

# 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. 52.

MELBOURNE, DECEMBER 1st, 1874.

PRICE SIXPENCE.

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ONE of the most vigorous thinkers of the day—one whose analytical cast of mind, and whose habitual devotion to physical science, place him above suspicion as a witness—has recently declared that the problem of problems at the present hour is to give *reasonable satisfaction* to the religious sentiment in man. Professor Tyndall, speaking last August to the scientific men of England, made this declaration, not once only, in some passing remark,—he reiterated it again and again. It was, indeed the pith and marrow of his now celebrated inaugural address before the British Association for the advancement of science. They who see in this address but a demand that religious beliefs should be accepted only on the dicta of men of science—and such interpretation has been put upon it—are either wilfully or stupidly blind. It is a frank admission from one of the highest and severest minds of the day, that man never has been, and never will be satisfied with the operations and products of the understanding alone; hence, that physical science cannot cover all the demands of his nature, that the feelings of awe, reverence, wonder, the love of the beautiful, and above all, the *religious* sentiment in the emotional nature, must be provided for, or the edifice is not complete in all its parts. It is also admitted, that the power to satisfy the ethical department of man's nature belongs to teachers of synthetical minds, rather than to those of analytical bias; and that, therefore, the moral glow of a Socrates will not, as a general rule, be found combined with the logical exactness of pre-eminently scientific men. The most that Professor Tyndall does demand is that, to prevent blank, bold, and fatuous error—which must necessarily be abandoned as knowledge increases—from being taught as divine truth, to the great detriment of man's moral nature, nothing shall be so taught which contravenes

the known proved facts of science. Surely this demand is reasonable. The First Cause from which spring these facts of nature, is also the author of that moral nature in man, which demands satisfaction as much as his understanding demands knowledge, and surely this First Cause will always be in harmony with itself in all its works.

This much it was but fair to state in defence of Professor Tyndall, who has been extensively misrepresented. This speech is a direct attack upon the errors of all orthodox religious teachings, from the orthodoxy of the Greek mythology, down to the last shifting quicksands of Broad Church theology. It is not an attack upon any particular set of men, or of opinions, but upon errors. Many, however, have felt the cap fit, and have abused the learned Professor accordingly. The quarrel does not touch us, but it is a sorrowful, yes, a pitiful sight, to see men like Tyndall—so wise, so enlightened, so liberal, so able and willing to investigate every new discovery, to test every new theory in their own domain, turning their backs through mere prejudice upon the only system which heartily seeks to do equal justice to both great departments of human nature. Never before in the history of the world has any system of religious thought, aimed to base its beliefs on the same process of experiment and observation, that has led to such brilliant results in physics. Yet, when Spiritualism appears making such efforts honestly, your scientific man has no language sufficiently contemptuous to express his opinion of it—which is founded on as complete ignorance of its facts and its discoveries, as ever orthodox theologian indulged in towards the facts and discoveries of science. It would be well, indeed, if Professor Tyndall and his confreres would follow that course of enquiry which he so well describes as having led in times past out from error up to truth, and "invoking the experiences of the race, instead of the experiences of the individual," should recognise that the facts which Spiritualism seeks to classify and investigate, are as wide spread as is the human race, as undeniable—whatever may be the laws which govern them—as the evidence of the rocks themselves; and that those who carefully and fearlessly seek to read their meaning, by the light of a more extended knowledge, and more

accurate reasoning, are no more deserving of the contempt and ridicule which the scientific world bestows on them, than were the first investigators into geology, or the first supporters of the Copernican system of astronomy.

Even if time, and further examination should prove many of the theories of Spiritualists to be a mistake, and therefore, necessarily, to be abandoned, that does not invalidate the justice of their claim to respectful attention. All progress in knowledge is accompanied by occasional mistakes. The difference in the rapidity of progress has depended, not on the absence of error, but on the readiness and capacity of the enquirers, to throw aside all theories which will not bear the test of experience, and to receive and investigate into all facts, however adverse they may seem to be to favorite theories. When the men of science are prepared to deal thus by Spiritualism—and it is but an extension of the treatment they bestow on any new thing within their own domain—we shall hear less of the broad, unproved assertion, so easily made, and so readily believed by the ignorant, that the facts of Spiritualism are mere matters of phantasy.

Science and religion stand now at open variance with one another, yet both are necessary to the satisfaction of man's higher nature, and that which is necessary to him, is the truth about both. Spiritualism seeks this, seeks religion based on science, and science rising to the dignity and glowing with the warm life of religion, it seeks to illuminate religion by the piercing rays of the exactest scientific system, and it seeks to verify science by leading it on from the investigation of dead matter, to the equally accurate investigation of the living Spirit. In such a quest as this, there is nothing that religion need fear to hail with joy, nothing that science need deride or decry, nothing that is not well worthy of the highest powers of a Tyndall or a Huxley, nothing that will chill the most devoutly religious sentiment.

### To Correspondents.

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

#### JOHN KING AT THE ENERGETIC CIRCLE, SANDHURST.

We have received the following communication from the Chairman of the Energetic Circle, Sandhurst, bearing date the 19th November: also the letter of Dr. S., of Geelong, which accompanies it:—

DEAR HARBINGER.—As the greater portion of your readers continue to take a deep interest on the progress of the Energetic Circle, I continue to give a brief account of our investigations. It will be remembered that in your issue for October, I stated, in consequence of changes which had been brought about by circumstances over which we had no control, we were to carry on our seances with the male medium alone, and that the spirit John King was then beginning to make himself visible to one or more of us. Since then we have been quietly continuing our seances, and with marked success. King has, for a series of sittings, succeeded in making himself visible to all of us, by means of his wonderful light. The Circle are all agreed, that, he (King,) as seen by them, is almost a fac simile of him as he appears in the (London) Medium, of date 8th. August, 1873; the only difference being the beard. So far as we have yet seen it, it is not so large as in the picture. He seems to us to be

a man of strong muscular frame, tall in stature, and of remarkably handsome features. His complexion is very dark, as one who had lived long in a warm climate, his eyebrows, moustache, and beard black, and on his head he wears a turban precisely similar to the one he has been photographed in in London. He has, however, since appeared in different shaped turbans, one being round in shape and twisted in a very artistic manner in front. All the Circle have been permitted to feel King's head, face and beard near the floor, a well formed spirit hand coming up from the floor and passing the beard through our hands. The hair on the head and beard, feels just like human hair. Lately he is trying to illuminate his entire form in the centre of the room, so that we may all see him at once. To a certain extent he has succeeded, as we are now able to see his face and form dimly. In a little we shall, I feel certain, see him in the way indicated quite plainly. When he passes round the circle carrying his light in his hand, each member is afforded the opportunity of having a good look at him, and sometimes when he perceives that any have not seen him well, he passes their hand down his face and beard. Alfred Longmore has also been trying to show himself, but so imperfectly yet, that I am unable to describe him. George Abell, however, who claims to be my guide, and who writes direct in that very small hand writing exhibited in your August number, has been far more successful, as he has been seen very plainly by all the circle several times. He appears to be a very old man with snowy white beard, with very thin spare features, and, as one of the members said on Sunday night:—"he looks like a Yankee; not so, however, as he was an Englishman. He always appears clothed in heavy folds of white drapery. It will be remembered by your readers, that it was Abell who first brought King and his daughter Katie to our circle from the Eleventh Avenue, New York, where I presume, they had been at a seance together. I may here remark that our medium is of a very fair complexion, short of stature, and now bears no resemblance whatever to either of these spirits. At first when King was trying to show himself, and when the lower portions of his face below the nose were enveloped in drapery, there was a resemblance, but now that he is able to make all his face visible, that resemblance has entirely ceased. Several of us have also had a test of the presence of two separate persons in the circle. While every hand has been joined, the entranced medium has been made to take one of our hands, place them on his own head, then take our other one and pass it over the face and beard of King standing close to him, so close as almost to form a portion of the medium's own body. On Sunday night last, one of our most punctual members had the foregoing test given him, King having previously promised it to him. At several sittings lately too, and while King has been seen standing in the middle of the room holding his light above his head, (the light being covered with drapery) the medium, though perfectly unconscious, has been able to pat me loud enough on the shoulder for all to hear, thus proving, that at the moment there was an independent personality apart from the medium in the circle. In the course of a little time we hope to see both King and the medium at one and the same time, as we now see one of them. By permission of the spirit guides, a lady and two gentlemen was present at our seance on Sunday night last. These three felt King's face and beard, and the two gentlemen saw King, but the lady saw Abell instead. One of the gentlemen (Dr. S.) has of his own accord handed me the subjoined communication for publication in your next issue. As he is a gentleman of position and well known in the colony, his letter will speak for itself:—

(The following account of a visit to the Energetic Circle is from a medical gentleman, a recent convert to Spiritualism, and who is himself developing as an impressional and writing medium.)

TO THE EDITOR OF THE HARBINGER OF LIGHT.

"Yesterday evening I was admitted through the kindness of the chairman, to the Energetic Circle of Spiritualists, at Sandhurst. At seven o'clock, about twelve ladies and gentlemen to whom I had been pre-

viciously introduced, formed a circle joining hands, two visitors besides myself were present. We sat behind, outside the circle. (Before joining hands a lady played two airs on the organ, one being from Mozart's, 12th Mass.) On the lights having been put out, the circle began to sing sacred hymns; knowing some of the hymns I joined in. The singing was continued with but very slight stoppage during the whole seance. The medium was a gentleman, (to whom I was also presented.) In about a quarter of an hour after the seance commenced, I felt a hand touch my shoulder, pass down and take one of my hands—which were folded in my lap, lift it and place it on a head, pass it down the face. I felt the cheeks, nose, and mouth,—and then down a long beard; this took place three times—at very short intervals. Shortly afterwards I saw what I should call a phosphorescent light about the size of a small hand, floating about the centre of the circle. This light was constantly varying in form and appearance, and shifting about. After a time it approached me with a steady motion, and when about one foot from my face, I felt a large hand placed on the back of my neck, and my head was drawn forwards, towards the light, and immediately behind the light I saw, clear and distinct, the features of a dark person, with what I should consider a narrow face. Something was on the head, but I do not particularly remember what it was like; I was so intent on peering into the face. The light was moved down, and I saw a long dark flowing beard, the chest on each side of the beard was covered with a whitish coloured drapery, a fold going over the left shoulder. The light was moved about, and I saw whatever portion of the form that was behind it with great clearness. After a time it gradually vanished. Again, in about ten minutes, the light approached and I was pulled forward as before, and again I saw the face clear and distinct; and then my face was pulled forward and the form rubbed his face against mine, I felt both form and beard. It then touched my shoulder, or I should say, patted me with a hand and vanished. Whatever manifestation happened to any person was reported to the chairman. I did so, as the rest. Two or three of the circle, reported they saw a second form, I did not. The circle broke up after prayer!

I now record what happened after my visitors left, and I had retired to bed:—I was lying upon my back with my hands folded across my chest. when I fancied I felt the sensation I feel when I write—going through both my arms. It increased, and I felt certain my spirit friends were influencing me for something. I resolved to be quite passive. Gradually both my hands and arms were moved up, until they assumed the attitude of prayer—and I again prayed to God. After my prayer my hands were gradually returned to their former attitude. This took place three times. After this my arms and hands were gradually lifted and placed along my side, carrying the bed clothes with them, with the palms of my hands upwards. Very shortly the hands were turned down and gradually pressed, and my fingers moved so as to cause me to take hold of the bed clothes and then gradually drawn up so as to bring the bed clothes to cover my chest again, and then returned to their former place. I mentally resolved to enquire in the morning what was the reason for this—although I thought it must have been to cause me to pray to God. I should have risen at once to inquire, but I had not matches to get a light—presently I felt my hands moved, and my fingers interlaced—then removed, and the index finger of my right hand placed on the thumb of my left; it then flashed upon me that my spirit friends wished to converse with me through the dumb alphabet—which was so; and thus it was spelled out "We wish to make you good! Good night!"

After this I was very restless, my mind also filled with awe and wonder at what I had experienced this night. Presently my hands again moved—and spelled out "What do you want?" I said mentally—"Nothing dear friends?"—Again was spelled out "Go to sleep?" I immediately turned on my side, and very shortly fell asleep.

I kept my eyes sometimes shut—and sometimes looking about through the room during the time the above

was happening. I saw nothing but the reflection of the light from the street lamps through the French blinds.

Shamrock Hotel,  
Sandhurst, 16th Nov., 1874.

D. E. S.

#### SEANCES AT CASTLEMAINE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Since writing you last, we have been making steady and sure progress in the various circles held in and about our town. I have just heard of one held in a neighbouring township, (a well known M. D. being the medium) and if what I am told is correct, with most startling results in the way of Spiritual manifestations, such as articles being brought in as desired and mentioned by the medium, Independent writing, a shower of rain in the room, &c. I expect to be present at one of the seances, and when I do, will send you a full report. I have had the pleasure of being present at one or two seances with the now celebrated physical medium Mrs. P—, held at the rooms of Mr. Hadley.

One evening the Spirit brought in several things, amongst which was a speaking trumpet, or tube which had been brought from Mr. P—'s residence nearly a mile distant, another night a heavy log of firewood about two foot long, evidently brought from the same place, it came down so quietly that it was scarcely heard; on the same occasion, the table after floating in the air, became so heavy as if from some heavy weight being placed upon it, that it required some exertion of the four sitting to lift it, this appears an uncommon manifestation, and plainly shows the power the intelligences possess, at all these sittings have the spirit lights and shadows been seen. If this lady could only be persuaded to devote a little time and her mind to the subject, I feel sure great results would follow, for without doubt, she is the possessor of a mediumistic power of the highest order. Our Sunday services are pretty regularly attended, and we are favored with lectures from our President, G. C. Leech Esq. with occasional trance addresses by our lady medium for inspirational speaking. We are all rejoiced to hear of the success of the application to the Commissioner of Railways, to grant a train for holding the Grove meeting, at Macedon, on December 6th. Castlemaine will enter heartily into the affair, and all anticipate a splendid success.

Yours, &c.,  
BETA.

#### SCIENTIFIC RELIGION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In a former paper I pointed out that by religion I meant our duty to God, our neighbours, and ourselves, in other words obedience to God's will; for we acknowledge him as the creator, sustainer, and governor of the universe. Science has discovered that God governs by fixed laws, &c., that he is omniscient, omnipotent, and benevolent. That obedience to his laws pertaining to man, result in man's security, happiness, and progression; their violation in our injury, suffering, and deterioration. The question therefore arises, how shall we attain to an accurate knowledge of his laws; that we may reap the blessings which obedience to them is calculated to produce?

In childhood we commence life in helplessness, as creatures of circumstances, incapable of providing for, protecting, educating ourselves, or judging as to our moral duties.

Our powers of body and of mind, our nationality, parents, and other peculiarities, have been bestowed upon us by providence without consulting us; and we have been placed under the tuition of our parents, whose duty it is to provide for our physical, moral, and intellectual wants, till we are capable of providing for and governing ourselves.

Thus whatever be the religion of our parents, is usually carefully inculcated upon their offspring, and becomes so deeply rooted, through education, early prejudices, habitually hearing one side commended, and its opponents condemned: together with the conviction,



that it is the faith of those we esteem, and whose good will it is our interest to retain, and the prejudice we feel against all antagonistic faith, that not one in twenty who have been thus educated, forsake the faith of their youth, for one of a more advanced character. Thus most of the ancient religions, each professing to be the only true one, and their advocates to be divinely commissioned; remain from age to age with little alteration, to be accepted as genuine by nearly the same proportion of the human race.

In the morality, the practical results of all faiths, there is a great similarity, so that in countries where no partiality is shown by the state to any religion, as in India, very little antagonistic enmity exists among them. The general affect of all religions is of a moral tendency. Most of the founders have been men of wisdom and piety and had the benefit of mankind at heart, holding out to them inducements for good conduct, and threats to deter them from evil. Most of them reasoned thus—"If the truth of God hath more abounded through my lie, why am I also judged as a sinner?" Rom. II 7. This is the only way I can account for the unreasonable statements contained in Paul's writings—compare the different accounts given us of his labours after his conversion. Gal. I 15.—22. Acts IX 17.—28., XXVI 20. Rom. XV 18.—19.

Such seems to have been the practice of most ancient religions, and probably accounts for the number of myths and miracles.

Indeed they are little better now, for the orthodox faith still builds on rotten foundations; they all begin with laying down certain axioms as true, which they demand us to admit without evidence. Thus the Jews assume that the Old Testament, and the Christians that both, are the divinely inspired Word of God. The orthodox also assume, that they are divinely instructed, qualified, and commissioned to command you to believe of Jesus through the Spirit, act on this assumption, and offer scripture statements in proof of this authority.

Science protests against such dealings as unjust and unfair, and demands unquestionable proof in the first place of the genuineness of these Books; where, when, and by whom, each of them were written, and that the author was at the time inspired. Science will admit of no law as emanating from God, which cannot be indisputably proven to be genuine,—such as the testimony of astronomy, geology, the laws of nature and reason. Upon such, therefore, must be founded scientific religion or moral law.

R.

## THE TWO GOSPELS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—There is in your issue of the 1st. November a paper headed "Two Gospels." Assuming that your correspondent does not wholly repudiate the credibility of the Hebrew scriptures, I venture to make suggestions respecting them, which, if attended to, would materially alter his views with regard to the story they convey. Of course he will admit the fact of the unique position of the Hebrew race, the existence among them of civil and religious laws, which isolated them from every other nation. The rise among them of certain men, who did, through mental influence of some kind, prognosticate future events concerning their own race. For of the truth of all this, we have the living evidence in the people themselves, and in the undisputed ancient records of which they are the custodians. Your correspondent will also allow, that the scraps of history in the Bible, concerning the pagan nations whose fortunes were occasionally mixed up with those of the Jews, are frequently corroborated by profane history, apart from the Jewish record. Now, the purpose for which this people were separated is distinctly stated. They were selected to be the religious pioneers of the future, and to them it was given to make the first step in advance beyond paganism. Putting aside every theological explanation which has been given, we find the "Book" to be its own interpreter. Its first chapter relates the story (allegorically told) of the creation of the Jewish religious world. Its last chapter, records the utter destruction of the same

world in the same year 70.\* The combined prophetic denunciations of its religious teachers will be found completed in actual past events, connected with Jewish and gentile conditions.

It may be fearlessly asserted, that whatever scheme had the Universal Father for its author, must have for its end, a universal good, and that the agency overruled by God to secure this end, was the best and wisest possible.—That His educational process, has undoubtedly been in exact proportion to the receptive capabilities of his free will agents and children, is proved by the past history of our race; for no true student of the past can deny the progressive advance of the race up to the present, and as children are placed under tutors and governors suited to their progressive powers, so the family of man has been "taken by the arms and taught to go!" And what was the first lesson? The gospel your correspondent says,—was preached to Adam! He also says,—that there was another gospel subsequently preached contradictory to the first! I ask what is the meaning of the word gospel? Who was the "Adam" to whom it was first preached? The gospel means glad tidings, good news, and Adam represents the temporal religious body for which an educational routine was presented, suited to their half-pagan ideas. Under the shadow of type and symbol, the good news was conveyed, that from the race should arise a reformer and regenerator of all religious things. The promise was first conveyed in figurative language,—"that the seed of the woman shall bruise the head of the serpent!" (evils of idolatry.) It is repeated in plainer language by Moses, see Deut XVIII, 18 "A prophet shall the Lord thy God raise up unto you like unto me, him shall ye hear!" Such was the gospel preached to the Adam race in "the beginning." Nor is there any indication of a second gospel in the Bible, for each Jewish writer in succession repeats it in varied language.—And the oracle was unveiled:—"The mystery hidden thro' the ages" was revealed, when the person came in the form of Jesus of Nazareth? He speaking according to the Spirit which was in him, preached the goodness, and made known to every son of man not only a future immortality, but a present power in man of rising to god likeness and true holiness,—and that without the aid of ritualistic ceremonial. These were the glad tidings which emanated from Christ!—Which also breathed thro' all Apostolic teaching, and which rests as a paternal benediction on every human soul. "Be ye perfect even as your Father in Heaven is perfect." And that to bring about the prevalence of divine ideas, was the one object of the men of the Bible, is palpable thro' every line of their writings, and every effort of their devoted lives. It therefore comes with a painful shock to the honest justice loving mind of an Englishman, that Jesus and his co-workers in the regeneration of mankind, should be charged with presenting contradictory "statements of the divine ordering of things." It is a phase of unbelief which is unwarranted by the writings of the book. Instead of Paul being virulent against the gospel as preached by Jesus, he was an uncompromising pleader for the truths uttered by Jesus, whose testimony was but "the spirit of ancient prophecy." When Jewish time was near its end,—Paul warned the converts not to give heed to the seductions offered by Jewish teachers, who insisted upon the permanency of their own system, and resisted the new faith to their uttermost "while pretending that outward ceremonial observances alone secured the approval of the Almighty." Those who gave heed to the new teaching "repented" that is changed their minds respecting the permanent obligations of Jewish law, and underwent the rite of baptism in token of being purified from former beliefs. It was the Jewish body surnamed "Satan" which instigated Judas to betray him, who spoke of a setting aside of the "laws or customs of Moses." And with regard to your correspondents quotation from Rev. XIII, it will be found that the pagan power of Rome, was the evil one, who was permitted to make war upon the "holy place and people, to overcome them." Here, the historic fact is, the fulfilled prophecy, as can be proved.

\* See "New Tracts for the times." "The creation of the Jewish religious world, Gen. 1st, 2nd," also, "Babylon of the Apocalypse, or Old Jerusalem."



Again the promise made to Abraham, that "his seed should possess the gate of his enemies" is declared to be fulfilled in Joshua XXI, 41, 43., and as the river of Egypt and the great river Euphrates formed two of the boundaries of ancient Palestine, your correspondent is in error, when denying that the seed of Abraham ever attained the promises, they were in possession of the "promised inheritance" about fifteen hundred years.

Again, the God of heaven thro' the teaching of his Son has set up a kingdom upon earth, whose eternal principles of love, harmony, and human brotherhood, are certainly the recognised laws of Spiritualists in all ages. And be it remembered that God, as the Great Father of Love, and source of all peace, was first revealed to the world by the founder of Christianity, and that from the literal "Mount Zion" the tide of such knowledge began to flow; and the strongest argument for the divinity of the book and its teachings, is presented in the fact, that from its pages alone, millions have learned the lesson of self-abnegation, brotherly love, while yielding their bodies and spirits in obedience to the laws of the King "whose right alone it is to reign.

### THE TWO GOSPELS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Will you allow me to correct three errata in my paper on the above subject contained in your last. For "David" read "Daniel, and for "Chap. I, 41" read "I, 44" and that the gospel of the Kingdom was to be preached in all the World "see Math. XXIV, 14."

