "The kindness and persevering nobility of his nature gained my unqualified confidence, and I recognized his high moral and intellectual power. When we come to a standard of character like this it is far above all our little divisions. \* \* \* I do not feel called upon, nor shall I presume to speak of the personal religious views of Judge Edmonds; but it is with gratification and delight that I speak of him as a man."

#### A LAST LOOK AT THE DEAD.

After the services the coffin was opened, the assemblage passed by it to look upon the almost unchanged face. The body was robed in white satin. All having seen the corpse, the procession was re-formed, and the coffin was borne back to the hearse. On the way out a niece of Judge Edmonds fainted, and was half carried down the steps. From the church the hearse and carriages were driven to the foot of Leroy-street, where the body was put on board the steamboat *Edwards*, to be taken to Hudson for interment according to the Judge's own directions, written on the seventy-fifth anniversary of his birth, the 31st ult., as follows:—

I wish to be buried in Hudson, in the same grave with my wife—not by her side, but in the same grave—that our ashes may mingle and be one on earth, as our souls may be one in the Spirit-world. In the monument to her memory, erected there by the bar of New York, there are two vacant spaces left purposely for me. In one of them I want this inscription:—

JOHN WORTH EDMONDS,  
Born in Hudson, 31st March, 1799,  
Died in —, —, 187—.

On the other I want simply these words:—

Death joins the ties,  
Which death destroys.

#### THE TWO BORES.

Two parties there are who are bores,  
The one who for ever says *I!*  
Who boasts of his talents, faith, stores,  
And lauds himself up to the sky.  
The other who always cries *You,*  
Who lights on your sores, as do flies,  
Your virtues who keeps out of view,  
Your failings who quite magnifies.

#### A REPLY TO DR. BOAKE'S LECTURE.

Some eighteen months since a sermon was delivered at Trinity Church, St. Kilda, by the Rev. Barcroft Boake, D.D., under the title of "Spiritualism, its outbreak shown to have been predicted, and its dangerous character exposed." The lecture was afterwards published in pamphlet form with copious notes. Very little notice was taken of it by Spiritualists at the time, and as a consequence our opponents came to a conclusion that the rev. doctor's arguments were unanswerable. A gentleman somewhat interested in the subject, who had been taunted by acquaintances on this matter, offered to the officers of the Melbourne Progressive Lyceum a prize, consisting of books, to the value of two pounds, for the best critical essay on Dr. Boake's lecture. There were five competitors, the prize was awarded to a lady, the leader of "Excelsior Group," and in accordance with the conditions was read by her at the evening service of the Victorian Association of Progressive Spiritualists on Sunday, 26th April.

We commend it to those who heard or read Dr. Boake's discourse, as a complete refutation of his arguments. Want of space prevents us publishing the two essays, side by side, but those who wish to compare them can obtain Dr. Boake's lecture at S. Mullen's, Collins-street.

#### SPIRITUALISM, THE HOPE OF THE WORLD.

"Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—*Paul to the Romans*, xv. 13.

As there are many, very many of the tender and earnest hearts of our people still lovingly clinging to the time-honored words of the Bible, it would ill become a noble, charitable soul, to treat with contempt or indifference, any inquiries entered into by such persons, least of all when the subject inquired into is one of such universal interest to all mankind as Spiritualism. No one to whom it is appointed to die can well turn a deaf ear to the claims of this subject, except from utter ignorance, or from a profound despairing conviction of the impossibility of any hereafter.

Thus it comes about that papers, periodicals and platforms, which a few years ago would not have deigned to notice it, now make it one of their topics.

Hungry-hearted men and women have been busy at work—often stealthily—informing themselves upon it, till far and wide has spread some faint knowledge of its beautiful promises, and of the actual experiences on which those promises are based. It will not, therefore, do to ignore it any longer; the shafts of ridicule turned against it, do not seem to hurt it; it must be explained away, proved to be a delusion—a blasphemy, or else thousands who are now cherishing it secretly in their hearts, will, ere long, be wearing its name openly on their foreheads.

Such a task of exposition, and of warning, the Rev. Dr. Barcroft Boake undertook to perform for the cure of souls committed to his charge. To us, he seems to have performed his task a little strangely, so much do many of his words sound in our ears like, "Almost thou persuaded me to be a Spiritualist;" so strangely do many of his arguments lead up to Spiritualism, while a mere, weak *ipse dixit* is all he has to say against it. He admits that the religious doubts now so prevalent in the world, are the just result of the general diffusion of education and intelligence; that "during what are called the dark ages, the human intellect, as regards the great mass of the human race, appears to have been in a dormant state, or at least to have been confined in its exercise to such things as men felt, and saw, and handled. The multitude took but little interest in spiritual matters, and were consequently willing to accept, without inquiry, whatever the clergy told them respecting religion." He also admits, that the discovery of the great results to which the inductive system of inquiry leads, necessarily and inevitably set men to using their reasoning faculties and their powers of observation upon all subjects. He admits, too, that it is the nature of man "to prefer arriving, on any subject, at a knowledge of the truth, to floating about on an ocean of doubt and uncertainty," and that a system which promises to give to man "an ocular, audible, and



tangible demonstration" of the truth of what it asserts concerning the state that he is to enter after death, will surely secure a large number of adherents. This, he also admits, is done by Spiritualism.

What royal promises are these, on behalf of Spiritualism! And, answer, ye who know her, does she not keep them faithfully? She does *not* prove the infallibility of spirit communications. She does not prove justification by faith, nor any other theological dogma; but she does prove, to your own senses, that after death there is again *ad* at once, a new life, real, conscious and individual.

How straight is the line of the Rev. doctor's argument! How clearly he points out the course of man's mental growth from the ignorance and indifference of the dark ages, through the revival of learning, through the development of scientific discovery, through the general diffusion of knowledge, through the consequent wide spread of religious interest and of religious doubt, up to the out-birth of Spiritualism, in which man asserts his right to follow in religion also, the only system of inquiry which has ever led him to truth in anything, and throwing aside alike authoritative tradition and metaphysical speculation, to found his faith on facts alone, and those facts proved to his own senses.

What overwhelming arguments has the doctor wherewith to counterbalance this clear and logical sequence? Nothing more nor better than the following. First, that there are things beyond the power of man's reason to apprehend, and that therefore he had better not inquire into them. Perhaps this is true. At least Dr. Boake and the secularists are both agreed upon it. But if it is so, those are the last points upon which men should dogmatise to man; the last upon which there should be any authoritative teaching at all. And, since God is good and just, they cannot be points *necessary* for us to know; they cannot, in reason, be points which all must know, child or sage, so soon as we pass the Rubicon of death. But the argument against Spiritualism upon which the doctor most often and most forcibly insists is, that it is necromancy, and that the *Bible* forbids necromancy. The whole weight of this argument depends on the amount and kind of authority attached to the *Bible*; with that it stands or falls. If the *Bible* is in every word and tittle infallibly inspired, a perfect revelation of God, untinged by the human agents he used, and is so concerning all the topics it treats of, then the argument would be irrefutable; but if it is anything short of this, then we must judge of each statement it makes, by the light that is in us, and by the wisdom, truth and value that we can find in it. That it is thus plenarily inspired, who will maintain, in these our days? Not the Archbishop of Canterbury; not the wise and good Dean Stanley; not the learned authors of the *Essays and Reviews*; not *one* of the great students of the English Church.

Furthermore, we would remind Dr. Boake, that the clergy of the seventeenth century, by diligent searching, found quite as many texts against Galileo's theory of astronomy as he can find against necromancy.

Come again, dark ages of ignorance and indifference! come again, age of faith that believed, and did not trouble itself about what it believed! come again, dark times, no more!

Our author makes another admission, which surprises us not a little from a Christian minister. He allows that Spiritualism does afford that demonstrative evidence of a future life which "we can under present circumstances in no other way supply." The first part of this statement we hold to be incontrovertible by all those who are willing to attach any value to any amount of human evidence, for *any amount* of such evidence may be obtained in support of the spiritual phenomena. It has but to be sought, to be procured by any one. Christians, however, usually consider the resurrection of Christ as the sufficient evidence of a life after death. Indeed it may be fairly presumed that no other assurance, given by the early Christian Church, had more to do with rooting the new religion into the hearts of men than this one which gave them a pledge, or at least a hope, of their own resurrection. True, the fathers of the church were not all wise enough to make the doctrine a consistent one, and therefore allowed it to be wonderfully

weakened before it reached our times. If Christ were very God, then, of course, death could not bind him, and his resurrection would be no valid proof of ours; but if he were but man, subject to the same laws as ourselves, then his resurrection becomes the prototype of our own, the sure promise of the continuous and immediate life after death, to be the experience of all who live, or have lived, under the present laws of nature. As such, every Spiritualist would regard it, and would receive all palpable intercourse he might himself hold with departed spirits as additional testimony to the probability of the Gospel narrative in its main facts. To the Spiritualist, Christ's resurrection is one part of a consistent whole; from every other point of view, it must be a more or less exceptional occurrence, of which there can be no certainty that it will ever happen again.

It may not be a common thing to find these deductions drawn directly from the usual Christian teaching concerning the resurrection, but it is these which—however unconsciously—are the real roots of that terrible amount of Sadduceism which is no where stronger than within the churches. How few churchmen ever think of the *Bible* as being—in its best parts—a collection of spiritual communications, suitable to the individual and national wants of those to whom they came! How few of the orthodox realise the actual present existence and proximity of the world of spirits! How few of the particularly pious ever seem really to interest themselves in that great future in which they all profess to believe! It is this practical Sadduceism of the churches, on the one hand, and the bald negations of Secularism and Positivism on the other, that are driving men to hail with joy the rising light of Spiritualism. It, and it alone, answers with satisfactory evidence some of the most anxious questions that human hearts are ever asking, "Whither am I drifting? To what end am I obliged to live, to suffer and to die?"

Because it does answer these questions, and answer them with reason and with proof, therefore we need not wonder—as Dr. Boake does—that in our days "we should find men of education and intelligence, some of them even making high and somewhat boastful pretensions to science and philosophy—talking about persons and substances being lifted *by spirits* off the ground into the air; of musical instruments being used, and exquisite melodies being produced on pianos and accordions, without any hand being seen to touch those instruments; of apparitions of the whole body or part of the body; of future events having been accurately made known several days in advance."

But if we are surprised at the reverend gentleman's admissions in favor of Spiritualism, and at his tacit recognition of the weakness of the Christian arguments on the resurrection, we are more than surprised, we are shocked at the accusations he brings against the Supreme Ruler and Guide of the Universe.

These accusations are such that we can only explain them as instances of the paralyzing effect on a man's mind of blindly receiving and attributing divine authority to any words that ever were spoken upon earth, independently and apart from the wisdom and goodness that those words express. Because he finds in his idolized *Bible* the words, that when men "receive not the love of the truth that they might be saved, for this cause God should send them a strong delusion that they should believe a lie", therefore he concludes that this is the case with the Spiritualists, and that, as they do not accept Dr. Boake's doctrine, and agree with him as to what is truth, that it has pleased the Divine Being to act towards them as might have been expected from some malevolent heathen deity, and to give them for the bread they ask, a stone; for a fish, a serpent; for the truth they so intensely desire and so earnestly and fearlessly seek, a delusion so strong, a lie so like truth that it is *impossible* for them to see the difference. It seems monstrous that a civilized man of the nineteenth century should profess to credit the Almighty with such—an act that if the like were perpetrated between man and man, would be deserving of our reprobation and detestation. But such is theology, and such it will remain so long as theologians accept as perfect transcripts

of the Deity the fragmentary revealings of Him and of His nature which reached and satisfied ancient Jews. These be *your* Gods, oh Israel! But *we* cannot believe in any God whose moral nature is lower than our own, and whose acts are such that we ourselves would not think of committing them. This unbelief, as you call it, is not because we love God less than you do, but because we think far more highly of Him; because before all things we desire, so far as lies within the reach of our ever widening powers, to believe nothing but what is true, and to love nothing but what is good. "Beloved, believe not every spirit, but try the spirits, whether they be of God." Wise counsel! Would that every one followed it. Try all spirits whether they speak through the words of the Bible, through accredited teachers, or through any other medium, and test whether they be of God by the intrinsic truth and goodness of what they utter. There is no other rule given under heaven whereby men may be saved from believing a strong delusion and a lie. Assuredly, it will be found a safer test than one which the reverend lecturer gives in concluding, where he advises any one who may, by accident, come in contact with either a possessed person, table or chair, to follow the example set them by the Apostle Paul, and to say to the spirit, "I command thee, in the name of Jesus Christ, to come out of her." We are heartily willing that any one who wishes it, should use this test; but, if by any chance they should use it ineffectually, let them then infer that the possessing or controlling spirit is not inimical to Jesus Christ, and, satisfied on this point, let them fearlessly continue their investigation of the phenomena that may be exhibited, on that scientific system which is the only one that has ever led us to a certainty of truth in any department of human knowledge.

