

THE Harbinger of Light.

A
MONTHLY JOURNAL
DEVOTED TO

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

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

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CONTENTS.

	Page
Our Charities.....	859-60
Communications—"Doubt," 860-1 —from B. S. Naylor	861
Speck-Tater Tactics	861-2
Scientific Religion—"The Atonement"	862-3
"Spiritual Standard-bearers"	863-5
Extraordinary Cure	865-6
A Remarkable Picture	866-7
Attempted Exposure of Spiritualism by Herr Tolmacque	867-8
Items by the Mail	868
"People from the Other World"	869
A Letter from C. F. Varley, Esq., F.R.S.	869
"Miscellaneous"	869
Apparitions of the Living	870-1
Carlton Discussion Society	871
Mr. Hughes' Lectures	872
Faith and "the Southern Cross"	872-3
Spiritualism at the Philadelphia Exhibition	873

ONE of the most important social problems which has never yet met with a satisfactory solution is pauperism. Numbers of philanthropic individuals have devoted both time and money to the amelioration of the condition of the poor, have built charitable institutions, and contributed liberally when called upon to many other benevolent objects; the Legislature of this country largely assists individual efforts for public charities, and yet poverty exists in all our cities and towns, and the willing complain they cannot find honest employment by which to earn their bread. If the complaint is well founded—which we have reason to think in many cases it is—it is a disgrace to the community. In a country with our resources, the necessities of life should be available to every man and woman who is willing to work for them; and under a proper system the money now raised and expended for charitable purposes would be amply sufficient to abolish pauperism in our cities, and improve the moral and physical condition of a large section of the community. The system of eleemosynary aid now in vogue has the effect of dulling the energies of the recipients: they become lazy and helpless, existing in a chronic state of impecuniosity, adopting all sorts of dishonorable shifts to get money without an equivalent return of labor. In our individual case we have had sad experience of what we state. We have seen numbers, first induced by misfortune to ask assistance, acquire the habit of begging, and gradually sink into the condition of habitual loafers upon society. In nine cases out of ten, where we have given alms for the first time, we have had further applications from the recipients, till the conviction has been forced upon us that what was intended as a good has in reality been an evil, and except in weak moments, our hearts are hardened to the appeal of all those who apparently have the physical capacity

to work. Yet, doubtless, there are many instances of great distress and suffering where the individuals are willing to work, but know not how to find employment. Some feel helpless, and, lacking encouragement, fear to intrude in search of employment; others have not confidence in their ability to do anything they have not been accustomed to. It is an infirmity with many. Their helpless, fearful look when in distress is interpreted as a sign of weakness and incapacity, and they seek in vain for employment, yet many of these would be diligent servants; they lack the *nous* in themselves, but under direction are industrious and contented. Our Government have at times exhibited considerable solicitude for the unemployed, and have accepted the responsibility of parents to the stray children of the country, many of whose friends could, and would, otherwise provide for them; their paternal solicitude might with advantage be extended to some of the children of larger growth, who would be capable, in return, of doing something for their living. We suggest the following scheme to the consideration of our legislators as worthy of their earnest consideration:—The appropriation and enclosure of four or five acres of land in the vicinity of Melbourne, on which should be erected one or two buildings somewhat similar to the "Sailors' Home," simply furnished, and having all the latest apparatus for cooking, washing, &c., economically; next a series of detached workshops—carpenters', tinsmiths', bootmakers', tailors, flockmakers', basketmakers', &c.—each under the superintendence of a practical tradesman. In connection with the establishment, but at a distance from town, a farm and garden should be established. The main building should be a home for any man or woman in distress, willing to work but unable to obtain employment. On application to the superintendent, he would ask them what they were capable of doing, and place them in the workshop they were most fitted for. Those having no knowledge or aptitude for trades, might be sent to the farm as laborers, or employed quarrying or stonebreaking. No inducement should be offered to the inmates to remain in the institution longer than was necessary. The dietary, while wholesome and nutritious, should be of the simplest nature, and no wages given. Facilities should be afforded to the inmates to seek employment outside the institu-

ion, and a labor office established within the building, where the inmates could be engaged. The superintendent and overseers would be able, by observation, to determine the capacities and general character of a man, and give information to intending employers. Most of the farm products would probably be consumed within the institution, the other productions and manufactures might be periodically sold by auction, and the return would doubtless go a long way towards paying expenses of maintenance, &c. Where applicants for admission had families, it would of course be necessary to find them food and shelter whilst their parents were there, but while the absolute necessities of life remain so cheap as at present, the cost per head for maintenance would be inconsiderable. Were such an institution as this established, there would be no excuse for begging, except in the case of the blind or helpless, and these might be otherwise provided for. The mendicity laws might then be strictly enforced, and begging absolutely abolished. The scheme, as here presented, may be crude requiring more filling out and elaborating, and calling for further details, but it contains a practical idea, the elaboration and adoption of which would exercise an elevating and reformatory influence on the lower strata of society, stimulating self-reliance and independence, and doing away with that demoralising feeling of abject humiliation which must be realised by the beggar for alms during his initiation, and the still lower condition, engendered by the pursuit of the profession.

DOUBT;

ITS USES AND ITS CAUSE.—A SPIRITUAL COMMUNICATION RECEIVED IMPRESSIONALLY, SUNDAY MORNING, APRIL 18TH, 1875.

A flowing stream is pure; while the stagnant pond is full of impurities.

Stagnation always breeds an unhealthy influence.

Even the air you breathe is purer for its motion to and fro:

Agitated as it is by influences which you do not see, it thus acquires its freshness, and imparts vigour to the lungs and physical system of man.

Life implies activity, investigation leads to knowledge.

Knowledge can never be perfect; because there are infinite things within the reach of man's intellect, which he may continue to gather and gather to eternity.

But he will only do this when he is impelled by a desire to gain further acquisitions, and in a certain degree becomes dissatisfied with the point he has gained; and feels that his present acquirement is either imperfect, or, it may be, seriously defective.

Hence he doubts, and reaches forth.

And this is the character of his entire life if there be any vitality about it.

There is nothing worse than a present satisfaction with acquirements:

This implies perfection, which can never be the lot of man.

Hence, a present satisfaction is a delusion of the deadliest kind.

When once you admit the element of "finality" into any of the phases of human life, you mar the work which God has given you to do;

Which is to progress in knowledge and in experience for ever.

Things are continually changing their aspect according to circumstances;

Although the things themselves do not change.

Great principles of truth and goodness are eternal in their stability.

But when these come to be embodied they are always

assuming a different aspect, even as the social condition of man changes.

From infancy to childhood; and from childhood to manhood; and from manhood to angelhood; and so on to endless ages.

It is by a rising progress the individual expands.

And hence what is suitable to him in the earliest stages of his history gradually and continuously gives place to other conditions more suited to his growing and expanding state.

It is on this basis, really, that "doubt" rests; because as men arrive at new stages, and think them final, they are impelled on to other stages beyond.

And this excites a feeling of doubt; because it is contrary to their growing ideas:

Having attained a new and attractive position, they say: "Can anything be better?"

And when the impulse to progress rises in the mind then they say, "When shall I attain stability; it is all change and uncertainty; that which I fondly believed to be exactly adapted to my wants yesterday, is now felt to be wanting in some of its most essential elements."

And yet, with all this, the individual is pressing on to acquired fresh and more satisfactory status of knowledge and experience every day.

Hand in hand the doubt and the determination to progress go forward day by day.

Now, you may see that this is just the ordination, and the operation of a wise law, by means of which man escapes stagnation, and so death;

And attains to a continuous succession of life giving states, which have the tendency to build him up, and raise him higher in knowledge and experience.

Man's growth is gradually effected.

And where doubt prevails is understood and coupled with a wise progression;

The growth will be more rapid and satisfactory than if there be little or no doubt.

Yes, I grant a state of doubt is apparently painful; but what is "pain" after all but a means by which a cleansing process is carried on.

Fear not the pain; meet it boldly; accept it thankfully, when it comes through doubt.

But, never let doubt incapacitate you for a wise progression; for it is by a series of doubts a more thorough state of certainty is to be attained.

Look back on your past life; while there was no doubt you lacked the energy to learn, and so to progress:

But when the element of "doubt" crept in, then you arose and shook off the lethargy, and advanced to higher degrees of knowledge.

And it is to *this* you owe to-day your more perfect knowledge of many things both interesting to know, and profitable to practice.

Hence, honest doubt is nothing more nor less than the impulse to progress and advance "*personified*" so to speak.

It is the messenger who comes in accordance with the laws of your nature, and awakens you out of a self-satisfied security.

And intimates that there are higher states of knowledge, and more useful phases of experience before you than any you have attained.

Take care that you listen to this messenger when he makes his presence known.

At the same time don't misunderstand him; he never throws discredit on any aspect of the truth.

His mission is to stir men up; but never to engender unbelief.

Faith and doubt are fast friends.

Faith can expand to the extent of an indefinite acquirement of knowledge.

And make the advantages arising from these fresh acquirements our own.

It is so with us here; and will be for ever.

Faith is the intelligent acceptance of knowledge gained, as that knowledge is felt to be useful; gained to the extent of making it our own for the purposes of personal and relative progression.

That progression being a growing out of one state into another, and carrying along with you all the advantages of the previous state in their influence upon the next or higher stage.

Now "doubt" is rather to be encouraged than otherwise; To be treated as a friend rather than as an enemy. It is the breath of heaven filling the sails of your spiritual vessel, that it may be urged on to higher stages, to brighter and happier climes.

Be not disturbed, then, when you feel this element working in your mind:

Operating when you are seeking knowledge.

For then, especially, does it say: "Beware, how you give your entire confidence to this aspect of things, which after all is full of imperfections, however much it may seem adapted to present necessities, to-morrow you will find its charm gone, and feel the need of a higher form of teaching."

The great "lesson" to learn from this is, "be honest" in your doubt, and faithful to great principles in your search after knowledge.

All knowledge is influential for good or evil, in the measure of your motive when seeking it.

Cultivate a sense of reliance on the teachings of the higher spheres.

These reach up to God, the "Infinite."

Fix your thoughts on Him.

Love to know and do His will.

Let life to you be one continuous course of obedience to the higher instincts of your spiritual nature;

And, then, while doubt does its work all things shall minister to your "growth," "usefulness," and "happiness."

And bring you nearer to God; and bind you firmer in the bonds of a true brotherhood with man universally!

Your spirit brother.

COMMUNICATIONS FROM B. S. NAYLER.

During the past month, our old friend, Mr. B. S. Naylor, has communicated at least three times to friends in Melbourne. The first communication was given through a lady Medium, written while in the unconscious trance state, in his own peculiar handwriting, clear, distinct yet delicate, the signature was an exact fac-simile of his mortal one. The second, received a week later, we print below. The third, given at a circle at which we were present, was somewhat similar, concluding with a personal injunction for us to be strong and earnest as hitherto, and assuring us that we had faithful counsellors. We shall doubtless hear more fully from our friend bye and bye:—

THE COMMUNICATION.