The word Kingdom occurs about *One hundred times in the first three Gospels*, so I cannot possibly in a short paper explain its doctrines to your readers. In John's Gospel, which is spurious, (it has been written in support of Paulism) that word only occurs thrice, (Chap III, 3—5) and is not therein applied to the reign of the Messiah upon the earth. (See Luke I, 32 33) Paul seldom uses it, and never applies it to "the throne of David" (see Acts II, 30 34,) or Messiah's Everlasting Kingdom on the earth (Rev. XI, 15,) but on the contrary, states, that "evil men and seducers shall wax worse and worse;" and we are told in 2nd Peter, that the "heavens and earth *which* now are reserved unto fire against the Day of Judgement!" when the heavens will pass away with a great noise, and the elements melt with fervent heat, 2nd Pet. III, 1—12.

The dogmas of Paul are not taught in the first three Gospels, on the contrary penitents are invited to apply to God without an intercessor, or sacrifice, for the remission of their sins.—Math. V, 12—14, VI, 11, IX, 13; Luke XV; Acts II, 37 39.

Neither do they teach regeneration, the Divinity of Christ, nor the doctrine of the Trinity; Math. XVI, 20, XXVII, 46

"The Gospel of the Kingdom" was preached on the day of Pentecost. It contains none of the above dogmas! All who wish to understand its doctrines, should compare it carefully with the II and III Chapters of Joel, and with Zech. XI, 9—17, (Acts II, 16 21, and Math. XXI, 5 7). *These prophecies having been falsified*, after the destruction of Jerusalem, Paul's Gospel was introduced, Spiritualising the kingdom and substituting a Spiritual, for a temporal reign and deliverance. (Compare Acts II, 20 21, with Joel II, 31 32.) The house with many mansions in heaven; for the earthly Canaan, and the Temple of Jerusalem, see John XIV, 23, Thes. IV, 17, compare with Daniel VII, Eze. XXXVII, 21—28, XLIII, 7; Zech. XIV, 16; Math. V, 5; Psalms XXXVII, 9—29.

R.

We have received No. 3 of the "Summerland Messenger," a new Spiritualistic monthly published in Boston. It is edited by Mr. T. P. James, the Brattleboro medium, through whom the mystery of Edwin Drod was completed. The present number contains portion of a story said to be written by Dickens, brief articles on Spiritualism, labour, &c.; a tale for the children, poetry, and some well selected extracts. It is a neatly got up quarto of eight pages, and well adapted for a Lyceum Journal.

### THE TRUE PLACE OF SPIRITUALISM AS A RELIGIOUS FAITH.

ON this subject the Rev. Thomas James, of Sandhurst, preached to a crowded and attentive audience in the Wesleyan Church, Melbourne, on Sunday evening the 15th November.

As it was a public utterance, by a public man, in a public place, it is public property, and we purpose treating it with considerable freedom.

Mr. James abruptly concluded his sermon with these words:—"The true place of Spiritualism as a religious system is just nowhere."

So that the greatest religious movement in the annals of the human race, must be placed "just nowhere."

The discourse, which had such a lame and impotent conclusion, resembled a nest of trumpery toy boxes, one within another, becoming smaller by degrees until the heart is reached, when that proves to be a very little thing with nothing in it.

The preacher commenced with a statement that he would never make a pulpit occupied by him a coward's castle,—but this is exactly what he did make it,—for he altogether ignored the strong points, and the great names, of the Spiritual movement, and based his remarks on the well worn rant, about "seducing spirits and doctrines of devils," by which terms the apostle Paul endeavoured to warn the world against the views which, since his time, have become orthodox. Such doctrines as these: that God hates all men because an ignorant savage ate an apple, that ever since, earth has been an immense stew for the procreation of Fiends in embryo, who being born so, are vile and abominable in the sight of God; that to propitiate Him, His Spirit must violate a Jewish woman, and the unfortunate offspring of the miraculous conception must be slaughtered, to appease the fury of its inhuman father.

These are the "doctrines of devils" which Paul denounced prophetically; and against all such hellish inventions of evil men and seducers, the text chosen by the preacher should be used as a warning.

Moreover, the deceivers most to be dreaded are those who come in the name of Christ,—a name which Spiritualists, with most commendable humility, use very reverently, and very seldom.

Although Mr. James refused to assign to the millions who have embraced Spiritualism a place among the tribes of holiness, he admitted freely, "that there is a reason for their faith, judging from the truth of facts which cannot be denied;" but—he added—"whether the facts are worth anything is another matter;" leaving it to be inferred from his manner, that the intrusion of facts into questions of religion was altogether unprecedented, unnecessary and absurd.

Nevertheless, he was good enough to concede that, "if there is any verity in the universe of God, it is a verity of spirits;" and he was safe in making the concession, for he has all scripture, all history, and all poetry on his side; but he was not content to stop here, he scratched his own face by stating broadly, in the very words we quote—"A great part of the religion of the world has been made by the lies of men!"

To assert that "the true place of Spiritualism is just nowhere" is to be guilty of a solecism in the use of language, which must have surprised such of the audience as think at all.

But two other statements equally absurd illustrated this wonderful discourse. We give the words as they fell from the preacher's lips:—

1st. "I am more certain of the Bible being the Word of God, than I am of the existence of the congregation before me."

2nd. "It is clear to me, that if Jesus is not God, he is unworthy to be classed with the great names mentioned, (Moses, Socrates, Plato, and Shakespeare,) nay more,—He is not worthy to tie the shoe latchet of the meanest here to-night."

Now as to the first, how can Mr. James, or any inferior man, be certain that the Bible is the Word of God? It is nowhere so described within its own covers, and "all other religion is made by the lies of men."

Such a claim for the Bible is pure assumption, impossible of proof,—whereas the existence of the congregation “sitting under” the preacher, admitted of instant and conclusive verification.

As to the second assertion, Jesus never said he was God, refused to be called good, and cried out on the cross that God had forsaken him.

That Jesus is not God is as certain as that the moon is not the sun, albeit it shines by the light of the larger body.

Why Jesus should be unfit to tie a mean man's shoe latchet, unless Jesus was God, is a mystery,—unless it was an empty rhetorical flourish, such as preachers too often employ.

We expected from Mr. James an honest expression of hostile opinion, temperate, impartial, and severe, though just,—we did not expect trickery and misrepresentation.

We published, in August last, a lithographed supplement to the *Harbinger of Light*, giving a fac-simile of some direct Spirit writing received at Sandhurst under strict test conditions.

No merit whatever was attached to the sense of the matter written under such difficulties,—the whole of our correspondent's letter and our own remarks were directed to the manner in which it was obtained.

In our September issue this is clearly explained. Mr. James acknowledges the regular receipt of the *Harbinger*, and has seen the articles referred to,—yet, will it be believed, he had the impudence to hold up and represent the lithographed writing to his audience as a specimen of Spiritual philosophy; leading his hearers to think that we published the writing as the teachings of Spirits, omitting all reference to the convincing testimony which its production under such extraordinary circumstance gave, to encourage the labors of patient and honest investigators.

It is by tactics like these that clerical combatants forfeit the respect, and alienate the affections of lovers of truth and justice.

But we

“Reville them not; the Tempter hath  
A snare for all.  
And pitying tears, not scorn and wrath  
Befit their fall.”

Mr. James stated that he had thoroughly sifted the best Spiritual literature of the present age, and could not find one grain of wheat among the chaff.”

Nothing was said of the experiments and investigations, demonstrating the truth of intercourse between the two states of existence, which Crookes, Wallace, Edmonds, and others have placed before the world. “Whether facts are worth anything is another matter.”

It may suit Mr. James to proclaim that he will never make another man's pulpit a “coward's castle;” but the day will surely come when his pusillanimous discourse will be recalled to his memory, and like Peter, he will “go out and weep bitterly.”

We left the church under the impression, which further reflection has confirmed, that the sermon was a piece of weak special pleading, wanting in dignity, instruction, and philosophy, and altogether unworthy of the place, the audience, and the man.

If Mr. James has studied, as he asserts he has studied, all the best Spiritual literature of the age, then he deceived his audience, and it would be an easy matter to turn the tables on him, and taunt him with coming in the name of Christ to deceive many.

To show how, according to him, the faithful are those

“Who live in pomp and wealth, and ease  
Whom Jesus never knew.”

And then to pray that

“Thou O God reveal their sins  
Turn all their joy to grief  
The world, the Christian world, convince  
Of damning unbelief.”

This is the work which Spiritualism has before it,—to convince the world they have been practising the “doctrines of devils,”—setting a creature—Jesus—above the Creator, making unto themselves an idol which their fathers knew not.

For, if we consider the countless ages during which this world has been the theatre of life and death, we must admit that the Deity of Jesus is a modern

theory; which, with the doctrine of Original Sin the Stupration of Mary, and the Atonement founded on it, are doctrines of devils, which the enlightened and courageous minds of modern mankind will quickly bury out of sight. Of the unpleasant services which these grossly material doctrines, like so many middens, have rendered to mankind, we will now say nothing.

They have fertilised the soil, they have served the purposes they were fitted to serve, and wait their doom.

“From that great law  
Which makes the past time serve to-day;  
And fresher life the world shall draw  
From their decay.

’Tis but the ruin of the bad,—  
The wasting of the wrong and ill;  
Whate’er of good the old time had  
Is living still,

For life shall on and upward go;  
The eternal step of progress beats  
To that great anthem, ‘calm and slow,  
Which God repeats.

God works in all things; all obey  
His first propulsion from the night:  
Awake! Behold! —The world is grey  
With morning light.”

## WOMAN AND HER WORK.

SPIRITUALISM allies itself so closely with all that concerns the progress of the human race, or with the improvement of any section of the race, that we need not apologize to our readers for noticing anything that has this object in view, being very sure that though individual preferences may lead this or that Spiritualist to give special interest only to particular movements of this kind, none such will be wholly without sympathizers among us. With this idea, we mention the increased and increasing attention which is being given to the amelioration of the condition, and the development of the capacities of women.

The immediate stimulus to this subject of thought has been the presence in Melbourne of a lady lecturer Mrs. Colclough, from New Zealand, where she has been long and favorably known. Of the two lectures which she has already given here, the first was thinly attended, and what audience she had was to say the least, apathetic. The second, however, was well attended, both in regard to numbers, and to the general character of those present, a large proportion being ladies; while the appearance and manners of most of both sexes, showed plainly, that it is the intelligent and dignified among us who are taking the subject up.

The advocates of the rights and powers of women are like Spiritualists, an unpopular minority, and therefore, of course, in the extensive correspondence on the subject which has recently appeared in the daily papers, there has been no lack of diversity of opinion, though, to our thinking the intelligence, culture, and fairness exhibited, have been altogether on the side of the would be reformer. The Bible and the terrible, but indefinite word “unsexed” have been the chief weapons on the other side. It is not denied by the most orthodox—that the “devil can quote Scripture for his own purposes,” we know that Jews, Mormons, and Gentiles, of all sects do it, therefore, why not the believers in the subjection of woman. Let all such quotations weigh for whatever they may be intrinsically worth, but for no more. As for the unsexing of women—vice, frivolity, and devotion to selfish ease and pleasure do that; the race course, the bar room the fashionable ball room, are the places where women are unsexed; not the lecture room, the hospital, the school, nor any field of usefulness.

To the student of history, it is not a little amusing to look back and see how slowly, painfully, and amidst all manner of opposition, woman has gradually, certainly won different spheres of action, which were at one time as much closed to her, as are still the halls of the Legislature and the Chambers of Commerce. The drama for thousands of years was denied the adornment which her beauty and talent now lend it. Agnodice among the Greeks, very nearly paid with her life for daring to succor the sick and the afflicted of her own sex. It is only of late years, since the history of those women who



have achieved eminence in literature, have become commonly known to the public, that we have learned that it is the homes of literary men which are unhappy, not those of literary women. The past foreshows the future. The platform, the tribune, and the professor's chair, are for the woman of the future, and the world will grow better, not worse, as woman grows wiser. Nor will she be unsexed. Children will be born then as now, and tender mothers will rear and teach them. The desire of the wife will still be to her husband, and that will forever give him the rule over her; and make him not, perhaps, her master and her tyrant, but her guide and counsellor. Two things, however, we would point out to our sisters. The first is, that carefully pondering the history, not by any means few in number, of the women who have attained to high intellectual excellence in olden times, we are at first surprised at the little benefit which resulted from their bright examples to the mass of the sex.

It is to the reason for this remarkable fact that we wish to draw attention, and we believe it to be that no one thought of these women as other than very exceptionally endowed geniuses, whereas, in reality they were only exceptional in being sufficiently energetic and persevering to triumph over tremendous obstacles. The same mischievous doctrine is still preached, and if allowed to have weight will produce the same evil results; the undue exaltation of a few individuals accompanied by the debasement of the sex. No education, no privileges, given to a few or to a class are the desideratum. It is not the production of a few geniuses that should be aimed at, but the elevation and improvement of all the women of the land.

Again, we still more earnestly entreat our sisters to remember, that every noble woman, wise, useful or self-controlled, is the best possible advocate of woman's rights. Every happy home in which such a woman reigns is the best possible answer to the divine right of the subjection of women; and every man who learns to look with reverence as well as love upon mother, sister, wife, or friend, is the best ally the cause can have.

J. M. PEEBLES.

#### SPRIT OF THE NEW YORK PRESS.

THE New York dailies are referring to or largely reporting J. M. Peebles' lectures, now being delivered at the Spiritualists' meeting in Robinson's Hall. The following is from the New York Herald of Monday:—

"Robinson Hall was handsomely filled last night by a very intelligent and attentive audience, among which there were a large number of well-dressed ladies and gentlemen, to hear Mr. Peebles. Before the commencement of the lecture some selections of well chosen music were sung in chorus, with appropriate piano accompaniments.

The lecturer illustrated his discourse by a series of pictures, representing the different races of man. He took the audience with him through the different gradations of human racial intellect and the marked differences that distinguish the tribes of mankind. The Aborigines of Australia were shown to be the lowest in the scale of intellect. Half-breeds possess a higher order of intelligence. Several Maoris are now members of the New Zealand Colonial Parliament. The original inhabitants of Hindostan were shown and described. The Turks, Chinese, Arabs, Mahometans, Persians, Malaysians, and other branches of the human family were presented to the interested audience, and the several characteristics of these people minutely described. The lecturer brought to view traits of character that are common to the Malaysians and the North American Indians. The Malaysians, like the Indians, run in single file; in battle they scalp their enemies, and notch their war clubs when they kill a victim, also the Malaysian women, like the squaws, perform nearly all of the work.

The lecturer thought that the red men of this continent are descended from the Malaysians, who must have penetrated to America across the Pacific Isles. The fine races of Persia and Arabia were described, and the

meekness and passiveness of the Hindoos dwelt upon. A synoptical history was given of the great Apollonius, who was the reputed rival of Christ, and whose works and doctrines have been so maligned by the Christians of the East. The meeting was next introduced to a portrait of Socrates, the Grecian philosopher, and it was explained that this is a copy of a bust found in excavations in the ancient and buried city of Herculaneum. The portrait of the grand old Greek, Pythagoras, was presented and his doctrines expounded. The pyramids of Egypt were explored and their history touched upon. It was shown that the unit of lineal measure and the capacity of our American bushel were taken from the coffin in the King's Chamber in the Great Pyramid. Our inch and bushel were adopted from the English, who took them from the Romans, who took them from the Greeks, who got them from the Egyptians.

From the Nile valley and the cradle of Egyptian civilization the audience were conducted to the sacred precincts of the Holy Land, the valley of the Euphrates and the country of the lost Paradise. From Asia Minor the speaker returned to the Celestial Empire, and dwelt upon the theological idiosyncracies of the Chinese and Brahmins, who look upon Western and American religion and manners as simply barbarous, and desire to send an army of worshippers to convert us all to the true faith. He found Spiritualism in all the Eastern countries. The Melbourne press, excepting the Daily Argus, was vile and abusive. Again the speaker revisited the land of Mahomet, and felt himself quite at home in the country of the harem, where the fair daughters of Eve go veiled, so as not to lead men into temptation. The lecturer sought the holy city of Jerusalem, and took his hearers over the scenes of Christ's labors and death. He learnedly showed that the hell alluded to by Christ and the apostles is not the hell of modern Christians, but only a valley in a well-known district of Palestine, where figs and grapes now grow in great abundance. The Turks and others, it was argued, could never become Christians, for they could not imagine how it was possible for one God to be three persons, or inversely. Neither would they believe that the Son could by any possibility be coequal with, that is, of the same age as, the Father, or that God should punish with what we call the pains of hell any of the people belonging to this generation for the sins of an individual, poor Adam, who had lived thousands of years before them."

#### MARRIAGE MAXIMS.

THE very nearest approach to domestic happiness on earth is in the cultivation, on both sides, of absolute unselfishness.

Never talk at one another, either alone or in company.  
Never be angry both at once.

Never speak loud to one another unless the house be on fire.

Let each one strive to yield oftenest to the wishes of the other.

Let self-denial be the daily aim and practice of each.

Never find fault unless perfectly certain that a fault has been committed; and always speak respectfully and lovingly.

Never taunt with a past mistake or error.

Neglect the whole world besides, rather than one another.

Never wait for a request to be repeated.

Never should one make a remark at the expense of the other.

Never part for a day without loving words to think of during absence.

Never meet without a loving welcome.

Never let the sun go down upon any anger or grievance.

Never let any fault you have committed go by until you have frankly confessed it and asked forgiveness.

Never forget the happy hours of early love.

Never sigh over what might have been, but make the best of what is.

Never forget that marriage is ordained of God, and that His blessing alone can make it what it should ever be.

Never let your hopes stop short of the eternal home.



## SPIRITUALISM VINDICATED.

Being a reply to a discourse by the Rev. John Graham, of Sydney; entitled—"SPIRITUALISM AND CHRISTIANITY; THEIR REVELATIONS AND EVIDENCES COMPARED. By J. TYERMAN.

(CONTINUED FROM PAGE 725).

After admitting that he "believes there is in it (Spiritualism) something far deeper" than Faraday, Brewster, and Ferrier "supposed;" that spirits "may" be "permitted" to "appear" and "communicate with earth," but of course only *evil* ones; and that all Spiritualists are not "profane meddlers with the invisible world"—Mr. Graham makes a most ill-becoming and unwarranted attack upon the public mediums and advocates of Spiritualism generally.

"But some," he says, "I am persuaded, have sought to make filthy lucre of their dark necromantic art; and many use Spiritualism as a screen to hide the most infidel attacks on the truth of God revealed in the Bible"—page 9. And again on page 18 he speaks of Spiritualism as "a new method by which Yankee sharperism acts on human gullibility, and pleasantly pockets its golden grains."

With respect to professional *mediums*, whether odd individuals in some parts of the world may have laid themselves open to the charge is not the question; as to the general body of them I defy Mr. Graham to substantiate his allegation. In imputing low and unworthy motives, a Christian minister should supply adequate evidence of their existence. One great object of this traduced class is to disseminate what they have *proved* and *know* to be truth; and if they at the same time live by the grand work they are doing, surely they have as much right to do so as any other class of men have to live by the exercise of their natural or acquired powers. Mediumship is a natural gift, as is a musical, poetical, artistic, or inventive faculty, but of course capable of improvement by use like all other natural gifts; those who possess this gift are not as a rule in a position to place it at the service of the public gratuitously, any more than are others who are possessed of rare gifts which they use professionally; they are able to elicit phenomena and obtain information which are often of great interest to those who visit them, and some of which have an important bearing on many public questions—and these cannot be got without their mediumistic powers,—surely, then, if they abandon other profitable pursuits, as many of them have done, in order to promote what they believe to be the best interests of mankind, it is as ungenerous as it is unjust to condemn them for making a livelihood by the means with which they are doing good. When lawyers, doctors, artists, musicians, and especially clergymen, serve the public without fee or reward, it will be time enough to reproach mediums for charging for their time and gifts.

With regard to the public *teachers* of Spiritualism, Mr. Graham no doubt meant to have a fling at me. I always feel it distasteful to have to speak of myself; but as this gentleman has insinuated that I am using Spiritualism for "filthy lucre's" sake, I must be pardoned for saying a word or two in my own defence. I would ask Mr. Graham whether he thinks it is very becoming in a man who is receiving a *thousand pounds* a year for preaching a "free gospel," to impute mercenary motives to others? I beg further to tell him that had I put on the mask of hypocrisy and remained in the church after I became convinced of the truth of Spiritualism, as some ministers to my certain knowledge have done, it would have been much better both for my reputation and worldly interests. Had "filthy lucre" been the chief object of my labors I could have made more of it as an orthodox teacher than I am ever likely to make as a lecturer on such an unpopular subject as Spiritualism—a subject for embracing and advocating which I have been shunned by many who were previously among my warmest friends; and have incurred an amount of prejudice, slander, and abuse, that I should have escaped had I remained on the orthodox and fashionable side of the religious world. Even after I left the Church, had I turned what gifts and energies I may possess into some other channel, I should have had little fear of doing better in a temporal sense than I am doing in my present sphere. In vindicating myself from a false and

injurious accusation I trust I shall be excused for mentioning the following little incident:—A friend, in a letter lately received from Sydney, states that he asked a solicitor and some other gentlemen, whom he had seen at my lectures in the theatre, what they thought of my efforts. The answer of one of them was that I was "a fool." My friend inquired why he thought so. "Why do I think so?" he replied, "I am sure of it. Why, the man ought to be earning £3000 a year, and I dare say he is not getting over £300." Whether I could have earned three thousand a year at some other profession will be considered an open question, but the gentleman was quite right about the three hundred. I do not receive that amount for lecturing on Spiritualism and cognate subjects. And yet preachers of the gospel, who are rolling in three or four times what I receive, can fling the taunt of "filthy lucre!" If I were disposed to retort in the spirit of this liberal and unselfish minister I might confidently assert that this imputation, with which it is sought to damage the advocates of Spiritualism, could be urged with much greater truth against the clerical order. Let them be stripped of their stipends, removed from their snug rent-free parsonages, and exposed to the public odium and private injuries that Spiritualists have to endure, and how many of them would continue to preach the gospel purely for the "love of souls?" I am not, however, condemning the clergy for, to use Mr. Graham's words, "pocketing the golden grains" for preaching what they suppose to be truth; but, seeing that they do this, they ought to be the last men in the world to blame others for trying to live by teaching what they honestly believe, and for which they can adduce satisfactory *proof*—proof such as cannot be furnished in support of the orthodox system.