With regard to the Mr. T. L. Harris—the Rev. Mr. T. L. Harris—from whom our author quotes such warnings of the dangers of Spiritualism, and more particularly of mediumship, his name and his works are known to many of us; but to others who do not know him, they might carry greater weight than they deserve. He was, for years, well known in America as one of the most remarkable of trance mediums. Some time ago, however, he separated himself from the world in general and from other Spiritualists in particular, and drew around him a select few among whom he still exercises his remarkable mediumistic powers. He claims, however, to be specially taught of the Lord himself, so that whatever he, in his turn, teaches is sure to be true. This of course, he concludes, makes all the difference; if you use mediumistic powers only under the immediate direction of the Almighty, then you are not a medium but a mediatorial man, and highly useful in your generation; but if you are merely a medium, then you are of your father, the devil, and all that you may do, whether healing, teaching or whatever it may be, is nothing but altogether evil. He himself claims to be a "celestial sacerdotal man," having spiritual communion with the highest or celestial heaven of which he is, or is to be, a priest. It is very natural that such a man should think all mediumship and Spiritualism, outside of his own sacred circle, a dangerous and evil thing, although within it, thanks to Divine guidance, it is wisdom and light. It is but the old story over again of no salvation outside the pale of the church. But we do not know why the Rev. Dr. Boake should attach so much importance to Mr. Harris's opinions. Perhaps he would not do so except where they happen to favor his own. To us they are worth no more than any other man's; not worth so much, indeed, as those of any man living a consistent life, and practising unequivocally whatever he teaches.

The fifth and last point which Dr. Boake seeks to establish against Spiritualism is hardly worthy of notice, because it has done service for so many things before that its force is quite spent.

It is the so-called fact that Christ warned men against a flood of falsehood and evil to come; that Paul confirmed the warning in his prophecy against Anti-Christ; and that a certain Rev. Bickersteth pointed the warning still further about thirty years before the first rise of spiritual phenomena in America. The two first warnings have been applied by nearly every Christian teacher to

everything he individually held to be evil, or dangerous to his church; and Dr. Boake gives us no better reason for applying them to Spiritualism, than for applying them to the Arian heresy, or to the Roman Catholic Church. As to the Rev. Bickersteth, since we know nothing whatever about him, we may, perhaps, be excused for passing over his lucubrations without further notice.

We have reserved to the last all mention of what appears to us the best part of Dr. Boake's discourse. It is the opening, in which, following the lead of his text, he cannot fail to elaborate some happy thoughts.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost," says Paul, writing to the Romans, xv. 13.

To whom, of earth's present inhabitants, could these words be better or more truly applied than to the Spiritualists? From the most terrible personal question that can trouble the mind of man, doubt and anxiety are, for them, clearing away, and resolving themselves into mere morning mists; while knowledge and experience are beginning to light the pathway through the grave into the Better Land. As the burden of this life falls from the weary traveller, we see the spirit, changed and yet the same, rise, serene and glorified, into its future.

An ancient poet fabled that the shade of the hero Achilles, declared that it was better to be a hind upon the warm and sunny earth than to be a hero in the realm of shades. But the poet sang, living still upon the earth. Our departed ones, speaking across the gulf, tell us a different tale. They say:—"It is well, it is very well with us here. All the trouble was upon the earth side. Fear not to follow us here. Wherever you come from, from earth's happiest homes, or from the darkest dens, the change to this state is always a change for the better, is always progress, is always increase of light, increase of happiness."

We test their wisdom, and weigh their statements, and compare their varying testimony together; and we judge it all by the same rules that we apply to information given by mortals still in the flesh. But having done that, wherever we find their witness consistent, unvarying, and in accordance with our own reason, we receive it as we would do that of other human beings. Thus it is, that in our faith there is no shadow of doubt, and knowledge has cast out fear. Joy and peace may well abound for those to whom death has no terror. Truly, no hope that ever was upon earth before, is equal to our hope, for it is based upon facts, lighted by reason, and proven to demonstration. For us, the Apostle's prayer is granted; to us, has come, through many doubts and struggles, a faith that fears not the light; that trembles not at death, and that trusts God perfectly, because we know that of the darkest of man's terrors, He has made a highway for the nations into the realms of light.

May every trembling spirit and every mourning heart attain to this joy and peace in believing, that they may abound in hope, through the power of the God of Hope!

#### THE MEDIUM AND DAYBREAK.

The increasing interest exhibited in England on all subjects pertaining to Spiritualism has largely increased the circulation of this excellent journal, whilst the many important and interesting matters daily transpiring necessitated more space to record them in. We are glad to observe that the enterprising and energetic proprietor (Mr. Jas. Burns) has enlarged the paper to sixteen pages, adding only one half-penny to the price to cover the additional pages. The beautiful inspirational addresses of Mrs. Cora L. V. Tappan are a great attraction to it, many other original and philosophic matters grace its columns, but its principal feature is spiritual news and correspondence. To those who wish to keep "posted up" in Spiritualistic news, the *Medium* is almost a necessity. Brother Burns has had many difficulties to contend with in establishing the *Medium*, and we congratulate him upon the success so far achieved.



## SPIRITUALIST SOIREE.

It will be seen from an advertisement that the next Soiree of the Victorian Association of Progressive Spiritualists is to come off at the Masonic Hall on the 13th inst. The programme is an attractive one, and among the singers we notice the name of Miss Blackham, whose recent debut at the Athenæum was so favorably noticed by the press. From the success of the last, soiree a large attendance is anticipated. We would advise friends to make early application for tickets, as the issue will be limited to prevent overcrowding.

## HOW TO AVOID SQUABBLES.

Who squabbles wants to set aside,  
Must personal remarks avoid,  
Stick to the subject, and not use,  
Your neighbour's name, nor him abuse.

## Advertisements.

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## VICTORIAN ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

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TEA ON TABLE AT 6.30.

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Solo and Chorus	"Leaf by Leaf,"	...	...
	MRS. OLIVER.		
Ballad ...	"Jacqueline,"	...	Hughes.
	MR. TWINING.		
Song ...	MISS HICKSON.		
Song, ...	"Only one."	MISS POWELL.	
Trio—Voice, piano, and violin, "Spring's first Breezes,"			Kalliwooda.
Miss Blackham, Miss Rosenwax, & Professor Hughes.			
Ballad ...	"The Happy Family,"	...	Horn.
	MRS. D. ALLEN.		
Song ...	"Days that have been,"	...	Hughes.
	MISS HAYWARD.		
Song ...	"Memories of the Past,"	...	Basset.
	MR. CLAY.		
Aria ...	"The Harp of Judah,"	...	Easte.
	MISS BLACKHAM.		
Spirit Song, ...	MRS. SYME.		
Duet ...	"The Nightingale,"	...	Rhing
	MISS HAYWARD & MR. W. POWELL.		
Song ...	"Comin' thro' the Rye,"	...	...
	MRS. D. ALLEN.		
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**PREMIER BOOT MAKER,**

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The Progressive Lyceum meets as above at 11 a.m., enquirers and friends of the movement are invited to attend.

**SEATS FREE.**

**"THE HARBINGER OF LIGHT."**

THE VICTORIAN EXPONENT OF SPIRITUALISM AND FREE THOUGHT

Subscription, Town, 5/- per annum; Country, 5/6  
Neighbouring Colonies and Great Britain, 6/-  
Subscriptions date from September to August.

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# THE Harbinger of Light.

A  
MONTHLY JOURNAL

DEVOTED TO

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

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

No. 47.

MELBOURNE, JULY 1st, 1874.

PRICE SIXPENCE

## CONTENTS.

Page.

<i>Advance of Spiritualism in Europe</i> .....	651-2
<i>Scientific Religion</i> .....	652
<i>The Materialization of Spirits</i> .....	652-4
<i>A Month's News of Spiritualism from England</i> .....	654-5
<i>A Plea for Higher Education of Women</i> .....	655-6
<i>Spiritualism Advancing</i> .....	656-9
<i>Dr. Crookes on Spirit-forms</i> .....	659-60
<i>The Religious Aspect of Spiritualism</i> .....	660-1
<i>Judge Edmonds gone Home</i> .....	661-2
<i>A Reply to Dr. Hoake's Lecture</i> .....	662-4
<i>The Medium and Daybreak</i> .....	664
<i>Spiritualist Soiree</i> .....	665

THE letter of our London correspondent W.L.R., gives an encouraging account of the progress of Phenomenal Spiritualism in England at the present time. The evidences of Spirit Materialization are now so strong that no unbiassed mind can refuse to accept them. There has been much discussion in England, as to the separate identity of the Spirit form "Katie King" and the Medium Miss Florence Cook, but this question has been set at rest by the scientific investigation of the matter, by Messrs. Crookes and Varley. In a letter from the former gentleman which appears in the "Spiritualist" of April 3rd. he conclusively proves that the Spirit form calling itself Kate King, and the Medium Florence Cook were visible at one and the same time. Our correspondent, (a very keen observer,) satisfied himself of the separate identity of the Spirit form, and the Medium (Miss Showers). In America the instances of Materialization are numerous and well attested, and nearer home, at Sandhurst, we have the testimony of nineteen reputable witnesses, (one of them holding a high public office in Melbourne,) who have both seen and felt the Materialized Spirit form. The tangibility of these forms is a difficulty with many, they cannot conceive of a Spirit in so material a form. As far as we understand it, the Materialized Spirit form which appears on these occasions, is a condensation of sublimated matter, brought about by a scientific process known to Spirits who have studied Chemistry. The power used is Electricity, brought to bear through the Magnetic emanations of the Medium, and but few Media have the necessary emanation to enable the Spirits to complete the process.

We look with considerable interest to the development of Spirit Photography as one of the most convincing tests of Spirit existence and iden-

tity. The Spirit Photographs of Mr. Mumler in America have stood the severest scrutiny. Mr. Hudson of Holloway, near London, was the first person who was publicly known to have succeeded in obtaining Spirit Photographs in England, though it is stated that some amateurs obtained results at an earlier period. Some of Mr. Hudson's first productions were pronounced to be impostures, and for a time he was under a cloud, as the number of successful operations increases, and the evidence of those who have obtained undoubted likenesses of their Spirit friends accumulates, the cloud is clearing away, and Mr. Hudson's reputation as a Medium for Spirit Photography, is being established. The three specimens forwarded by our correspondent are interesting. The first represents a male form clothed in white drapery, standing immediately before the sitter, in an upright position. The second is an imperfect Photograph, but the Spirit form (a female figure kneeling before the sitter, with some flowers in her hand,) is very distinct. The third is a very remarkable one, a Gothic chair is standing before the sitter with its back in close proximity to his knees; a female figure which is kneeling at the front of him seems to permeate the chair, portions of the chair being visible through the form, as though the matter of the chair offered no obstruction to the more refined material of the Spirit form. Our correspondent is a professional gentleman of independent means, and undoubted probity, well known to many in Victoria, and he assures us that he himself cleaned the glasses used, and followed the whole process till the plate was developed. Experts to whom we have shewn the Photos, agree that they are inexplicable, except on the assumption of fraud on the part of both operator and sitter, which in the present instance is quite inadmissible. In Spirit Photography it does not appear essential to produce so substantial a materialization as is necessary to render the form visible; the ethereal form, though invisible to the eye, reflects its shadow on the sensitized plate. Spirit Photography is as yet in its infancy, and will no doubt ere long, meet with the same recognition by the public, which the older phenomenal facts of Spiritualism now command. Several attempts have been made in Melbourne to

procure Spirit Photographs, in one instance with success, but the Photographer refused to go on with the experiments. It is intended to make further experiments, and we hope ere long to be able to report progress. It has been stated that Spiritualism in the United States was declining; an article from the New York "Sun," which we reproduce, very effectually disproves that assertion. The influence of Spiritualism is fast spreading over the whole of the civilized world, exerting a harmonizing and humanizing power, more potent and progressive than any existing system of religion. Old Theology shews unmistakable signs of decay and dissolution, and Spiritualism occupies the ground it vacates, presenting a philosophy more durable, more beautiful, and more suited to the requirements of the present age.

### To Correspondents.

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

### SCIENTIFIC RELIGION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I am much pleased at finding that notwithstanding the abusive language used towards Spiritism by the Melbourne press, and Christian journals, you have not indulged in attacks against Christianity.

I do not like to hear any religion maligned, because I am convinced that even the worst of religions are conducive to morality. I would therefore like to see something better introduced before any of them are dispensed with.

One of the best ways of evangelizing is by contrasting truth, with error, and by gradually increasing knowledge, to deliver the credulous from the bondage of tradition, ignorance, and credulity.

Many of your readers having been convinced of the truth of the phenomena of Spiritism, have ceased to take an interest in accounts of *seances* in which nothing instructive occurs, and are desirous of more advanced information.

One of the next points which ought to be discussed and settled is: In what manner ought we to receive the Scriptures, as well as teachings by mediums? as there are differences of opinion among Spiritists upon these subjects; we ought to examine them carefully, and if possible harmonize and endeavor to see eye to eye; this can only be done by strict attention to accuracy, as it is accomplished in the sciences. To affect it you will require to allow of discussion in a kindly manner, in your paper; which must be conducted in the freest, and most friendly style; all personal attacks should be avoided, as well as assertions, and assumptions; facts alone should be placed before us, from which we may draw our own conclusions.

Let us adhere strictly to what is written, or spoken, without substituting our opinions in its room; for without accuracy we cannot have truth, nor without truth, unity and security. Traditions, interpretations and opinions, may suit carelessness and prejudice, but to those who love holiness, justice and truth, accuracy is indispensable! We must judge of the Scriptures, "according to all that is written therein." "What is written in the law, how readest thou?" not what thinkest thou. Confining ourselves to the language of Scriptures, taking the words in their simple grammatical rendering as we would do if spoken; and being very careful of the connection in which they stand, neither adding to, nor taking away from what is therein written (Rev. xxii., 14, 18, 19). Every man has a right to his own opinions, but not to teach them as Divine Revelations! and did all teach their opinions, discord would be unavoidable, unity could not possibly exist. Nay, I fearlessly affirm that the cause of nearly all the divisions which exist in the Church of Christ is the substitution of opinions for commands! The Christian's duty being simply to believe

what he is told and do what he is commanded by Jesus. The Apostolic Commission confined the Apostles to the teaching of His commandments. See Math. xxviii., 20.