Good friends, when I was with you a short time ago, I thought my endeavors in propagating the facts and the philosophy of Spiritualism, were met by a coldness on the part of those who called themselves Spiritualists. I now understand their reasons for so doing, and I am satisfied. I am a veritable schoolboy yet, though four-score years of hard work you might think would have sent me into a higher class. Facts are stubborn things, which all philosophers admit; and the facts which you can all attest to, are so much more evidence on the side of immortality. Your kind friends have granted me this favour of which I am deeply sensible; and, I hope to come amongst you again at a future time: meanwhile, I shall be gathering some of the fruit here, which I hope to share with all.

B. S. NAYLER.

July 15th, 1875.

Poetry.

SONG OF THE DAY.

THE morning's light is breaking,
Behold the dawn of day!
Mankind are fast awaking
To truth and equity;
For knowledge will increase,
And liberty and peace;
And soon its ray will chase away
The night of bigotry.
No more shall mere tradition
Accepted be as truth;

We'll banish superstition,
Depend alone on proof.
For knowledge, &c.

The Sciences shall guide us,
With Reason, Nature's laws,
And evidence decide us
In judging every cause.

For knowledge, &c.
Justice and peace directing,
The people will unite,
The poor and weak protecting,
And own each other's right.

For knowledge, &c.
Then shall united nations
Confess one Father's care;
Shall stop war's desolations,
And peace reign everywhere.

For knowledge, &c.
And every man the other
His fellow-man will own,
And treat him as his brother,
And love shall rule alone.

For knowledge, &c.
Then gloomy superstition
Will cease mankind to rule;
And Priest-craft through ambition
No longer man befool.

For knowledge, &c.

RECLUSE.

To Correspondents.

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

"SPECK-TATER" TACTICS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In reply to the Editor of the "Spectator" I forwarded the following letter. It was refused insertion "on account of the blunders in it." You, sir, can judge for yourself. Here is a verbatim copy:—

The Editor "the Spectator,"

Sir,—On perusing your article on Free-thought, I am at a loss to understand how you arrive at the conclusion that Freethinkers have no morals. It may be that your method is to condemn a system because of certain black spots and errors in the conduct of those, or some of those, who claim the right of thinking for themselves. Be it so. Then in any given half-hour I will name tens of moral criminals on your side of the question, for units of the same class you will name among Freethinkers. I am inclined to "think" that you, sir, in such case would be "hoist with your own petard"!

I am one of those who "dare to think for themselves," yet, with all respect I say it, I am as firm a believer and upholder of the Decalogue as you are. To my mind the Ten Commandments contain—so to speak—the very essence of wisdom, inasmuch as they are applicable to Christian, Heathen, Jew or Turk. In fact, to the whole human race of whatever creed or clime, they form a common "platform" for all to stand upon. If all the contents of the Bible were as clearly of Divine origin, we would not, in this the 19th century, witness such a lamentable diversity of religious creeds and dogmas. Speaking for myself (for I belong to no sect), I read the Bible as I would any other book *i.e.*, I reject all that is opposed to fact, that which contradicts itself I pass over as useless, and I believe all that inculcates moral principles and elevates the human mind. That the book is infallible I think few in the present age will admit. I am well, too well, aware that there are plenty of men who will stand up and say that "the grand old Bible still stands the tests applied by modern discovery, inquiry or scepticism," but even these men, in their heart of hearts, must acknowledge that the brilliant and steadfast light shed by science, or knowledge, has thrown a shadow on the Bible. Who

stands up now-a-days to preach that the world was made in six days? Who, of universal flood? Who, that the sun stood still? Who, that God did evil, positive evil, for probable good? Who, that "Fire and Brimstone" could burn a soul? Look around you, sir, on what I call God's Bible, His works, and say where you see a mistake or a flaw. Our blessed (not cursed) earth, teems with everything fitted to benefit the human race. We have only to exercise the God-given, and therefore God-like attribute, Reason, and all is at our command! Gazing beyond our planet, we are lost in wonder, myriads of worlds, compared with which our orb sinks into insignificance, all obeying the same law, and all sustained in their various unerring evolutions by the same Almighty hand. Everything perfect! Only man, poor man, is according to Bible teaching, defective. Cursed for ages before he was born! Called into existence by no will or effort of his own, he is set up as a plaything between two great powers, Good and Evil. God and Devil each battling for possession of the Heaven-created toy. Man is so curiously framed that his natural bent is to follow the Devil, yet he is expected to do, what God himself could not do, that is, go against his nature, in order to save himself from eternal torment. Further, man may follow the Devil all his life, commit all the crimes he can think of, he has only at the last to believe a certain statement, and he escapes the punishment due to his misdeeds, becomes in character as white as snow and is welcomed into Heaven as a Saint! (Sic) You Sir, may exclaim "What right have you to question the wisdom of God's creatures?" I reply that if I am made *naturally good* I have no right to question the plan. Again, if I am fore-ordained to be one of the elect I have no personal need to demur. But being *naturally bad* and left to my own free-will, I am compelled to view the matter in another light. To say that "being naturally evil, yet doing that which is good, is the more to one's credit," is no way out of the difficulty, as the inconsistency of the system is not one whit altered thereby. What would be said of a human Father who made a certain law, however good, made his family naturally inclined to break it, and further made a bad, powerful being, whose sole aim and object was to incite the family to go against said law, and then when the sore tried wretches broke it,—as Father knew they would,—condemned the defaulters to have the flesh peeled off their bones by means of red-hot pinchers, and this sort of punishment to continue forever! Comment is needless.

Having deemed it your duty to denounce Free-thinkers, I trust, Sir, you will allow one of them, (however humble,) to reply to your article. All I ask is "a fair field and no favor."

I am, Sir, Yours respectfully,
"A FREE THINKER."

Melbourne, July 12th., 1875.

SCIENTIFIC RELIGION.

THE ATONEMENT,

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—I have two objects in view in this paper. The first is to convince your readers of the blindness of the Orthodox, and the weakness of their claims on the above subject.

The second to show how much more sound evidence there is for Spiritism than for Orthodox Christianity.

Common sense tells us it is both cruel and unjust to punish the innocent for the wicked; or for not believing; as belief is involuntary; and as for a Father to sanction the murder of his son—even demand it; out-rages humanity! The words of Jesus are—"O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt." According to the law of Moses all offerings "must be pure" and "without blemish;" "no corrupt thing" might be offered. A dead body, or whosoever touched it, was unclean, and "cursed was every one who hung upon a tree." An atonement could be only made in the temple and upon the altar, Deut. xii., 11-14, and may be killed and offered by a Priest, Num. xvi., 49. All these

prevented any atonement being made by Jesus on Mount Calvary, who said he came to fulfil the law. "Sin is the transgression of the law" now according to Matt., Mark, and Luke, *Jesus transgressed the law in three particulars immediately before his crucifixion*, as we shall show. The command concerning the passover was "*Thou mayest not eat the passover within any of thy gates which the Lord Thy God giveth thee, but in the place where the Lord thy God shall choose to place his name in, there shalt thou sacrifice the passover at even, at the going down of the sun*" "thou shalt roast and eat it in the place which the Lord thy God shall choose, and then thou shalt turn in the morning, and go to thy tents, Deut. xvi., 5-7. In the original command by Moses, we read—*And none of you shall go out of your door until morning; ye shall observe it as an ordinance to thee, and to thy sons for ever.* Exo. xii., 22.

According to Luke, all these commands were violated by Jesus and his disciples. *They prepared, and eat the Passover in the city, and all went out afterwards to the Mount of Olives.* How then could the dead body of a transgressor that was unclean and accursed be an acceptable offering unto God, or atone for others? See Luke xxii., 7-16; Mark xiv., 26-36.

There is strong evidence that the whole story is spurious, a corruption of a Jewish historical document, by one who was ignorant of the laws and ceremonies of the Jews; for not only are Jesus and his disciples, represented as violating the law concerning the passover; but also the Chief Priests and Elders of the people; instead of spending the night in the temple, keeping the feast of the passover, and commemorating the historical deliverance from bondage; all seem neglecting it; the Jews busy plotting the capture, trial, and conviction of Jesus. "It was night," we are told, when Judas left the table. John xiii., 30. It was still night when he brought "*a great multitude with swords and staves*;" xiv., 43, and "*with lanterns and torches.*" John xviii., 3. Jesus was taken to Annas, then to the palace of the high priest, and "*was still early*" when taken into Pilate's judgment hall! v. 28. *All parties appear to have been up all night, all violating the law!* What makes this most difficult to believe is, that the Jewish religion was most despotic, wilful disobedience to the law being punishable with death! "According to the sentence of the law which the priests shall tell thee, thou shalt do, thou shalt not decline from the sentence of the law which they shall show thee, to the right hand or to the left, the man that will do presumptuously, and will not hearken to the Priest that standeth to minister before the Lord thy God, or unto the Judge even, that man shall die." Deut. xvii., 10-12 "He who despised Moses' law died without mercy." Heb. x., 28.

The writer of John's gospel understood the Mosaic law, and studiously avoided many of the blunders committed in the other gospels through ignorance, he consequently contradicts their statements, and frees Jesus and his disciples from the above imputations, by informing us that *Christ died before the passover* was prepared "*at the going down of the sun*;" as "*the Lamb of God that taketh away the sins of the world*," conscientiously he could neither have eaten the passover with his disciples, nor gone out after doing so. The following I offer as proof of this.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of the world unto the Father," "supper being ended, the devil put it into the heart of Judas to betray him." John xiii., 1-2. "and after Satan had entered into him, then said Jesus to him, what thou doest, do quickly; now no man at the table knew for what intent he spake this unto him, for some of them thought because Judas had the bag, that Jesus had said unto him, buy those things we have need of against the feast." v. 26-29. In the eighteenth chapter we read—"Then led they Jesus from Caiaphas to the judgment hall, and it was early, and they themselves went not into the judgment hall, lest they should be defiled that they might eat the passover." xviii., 28. "And Pilate" "brought Jesus forth, and sat down on the judgment seat, in a place that is called the pavement, but in the Hebrew, Golgatha, and it was the preparation of the passover." xix., 13-14. Here we have four distinct statements given us, all assuring us that

the feast of the passover had not commenced before the evening on which Jesus was crucified!"

From the above it is evident that either the first three gospels of John's contains a false account concerning the death of Jesus; we possess no evidence of the truth of either; and science receives nothing upon credit, that cannot be demonstrated to the understanding, or made obvious to the senses. *Here lies the conflict between it and Religion; Science asks for evidence? Supernatural Religion gives none! yet demands credence!* "Whosoever harkeneth not to the Priest," said Moses, and Mahomet, when they had power, "shall die!" Assuredly, said Paul, and Rome, and Protestantism (when in power), be damned eternally, for "if he that despised Moses' law died without mercy, of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing," "vengeance is mine, I will repay, saith the Lord." Heb. x, 28-29. I am his servant, authorised and "sent by him!" "whosoever sins I remit they are remitted unto them," whosoever I retain they are retained," (John xx, 23), and whatsoever I ask in his name that will he do" (xiv, 12). He hath given me his Holy Spirit "to guide me into all truth," which he "hides from" the wise and prudent—the Scientists and Theists.