Nor ought Mr. Graham to have accused the mediums and advocates of Spiritualism with acting "on *human gullibility*." Many are waking up to the fact that this is much more the function and work of the *priesthood* of all Churches than of any other class of public teachers. Men who try to induce people to believe that a speechless serpent once held a confab with a perfect woman, and reasoned her into an act of culpable disobedience to her Maker's commands; that the whole human family, save eight persons, were drowned, "and all the high hills that were under the *whole heaven* were covered" with a flood, when the earth and the atmosphere do not contain half enough water for the purpose; that God caused the sun and moon to "stand still" in the heaven "about a whole day" to allow the benevolent work of butchering human beings to be completed; that a whale swallowed a man wholesale, kept him alive in its belly three days, and then safely deposited him on shore, when it is well known that a man's arm of ordinary thickness would be too much for the throat of that species of fish; that a veritable child was born and lived, which had no human father—men, I say, who are teaching others to believe that these and scores of equally absurd and childish stories are divine and infallible truths, are surely trading on "human gullibility" to an extent that no honest Spiritualist would stoop to do. Spiritualism deals with facts which the physical senses can cognise, and with principles which appeal to enlightened reason; it requires man to accept neither unless adequate evidence can be adduced, and the consent of his unfettered judgment obtained; and, therefore, of all the religious systems in vogue it has the least in it, when rightly understood, that is likely to impose upon the "gullibility" of mankind.

And as to the alleged "infidel attacks on the truth of God revealed in the Bible," it is an old and stale complaint. The term "infidel" is, in the spirit of true Christian charity, flung at us as a term of reproach. The clergy have long used it as one of their best weapons with which to damage the reputation and interests of those who happen to differ from them in religious belief, and to scare the timid and weak-minded of their flocks from the fields of free inquiry; but that ignoble and cowardly policy will not last forever, and will recoil with withering effect upon those who try to uphold it. Men are beginning to rejoice in the name as a badge of honor, being synonymous with true liberty, progress, and independence of thought. It identifies them with

Christ, his Apostles, the Reformers, and many other of the world's greatest and best men, who were denounced as "infidels" by the orthodox of their time, for no other crime than being unable to endorse all the religious dogmas and customs popularly believed in. When Spiritualists are branded as "infidels," and charged with "attacking the truth of God revealed in the Bible," it is sufficient to reply, that our opponents beg a vital question in dispute, by assuming what they cannot prove, namely, that *all* the Bible is the "truth of God." We can with as much right and consistency stigmatise them as infidels for rejecting *our* system, as they can us for rejecting theirs. Whatever can vindicate its claim to be called "the truth of God" we not only never assail, but we love and defend it, whether found in the Bible or elsewhere. It is only *human errors*, which interested men have christened "the truth of God," that we are at war against. And these errors, whether contained in the Bible, uttered in the pulpit, or circulated in the press, we shall continue to assail with unsparing hand.

Mr. Graham declares that he is "not prejudiced against any man or number of men who profess zeal to reform the prevalent faith and practices of the Christian Church;" and he admits that there is much need of reform even in the Protestant churches; but he has a great and natural horror lest attempted reform should lead to total destruction. And his apprehensions of such an appalling result so disturb his emotions and becloud his judgment, that he cannot distinguish between things that differ, and is led to make most reckless and unwarranted statements about those who differ from him. He says:—

"Many professed reformers are radical destructionists. One such lately visited and lectured in our city. Under the comparatively harmless name of Spiritualist lecturer he circulated the foulest caricatures of Scripture truth, and in the presence of large audiences traduced the Bible and attacked its primary verities. My attention was only lately directed to his challenge to Christian ministers. Now, although it is hard to leave pastoral work in visiting the sick and poor, and raising the fallen, and feeding Christ's sheep, yet I think the shepherd should repel the wolf from the fold; I wish I had tried it sooner; but I venture to-night to pull off the sheep-skin clothing of this prophet, and in opposition to his misrepresentations of truth, shall contrast the Revelations and Evidences of Spiritualism and Christianity."—page 10.

This is a strange paragraph. It was all very well for Mr. Graham to let my back be turned upon Sydney, and then say that his attention had just been called to my challenge, and convey the impression to his congregation, as he did in delivering his sermon, that had he known of it sooner he would have met me in public. Seeing that it was published in six successive issues of the leading newspaper, and was withdrawn nearly a fortnight before I left, he will find it difficult to convince those acquainted with the facts that he was not aware of it till I was gone. As to my being a "wolf" in "*sheep-skin clothing*" that is about the last thing that should have been urged against me. I have always understood a "wolf in sheep's clothing" to be a person who professed to be what he was not—one who, in the garb of innocence and friendship, will ruin you if he can; but since I became identified with this movement I have never concealed my real character, principles, and intentions under the "*sheepskin*" of a false profession. If there is one thing that I may venture to claim credit for more than another it is that, since my first public advocacy of Spiritualism, I have been an avowed, fearless, and uncompromising antagonist of sectarian Christianity; having become fully convinced that it is the irreconcilable enemy to true Spiritualism, and to the best interests of humanity. So much has this been the case, that some of my friends have thought I have carried my declared and open warfare too far at times. While some Spiritualists have, to my great regret, pandered to orthodoxy, either through cowardice, not perceiving the real bearings of Spiritualism on popular theology, or a well-meant but mistaken policy, I have done my best to lay bare its hollow pretensions, and curb its mischievous power. If I were disposed to repeat the cry of "wolf in sheep's clothing," I should tell Mr. Graham to examine the orthodox ranks, lay and clerical, and he would soon find plenty of genuine specimens—men who will swindle and ruin you, while professing the warmest friendship, and the deepest solicitude for your eternal welfare.

Nor am I a "*radical destructionist*" in the sense this gentleman wishes to be understood. All reformers, whether social, political, or religious, are destructionists, so far as they sweep away what they conceive to be errors in principle and abuses in practice; but they only destroy these to make room for a new and better state of things. It is only in this sense that I can justly be called a destructionist. But this is a very different thing from a wanton destruction, which would leave nothing but chaos, ruin, and desolation, where some kind of life, order, and beauty formerly prevailed. No one wishes to destroy what is true and good in the Orthodox system; and if anyone were foolish enough to attempt it time would prove the futility of his efforts, and vindicate the right. All we desire is to free humanity from those foul aspirations with which a false theology has too long disfigured it; to vindicate God from those horrible things which the Bible and Christianity have attributed to him; to assert the supremacy and immutability of natural law against the capricious freaks of supernaturalism; to exalt reason over superstition, science over faith, and individual sovereignty over ecclesiastical authority; and to unfold a future state alike worthy of God and man. If to aim at these things is to be a "*radical destructionist*," I should like to know what constitutes a true reformer. As to my "*circulating the foulest caricatures of Scripture truth*," I utterly deny the charge. I endeavored to state impartially and fully before my Sydney audiences those Biblical doctrines from which I dissented, and then gave my reasons for rejecting them. If Mr. Graham, instead of indulging in such bald and sweeping accusations, had condescended to furnish a little evidence in support of his statements, he would have acted more in the spirit of honorable controversy.

The next paragraph of the sermon in question contains such a specimen of reasoning as I did not expect from a man of Mr. Graham's reputation. His unfounded assumption that Spiritualism is only a destructive, rather than mainly a reformatory, system, has landed him in a position which is necessarily fatal to much that he holds dear. He compares Orthodoxy to "*an old garden, beneath the shade of whose trees my (his) fathers found refreshing fruit and shelter*." These trees, he says, "*greatly need pruning of branches that cross and rub and injure each other; and many suckers and brambles need to be rooted out*."—page 10. Now, the object of Spiritualism is to cut down some of these trees, which cumber the ground; to prune others, which he admits, "*greatly need*" it; but certainly not to destroy the whole garden. But when a Spiritualist presents himself at the garden gate and asks "*access to begin work*" as a reformer, Mr. Graham stops him, exclaiming—"Nay, friend, I greatly suspect you would destroy and not reform. I do not want you to cut down the trees that have yielded such shade and fruitage. I hope that from these vines too my children's children shall eat rich clusters as did their ancestors. Stand off, destroyer!"—page 11. Let us try his logic in another case or two, retaining the figure he uses. When Christianity was introduced to reform some parts of Judaism and supplant others, the Jews should have exclaimed to Christ and his Apostles—"Stand off, destroyers! Our beautiful Jewish garden has afforded shelter and borne fruit for our ancestors since the time of father Abraham. Touch it not!" Again at the Reformation, the faithful Catholics ought to have confronted the heretical Luther and his coadjutors with—"Stand off, destroyers! We love this fine old Catholic garden. Its trees have braved the storms of ages, and spread their branches far and wide. Leave them alone in their glory!" And even in our own time, heathens might rebuke those officious missionaries, who are sent out to disturb their faith with a—"Stand off, destroyers! This '*pagan*' garden, as you contemptuously call it, has an antiquity which stretches far past the time of your Luther, far past the time of your Christ, past even the time of your Abraham. It still bears abundance of those fruits which have sustained our fathers from time immortal. Bring not your axe within its gate!" Thus, according to Mr. Graham's reasoning against Spiritualism, neither Christianity, the Reformation, nor modern missions should have been



established, and the destructive work they have already done should be repaired as speedily as possible!

My exponent waxes very wroth against me because I have in one of my tracts expressed advanced views upon the Bible. He says:—

"Now Mr. Tyerman would leave men neither a true Bible nor Saviour. For, according to him, what is the Bible? 'The assumed infallibility of the Bible—a point in which Catholics and Protestants both agree—[is] contradicted by science, disproved by history, and destroyed most effectually [of all] by its own irreconcilable differences with itself.' Tyerman's Tract on Creeds and Dogmas, p. 9. Again:—'It contains the loftiest and purest conceptions of God and religion which certain of the ancients were capable of; but it is not a whit more divine, and has not the shadow of a stronger claim to [exclusive] inspiration, than several other books, written by ancient religionists called heathens, and containing their noblest thoughts on the same subjects.'—Ibid p. 16. To make such statements in the heat of declamation is bad; deliberately to write them is either wanton or malignant recklessness, and displays shameless ignorance of both heathen antiquity and the Bible."—page 11.

On the strength of this extract the rev. gentleman goes on to argue as though I had claimed that "Homer," "Plato," "Socrates," and "Cicero," were in every sense equal to "Moses," "Jesus," "Paul," and "John; and adds:—

"The man who can make statements to that effect puts himself beyond the pale of truth-seeking discussion. I wonder not that such an one should write a Tract, (Spiritualism in its relation to Orthodoxy; or Rationalistic v. Christian Spiritualism,) as Mr. Tyerman does, to repudiate the idea of attaching the name of Christian to his system. It is rank infidelity of the eighteenth century with a new nineteenth century mask. This, I fear, is the general drift of Spiritualism."—page 12.

Whether Mr. Graham's rabid zeal against Spiritualism has temporarily perverted his moral sense, or whether deliberate garbling is a chronic habit of his in dealing with the literary works of his opponents, I know not; but one thing is certain, he has garbled the above extract from my pamphlet. It will be seen that the words in brackets, which he omitted, considerably modify the sense of the passage. I said that the orthodox claim for the Bible is disproved by "science" and "history," but is "destroyed most effectually of all"—that is more effectually than by science and history—"by its own irreconcilable differences with itself." In other words, the *internal* evidence against the claim is stronger than the external. But I neither said nor implied that such ancient heathen writers as have just been mentioned were *as much inspired* as the writers of the Bible, though Mr. Graham unfairly sought to convey the impression that I did. What I said was that the writers of the Bible had no just claim to "*exclusive* inspiration," which is a very different thing. The claims of the Bible, however, are not under the discussion at present, or I should repeat the above views of it with redoubled emphasis. They are not "either wanton or malignant" statements, but express my honest and deliberate conviction. It is very easy for this gentleman to say that these views "display shameless ignorance of both heathen antiquity and the Bible;" but let me tell him that they are held by hundreds of men, the latchet of whose shoes both he and I are unworthy to unloose. In the twelve lectures lately delivered, on "The Bible Turned Inside Out," I adduced ample evidence in support of my views. There has been a general and urgent demand for the publication of those lectures; and when they appear I will have the impartial reader to decide whether "shameless ignorance" on this subject is most displayed by Mr. Graham or myself. At present I will only remark that the orthodox have too long extolled the Bible at the expense of all other books, ancient and modern; just as they have blackened the character of the "wicked" to brighten by contrast that of the "righteous." The merits of so-called "profane" writers have been systematically misrepresented and depreciated; while the so-called "sacred" writers have been credited with the most exaggerated, and in some cases utterly fictitious, claims. The result is that the majority of the people hold most perverted and erroneous views on this subject. And hence their artificial sensibilities are shocked when their narrow belief is challenged; and they shake their incredulous heads at the idea of as high toned morality, as pure religion, and as lofty and rational conceptions of God

being found in some despised heathen writings as in their favorite Bible. But notwithstanding their incredulity, holy horror, and unscrupulous opposition, the truth in this matter will in time be vindicated; the Bible will be stripped of its false pretensions, and brought down to its proper level; and the merits of other works, so long unjustly denied, will yet be fully recognised.

I will not waste space in rebutting the charge that Spiritualism "is rank infidelity of the eighteenth century with a new nineteenth century mask." This is another instance of that unworthy disingenuousness so painfully apparent in several parts of the sermon under review, and which appears to be almost inseparable from sectarian controversialists. Mr. Graham knows perfectly well that "infidelity" is generally understood to mean a total denial and rejection of *all* religion; and he knows quite as well that Spiritualism is as distinctly a religion as the one he professes, recognising such fundamental parts of all religions as the existence of God, the immortality of the soul, moral responsibility, and the perpetual obligation of the principles of truth, justice, virtue, and benevolence. It was, therefore, most reprehensible to seek to excite and intensify the prejudice of his congregation against this system by making it synonymous with infidelity, of which it is the very antithesis. In rejecting some things that he regards as essential to true religion, it is only that kind of infidelity which is denounced as such in one age, and accepted as *orthodoxy* in the next.

(To be concluded in our next.)

#### ATHEISM.

MR. DREW delivered an able lecture on the Comparative Merits of Deism and Atheism, in the Discussion Society at the Trades' Hall, Carlton, on the 11th of October. The lecturer said:—

He did not come forward as a scientist, to interest the audience with the wonders of design manifested in the works and laws of nature. He merely intended to judge of the two systems by their effects upon society; to point out which of the two was more conducive to virtue, happiness, and progression. He would not, therefore, attempt to prove the existence of a God from the works and laws of nature, but simply state that however difficult this may appear to be to his opponents they would find it far more difficult to show that any living being was created by chance! He referred to history, and showed that all the great minds who had distinguished themselves for wisdom, and who had devoted their attention to the welfare and happiness of mankind, such as Confucius, Zoroaster, Socrates, Plato, and Jesus, believed in a God, a future state of rewards and punishments; and challenged his opponents to name one atheist who had proved a benefactor to mankind—who had left a distinguished name on the pages of history.

To the wicked man who suffered from a guilty conscience no doubt it was very desirable that there should be no God, no soul, no future state of rewards and punishments; no court of bankruptcy for a life of roguery in the world to come; no God, no supreme judges, and no laws, and penalties against the workers of iniquity. "The wicked through the pride of his heart will not seek after God;" and "the fool hath said in his heart there is no God." Atheism has no tendency to make men better, which a conviction that there exists a good, great, and just God, "who will reward every man according to his work" decidedly has, and which effect Atheism tries to subvert. Then Atheism offers no inducement for the exercise of mercy and forbearance to our fellow men; on the contrary, it holds out self-indulgence as its chief good, which it must be if there be no hereafter. With respect to philanthropy, Atheism probably stands lower than any other religion, for we never hear of a united and organised society of Atheists for any philanthropic purpose—every tree is known by its fruits.

Spiritism provides the only incontrovertible evidence of a future state of reward and punishment after death—in this it excels all other religions.



## ABNORMAL SIGHT.

In our April number we published a letter from Mr. Robert Bone, of Sydney, in reference to manifestations of natural clairvoyance developed through his son, a youth of 12 years of age. A report copied from the Sydney papers was afterwards published in the *Argus*, leading the public to infer that the asserted abnormal sight was a deception on the part of the boy. The following letter from Mr. Bone, which appeared in the *S. M. Herald* of September, 18th, shows the true state of the case.

SIR,—In the *Empire* of Monday, the 15th June last, you kindly published a letter of mine, in which I alluded to the late Mr. Charles Dickens' knowledge, of, and belief in, the power of reading when blindfolded possessed by a youth known in his day as "Townsend's Magnetic Boy," giving my authority for the extract I made, for the purpose of enabling all who felt any curiosity upon the subject to "overhaul the book, and when found make a note on." As I have not seen any reply to the letter, I am bound to the conclusion either that the subject is too difficult a matter to be coped with, as far transcending the skill of our Australian scientists, or that the letter itself must have been overlooked by them. My object, however, at the present moment is to inform my fellow-citizens, scientific and otherwise, I have refrained for a considerable time past from the exercise of my son's sense of what I must still term, for want of the knowledge of a better word, *abnormal sight*, I, on last Friday evening, in the presence, and by the assistance of, a medical gentleman, who particularly requested me to allow him an interview, made the discovery, which ought to be of some assistance to those who may wish to elucidate the case—namely, that when the boy is exhibiting his extraordinary powers, if the hand or any opaque object be placed in front of his forehead, the power in his fingers becomes immediately weakened; and so far from any attempt on his part to obtain a view of the object he may be about to describe, the person holding his eyes closed becomes conscious that, until the pupils are rolled up towards the forehead and the eyelids comfortably closed over them, he is unable to attempt any display of the phenomenon. Amongst numerous tests that he was put to on the evening I have named, the *Evening News* was bought at the door, and brought direct to him in his blindfolded state; and, after describing a large engraving that it contained more minutely than any one else present could at first sight (for he discovered and pointed out to the left of the plate a very faintly engraved figure, apparently watching the actions of the figures in the centre from its hiding place in the bush, which we did not previously notice), he read sufficient of the matter to convince the most sceptical that it would have caused him but little trouble to continue until he had exhausted the sheet.

I have not the slightest doubt that this sounds incredible—monstrously incredible; but what will be said when I further declare that he is able, by the same process, to perceive and accurately describe objects placed at a considerable distance from him, or the movements of persons standing before him? For instance, if my incredulous friends would stand before him making grimaces for half an hour, I'll stake my honour that he would see them by pointing his hand at them only, and imitate their actions to the life.

Disregarding the very scientific manner in which certain medical gentlemen once attempted to obtain a knowledge of the case by endeavouring to wrap up the boy's head in a large bath towel, and placing the object they asked him to describe under a tablecover, entirely out of sight of every one, to me it is very amusing to call to mind the strange methods that many who have witnessed his capabilities have of trying to make him not do the very thing they have come to see him do. One, for instance—a reverend gentleman—accounted for his pointing up into his face when requested, and pronouncing his name, although he came into his presence on tiptoe, and unannounced, to the supposition that the boy must somehow obtain a faint gleam of light down the side of his nose, and so vexing the lad as to

make himself positively refuse to continue. Another gentleman, who held the boy's eyelids down whilst he recognised him by a photograph that he had never seen before, when asked if he were holding the eyes closed, replied, with the simplicity of all truly great men, "I don't know; come Walter, tell us how you do it." To which the boy returned the same unsophisticated answer, "I don't know." Then tying a handkerchief on his own brow, the manipulator raised it with perfect ease and, reading from a book whilst his open eyes were exposed to the gaze of every one present, delivered himself of his belief that the boy also read with his eyes, forgetting that he only reads with fingers, as nearly every one else forgets.

Then an eminent literary genius contented himself with a piece of exquisite buffoonery, by tying a handkerchief over his eyes, *a la* Dr. Spencer, and, with difficulty easing it with his fingers until he obtained a fair view of the card he attempted to read, pronounced the name printed on it, after playfully tapping his forehead with it, and then placing it to the back of his head. In fact, I call to mind many instances of the ludicrous manner in which persons have disported themselves in connection with the matter in hand. One old gentleman for whom I entertain the very greatest respect, after witnessing a display of his powers, would not be satisfied until he had vexed the boy by persisting in his repeating the performance with a handkerchief tied under his nose, although the child protested that he could not breathe, and naturally refused to exert himself any further, causing the dear old doctor's wife to exclaim, "The naughty boy, he deserves to be well flogged for imposing so upon his father." Good old soul.

Now, Dr. Fortescue, and his friends Spencer, Pattison, and Quaife say, in their memorable letter to the *Herald*, that one at least of their number is prepared to do the same as the boy can. Allow me to occupy a little more of your space for the purpose of suggesting to these gentlemen the desirability of their spending a few evenings together for practice; and when they have concluded as to which is the greatest adept in this particular line, let them pit their champion against the child for a friendly wager of fifty pounds a side; and if they are willing to do so, I will name two gentlemen—they may choose two others—who shall together select a fifth to act as chairman of a committee, to decide and report upon the performances of their man and my boy, and I fear not that the result will amply vindicate the truth of every word that I have hitherto published in regard to this truly extraordinary *lusus naturæ*.

In conclusion, sir, I have only to add that this offer is intended to be made to any person or number of persons who, believing themselves safe in doubting my veracity, may feel a desire to take it up also.

With many thanks for your kind indulgence,

I am your obedient servant.

ROBERT BONE.

140, Pitt-street, 17th September.

## THE VALUE OF MAN'S LIFE.

WHEN men are taken out of life, in the midst of their strength and work, people marvel. Useful men they are and yet they were removed. Why was it? Indeed, when Christ died he lived more efficaciously than before.

The death of the apostles stopped nothing: it sped much. They died, but their works lived after them. The effects of a man's life, are not simply those things which you can count and describe. A man may build a splendid mansion; he may spend uncounted sums in rearing its walls of marble, and furnishing it with every element of beauty; and yet, dying, he may have done very little. While over the way is a man who never built a house, except the house of character. The precious stones laid in the walls of the New Jerusalem, he laid around about his character. He left but little save his influence; but that influence from day to day exerted, fell into sensitive souls. A good man's heart is a seed-soil, and goodness is perpetually throwing itself out, and out.—Henry Ward Beecher.

## A VISION OF THE FUTURE.

Most of your readers are more or less informed as to the difference between vision, properly so-called, and sleeping or waking dreams. The works of some of our best writers, such as Davis and others, have done much to throw light upon the subject. Experience of vision, too, in these latter days, has become wider and more frequent, and each one who has met this experience in the spirit of calm enquiry, has done a good deed for others as well as for themselves in clearing away more and more of the clouds of enthusiasm which at one time hopelessly obscured the whole subject. It is therefore without any great fear of being charged with indulging in mere hallucinations, that the writer offers the following account of a vision which occurred some five or six years ago, and of which the recollection has been revived by a recent number of the *Harbinger*. The writer is too old a Spiritualist to consider it, or to put it forth, as a prophetic vision. It is offered as it was received, with the sincere belief that it was an attempt made by those guardian spirits who are ever around us, though so often unseen, to impart to the toiler here below the knowledge of good and true principles, and of their necessary development upon the earth, slow and gradual as the accomplishment of that result may be. Such instruction from the spheres above us, comes, we believe, far oftener in our lives than we make use of it, and should be received whenever it comes like any other instruction, with no undue reverence, but with attention and with careful weighing of the value that may attach to it.