I am, &c.,

R.

### COMMUNICATION IN GREEK.

DEAR HARBINGER—Nearly two and a half years since we formed a circle here. Six months after, by advice of our spirit-friends, we invited Mr. Martell and Mrs. Cattran, and the control through Mrs. C. promised that W.E. would write in foreign languages. After two years interval this has come to pass, and last week the enclosed Greek communication was written through his hand. He has been hitherto very sceptical, but this has non-plussed him. He is perfectly ignorant of Greek, having been a butcher's boy and almost uneducated.

Yours fraternally,

ALBERT FLETCHER, Chairman.

The following is a translation of the communication:—

A Meteorologist (or one who talks of the high things of the heavens) casts far from him the frivolities of the table or banquet. The tongue pours forth its dreams (and) aims at random, having no share in common, concerning things invisible (or unrevealed).

### THE MATERIALIZATION OF SPIRITS.

DEAR HARBINGER,—Your readers will remember that, in my last letter to you giving an account of a seance at the Energetic Circle, Sandhurst, I stated that Katie King had made the remark "this night fortnight" without vouchsafing any explanation of it. Accordingly on the night referred to in such a strange way, there was a large muster of the circle to learn the interpretation of the mysterious words. Since my previous letter, the manifestations have been gradually increasing in power and interest. The spirits are now enabled to materialise themselves in full form, so as to enable us all to touch them from head to foot. They are clothed—both male and female—in robes of white muslin or gauze, which we are allowed to feel, and which seem of very ample dimensions. It is really very wonderful how or where they obtain so much of this texture, how they manage to get it into the room, and what becomes of it when they have done with it. It is to the touch so much like mull muslin or tulle, that ladies might very well be pardoned for mistaking it for these fabrics. It is as like to these as the materialised spirit-form is to the human body, and as palpable to the touch. The superior knowledge of chemistry which the spirits are said to possess enables them to do many things in the simplest way which no doubt, to the uninitiated, would seem to partake of the marvellous. The question often arises in the minds of those who make spiritualism a special study, do the spirits obtain this gauze from the shops of drapers, and, unseen, return it to them again? Or, is it manufactured from organic substances in the atmosphere known to them, and from which also they derive a portion of what for the time being constitutes their materialised bodies? The subject is exceedingly interesting and suggestive, the more especially so as the spirits appear in all countries clothed in the same kind of material, thus proving the genuineness of the phenomena. On Friday evening, the 29th May, I had the pleasure of seeing a spirit-form thus clothed. The circle were singing at the time, and one of the dying embers of the fire emitted a light for a moment or two, which was sufficient to enable me to see standing in the centre of the room a tall figure draped from head to foot in white gauze, and having like a veil over its head and face. None of the others saw it, and, indeed, it was seen by myself quite unexpectedly. It had been promised for a long time that I was to see a spirit the first of all the circle. The male medium at the time was quietly seated in his chair next to myself, and the lady medium was seated on the floor leaning against two of the ladies. Later on, and by the same means, I saw the same figure again, and by its side another dressed in a suit of black. At this time the male medium was seen by two of the members at the far end of the circle, and the lady medium was seated as before. Katie King—per her me-



dium—said to me, “never mind; they will all see it yet.” John King added, “You have seen one; but you will shortly see many.” On Sunday evening, the 31st May, fifteen members being present, after many interesting manifestations, such as feeling the heads, faces, and draped forms of materialised spirits, John King bade all the circle join hands, and at the same time the lady medium went into the outer apartment, placing as she passed out the vice-chairman’s arm across the entrance. Then the circle engaged in singing, and John King showed his light, which, in the language of one of the most observant of the members, “was far more beautiful than he had ever seen it before.” By the reflection from this light five of the fifteen present saw the head, neck, and bust of a spirit, and about two and a half feet high from the floor. The light went round and round it, yet it was only visible to five. But there could be no doubt about us having seen it, though no features were seen. King said his light, which burned for about ten minutes, was “only a fifth of its size yet; but when it was half its full size we should all see the spirits distinctly; and when it reached its proper size, we should not only see our friends by its light, but would recognise them as well.” The form seen was that of Katie King. King said we would see his daughter first, but would not see him for some time yet. During this sitting the lady organist had about a dozen yards of gauze passed through her hands, the rustling sound of it being heard by all the circle. At every seance held since, very similar manifestations have occurred, they seeming to increase in force each time. On Sunday evening, the 14th June, sixteen members being present, the manifestations were deeply interesting. The cold breezes which fanned the faces of the sitters by unseen hands, were so icy in their nature, that all became unpleasantly cold, and felt so even after the seance was over. During King’s light, which was made small but brilliant, and while all hands were joined, the male medium went round the circle carrying it in his hand, and nearly every member present felt more or less of a draped spirit-form, and three of the members saw its features quite plainly for the first time. They were those of Katie King, her medium being in the outer apartment all the time, as the vice-chairman vouched she was, he hearing her make a little noise where she was seated close to the front door. The manifestations to-night gave great satisfaction to the circle, they all being of a high character, and given under such circumstances as precluded the possibility of deception. During the earlier part of this seance the entranced male medium took my hand and rubbed it over his own face, and then close to him over that of a young girl’s, and, as my hand passed across the mouth, I felt, through the gauze, the lips open and kiss my hand in a very hearty manner. This extraordinary manifestation was repeated twice. And a hand came out from the drapery with which the spirit form was clothed, and handed me a letter which it had, unknown to me, taken out of my pocket. This spirit—per the male medium—said she was the daughter of a lady and gentleman of high social position in Melbourne. The letter which she had taken and now gave back, was from her father. I have recorded this manifestation just as it occurred. Indeed, it is rather understated than otherwise.

I have to add that those who saw the face of Katie King on Sunday evening, state that she wore a turban on her head just as she appears in the photograph of her published in the *London Spiritualist* of the 15th May, 1873. I should have recorded that at the seance held on Sunday evening, the 7th June, after many fine manifestations, Katie King—per her medium—came up to a young gentleman present and took a very valuable gold ring off his finger, about which he became rather anxious. After teasing him for a little, the lady medium was made to approach him, and taking his hand in hers rubbed it over her own face, and then upon that of the spirit, Katie King, close to her. The whole form was draped which he was allowed to touch from head to foot, and a hand as palpable as his own came out from the drapery and was placed in his, and he felt his ring upon one of the fingers of it. Mr. S., sitting next to him, was privileged to feel the same face, form,

and hand with ring in corroboration of Mr. B.’s statement. Then the entranced lady medium was made to say, in handing the ring back to its owner: “This was done for a purpose; take it; we have no use for it.” All through this extraordinary manifestation the entranced male medium was seated in his chair beside the chairman, and conversing with him aloud. What say our opponents to such a manifestation? Do they call it “illusion?” Were I beside one of them and were to pull his nose or beard rather sharply, and when he called out in pain under the infliction, what would he think of me were I to reply, “You are mistaken, sir; it’s all an illusion,” I think he would be very apt to show his disbelief in my reply by pulling mine. It is not very probable that some fifteen or twenty persons would be likely to attend seances twice a week, for some two years and a half, merely to deceive themselves and their friends. So the theory of its being “all an illusion” won’t hold water.

Our seance on Friday evening, the 19th June, was attended by eleven members, but it was one of the most remarkable we ever held, the manifestations being of a character to merit the attention of even the most indifferent. In the early part of the seance the sitters all felt the materialised forms of our spirit guides, the most startling manifestations going on simultaneously through the two mediums. For instance, while a lady was feeling the face and form of a female spirit through the lady medium in one part of the circle, I was having my hand drawn over the face and head of another, and then felt the flowing robes down to the floor. During King’s light all the eleven had the privilege of seeing by the aid of that light the face and form of the spirit, Katie King. All saw her more or less distinctly, and, in addition, a beautifully formed arm and hand which I saw plainer than the face, came out from the drapery and was passed over my hand. Most of the others saw this arm and hand too. It was as natural and warm to the touch as a human arm and hand. The face appeared to some of a swarthy colour, to others fair, with fair hair, and parted down the middle; but to me it appeared copper coloured, with drapery round it and over the head similar to the photograph of Mrs. MacDougal Gregory, of London, and her spirit-sister. Wonderful, however, as these manifestations were, they were as a drop in the bucket compared with those we had on Sunday night, the 21st June. There were seventeen members present, and two visitors from Melbourne admitted by request of their spirit-daughter and John King; but we were at the same time informed that it was not to form a precedent, as visitors as a rule lessened the influence. I have now the satisfaction of informing you that we have no need to go to England or America to see the spirits in mortal form, as they are here in our midst as palpable to the senses of touch and sight as any of your readers are. In the early part of the seance the manifestations were similar to those of Friday, our visitors being permitted to touch and handle the materialised spirit-face three or four times of their dear daughter, and each time they being made more sensible of her presence near them. As their hands passed over her mouth, they felt the lips open and kiss them repeatedly, and they also felt her white muslin dress. Later on, Katie King brought her to them and allowed her mother to cut a piece off it, which she now has in her possession. It is of a much finer quality than that which Katie herself evidently wears. But the crowning manifestations of the evening took place during King’s light. All the members were made to join hands, and the lady medium sent into the other apartment with her back against the front door, where she remained all the time the light was visible, which was about fifteen minutes, and was heard by all making a noise, as a proof to us she was not in the room with us. The vice-chairman was also made to place his arm across the doorway and a chair was also placed in it, so that she could not pass in or out without his knowledge. Then the circle joined in singing John King’s hymn, and his really beautiful light appeared. The male medium then came in front of each member, and there appeared to all, by turn, the face and form of Katie King as real to the sight as in life, and as palpable to the touch as anyone in the room. The face was white,



and appeared like that of a corpse to some, while to others it was as natural as their own. Around the head was a white turban, the features uncovered, and the form clothed in white tulle or muslin. When in front of me—and I saw it twice—I noticed that the features were small, being those of a young girl, and the form itself petite. Two hands and arms came out from the drapery and patted me on the shoulders. They were fully formed, and just like any other hands. Two other members were kissed by the lips as the figure appeared in front of them. Others again said she was taller than the medium, and very fair. When King, who was controlling the male medium, came in front of the lady and gentleman visitors, a different face and form appeared to them, the mother making an involuntary exclamation of her name as the recognition of her daughter was brought home to her consciousness. She called her by name; the father also at once recognised her, and then she disappeared. Katie then completed her round of the circle, and as she made herself visible to all present—distinctly and unmistakeably visible—all became deeply impressed, and several sobbed audibly. None who were present will ever forget what they saw on this occasion, and the feelings of solemnity and awe to which the sight gave rise, and all inwardly offered up their thanks to Almighty God for his goodness in thus having by his great natural laws vouchsafed to them by positive demonstration, the reality of another life. It was a solemn yet joyous moment never to be forgotten by those who witnessed it. *And it is but the beginning.* Our distinguished visitors were perfectly amazed, as well they might be. All thanked the spirits for what they had done. At the conclusion of the seance the lady organist sang and played Pope's Ode—"Vital Spark" the circle joining in. The Energetic Circle present their compliments to your readers.

THE CHAIRMAN.

Sandhurst, 22nd June, 1874.

N.B.—In my hastily written note of yesterday morning, to catch the post, I fear several important items were inadvertently left out. During the seance on Sunday night the atmosphere of the room gradually became full of the most delicious perfume, and which seemed to pass round the circle. The light was observed at one time to assume the shape of an egg, and then again to become broken up and spread into fragments, yet cemented together like broken masses of fleecy clouds. I also observed, as did several others, that the figure which I saw was distinct from the medium, I seeing them both at the same time, the spirit being sometimes in front of and at others closely following him.