Thus Science cultivates accurate knowledge, evidence for the attainment of truth; which leads to progression, liberty, civilisation, and happiness.

While Theology assumes authority, opposes investigation, the study of nature, the exercise of reason, knowledge, and liberty of judgment; retards Science, progression, and civilisation, justice, and truth; and promotes the wealth and dignity of the Priestcraft.

R.

(To be continued.)

HOWLONG, N. S. W.

July 18th, 1875.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Since sending my report of the *seance* at Barnawartha, (May 9th,) I have developed as a *writing medium*. I enclose one of the many communications that I have had. The one now enclosed, is signed by a cousin of mine, who died about five months ago. If you have room you would oblige by publishing in the next *Harbinger*.

Yours &c.,

JOHN W. H. WYSE.

PLANCHETTE COMMUNICATION.

Through spangled heav'ns—a glorious sight,
We wing our happy, aerial flight;
A gulf divides your mortal race
From coming to this happy place.

But once the mortal coil is rent
Your earthy shell to earth is sent;
'Tis then Immortal cheeks are fann'd
And thence you step to Spirit Land.

So fear not Death, but rather bless
The rent that grants such happiness;
For though it snaps all earthly ties,
You meet again beyond the skies.

M. J. F.

Good night.

SPIRITUALISM IN RUSSIA.

From the *Spiritual Scientist* we learn that Professor Wagner who is one of the most eminent scientific men in Russia, has lately become a Spiritualist, and is about to publish in the *Messenger of Europe*, (the most influential of Russian periodicals,) an account of recent phenomena and a defence of Spiritualism. (The report has since been published.—Ed. H. L.)

SPIRITUAL STANDARD-BEARERS.

MR. J. M. PEEBLES.*

MR. PEEBLES is a good man, with a great mission; which is, to stimulate the spiritual element in human nature. In the highly original and interesting work before us, he subordinates his observations and reflections to this, the purpose of his life. He says,—

"The Angel of Spiritualism has sounded the resurrection trumpet of a future existence in every land under heaven." p. 315.

"The universe is God's house; this earth, one of the smaller apartments." p. 4.

"In no residence, priestly presence, or princely palace, during these round the world wanderings, have I evaded or hidden my belief in Spiritualism." p. 218.

Mr. Peebles quotes with approval (p. 121) the profound remark of the great German philosopher, Emanuel Kant:

"The day will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with a world of spirits; that their world influences ours, and impresses it profoundly; and that we often remain unconscious of this as long as everything goes right with us."

"Spiritualism is a living gospel power, and the English are making rapid strides in the dissemination of its heavenly principles." p. 400.

"Progress is the keyword of all nationalities, and Spiritualism God's witness of a future existence." p. 400.

"The first cycle is ending: the winnowing angels are already in the heavens." p. 365.

The books are open, the voices are crying, "This is the day of judgment."

"The genius of this intellectual age requires the gradual yet complete reconstruction of government, jurisprudence, theology." p. 23.

"Looking with thoughtful, cosmopolitan eye at the state of society in different countries; considering the poverty of Peking, the beggary in Constantinople, the infanticide in Paris, the political corruption in New York, the 50,000 thieves, the 100,000 prostitutes, and 165,000 paupers of London,—is it strange that noble souls in all lands yearn for social reconstruction. Are not present political and social systems falling to pieces." p. 113.

Why, it has been asked, do sectarian Christians not only detest free thinkers, but cordially despise each other? Why do they refuse to worship in the temples of each other? Why do they care so little for the damnation of men, and so much for the baptism of infants? Why will they adorn their churches with the money of thieves, and flatter vice for the sake of subscriptions? Why do they torture the words of the great into an acknowledgment of the truth of false traditions?

"Because the foundation of their temple is crumbling; because its walls are cracked, the pillars leaning, the great dome swaying to its fall, and because the giant Science, groping, Samson-like, for the pillars of authority, has written over the high altar the old words, MENE, MENE, TEKEL, UPHARSIN."

False Christianity, now called up for judgment, has hitherto opposed every forward movement of the human race.

"Across the highway of progress it has always been building breastworks of bibles, tracts, commentaries, prayer books, creeds, and dogmas; and, at every advance on the part of Humanity, the pseudo-Christians have gathered behind these heaps of rubbish, and shot the poisoned arrows of malice at the soldiers of freedom. We believe that the frightful text 'He that believes shall be saved, and he that believeth not shall be damned' has covered the earth with blood. It has filled the heart with arrogance, cruelty, and murder. It has caused the religious wars; bound hundreds of thousands to the stake; founded inquisitions; filled dungeons; invented instruments of torture; urged infamous ecclesiastics to leap upon the helpless victims of their odious passions. They crushed their bones in iron boots; tore their quivering flesh with iron hooks and pincers; cut off their lips and eyelids; pulled out their nails, and into the bleeding quick thrust needles; tore out their tongues; extinguished their eyes; thrusted them upon racks; flayed them alive; crucified them with their heads downwards; exposed them to wild beasts; burned them at the stake; mocked their cries and groans; ravished their wives; robbed their children; and then prayed to their God to finish the holy work in Hell.

It has imprisoned the mind; filled the world with ignorance; persecuted the lovers of wisdom; built the monasteries and convents; made happiness a crime, investigation a sin, and self-reliance a blasphemy. It has poisoned the springs of learning; misdirected the energies of the world; filled all countries with want; housed the people in hovels; fed them with famine; and but for the efforts of a few great 'Infidels' it would have taken

* Around the world, or travels in Polynesia, China, India, Arabia, Egypt, Syria, and other "Heathen" countries, by J. M. Peebles. Colby and Rich, Boston, 1875.

the world back to the midnight of barbarism, and plunged the human race into the abyss of never ending despair.

This truth is beginning to be realized, and the truly intellectual are honoring the brave thinkers of the past. But the Church is as unforgiving as ever, and wonders why thinkers should be wicked enough to endeavour to destroy her power. We will tell the Church why.

"You have been the enemy of Liberty; you have enslaved the human mind; you have burned Humanity at the stake; wasted it upon slow fires; torn its flesh with iron; covered it with chains; treated it as an outcast from God; you have filled the world with fear; you have confiscated the property of free thinkers; you have denied them the right to testify in courts of justice; you have branded them with infamy; you have refused them burial.

In the name of your religion, you have robbed them of every right; and after having inflicted upon them every evil that could be inflicted in this world, you have fallen upon your knees, and with clasped hands implored your brutal and ferocious God to torment them forever."

Can you wonder that we hate your doctrines—that we despise your creeds—that we feel proud to know that at last we are out of your power—that we are free in spite of you—that we can express our honest thought, and that the whole world is grandly rising into the blessed light?"

It has been the stock retort of the orthodox, that those desiring to reform the religious ideas of the people had nothing to offer as a solace for the dying, and a comfort for the distressed. But this objection holds good no longer.

The religion of the future will be founded on the proved probabilities of human development; based on the open recognition of the fact that we live for ever; that communion with those who have gone before is not only feasible, but proper; that under suitable conditions, it can be and has always been practiced, in all ages, and among all the peoples whom God hath made of one flesh to inhabit the face of the whole earth; and Mr. Peebles has made the promulgation of this sublime and magnificent truth, the chief purpose of his noble life.

It is the bedrock on which all the reflections in his book of travels is firmly based: reflections upon:

The mock civilization of Christian nations

The immorality and selfishness of the upper classes.

The jealousy and discord among reformers.

The Characteristics of Mediumship, ancient and modern.

The dangers incident to all good things.

The leading features of Buddhism, of Chinese and Hindoo literature.

Original and striking conversations with the spirits of men of pre-historic times.

Seances on the Ocean.

On the summit of the Great Pyramid.

In the "sacred" places of the "Holy Land."

Among the Maories in New Zealand.

Reflections on the characteristics of the youth of Australia.

On the educational and literary advantages offered to the people of Victoria.

On the Australian Press, and the scant courtesy he received at their hands.

On the scenery and people of New Zealand.

On the clergy of Dunedin, and their cowardly refusal to discuss, in public, these two propositions:—

1. "That Spiritualism is true; and that King James's Version supports it."

2. "That the system of faith denominated "evangelical theology" is true; and that King James's Version supports it."

Mr. Peebles gives quotations from orthodox pamphlets on doctrinal subjects, sufficiently horrible to damn any system of theology except that "of the shambles," founded on "Lamb's blood" and "cannibal suppers."

The chapters on China, and Chinese literature; Hindustan and Indian civilization; Egypt and the Pyramids; Palestine and the Holy Land; could only have been written by a scholar, and a student,—an antiquarian and an ethnologist.

Mr. Peebles divides the human race, with a subtle and discriminating justice, into three classes:—

1. Religious Animals, including the very lowest type.

2. Spiritual Beings.

3. Angels incarnate, Aborigines of Heaven, including the very highest type.

Of these, the first want intelligence, the second moral courage, and the third opportunity; and the lack

of these pre-requisites among the three divisions of Humanity, is now, and has always been, the chief obstacle to the rapid spread of the principles of true spirituality among the nations of the earth.

"*Around the World*," like every production from the hand of Man, is not without faults.

The composition is jerky, and, to those accustomed to the masterpieces of English literature, Mr. Peebles's style seems harsh, lacking elegance and polish; devoid of humorous, incisive, and sustained eloquence, and wanting in soul-stirring intellectual power, and the indefinable charm of literary ease.

Some of the expressions are peculiar;

"Animals, only in exceptional cases, devour each other." p. 91.

"The drive across the island of Singapore, with the exception of the poor, vicious horses, was richly enjoyable." p. 192.

"Though not a vestige of rain has fallen now for nearly six months, the river (Nile) at the present time is very high and muddy." p. 281.

"At the base of the Great Pyramid every fibre of my being flames with the grand, the majestic, the inexpressible!"

The typographical errors are more numerous than we expected to find in a stereotyped work so handsomely got up.

"Nearly all nationalities may be seen in Trieste. Occasionally a German blonde threads the streets." p. 391.

A. R. Wallace is alluded to as A. R. Russell. p. 184.

"Electric" is printed "electic," p. 206. "Hau Haus" is printed "Han Hans," p. 97.

The gentleman referred to on pages 37, 41, as Captain Blethen becomes Captain Blythen on page 187.

On page 214, "the monstrous Indian Mutiny" of 1856 is chronicled 1756.

It is true there were serious disturbances in India in 1756, when Calcutta was taken by Suraja Dowlah, on the 20th June, and recovered by Clive in the following year, Suraja Dowlah being subsequently overthrown at the battle of Plassey; but this is not the mutiny to which Mr. Peebles refers.

The following assertion is made on page 155.

"Not only is Chinese literature, extensive as it is, free from all obscene allusions, but most of it is eminently suggestive and moral."

and yet ten pages further on we are informed, that

"A society exists in Suchow for the suppression of the publication and sale of immoral books." p. 165.