I was busily engaged in the daily tasks by which I earn bread for myself and family, and my external thoughts were dwelling wholly on the work before me, when, upon my interior mental sight, there burst a most delightful vision of the Future Church. Strange to say, although it was so dazzlingly beautiful, complex, and complete in all its parts, minutely particular in detail, yet perfect as a whole, there seemed to be no necessity that I should abstract my thoughts from my external occupations in order to watch and understand all that was passing before my internal perceptions. The whole seemed to occupy but a few moments of time, and to have occurred rather simultaneously, than in the order in which I am obliged to relate it. Many things about it that at the time were vivid and distinct, have since faded, but that is owing to the lapse of time since then, rather than to lack of clearness in the vision at the moment.

I saw the interior of a magnificent church edifice, situated in the streets of a city, which also appeared to me during one of the pageants I there witnessed. In appearance the church bore a general resemblance to some grand assembly hall, though there were vistas of massive columns, and far reaching distances upwards, as in the awe inspiring temples of the olden world. It was very extensive in its ground plan taken altogether; indeed, larger than any one building I ever saw, and in form seemed to follow the plan of a Greek, or equal limbed cross, having in the centre where all four limbs of the cross met a beautiful kind of inner hall, surmounted and lighted by a dome that would not have disgraced the celebrated churches of St. Peter of Rome, or of St. Paul in London. This great inner hall seemed to be capable of being shut off entirely, by some means which did not transpire, from the four arms which led up to it, and each thus constituted a separate apartment. Each of these was by itself of ample and stately proportions, with grand aisles on either side, lighted by rows of fine windows, and furnished with richly finished sittings;—I can hardly call them pews, nor yet were they simple seats, but something different—and, if one may be allowed the expression, more sociable than either; they were also evidently constructed with the purpose of being moveable, and were differently arranged for different occasions and uses. In each of these separate compartments, raised only a few feet from the main floor, was a platform, richly carpeted and hung with pictures, and curtains, and furnished with tables, chairs, sofas, and vases of flowers.

Galleries were arranged in the vicinity of these plat-

forms, mostly opposite to one another; and they seemed to have been adapted for musical purposes, for in some of them were grand organs, and in others were bands of wind and stringed instruments, and in others companies of singers.

When I first entered the building, the whole vast space appeared as one, and some musical service was being performed which seemed to give gratification to an immense concourse of people. I could not help saying to myself: "Is this the worship of the Future, or have we gone back to the times when Sacerdotalism spread itself over everything, like the Banyan tree over the swamps of India?" Then I received in answer, apparently from the minds of those around me, the impression that this was indeed an act of associated worship; but as free from the element of sacerdotalism, as the scene was free from the presence of officiating priest, or symbolical sacrifices, and performed avowedly for the benefit and culture of the worshippers, rather than for the glory of the Ineffable and Supreme.

I was further reconciled to the pomp and magnificence I saw around me, by almost simultaneously beholding the building used for other, and it appeared to me holier rites. In some places were spots set apart for quiet devotion, and silent meditation; they were as still as the side chapels of a great Italian cathedral in the middle of a hot summer's day, and into them dropped here and there all sorts of people,—work worn laborers, men and women who could probably find no other quiet spot on earth, weary looking women of fashion, perturbed and harassed men of the world. I do not know that they came here to pray, but they sat still and silent in the most secluded corners, no one intruded on them, it was evidently too common an occurrence, no one noticed them, and when the peaceful influence of the place had accomplished its tranquilizing or strengthening work, they arose and went forth refreshed.

There were also smaller apartments entirely shut off from the main building, in which parties of a dozen or two would assemble at once, evidently with some combined action in view—what it was I did not exactly ascertain; some might be committee meetings for despatch of business; others, circles for investigation into various phenomena, or even classes of advanced pupils pursuing together some common study.

These more private gatherings, however, occupied only a comparatively small portion of the great edifice. Far the larger part, when not in use for festivals, acts of worship, social meetings, or public instruction and lectures, was given up to the most active work. There were central offices of all sorts of societies; societies for providing work for the unfortunate and the unthrifty; societies for the reclamation of the vicious; societies for visiting and administering to the sick; societies for the protection of children and dumb animals; societies for rescuing and solacing in every misfortune that can overtake humanity from the cradle to the grave. Two things only seemed to be required of either the individuals or the associations who availed themselves of this great institution: first, that they should there work for the good of others, not for the development of wealth or the advancement of their promoters; secondly, that, however various their aims and divergent their opinions, they should each and all, under that roof, forego all jealousies and disputes, and work out their missions in harmony and with mutual respect: failing the observance of these two conditions, I was assured that instant severance from the main body of the community occurred.

I have not told one half the beauties and excellencies of this glorious place; as I said before, many details that at first were clear to my mental vision, have faded from my memory, others I understood but dimly in the almost momentary glance that was granted me; but it seemed to me plain that all the knowledge, culture, kindness and beauty that were ever evolved by the spirit of man centered in the great building which formed itself, as it were, into the heart of the splendid city it adorned. No one in the community seemed to be especially set apart for its service, but all, or nearly all, seemed to share sometimes in its work, and sometimes in its benefits. It was so lovely, and of such good



report, that all men, even the wicked and the worldly, loved it, upheld it, and were the better for it. It had a helping hand for every want, and a soothing touch for every sorrow. Its members were all ministers to the wants of their fellow men, and there was no limit to their ministrations except the wide limits of human need. All things and all beings were within the pale of that church. It had no hierarchy, for all its members were co-workers, and equally its servants and its officers when they were wanted. Its sanctuaries were open both week days and sabbath; its worship was never ended, for when the voice of prayer and praise and teaching were silent, then harmony and learning went on. Its worshippers went forth from the service of the temple to continue that service in their Father's vineyard without, and they found that vineyard in every street, and in every shop, wherever man meets man. I saw them seeking out the poor, the ignorant, the sick, the sorrowing, and the wicked. I saw them helping the poor, teaching the ignorant, healing and preventing sickness, comforting the sorrowing, enlightening and reclaiming the wicked. I saw them earnestly co-operating with every charity or good work, and with every step forward in knowledge wherever it was made throughout the land. The whole country was full of means we know not of, for elevating and ameliorating the condition of all men; for making the rich less worldly, hard and sensual; for making the poor wiser and more temperate, and more helpful; for teaching the great, humility, and for giving the ignorant, knowledge.

The whole land blossomed as a garden that is fed by many streams, from the goodness and wisdom that flowed to it through that Church of the Future. I desire no pleasure, and no honor more earnestly than that of sharing in the work of bringing it down from heaven to earth, from vision to reality.

JOHN FLORENCE.

#### THE NATURE OF MAGNETISM.

*A communication treating on the subject of Mr. Philippi's letter in the last month's "Harbinger of Light."*

Magnetism, is the whole life and force of nature—acting in and on everything from the smallest atom of effete matter to the organism of man, permeating all nature and its surrounding atmosphere, with currents or cords, which bind altogether in one stupendous whole—varying so much in forces and modes of action, according to its component parts—that to reduce it to any single rule would be an utter impossibility—we would name it the "Nervo vital" force of nature—requiring contact with some outside force, for any one body to give it expression—then it becomes what you call magnetism, electricity, or psychological force, according as they are exhibited.—Were you to take a single atom ever so charged with electric force, it would remain impassive, unless brought into contact with some corresponding force which attracts it, and is therefore, said to be in affinity therewith, having (however apparently different) within themselves some corresponding properties as you see in the loadstone and the iron it attracts.—Now in the seed you have the germ, or *nervo vital*, but it will remain inactive until brought into contact with the corresponding magnetism in air, earth or water, when it soon puts forth its vitality and expands—still generating more electricity, requiring fresh elements to help their exhibition. For were you to exclude from it light and sun, you would have neither colour or perfume—both of which are therefore but the expression of the plants magnetism, particularly the latter, which flows forth to aid the development of the magnetism of other bodies, producing pleasure, pain, oppression, or refreshment, as they meet corresponding forces, as certainly as if they had full control over their actions. Again, see another display of the magnetic current in the finny denizens of the deep,—and in none is it more strongly shown among the classes of animated nature. From the tiny fish imparting vitality to the spawn through its magnetism, while passing over it, to the monstrous whale telegraphing for aid to its mate, some twenty miles distant,—when sinking beneath the deadly wounds of the harpoon. But our space will not

permit of our entering more fully into the magnetism of animals, as we wish to try the action of magnetism in the cases cited by your friend. Living as you all do in an atmosphere as we before said, so permeated with magnetic currents, generated from all nature's products, attracting or repelling other forces as may be, and with the receptive nature of man you can easily conceive how the human magnetism becomes an overwhelming force, ever on the watch for a corresponding organism to draw it forth, and only requiring such to enable it to perform all the so called phenomena exhibited by other classes of nature, leaving their impression on all they thus come in contact with, whether animate or inanimate. Persons in a high state of nervous excitement have their "*nervo vital*" in full force, whether healthily or unhealthily according to the exciting forces, and will impart to any substance of a conductive nature, and it can thus be transmitted to another person for good or ill, so that an irritable person should never be allowed to touch the blankets wherein another has to sleep. Many unknowingly, have caused in others attacks of nervous debility for which they could not account. The principal seat of the "*nervo vital*" in man is located in the spleen, whence it starts to find its corresponding element in the brain, with which it then forms the electric current that permeates the whole body, carrying consciously or unconsciously telegraphic messages to the different parts, and in a pure healthy body, only waiting for its outward corresponding magnetic current, when will quickly follow its true exhibition by attraction or repulsion; and well would it be if these feelings were allowed to guide or warn you in your intercourse with those causing them, letting no hypocrisy keep you in constant contact where adverse magnetism meets yours. We speak not now of what we call educated vulgar prejudice, but that natural instinct so often displayed by the unconscious child as well as animals. We find that all magnetic currents are attracted northwards, so that the debilitated, or otherwise receptive organism when placed to the north of another, will have greater power of attracting magnetism,—which while being drawn from an opposite organism often exhibits the sensation of swelling of the hands with a bursting sensation, from not being in contact with a sufficiently powerful conductor, at the same time irritating the nervous system, which could have been prevented by G's touching H's head or hands, or breathing strongly. When considering what we have already said, you can easily understand how a sensitive sympathising nature, becomes receptive of the pain from which she would attempt to relieve another;—her sympathetic magnetism having at the same time having a soothing effect on the patient. The husband with the soothing power had not the same receptive nature, neither however, had the electrical magnetism necessary for effecting a permanent cure. The magnetiser who can produce physical unconsciousness does so either by extracting from his subject, or driving back the "*nervo vital*," severing its connexion with the brain, replacing it by his own magnetic force;—thus gaining the supremacy, and by his will imparting into the subject his own sensations, and establishing a chain of electrical communication which space cannot break,—aiding the action of which, is the scarcely yet well known laws that enable the human form to project an electric current through space. This law, those among us who are making the laws of magnetism their peculiar study, are now practising through the intervention of our fellow worker J. R. Newton, whose splendid magnetic organism is a proper instrument for their experiments—and in him you have exemplified the same powers you had in Jesus of Nazareth, who by sending garments touched by his magnetism, healed the sick. Paper is a good transmitter of magnetism, with which it becomes impregnated as with the perfume of a flower, and sensitive natures are quickly affected thereby, whether it be transmitted by letter or photograph. We must now draw our remarks to a close, hoping they may aid you in your investigations; should your friend desire it, you may call on us for any further aid we can give, with a certainty of a cordial response.

H. F.



## SPIRITUAL SOIREE AT CASTLEMAINE

On the 20th October, the members and friends of the Spiritualist Association of Castlemaine, held a Soiree in the hall of the Mechanics Institute, which proved a most pleasant and successful affair; several of the lady members providing the tea and refreshments, and Mr. James Shaw most generously providing the same for the young folks belonging to our Lyceum. After full justice had been done to the good things provided for tea, and the tables cleared away, we had an excellent concert and readings, the lady pianiste and several of the singers, though not belonging to the body, kindly volunteered their services, and added much to the pleasure of the evening. The thanks of the audience were given in the amount of applause each song received. The singing was sustained by Mrs. Hodgson, (who also acted as pianiste) Miss Johnstone, the Misses O'Hea, whose names are sufficient guarantee to those knowing them of the quality of the singing and music we were treated to. One pleasing part of the programme, was that given by several of the boys and girls of the Lyceum, who enacted a scene from the play of "Hamlet," and another from the "Merchant of Venice." The ease and correct rendering and conception of their respective parts, quite took the audience by surprise, and was most warmly applauded. They certainly showed the good training they had received at the hands of our worthy and respected President, and are much indebted to him for the pains and patience bestowed upon them.

The musical portion being over, the room was cleared for those who take pleasure in a dance, which was kept up with spirit till midnight, the party then breaking up, all and everyone expressing themselves to it being one of the most enjoyable meetings we have as yet held.

Our President (G. C. Leech Esq.) presided during the musical portion. Amongst the visitors were several of the Sandhurst friends, the well known faces of Mr. and Mrs. Fletcher, Simpson, Mann, Mr. Martell, and others. The room was most tastefully decorated with flowers, evergreens, and mottoes, amongst which might be noticed the motto heading the "Harbinger," also "Peace on Earth and good will to all men;" "God speed the right;" "Love the truth," &c., &c.

BETA.

10th November, 1874.

## BOOK ON MEDIUMS BY ALLEN KARDEC.

This work possesses a twofold interest to English speaking Spiritualists, since it is not only in itself, a valuable and interesting addition to their literature, but also because it reminds one that the great movement spreading through America, England, and the Colonies, is also receiving recognition from their French, Russian, and German kindred. The author Allen Kardec, is already well known as an early expositor of the doctrines of Spiritualism, and the book before us is a continuation, or rather completion, of his Book of spirits, in which he enunciates and discusses its philosophy.

This latter work contains an exhaustive and brilliant description of all the physical phenomena, with explanations of their causes, and modes of action; progressing upwards from the simpler forms, such as table-turning, to the higher and later materializations and apparitions; also classifying the different species of mediums, with directions for the use of those thus gifted or desirous of becoming so. A considerable portion of the work consists of questions and answers, put by him to his spirit friends, which though rendering it in some places slightly disconnected, gives it the advantage of clearness and precision. The whole work is under the control and criticism of elevated spirits, who in some cases presided where their less developed fellows communicated in order to prevent any error creeping in. These various advantages render this work a most valuable one to the investigator, since it furnishes him with voluminous facts and explanations of all the phenomena he is likely to encounter, and moreover deals in a very trenchant and satisfactory manner, with the objections and difficulties so often raised to the manifestations and their true meaning.

He agrees with the great majority of thinkers in considering the living man, as presenting three distinct elements:—

1. The innermost intelligent and ruling power called the Spirit, or as by Kardec the Soul.
2. The Soul or Spirit body, also immortal named by him the "Peresprit."
3. The outer or material organization, the visible human frame.

One of the most instructive feature in the whole book as the theory put forward relating to this "Peresprit" which he holds to be the medium and instrument by which spirit influences matter, and communicates with us.

It is explained that the manner in which a table or inanimate object is controlled, is that it is first imbued with a force drawn partly from the medium, and directed by the spirit, through the action of the Peresprit; which at other times by absorbing certain particles from the atmosphere and circle, produces the famous materialization. The questions and answers are interspersed with short essays, by the different spirits, on the various classes of manifestations, and often with the author's own opinions and experiences. We are thus conducted through typology, or communications by raps. Pneumatography, or direct spirit writing; psychography or writing through a medium, which, with the phenomena of Biorpority, transfiguration, etc., receive alike, a brief but lucid description. The next part is devoted to the different kinds of mediums. We are glad to see that he deals thoroughly, with the question of mediumship, since he demonstrates conclusively, the great influence which the medium has upon himself; by his moral character attracting to himself his equals in the other world, and that all who wish to progress, or become the vehicles for advanced souls, must fit themselves for it, by the cultivation of their own mental and moral qualifications.

Most obstacles to the advance of mediums, are from their own weaknesses, or the unfitness of the circles in which they sit.

The medium possessing any marked defect, such as envy or conceit, is almost certain to become the weapon of spirits deficient in those qualities, and the consequences are naturally evil, both to themselves and to the cause at large.

It cannot be too strongly borne in mind, that mediumship is a responsible office, capable of great use or abuse, and that its efficiency depends chiefly upon the medium for its success.

There are many questions treated of in this volume, which are acquisitions to that infant science of the great, and almost unknown land, to which we are progressing; separated it is true from the march of ordinary and polite research, but still containing in itself, the germs of a mighty power to adorn the world in its march through future ages. A science of the visible we are rapidly upbuilding, but beyond, and erected upon this, there stretches away into infinity, the myriad times greater, grander, and more awe-inspiring realm of the invisible, which we must also conquer.

The mind of man cannot rest, but must still advance, widening the circle of knowledge; having attained to the certainty of a future eternity, stretching beyond this earth, the next step is to examine and reduce it, also, to mathematical fact, whose conditions shall be as completely known, as those of other continents. This new field is truly inexhaustible, but we can look forward to the time, when the earth and spheres, far beyond our present conception, shall be contained within the boundaries of science, whose domain comprises all time and all space.

## THE SANDHURST PROGRESSIVE SPIRITUALIST AND FREE THOUGHT ASSOCIATION.

THIS society held a Social Re-union in the Rifles' Orderly Room on Thursday evening last. There were about sixty persons present. The evening was spent in a very pleasant manner, dancing being kept up until two o'clock.

## THE GROVE MEETING.

At the last half-yearly meeting of the Victorian Association of Progressive Spiritualists a resolution was passed affirming the desirability of holding a "Grove Meeting" at some spot on the Sandhurst line of railway, which would enable the Sandhurst and Castlemaine Spiritualists to join with those of Melbourne, thereby bringing them into closer sympathy, and at the same time increasing the proportions of the demonstration. In accordance with this resolution the hon. Secretary of the V.A.P.S. addressed the following letter to the Commissioner of Railways:—

Victorian Association Progressive Spiritualists,  
Masonic Hall, Lonsdale-st., Melbourne,  
October 19th, 1874.

SIR—I have the honor to inform you that the Spiritualists of this city are desirous of obtaining a special train to Macedon station, for the purpose of holding a grove meeting in that neighborhood upon some Sunday early in December. But before making any detailed arrangements I have been requested by the committee to ask if the department under your control would consent to entertain any proposal we might have the honor to submit for a train on such a day.

I have, &c.,

The Hon. S. B. BONNEY,  
Commissioner of Railways. Hon. Sec.

To which, after an interval of nearly two weeks the following reply was received:—

Railway and Roads Department,  
Spencer-street,  
October 28th, 1874.

SIR—In reply to your letter dated 20th inst., I have the honor to inform you that the Commissioner will have no objection to entertain a proposal for a special train to Macedon on some Sunday early in December next, but would like to learn as early as possible the date and amount of accommodation likely to be required.

I have, &c.,

S. B. Bonney, Esq. J. STEAVENSON, Sec.

On receipt of which the two Melbourne associations appointed a sub-committee, who fixed Sunday, December 6th, for holding the meeting, and having furnished the information required by the Commissioner, and fixed the minimum accommodation required at twelve carriages. The up-country Spiritualists were informed of the steps taken, and asked to co-operate in the affair. The reply to Mr. Steavenson's letter was addressed by Mr. Davies, Sec. of sub-committee, to the Hon. Commissioner, who, being indisposed, did not attend at his office for some days, during which time the Presbyterian body, hearing of the contemplated desecration(?) sent a deputation to the Attorney-general and Mr. Gillies, urging them not to grant a train for the purpose desired. Ten days elapsed without any reply being vouchsafed to Mr. Davies' letter; when a second letter was sent by him, urging a speedy reply to it. On the following Monday a letter was received from the department, stating that after consideration, the Hon. Commissioner had decided not to grant a special train on the day mentioned. In the face of the letter above, and Mr. Gillies' oft repeated statement in parliament, that the only reason for not running Sunday trains was that they "would not pay," it will be apparent that the minister has sacrificed principle to policy, and pandered to the prejudices of a bigoted but politically influential sect. Great indignation has been expressed by many, both in Melbourne, Sandhurst, and Castlemaine, at Mr. Gillies's conduct. The "Bendigo Advertiser" and "Mount Alexander Mail," having leading articles strongly condemnatory of his action and it is not improbable that in the end he may find that even as a matter of policy he has made a mistake.

## TELEGRAPHY WITHOUT WIRES.

WE have received a pamphlet,\* written by Mr. William Webster, who professes to have discovered a system of universal telegraphy without the aid of wires. The in-

\* A New and Important Discovery of Telegraphy, without Metallic Wires, by W. Webster. J. Burns, London.

strument used is not described, but the conducting media appears to be the magnetic emanations of the earth, as may be gleaned from the following extracts:—

"This world is enveloped in aura, organised in part from the earth itself, and partly from its distant surroundings. Of this substance matter—mineral and metallic—is prominent, and the combination forms a subtle fibred strata or spiritual sensitised condition, which is truly the *breath of the world* that sustains life in all living things of whatsoever nature. It is also the medium in connection with the genial influence of the parent sun, by which the world is united to, and works in harmony with, the entire planetary systems. In the construction and make-up of every living being, mineral, or what may be called electro-magnetic substances, are also most prominent; and the subtle spirit or eternal germ, commingled with the material system of every mortal, so closely fibres to it that it represents its part to a greater or less degree in the entire volume of earth's breath of all life. \* \* \*

Having discovered the *truth and existence* of these sublime laws, I formed batteries in various manner, which have enabled me to FULLY TEST the *subject*. I have laboured on it many years; and in 1868 filed a record at Washington City, United States, to protect me in my right of discovery. Those batteries, among other things, enable me to utilize the aura with other surrounding conditions in organising power or force heretofore unknown, or, if known, not brought into practical use in the world. By one system of battery, I have already succeeded in moving *very easily* more than a ton weight, without the aid of any other mechanical appliances whatever, and to what extent it may be increased I will not venture to *pretell further than it will be very great*. I have also other batteries, when proper hands may be separated to any distance on this planet, and messages may be transmitted back and forth over the *subliminal* wires or fibred systems, without limit, with certainty, and with the speed of thought. Having, as before stated, made a record of my discoveries at Washington, U.S.A., in 1868, and recently made similar records in England and other countries, I here make it known to all men that *I claim the discovery of this new mode of Universal Telegraphy*. I also claim all protection of copyright and patent that the laws of civilised nations can afford in the protection of my rights to the same; as also my newly-arranged table to be used in Telegraphy, showing the difference in time at various parts of the globe."

Mr. Webster states that he has fully tested his system, and further that it will be in operation at an early day.

## Advertisements.

NEW BOOKS, &c., to arrive, ex "Samos" and "British Ambassador":—  
The Soul of Things. Denton. Vol. 1, 6/9; vols. 2 and 3, 9/- each.  
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Commencing at 7 p.m.**SUBJECTS FOR DECEMBER.**

6th.—Musical Service.

13th. —

20th. —

27th.—"The Religions of the Nations" (3rd), Mr. Martin  
The Progressive Lyceum meets as above at 11 a.m.  
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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. 52.

MELBOURNE, DECEMBER 1st, 1874.

PRICE SIXPENCE.