#### A MONTH'S NEWS OF SPIRITUALISM FROM ENGLAND.

I gave in my last some account of the really marvellous mediumship of Miss Showers, a simple, innocent child of seventeen. Her parents are people of position, her father a colonel in India. She is, of course, not a professional medium, and the number of those privileged to witness her power is consequently limited. Her mother, totally unacquainted with Spiritualism until the outbreak in her own house, came to London to investigate for herself and to see other mediums. She, found, however, that her daughter eclipsed most others, and the interest created has been so great that she finds it impossible to gratify one tenth part of those desirous of having ocular demonstration of the marvels they hear about. I was so fortunate as to be present at a private seance at Mrs. Showers' temporary residence, 19th March, when the spirit calling herself Florence Maples, and who is one of her presiding genii was able to give us a most satisfactory appearance. We were all Spiritualists present, we dispensed with the tying and sealing; I asked to be permitted to mark with chalk or charcoal on the medium's face, that I might record the fact and the consequences. This, Peter, one of the operating spirits refused, on the grounds that such mark might re-appear on some part of the materialised spirit, and he could not say which: I knew that this accorded with other experiences, and therefore was not surprised. At the other seances, when I had been pre-

sent, the face, head, neck and hands only were exhibited. On this occasion we were permitted to see her full form come and draw aside the curtain that enclosed the medium. She was clothed entirely in white, her head enveloped as before in net or tulle, her bodice ornamented with pearl buttons (which she said she obtained as she was unable to get gold), this and her skirt were of soft material resembling, as the ladies said, llama, or as Florence herself said, Cashmere; her face was pallid and she reminded us all of a moving marble statue, as we gazed on her by the light of a lamp dimly burning. She spoke, moved, shook hands with us, kissed one lady, and asked for our jewellery or "any thing pretty" to examine. The wonderful powers of this medium were exhibited in the freedom of the circle; Mrs. S. leaving the room and bringing in a servant. Miss Florence Cook made one of our party, and she was permitted to look into the curtained recess which served as a cabinet; she declared that she saw therein at the same time, the medium in her chair with her head thrown back, the spirit Florence in full view, and a third dressed as a man in a grey jacket. I asked the materialised spirit if she had bones? she said "yes," and on her retiring behind the curtain, we heard noises which she said were her bones "cracking." I should have liked, of course, to have examined her anatomically, but was met by a cold refusal when I even requested to see her tongue, and feel her pulse. We all remarked that there was not so great resemblance to the medium as formerly, and I satisfied myself by actual measurement, that at one time she was at least 6 inches taller than Miss Showers. It is noteworthy that the advent of this medium to London, and the appearance through her of the full materialised form is contemporaneous with the attempt of a few ill-informed, and as some suppose jealous mediums, to cast doubt upon the reality and individuality of the spirit Katie, manifesting also in full form, through Miss Cook. The advocates of the imposture theory have now the remarkable fact of a repetition of the identical phenomena in the person of another unpaid and unsophisticated child medium. Messrs. Crookes and Varley, F.R.S., have scientifically demonstrated by a series of experiments, that when "Katie" the materialised spirit walks out, Miss Cook is at rest within the cabinet. Mr. Crookes has also, in a letter to the journals stated, that he has seen "Katie" and the medium at the same time, in fact, was in the cabinet with them both. This testifies how Spiritualism is advancing, and Mr. Crookes' forthcoming volume will be looked for eagerly, as it cannot fail to give additional impetus to the movement, and to prove the blindness of those who have for twenty-five years branded Spiritualists as cheats, liars, or lunatics. Spirit photography will be aided by a pamphlet on the subject, which Mr. Hudson tells me he is about to bring out; I have visited him, and on three plates out of four, a draped figure projected itself beside my likeness. I send you specimens. During the process he afforded me every facility for scrutiny, allowing me to clean the glasses myself, to follow them through the several stages, and to see them developed. Mr. A. R. Wallace, the celebrated naturalist, has just obtained one before my visit, which he recognised, and Mrs. Guppy tells me she has tested their reality in many ways. We have just received some undoubted ones from Paris. They were brought over by Mr. Gledstanes, an English gentleman of independent means residing there, and he assures me that he is personally acquainted with the artist, M. Buguet, and that he is a man of probity. He has invited photographers from all countries to visit his studio, to bring with them their own apparatus and chemicals, and to dispose of his facts if they can. Numbers have been recognised. I have also visited an amateur photographer who has under spirit direction entered on the subject. His name is Parkes, he resides at Bow; he is in humble circumstances, but devotes ten shillings a week to the cause. He was good enough to give me a sitting and sure enough I got an additional figure on the negative. Mrs. Parkes tells me that he has seen spirits from boyhood, and also what he then called pictures, but what he now knows were spirit scenes. About three years ago he became developed as a writing and trance medium. The spirits told them that the collodion was to be kept near



the medium's bed to magnetize it, and the camera, and to clean the glasses. Mr. P. was to sit alone in his own room for an hour at least before photographing; the photo was to be taken in the usual way, and the plate was to be left a little longer in the bath. He succeeded before Hudson. He was told not to attempt to take strangers at first, and that if he took money for anything connected with it, the power would go. This was elicited by my offering to pay for lessons. After taking about forty, he was told to break them and to begin to take negatives—they did so. They kept photographing one sitter until they got a blank plate when they changed the sitter. He has now preserved thirty-seven, and of these eighteen are recognised. They always receive instructions through Mr. P. when entranced. A certain number are promised at every arranged sitting, and this number can never be exceeded. Mr. P. says his only object in taking them is to try and confer some of the same comfort and happiness on others, that they have received. He advises all experimenters "to get the purest chemicals;" "do not," he says, "let people into your dark room to mix their magnetism with yours. Take the pictures in the same place and under the same conditions as nearly as possible every time; try at first only with a sitter in absolute harmony with yourself, and do not keep altering your conditions at every one's suggestion. If asked, no doubt the spirit friends will help; a black background we find the best. Some were taken in absolute darkness." It is worthy of note that the spirit photographs of every operator have a character of their own. Thus Mummer's, Hudson's, Parkes', Buguet's, and some I have from Italy, all differ.

A cremation society has been formed in London; they advertise that all desirous of joining may send in their names, "that cremation having now been performed with perfect success, the following declaration be adopted: "we disapprove the present custom of burying the dead, and desire to substitute some mode which shall rapidly resolve the body into its component elements by a process which cannot offend the living, and shall render the remains absolutely innocuous. Until some better method is devised, we desire to adopt that usually known as cremation." Similar societies are being formed at Zurich, Dresden and Leipsic, where the municipal authorities have given permission to erect furnaces, and at New York. What about the orthodox teaching of the resurrection of the identical body?

A memorial in favor of opening the national museums and gallery on Sunday, promoted by the Rev. Septimus Hazard of Bethnal Green, has been signed by over two hundred ministers of the Church of England, including Dean Stanley and Canon Kingsley. A motion for this object will be brought before Parliament by Mr. Taylor, M.P. for Leicester. The magnificent Albert Hall is to be opened Sunday evening, for organ performances, and your own Town-hall with its grand organ might be similarly utilised to attract the masses from sensuality. The Royal College of Physicians have memorialised the Government on the subject of the dwellings of the poor, pointing out the physical degradation that no amount of faith or tracts can remove; which produces moral degradation, both of which are transmitted to posterity in the form of disease and cachexia, and other miseries of this life, not as the vengeance of any angry Deity, but as the sure consequence of violated natural law. This opens the question how far are we responsible creatures? The first *soiree* of the British National Association of Spiritualists, held last evening, was a splendid success. I saw Mr. Voysey and other clergymen there; Mr Crookes was walking about with Miss Florence Cook on his arm, and ultimately sat with her in a prominent place on the platform. Mr. S. C. Hall occupied the chair.

London, 17th April, 1874.

W.L.R.

#### WEALTH BEGETS FRIENDS.

If you are rich your friends will flock,  
Your door, as doves a Pigeon Cot;  
But if you happen to be poor,  
They scarce know where to find your door.

#### A PLEA FOR THE HIGHER EDUCATION OF WOMEN.

Spiritualists may well be interested in all that advances freedom of thought throughout the world, for on that progress depends the ultimate success of their cause; it is their only chance of receiving justice and a fair hearing from by far the larger portion of society. Should any event occur in these, our times, to check the intellectual development of the race, such as occurred in the fifth century, when the barbarous Gothic nation overwhelmed, for a time, the civilization of the ancient world, the modern manifestations of Spiritualism could never hope to be clearly understood or fairly treated. Only in the light of trained and fearless intelligence can Spiritualism really flourish. All, therefore, that advances or makes more general the capacity for using the mental faculties, advances Spiritualism, even among those who now ridicule or decry it. On this account we do not think it necessary to apologize to our readers for calling their attention to a very pleasant book about one who herself says of "spirit rapping" that she "perfectly scorned it." It is, we believe, the one only illiberal expression to be found throughout the book, and, like most illiberality, it shows the point where the author was weak and ignorant. In every other respect the "Personal Recollections of Mary Somerville" contain so much wisdom, and show such varied knowledge; are so filled with womanly tenderness of sentiment, and noble simplicity of thought, that we recommend the book unhesitatingly to our readers as one that will not fail to charm, to invigorate, and to instruct them. But it is not on this account that we have noticed the work, for we do not pretend to point out the many excellent and agreeable books that are constantly being issued from the press. But a special reason and a particular point has induced us to speak of Mrs. Somerville's life, and to that one point we will confine our attention. Throughout the book, cheerful and happy beyond the history of most lives, runs one plaintive wail of regret at the fictitious restraints placed upon the exercise of woman's intellectual activity; on almost every page is to be found a protest—not the less strong because it is calm and moderate, not the less forcible because the writer herself triumphed over all the difficulties—against the stumbling blocks and barriers which are placed on any attempt a woman may make towards accomplishing aught beyond bearing children and keeping house. As reasonable would it be to suppose that the duty of man was to limit himself to gratifying his appetites and providing for his necessities, as to suppose that duty requires, or the good of society is advanced, by women devoting themselves exclusively to these two occupations.

Perhaps no better argument can be found in favor of allowing all a woman's faculties to be developed than such a noble and beautiful life as Mrs. Somerville's affords. She was a devoted mother, a tender wife, a capital cook and housekeeper, and a charming hostess, as well as one of the first mathematicians of her day. She taught her children, herself and nursed them in sickness; she was carefully economical and kept the household out of debt on very narrow means; she made her own clothes, and enjoyed a dance and a quiet flirtation; she was pretty, and dressed with great taste, yet withal she was profoundly versed in every science of modern times; she was an accomplished artist, and an elegant writer. It may, perhaps, seem to be lowering our argument to mention the little fact, that when every farthing of their fortune was swept away suddenly, her writings and a pension granted her by Government were for a time the chief resources of the family. Nevertheless, it must be admitted that an educated woman has an actual money value above that of the same uneducated.

It may be said in answer to what we advance, that this woman was a remarkable genius, such as does not appear often among either men or women, and that it would, indeed, have been a pity that *she* should have been uneducated. It was a pity, too, that the narrow prejudice of society embittered and hampered all the earlier part of her life, making her ashamed and afraid of that which was to become her glory. It was a pity that, even after the generous sympathy of her husband had freed

her from the impediments which through many precious years made progress almost impossible to her, she should still have been exposed to public obloquy in a Christian church, and to private insult from her relatives. But it is a thousand times greater pity to think of the many, many women, now living among us, doomed by the artificial beliefs of society to ignorance and degradation, who never will be set free so long as they live upon this earth, who must pine and pant and thirst as she did for knowledge and for intellectual activity, but to whom death alone can give hope, death alone can bring progress. And deeper still grows our pity as we think of the many, many other women—not the so-called vicious only—who, sunk in frivolity, sensuality, or inertness, degrade not themselves only, but every child they bear, and every man they influence, who blast the earth with their mistakes, and who serve to root still deeper in society the false and narrow notions of a woman's use.

And who are you, oh man! that you should say to any child of God, "Thus far shalt thou go, and no further?" And how do you propose to tell a genius from a blunderer, till they have both had the same chances at success?

It would be far better for the advocates of the arbitrary limitations of woman's sphere to be perfectly consistent with themselves, and absolutely to refuse her admission to all activities, except those which, in the nature of things, none can occupy but herself. Let them answer us as did that Hindoo prince who replied, when the missionaries asked leave to establish schools for women—"What, teach a woman to read! Why not teach a cow?" The argument is as applicable to reading as to mathematics and medicine.

These philosophers may perhaps continue to sway the world for some time longer yet, but be sure that just so far as ill educated women abound among us, so will the vicious and sensualists, unfaithful wives and unworthy mothers abound also. No woman can attain to the fulfilment of the highest possible duties of wife and mother, but one who has received the highest and completest education of which she is capable.

We will conclude with some extracts from Mrs. Somerville's own words, well calculated to give a view of the strength and weakness of her character. She says:—"Although I have been tried by many severe afflictions, my life upon the whole has been happy. In my youth I had to contend with prejudice and illiberality; yet I was of a quiet temper, and easy to live with, and I never interfered with or pryed into other people's affairs. However, if irritated by what I considered unjust criticism or interference with myself, or any one I loved, I could resent it fiercely."

In extreme old age she writes:—"The short time I have to live naturally occupies my thoughts. In the blessed hope of meeting again with my beloved children and those who were and are dear to me upon earth, I think of death with composure and perfect confidence in the mercy of God. Yet to me who am afraid to sleep comfortably any night unless some one is near, it is a fearful thought that my spirit must enter that new state of existence quite alone."

Sweet spirit would that your last days might have been spared that unnecessary fear, would that you could have known before hand that the beloved and lost ones, with countless other hitherto unknown friends and guardians awaited the opening of your eyes upon the light of that new and untried state, with a rejoicing welcome.

#### PROVE ALL THINGS.

Sincere religion frank and true,  
Comes boldly forward to our view,  
Invites us to investigate,  
And test his doctrines, works, or state;  
But error and corruption shun,  
The search of truth, to darkness run,  
And while they teach some errors truth,  
They carefully conceal the proof,  
Or else some ancient test they choose  
Some law by Nature out of use!  
Condemn all such as hold the truth,  
However clear may be its proof.

#### SPIRITUALISM ADVANCING.

A NEW RELIGION GAINING GROUND AMONG US.

NINE MILLIONS OF SPIRITUALISTS IN THE UNITED STATES—PROGRESS TOWARD ORGANIZATION—ORDER OF WORSHIP IN THE CHILDREN'S LYCEUMS—WILL THEY EVER FORM A CHURCH?

[From the *New York Sun*.]

It is sometimes asserted by superficial observers that Spiritualism is dying out; but although there is no regular organisation of the vast multitudes who are classed as Spiritualists, and who are actually convinced of or are seriously investigating the phenomena and doctrines of Spiritualism, yet from different and opposite sources a pretty clear estimate of their numbers in this country can be made at least, and there is no doubt but that they are gaining instead of losing.