Again, page 171, the question is propounded

"Why should Americans drink tea? Why import either Asiatic herbs or religions?"

The answer is somewhat incoherently suggested on the very next page (172)—

"Commerce, whitening all seas, is a great civilizer."

Commerce is one of the instruments of civilization, and unless America imported the products of Asia, there could be no civilizing traffic between the two continents.

"Each clime requires what other climes produce,

And offers something for the general use."

"The earth was made so various, that the mind

"Of desultory Man, studious of change,

And pleased with novelty, might be indulged."

"Why, should Europeans dwell in Java, and Sumatra, and the other islands of the East Indian Archipelago?" He asks,—

Does Mr. Peebles fail to recognise the urgings of the law which Cowper describes so clearly in the lines we have quoted? The natural promptings of self-interest and love of change have, in this century, operated to blend and intermix the various races; raising the average tone, and promoting toleration and forbearance among the several members of the human family.

And is it fair to sneer at the motive which has produced this result.

"Gold in this century is God"

"The love of money is the only answer" p. 196.

It is not the only answer, nor is it a sufficient answer. The love of money is one of the strongest passions of human nature, and is essential to human development. Without wealth there is no leisure, and without leisure there is no knowledge.

Mr. Peebles manifests the same absence of philosophic depth by condemning gunpowder. (p. 142).

Gunpowder, like Gold, is another potent instrument for the development of Mankind. It was known to the nations of the East for many centuries before civilization

was possible in Europe, and its introduction there by Roger Bacon enabled the human chicken to burst its shell.

Gunpowder, like Spiritualism, may be a blessing to the industrious, the intelligent, and the strong-minded, but a dangerous agent in the hands of fools. A servant to explorers, investigators, and discoverers; a tyrant and a curse to the indolent, the vicious, and the base. Gunpowder bears the same relation to the torpid stagnation of the material and physical ages, that Spiritualism bears to the restless and progressive tendencies of this age of Intellect.

Gold, Gunpowder, Steam, Electricity, are all forms of vital, or essential force, needed for individual and national development.

But we must hasten to a close. The philosophy of the destructive forces is a vast subject, glanced at in the work before us (p. 205) by a reference to Tyndall's famous lecture on "Dust," at which Mr. Peebles was present.

The impregnable position was taken up by Tyndall that "nothing but life can sustain life," and that all forms of animal life exist by the destruction of those below them."

In this sense Gunpowder is not only an industrial, but a moral agent, and actually preserves the higher types of Man, by encouraging the grosser and more passionate types to prey upon each other.

We have spoken of Mr. Peebles, his writings and opinions, with the candour and impartiality befitting the vast subjects he opens up, and out of a feeling of sympathy and respect for his sincere and loving spirit.

But if a second edition of his book should be called for, he will thank us for pointing out the blemishes in the first.

He refers with much petulance and want of philosophical indifference to his ill usage by a portion of the colonial press, (p. 61) and to the "pig headed public," (p. 180); yet, in summing up his experiences, p. 143, he declares he met with no serious disaster by land or sea;

"And, further, if we except custom house annoyances, and the begging proclivities of pariahs, and other lower classes in the East, all the races and tribes with whom we had to do, treated us with considerations of kindness and goodwill." p. 404.

We take our leave of him with the same feelings. We respect the nobility, independence, and moral heroism of his nature; and we cheerfully recognise his suitability for the work that has been given him to do, to preach and spread, in this age of doubt and confusion, the true and beautiful gospel of everlasting life; an age when faith and devotion like his to principle are more than ever needed, to grapple with the complex problems of a world shaking off the placenta of old views and opinions, prior to its birth into a higher life.

An age when the hirelings are fleeing, because they are hirelings, whose own the sheep are not; and when faithful pilots are more than ever needed, to steer the ark of Humanity through the spiritual difficulties, and moral dangers, obstructing the deep and stormy seas that lie between the old kingdom of violence and degrading superstition, and the New Atlantis of Spiritual Science and Eternal Light.

"What voice shall bid the progress stay
Of Truth's victorious car?
What arm arrest the growing day,
Or quench the solar star?
What reckless soul, though stout and strong,
Shall dare bring back the ancient wrong,—
Oppression's guilty night prolong,
And Freedom's morning bar?
"The hour of triumph comes apace,—
The long expected hour,
When Earth upon a ransomed race
Her bounteous gifts shall shower.
Ring, Liberty, thy glorious bell!
Bid high thy sacred banners swell!
Let trump on trump the triumph tell
Of Heaven's redeeming power!"

We have just received a letter from Mr. Peebles, from which we find that the Spiritualists of Calcutta wrote to him to visit them and aid the cause there. Should he accept the invitation, it is not improbable he may pay us another visit. We think a course of lectures from Mr. Peebles, in Melbourne would be appreciated, and do much good.

EXTRAORDINARY CURE.

THROUGH SUPERMUNDANE AGENCY.

About a month since information reached us, that an old friend in the vicinity of Ballarat, was on his death-bed, his case being pronounced hopeless, and dissolution imminent. We were surprised at not hearing of his demise, until the receipt of the following letter, which we publish in extenso, his cure is, in the ordinary sense of the word "a miracle":—

DEAR FRIEND AND BROTHER—

Like one snatched from the dead, I resume social and business relations with my brethren of humanity. You are aware that I have for upwards of two years been suffering from a chronic disease of the stomach, from which neither Spirits—Media nor Medical men seemed capable of relieving me. This disease culminated about a month ago, in one mass of ulceration from the tip of my tongue to the bottom of my stomach—and like Job of old I preferred death and the grave to the miserable existence I then had. My medical adviser told me, my case was utterly hopeless—and the spirits attending me told me they were now waiting to take me home.

Three days and nights I was in constant expectation of departing, my wife constantly remained with me; my family, and two or three select friends watched by me in turns. Upwards of a dozen spirits were in almost constant attendance, soothing and comforting me, assuring me that they would not leave me in my distress and that they were there for the express purpose of mitigating my sufferings to the whole extent of their power, and rendering my passage to the Father's presence as easy as possible. These spirits including my father, mother; paternal and maternal grandfathers and mothers; a brother and sister, father-in-law and five or six more of my near relatives in the spirit home manifested day and night, not only to me: but to every person in the house. Copious instructions were given in spirit writing and by other means to every one what to do. When they should go to bed, when and whom to watch with me, whom to admit into the house, whom to invite, and whom to meet at the door without admitting them further. In fact the whole household arrangements were for three days and nights under spirit control. On the third and last night of my severe illness, my spirit friends summoned all my earth-friends to bid me good-bye, and allowed only one beside my wife and children to see me die. My hands and face changed colour, my feet grew numb;—when all at once I was seized hold of by some extraordinary power, and shaken violently in bed; so violently that the bed shook also. I was shaken at the rate of more than two hundred vibrations per minute from side to side, for three or four minutes, the length of vibration across my bowels being about three inches. Somewhat alarmed, I asked the Spirits if this was death, and if it would be a painful struggle for me. The spirits attending me, told me they did not know what this was at all. In all previous death-bed scenes they had never seen anything like it. They desired me to trust in God with perfect confidence: I was undoubtedly under the control of a power superior to them at the time, with which it was impossible for them to interfere; but God assuredly was with me, and I might with great certainty repose perfect confidence in him. Meanwhile they would not leave me till they saw what was determined respecting me, telling me at the same time that though they certainly expected to take me with them that night, yet no spirit save only those in the immediate presence of the Father, to whom He communicated the intelligence could ABSOLUTELY foretell when death would happen to any one, their power of judging was superior to that of mortals, only in proportion to their greater experience and progression, nothing more.

The result of this fearful shaking was, that an obstruction which all treatment had failed to disturb was removed, and since that time I have gradually but surely mended in health. The spirit attendants have all left me, but one, as their presence is required elsewhere; but they assure me of being constantly watched

by one attendant at least, who can instantly summon others whenever I really need their services.

You are at liberty my dear sir, to publish this account in the *Harbinger of Light*. I do not wish my name or residence at present to be published: but many of my Melbourne friends will know who I am, when I state that I related my Spiritualistic experience to them in the Masonic Hall, as a visitor from the country one Sunday at the beginning of the year 1873.

F. J.

A REMARKABLE PICTURE.

OUR friends in the other world seem to be using every method they can devise to demonstrate to us the scriptural truth that besides the natural body "there is a spiritual body." The manifestations are thus daily taking on new phases. One of the newest is the painting of pictures directly by disembodied spirits. A most beautiful one has just been painted expressly for me by the spirit known as "John King," and which has been forwarded to me from Philadelphia.

I will briefly state the evidence that has satisfied me that

THE PAINTER

was a disembodied spirit.

I. The positive testimony of Madame Helen P. Blavatsky, by whom the picture was sent to me, a Russian lady of rank and of high intelligence, now residing in Philadelphia; who, not only has no conceivable motive for deception in the matter, but is known by her friends to be the very soul of sincerity and honor. I know from her own lips that the spirit calling himself "John King" has been manifesting his presence to her in a variety of ways for a number of years; that she has had frequent communications from him, many of them by writings executed in her presence independently of all human agency; and that he has also repeatedly painted pictures for her, and performed various other acts obviously beyond the power of human beings in the flesh.

II. This testimony of Madame Blavatsky has been corroborated to me by the statements of Col. Henry S. Olcott and of Mr. M. C. Betanely, an intelligent and honorable gentlemen from Caucasian Georgia, who have been personally present when some of the most marvellous of these facts have occurred. Of one of them, moreover, I was myself a witness last January. The writing then executed in my presence by this same invisible agent, which was a reply to a remark just before made by Madame Blavatsky, I now have in my possession.

III. That it was by this identical spirit that the picture I have received was chiefly executed, is proved to me by the testimony of Madame Blavatsky, Col. Olcott and Mr. Betanely. Moreover, that this was the same John King that Col. Olcott and I repeatedly saw, touched and spoke with last January at the Holmes's will appear by the following facts, which also demonstrate that he was really a disembodied spirit.

On one occasion, at the window of the Holmes's cabinet, to prove to Col. Olcott his identity, he gave him a certain sign which Col. Olcott had requested him to give when conversing with him that same day in Madame Blavatsky's apartments.

On another occasion, I myself heard him from within the cabinet speak to Col. Olcott about "his boy Morgan," in allusion to a promise made to him that day in Madame Blavatsky's presence.

On another occasion, I myself heard the same "John King" of the cabinet respond promptly and correctly to requests made to him in French, Spanish, German, Russian, Georgian, Latin and Greek; the mediums being notoriously ignorant of any language but their own.

On another occasion, the same "John King" at the Holmes's cabinet window borrowed from Col. Olcott his signet ring. At the close of the sitting, he not having returned it, the cabinet was searched for it in vain. Shortly afterwards, on retiring to rest at his lodgings, a

mile or more distant from the Holmes's, Col. Olcott found his ring under his pillow.