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ONE of the most vigorous thinkers of the day—one whose analytical cast of mind, and whose habitual devotion to physical science, place him above suspicion as a witness—has recently declared that the problem of problems at the present hour is to give *reasonable satisfaction* to the religious sentiment in man. Professor Tyndall, speaking last August to the scientific men of England, made this declaration, not once only, in some passing remark,—he reiterated it again and again. It was, indeed the pith and marrow of his now celebrated Inaugural address before the British Association for the advancement of science. They who see in this address but a demand that religious beliefs should be accepted only on the dicta of men of science—and such interpretation has been put upon it—are either wilfully or stupidly blind. It is a frank admission from one of the highest and severest minds of the day, that man never has been, and never will be satisfied with the operations and products of the understanding alone; hence, that physical science cannot cover all the demands of his nature, that the feelings of awe, reverence, wonder, the love of the beautiful, and above all, the *religious* sentiment in the emotional nature, must be provided for, or the edifice is not complete in all its parts. It is also admitted, that the power to satisfy the ethical department of man's nature belongs to teachers of synthetical minds, rather than to those of analytical bias; and that, therefore, the moral glow of a Socrates will not, as a general rule, be found combined with the logical exactness of pre-eminently scientific men. The most that Professor Tyndall does demand is that, to prevent blank, bold, and fatuous error—which must necessarily be abandoned as knowledge increases—from being taught as divine truth, to the great detriment of man's moral nature, nothing shall be so taught which contravenes

the known proved facts of science. Surely this demand is reasonable. The First Cause from which spring these facts of nature, is also the author of that moral nature in man, which demands satisfaction as much as his understanding demands knowledge, and surely this First Cause will always be in harmony with itself in all its works.

This much it was but fair to state in defence of Professor Tyndall, who has been extensively misrepresented. This speech is a direct attack upon the errors of all orthodox religious teachings, from the orthodoxy of the Greek mythology, down to the last shifting quicksands of Broad Church theology. It is not an attack upon any particular set of men, or of opinions, but upon errors. Many, however, have felt the cap fit, and have abused the learned Professor accordingly. The quarrel does not touch us, but it is a sorrowful, yes, a pitiful sight, to see men like Tyndall—so wise, so enlightened, so liberal, so able and willing to investigate every new discovery, to test every new theory in their own domain, turning their backs through mere prejudice upon the only system which heartily seeks to do equal justice to both great departments of human nature. Never before in the history of the world has any system of religious thought, aimed to base its beliefs on the same process of experiment and observation, that has led to such brilliant results in physics. Yet, when Spiritualism appears making such efforts honestly, your scientific man has no language sufficiently contemptuous to express his opinion of it—which is founded on as complete ignorance of its facts and its discoveries, as ever orthodox theologian indulged in towards the facts and discoveries of science. It would be well, indeed, if Professor Tyndall and his confreres would follow that course of enquiry which he so well describes as having led in times past out from error up to truth, and "invoking the experiences of the race, instead of the experiences of the individual," should recognise that the facts which Spiritualism seeks to classify and investigate, are as wide spread as is the human race, as undeniable—whatever may be the laws which govern them—as the evidence of the rocks themselves; and that those who carefully and fearlessly seek to read their meaning, by the light of a more extended knowledge, and more

accurate reasoning, are no more deserving of the contumely and ridicule which the scientific world bestows on them, than were the first investigators into geology, or the first supporters of the Copernican system of astronomy.

Even if time, and further examination should prove many of the theories of Spiritualists to be a mistake, and therefore, necessarily, to be abandoned, that does not invalidate the justice of their claim to respectful attention. All progress in knowledge is accompanied by occasional mistakes. The difference in the rapidity of progress has depended, not on the absence of error, but on the readiness and capacity of the enquirers, to throw aside all theories which will not bear the test of experience, and to receive and investigate into all facts, however adverse they may seem to be to favorite theories. When the men of science are prepared to deal thus by Spiritualism—and it is but an extension of the treatment they bestow on any new thing within their own domain—we shall hear less of the broad, unproved assertion, so easily made, and so readily believed by the ignorant, that the facts of Spiritualism are mere matters of phantasy.

Science and religion stand now at open variance with one another, yet both are necessary to the satisfaction of man's higher nature, and that which is necessary to him, is the truth about both. Spiritualism seeks this, seeks religion based on science, and science rising to the dignity and glowing with the warm life of religion, it seeks to illuminate religion by the piercing rays of the exactest scientific system, and it seeks to verify science by leading it on from the investigation of dead matter, to the equally accurate investigation of the living Spirit. In such a quest as this, there is nothing that religion need fear to hail with joy, nothing that science need deride or decry, nothing that is not well worthy of the highest powers of a Tyndall or a Huxley, nothing that will chill the most devoutly religious sentiment.

### To Correspondents.

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

JOHN KING AT THE ENERGETIC CIRCLE,  
SANDHURST.

We have received the following communication from the Chairman of the Energetic Circle, Sandhurst, bearing date the 19th November: also the letter of Dr. S., of Geelong, which accompanies it:—

DEAR HARBINGER.—As the greater portion of your readers continue to take a deep interest on the progress of the Energetic Circle, I continue to give a brief account of our investigations. It will be remembered that in your issue for October, I stated, in consequence of changes which had been brought about by circumstances over which we had no control, we were to carry on our seances with the male medium alone, and that the spirit John King was then beginning to make himself visible to one or more of us. Since then we have been quietly continuing our seances, and with marked success. King has, for a series of sittings, succeeded in making himself visible to all of us, by means of his wonderful light. The Circle are all agreed, that, he (King,) as seen by them, is almost a fac simile of him as he appears in the (London) Medium, of date 8th. August, 1873; the only difference being the beard. So far as we have yet seen it, it is not so large as in the picture. He seems to us to be

a man of strong muscular frame, tall in stature, and of remarkably handsome features. His complexion is very dark, as one who had lived long in a warm climate, his eyebrows, moustache, and beard black, and on his head he wears a turban precisely similar to the one he has been photographed in in London. He has, however, since appeared in different shaped turbans, one being round in shape and twisted in a very artistic manner in front. All the Circle have been permitted to feel King's head, face and beard near the floor, a well formed spirit hand coming up from the floor and passing the beard through our hands. The hair on the head and beard, feels just like human hair. Lately he is trying to illuminate his entire form in the centre of the room, so that we may all see him at once. To a certain extent he has succeeded, as we are now able to see his face and form dimly. In a little we shall, I feel certain, see him in the way indicated quite plainly. When he passes round the circle carrying his light in his hand, each member is afforded the opportunity of having a good look at him, and sometimes when he perceives that any have not seen him well, he passes their hand down his face and beard. Alfred Longmore has also been trying to show himself, but so imperfectly yet, that I am unable to describe him. George Abell, however, who claims to be my guide, and who writes direct in that very small hand writing exhibited in your August number, has been far more successful, as he has been seen very plainly by all the circle several times. He appears to be a very old man with snowy white beard, with very thin spare features, and, as one of the members said on Sunday night:—"he looks like a Yankee; not so, however, as he was an Englishman. He always appears clothed in heavy folds of white drapery. It will be remembered by your readers, that it was Abell who first brought King and his daughter Katie to our circle from the Eleventh Avenue, New York, where I presume, they had been at a seance together. I may here remark that our medium is of a very fair complexion, short of stature, and now bears no resemblance whatever to either of these spirits. At first when King was trying to show himself, and when the lower portions of his face below the nose were enveloped in drapery, there was a resemblance, but now that he is able to make all his face visible, that resemblance has entirely ceased. Several of us have also had a test of the presence of two separate persons in the circle. While every hand has been joined, the entranced medium has been made to take one of our hands, place them on his own head, then take our other one and pass it over the face and beard of King standing close to him, so close as almost to form a portion of the medium's own body. On Sunday night last, one of our most punctual members had the foregoing test given him, King having previously promised it to him. At several sittings lately too, and while King has been seen standing in the middle of the room holding his light above his head, (the light being covered with drapery) the medium, though perfectly unconscious, has been able to pat me loud enough on the shoulder for all to hear, thus proving, that at the moment there was an independent personality apart from the medium in the circle. In the course of a little time we hope to see both King and the medium at one and the same time, as we now see one of them. By permission of the spirit guides, a lady and two gentlemen was present at our seance on Sunday night last. These three felt King's face and beard, and the two gentlemen saw King, but the lady saw Abell instead. One of the gentlemen (Dr. S.) has of his own accord handed me the subjoined communication for publication in your next issue. As he is a gentleman of position and well known in the colony, his letter will speak for itself:—

(The following account of a visit to the Energetic Circle is from a medical gentleman, a recent convert to Spiritualism, and who is himself developing as an impressional and writing medium.)

TO THE EDITOR OF THE HARBINGER OF LIGHT.

"Yesterday evening I was admitted through the kindness of the chairman, to the Energetic Circle of Spiritualists, at Sandhurst. At seven o'clock, about twelve ladies and gentlemen to whom I had been pre-



viously introduced, formed a circle joining hands, two visitors besides myself were present. We sat behind, outside the circle. (Before joining hands a lady played two airs on the organ, one being from Mozart's, 12th Mass.) On the lights having been put out, the circle began to sing sacred hymns; knowing some of the hymns I joined in. The singing was continued with but very slight stoppage during the whole seance. The medium was a gentleman, (to whom I was also presented.) In about a quarter of an hour after the seance commenced, I felt a hand touch my shoulder, pass down and take one of my hands—which were folded in my lap, lift it and place it on a head, pass it down the face. I felt the cheeks, nose, and mouth,—and then down a long beard; this took place three times—at very short intervals. Shortly afterwards I saw what I should call a phosphorescent light about the size of a small hand, floating about the centre of the circle. This light was constantly varying in form and appearance, and shifting about. After a time it approached me with a steady motion, and when about one foot from my face, I felt a large hand placed on the back of my neck, and my head was drawn forwards, towards the light, and immediately behind the light I saw, clear and distinct, the features of a dark person, with what I should consider a narrow face. Something was on the head, but I do not particularly remember what it was like; I was so intent on peering into the face. The light was moved down, and I saw a long dark flowing beard, the chest on each side of the beard was covered with a whitish coloured drapery, a fold going over the left shoulder. The light was moved about, and I saw whatever portion of the form that was behind it with great clearness. After a time it gradually vanished. Again, in about ten minutes, the light approached and I was pulled forward as before, and again I saw the face clear and distinct; and then my face was pulled forward and the form rubbed his face against mine, I felt both form and beard. It then touched my shoulder, or I should say, patted me with a hand and vanished. Whatever manifestation happened to any person was reported to the chairman. I did so, as the rest. Two or three of the circle, reported they saw a second form, I did not. The circle broke up after prayer!

I now record what happened after my visitors left, and I had retired to bed:—I was lying upon my back with my hands folded across my chest. when I fancied I felt the sensation I feel when I write—going through both my arms. It increased, and I felt certain my spirit friends were influencing me for something. I resolved to be quite passive. Gradually both my hands and arms were moved up, until they assumed the attitude of prayer—and I again prayed to God. After my prayer my hands were gradually returned to their former attitude. This took place three times. After this my arms and hands were gradually lifted and placed along my side, carrying the bed clothes with them, with the palms of my hands upwards. Very shortly the hands were turned down and gradually pressed, and my fingers moved so as to cause me to take hold of the bed clothes and then gradually drawn up so as to bring the bed clothes to cover my chest again, and then returned to their former place. I mentally resolved to enquire in the morning what was the reason for this—although I thought it must have been to cause me to pray to God. I should have risen at once to inquire, but I had not matches to get a light—presently I felt my hands moved, and my fingers interlaced—then removed, and the index finger of my right hand placed on the thumb of my left; it then flashed upon me that my spirit friends wished to converse with me through the dumb alphabet—which was so; and thus it was spelled out “We wish to make you good! Good night!”

After this I was very restless, my mind also filled with awe and wonder at what I had experienced this night. Presently my hands again moved—and spelled out “What do you want?” I said mentally—“Nothing dear friends?—Again was spelled out “Go to sleep?” I immediately turned on my side, and very shortly fell asleep.

I kept my eyes sometimes shut—and sometimes looking about through the room during the time the above

was happening. I saw nothing but the reflection of the light from the street lamps through the French blinds.

Shamrock Hotel,  
Sandhurst, 16th Nov., 1874.

D. E. S.

#### SEANCES AT CASTLEMAINE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Since writing you last, we have been making steady and sure progress in the various circles held in and about our town. I have just heard of one held in a neighbouring township, (a well known M. D. being the medium) and if what I am told is correct, with most startling results in the way of Spiritual manifestations, such as articles being brought in as desired and mentioned by the medium, Independent writing, a shower of rain in the room, &c. I expect to be present at one of the seances, and when I do, will send you a full report. I have had the pleasure of being present at one or two seances with the now celebrated physical medium Mrs. P—, held at the rooms of Mr. Hadley.

One evening the Spirit brought in several things, amongst which was a speaking trumpet, or tube which had been brought from Mr. P—'s residence nearly a mile distant, another night a heavy log of firewood about two foot long, evidently brought from the same place, it came down so quietly that it was scarcely heard; on the same occasion, the table after floating in the air, became so heavy as if from some heavy weight being placed upon it, that it required some exertion of the four sitting to lift it, this appears an uncommon manifestation, and plainly shows the power the intelligences possess, at all these sittings have the spirit lights and shadows been seen. If this lady could only be persuaded to devote a little time and her mind to the subject, I feel sure great results would follow, for without doubt, she is the possessor of a mediumistic power of the highest order. Our Sunday services are pretty regularly attended, and we are favored with lectures from our President, G. C. Leech Esq, with occasional trance addresses by our lady medium for inspirational speaking. We are all rejoiced to hear of the success of the application to the Commissioner of Railways, to grant a train for holding the Grove meeting, at Macedon, on December 6th. Castlemaine will enter heartily into the affair, and all anticipate a splendid success.

Yours, &c.,  
BETA.

#### SCIENTIFIC RELIGION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In a former paper I pointed out that by religion I meant our duty to God, our neighbours, and ourselves, in other words obedience to God's will; for we acknowledge him as the creator, sustainer, and governor of the universe. Science has discovered that God governs by fixed laws, &c., that he is omniscient, omnipotent, and benevolent. That obedience to his laws pertaining to man, result in man's security, happiness, and progression; their violation in our injury, suffering, and deterioration. The question therefore arises, how shall we attain to an accurate knowledge of his laws; that we may reap the blessings which obedience to them is calculated to produce?

In childhood we commence life in helplessness, as creatures of circumstances, incapable of providing for, protecting, educating ourselves, or judging as to our moral duties.

Our powers of body and of mind, our nationality, parents, and other peculiarities, have been bestowed upon us by providence without consulting us; and we have been placed under the tuition of our parents, whose duty it is to provide for our physical, moral, and intellectual wants, till we are capable of providing for and governing ourselves.

Thus whatever be the religion of our parents, is usually carefully inculcated upon their offspring, and becomes so deeply rooted, through education, early prejudices, habitually hearing one side commended, and its opponents condemned: together with the conviction,

that it is the faith of those we esteem, and whose good will it is our interest to retain, and the prejudice we feel against all antagonistic faith, that not one in twenty who have been thus educated, forsake the faith of their youth, for one of a more advanced character. Thus most of the ancient religions, each professing to be the only true one, and their advocates to be divinely commissioned, remain from age to age with little alteration, to be accepted as genuine by nearly the same proportion of the human race.

In the morality, the practical results of all faiths, there is a great similarity, so that in countries where no partiality is shown by the state to any religion, as in India, very little antagonistic enmity exists among them. The general affect of all religions is of a moral tendency. Most of the founders have been men of wisdom and piety and had the benefit of mankind at heart, holding out to them inducements for good conduct, and threats to deter them from evil. Most of them reasoned thus—"If the truth of God hath more abounded through my lie, why am I also judged as a sinner?" Rom. II 7. This is the only way I can account for the unreasonable statements contained in Paul's writings—compare the different accounts given us of his labours after his conversion. Gal. I 15.—22. Acts IX 17.—28., XXVI 20. Rom. XV 18.—19.

Such seems to have been the practice of most ancient religions, and probably accounts for the number of myths and miracles.

Indeed they are little better now, for the orthodox faith still builds on rotten foundations; they all begin with laying down certain axioms as true, which they demand us to admit without evidence. Thus the Jews assume that the Old Testament, and the Christians that both, are the divinely inspired Word of God. The orthodox also assume, that they are divinely instructed, qualified, and commissioned to command you to believe of Jesus through the Spirit, act on this assumption, and offer scripture statements in proof of this authority.

Science protests against such dealings as unjust and unfair, and demands unquestionable proof in the first place of the genuineness of these Books; where, when, and by whom, each of them were written, and that the author was at the time inspired. Science will admit of no law as emanating from God, which cannot be indisputably proven to be genuine,—such as the testimony of astronomy, geology, the laws of nature and reason. Upon such, therefore, must be founded scientific religion or moral law.

R.

### THE TWO GOSPELS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—There is in your issue of the 1st. November a paper headed "Two Gospels." Assuming that your correspondent does not wholly repudiate the credibility of the Hebrew scriptures, I venture to make suggestions respecting them, which, if attended to, would materially alter his views with regard to the story they convey. Of course he will admit the fact of the unique position of the hebrew race, the existence among them of civil and religious laws, which isolated them from every other nation. The rise among them of certain men, who did, through mental influence of some kind, prognosticate future events concerning their own race. For of the truth of all this, we have the living evidence in the people themselves, and in the undisputed ancient records of which they are the custodians. Your correspondent will also allow, that the scraps of history in the Bible, concerning the pagan nations whose fortunes were occasionally mixed up with those of the Jews, are frequently corroborated by profane history, apart from the jewish record. Now, the purpose for which this people were separated is distinctly stated. They were selected to be the religious pioneers of the future, and to them it was given to make the first step in advance beyond paganism. Putting aside every theological explanation which has been given, we find the "Book" to be its own interpreter. Its first chapter relates the story (allegorically told) of the creation of the jewish religious world. Its last chapter, records the utter destruction of the same

world in the same year 70.\* The combined prophetic denunciations of its religious teachers will be found completed in actual past events, connected with jewish and gentile conditions.

It may be fearlessly asserted, that whatever scheme had the Universal Father for its author, must have for its end, a universal good, and that the agency overruled by God to secure this end, was the best and wisest possible. —That His educational process, has undoubtedly been in exact proportion to the receptive capabilities of his free will agents and children, is proved by the past history of our race; for no true student of the past can deny the progressive advance of the race up to the present, and as children are placed under tutors and governors suited to their progressive powers, so the family of man has been "taken by the arms and taught to go!" And what was the first lesson? The gospel your correspondent says,—was preached to Adam! He he also says—that there was another gospel subsequently preached contradictory to the first! I ask what is the meaning of the word gospel? Who was the "Adam" to whom it was first preached? The gospel means glad tidings, good news, and Adam represents the temporal religious body for which an educational routine was presented, suited to their half-pagan ideas. Under the shadow of type and symbol, the good news was conveyed, that from the race should arise a reformer and regenerator of all religious things. The promise was first conveyed in figurative language,—"that the seed of the woman shall bruise the head of the serpent!" (evils of idolatry,) It is repeated in plainer language by Moses, see Deut XVIII, 18 "A prophet shall the Lord thy God raise up unto you like unto me, him shall ye hear!" Such was the gospel preached to the Adam race in "the beginning." Nor is there any indication of a second gospel in the Bible, for each jewish writer in succession repeats it in varied language.—And the oracle was unveiled:—"The mystery hidden thro' the ages" was revealed, when the person came in the form of Jesus of Nazareth? He speaking according to the Spirit which was in him, preached the goodness, and made known to every son of man not only a future immortality, but a present power in man of rising to god likeness and true holiness,—and that without the aid of ritualistic ceremonial. These were the glad tidings which emanated from Christ!—Which also breathed thro' all Apostolic teaching, and which rests as a paternal benediction on every human soul. "Be ye perfect even as your Father in Heaven is perfect." And that to bring about the prevalence of divine ideas, was the one object of the men of the Bible, is palpable tho' every line of their writings, and every effort of their devoted lives. It therefore comes with a painful shock to the honest justice loving mind of an Englishman, that Jesus and his co-workers in the regeneration of mankind, should be charged with presenting contradictory "statements of the divine ordering of things." It is a phase of unbelief which is unwarranted by the writings of the book. Instead of Paul being virulent against the gospel as preached by Jesus, he was an uncompromising pleader for the truths uttered by Jesus, whose testimony was but "the spirit of ancient prophecy." When jewish time was near its end,—Paul warned the converts not to give heed to the seductions offered by jewish teachers, who insisted upon the permanency of their own system, and resisted the new faith to their uttermost "while pretending that outward ceremonial observances alone secured the approval of the Almighty." Those who gave heed to the new teaching "repented" that is changed their minds respecting the permanent obligations of jewish law, and underwent the rite of baptism in token of being purified from former beliefs. It was the *jewish* body surnamed "Satan" which instigated Judas to betray him, who spoke of a setting aside of the "laws or customs of Moses." And with regard to your correspondents quotation from Rev. XIII, it will be found that the pagan power of Rome, was the *evil one*, who was permitted to make war upon the "holy place and people, to overcome them." Here, the historic fact is, the fulfilled prophecy, as can be proved.

\* See "New Tracts for the times." "The creation of the Jewish religious world, Gen. 1st, 2nd," also, "Babylon of the Apocalypse, or Old Jerusalem."



Again the promise made to Abraham, that "his seed should possess the gate of his enemies" is declared to be fulfilled in Joshua XXI, 41. 43., and as the river of Egypt and the great river Euphrates formed two of the boundaries of ancient Palestine, your correspondent is in error, when denying that the seed of Abraham ever attained the promises, they were in possession of the "promised inheritance" about fifteen hundred years.

Again, the God of heaven thro' the teaching of his Son has set up a kingdom upon earth, whose eternal principles of love, harmony, and human brotherhood, are certainly the recognised laws of Spiritualists in all ages. And be it remembered that God, as the Great Father of Love, and source of all peace, was first revealed to the world by the founder of Christianity, and that from the literal "Mount Zion" the tide of such knowledge began to flow; and the strongest argument for the divinity of the book and its teachings, is presented in the fact, that from its pages alone, millions have learned the lesson of self-abnegation, brotherly love, while yielding their bodies and spirits in obedience to the laws of the King "whose right alone it is to reign.

### THE TWO GOSPELS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Will you allow me to correct three errata in my paper on the above subject contained in your last. For "David" read "Daniel, and for "Chap. I, 41" read "I, 44" and that the gospel of the Kingdom was to be preached in all the World "see Math. XXIV, 14."