Judge Edmonds, whose name has been conspicuous as an avowed Spiritualist for over twenty years, said a few days ago in a conversation with the writer, that the Rev. Father Hecker, the Superior of the Paulist Fathers, had told him that when the last general council of American bishops and priests of the Roman Catholic Church met in Baltimore just before the season of the Ecumenical Council in Rome, they had, in obedience to a Papal command, made reports of the religious condition of their various dioceses and parishes; and according to the statistics of those reports as received by a committee of which he (Father Hecker) was one, there were in the United States between 9,000,000 and 10,000,000 Spiritualists and about 50,000 mediums and Spiritualist lecturers. Mrs. Emma Hardinge, in her "History of Modern Spiritualism," says that the Baltimore Council, or rather that committee, reported the number as 11,000,000. In the printed Latin report of the Council of Baltimore, however, although the subject of the spread of Spiritualism in America is referred to, there are no numbers given. Catholics are warned "not to frequent or assist at their circles, even from curiosity," and advised that "there are great numbers of them (Spiritualists) who do not hesitate to call themselves Christians, although not even baptized."

THE POUGHKEEPSIE SEER,

Andrew Jackson Davis, supplies the following summary:—

Of adult persons interested in Spiritualism, but not mentally liberalized by it.....	4,000,000
Of adult persons liberalised, but not yet fully convinced of Spiritualism .....	1,000,000
Of adult persons convinced, but not improved in life and character.....	400,000
Of adult persons improved by Spiritualism, but not inspired .....	1,600,000
Of adult persons inspired by Spiritualism, but not regulated by it .....	2,000,000
Total .....	9,000,000

Though opposed to any regular organization of this vast multitude as tending to sectarianism, Mr. Davis and his wife, Mrs. Mary E. Davis, about ten years ago, took, unwittingly, perhaps, the first steps towards that end by the formation of children's progressive lyceums, a species of Sunday school embracing in their exercises the healthful development of the muscles, the reasoning faculties, the social affections, and the spiritual or devotional feelings of the children. The plan of these lyceums Mr. Davis announced as originating in the Spirit-world, or Summer-land, and as having been revealed to him for practical purposes. Wherever a Spiritualist society exists, its almost invariable sequence is a Children's Progressive Lyceum; but more frequently the formation of a lyceum gives rise to that of an association of believers. The following list of Spiritualist meetings, societies, and lyceums is probably incomplete, but it affords some idea of the extent of the Spiritualist movement, and

THE PROGRESS OF ORGANIZATION:

WASHINGTON.—D.C.—The First Society of Progressive Spiritualists meet every Sunday evening in Lyceum Hall.



**NEW YORK CITY.**—The Society of Progressive Spiritualists and the Children's Lyceum meet in Robinson Hall every Sunday—afternoon and evening.

**PHILADELPHIA, P.A.**—The First Association of Spiritualists hold meetings Sunday and Thursday evenings in Lincoln Hall. There are two Children's Lyceum, the first meeting in the hall, the second in Thompson-street Church.

**SAN FRANCISCO, CAL.**—The San Francisco Spiritualists' Union have a conference every Sunday in Charter Oak Hall; also, a Children's Progressive Lyceum and evening lectures.

**BALTIMORE, MD.**—Has two societies holding Sunday meetings, and a Children's Progressive Lyceum.

**ATLANTA, GA.**—Has a Spiritualist Society, whose officers are prominent citizens of Marietta, Cuthbert, La Grange, and Atlanta.

**ST. LOUIS, MO.**—Spiritual Investigators meet at their hall every Sunday evening.

#### SOCIETIES AND LYCEUMS IN MASSACHUSETTS:

**CHELSEA.**—Bible Christian Spiritualists meet every Sunday in Hawthorn-street Chapel.

**EAST ARLINGTON.**—Progressive Lyceum every Sunday.

**FOXBORO.**—Progressive Lyceum, Town Hall, Sunday.

**HARWICHPORT.**—Children's Progressive Lyceum.

**HUDSON.**—Children's Progressive Lyceum.

**LOWELL.**—A Spiritualist Society and Children's Lyceum.

**SALEM.**—A society meeting every Sunday.

**LYNN.**—Two societies and a Children's Lyceum.

**NORTH SCITUATE.**—Spiritual Association and Progressive Lyceum.

**SCITUATE.**—Spiritualist Society and Children's Lyceum, Jenkins Hall, every other Sunday.

**STONEHAM.**—Children's Progressive Lyceum.

**SPRINGFIELD.**—Spiritual meetings held in Liberty Hall every Sunday afternoon and evening.

**NEW BEDFORD.**—Society meets Sunday afternoon and evening.

**MIDDLEBORO.**—Meetings in Soule's Hall every other Sunday afternoon and evening.

**WORCETER.**—Meetings every Sunday afternoon and evening in Horticultural Hall.

**BOSTON (Music Hall, free admission).**—Lectures on Spiritual Philosophy during the season. Speakers and lecturers secured—Gerald Massey, Bryan Grant, Esq., Mrs. Emma Hardinge-Brittan, and others. Meetings every Sunday afternoon.

**NEW FRATERNITY HALL, PARKER MEMORIAL BUILDING.**—The Boston Spiritualists' Union hold meetings, conferences, etc., every Sunday evening.

The Ladies' Aid Society meets each Tuesday afternoon at the same place. All are invited to the evening sociable.

**JOHN A. ANDREW HALL.**—Free meetings. The audience privileged to ask any proper questions on Spirituality. Quartette singing. Public invited.

The Children's Progressive Lyceum, No. 1, which formerly met in Eliot Hall, holds its sessions at this place every Sunday.

Test Circles are held at Nassau Hall.

**CODMAN HALL, TREMONT-STREET.**—Sunday morning circle. At 1 P.M. a free circle. Evening free conference.

**TEMPLE HALL.**—Spiritual meetings every Sunday. Test circle morning and afternoon. Circle or lecture every Sunday evening. Lyceum every Sunday noon.

Other associations and lyceums are in Brooklyn and Troy, N.Y.; Cincinnati, Cleveland, Geneva, Andover, Milan, Springfield, and Clyde, Ohio; Vineland, Newark, and Hammonton, N.J.; Kalamazoo, Battle Creek, Detroit, and Bay City, Mich.; St. Louis and Carthage, Mo.; Harrisburg, Pa.; Terre Haute, Ind.; Louisville, Ky.; Mobile, Ala.; Manchester, N.H.; Portland, Me.; and Chicago, Ill.

In spite of the opposition of the older leaders in Spiritualism to organization, it will be seen by this list, and still better by looking over the reports of meetings and lyceums in the spiritual newspapers, that there is a progressive force at work among them tending to organization.

It is difficult to define what Spiritualism is, or what

opinions the vast numbers included in Father Hecker's and Mr. Davis's nine or ten millions really hold. They say they have as yet no definite revelation from the Spirit-world, in which they all profess to believe, regarding the articles of their belief.

THEY HAVE NO CREED, never having had a general council or conference to define one. Judge Edmonds says that he has received a special communication from the spirits saying that they are opposed to the exaltation of any one mind above another in the way of leadership, as destroying independence of belief and individual faith, and that organizations would necessitate leadership and sectarianism. He adds that it has also been revealed to him that the phenomena of these spiritual manifestations, which began about the middle of the nineteenth century, are merely an event accompanying the progression of the human race; that human beings will, hereafter, come more positively in contact with the spiritual world, and then there will be more peace and harmony among men; that the only duty expected of mankind at present is to investigate the truth and receive it; to teach it to others when it will do good; but not to throw pearls before swine. One great object is to convince man that he has an immortal spirit, to reveal to him the nature of heaven and hell and the end of his creation. Another object is to make us believe and realize that our every thought is known to God; but through these manifestations we will learn to regard God with love, not fear. We shall be attracted to God, although we cannot comprehend Him.

#### A CURE FOR ATHEISM.

"I did not believe in any existence after death, nor indeed in a God," said Judge Edmonds, "until I received manifestations that dispelled every doubt and convinced me that there is a God, and that we certainly have immortal souls. It is that immense multitude of human beings who are without faith in a God or a future state to whom this manifestation is addressed. The field in which the spirits operate is that of infidelity. Spiritualists may be Christians, but not necessarily so. The church and the Bible are full of Spiritualism. The Catholic Church teaches the very thing she warns her children not to investigate. In spite of that warning manifestations come to her members in the same manner as they do to us—by rappings and apparitions of departed spirits. We claim all as Spiritualists who believe in the existence of a spiritual world. We are

#### NOT FREE LOVERS.

We deny that universally, though some free lovers may have received certain kinds of manifestations. We have no commission to destroy or even touch existing social or civil laws."

When Judge Edmonds was asked if all the communications from the Spirit-world could be relied upon as true, he said they could not, adding:—"There are unprogressed spirits who are untruthful, malicious, revengeful, blasphemous, and obscene, just as they were in their lives in this world." Andrew Jackson Davis, on the same subject says:—

"Such spirits are Diakka. They inhabit a country or region in space called Diakka. They revisit this world and take an insane delight in playing the part of other spirits, in performing juggling tricks, and in personating opposite characters. To them prayers and profane utterances are of equal value. They are instinct with schemes of specious reasoning, full of pride, pleasure, wit and subtle convivialities. They are boundless disbelievers, who think all private life will end in the all-assuming self-love of God. Self with a Diakka, in this world and in the next, is the whole of private living, and exulted annihilation the end of all private life. Still, a Diakka is an unbalanced, not an evil person. He torments mediums, making them exaggerate in speech and falsify by their actions. This accounts for that large proportion of false, discordant, and repulsive experiences that are frequently met by merely curious investigators of Spiritualism."

#### SPIRITUAL WORSHIP,

as seen in their associations, meetings, and lyceums, is very simple. There is no prayer, no offended God to implore for pardon of sins. Sin is only another word for excess, and carries its own penalty with it. Invoca-

tion is made after singing, and a lecture or discourse of some kind after a second song or hymn, with singing again at the end of the lecture, and then informal conversation and amusements.

The Children's Progressive Lyceums are opened with singing and an invocation, of which this is a specimen:—

#### INVOCATION.

Conductor— God of the mountain!  
 Children— God of the storm!  
 Conductor— God of the flowers!  
 Children— God of the worm!  
 Conductor— God of the darkness!  
 Children— God of the sun!  
 Conductor— God of the beautiful!  
 Children— God of each one!  
 Conductor— Breathe on our spirits thy love and thy healing.  
 Children— Teach us content with thy fatherly dealing—  
 Conductor— Teach us to love thee,  
 Children— To love one another,  
 Conductor— Brother his brother, and make us all free—  
 Children— Free from the shackles of ancient tradition,  
 Conductor— Free from the censure of man for his neighbor.  
 Children— Help us each one to fulfil his true mission,  
 Together— And show us 'tis Godlike to labor.

Singing follows the invocation, and after the instructions of the leaders to their groups, recitations in poetry and prose, and songs, solos, and duets are given by the children from the platform as they are called by the conductor. After this, the so-called silver chain recitations are generally introduced. Any hymn or song or prose selection can be silver-chained or recited responsively by the conductor and children. This exercise concluded, at a signal from the conductor the members rise and form in ranks, spacing themselves about 3 feet apart, and thus prepare for the

#### "WING MOVEMENT,"

or calisthenic exercises. These consist of systematic and graceful motions of the arms and upper portions of the body, the conductor leading from the platform, and all members performing in unison with pianoforte accompaniment. These exercises are continued for twenty or thirty minutes, after which all resume their seats in groups around their leaders, and engage in conversation on the lesson for next Sunday. Then after the books are returned to the library and others selected for the next week, at the conductor's command, "rise and form in ranks," the groups march out into the aisles, each leader taking position behind his or her group. This done, all beat time to the music, lightly, with the left foot. The guardian of the groups, who always precedes the procession in its winding the aisles of the hall, leads forward with the large flag, the leaders following their groups so as to keep each member in order. By the time the whole line is in motion the head of the column is passing near the conductor's stand, where an assistant gives out one of a dozen silk flags to each of the leaders as they pass. After the larger flags are distributed to the leaders, smaller ones are taken from the banner chest in the same manner and given to the children. All are trained to carry the flags in an erect position, resting the flag staff on the shoulder, and dropping the right hand in which the staff is held in a straight line down the side. In the windings and counter-marches good management and judgment are required to prevent confusion in the final bringing up of the column and in the replacing of the flags. It is a beautiful sight to see several lyceums of children marching in this manner all decorated with badges and medals, and bearing floating flags and banners. They are taught thus to walk gracefully through various healthful and instructive movements, called "The Silver Chain," "The Golden Chain," "The Fountain Flow," "The Diamond Crown," "The Constellation," "The Morning Stars," "The Dancing Stream," and so on. The evolutions in the dancing assemblies of adults are similar. When the column is finally brought up in order for dismissal, the

conductor gives out the last song, in which we all join, with a piano accompaniment, and they are then dismissed.

Among their silver chain recitations and invocations two are given which contain a sort of

#### CONFESSION OF FAITH:

Conductor—O holy Truth! Thou art our Lord and our Shepherd.

All—It maketh us free, and tranquil, and strong.

Conductor—We reverently seek Thee, O Truth! For Thou alone art our God and our Savior.

All—It leadeth us from evil, and showeth us the pleasant paths of righteousness.

Conductor—Truth is our Light, our Glory, and our Consolation.

All—It giveth us strength to walk through the valley of the shadow of death.

Conductor—Truth is our Father and our best friend.

All—It filleth our hearts with holy life, and crowneth our life with immortality.

Conductor—Truth is our maker and our Redeemer.

All—It feedeth us with heavenly love, and giveth wisdom and justice to all.

Conductor—Almighty Love! we acknowledge Thee to be the Lord our God, the everlasting Father and Mother of all.

All—In Thee all live, and move, and have their being.

Conductor—To Thee all spirits and angels bow and cling with an immortal attraction.

All—Thou, O Love divine! dwellest in the everlasting life of our hearts; not with our lips only, but in our lives, we would honor and glorify Thee.