One instance more; On the evening of January 24, 1875, at an improvised sitting in Col. Olcott's lodgings, at which I was present, the bed-room closet was made to serve as a cabinet, by a curtain hung before the door opening, in which a slit was cut for a window. The moment the medium had been seated in the closet, tied and sealed up in a bag, and the curtain had been let fall again, the same "John King" thrust his head through the aperture and spoke to us in his usual gruff voice. A few minutes afterwards he called up to him Mr. Betanely, who, on returning to his seat, could not recover from his astonishment; John King, as he declared to me, having described to him, speaking in the Georgian language, an occurrence known to no human being but himself.

These statements will be found fully corroborated in that marvellous book, just published, of Col. Olcott's—but no more marvellous than truthful—*People from the Other World*.

So much for the painter, and now for

THE PICTURE;

my description of which, as I am not an artistic person, will be very imperfect.

It is painted on a piece of white satin, eighteen inches square. In the centre, on a tastefully carved marble balcony, (said by him to belong to his spirit home) stands John King himself; an exact likeness of the "John King" who appears in London, but better looking than our Philadelphia John, though, on the whole, the same face. With his white turban and long black beard, he looks like an Arab. The balcony is adorned by rich foliage, climbing round spear-headed rails of gold. Beneath, and forming the entire base of the picture, is a wreath of gorgeous flowers, among which are darting two humming birds, in their full brilliancy of plumage. The background is a lovely landscape, the most striking features of which are a silvery lake, temples and porticos, rather Oriental than Grecian, and a feudal castle in the distant perspective. Spirit forms are floating here and there through the blue ether, but all more or less veiled by a soft haze that pervades the atmosphere. Among them are a mother and child; and one, in a long, flowing white garment, is lifting up a torch towards one of the porticos bearing the inscription which will be presently mentioned. The only one of them whose face is distinctly seen, is that said to represent "Katie King." Several persons in Philadelphia by whom she was seen last summer recognized her, as I am informed, at once. I have not been so fortunate. The Katie I saw last May had the same style of face, but a shorter nose, and much more the look of an ordinary mortal. The Katie in the picture, loyalty to truth requires me to state, in the very ethereal drapery that veils her exquisitely graceful figure, might be taken for a beautiful houri, but never for a Scriptural angel.

On the frieze of one of the porticos is inscribed, in Greek:

"*Pus asbeston*"

(the unquenchable fire). The Hebrew word "Esh" on another front signifies "lightning" or "the fire of God," as Professor Sophocles, of Harvard University, informs me. John King holds in his hands a large, crimson-bound volume, on which are several inscriptions in gold:

"*Alpha and Omega*"

"To my best medium"; something that Prof. Sophocles thinks to be the Hebrew word "Shem," "the name," (meaning "God.") Under this the sign Libra: then what Prof. Sophocles supposes to be Egyptian hieroglyphics, of which he could decipher only the letter M; ending with the Hebrew letter S.

Standing against the balcony are the two pillars of Solomon's Temple, so familiar to the Masonic fraternity, on which Hebrew words ("Jachin" and "Boaz," no doubt) are inscribed. Between them are a double triangle, and a *croix cramponée* (Solomon's seal and Thor's hammer, an ancient Scandinavian emblem, says Prof. Sophocles.)

From recent information, I have reason to believe

John King is dissatisfied with these partial explanations, declares that the whole of these mystic symbols, taken together, have a definite meaning, and invites me to "try and find it out," which I despair of doing, being no antiquarian or Orientalist.

Several artists who have examined the picture have expressed themselves as puzzled to know by what process it could have been painted on the satin.

The circumstances under which the picture was executed are stated in a letter to me from Col. Olcott, from which I take the liberty of extracting the following:

PHILADELPHIA, April 20, 1875.

DEAR GENERAL:

In reply to your postal card, as well as to your letters to Madame de B., which she has shown to me, I give you the following explanation of the way in which the John King picture was done:

By John King's request, Madame de B. bought some fine satin, and a piece of the required size was tacked on a drawing-board. Dry colors, water, and an assortment of brushes were provided and placed in the room devoted to the spirits, and the whole left there over night, covered with a cloth. In the morning the whole upper portion of the picture and John's face were found traced in faint outline; the spirit figures were surrounded with a faint body of colour, which formed the outlines, as you see them now, without the usual single sharp lines of the pencil. When Madame de B. sat down at the table, John told her to begin the wreath of flowers and the vines which form the perpendicular supports of what may be called the central panel. Dissatisfied with her work, he bid her go away, after covering the satin, and when he called her back, she found that he had laid in the outlines of the perpendicular foliage and the marble balcony upon which he stands. She then went to work upon the large wreath below the latter, and thereafter confined herself exclusively to that, John doing everything else himself—piecemeal, sometimes by day and sometimes by night. I was in the house most of this time, and on more than one occasion sat near her while painting, and with her stepped out for a few minutes while the spirit artist drew some portion of the picture beneath the cloth that was spread over its face. The Greek and Hebrew words and the cabalistic signs were put in last of all.

You may properly estimate the favour done you when I tell you that the Madame has vainly begged John to do something like this for her, for years past.

Col. O. adds some particulars within his own personal knowledge, which enable him to "certify to the impossibility of Madame B.'s having drawn the charming figures which appear on the John King picture."

And Madame B. writes me herself that, "except the flowers below, and some leaves round the balcony, I did not paint or touch one inch of the picture."

Why the spirit "John King" should have bestowed so much time and labour upon this picture, and then present it to one who is a stranger to him and to whom he can be under no personal obligation, I cannot explain except by supposing that an association of spirits is trying, as Katie King expressed it in a note to Robert Dale Owen (People from the Other World, p. 468), "to teach the people of this world they still live after death;" that John King, on account of his exceptional power over matter, coupled with a strong will and an untiring energy, is employed as an apostle, perhaps the chief apostle of this new dispensation; and that I happened to be selected as the recipient of the beautiful gift as being believed to be one of those persons who would not be likely to "hide it under a bushel."

F. J. LIPPITT.

From the *Stockwhip* we learn, that Mr. Tyerman is again lecturing at Sydney, and drawing crowded houses. We also note that the Brisbane Freethought Association, the contemplated formation of which we previously alluded to as an outcome of Mr. Tyerman's visit there, had been successfully started. The Vice-President, Mr. Fish, delivering the Inaugural address on Sunday, June 29th.

THE ATTEMPTED EXPOSURE OF SPIRITUALISM.

HERR TOLMAQUE AT THE PRINCESS' THEATRE.

How many times must Spiritualism be exposed? What vitality it has? What a fascinating subject it is? and how frequently it awakens the astute opposition of little men? Herr Tolmaque is the last of these, but by no means the least. We have had conjurers in Melbourne, of great ability and versatility. Anderson, Jacobs, Heller, Sylvester, and now we have Tolmaque; who claims to be the author of Spiritualism; the sublime genius from whose perennial fountain the spiritual movement has continued to flow; from whom the Davenport Brothers, Mr. Foster, Mr. Home, and other inferior tricksters, have drawn their inspiration: Herr Tolmaque will not fail for lack of impudence. We have had Spiritualism, and Spiritualists, denounced and exposed over and over again—by weak men, by writers whose brains were "a compound of beer and syphilis"; it is now denounced and exposed by "an artist and a gentleman" of another type, who professes to have no acquaintance with spirits of any description, not even with those by whose aid the roseate hue of convivial aristocracy is imparted to his facial conchyle.

Herr Tolmaque has made a mistake. He underrates the native intelligence of this community, if he thinks he can come forward as the exposé of the Davenport Brothers, and get off without performing the tricks—if you will—or manifestations—as we believe—of which they aided the production under the strictest test conditions.

We attended one of Herr Tolmaque's exhibitions, watched his efforts, with a disposition to report, in a just and yet generous spirit, what we saw there.

We expected to see a committee chosen from the audience to tie the performer with ropes as the Davenports were tied. We expected to see the coat of the bound and helpless prisoner removed from his back, from under the ropes, in full view of the audience. We expected to see bells rung high in mid-air by invisible hands; to see the sitter released from his sealed bindings without breaking one of the seals; in short, we expected to see at least one of the tests which were overcome by the Davenports, applied by Herr Tolmaque to himself, or to a subject chosen by the audience, and we were disappointed. Nothing of the sort was attempted. The Davenport Brothers were mentioned in the play bills, and once or twice from the lips of "the author and inventor" of their feats, but that was all. No attempt was made to elucidate or make clear the causes of the manifestations which have given the Davenport Brothers a world-wide celebrity.

The "artist and the gentleman" was painfully delivered of a few remarks which he termed "a clinical lecture on Spiritualism"; that is, a lecture delivered at the bedside of a sick system.

The "Fox girls" were enabled to make sounds, which no one could explain, by a unique movement of their toe joints; Foster had been bitten by literary mosquitoes; no one ever thought of using ropes to tie people till a kind Providence sent a Tolmaque into the world to enlighten it; and the refrain of the bedside-lecture was the old ding dong,—"Give a man a shanz! I'm only a showman, we're all showmen! don't expect more from a conjurer than you would from a humbug; Give a man a shanz."

Then we were treated to a very barefaced imitation of some of the manifestations produced in the presence, and by the use of the magnetism, of the medium Foster.

A number of slips of paper, with names of deceased persons written on each, were collected in an open envelope from the audience by the performer, who took the envelope behind the scenes, extracted the papers, read the names and committed them to memory, and then called up from the audience two zealous young noodles to be bamboozled.

A very intelligent mechanic in the pit, expressing doubts, was also invited to go on the stage and join the noodles; but they refused to demean themselves by

conferring with a common man to whom they had not been introduced; declined to show him the paper they had selected, and with which Herr Tolmaque had previously—as we have seen—made himself acquainted; whereupon “the artist and the gentleman” with a brutal disregard for the feelings of the mechanic, ordered him back to “his original obscurity” gloating over the pain these bitter words, venomously flung at him in face of the whole audience, evidently caused the worthy man.

The stage being thus cleared of an honest intellect, the two noodles conferred together, while the professor slipped behind a small table on the stage, leaned down over it, and painted on his bare arm with red ochre or some similar stuff, the word “Cæsar,” a name which the magician knew was in the envelope, for he had placed it there. A light narrow platform had been fitted up projecting over the heads of the people in the stalls, some little way into the pit. Along this platform “the artist and the gentlemen” stepped in all the majesty of his art, and made apparently desperate efforts to spell out the words he had already committed to memory from the slips he had himself replaced in the envelope.

When he had, in this way, laboured sufficiently over the word “Byron” he cried out,—Who wrote Byron? The auditor who had written “Byron” made an exclamation, and the intelligent audience fairly bubbled with delight.

He then spelt a few more names, to keep up the sham, until he came to the word “Cæsar” before referred to, which, as we have explained, he had painted on his arm.

A great flourish was made about this; and when “the artist and the gentleman” exclaimed at the top of his voice—Why the name is Cæsar! Who wrote “Cæsar”? some simple soul roared out—I did! and instantly the professor’s coat sleeve was pushed up beyond the elbow, and the word “Cæsar” appeared on the bare arm, in all the beauty of red ochre, recently applied.