The word Kingdom occurs about *One hundred times in the first three Gospels*, so I cannot possibly in a short paper explain its doctrines to your readers. In John's Gospel, which is spurious, (it has been written in support of Paulism) that word only occurs thrice, (Chap III, 3—5) and is not therein applied to the reign of the Messiah upon the earth. (See Luke I, 32 33) Paul seldom uses it, and never applies it to "the throne of David" (see Acts II, 30 34,) or Messiah's Everlasting Kingdom on the earth (Rev. XI, 15,) but on the contrary, states, that "evil men and seducers shall wax worse and worse;" and we are told in 2nd Peter, that the "heavens and earth *which* now are reserved unto fire against the Day of Judgement!" when the heavens will pass away with a great noise, and the elements melt with fervent heat, 2nd Pet. III, 1—12.

The dogmas of Paul are not taught in the first three Gospels, on the contrary penitents are invited to apply to God without an intercessor, or sacrifice, for the remission of their sins.—Math. V, 12—14, VI, 11, IX, 13; Luke XV; Acts II, 37 39.

Neither do they teach regeneration, the Divinity of Christ, nor the doctrine of the Trinity; Math. XVI, 20, XXVII, 46

"The Gospel of the Kingdom" was preached on the day of Pentecost. It contains none of the above dogmas! All who wish to understand its doctrines, should compare it carefully with the II and III Chapters of Joel, and with Zech. XI, 9—17, (Acts II, 16 21, and Math. XXI, 5 7). *These prophecies having been falsified*, after the destruction of Jerusalem, Paul's Gospel was introduced, Spiritualising the kingdom and substituting a Spiritual, for a temporal reign and deliverance. (Compare Acts II, 20 21, with Joel II, 31 32.) The house with many mansions in heaven; for the earthly Canaan, and the Temple of Jerusalem, see John XIV, 23, Thes. IV, 17, compare with Daniel VII, Eze. XXXVII, 21—28, XLIII, 7; Zech. XIV, 16; Math. V, 5; Psalms XXXVII, 9—29. R.

We have received No. 3 of the "Summerland Messenger," a new Spiritualistic monthly published in Boston. It is edited by Mr. T. P. James, the Brattleboro medium, through whom the mystery of Edwin Drood was completed. The present number contains portion of a story said to be written by Dickens, brief articles on Spiritualism, labour, &c.; a tale for the children, poetry, and some well selected extracts. It is a neatly got up quarto of eight pages, and well adapted for a Lyceum Journal.

### THE TRUE PLACE OF SPIRITUALISM AS A RELIGIOUS FAITH.

ON this subject the Rev. Thomas James, of Sandhurst, preached to a crowded and attentive audience in the Wesleyan Church, Melbourne, on Sunday evening the 15th November.

As it was a public utterance, by a public man, in a public place, it is public property, and we purpose treating it with considerable freedom.

Mr. James abruptly concluded his sermon with these words:—"The true place of Spiritualism as a religious system is just nowhere."

So that the greatest religious movement in the annals of the human race, must be placed "just nowhere."

The discourse, which had such a lame and impotent conclusion, resembled a nest of trumpery toy boxes, one within another, becoming smaller by degrees until the heart is reached, when that proves to be a very little thing with nothing in it.

The preacher commenced with a statement that he would never make a pulpit occupied by him a coward's castle,—but this is exactly what he did make it,—for he altogether ignored the strong points, and the great names, of the Spiritual movement, and based his remarks on the well worn rant, about "seducing spirits and doctrines of devils," by which terms the apostle Paul endeavoured to warn the world against the views which, since his time, have become orthodox. Such doctrines as these: that God hates all men because an ignorant savage ate an apple, that ever since, earth has been an immense stew for the procreation of Fiends in embryo, who being born so, are vile and abominable in the sight of God; that to propitiate Him, His Spirit must violate a Jewish woman, and the unfortunate offspring of the miraculous conception must be slaughtered, to appease the fury of its inhuman father.

These are the "doctrines of devils" which Paul denounced prophetically; and against all such hellish inventions of evil men and seducers, the text chosen by the preacher should be used as a warning.

Moreover, the deceivers most to be dreaded are those who come in the name of Christ,—a name which Spiritualists, with most commendable humility, use very reverently, and very seldom.

Although Mr. James refused to assign to the millions who have embraced Spiritualism a place among the tribes of holiness, he admitted freely, "that there is a reason for their faith, judging from the truth of facts which cannot be denied;" but—he added—"whether the facts are worth anything is another matter;" leaving it to be inferred from his manner, that the intrusion of facts into questions of religion was altogether unprecedented, unnecessary and absurd.

Nevertheless, he was good enough to concede that, "if there is any verity in the universe of God, it is a verity of spirits;" and he was safe in making the concession, for he has all scripture, all history, and all poetry on his side; but he was not content to stop here, he scratched his own face by stating broadly, in the very words we quote—"A great part of the religion of the world has been made by the lies of men!"

To assert that "the true place of Spiritualism is just nowhere" is to be guilty of a solecism in the use of language, which must have surprised such of the audience as think at all.

But two other statements equally absurd illustrated this wonderful discourse. We give the words as they fell from the preacher's lips:—

1st. "I am more certain of the Bible being the Word of God, than I am of the existence of the congregation before me."

2nd. "It is clear to me, that if Jesus is not God, he is unworthy to be classed with the great names mentioned, (Moses, Socrates, Plato, and Shakespeare,) nay more,—He is not worthy to tie the shoe latchet of the meanest here to-night."

Now as to the first, how can Mr. James, or any inferior man, be certain that the Bible is the Word of God? It is nowhere so described within its own covers, and "all other religion is made by the lies of men."

Such a claim for the Bible is pure assumption, impossible of proof,—whereas the existence of the congregation "sitting under" the preacher, admitted of instant and conclusive verification.

As to the second assertion, Jesus never said he was God, refused to be called good, and cried out on the cross that God had forsaken him.

That Jesus is not God is as certain as that the moon is not the sun, albeit it shines by the light of the larger body.

Why Jesus should be unfit to tie a mean man's shoe latchet, unless Jesus was God, is a mystery,—unless it was an empty rhetorical flourish, such as preachers too often employ.

We expected from Mr. James an honest expression of hostile opinion, temperate, impartial, and severe, though just,—we did not expect trickery and misrepresentation.

We published, in August last, a lithographed supplement to the *Harbinger of Light*, giving a fac-simile of some direct Spirit writing received at Sandhurst under strict test conditions.

No merit whatever was attached to the sense of the matter written under such difficulties,—the whole of our correspondent's letter and our own remarks were directed to the manner in which it was obtained.

In our September issue this is clearly explained. Mr. James acknowledges the regular receipt of the *Harbinger*, and has seen the articles referred to,—yet, will it be believed, he had the impudence to hold up and represent the lithographed writing to his audience as a specimen of Spiritual philosophy; leading his hearers to think that we published the writing as the teachings of Spirits, omitting all reference to the convincing testimony which its production under such extraordinary circumstance gave, to encourage the labors of patient and honest investigators.

It is by tactics like these that clerical combatants forfeit the respect, and alienate the affections of lovers of truth and justice.

But we

"Reville them not; the Tempter hath  
A snare for all.  
And pitying tears, not scorn and wrath  
Befit their fall."

Mr. James stated that he had thoroughly sifted the best Spiritual literature of the present age, and could not find one grain of wheat among the chaff."

Nothing was said of the experiments and investigations, demonstrating the truth of intercourse between the two states of existence, which Crookes, Wallace, Edmonds, and others have placed before the world. "Whether facts are worth anything is another matter."

It may suit Mr. James to proclaim that he will never make another man's pulpit a "coward's castle;" but the day will surely come when his pusillanimous discourse will be recalled to his memory, and like Peter, he will "go out and weep bitterly."

We left the church under the impression, which further reflection has confirmed, that the sermon was a piece of weak special pleading, wanting in dignity, instruction, and philosophy, and altogether unworthy of the place, the audience, and the man.

If Mr. James has studied, as he asserts he has studied, all the best Spiritual literature of the age, then he deceived his audience, and it would be an easy matter to turn the tables on him, and taunt him with coming in the name of Christ to deceive many.

To show how, according to him, the faithful are those

"Who live in pomp and wealth, and ease  
Whom Jesus never knew."

And then to pray that

"Thou O God reveal their sins  
Turn all their joy to grief  
The world, the Christian world, convince  
Of damning unbelief."

This is the work which Spiritualism has before it,—to convince the world they have been practising the "doctrines of devils,"—setting a creature—Jesus—above the Creator, making unto themselves an idol which their fathers knew not.

For, if we consider the countless ages during which this world has been the theatre of life and death, we must admit that the Deity of Jesus is a modern

theory; which, with the doctrine of Original Sin the Stupration of Mary, and the Atonement founded on it, are doctrines of devils, which the enlightened and courageous minds of modern mankind will quickly bury out of sight. Of the unpleasant services which these grossly material doctrines, like so many middens, have rendered to mankind, we will now say nothing.

They have fertilised the soil, they have served the purposes they were fitted to serve, and wait their doom.

"From that great law  
Which makes the past time serve to-day;  
And fresher life the world shall draw  
From their decay.  
'Tis but the ruin of the bad,—  
The wasting of the wrong and ill;  
Whate'er of good the old time had  
Is living still,  
For life shall on and upward go;  
The eternal step of progress beats  
To that great anthem, calm and slow,  
Which God repeats.  
God works in all things; all obey  
His first propulsion from the night:  
Awake! Behold! —The world is grey  
With morning light."

## WOMAN AND HER WORK.

SPIRITUALISM allies itself so closely with all that concerns the progress of the human race, or with the improvement of any section of the race, that we need not apologize to our readers for noticing anything that has this object in view, being very sure that though individual preferences may lead this or that Spiritualist to give special interest only to particular movements of this kind, none such will be wholly without sympathizers among us. With this idea, we mention the increased and increasing attention which is being given to the amelioration of the condition, and the development of the capacities of women.

The immediate stimulus to this subject of thought has been the presence in Melbourne of a lady lecturer Mrs. Colclough, from New Zealand, where she has been long and favorably known. Of the two lectures which she has already given here, the first was thinly attended, and what audience she had was to say the least, apathetic. The second, however, was well attended, both in regard to numbers, and to the general character of those present, a large proportion being ladies; while the appearance and manners of most of both sexes, showed plainly, that it is the intelligent and dignified among us who are taking the subject up.

The advocates of the rights and powers of women are like Spiritualists, an unpopular minority, and therefore, of course, in the extensive correspondence on the subject which has recently appeared in the daily papers, there has been no lack of diversity of opinion, though, to our thinking the intelligence, culture, and fairness exhibited, have been altogether on the side of the would be reformer. The Bible and the terrible, but indefinite word "unsexed" have been the chief weapons on the other side. It is not denied by the most orthodox—that the "devil can quote Scripture for his own purposes," we know that Jews, Mormons, and Gentiles, of all sects do it, therefore, why not the believers in the subjection of woman. Let all such quotations weigh for whatever they may be intrinsically worth, but for no more. As for the unsexing of women—vice, frivolity, and devotion to selfish ease and pleasure do that; the race course, the bar room the fashionable ball room, are the places where women are unsexed; not the lecture room, the hospital, the school, nor any field of usefulness.

To the student of history, it is not a little amusing to look back and see how slowly, painfully, and amidst all manner of opposition, woman has gradually, certainly won different spheres of action, which were at one time as much closed to her, as are still the halls of the Legislature and the Chambers of Commerce. The drama for thousands of years was denied the adornment which her beauty and talent now lend it. Agnodice among the Greeks, very nearly paid with her life for daring to succor the sick and the afflicted of her own sex. It is only of late years, since the history of those women who



have achieved eminence in literature, have become commonly known to the public, that we have learned that it is the homes of literary men which are unhappy, not those of literary women. The past foreshows the future. The platform, the tribune, and the professor's chair, are for the woman of the future, and the world will grow better, not worse, as woman grows wiser. Nor will she be unsexed. Children will be born then as now, and tender mothers will rear and teach them. The desire of the wife will still be to her husband, and that will forever give him the rule over her; and make him not, perhaps, her master and her tyrant, but her guide and counsellor. Two things, however, we would point out to our sisters. The first is, that carefully pondering the history, not by any means few in number, of the women who have attained to high intellectual excellence in olden times, we are at first surprised at the little benefit which resulted from their bright examples to the mass of the sex.

It is to the reason for this remarkable fact that we wish to draw attention, and we believe it to be that no one thought of these women as other than very exceptionally endowed geniuses, whereas, in reality they were only exceptional in being sufficiently energetic and persevering to triumph over tremendous obstacles. The same mischievous doctrine is still preached, and if allowed to have weight will produce the same evil results; the undue exaltation of a few individuals accompanied by the debasement of the sex. No education, no privileges, given to a few or to a class are the desideratum. It is not the production of a few geniuses that should be aimed at, but the elevation and improvement of all the women of the land.

Again, we still more earnestly entreat our sisters to remember, that every noble woman, wise, useful or self-controlled, is the best possible advocate of woman's rights. Every happy home in which such a woman reigns is the best possible answer to the divine right of the subjection of women; and every man who learns to look with reverence as well as love upon mother, sister, wife, or friend, is the best ally the cause can have.

J. M. PEEBLES.

#### SPIRIT OF THE NEW YORK PRESS.

THE New York dailies are referring to or largely reporting J. M. Peebles' lectures, now being delivered at the Spiritualists' meeting in Robinson's Hall. The following is from the New York Herald of Monday:—

"Robinson Hall was handsomely filled last night by a very intelligent and attentive audience, among which there were a large number of well-dressed ladies and gentlemen, to hear Mr. Peebles. Before the commencement of the lecture some selections of well chosen music were sung in chorus, with appropriate piano accompaniments.

The lecturer illustrated his discourse by a series of pictures, representing the different races of man. He took the audience with him through the different gradations of human racial intellect and the marked differences that distinguish the tribes of mankind. The Aborigines of Australia were shown to be the lowest in the scale of intellect. Half-breeds possess a higher order of intelligence. Several Maoris are now members of the New Zealand Colonial Parliament. The original inhabitants of Hindostan were shown and described. The Turks, Chinese, Arabs, Mahometans, Persians, Malaysians, and other branches of the human family were presented to the interested audience, and the several characteristics of these people minutely described. The lecturer brought to view traits of character that are common to the Malaysians and the North American Indians. The Malaysians, like the Indians, run in single file; in battle they scalp their enemies, and notch their war clubs when they kill a victim, also the Malayan women, like the squaws, perform nearly all of the work.

The lecturer thought that the red men of this continent are descended from the Malaysians, who must have penetrated to America across the Pacific Isles. The fine races of Persia and Arabia were described, and the

meekness and passiveness of the Hindoos dwelt upon. A synoptical history was given of the great Apolonius, who was the reputed rival of Christ, and whose works and doctrines have been so maligned by the Christians of the East. The meeting was next introduced to a portrait of Socrates, the Grecian philosopher, and it was explained that this is a copy of a bust found in excavations in the ancient and buried city of Herculaneum. The portrait of the grand old Greek, Pythagoras, was presented and his doctrines expounded. The pyramids of Egypt were explored and their history touched upon. It was shown that the unit of lineal measure and the capacity of our American bushel were taken from the coffer in the King's Chamber in the Great Pyramid. Our inch and bushel were adopted from the English, who took them from the Romans, who took them from the Greeks, who got them from the Egyptians.

From the Nile valley and the cradle of Egyptian civilization the audience were conducted to the sacred precincts of the Holy Land, the valley of the Euphrates and the country of the lost Paradise. From Asia Minor the speaker returned to the Celestial Empire, and dwelt upon the theological idiosyncracies of the Chinese and Brahmins, who look upon Western and American religion and manners as simply barbarous, and desire to send an army of worshippers to convert us all to the true faith. He found Spiritualism in all the Eastern countries. The Melbourne press, excepting the Daily Argus, was vile and abusive. Again the speaker revisited the land of Mahomet, and felt himself quite at home in the country of the harem, where the fair daughters of Eve go veiled, so as not to lead men into temptation. The lecturer sought the holy city of Jerusalem, and took his hearers over the scenes of Christ's labors and death. He learnedly showed that the hell alluded to by Christ and the apostles is not the hell of modern Christians, but only a valley in a well-known district of Palestine, where figs and grapes now grow in great abundance. The Turks and others, it was argued, could never become Christians, for they could not imagine how it was possible for one God to be three persons, or inversely. Neither would they believe that the Son could by any possibility be coequal with, that is, of the same age as, the Father, or that God should punish with what we call the pains of hell any of the people belonging to this generation for the sins of an individual, poor Adam, who had lived thousands of years before them."

#### MARRIAGE MAXIMS.

THE very nearest approach to domestic happiness on earth is in the cultivation, on both sides, of absolute unselfishness.

Never talk *at* one another, either alone or in company.  
Never be angry both at once.

Never speak loud to one another unless the house be on fire.

Let each one strive to yield oftenest to the wishes of the other.

Let self-denial be the daily aim and practice of each.

Never find fault unless perfectly certain that a fault has been committed; and always speak respectfully and lovingly.

Never taunt with a past mistake or error.

Neglect the whole world besides, rather than one another.

Never wait for a request to be repeated.

Never should one make a remark at the expense of the other.

Never part for a day without loving words to think of during absence.

Never meet without a loving welcome.

Never let the sun go down upon any anger or grievance.

Never let any fault you have committed go by until you have frankly confessed it and asked forgiveness.

Never forget the happy hours of early love.

Never sigh over what might have been, but make the best of what is.

Never forget that marriage is ordained of God, and that His blessing alone can make it what it should ever be.

Never let your hopes stop short of the eternal home.

## SPIRITUALISM VINDICATED.

Being a reply to a discourse by the *Rev. John Graham*, of Sydney, entitled—"SPIRITUALISM AND CHRISTIANITY; THEIR REVELATIONS AND EVIDENCES COMPARED." By J. TYERMAN.

(CONTINUED FROM PAGE 725).

After admitting that he "believes there is in it (Spiritualism) something far deeper" than Faraday, Brewster, and Ferrier "supposed;" that spirits "may" be "permitted" to "appear" and "communicate with earth," but of course only *evil* ones; and that all Spiritualists are not "profane meddlers with the invisible world"—Mr. Graham makes a most ill-becoming and unwarranted attack upon the public mediums and advocates of Spiritualism generally.

"But some," he says, "I am persuaded, have sought to make filthy lucre of their dark necromantic art; and many use Spiritualism as a screen to hide the most infidel attacks on the truth of God revealed in the Bible"—page 9. And again on page 18 he speaks of Spiritualism as "a new method by which Yankee sharperism acts on human gullibility, and pleasantly pockets its golden grains."

With respect to professional *mediums*, whether odd individuals in some parts of the world may have laid themselves open to the charge is not the question; as to the general body of them I defy Mr. Graham to substantiate his allegation. In imputing low and unworthy motives, a Christian minister should supply adequate evidence of their existence. One great object of this traduced class is to disseminate what they have *proved* and *know* to be truth; and if they at the same time live by the grand work they are doing, surely they have as much right to do so as any other class of men have to live by the exercise of their natural or acquired powers. Mediumship is a natural gift, as is a musical, poetical, artistic, or inventive faculty, but of course capable of improvement by use like all other natural gifts; those who possess this gift are not as a rule in a position to place it at the service of the public gratuitously, any more than are others who are possessed of rare gifts which they use professionally; they are able to elicit phenomena and obtain information which are often of great interest to those who visit them, and some of which have an important bearing on many public questions—and these cannot be got without their mediumistic powers,—surely, then, if they abandon other profitable pursuits, as many of them have done, in order to promote what they believe to be the best interests of mankind, it is as ungenerous as it is unjust to condemn them for making a livelihood by the means with which they are doing good. When lawyers, doctors, artists, musicians, and especially clergymen, serve the public without fee or reward, it will be time enough to reproach mediums for charging for their time and gifts.

With regard to the public *teachers* of Spiritualism, Mr. Graham no doubt meant to have a fling at me. I always feel it distasteful to have to speak of myself; but as this gentleman has insinuated that I am using Spiritualism for "filthy lucre's" sake, I must be pardoned for saying a word or two in my own defence. I would ask Mr. Graham whether he thinks it is very becoming in a man who is receiving a *thousand pounds* a year for preaching a "free gospel," to impute mercenary motives to others? I beg further to tell him that had I put on the mask of hypocrisy and remained in the church after I became convinced of the truth of Spiritualism, as some ministers to my certain knowledge have done, it would have been much better both for my reputation and worldly interests. Had "filthy lucre" been the chief object of my labors I could have made more of it as an orthodox teacher than I am ever likely to make as a lecturer on such an unpopular subject as Spiritualism—a subject for embracing and advocating which I have been shunned by many who were previously among my warmest friends; and have incurred an amount of prejudice, slander, and abuse, that I should have escaped had I remained on the orthodox and fashionable side of the religious world. Even after I left the Church, had I turned what gifts and energies I may possess into some other channel, I should have had little fear of doing better in a temporal sense than I am doing in my present sphere. In vindicating myself from a false and

injurious accusation I trust I shall be excused for mentioning the following little incident:—A friend, in a letter lately received from Sydney, states that he asked a solicitor and some other gentlemen, whom he had seen at my lectures in the theatre, what they thought of my efforts. The answer of one of them was that I was "a fool." My friend inquired why he thought so. "Why do I think so?" he replied, "I am sure of it. Why, the man ought to be earning £3000 a year, and I dare say he is not getting over £300." Whether I could have earned three thousand a year at some other profession will be considered an open question, but the gentleman was quite right about the three hundred. I do not receive that amount for lecturing on Spiritualism and cognate subjects. And yet preachers of the gospel, who are rolling in three or four times what I receive, can fling the taunt of "filthy lucre!" If I were disposed to retort in the spirit of this liberal and unselfish minister I might confidently assert that this imputation, with which it is sought to damage the advocates of Spiritualism, could be urged with much greater truth against the clerical order. Let them be stripped of their stipends, removed from their snug rent-free parsonages, and exposed to the public odium and private injuries that Spiritualists have to endure, and how many of them would continue to preach the gospel purely for the "love of souls?" I am not, however, condemning the clergy for, to use Mr. Graham's words, "pocketing the golden grains" for preaching what they suppose to be truth; but, seeing that they do this, they ought to be the last men in the world to blame others for trying to live by teaching what they honestly believe, and for which they can adduce satisfactory *proof*—proof such as cannot be furnished in support of the orthodox system.

Nor ought Mr. Graham to have accused the mediums and advocates of Spiritualism with acting "on *human gullibility*." Many are waking up to the fact that this is much more the function and work of the *priesthood* of all Churches than of any other class of public teachers. Men who try to induce people to believe that a speechless serpent once held a confab with a perfect woman, and reasoned her into an act of culpable disobedience to her Maker's commands; that the whole human family, save eight persons, were drowned, "and all the high hills that were under the *whole heaven* were covered" with a flood, when the earth and the atmosphere do not contain half enough water for the purpose; that God caused the sun and moon to "stand still" in the heaven "about a whole day" to allow the benevolent work of butchering human beings to be completed; that a whale swallowed a man wholesale, kept him alive in its belly three days, and then safely deposited him on shore, when it is well known that a man's arm of ordinary thickness would be too much for the throat of that species of fish; that a veritable child was born and lived, which had no human father—men, I say, who are teaching others to believe that these and scores of equally absurd and childish stories are divine and infallible truths, are surely trading on "human gullibility" to an extent that no honest Spiritualist would stoop to do. Spiritualism deals with facts which the physical senses can cognise, and with principles which appeal to enlightened reason; it requires man to accept neither unless adequate evidence can be adduced, and the consent of his unfettered judgment obtained; and, therefore, of all the religious systems in vogue it has the least in it, when rightly understood, that is likely to impose upon the "gullibility" of mankind.