Conductor—In Thee we seek for the Holy Mother of Wisdom; in Thee we behold the true Christ; and in Thee we find the Holy Ghost of the Father everlasting.

All—The Virgin Mother of Wisdom is virtue; the true Christ is love to God and love to man, and the Holy Ghost is the sacred presence of Truth in the heart.

Conductor—We therefore pray to Thee, O divine Love! and would beseech Thee to give us grace, and beauty and holiness, and virtue, and gentleness, so that we may exemplify Thy Spirit, and walk in righteousness all our days.

All—Make us tender, and trustful, and kind always, one to another; and save us, and save all, from breaking Thy commandments.

Conductor—O Holy Love; our Father and our Mother—let the heavens and the earth manifest Thy infinite tenderness, so that the Kingdom of God and His will may be unfolded and realized on earth.

All—Blessed are the pure in heart, for they shall see God.

#### INVESTIGATION AND BELIEF.

The members of the lyceums are encouraged to sign temperance and anti-tobacco pledges.

Spiritualists say that to investigate Spiritualism invariably leads to belief. Whether this is so or not, it is an undoubted fact that many distinguished men and women on both sides of the water are avowed believers and advocates of the theories advanced by those who, as in the case of Andrew Jackson Davis, owe their distinction either solely or principally to the manifestations they have received and the revelations they have made. Judge Edmonds says that Wm. Howitt, S. C. Hall, and many other distinguished men in England, whose names he is not at liberty to mention, are believers, and are in constant correspondence with him on the subject. He showed the writer hundreds, or rather thousands of letters from various parts of the world on the subject of Spiritualism. Though advanced in years and suffering from a severe nervous affection, the splendid mental powers of this distinguished man remain unimpaired. His library, where he spends most of his time, is in such perfect order, and his memory so vigorous; that he can in five minutes lay his hands on any book, pamphlet, manuscript or letter in the room.

#### A GIGANTIC WORK.

It is perhaps known but to few persons that Judge Edmonds made his revision of the statutes of the State of New York after his conversion from Infidelity to Spiritualism, and while receiving, as he devoutly testifies,



daily manifestations from the Spirit-world. No one who converses with him can doubt the sincerity of his belief.

The tendency of Spiritualism up to this time has not been to draw the masses of its believers into associations or congregations. Although it is admitted that there are fully 100,000 Spiritualists in New York, it is difficult to keep up meetings or lyceums of even 500 members in attendance. This singular disintegrating power seems actually to be one of their sources of strength and the cause of their making converts. There are thousands of individuals who would not be seen at a public circle, and would shrink from a public avowal of their faith in Spiritualism, who do not hesitate to investigate in private, and among their intimate friends to avow themselves believers in the phenomena, if not in the doctrines of Spiritualism. There is now comparatively little opposition to this faith or to the manifestations of spirits by orthodox Christian ministers and congregations. Church members are no longer excommunicated for attending circles or for having intercourse with "familiar spirits."

In the records of spiritual progress written by Spiritualists themselves, it is asserted that on more than one occasion hapless mediums have been subjected to prosecution and trial before courts of law, and on many occasions to fine and imprisonment. They also record that in January, 1860, the Legislature of Alabama passed a bill declaring that any persons giving public spiritual manifestations in the State of Alabama should be subject to a fine of \$500. The Governor vetoed the bill, but the Legislature passed it over the veto. It is said that this was done to prevent Emma Hardinge from lecturing in Mobile, it having been announced that she would speak in that city in January. On landing in Mobile she found she had been forestalled by the legislative wisdom of the State.

#### SPIRIT-FORMS.

BY WILLIAM CROOKES, F.R.S., &c.

In a letter which I wrote to this journal early in February last, speaking of the phenomena of spirit-forms which have appeared through Miss Cook's mediumship, I said, "Let those who are inclined to judge Miss Cook harshly suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question. Miss Cook is now devoting herself exclusively to a series of private seances with me and one or two friends. . . . Enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook, and to give me every reason to expect that the promises so freely made to me by Katie will be kept."

In that letter I described an incident which, to my mind, went very far towards convincing me that Katie and Miss Cook were two separate material beings. When Katie was outside the cabinet, standing before me, I heard a moaning noise from Miss Cook in the cabinet. I am happy to say that I have at last obtained the "absolute proof" to which I referred in the above-quoted letter.

I will, for the present, pass over most of the tests which Katie has given me on the many occasions when Miss Cook has favoured me with seances at this house, and will only describe one or two which I have recently had. I have for some time past been experimenting, with a phosphorus lamp, consisting of a 6-oz. or 8oz. bottle, containing a little phosphorised oil, and tightly corked. I have had reason to hope that by the light of this lamp some of the mysterious phenomena of the cabinet might be rendered visible, and Katie has also expressed herself hopefully as to the same result.

On March 12th, during a seance here, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her saying, "Come into the room and lift my medium's head up, she has slipped down." Katie was then standing before me clothed in her usual white robes and turban head-dress. I immediately walked into the library up

to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the "Katie" costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me and my raising Miss Cook on to the sofa from the position into which she had fallen.

On returning to my post of observation by the curtain, Katie again appeared, and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorous lamp. After exhibiting herself by it for some seconds, she handed it back to me, saying, "Now come in and see my medium." I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie, but she had disappeared. I called her but there was no answer.

On resuming my place Katie soon reappeared, and told me that she had been standing close to Miss Cook all the time. She then asked if she might try an experiment herself, and taking the phosphorous lamp from me she passed behind the curtain, asking me not to look in for the present. In a few minutes she handed the lamp back to me, saying she could not succeed, as she had used up all the power, but would try again another time. My eldest son, a lad of fourteen, who was sitting opposite me in such a position that he could see behind the curtain, tells me he distinctly saw the phosphorous lamp apparently floating about in space over Miss Cook, illuminating her as she lay motionless on the sofa, but he could not see anyone holding the lamp.

I pass on to a seance held last night at Hackney. Katie never appeared to greater perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a *lady* close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances. Mr. Volekman will be pleased to know that I can corroborate his statement that the "ghost" (not "struggling," however,) was as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence.

Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out and then come with my phosphorous lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skilful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light close to her face, but continued quietly breathing. Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the seance. Holding one of Miss Cook's hands in mine,



and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet and then ceased to see Katie, but did not leave the room till Miss Cook woke up, and two of the visitors came in with a light.

Before concluding this article I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies; in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet and not "tip-toeing," she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences.

Miss Cook's health is not good enough to allow of her giving more of these test seances for the next few weeks, and we have, therefore, strongly advised her to take an entire rest before recommencing the experimental campaign which I have sketched out for her, and the results of which I hope to be able to record at some future day.

20, Mornington Road, N.W., March 30th, 1874.

#### CASTLEMAINE ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

The above newly formed Association, held their first service at the Mechanics' Institute Castlemaine, on Sunday, June 14th., Mr. G. C. Leech, presiding. After a hymn had been sung, and Invocation given, Mrs. H. Bamford, (under Spirit control,) delivered a very interesting address on the "Seeing of God, through Nature." The discourse was listened to with marked attention, and produced a favourable impression on the audience. There are other good trance-speakers in Castlemaine besides Mrs. Bamford, and it is intended to invite them to take the platform, so as to obtain if possible, a sequence of Inspirational discourses. When trance-speakers are not available, it is understood that Mr. Leech will lecture. The Sunday school in connection with the Castlemaine Association is adopting the Lyceum system, and introducing the musical calisthenics, &c., into its sessions, these exercises are appreciated by the children, and impart a healthy glow to the proceedings.

#### MR. TYERMAN AT SYDNEY.

Mr Tyerman's recent visit to Sydney, was a most successful one. Besides numerous lectures on Spiritualism, delivered in Sydney, Parramatta, &c., during the week, he delivered four Sunday evening lectures, on Free Thought subjects, the last two, which were given at the Theatre, attracting audiences of over 2000 people. The press criticisms were fair and favourable, and the parsons were in great tribulation. Mr. Tyerman challenged discussion with any representative Orthodox champion, but his challenge was not accepted. We have no doubt his visit and lectures will give an impetus to both Spiritualism and Free Religious thought in the sister colony.

#### THE RELIGIOUS ASPECT OF SPIRITUALISM.

If there is one thing more clearly marked than any other upon the mental activity of modern life, it is the tendency to be found in every department of human thought towards the Positive, the Actual, the Ascertained. We hold it to be nothing more or less than the natural course of the development of the human race, from the infancy and childhood of the Past to the full grown maturity of some proximate Future. The same tendency may be observed in the individual man, as he advances in the possession of his powers. And the same growth out from the Imaginative and the Speculative into the Real is to be seen in the life of nations and of literatures. Is the Ideal, therefore, less highly prized or less necessary to the happiness and completeness of the matured man or nation than it was to infancy? Or is the ideal of mature life less noble than that of infancy? Some philosophical sentimentalists talk of it as if it were, but the thought is a fallacy as untenable in theory as it is pernicious in practice. He who seeks to fulfil his work without an Ideal set before him is, starving his own soul and stunting his own growth. Whatever his Ideal is, it is to him a religion. Indeed it is religion, for that which binds the man to any sense of duty is his own Ideal, and so soon as any religion ceases to express the Ideal of those who profess it, it ceases to have any vital power, and is about to perish and pass away. Now the Ideal or religion of a mature MANHOOD must be an ascertained truth as tangible and well proven as the faculties can grasp;—grand enough to inspire enthusiasm, plain enough to be perfectly understood, and good enough to raise the man into his own highest sense of right; this alone has any hold on the will of the full grown human being. When the best men of ancient Greece and Rome outgrew the gods of their forefathers and became better, wiser, and more truly heroic than their fabled Zeus and Hercules, then the ancient religion, which had once been sufficient for the nation, became incapable of longer representing the national Ideal, and it perished, fading first in the bright light of a purer moral philosophy than ever its gods had been capable of attaining to—that of the Stoics; and at last dying utterly before the splendour of a life more exalted and refined than even Stoicism had imagined—the life of Christ. Not all the faults, stupidities, and crimes of the early Christians could stop or materially delay the replacing of the ancient Hellenic Ideal by the Christian. As it has been, so will it be again in our advance towards the maturity of the race. Whether now or in centuries yet to come, the time *must* arrive,—we believe it to be near at hand,—when, becoming capable of higher good, we therefore advance into higher wisdom. That the Ideal of the Past has ceased to be that of the Present, is the belief of so many and of such various thinkers, that we will not pause in this brief article to defend the conviction, though we profoundly believe in it, but will pass on to consider, by the signs of the times, what are likely to be the main features of the religious change which we foresee as inevitable. The timid and the faltering will deprecate any such change as dangerous; priests of all sects will decry it as irreligious, because it involves THEIR very existence as such; but the faithful and the fearless, who trust God equally in the Past, the Present, and the Future, know that on this change depends the very continuance of all religion, and that it is no more dangerous than any other natural growth. But in what direction is this growth to be? And whence will come the new light that is to shine upon men's hearts? Believing as we do, that we can answer these questions, at least to some extent, that we can already see the *dawning* light, we could not reconcile it to conscience if we did not often and in many ways declare our convictions so that they may bring faith to the doubting, hope to the despairing, and returning trust in the loving care of the All Father to those who have well nigh lost this sheet anchor of man's happiness. We do not, however, propose to lay down the dogmas of a new religion. We hope to see it establish itself without dogma—without any "Thus saith the Lord." We hope to see it based only upon an exact knowledge of spiritual facts whether found in man's



being in and out of the body or in God's dealings with this creation, revealed to us in His immutable law,—in the history of man or in the history of science. To be in harmony with these present times, this religion must be simply and severely scientific, yet it must be none the less a religion, or it will fail to attain to anything like general or deep rooted power over the hearts of men. It must trust for *authority* solely to scientific demonstration; but its influence, its working power, its momentum, must spring from its capacity to answer those craving desires, those burning questions, those passionate longings which are found throughout human nature, from the unsatisfied spirit of a grand comprehensive mind like John Stuart Mill, down to the aching hearts of the disappointed and the mourning all around us. A religion—a real religion—must command profound respect, perfect belief, and tender love. The fictions and the fancies of St. Augustine, Alexander, Luther and Calvin, no longer inspire any such feelings; to the thinking portion of our people they are nauseous; in the unthinking they produce merely a vague superstitious terror, alike injurious to true morals and incompatible with true religion. In this hour of darkness where shall we look for the coming light—where find the new Ideal, around which the new religion may crystallize. We believe that it will come—nay is coming—whence all the new religions of the earth have ever sprung, from the spirit world; is coming in ever new suggestions, impressions and inspirations, to our men and women of genius—our highest mediums; is coming in new forms of science, in wider thoughts of mercy, in higher views of freedom and of law; is coming to be tested, proved, and received by mankind, just so far as they can assimilate to their own wants and states. But coming nowhere so brightly and so swiftly as to those who open their souls to spirit influences, and their minds to all the new discoveries of modern thought. What is there, then, in the results of spirit intercourse to give us these bright hopes of the so much needed new religion being found best and swiftest there? We find there these things,—the blessed proof of our immortality, of our continued life and identity beyond the tremendous change of death; we find there the awful certainty of an unchanging moral law, the same here and hereafter, that as we sow we must reap, that our future is always the direct and gradual product of our past; we find that we are not alone, not for one instant—in life and in death, we are surrounded by countless hosts of friendly hands and loving hearts; that they that are for us are more than they that are against us. We find, too, that the God of the spirit's future is in all respects the same as we may know Him here in Nature, of one perfect and immutable purpose, and that purpose, love, by the fulfilling of law. We do not mean to say that these same teachings are not more or less to be found outside the ranks of Spiritualism. On the contrary, as we have said above, men and women of genius are our best mediums, and they are everywhere gradually evolving and developing such doctrines, but nowhere so clearly as among Spiritualists, and nowhere else is to be found the powerful demonstration of fact in support of spiritual theories. Nowhere else can they show you the risen dead and say, "Behold your own future!" Nowhere else can you see for yourself that the nature you form and develop here in yourself *must* go with you into the other life. Nowhere else can be proved to you as sure the sweet hope so many cherish, and so many more would cherish could they see it supported by evidence, that the beloved dead live on always, tending and guarding our lives with unceasing care and ever increasing capacity. Nowhere else can you so well learn the immeasurable power of love and goodness, the utter futility and transitory nature of all evil. These characteristics, we believe, fully answer the requirements of the new religion, and therefore we look with hope to Spiritualism. Not that we believe it to be, in its present form, a finality; quite the reverse. It is but the dawn of a far brighter day; but the dawn shows in what direction the sun will rise, and foreshadows something of the glory that is to come. And we do believe that the heart of man will turn to it more and more, as it is better understood, with respect for the wisdom and simplicity of its

teachings, with trust in the demonstrative nature of its proofs, and with answering love for the tender and loving sympathy which it breathes forth upon humanity.