Mr. Foster allowed his visitors to wet the letters and rub them. Will Herr Tolmaque do the same? Not likely! “Give the man a shanz.”

This pitiful whine is uttered in arrest of judgment, but it shall be of no avail.

If the Davenport Brothers, Foster, Home, and other mediums can be exposed, in God’s name let them be exposed, and let the truth they suffer for be trodden under foot. But they have nothing to fear from men of the Tolmaque stamp.

Mr. Foster is expected to return to Australia.

Herr Tolmaque is simply advertising him, playing his game for him, making people talk of him.

If Herr Tolmaque is prepared to make a wager that he can do whatever Foster did, and under precisely similar conditions, he will find numbers of people able and willing to accommodate him—for any sum from five pounds upwards.

We desire to point out to Herr Tolmaque that he is the mimic, and not Foster; that envy and jealousy of Foster for the guineas he made, pervade and make venomous the remarks of his critic; that the animus is too apparent to deceive any one; and that being himself exposed in Europe by Dr. Sexton, Herr Tolmaque comes to Melbourne, as he naïvely told his audience on the occasion when we were present, to make money by the use of his stale wit.

Herr Tolmaque asserted, with evident sincerity, that spirit is something altogether separate and distinct from matter; that the spiritual and the material are absolutely disconnected. But this is arrant nonsense.

Man is, at one and the same time, a spiritual and a material being, and in him the spiritual and the material are so intimately blended and interwoven, that it is not in the power of any man, however gifted, to define exactly where matter ends and spirit begins.

Heat, Electricity, Light, Steam, Atmospheric Air, and Magnetism, are all modes of the motion of that invisible life-giving and sustaining force that governs and moulds matter into shapes and solids; and if matter and spirit are absolutely dis-associated, as Herr Tolmaque asserts, how, could a ghost be the father of a child—as half of

Christendom believes?—or how could spirits roll away the stone from the sepulchre of that ghost-begotten child? or open the prison doors for the escape of the Apostle Peter? or unfasten the ropes that bound the Davenport Brothers?

Herr Tolmaque is out of his depth. If he thinks to make money by an open display of practical atheism, he has brought his wares to the wrong market.

He had better stick to his conjuring; and let Spiritualism alone, unless his object is to make money by rendering himself absolutely ridiculous and contemptible, and an object of loathing and disgust to all sensible people.

Let him join the “Singing Pilgrim” and make glad the hearts of the “Weaker Sexes” by weak denunciations of what he does not understand.

Peradventure he may be invited by the Dean and his reverend brethren to “assist the Lord” in attempting to drive Spiritualism from the impregnable stronghold wherein it has established itself, namely, the hearts and the heads of all who yearn in sincerity and truth for the proofs which Spiritualism, and Spiritualism alone, can offer, of the objective reality of the life beyond the grave.

ITEMS BY THE MAIL.

The phenomena of Materialization appears to be making steady progression in England, the “Medium” of May 21st has an illustration of one of Bastian and Taylor’s semi-light seances, shewing the materialized spirit in the act of presenting a flower to a lady in the circle. In these seances, spirit, medium and sitters are all visible at the same time. The account of this particular seance, is accompanied by a letter from a lady who was present, and who distinctly recognised one of the materialized spirits. At a private circle at Mr. Petty’s Newcastle on Tyne, the spirit of a mother and child were materialized, and recognised by their relatives who were present.

Mrs. Tappan’s present series of lectures, are particularly interesting, being the individual experiences of several well-known Spiritualists, who have passed to the spirit world, and are now working for humanity on the other side, viz: Judge Edmonds, Professor Mapes, Adin A. Ballou and Dr. Benjamin Rush.

Spiritualism appears to be establishing itself at Calcutta. Mr. Ray K. Mitler writes from there, stating that it is being investigated by many of the most enlightened and educated of the Hindoo community, and the belief is being rapidly adopted. Similar news comes from Jamalpore. Mr. B. Chunder Ghose, states that about two thousand planchettes have been sold in Calcutta within a short time. A proposal has been made for Mr. Home the Medium to visit India.

Some time ago, some well attested accounts of the elongation of the body of Mr. Home and another (lady) medium were published. The “Medium” contains a circumstantial account of the elongation of Dr. Monck, which puts the former elongations into the shade. We are afraid to mention the extreme length of the Doctor when at his highest, lest our readers should think we were stretching it; there is no knowing to what lengths he would have gone had the ceiling been a lofty one, but that stopped him.

The British National Association of Spiritualists, held a successful Soiree at their rooms, Great Russell St., on May 5th.

“THE SPIRITUAL INQUIRER.”

The above paper, which was suspended about two months since, has again made its appearance. The causes of its temporary suspension are explained by the Editor, the principal one being a necessity to reduce the expense of its production, with this view he has secured press and types, and established the “Spiritual Inquirer” Printing Office, in Bull St., Sandhurst, a very central position close to the Town Hall. The present number (27) contains some interesting circle news, including a communication from the Spirit of “Leichardt” the explorer. The “Fire test” has also

been given at one of the circles there. We reprint the account of it in another column.

PEOPLE FROM THE OTHER WORLD.*

The above is the title, of probably the most extraordinary book in relation to Spiritual Phenomena ever published. During the early part of last year the accounts of wonderful phenomena occurring at the Farmhouse of a family named "Eddy" in an obscure village called Chittenden, among the Vermont hills, attracted considerable attention in New York, and as visitor after visitor returned with accounts of new wonders and corroboration of old ones, the interest became sufficient to cause two of the leading New York papers, to send a special correspondent to the scene, to investigate and report on the matter for the benefit of their readers. The gentleman selected for this office was Mr. H. S. Olcott, formerly a Colonel in the U. S. Army, but for some time connected with the press. He is a man of good education, and has travelled in England and on the Continent and appears to have had the full confidence of the Journals for whom he acted. In a preface he says:—

"It has been no part of the author's plan to discuss Modern Spiritualism in its moral aspect; but, on the contrary, to treat its phenomena only, as involving a scientific question which presses upon us for instant attention. It is written neither as a defence of, nor attack upon, Spiritualism or Spiritualists. It is a truthful narrative of what befell in the Eddy homestead, from the latter part of August to the first week in December, 1874.

After giving a short biographical sketch of the Mediums, gleaned during his residence at Chittenden, and describing minutely the house and its surroundings, the author gives an outline of the Spiritual theory, and then enters into the relation of his personal experiences which as the New York "Sun" says—"is as marvellous a story as any to be found in history." About 300 pages of the book are devoted to descriptions of seances, and comments upon them, together with details of the various tests adopted. Every new phenomena was most carefully tested by the author from first to last. No matter what precautions were taken, the materialized spirit forms walked out of the solid plastered cabinet into the lighted room, as real and tangible as the spectators, many were recognised by their friends who were present, and some touching scenes are related as occurring. The Colonel affixed a measuring scale to the side of the cabinet door, by which the relative height of the spirits presenting themselves was apparent, and in one night the differences in height covered a range of three feet. Some of the most striking manifestations occurred during the visit of a Russian lady, Madame de Blavatsky, who had travelled much in the East, and met with many curious people. To her came Persians, Egyptians, Kourdes, Turks and other strange people, whom she had met in her travels before they passed to the land of spirits, all dressed in their appropriate costumes, and one of them, a Georgian, named "Michalko Guegidze" after addressing her, in the Georgian language, played at Madame's request two Georgian airs correctly on the guitar, but the most wonderful test of all was given to that lady on the second day of her visit, when she was told that her Uncle (spirit) was bringing from her father's grave in Russia, a buckle forming part of an order which he wore, and which according to custom had been buried with him. This buckle which is of peculiar form was dropped into the lady's hand, and fully identified by her, by a break in it, caused by her own hands during the lifetime of her father.

The latter portion of the book is devoted to an account of the investigation into the reality of the "Holmes Manifestations" (fully treated on in a previous number of the "Harbinger") and a seance with Mrs. Compton, which want of space prevents our recording. Mr. Olcott was accompanied by an artist, who furnished sketches to the "Graphic" and the book contains 58 Illustrations, graphically portraying the wonderful incidents of the seances. The present issue of the book is a subscription one, but we have no doubt it will be followed by other editions for the public.

*People from the Other World, by H. S. Olcott. American Publishing Co., 1875.

MR. VARLEY AND SPIRITUALISM.

We have been favored with the following letter from C. F. Varley, Esq., F.R.S., received about a month since by Mr. McNicoll:—

2 Great Winchester-street Buildings,

London, E.C., 8th March, 1875.

DEAR SIR,—Some time since I received a letter from you, but being too busy, it was put aside and overlooked till to-day.

It is quite true that I have, for many years past, investigated the phenomena of Mesmerism and Spiritualism, and that I have publicly testified, on several occasions, that the phenomena are genuine, and can only be explained by the Spiritual hypothesis. If you are investigating, I recommend you to study the work entitled "From Matter to Spirit," written by Mrs. De Morgan, with a long preface by Professor De Morgan himself—who was convinced, like me, of the thorough genuineness of the phenomena, and also of the impossibility of explaining them by anything other than Spiritual hypothesis.

Mr. Wm. Crookes, F.R.S., F.C.S.—the discoverer of Thallium and several other matters, and editor of "The Quarterly Journal of Science,"—has, during the last few years, been investigating and is, I believe, on the eve of publishing, an account of his experiments. He, like myself, is actually convinced of the fact that, under certain conditions, those who have left this world (died) can communicate with us, but the means of communication are limited, and very imperfect at present. He, like me and others, is also convinced that death of the body does not destroy the identity or individuality of the soul or mind.

I am, dear sir, yours truly,

C. F. VARLEY.

Wm. M'Nicoll, Esq.,

21 Otter-street, Collingwood.

Melbourne.

P.S.—Your letter to me is dated 8th October, 1874.

P.P.S.—Lord Lindsay is another scientific man who has closely investigated, and borne public testimony to similar things.

MISOPSEUDES!

This pamphlet which was issued about the middle of the month, is before us. We must confess to a feeling of disappointment after its perusal. After the flourish of trumpets which preceded its issue, we had expected something particularly good. The first portion of it, (the vision,) is a tolerable satire *a la* Voltaire, on existing systems of Religion, but the gist of the latter part is an Atheistical argument, in favor of the mortality of man, and the non-existence of God. The author asks the following question. "Who would not choose, had they free choice, rather to lie as the tree lies, than chance a futurity of some indefinable, inconceivable mode of existence? Ask all your intimate friends (he says,) who are not too much encrusted with Whitechokerism and Philistinism, to give a conscientious answer, and they will reply, 'after life's fitful fever let us lie as the tree lies'!" Among the author's *intimate* friends, some corroboration might perhaps be found. Assuming them to be in affinity—disciples of Buchner, Moleschott and Vogt: but the assertion as applied to humanity at large is absurd, the desire for immortality is almost universal, and that desire is leading mankind to search for *evidence* of a future life. These hard shelled materialists are quite as bigoted as the divines whom they attack, which neutralizes to a great extent the good they might otherwise do, in freeing the public mind from superstition.