And as to the alleged "infidel attacks on the truth of God revealed in the Bible," it is an old and stale complaint. The term "infidel" is, in the spirit of true Christian charity, flung at us as a term of reproach. The clergy have long used it as one of their best weapons with which to damage the reputation and interests of those who happen to differ from them in religious belief, and to scare the timid and weak-minded of their flocks from the fields of free inquiry; but that ignoble and cowardly policy will not last forever, and will recoil with withering effect upon those who try to uphold it. Men are beginning to rejoice in the name as a badge of honor, being synonymous with true liberty, progress, and independence of thought. It identifies them with



Christ, his Apostles, the Reformers, and many other of the world's greatest and best men, who were denounced as "infidels" by the orthodox of their time, for no other crime than being unable to endorse all the religious dogmas and customs popularly believed in. When Spiritualists are branded as "infidels," and charged with "attacking the truth of God revealed in the Bible," it is sufficient to reply, that our opponents beg a vital question in dispute, by assuming what they cannot prove, namely, that *all* the Bible is the "truth of God." We can with as much right and consistency stigmatise *them* as infidels for rejecting *our* system, as they can us for rejecting theirs. Whatever can vindicate its claim to be called "the truth of God" we not only never assail, but we love and defend it, whether found in the Bible or elsewhere. It is only *human errors*, which interested men have christened "the truth of God," that we are at war against. And these errors, whether contained in the Bible, uttered in the pulpit, or circulated in the press, we shall continue to assail with unsparing hand.

Mr. Graham declares that he is "not prejudiced against any man or number of men who profess zeal to reform the prevalent faith and practices of the Christian Church;" and he admits that there is much need of reform even in the Protestant churches; but he has a great and natural horror lest attempted reform should lead to total destruction. And his apprehensions of such an appalling result so disturb his emotions and becloud his judgment, that he cannot distinguish between things that differ, and is led to make most reckless and unwarranted statements about those who differ from him. He says:—

"Many professed reformers are radical destructionists. One such lately visited and lectured in our city. Under the comparatively harmless name of Spiritualist lecturer he circulated the foulest caricatures of Scripture truth, and in the presence of large audiences traduced the Bible and attacked its primary verities. My attention was only lately directed to his challenge to Christian ministers. Now, although it is hard to leave pastoral work in visiting the sick and poor, and raising the fallen, and feeding Christ's sheep, yet I think the shepherd should repel the wolf from the fold; I wish I had tried it sooner; but I venture to-night to pull off the sheep-skin clothing of this prophet, and in opposition to his misrepresentations of truth, shall contrast the Revelations and Evidences of Spiritualism and Christianity."—page 10.

This is a strange paragraph. It was all very well for Mr. Graham to let my back be turned upon Sydney, and then say that his attention had just been called to my challenge, and convey the impression to his congregation, as he did in delivering his sermon, that had he known of it sooner he would have met me in public. Seeing that it was published in six successive issues of the leading newspaper, and was withdrawn nearly a fortnight before I left, he will find it difficult to convince those acquainted with the facts that he was not aware of it till I was gone. As to my being a "wolf" in "*sheep-skin clothing*" that is about the last thing that should have been urged against me. I have always understood a "wolf in sheep's clothing" to be a person who professed to be what he was not—one who, in the garb of innocence and friendship, will ruin you if he can; but since I became identified with this movement I have never concealed my real character, principles, and intentions under the "sheepskin" of a false profession. If there is one thing that I may venture to claim credit for more than another it is that, since my first public advocacy of Spiritualism, I have been an avowed, fearless, and uncompromising antagonist of sectarian Christianity; having become fully convinced that it is the irreconcilable enemy to true Spiritualism, and to the best interests of humanity. So much has this been the case that some of my friends have thought I have carried my declared and open warfare too far at times. While some Spiritualists have, to my great regret, pandered to orthodoxy, either through cowardice, not perceiving the real bearings of Spiritualism on popular theology, or a well-meant but mistaken policy, I have done my best to lay bare its hollow pretensions, and curb its mischievous power. If I were disposed to repeat the cry of "wolf in sheep's clothing," I should tell Mr. Graham to examine the orthodox ranks, lay and clerical, and he would soon find plenty of genuine specimens—men who will swindle and ruin you, while professing the warmest friendship, and the deepest solicitude for your eternal welfare.

Nor am I a "*radical destructionist*" in the sense this gentleman wishes to be understood. All reformers, whether social, political, or religious, are destructionists, so far as they sweep away what they conceive to be errors in principle and abuses in practice; but they only destroy these to make room for a new and better state of things. It is only in this sense that I can justly be called a destructionist. But this is a very different thing from a wanton destruction, which would leave nothing but chaos, ruin, and desolation, where some kind of life, order, and beauty formerly prevailed. No one wishes to destroy what is true and good in the Orthodox system; and if anyone were foolish enough to attempt it time would prove the futility of his efforts, and vindicate the right. All we desire is to free humanity from those foul aspirations with which a false theology has too long disfigured it; to vindicate God from those horrible things which the Bible and Christianity have attributed to him; to assert the supremacy and immutability of natural law against the capricious freaks of supernaturalism; to exalt reason over superstition, science over faith, and individual sovereignty over ecclesiastical authority; and to unfold a future state alike worthy of God and man. If to aim at these things is to be a "radical destructionist," I should like to know what constitutes a true reformer. As to my "circulating the foulest caricatures of Scripture truth," I utterly deny the charge. I endeavored to state impartially and fully before my Sydney audiences those Biblical doctrines from which I dissented, and then gave my reasons for rejecting them. If Mr. Graham, instead of indulging in such bald and sweeping accusations, had condescended to furnish a little evidence in support of his statements, he would have acted more in the spirit of honorable controversy.

The next paragraph of the sermon in question contains such a specimen of reasoning as I did not expect from a man of Mr. Graham's reputation. His unfounded assumption that Spiritualism is only a destructive, rather than mainly a reformatory, system, has landed him in a position which is necessarily fatal to much that he holds dear. He compares Orthodoxy to "an old garden, beneath the shade of whose trees my (his) fathers found refreshing fruit and shelter." These trees, he says, "greatly need pruning of branches that cross and rub and injure each other; and many suckers and brambles need to be rooted out."—page 10. Now, the object of Spiritualism is to cut down some of these trees, which cumber the ground; to prune others, which he admits, "greatly need" it; but certainly not to destroy the whole garden. But when a Spiritualist presents himself at the garden gate and asks "access to begin work" as a reformer, Mr. Graham stops him, exclaiming—"Nay, friend, I greatly suspect you would destroy and not reform. I do not want you to cut down the trees that have yielded such shade and fruitage. I hope that from these vines too my children's children shall eat rich clusters as did their ancestors. Stand off, destroyer!"—page 11. Let us try his logic in another case or two, retaining the figure he uses. When Christianity was introduced to reform some parts of Judaism and supplant others, the Jews should have exclaimed to Christ and his Apostles—"Stand off, destroyers! Our beautiful Jewish garden has afforded shelter and borne fruit for our ancestors since the time of father Abraham. Touch it not!" Again at the Reformation, the faithful Catholics ought to have confronted the heretical Luther and his coadjutors with—"Stand off, destroyers! We love this fine old Catholic garden. Its trees have braved the storms of ages, and spread their branches far and wide. Leave them alone in their glory!" And even in our own time, heathens might rebuke those officious missionaries, who are sent out to disturb their faith with a—"Stand off, destroyers! This 'pagan' garden, as you contemptuously call it, has an antiquity which stretches far past the time of your Luther, far past the time of your Christ, past even the time of your Abraham. It still bears abundance of those fruits which have sustained our fathers from time immortal. Bring not your axe within its gate!" Thus, according to Mr. Graham's reasoning against Spiritualism, neither Christianity, the Reformation, nor modern missions should have been

established, and the destructive work they have already done should be repaired as speedily as possible!

My exponent waxes very wroth against me because I have in one of my tracts expressed advanced views upon the Bible. He says:—

"Now Mr. Tyerman would leave men neither a true Bible nor Saviour. For, according to him, what is the Bible? 'The assumed infallibility of the Bible—a point in which Catholics and Protestants both agree—[is] contradicted by science, disproved by history, and destroyed most effectually [of all] by its own irreconcilable differences with itself.' Tyerman's Tract on Creeds and Dogmas, p. 9. Again:—'It contains the loftiest and purest conceptions of God and religion which certain of the ancients were capable of; but it is not a whit more divine, and has not the shadow of a stronger claim to [exclusive] inspiration, than several other books, written by ancient religionists called heathens, and containing their noblest thoughts on the same subjects.'—Ibid p. 16. To make such statements in the heat of declamation is bad; deliberately to write them is either wanton or malignant recklessness, and displays shameless ignorance of both heathen antiquity and the Bible."—page 11.

On the strength of this extract the rev. gentleman goes on to argue as though I had claimed that "Homer," "Plato," "Socrates," and "Cicero," were in every sense equal to "Moses," "Jesus," "Paul," and "John; and adds:—

"The man who can make statements to that effect puts himself beyond the pale of truth-seeking discussion. I wonder not that such an one should write a Tract, (Spiritualism in its relation to Orthodoxy; or Rationalistic v. Christian Spiritualism,) as Mr. Tyerman does, to repudiate the idea of attaching the name of Christian to his system. It is rank infidelity of the eighteenth century with a new nineteenth century mask. This, I fear, is the general drift of Spiritualism."—page 12.

Whether Mr. Graham's rabid zeal against Spiritualism has temporarily perverted his moral sense, or whether deliberate garbling is a chronic habit of his in dealing with the literary works of his opponents, I know not; but one thing is certain, he has garbled the above extract from my pamphlet. It will be seen that the words in brackets, which he omitted, considerably modify the sense of the passage. I said that the orthodox claim for the Bible is disproved by "science" and "history," but is "destroyed most effectually of all"—that is more effectually than by science and history—"by its own irreconcilable differences with itself." In other words, the *internal* evidence against the claim is stronger than the external. But I neither said nor implied that such ancient heathen writers as have just been mentioned were *as much inspired* as the writers of the Bible, though Mr. Graham unfairly sought to convey the impression that I did. What I said was that the writers of the Bible had no just claim to "*exclusive* inspiration," which is a very different thing. The claims of the Bible, however, are not under the discussion at present, or I should repeat the above views of it with redoubled emphasis. They are not "either wanton or malignant" statements, but express my honest and deliberate conviction. It is very easy for this gentleman to say that these views "display shameless ignorance of both heathen antiquity and the Bible;" but let me tell him that they are held by hundreds of men, the latchet of whose shoes both he and I are unworthy to unloose. In the twelve lectures lately delivered, on "The Bible Turned Inside Out," I adduced ample evidence in support of my views. There has been a general and urgent demand for the publication of those lectures; and when they appear I will have the impartial reader to decide whether "shameless ignorance" on this subject is most displayed by Mr. Graham or myself. At present I will only remark that the orthodox have too long extolled the Bible at the expense of all other books, ancient and modern; just as they have blackened the character of the "wicked" to brighten by contrast that of the "righteous." The merits of so-called "profane" writers have been systematically misrepresented and depreciated; while the so-called "sacred" writers have been credited with the most exaggerated, and in some cases utterly fictitious, claims. The result is that the majority of the people hold most perverted and erroneous views on this subject. And hence their artificial sensibilities are shocked when their narrow belief is challenged; and they shake their incredulous heads at the idea of as high toned morality, as pure religion, and as lofty and rational conceptions of God

being found in some despised heathen writings as in their favorite Bible. But notwithstanding their incredulity, holy horror, and unscrupulous opposition, the truth in this matter will in time be vindicated; the Bible will be stripped of its false pretensions, and brought down to its proper level; and the merits of other works, so long unjustly denied, will yet be fully recognised.

I will not waste space in rebutting the charge that Spiritualism "is rank infidelity of the eighteenth century with a new nineteenth century mask." This is another instance of that unworthy disingenuousness so painfully apparent in several parts of the sermon under review, and which appears to be almost inseparable from sectarian controversialists. Mr. Graham knows perfectly well that "infidelity" is generally understood to mean a total denial and rejection of *all* religion; and he knows quite as well that Spiritualism is as distinctly a religion as the one he professes, recognising such fundamental parts of all religions as the existence of God, the immortality of the soul, moral responsibility, and the perpetual obligation of the principles of truth, justice, virtue, and benevolence. It was, therefore, most reprehensible to seek to excite and intensify the prejudice of his congregation against this system by making it synonymous with infidelity, of which it is the very antithesis. In rejecting some things that he regards as essential to true religion, it is only that kind of infidelity which is denounced as such in one age, and accepted as *orthodoxy* in the next.

(To be concluded in our next.)

#### ATHEISM.

MR. DREW delivered an able lecture on the Comparative Merits of Deism and Atheism, in the Discussion Society at the Trades' Hall, Carlton, on the 11th of October. The lecturer said:—

He did not come forward as a scientist, to interest the audience with the wonders of design manifested in the works and laws of nature. He merely intended to judge of the two systems by their effects upon society; to point out which of the two was more conducive to virtue, happiness, and progression. He would not, therefore, attempt to prove the existence of a God from the works and laws of nature, but simply state that however difficult this may appear to be to his opponents they would find it far more difficult to show that any living being was created by chance! He referred to history, and showed that all the great minds who had distinguished themselves for wisdom, and who had devoted their attention to the welfare and happiness of mankind, such as Confucius, Zoroaster, Socrates, Plato, and Jesus, believed in a God, a future state of rewards and punishments; and challenged his opponents to name one atheist who had proved a benefactor to mankind—who had left a distinguished name on the pages of history.

To the wicked man who suffered from a guilty conscience no doubt it was very desirable that there should be no God, no soul, no future state of rewards and punishments; no court of bankruptcy for a life of roguery in the world to come; no God, no supreme judges, and no laws, and penalties against the workers of iniquity. "The wicked through the pride of his heart will not seek after God;" and "the fool hath said in his heart there is no God." Atheism has no tendency to make men better, which a conviction that there exists a good, great, and just God, "who will reward every man according to his work" decidedly has, and which effect Atheism tries to subvert. Then Atheism offers no inducement for the exercise of mercy and forbearance to our fellow men; on the contrary, it holds out self-indulgence as its chief good, which it must be if there be no hereafter. With respect to philanthropy, Atheism probably stands lower than any other religion, for we never hear of a united and organised society of Atheists for any philanthropic purpose—every tree is known by its fruits.

Spiritism provides the only incontrovertible evidence of a future state of reward and punishment after death—in this it excels all other religions.



## ABNORMAL SIGHT.

In our April number we published a letter from Mr. Robert Bone, of Sydney, in reference to manifestations of natural clairvoyance developed through his son, a youth of 12 years of age. A report copied from the Sydney papers was afterwards published in the *Argus*, leading the public to infer that the asserted abnormal sight was a deception on the part of the boy. The following letter from Mr. Bone, which appeared in the *S. M. Herald* of September, 18th, shows the true state of the case.

SIR,—In the *Empire* of Monday, the 15th June last, you kindly published a letter of mine, in which I alluded to the late Mr. Charles Dickens' knowledge, of, and belief in, the power of reading when blindfolded possessed by a youth known in his day as "Townsend's Magnetic Boy," giving my authority for the extract I made, for the purpose of enabling all who felt any curiosity upon the subject to "overhaul the book, and when found make a note on." As I have not seen any reply to the letter, I am bound to the conclusion either that the subject is too difficult a matter to be coped with, as far transcending the skill of our Australian scientists, or that the letter itself must have been overlooked by them. My object, however, at the present moment is to inform my fellow-citizens, scientific and otherwise, I have refrained for a considerable time past from the exercise of my son's sense of what I must still term, for want of the knowledge of a better word, *abnormal sight*, I, on last Friday evening, in the presence, and by the assistance of, a medical gentleman, who particularly requested me to allow him an interview, made the discovery, which ought to be of some assistance to those who may wish to elucidate the case—namely, that when the boy is exhibiting his extraordinary powers, if the hand or any opaque object be placed in front of his *forehead*, the power in his *fingers* becomes immediately weakened; and so far from any attempt on his part to obtain a view of the object he may be about to describe, the person holding his eyes closed becomes conscious that, until the pupils are rolled up towards the forehead and the eyelids comfortably closed over them, he is unable to attempt any display of the phenomenon. Amongst numerous tests that he was put to on the evening I have named, the *Evening News* was bought at the door, and brought direct to him in his blindfolded state; and, after describing a large engraving that it contained more minutely than any one else present could at first sight (for he discovered and pointed out to the left of the plate a very faintly engraved figure, apparently watching the actions of the figures in the centre from its hiding place in the bush, which we did not previously notice), he read sufficient of the matter to convince the most sceptical that it would have caused him but little trouble to continue until he had exhausted the sheet.

I have not the slightest doubt that this sounds incredible—monstrously incredible; but what will be said when I further declare that he is able, by the same process, to perceive and accurately describe objects placed at a considerable distance from him, or the movements of persons standing before him? For instance, if my incredulous friends would stand before him making grimaces for half an hour, I'll stake my honour that he would see them by pointing his hand at them only, and imitate their actions to the life.

Disregarding the very scientific manner in which certain medical gentleman once attempted to obtain a knowledge of the case by endeavouring to wrap up the boy's head in a large bath towel, and placing the object they asked him to describe under a tablecover, entirely out of sight of every one, to me it is very amusing to call to mind the strange methods that many who have witnessed his capabilities have of trying to make him *not do* the very thing they have come to see him do. One, for instance—a reverend gentleman—accounted for his *pointing up* into his face when requested, and pronouncing his name, although he came into his presence on tiptoe, and unannounced, to the supposition that the boy must somehow obtain a faint gleam of light *down the side of his nose*, and so vexing the lad as to

make himself positively refuse to continue. Another gentleman, who held the boy's eyelids down whilst he recognised him by a photograph that he had never seen before, when asked if he were holding the eyes closed, replied, with the simplicity of all truly great men, "I don't know; come Walter, tell us how you do it." To which the boy returned the same unsophisticated answer, "I don't know." Then tying a handkerchief on his own brow, the manipulator raised it with perfect ease and, reading from a book whilst his open eyes were exposed to the gaze of every one present, delivered himself of his belief that the boy also read with his eyes, forgetting that he only reads with fingers, as nearly every one else forgets.

Then an eminent literary genius contented himself with a piece of exquisite buffoonery, by tying a handkerchief over his eyes, *a la* Dr. Spencer, and, with difficulty easing it with his fingers until he obtained a fair view of the card he attempted to read, pronounced the name printed on it, after playfully tapping his forehead with it, and then placing it to the back of his head. In fact, I call to mind many instances of the ludicrous manner in which persons have disported themselves in connection with the matter in hand. One old gentleman for whom I entertain the very greatest respect, after witnessing a display of his powers, would not be satisfied until he had vexed the boy by persisting in his repeating the performance with a handkerchief tied under his nose, although the child protested that he could not breathe, and naturally refused to exert himself any further, causing the dear old doctor's wife to exclaim, "The naughty boy, he deserves to be well flogged for imposing so upon his father." Good old soul.

Now, Dr. Fortescue, and his friends Spencer, Pattison, and Quaiffe say, in their memorable letter to the *Herald*, that one at least of their number is prepared to do the same as the boy can. Allow me to occupy a little more of your space for the purpose of suggesting to these gentlemen the desirability of their spending a few evenings together for practice; and when they have concluded as to which is the greatest adept in this particular line, let them pit their champion against the child for a friendly wager of fifty pounds a side; and if they are willing to do so, I will name two gentlemen—they may choose two others—who shall together select a fifth to act as chairman of a committee, to decide and report upon the performances of their man and my boy, and I fear not that the result will amply vindicate the truth of every word that I have hitherto published in regard to this truly extraordinary *lusus naturæ*.

In conclusion, sir, I have only to add that this offer is intended to be made to any person or number of persons who, believing themselves safe in doubting my veracity, may feel a desire to take it up also.

With many thanks for your kind indulgence,

I am your obedient servant.

ROBERT BONE.

140, Pitt-street, 17th September.

## THE VALUE OF MAN'S LIFE.

WHEN men are taken out of life, in the midst of their strength and work, people marvel. Useful men they are and yet they were removed. Why was it? Indeed, when Christ died he lived more efficaciously than before.

The death of the apostles stopped nothing: it sped much. They died, but their works lived after them. The effects of a man's life, are not simply those things which you can count and describe. A man may build a splendid mansion; he may spend uncounted sums in rearing its walls of marble, and furnishing it with every element of beauty; and yet, dying, he may have done very little. While over the way is a man who never built a house, except the house of character. The precious stones laid in the walls of the New Jerusalem, he laid around about his character. He left but little save his influence; but that influence from day to day exerted, fell into sensitive souls. A good man's heart is a seed-soil, and goodness is perpetually throwing itself out, and out.—*Henry Ward Beecher*.

## A VISION OF THE FUTURE.

Most of your readers are more or less informed as to the difference between vision, properly so-called, and sleeping or waking dreams. The works of some of our best writers, such as Davis and others, have done much to throw light upon the subject. Experience of vision, too, in these latter days, has become wider and more frequent, and each one who has met this experience in the spirit of calm enquiry, has done a good deed for others as well as for themselves in clearing away more and more of the clouds of enthusiasm which at one time hopelessly obscured the whole subject. It is therefore without any great fear of being charged with indulging in mere hallucinations, that the writer offers the following account of a vision which occurred some five or six years ago, and of which the recollection has been revived by a recent number of the *Harbinger*. The writer is too old a Spiritualist to consider it, or to put it forth, as a prophetic vision. It is offered as it was received, with the sincere belief that it was an attempt made by those guardian spirits who are ever around us, though so often unseen, to impart to the toiler here below the knowledge of good and true principles, and of their necessary development upon the earth, slow and gradual as the accomplishment of that result may be. Such instruction from the spheres above us, comes, we believe, far oftener in our lives than we make use of it, and should be received whenever it comes like any other instruction, with no undue reverence, but with attention and with careful weighing of the value that may attach to it.

I was busily engaged in the daily tasks by which I earn bread for myself and family, and my external thoughts were dwelling wholly on the work before me, when, upon my interior mental sight, there burst a most delightful vision of the Future Church. Strange to say, although it was so dazzlingly beautiful, complex, and complete in all its parts, minutely particular in detail, yet perfect as a whole, there seemed to be no necessity that I should abstract my thoughts from my external occupations in order to watch and understand all that was passing before my internal perceptions. The whole seemed to occupy but a few moments of time, and to have occurred rather simultaneously, than in the order in which I am obliged to relate it. Many things about it that at the time were vivid and distinct, have since faded, but that is owing to the lapse of time since then, rather than to lack of clearness in the vision at the moment.