#### JUDGE EDMONDS GONE HOME TO HIS WIFE.

At last the blessed release has come to the great, the good, and the brave-souled Judge Edmonds, who passed away triumphantly on Sunday afternoon, 5th April, from his residence, No. 71 Irving Place, N. Y. For years he has been a severe sufferer with partial paralysis, neuralgia, etc., and I have sometimes wondered why the good angels did not see fit to lift his spirit from its weary casket into the land of the beautiful which he was already so well acquainted with while yet in the body. It seems that the world needed him awhile longer, however.

Judge Edmonds was one of the most genial of men in conversation. Next to the last time I ever met him, I called at his residence from an invitation of his, kindly given me that I might become acquainted with Dr. Gray, so celebrated as a homœopathic physician and a friend to magnetic healing. The conversation with these white-headed keen old philosophers was one of the pleasantest and most profitable occasions of my life. I have an idea that some of those wiseacres that look with so much pity upon Spiritualists as an ignorant class of people, would have hung their heads a little if they had been present.

For over twenty years (I think it is) since his beloved wife left his side for the spirit-life, she has been his bride still and their intercourse has never ceased. How touching are the accounts in his works of his spiritual journey to her spirit-home where she met him with the tenderest affection, and showed him the beautiful rooms she had fitted up and adorned with objects and mementoes such as he loved, and which were one day to greet him after he had left the earthly life. When he was so abused and slandered for being a Spiritualist in those early days when the people were more bigoted than now, and when he would at times feel despondent, the indescribable glories of the higher life would be presented to him and he was made to feel how insignificant were the earthly affairs compared with the sublime realities of the eternal existence, and how much more important to live in such a way as to gain the approval of angelic wisdom rather than the poor applause of men, which was so often founded on selfishness and narrowness.

His wife was a Catholic, and the eldest daughter was one also. For some time his daughter Laura was an admirable medium, receiving beautiful messages from the higher life. When influenced by her elder sister and remembering the words of a dearly beloved mother on her dying bed, she was induced to join the Catholic church, to the great distress of the Judge. Under the bigotry of church rule, the messages from heaven were forbidden to be received, and the imperfect counsels of men *professing* heavenly wisdom were substituted in their place.

The Judge passed away triumphantly with visions of the dear ones gone before who were waiting for him. The venerable Dr. Tyng, the eminent Episcopalian clergyman, and one of the most progressive men in their ranks, preached his funeral sermon. The Tyngs are mediumistic and inspirational, and have witnessed remarkable spiritual manifestations in their own family. Dr. Tyng has long been a warm friend of Judge Edmonds, and officiated at his request.

The best account of the funeral services I have seen is the *New York Sun*, which is as follows:—

#### OUR DISTINGUISHED DEAD.

The funeral ceremonies over the body of ex-Judge Edmonds were performed in St. George's Episcopal Church, Stuyvesant square, yesterday afternoon. Before 2 o'clock nearly 600 persons were seated. Among them were nearly all of the Robinson Hall congregation of Spiritualists, and a few notables of the faith, including Dr. Hallock, Andrew Jackson Davis, Dr. James Briggs, Bryan Grant, Thomas R. Hazard, Charles Foster, Cora L. V. Tappan, Mrs. Miner, Payton Spence, Frederic Palmer, Mrs. Jeannie Danforth, Mrs. P. B. Atwood, Mrs.



Mary Towne, Mrs. Seymour, Lizzie Crosby, Wm. Denton, Miss Lizzie Doten, and Mrs. Eleanor Kirke.

An organ voluntary ended with the arrival of the cortege. The body lay in a massive, velvet-covered, silver-trimmed coffin, whose broad top held an anchor, a wreath, and a cross, elaborately formed in flowers. On the plate were the words:—"John Worth Edmonds, died 5th April, 1874, aged 75 years." At the foot of the central aisle the Rev. Dr. Stephen H. Tyng, Sr., and the Rev. Dr. Peet met the mourners, and thence led the procession to the chancel, Dr. Tyng reading the usual service. Behind them were

#### THE PALL BEARERS

selected by ex-Judge Edmonds sometime before his death, viz:—Samuel J. Tilden, Judge Sutherland, Judge Monell, William Caldwell, Thomas Allison, Dr. John R. Gray, Judge Parker, J. L. Gosling, W. H. Fields, C. P. Shaw, C. H. Kitchell, S. G. Jelliffe, and Chauncey Childs. Behind the pall bearers the coffin was borne, and after it walked the mourners. The last included daughters and grandchildren of Judge Edmonds, and a brother's family.

The Episcopal funeral service was read by Dr. Tyng, the choir of boys singing, and Dr. Peet alone making the responses prescribed for the congregation. In a brief but warm eulogy of the dead Spiritualist, Dr. Tyng dwelt upon his purity and nobility of character.

"I should not like to part with his body," he said "without giving utterance over it to my personal feeling. Before the death of my venerable and beloved friend I received from him a request to officiate on this mournful occasion. Although for several years I have met him only occasionally, I never saw him but felt that I was with a genial, tender, sympathizing friend. There are aspects of character which can be understood only after intimate personal contact." The venerable speaker mentioned his close relations with ex-Judge Edmonds in the work of succouring slaves in the first part of the war, and continued, "The kindness and persevering nobility of his nature gained my unqualified confidence, and I recognized his high moral and intellectual power. When we come to a standard of character like this it is far above all our little divisions. \* \* \* I do not feel called upon, nor shall I presume to speak of the personal religious views of Judge Edmonds; but it is with gratification and delight that I speak of him as a man."

#### A LAST LOOK AT THE DEAD.

After the services the coffin was opened, the assemblage passed by it to look upon the almost unchanged face. The body was robed in white satin. All having seen the corpse, the procession was re-formed, and the coffin was borne back to the hearse. On the way out a niece of Judge Edmonds fainted, and was half carried down the steps. From the church the hearse and carriages were driven to the foot of Leroy-street, where the body was put on board the steamboat Edwards, to be taken to Hudson for interment according to the Judge's own directions, written on the seventy-fifth anniversary of his birth, the 31st ult., as follows:—

I wish to be buried in Hudson, in the same grave with my wife—not by her side, but in the same grave—that our ashes may mingle and be one on earth, as our souls may be one in the Spirit-world. In the monument to her memory, erected there by the bar of New York, there are two vacant spaces left purposely for me. In one of them I want this inscription:—

JOHN WORTH EDMONDS,  
Born in Hudson, 31st March, 1799.  
Died in —, —, 187—.

On the other I want simply these words:—

Death joins the ties,  
Which death destroys.

#### THE TWO BORES.

Two parties there are who are bores,  
The one who for ever says *I*!  
Who boasts of his talents, faith, stores,  
And lauds himself up to the sky.  
The other who always cries *You*,  
Who lights on your sores, as do flies,  
Your virtues who keeps out of view,  
Your failings who quite magnifies.

#### A REPLY TO DR. BOAKE'S LECTURE.

Some eighteen months since a sermon was delivered at Trinity Church, St. Kilda, by the Rev. Barcroft Boake, D.D., under the title of "Spiritualism, its outbreak shown to have been predicted, and its dangerous character exposed." The lecture was afterwards published in pamphlet form with copious notes. Very little notice was taken of it by Spiritualists at the time, and as a consequence our opponents came to a conclusion that the rev. doctor's arguments were unanswerable. A gentleman somewhat interested in the subject, who had been taunted by acquaintances on this matter, offered to the officers of the Melbourne Progressive Lyceum a prize, consisting of books, to the value of two pounds, for the best critical essay on Dr. Boake's lecture. There were five competitors, the prize was awarded to a lady, the leader of "Excelsior Group," and in accordance with the conditions was read by her at the evening service of the Victorian Association of Progressive Spiritualists on Sunday, 26th April.

We commend it to those who heard or read Dr. Boake's discourse, as a complete refutation of his arguments. Want of space prevents us publishing the two essays, side by side, but those who wish to compare them can obtain Dr. Boake's lecture at S. Mullen's, Collins-street.

#### SPIRITUALISM, THE HOPE OF THE WORLD.

"Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—*Paul to the Romans*, xv. 13.

As there are many, very many of the tender and earnest hearts of our people still lovingly clinging to the time-honored words of the Bible, it would ill become a noble, charitable soul, to treat with contempt or indifference, any inquiries entered into by such persons, least of all when the subject inquired into is one of such universal interest to all mankind as Spiritualism. No one to whom it is appointed to die can well turn a deaf ear to the claims of this subject, except from utter ignorance, or from a profound despairing conviction of the impossibility of any hereafter.

Thus it comes about that papers, periodicals and platforms, which a few years ago would not have deigned to notice it, now make it one of their topics.

Hungry-hearted men and women have been busy at work—often stealthily—informing themselves upon it, till far and wide has spread some faint knowledge of its beautiful promises, and of the actual experiences on which those promises are based. It will not, therefore, do to ignore it any longer; the shafts of ridicule turned against it, do not seem to hurt it; it must be explained away, proved to be a delusion—a blasphemy, or else thousands who are now cherishing it secretly in their hearts, will, ere long, be wearing its name openly on their foreheads.

Such a task of exposition, and of warning, the Rev. Dr. Barcroft Boake undertook to perform for the cure of souls committed to his charge. To us, he seems to have performed his task a little strangely, so much do many of his words sound in our ears like, "Almost thou persuaded me to be a Spiritualist;" so strangely do many of his arguments lead up to Spiritualism, while a mere, weak *ipse dixit* is all he has to say against it. He admits that the religious doubts now so prevalent in the world, are the just result of the general diffusion of education and intelligence; that "during what are called the dark ages, the human intellect, as regards the great mass of the human race, appears to have been in a dormant state, or at least to have been confined in its exercise to such things as men felt, and saw, and handled. The multitude took but little interest in spiritual matters, and were consequently willing to accept, without inquiry, whatever the clergy told them respecting religion." He also admits, that the discovery of the great results to which the inductive system of inquiry leads, necessarily and inevitably set men to using their reasoning faculties and their powers of observation upon all subjects. He admits, too, that it is the nature of man "to prefer arriving, on any subject, at a knowledge of the truth, to floating about on an ocean of doubt and uncertainty," and that a system which promises to give to man "an ocular, audible, and



tangible demonstration" of the truth of what it asserts concerning the state that he is to enter after death, will surely secure a large number of adherents. This, he also admits, is done by Spiritualism.

What royal promises are these, on behalf of Spiritualism! And, answer, ye who know her, does she not keep them faithfully? She does *not* prove the infallibility of spirit communications. She does not prove justification by faith, nor any other theological dogma; but she does prove, to your own senses, that after death there is again and at once, a new life, real, conscious and individual.

How straight is the line of the Rev. doctor's argument! How clearly he points out the course of man's mental growth from the ignorance and indifference of the dark ages, through the revival of learning, through the development of scientific discovery, through the general diffusion of knowledge, through the consequent wide spread of religious interest and of religious doubt, up to the out-birth of Spiritualism, in which man asserts his right to follow in religion also, the only system of inquiry which has ever led him to truth in anything, and throwing aside alike authoritative tradition and metaphysical speculation, to found his faith on facts alone, and those facts proved to his own senses.

What overwhelming arguments has the doctor wherewith to counterbalance this clear and logical sequence? Nothing more nor better than the following. First, that there are things beyond the power of man's reason to apprehend, and that therefore he had better not inquire into them. Perhaps this is true. At least Dr. Boake and the secularists are both agreed upon it. But if it is so, those are the last points upon which men should dogmatise to man; the last upon which there should be any authoritative teaching at all. And, since God is good and just, they cannot be points *necessary* for us to know; they cannot, in reason, be points which all must know, child or sage, so soon as we pass the Rubicon of death. But the argument against Spiritualism upon which the doctor most often and most forcibly insists is, that it is necromancy, and that the *Bible* forbids necromancy. The whole weight of this argument depends on the amount and kind of authority attached to the Bible; with that it stands or falls. If the Bible is in every word and tittle infallibly inspired, a perfect revelation of God, untinged by the human agents he used, and is so concerning all the topics it treats of, then the argument would be irrefutable; but if it is anything short of this, then we must judge of each statement it makes, by the light that is in us, and by the wisdom, truth and value that we can find in it. That it is thus plenarily inspired, who will maintain, in these our days? Not the Archbishop of Canterbury; not the wise and good Dean Stanley; not the learned authors of the *Essays and Reviews*; not *one* of the great students of the English Church.