THE last numbers of the "Spiritual Scientist" are excellent; they contain highly interesting papers from Emma H. Britten, Hudson Tuttle, Professor Buchanan, Col. Olcott, and other eminent writers, also a report from Professor Wagner, of recent investigations into Spiritual Phenomena. The papers reached us too late to reproduce any portion of their contents in the present number, we shall do so in our next.

APPARITIONS OF THE LIVING.

Les vrais philosophes passent leur vie à ne point croire ce qu'ils voient, et à tâcher de deviner ce qu'ils ne voient point.—FON-
TENELLE.

The hardy Sadducees of modern science, almost totally devoid of refined intuition, are unable to see or appreciate anything else than what may be brought in a materially objective form before the equally partial and exclusive forum of their five senses, the supreme judges of the seen and unseen universe, from whose stern decisions there is no appeal possible. What these men cannot examine with their dissecting microscopes, what they cannot precipitate in their test tubes, what they cannot weigh with their delicate torsion balance, or measure with their hair-splitting micrometers, has for them no real existence. I am not writing for minds thus unfortunately circumstanced, doubting and denying positive facts only because they will not fit into the stiff Procrustes stretcher of their narrow scientific systems; I am writing for that more original, profound, and comprehensive order of minds who, adopting the beautiful motto of Rome's Pindar, exclaim—

"Nullius addictus jurare in verba magistri,
Et verum et veri cupio cognoscere causas."

It is, indeed, a strange phenomenon, a phenomenon only to be explained by the narrowing and restrictive tendency and influence of specialising modern science, that in our days of scientific culture and progress men like Bacon, Newton, Locke, Pascal, Fontenelle, &c., are so scarce, and that amongst our savans we may have excellent astronomers, physicists, chemists, and biologists, but hardly one who would not be ashamed to investigate, from a comprehensive point of view, the all absorbing mysterious phenomena of the human mind. We have only one Crookes, one Wallace, one Flammarion, but a legion of Tyndalls, Huxleys, Carpenters, Maudsleys. Mind, being regarded by the last-named philosophers as of merely secondary importance, a mere function of the brain, is made to disappear simultaneously with the decay and disappearance of its physical and temporary instrument, the body. The thought of a second and more refined interior, fluidic, or spiritual body, with which the individual mind may clothe itself after the outward carnal scaffolding has been removed by what is very unscientifically called death, is by the leaders of modern science considered as too absurd to be entertained for a single moment, notwithstanding that the positive existence of this fluidic second body has been proved and established by rigorous experiment and close scientific induction by no less an authority than that of Baron von Reichenbach, who, in his views, was also strongly supported by Berzelius, a chemist of chemists, in a century which has produced so great a number of celebrated men in this important branch of scientific research.

After these few introductory remarks, which, I trust, will not be deemed impertinent to the subject, I shall proceed to show, with the aid of two or three illustrative examples, that the invincible force of facts compels us to admit the existence of a spiritual body, if not after at least during our present life, this spiritual body forming the basis of those well-known psychic influences and impressions which, under certain favorable but hitherto not sufficiently appreciated conditions, are produced, often at great distances, between human beings, and which are popularly called "Apparitions of the Living."

We read in the "Life of Apollonius of Tyana," by Philostratus, that one day, when addressing a large assemblage of citizens in the theatre of Ephesus, Apollonius stopped short in the midst of his harangue, and, in what we would now call a state of trance, pronounced with a loud and distinct voice the memorable words, "Strike the tyrant." On recovering his consciousness again, Apollonius told the congregation that the Emperor Domitian had that very moment fallen under the blows of an assassin, a prophecy (?) which only proved too true, for at that very hour, and on that very day—18th September, A.D. 96—had Domitian been murdered by the freedman Stephanus, hired for that deed of blood by the Emperor's wife, Domitia, and three officers of his court. The question now arises, how could Apollonius

see, at a distance of at least twelve degrees of longitude what was going on in Rome, in the palace of one of the most hated and detestable tyrants whose lives stain the pages of not only Roman but universal human history? I shall not stop here to answer this question, as I hope to be able to show, in the course of a narrative of a somewhat similar occurrence, which happened to me about six years ago, that the mystery is only apparent, and may be explained in an easy and natural manner by a calm and earnest study of the hitherto too much neglected internal relations and laws of the human mind—a study, let us say, *en passant*, immensely superior to the now fashionable psychologies of Bain, Spencer, Maudsley, Taine, *et hoc genus omne* of one-sided materialistic philosophers. I only wish the reader to bear in mind here that Apollonius was personally acquainted with Domitian; for, on the accession of Domitian, Apollonius was accused of exciting an insurrection against the tyrant, and summoned to appear before the Emperor in Rome, where he narrowly escaped with his life. Thus a psycho-magnetic rapport was established between Domitian and Apollonius, which afterwards enabled the celebrated magician and philosopher to keep up an intelligent secret intercourse with his arch enemy.

Identical with, if not substantially the same as the historical event here related, is the following occurrence, which took place during the last war between the United States of America and Mexico, and which will further illustrate the class of impressions under discussion. "My authority," says Dr. S. B. Brittan, in his most admirable work on "Man and his Relations," for the statement is Mr. Bogardus, a man of undoubted veracity, who lives near Albany. A lady, with whom Mr. Bogardus was personally acquainted, had a son, a soldier, who lost his life in the expedition against Mexico. One morning, when the soldier's mother (who lived near Mr. Bogardus, on the west bank of the Hudson) came to the breakfast table, it was observed by the family that she was weeping. On being interrogated respecting the cause of her depression, she said, 'John is dead.' She was told that she had been dreaming, and had better dismiss the thought. But it was quite impossible to shake her conviction. She declared that John had just been shot, described the scene, the actors, and the attendant circumstances, and affirmed that he would return to them no more. On the same morning, at sunrise, in Mexico, far from the presence of his mother, John lost his life in the manner described; and indeed the whole statement of his mother was literally verified by the actual facts."

It must be patent to the most sceptical reader that the mental phenomena presented in these two narratives rest on an identical basis, and, though separated by a space of more than eighteen centuries, illustrate the operation of the same mysterious law of spiritual relation and intercourse between man and man. But let us now proceed to the account of my personal experience in connection with the subject in question, an experience I may add, which helped not a little to shake the positive foundations of my then exclusively Comtean creed, and to induce me to study seriously the phenomena of modern spiritualism.

On the seventeenth (17th) of March, 1869, St. Patrick's Day, I, in company with my two boys, attended the annual sports, on the old Chiltern Racecourse. Returning home in the evening, between four and five o'clock, my younger son, William, then about four years of age, fell accidentally out of the buggy, and the right hind wheel of the vehicle passed over his skull with such force that it imparted to the carriage a violent shock, such as might be caused by driving over a small log, or a moderate sized stump. Judging from the violence of the impact, I anticipated nothing less than a fracture of the skull, and instantaneous death. When I arrived on the spot of the road where my wounded child lay, and examined the injuries of the perfectly insensible patient, I found that the new tier of the wheel had cut a deep circular mark round the head, just above the ears. Whilst I was occupied with roughly stopping the hemorrhage from a few small branches of the left temporal artery, it occurred to me all of a sudden that my wife, who was then just two days confined, and in a very weak state, would scarcely be able to survive the shock

of the news in case of the boy dying before I reached home. It was at this moment that I earnestly revolved in my mind how to broach to my wife the unwelcome tidings on my arrival, for it was almost impossible to keep it a secret. But, fortunately, all my cares and troubles in connection with this matter were rendered unnecessary, in consequence of a strange occurrence, which happened to my wife about fifteen minutes before I reached home with the bleeding child on my left arm. For, just about the time when the accident happened my wife had seen the life-like apparition of my person, standing in the doorway, and looking at her in the bed with a sad expression of countenance, the face and whole left side of my white alpaca coat being apparently covered with blood and dust. Violently agitated by this sudden and strange appearance, my wife requested her nurse, Mrs. Horrigan, who was sitting on a chair at the foot of her bed, to look at her husband (myself), adding that she was sure that some serious accident must have happened to him, as blood seemed to be trickling from the left temple of the apparition. The nurse, not being able to see anything, persuaded my wife that she must have been dreaming, since she could not herself see the apparition described by her patient. Shortly afterwards, however, when I arrived at home, I found my wife quite prepared for the worst, well knowing that some serious accident must have happened, which preparation afforded me considerable relief, especially as I was now enabled, with the kind assistance of Dr. B. C. Hutchinson, of Wangaratta, to give my undivided care and attention to the deeply wounded child, which, after two long months of intense suffering, recovered so completely from its injuries, that a bald spot above the left ear, and the loss of a small fragment of the temporal bone by exfoliation, constitute the only marks now apt to remind my son, as long as he lives, of his narrow escape from an untimely death.

The leading feature characterising the above-mentioned three cases of partial soul emancipation consists in the fact that distinct impressions were in every one of them conveyed from one mind to another, separated by more or less considerable distances. And the mode of communication is of paramount importance, and destined one day, when its principles and *modus operandi* become better known, and the possibility of its practice gets more general, to revolutionise human society, and to realise, in a high degree, the long felt "*pium desiderium*" of a universal brotherhood of man. Now for the physical explanation of this fact. First of all, two conditions, it would seem, are required to be fulfilled before any soul transmission of the above kind can take place—namely, a high degree of sympathy between two given persons; and, secondly, an important and soul-stirring event, which produces a violent commotion of the spiritual framework of the human mind, creating, by the suddenness and profundity of the mental shock, a vehement desire to communicate that event to the interested person in psycho-magnetic rapport. Now, in my opinion, the whole three persons mentioned in our narratives—Apollonius, the mother of John, and my wife—present all the characteristics of seeing mediums, and it will form an interesting problem for the future scientific psychologist to determine in what connection the faculty of clairvoyance stands with the capacity or ability of projecting the *perispirit* of the seer to a distance; for these two facts appear to me to be so intimately connected with one another, that to attempt to separate them would be to undermine the basis of both. We all know that during our sleep the spirit is to a certain extent temporarily released from its corporeal fetters, and roams freely through space, visiting distant scenes and persons, holding *tete-a-tete* communion with old friends, and haunting favourite spots which, in years gone by, were frequented by it. Nothing is more certain than the fact that, where our thoughts are there also are our minds; and in order to furnish the last connecting link and ultimate explanation of the interesting phenomena of the *apparition of the living*, it is only necessary to show that, in a state of ecstasy, or during a profound mental abstraction, when our mind is strongly occupied with a distant person, the spiritual body, the *perispirit* of Allan Kardec, can momentarily detach itself from

the living organism, which at this time lives a purely vegetative life, and appear at a distance to a person prepared for or susceptible of such visual impressions. It must also be borne in mind here that there is no other difference between the spiritual body of the dead and living than that the former is completely and forever separated from its physical body, whilst the latter is still connected with it by an ethereal cord which, in the *apparitions of the living*, is generally indicated by a luminous emanation behind the apparitions, whereas the apparitions of the spirits of the deceased have no such luminous trail. This is about the only characteristic feature by which clairvoyant mediums are enabled to distinguish the spirits of the living from those of the departed. Leaving out, for brevity's sake, any explanatory allusion to the highly interesting narratives of Apollonius, and the American mother, I shall strictly confine my concluding remarks to an illustration of the case of my wife; and in doing so I shall mention first that, shortly before the above detailed occurrence, I had several times mesmerised Mrs. R., and on one occasion thrown her into so profound a sleep that it took me over a quarter of an hour to rouse her from it. There is no doubt in my mind that by this process our spiritual bodies were rendered more harmonious, and were more closely drawn together, thereby facilitating the silent interchange of thoughts and impressions, even when separated from one another by distances of greater or less magnitude. It is also equally certain to me that my mind, at the time when I stooped over my child, attempting to examine and dress the wounds, was earnestly occupied with my wife and her precarious state of health, and that the weak state of her physical body helped materially to produce the result already mentioned; for it is a well-known fact that, in very good health, it is far more difficult for similar impressions to take place than during a state of physical prostration. This explanation is, in my humble opinion, sufficient to connect *cause and effect* in the experience before us, and, in every other respect, it would be worse than useless to attempt to prove a spiritual fact any more than a physical fact, the logical cases of both being identical. No matter what conceited scepticism may say, eternally true are the profound words which the greatest German poet spoke in the greatest drama of modern time—

Die Geisterwelt ist nicht verschlossen,
Dein Sinn ist zu, dein Herz ist kalt.