I saw the interior of a magnificent church edifice, situated in the streets of a city, which also appeared to me during one of the pageants I there witnessed. In appearance the church bore a general resemblance to some grand assembly hall, though there were vistas of massive columns, and far reaching distances upwards, as in the awe inspiring temples of the olden world. It was very extensive in its ground plan taken altogether; indeed, larger than any one building I ever saw, and in form seemed to follow the plan of a Greek, or equal limbed cross, having in the centre where all four limbs of the cross met a beautiful kind of inner hall, surmounted and lighted by a dome that would not have disgraced the celebrated churches of St. Peter of Rome, or of St. Paul in London. This great inner hall seemed to be capable of being shut off entirely, by some means which did not transpire, from the four arms which led up to it, and each thus constituted a separate apartment. Each of these was by itself of ample and stately proportions, with grand aisles on either side, lighted by rows of fine windows, and furnished with richly finished sittings;—I can hardly call them pews, nor yet were they simple seats, but something different—and, if one may be allowed the expression, more sociable than either; they were also evidently constructed with the purpose of being moveable, and were differently arranged for different occasions and uses. In each of these separate compartments, raised only a few feet from the main floor, was a platform, richly carpeted and hung with pictures, and curtains, and furnished with tables, chairs, sofas, and vases of flowers.

Galleries were arranged in the vicinity of these plat-

forms, mostly opposite to one another; and they seemed to have been adapted for musical purposes, for in some of them were grand organs, and in others were bands of wind and stringed instruments, and in others companies of singers.

When I first entered the building, the whole vast space appeared as one, and some musical service was being performed which seemed to give gratification to an immense concourse of people. I could not help saying to myself: "Is this the worship of the Future, or have we gone back to the times when Sacerdotalism spread itself over everything, like the Banyan tree over the swamps of India?" Then I received in answer, apparently from the minds of those around me, the impression that this was indeed an act of associated worship; but as free from the element of sacerdotalism, as the scene was free from the presence of officiating priest, or symbolical sacrifices, and performed avowedly for the benefit and culture of the worshippers, rather than for the glory of the Ineffable and Supreme.

I was further reconciled to the pomp and magnificence I saw around me, by almost simultaneously beholding the building used for other, and it appeared to me holier rites. In some places were spots set apart for quiet devotion, and silent meditation; they were as still as the side chapels of a great Italian cathedral in the middle of a hot summer's day, and into them dropped here and there all sorts of people,—work worn laborers, men and women who could probably find no other quiet spot on earth, weary looking women of fashion, perturbed and harassed men of the world. I do not know that they came here to pray, but they sat still and silent in the most secluded corners, no one intruded on them, it was evidently too common an occurrence, no one noticed them, and when the peaceful influence of the place had accomplished its tranquilizing or strengthening work, they arose and went forth refreshed.

There were also smaller apartments entirely shut off from the main building, in which parties of a dozen or two would assemble at once, evidently with some combined action in view—what it was I did not exactly ascertain; some might be committee meetings for despatch of business; others, circles for investigation into various phenomena, or even classes of advanced pupils pursuing together some common study.

These more private gatherings, however, occupied only a comparatively small portion of the great edifice. Far the larger part, when not in use for festivals, acts of worship, social meetings, or public instruction and lectures, was given up to the most active work. There were central offices of all sorts of societies; societies for providing work for the unfortunate and the unthrifty; societies for the reclamation of the vicious; societies for visiting and administering to the sick; societies for the protection of children and dumb animals; societies for rescuing and solacing in every misfortune that can overtake humanity from the cradle to the grave. Two things only seemed to be required of either the individuals or the associations who availed themselves of this great institution: first, that they should there work for the good of others, not for the development of wealth or the advancement of their promoters; secondly, that, however various their aims and divergent their opinions, they should each and all, under that roof, forego all jealousies and disputes, and work out their missions in harmony and with mutual respect: failing the observance of these two conditions, I was assured that instant severance from the main body of the community occurred.

I have not told one half the beauties and excellencies of this glorious place; as I said before, many details that at first were clear to my mental vision, have faded from my memory, others I understood but dimly in the almost momentary glance that was granted me; but it seemed to me plain that all the knowledge, culture, kindness and beauty that were ever evolved by the spirit of man centered in the great building which formed itself, as it were, into the heart of the splendid city it adorned. No one in the community seemed to be especially set apart for its service, but all, or nearly all, seemed to share sometimes in its work, and sometimes in its benefits. It was so lovely, and of such good



report, that all men, even the wicked and the worldly, loved it, upheld it, and were the better for it. It had a helping hand for every want, and a soothing touch for every sorrow. Its members were all ministers to the wants of their fellow men, and there was no limit to their ministrations except the wide limits of human need. All things and all beings were within the pale of that church. It had no hierarchy, for all its members were co-workers, and equally its servants and its officers when they were wanted. Its sanctuaries were open both week days and sabbath; its worship was never ended, for when the voice of prayer and praise and teaching were silent, then harmony and learning went on. Its worshippers went forth from the service of the temple to continue that service in their Father's vineyard without, and they found that vineyard in every street, and in every shop, wherever man meets man. I saw them seeking out the poor, the ignorant, the sick, the sorrowing, and the wicked. I saw them helping the poor, teaching the ignorant, healing and preventing sickness, comforting the sorrowing, enlightening and reclaiming the wicked. I saw them earnestly co-operating with every charity or good work, and with every step forward in knowledge wherever it was made throughout the land. The whole country was full of means we know not of, for elevating and ameliorating the condition of all men; for making the rich less worldly, hard and sensual; for making the poor wiser and more temperate, and more helpful; for teaching the great, humility, and for giving the ignorant, knowledge.

The whole land blossomed as a garden that is fed by many streams, from the goodness and wisdom that flowed to it *through* that Church of the Future. I desire no pleasure, and no honor more earnestly than that of sharing in the work of bringing it down from heaven to earth, from vision to reality.

JOHN FLORENCE.

#### THE NATURE OF MAGNETISM.

*A communication treating on the subject of Mr. Philippi's letter in the last month's "Harbinger of Light."*

Magnetism, is the whole life and force of nature—acting in and on everything from the smallest atom of effete matter to the organism of man, permeating all nature and its surrounding atmosphere, with currents or cords, which bind altogether in one stupendous whole—varying so much in forces and modes of action, according to its component parts—that to reduce it to any single rule would be an utter impossibility—we would name it the "Nervo vital" force of nature—requiring contact with some outside force, for any one body to give it expression—then it becomes what you call magnetism, electricity, or psychological force, according as they are exhibited.—Were you to take a single atom ever so charged with electric force, it would remain impassive, unless brought into contact with some corresponding force which attracts it, and is therefore, said to be in affinity therewith, having (however apparently different) within themselves some corresponding properties as you see in the loadstone and the iron it attracts.—Now in the seed you have the germ, or nervo vital, but it will remain inactive until brought into contact with the corresponding magnetism in air, earth or water, when it soon puts forth its vitality and expands—still generating more electricity, requiring fresh elements to help their exhibition. For were you to exclude from it light and sun, you would have neither colour or perfume—both of which are therefore but the expression of the plants magnetism, particularly the latter, which flows forth to aid the development of the magnetism of other bodies, producing pleasure, pain, oppression, or refreshment, as they meet corresponding forces, as certainly as if they had full control over their actions. Again, see another display of the magnetic current in the finny denizens of the deep,—and in none is it more strongly shown among the classes of animated nature. From the tiny fish imparting vitality to the spawn through its magnetism, while passing over it, to the monstrous whale telegraphing for aid to its mate, some twenty miles distant,—when sinking beneath the deadly wounds of the harpoon. But our space will not

permit of our entering more fully into the magnetism of animals, as we wish to try the action of magnetism in the cases cited by your friend. Living as you all do in an atmosphere as we before said, so permeated with magnetic currents, generated from all nature's products, attracting or repelling other forces as may be, and with the receptive nature of man you can easily conceive how the human magnetism becomes an overwhelming force, ever on the watch for a corresponding organism to draw it forth, and only requiring such to enable it to perform all the so called phenomena exhibited by other classes of nature, leaving their impression on all they thus come in contact with, whether animate or inanimate. Persons in a high state of nervous excitement have their "nervo vital" in full force, whether healthily or unhealthily according to the exciting forces, and will impart to any substance of a conductive nature, and it can thus be transmitted to another person for good or ill, so that an irritable person should never be allowed to touch the blankets wherein another has to sleep. Many unknowingly, have caused in others attacks of nervous debility for which they could not account. The principal seat of the "nervo vital" in man is located in the spleen, whence it starts to find its corresponding element in the brain, with which it then forms the electric current that permeates the whole body, carrying consciously or unconsciously telegraphic messages to the different parts, and in a pure healthy body, only waiting for its outward corresponding magnetic current, when will quickly follow its true exhibition by attraction or repulsion; and well would it be if these feelings were allowed to guide or warn you in your intercourse with those causing them, letting no hypocrisy keep you in constant contact where adverse magnetism meets yours. We speak not now of what we call educated vulgar prejudice, but that natural instinct so often displayed by the unconscious child as well as animals. We find that all magnetic currents are attracted northwards, so that the debilitated, or otherwise receptive organism when placed to the north of another, will have greater power of attracting magnetism,—which while being drawn from an opposite organism often exhibits the sensation of swelling of the hands with a bursting sensation, from not being in contact with a sufficiently powerful conductor, at the same time irritating the nervous system, which could have been prevented by G's touching H's head or hands, or breathing strongly. When considering what we have already said, you can easily understand how a sensitive sympathising nature, becomes receptive of the pain from which she would attempt to relieve another;—her sympathetic magnetism having at the same time having a soothing effect on the patient. The husband with the soothing power had not the same receptive nature, neither however, had the electrical magnetism necessary for effecting a permanent cure. The magnetiser who can produce physical unconsciousness does so either by extracting from his subject, or driving back the "nervo vital," severing its connexion with the brain, replacing it by his own magnetic force;—thus gaining the supremacy, and by his will imparting into the subject his own sensations, and establishing a chain of electrical communication which space cannot break,—aiding the action of which, is the scarcely yet well known laws that enable the human form to project an electric current through space. This law, those among us who are making the laws of magnetism their peculiar study, are now practising through the intervention of our fellow worker J. R. Newton, whose splendid magnetic organism is a proper instrument for their experiments—and in him you have exemplified the same powers you had in Jesus of Nazareth, who by sending garments touched by his magnetism, healed the sick. Paper is a good transmitter of magnetism, with which it becomes impregnated as with the perfume of a flower, and sensitive natures are quickly affected thereby, whether it be transmitted by letter or photograph. We must now draw our remarks to a close, hoping they may aid you in your investigations; should your friend desire it, you may call on us for any further aid we can give, with a certainty of a cordial response.

H. F.

## SPIRITUAL SOIREE AT CASTLEMAINE

On the 20th October, the members and friends of the Spiritualist Association of Castlemaine, held a Soiree in the hall of the Mechanics Institute, which proved a most pleasant and successful affair; several of the lady members providing the tea and refreshments, and Mr. James Shaw most generously providing the same for the young folks belonging to our Lyceum. After full justice had been done to the good things provided for tea, and the tables cleared away, we had an excellent concert and readings, the lady pianiste and several of the singers, though not belonging to the body, kindly volunteered their services, and added much to the pleasure of the evening. The thanks of the audience were given in the amount of applause each song received. The singing was sustained by Mrs. Hodgson, (who also acted as pianiste) Miss Johnstone, the Misses O'Hea, whose names are sufficient guarantee to those knowing them of the quality of the singing and music we were treated to. One pleasing part of the programme, was that given by several of the boys and girls of the Lyceum, who enacted a scene from the play of "Hamlet," and another from the "Merchant of Venice." The ease and correct rendering and conception of their respective parts, quite took the audience by surprise, and was most warmly applauded. They certainly showed the good training they had received at the hands of our worthy and respected President, and are much indebted to him for the pains and patience bestowed upon them.

The musical portion being over, the room was cleared for those who take pleasure in a dance, which was kept up with spirit till midnight, the party then breaking up, all and everyone expressing themselves to it being one of the most enjoyable meetings we have as yet held.

Our President (G. C. Leech Esq.) presided during the musical portion. Amongst the visitors were several of the Sandhurst friends, the well known faces of Mr. and Mrs. Fletcher, Simpson, Mann, Mr. Martell, and others. The room was most tastefully decorated with flowers, evergreens, and mottoes, amongst which might be noticed the motto heading the "Harbinger," also "Peace on Earth and good will to all men;" "God speed the right;" "Love the truth," &c., &c.

BETA.

10th November, 1874.

## BOOK ON MEDIUMS BY ALLEN KARDEC.

THIS work possesses a twofold interest to English speaking Spiritualists, since it is not only in itself, a valuable and interesting addition to their literature, but also because it reminds one that the great movement spreading through America, England, and the Colonies, is also receiving recognition from their French, Russian, and German kindred. The author Allen Kardec, is already well known as an early expositor of the doctrines of Spiritualism, and the book before us is a continuation, or rather completion, of his Book of spirits, in which he enunciates and discusses its philosophy.

This latter work contains an exhaustive and brilliant description of all the physical phenomena, with explanations of their causes, and modes of action; progressing upwards from the simpler forms, such as table-turning, to the higher and later materializations and apparitions; also classifying the different species of mediums, with directions for the use of those thus gifted or desirous of becoming so. A considerable portion of the work consists of questions and answers, put by him to his spirit friends, which though rendering it in some places slightly disconnected, gives it the advantage of clearness and precision. The whole work is under the control and criticism of elevated spirits, who in some cases presided where their less developed fellows communicated in order to prevent any error creeping in. These various advantages render this work a most valuable one to the investigator, since it furnishes him with voluminous facts and explanations of all the phenomena he is likely to encounter, and moreover deals in a very trenchant and satisfactory manner, with the objections and difficulties so often raised to the manifestations and their true meaning.

He agrees with the great majority of thinkers in considering the living man, as presenting three distinct elements:—

1. The innermost intelligent and ruling power called the Spirit, or as by Kardec the Soul.
2. The Soul or Spirit body, also immortal named by him the "Peresprit."
3. The outer or material organization, the visible human frame.

One of the most instructive feature in the whole book as the theory put forward relating to this "Peresprit" which he holds to be the medium and instrument by which spirit influences matter, and communicates with us.

It is explained that the manner in which a table or inanimate object is controlled, is that it is first imbued with a force drawn partly from the medium, and directed by the spirit, through the action of the Peresprit; which at other times by absorbing certain particles from the atmosphere and circle, produces the famous materialization. The questions and answers are interspersed with short essays, by the different spirits, on the various classes of manifestations, and often with the author's own opinions and experiences. We are thus conducted through typology, or communications by raps. Pneumatography, or direct spirit writing; psychography or writing through a medium, which, with the phenomena of Biorporosity, transfiguration, etc., receive alike, a brief but lucid description. The next part is devoted to the different kinds of mediums. We are glad to see that he deals thoroughly, with the question of mediumship, since he demonstrates conclusively, the great influence which the medium has upon himself; by his moral character attracting to himself his equals in the other world, and that all who wish to progress, or become the vehicles for advanced souls, must fit themselves for it, by the cultivation of their own mental and moral qualifications.

Most obstacles to the advance of mediums, are from their own weaknesses, or the unfitness of the circles in which they sit.

The medium possessing any marked defect, such as envy or conceit, is almost certain to become the weapon of spirits deficient in those qualities, and the consequences are naturally evil, both to themselves and to the cause at large.

It cannot be too strongly borne in mind, that mediumship is a responsible office, capable of great use or abuse, and that its efficiency depends chiefly upon the medium for its success.

There are many questions treated of in this volume, which are acquisitions to that infant science of the great, and almost unknown land, to which we are progressing; separated it is true from the march of ordinary and polite research, but still containing in itself, the germs of a mighty power to adorn the world in its march through future ages. A science of the visible we are rapidly upbuilding, but beyond, and erected upon this, there stretches away into infinity, the myriad times greater, grander, and more awe-inspiring realm of the invisible, which we must also conquer.

The mind of man cannot rest, but must still advance, widening the circle of knowledge; having attained to the certainty of a future eternity, stretching beyond this earth, the next step is to examine and reduce it, also, to mathematical fact, whose conditions shall be as completely known, as those of other continents. This new field is truly inexhaustible, but we can look forward to the time, when the earth and spheres, far beyond our present conception, shall be contained within the boundaries of science, whose domain comprises all time and all space.

## THE SANDHURST PROGRESSIVE SPIRITUALIST AND FREE THOUGHT ASSOCIATION.

THIS society held a Social Re-union in the Rifles' Orderly Room on Thursday evening last. There were about sixty persons present. The evening was spent in a very pleasant manner, dancing being kept up until two o'clock.



## THE GROVE MEETING.

At the last half-yearly meeting of the Victorian Association of Progressive Spiritualists a resolution was passed affirming the desirability of holding a "Grove Meeting" at some spot on the Sandhurst line of railway, which would enable the Sandhurst and Castlemaine Spiritualists to join with those of Melbourne, thereby bringing them into closer sympathy, and at the same time increasing the proportions of the demonstration. In accordance with this resolution the hon. Secretary of the V.A.P.S. addressed the following letter to the Commissioner of Railways:—

Victorian Association Progressive Spiritualists,  
Masonic Hall, Lonsdale-st., Melbourne,  
October 19th, 1874.

SIR—I have the honor to inform you that the Spiritualists of this city are desirous of obtaining a special train to Macedon station, for the purpose of holding a grove meeting in that neighborhood upon some Sunday early in December. But before making any detailed arrangements I have been requested by the committee to ask if the department under your control would consent to entertain any proposal we might have the honor to submit for a train on such a day.

I have, &c.,

The Hon. S. B. BONNEY,  
Commissioner of Railways. Hon. Sec.

To which, after an interval of nearly two weeks the following reply was received:—

Railway and Roads Department,  
Spencer-street,  
October 28th, 1874.

SIR—In reply to your letter dated 20th inst., I have the honor to inform you that *the Commissioner will have no objection* to entertain a proposal for a special train to Macedon on some Sunday early in December next, but would like to learn as early as possible the date and amount of accommodation likely to be required.

I have, &c.,

S. B. Bonney, Esq. J. STEAVENSON, Sec.

On receipt of which the two Melbourne associations appointed a sub-committee, who fixed Sunday, December 6th, for holding the meeting, and having furnished the information required by the Commissioner, and fixed the minimum accommodation required at twelve carriages. The up-country Spiritualists were informed of the steps taken, and asked to co-operate in the affair. The reply to Mr. Steavenson's letter was addressed by Mr. Davies, Sec. of sub-committee, to the Hon. Commissioner, who, being indisposed, did not attend at his office for some days, during which time the Presbyterian body, hearing of the contemplated desecration(?) sent a deputation to the Attorney-general and Mr. Gillies, urging them not to grant a train for the purpose desired. Ten days elapsed without any reply being vouchsafed to Mr. Davies' letter; when a second letter was sent by him, urging a speedy reply to it. On the following Monday a letter was received from the department, stating that after consideration, the Hon. Commissioner had decided not to grant a special train on the day mentioned. In the face of the letter above, and Mr. Gillies' oft repeated statement in parliament, that the only reason for not running Sunday trains was that they "would not pay," it will be apparent that the minister has sacrificed principle to policy, and pandered to the prejudices of a bigoted but politically influential sect. Great indignation has been expressed by many, both in Melbourne, Sandhurst, and Castlemaine, at Mr. Gillies's conduct. The "Bendigo Advertiser" and "Mount Alexander Mail," having leading articles strongly condemnatory of his action and it is not improbable that in the end he may find that even as a matter of policy he has made a mistake.

## TELEGRAPHY WITHOUT WIRES.

WE have received a pamphlet,\* written by Mr. William Webster, who professes to have discovered a system of universal telegraphy without the aid of wires. The in-

\* A New and Important Discovery of Telegraphy, without Metallic Wires, by W. Webster. J. Burns, London.

strument used is not described, but the conducting media appears to be the magnetic emanations of the earth, as may be gleaned from the following extracts:—

"This world is enveloped in aura, organised in part from the earth itself, and partly from its distant surroundings. Of this substance matter—mineral and metallic—is prominent, and the combination forms a subtle fibred strata or spiritual sensitised condition, which is truly *the breath of the world* that sustains life in all living things of whatsoever nature. It is also the medium in connection with the genial influence of the parent sun, by which the world is united to, and works in harmony with, the entire planetary systems. In the construction and make-up of every living being, mineral, or what may be called electro-magnetic substances, *are also most prominent*; and the subtle spirit or eternal germ, commingled with the material system of every mortal, so closely fibres to it that it represents its part to a greater or less degree in the entire volume of earth's breath of all life. \* \* \*

Having discovered the *truth* and *existence* of these sublime laws, I formed batteries in various manner, which have enabled me to FULLY TEST the *subject*. I have laboured on it many years; and in 1868 filed a record at Washington City, United States, to protect me in my right of discovery. Those batteries, among other things, enable me to utilise the aura with other surrounding conditions in organising power or force heretofore unknown, or, if known, not brought into practical use in the world. By one system of battery, I have already succeeded in moving *very easily* more than a ton weight, without the aid of any other mechanical appliances whatever, and to what extent it may be increased I will not venture to foretell *further than it will be very great*. I have also other batteries, when in proper hands may be separated to any distance on this planet, and messages may be transmitted back and forth over the *natural wires* or fibred systems, without limit, with certainty, and with the speed of thought. Having, as before stated, made a record of my discoveries at Washington, U.S.A., in 1868, and recently made similar records in England and other countries, I here make it known to all men *that I claim the discovery of this new mode of Universal Telegraphy*. I also claim all protection of copyright and patent that the laws of civilised nations can afford in the protection of my rights to the same; as also my newly-arranged table to be used in Telegraphy, showing the difference in time at various parts of the globe."

Mr. Webster states that he has fully tested his system, and further that it will be in operation at an early day.

## Advertisements.

NEW BOOKS, &c., to arrive, ex "Samos" and "British Ambassador:"—

The Soul of Things. Denton. Vol. 1, 6/9; vols. 2 and 3, 9/- each.

Startling Facts, by Dr. Wolfe. 11/3.

Good Sense. De Holbach. 4/6.

Threading my Way. R. D. Owen. 6/9.

The Clock Struck Three, by Rev. Samuel Watson. 6/9.

A Defence of Modern Spiritualism, by A. R. Wallace. 1/3.

Social Freedom. J. O. Barrett. 1/3.

Tracts. Judge Edmonds. 1/6.

Mystery of Edwin Drood, complete. Paper edition 4/6.

Bible Miracle Workers. A. Putnam. 5/6.

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