Furthermore, we would remind Dr. Boake, that the clergy of the seventeenth century, by diligent searching, found quite as many texts against Galileo's theory of astronomy as he can find against necromancy.

Come again, dark ages of ignorance and indifference! come again, age of faith that believed, and did not trouble itself about what it believed! come again, dark times, no more!

Our author makes another admission, which surprises us not a little from a Christian minister. He allows that Spiritualism does afford that demonstrative evidence of a future life which "we can under present circumstances in no other way supply." The first part of this statement we hold to be incontrovertible by all those who are willing to attach any value to any amount of human evidence, *for any amount* of such evidence may be obtained in support of the spiritual phenomena. It has but to be sought, to be procured by any one. Christians, however, usually consider the resurrection of Christ as the sufficient evidence of a life after death. Indeed it may be fairly presumed that no other assurance, given by the early Christian Church, had more to do with rooting the new religion into the hearts of men than this one which gave them a pledge, or at least a hope, of their own resurrection. True, the fathers of the church were not all wise enough to make the doctrine a consistent one, and therefore allowed it to be wonderfully

weakened before it reached our times. If Christ were very God, then, of course, death could not bind him; and his resurrection would be no valid proof of ours; but if he were but man, subject to the same laws as ourselves, then his resurrection becomes the prototype of our own, the sure promise of the continuous and immediate life after death, to be the experience of all who live, or have lived, under the present laws of nature. As such, every Spiritualist would regard it, and would receive all palpable intercourse he might himself hold with departed spirits as additional testimony to the probability of the Gospel narrative in its main facts. To the Spiritualist, Christ's resurrection is one part of a consistent whole; from every other point of view, it must be a more or less exceptional occurrence, of which there can be no certainty that it will ever happen again.

It may not be a common thing to find these deductions drawn directly from the usual Christian teaching concerning the resurrection, but it is these which—however unconsciously—are the real roots of that terrible amount of Sadduceeism which is no where stronger than within the churches. How few churchmen ever think of the Bible as being—in its best parts—a collection of spiritual communications, suitable to the individual and national wants of those to whom they came! How few of the orthodox realise the actual present existence and proximity of the world of spirits! How few of the particularly pious ever seem really to interest themselves in that great future in which they all profess to believe! It is this practical Sadduceeism of the churches, on the one hand, and the bald negations of Secularism and Positivism on the other, that are driving men to hail with joy the rising light of Spiritualism. It, and it alone, answers with satisfactory evidence some of the most anxious questions that human hearts are ever asking, "Whither am I drifting? To what end am I obliged to live, to suffer and to die?"

Because it does answer these questions, and answer them with reason and with proof, therefore we need not wonder—as Dr. Boake does—that in our days "we should find men of education and intelligence, some of them even making high and somewhat boastful pretensions to science and philosophy—talking about persons and substances being lifted *by spirits* off the ground into the air; of musical instruments being used, and exquisite melodies being produced on pianos and accordions, without any hand being seen to touch those instruments; of apparitions of the whole body or part of the body; of future events having been accurately made known several days in advance."

But if we are surprised at the reverend gentleman's admissions in favor of Spiritualism, and at his tacit recognition of the weakness of the Christian arguments on the resurrection, we are more than surprised, we are shocked at the accusations he brings against the Supreme Ruler and Guide of the Universe.

These accusations are such that we can only explain them as instances of the paralyzing effect on a man's mind of blindly receiving and attributing divine authority to any words that ever were spoken upon earth, independently and apart from the wisdom and goodness that those words express. Because he finds in his idolized Bible the words, that when men "receive not the love of the truth that they might be saved, for this cause God should send them a strong delusion that they should believe a lie", therefore he concludes that this is the case with the Spiritualists, and that, as they do not accept Dr. Boake's doctrine, and agree with him as to what is truth, that it has pleased the Divine Being to act towards them as might have been expected from some malevolent heathen deity, and to give them for the bread they ask, a stone; for a fish, a serpent; for the truth they so intensely desire and so earnestly and fearlessly seek, a delusion so strong, a lie so like truth that it is *impossible* for them to see the difference. It seems monstrous that a civilized man of the nineteenth century should profess to credit the Almighty with such—an act that if the like were perpetrated between man and man, would be deserving of our reprobation and detestation. But such is theology, and such it will remain so long as theologians accept as perfect transcripts



of the Deity the fragmentary revealings of Him and of His nature which reached and satisfied ancient Jews. These be *your* Gods, oh Israel! But we cannot believe in any God whose moral nature is lower than our own, and whose acts are such that we ourselves would not think of committing them. This unbelief, as you call it, is not because we love God less than you do, but because we think far more highly of Him; because before all things we desire, so far as lies within the reach of our ever widening powers, to believe nothing but what is true, and to love nothing but what is good: "Beloved, believe not every spirit, but try the spirits, whether they be of God." Wise counsel! Would that every one followed it. Try all spirits whether they speak through the words of the Bible, through accredited teachers, or through any other medium, and test whether they be of God by the intrinsic truth and goodness of what they utter. There is no other rule given under heaven whereby men may be saved from believing a strong delusion and a lie. Assuredly, it will be found a safer test than one which the reverend lecturer gives in concluding, where he advises any one who may, by accident, come in contact with either a possessed person, table or chair, to follow the example set them by the Apostle Paul, and to say to the spirit, "I command thee, in the name of Jesus Christ, to come out of her." We are heartily willing that any one who wishes it, should use this test; but, if by any chance they should use it ineffectually, let them then infer that the possessing or controlling spirit is not inimical to Jesus Christ, and, satisfied on this point, let them fearlessly continue their investigation of the phenomena that may be exhibited, on that scientific system which is the only one that has ever led us to a certainty of truth in any department of human knowledge.

With regard to the Mr. T. L. Harris—the Rev. Mr. T. L. Harris—from whom our author quotes such warnings of the dangers of Spiritualism, and more particularly of mediumship, his name and his works are known to many of us; but to others who do not know him, they might carry greater weight than they deserve. He was, for years, well known in America as one of the most remarkable of trance mediums. Some time ago, however, he separated himself from the world in general and from other Spiritualists in particular, and drew around him a select few among whom he still exercises his remarkable mediumistic powers. He claims, however, to be specially taught of the Lord himself, so that whatever he, in his turn, teaches is sure to be true. This of course, he concludes, makes all the difference; if you use mediumistic powers only under the immediate direction of the Almighty, then you are not a medium but a mediatorial man, and highly useful in your generation; but if you are merely a medium, then you are of your father, the devil, and all that you may do, whether healing, teaching or whatever it may be, is nothing but altogether evil. He himself claims to be a "celestial sacerdotal man," having spiritual communion with the highest or celestial heaven of which he is, or is to be, a priest. It is very natural that such a man should think all mediumship and Spiritualism, outside of his own sacred circle, a dangerous and evil thing, although within it, thanks to Divine guidance, it is wisdom and light. It is but the old story over again of no salvation outside the pale of the church. But we do not know why the Rev. Dr. Boake should attach so much importance to Mr. Harris's opinions. Perhaps he would not do so except where they happen to favor his own. To us they are worth no more than any other man's; not worth so much, indeed, as those of any man living a consistent life, and practising unequivocally whatever he teaches.

The fifth and last point which Dr. Boake seeks to establish against Spiritualism is hardly worthy of notice, because it has done service for so many things before that its force is quite spent.

It is the so-called fact that Christ warned men against a flood of falsehood and evil to come; that Paul confirmed the warning in his prophecy against Anti-Christ; and that a certain Rev. Bickersteth pointed the warning still further about thirty years before the first rise of spiritual phenomena in America. The two first warnings have been applied by nearly every Christian teacher to

everything he individually held to be evil, or dangerous to his church; and Dr. Boake gives us no better reason for applying them to Spiritualism, than for applying them to the Arian heresy, or to the Roman Catholic Church. As to the Rev. Bickersteth, since we know nothing whatever about him, we may, perhaps, be excused for passing over his lucubrations without further notice.

We have reserved to the last all mention of what appears to us the best part of Dr. Boake's discourse. It is the opening, in which, following the lead of his text, he cannot fail to elaborate some happy thoughts.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost," says Paul, writing to the Romans, xv. 13.

To whom, of earth's present inhabitants, could these words be better or more truly applied than to the Spiritualists? From the most terrible personal question that can trouble the mind of man, doubt and anxiety are, for them, clearing away, and resolving themselves into mere morning mists; while knowledge and experience are beginning to light the pathway through the grave into the Better Land. As the burden of this life falls from the weary traveller, we see the spirit, changed and yet the same, rise, serene and glorified, into its future.

An ancient poet fabled that the shade of the hero Achilles, declared that it was better to be a hind upon the warm and sunny earth than to be a hero in the realm of shades. But the poet sang, living still upon the earth. Our departed ones, speaking across the gulf, tell us a different tale. They say:—"It is well, it is very well with us here. All the trouble was upon the earth side. Fear not to follow us here. Wherever you come from, from earth's happiest homes, or from the darkest dens, the change to this state is always a change for the better, is always progress, is always increase of light, increase of happiness."

We test their wisdom, and weigh their statements, and compare their varying testimony together; and we judge it all by the same rules that we apply to information given by mortals still in the flesh. But having done that, wherever we find their witness consistent, unvarying, and in accordance with our own reason, we receive it as we would do that of other human beings. Thus it is, that in our faith there is no shadow of doubt, and knowledge has cast out fear. Joy and peace may well abound for those to whom death has no terror. Truly, no hope that ever was upon earth before, is equal to our hope, for it is based upon facts, lighted by reason, and proven to demonstration. For us, the Apostle's prayer is granted; to us, has come, through many doubts and struggles, a faith that fears not the light; that trembles not at death, and that trusts God perfectly, because we know that of the darkest of man's terrors, He has made a highway for the nations into the realms of light.

May every trembling spirit and every mourning heart attain to this joy and peace in believing, that they may abound in hope, through the power of the God of Hope!

### THE MEDIUM AND DAYBREAK.

The increasing interest exhibited in England on all subjects pertaining to Spiritualism has largely increased the circulation of this excellent journal, whilst the many important and interesting matters daily transpiring necessitated more space to record them in. We are glad to observe that the enterprising and energetic proprietor (Mr. Jas. Burns) has enlarged the paper to sixteen pages, adding only one half-penny to the price to cover the additional pages. The beautiful inspirational addresses of Mrs. Cora L. V. Tappan are a great attraction to it, many other original and philosophic matters grace its columns, but its principal feature is spiritual news and correspondence. To those who wish to keep "posted up" in Spiritualistic news, the *Medium* is almost a necessity. Brother Burns has had many difficulties to contend with in establishing the *Medium*, and we congratulate him upon the success so far achieved.



## SPIRITUALIST SOIREE.

It will be seen from an advertisement that the next Soiree of the Victorian Association of Progressive Spiritualists is to come off at the Masonic Hall on the 18th inst. The programme is an attractive one, and among the singers we notice the name of Miss Blackham, whose recent debut at the Athenaeum was so favorably noticed by the press. From the success of the last soiree a large attendance is anticipated. We would advise friends to make early application for tickets, as the issue will be limited to prevent overcrowding.

## HOW TO AVOID SQUABBLES.

Who squabbles wants to set aside,  
Must personal remarks avoid,  
Stick to the subject, and not use,  
Your neighbour's name, nor him abuse.

## Advertisements.

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## VICTORIAN ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

## HALF-YEARLY CONVERSAZIONE

WILL BE HELD ON

**TUESDAY, JULY 14th, 1874,**

IN THE

**MASONIC HALL, LONSDALE STREET,**  
TEA ON TABLE AT 6.30.

## PROGRAMME.

Overture ...	"Le Domino Noir,"	...	Auber
	MISS MUNDY.		
Solo and Chorus	"Leaf by Leaf,"	...	...
	MRS. OLIVER.		
Ballad ...	"Jacqueline,"	...	Hughes.
	MR. TWINING.		
Song ...	MISS HICKSON.		
Song, ...	"Only one."	...	MISS POWELL.
Trio—Voice, piano, and violin, "Spring's first Breezes,"			Kalliwoda.
Miss BLACKHAM, Miss ROSENWAX, & Professor HUGHES.			
Ballad ...	"The Happy Family,"	...	Horn.
	MRS. D. ALLEN.		
Song ...	"Days that have been,"	...	Hughes.
	MISS HAYWARD.		
Song ...	"Memories of the Past,"	...	Basset.
	MR. CLAY.		
Aria ...	"The Harp of Judah,"	...	Easte.
	MISS BLACKHAM.		
Spirit Song, ...	MRS. SYME.		
Duet ...	"The Nightingale,"	...	Rhing
	MISS HAYWARD & MR. W. POWELL.		
Song ...	"Comin' thro' the Rye,"	...	...
	MRS. D. ALLEN.		
Solo and Chorus	"Life's Beautiful Sea,"	...	...
	MISS POWELL.		
Buffo Duet...	"Twenty large Domains,"	...	Balfe.

Concert to commence at 8 o'clock. Dancing at half-past 9  
Tickets 2s. 6d., Children 1s. 6d.  
Obtainable of the Secretary, 96 Russell Street, or members of committee.

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NOTE THE RESULT: Of those ordered, the SINGER COMPANY SUPPLIED 2427; Wheeler and Wilson, 235; Howe, 127; Grover and Baker, 44; Wilcox and Gibbs, 20.—"New York Dispatch."

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[TELEGRAM.]

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The Progressive Lyceum meets as above at 11 a.m., enquirers and friends of the movement are invited to attend.

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