For it is an irrepressible postulate of human reason, and a self-evident corollary of infinite and eternal progress that nothing that is, and spirit in particular, can cease to be, and, in this sense, Goethe's words are perfectly true, that the world of spirits is not closed against us, but that, in consequence of the obtuseness of our physical senses, and of the almost universal lack of intuition, we are not able to see the grand arch of the Ponte di Rialto which spans the Lethæan flood, connecting the cis-terrestrial with the trans-terrestrial continent of spiritual intelligences.

C. W. ROHNER.

CARLTON DISCUSSION SOCIETY.

WE were at the Trades' Hall on Sunday, the 6th of July, where we heard a discussion on the Utility of RELIGION. It was given in reply to one deprecating it, by Mr. Rusden. An able essay was read, but the essayist not knowing his opponent, did not pierce his armour in the slightest. "Our duty to God and ourselves" being the definition he gave us of Religion. As Mr. Rusden happens to be an Atheist, it did not hit him. We have known him intimately for many years; and though an Atheist, he is an exemplary, unassuming, and indefatigable man in the cause of morality, liberty, truth, and progress.

In short, according to this definition, Mr. Rusden is a highly religious man, the chief difference seemed to be in the name attached by the contending parties to the Great Unknown Cause of all phenomena; the one terms it God, the other Nature; and what the one called Religion, the other called Morality.

There was a good and attentive audience, and some able speeches.

DEATH OF AN EMINENT FRENCH SPIRITUALIST.

By the last mail we have news of the death of M. Charles de Remusat, an intimate friend and former colleague of M. Thiers. The President of the French Assembly addressing that body, pays the following tribute to his memory:—

"Gentlemen,—It is with the deepest regret that I inform you of the death of M. Charles de Remusat. His loss will be severely felt both by this Assembly and by the nation at large. Our colleague was one of those men who honour an assembly and a nation. (Hear, hear.) In his long lifetime, under the Restoration, under the Government of July, as a publicist, as a deputy, as Under-Secretary of State, as Minister of the Home Department, M. de Remusat was ever a most eloquent and staunch defender of liberal ideas. (Hear, hear.) The *Empire* did him the honor to proscribe him. (Great applause from the Left and Left-Centre Benches, and a good part of the Right.) Twenty years elapsed, and, seeking to repair the disasters he had foreseen, he attached his name and devoted his whole remaining strength to the liberation of the territory. (Great applause.) In philosophy, he belonged to that school of spiritualists who recognise the Divine origin of the human soul, and his last hours were comforted by that sublime persuasion. ("Hear, hear," from a great number of benches.) The Académie Française loses in him a master mind, and an eminent writer, and we ourselves, gentlemen, a loved colleague, who, true to his former friendships, still showed himself ever courteous and obliging towards those who did not share his convictions." (Marks of approbation.)

MR. HUGHES'S LECTURES.

The series of lectures given by the above gentleman, concluded on the 18th ult. The whole of the lectures were characterized by deep earnest thought, the arguments clear and logical, and the appeals telling. They were listened to with great attention, and the audience testified their approval of the sentiments contained in them by applause. The following is a brief synopsis of the last four:—

The third and fourth lectures were entitled "A Plea for Apostates," the subject of the third being "How I gave up Orthodoxy;" and the subject of the fourth being "A New Religious Life." Both lectures were illustrated by frequent references to the personal religious experiences and career of the lecturer, who stated that he had been for many years a minister of the Gospel in England, and that he had relinquished the ministerial office under pressure of the conviction that the Bible was not infallible, the Mosaic cosmogony being especially irreconcilable with the demonstrations of modern science. When a man's creed and his conscience disagreed it was the creed that should give way, and not the conscience, and it was for such as became apostates by acting upon this principle that he put in his plea.

The subject of the fifth lecture was "Revelation," in which the lecturer combated the claims of the Bible, and of the orthodox on its behalf, to be a divinely inspired infallible revelation of the Divine will. Having referred to the various views taken by theologians of the subject of inspiration, how some maintained plenary, or verbal inspiration, while others contented themselves by upholding the inspiration of suggestion, and that of superintendence. He alleged numerous objections against each and all of such claims. Supposing a man, he said, to be thoroughly persuaded he was inspired, and that what he said was from God, was it not possible he might be mistaken? And then how was he to convince another that he was inspired? His own persuasion was no proof. Miracles were no proof. The validity of the Bible miracles rested on the testimony of the Bible, and it was unreasonable and unfair to prove the miracles by the Bible, and then prove the Bible by the miracles. Admitting the Bible to be inspired, its inspiration was useless unless it had gone further, and supplied us with an infallible capon, an infallible interpretation, and infallible translations.

The subject of the sixth and last lecture was "Righteousness, an Appeal to Society." The object of this lecture was to show that the ultimate aim of all true religion, whether orthodox or heterodox, was to make men righteous; not in a positional sense merely, the orthodox sense of Justification, but also personally and practically, in being and doing, and that there could be no reconciliation with God, no happy communion with him in virtue of positional righteousness, that is said to be effected by Christ's substitutionary sacrifice and man's faith in it, apart from personal practical righteousness. On this broad basis the lecturer made his appeal, to young men, on the matter of marriage; to parents, on the management of families; to tradesmen; to statesmen; to magistrates and Policemen; to Judges, Barristers, and Solicitors; to Journalists, secular and religious; and to ministers of religion. In looking round upon society, that of the colony, of the world at large, what was it that society most needed! Was it a firmer belief in the Trinity; in plenary inspiration; in the Mosaic cosmogony; in the fall; in the incarnation; in the atonement; in salvation by faith alone; or in the validity of the Sacraments and the sanctity of the Sabbath? Was it not rather in the perpetual, the personal, the emergent, the unconditional, the uncompromising obligation to

observe the practical moralities, to cultivate righteous being and righteous doing, truthfulness, honesty, purity, sobriety, love to one another,—kindness, and mutual help? Solomon had told us what exalted a nation. It was not territory, nor conquest, nor wealth, nor commerce, nor art, nor science, nor learning, without moral excellence. "Righteousness exalteth a nation." The lecturer further urged his hearers to seek by it to exalt themselves, that this nation might be so exalted.

This lecture concluded the lecturing season of the Association, the members and friends of which now meet at the Masonic Hall, for mutual improvement.

FAITH AND "THE SOUTHERN CROSS."

Our readers are aware that Mr. Charles Bright occasionally, during his lectures, and a correspondent in our last month's *Harbinger*, pointed out the absurdity and injustice of punishing or deciding a man's character by his belief. Belief is involuntary, and dependent upon evidence, while Orthodoxy represents it as the gift of God, obtainable through prayer; a deception which has driven many thousands of sincere penitents into lunatic asylums, and sunk as many more prematurely into the grave, through exciting lectures and revivals.

The *Southern Cross*, of the 10th instant, contains a very long leader on this subject, referring to the teaching of "our irresponsibility for our belief by Free thought lecturers. The argument commences with the following words:—

"At the outset, we assume that Christianity is true!"

To which we reply, if the editor does so, *he is no Christian, but a bigot!* for genuine belief is not assumption, but the result of sound evidence—assumption is superstition.

This is the very point at issue; he has no right to assume. The law, truth, and equity demand evidence, "at the mouth of two or three witnesses every word shall be established." If the rev. gentleman assumes I have an equal right, then both teach and act irrespective of law or authority. That man who assumes or affirms what he cannot prove is a deceiver. Deception is what constitutes the guilt of lying. The duty of a Christian (if Christianity be true) is to believe what he is told, and do what he is commanded by Jesus, to *this the commission given to the disciples limited them*. "Go ye therefore, teach all nations," "to observe all things whatsoever I commanded you."—Matt. xxviii. 19, 26. But the illegitimate children of the harlot assume that they are the legitimate offspring of the star-crowned woman who is hid in the wilderness, do not confine themselves to the command of the "only lawgiver but assume authority, make creeds and laws, and barriers, and exclude from their kingdom, which they call the Kingdom of Heaven, whom they please, not limiting their authority to the all thing Christ commanded, but assuming." I elsewhere read, "Ye shall not add to the word which I have commanded thee, neither shall ye diminish aught therefrom."

"Blessed are they that do His commandments, that they may have a right to eat of the tree of life." "If any man shall add to those things, God shall add unto him the plagues that are written in the book." Rev. xxii. 14, 18.

Again, our editor writes, "Without Christ our sins must go on propagating themselves, eating ever deeper into the soul." Here we have another gross assumption, not only unauthorised by Jesus, but contrary to charity, truth, and Scripture. It assumes that there are none good on earth but Christian believers. What saith the law on this subject? "What doth the Lord require of thee, but to do justly, love mercy, and to walk humbly with thy God?" Go, learn," saith Jesus, "what this meaneth, I will have mercy and not sacrifice, for I am not come to call the righteous, but sinners to repentance." "Of a truth I perceive," said Peter, "God is no respecter of persons, but in every nation that feareth Him, and worketh righteousness, is accepted with Him." Acts x. 35.

Again, the *Southern Cross* informs us, "The Christian answer is, that there is sufficient evidence that it is only by neglecting opportunities that men can disbelieve."

Now, every one knows how carefully Christian divines avoid and discourage all inquiries after evidence as to the genuineness of the Gospels, and of their own authority to preach or to baptise. How they shrink from all discussions on these points through a consciousness of the deficiency of proof on their part, and how they discourage free discussion.

Romanism they tell us is anti-Christian; its authority came from the Dragon. Rev. xiii. 4. While they profess to have obtained apostolic succession *through that Church*. On the other hand, if *Rome be the Church of Christ*, it has excommunicated all Protestant churches, and consequently outlawed them. The unauthorised who approached the altar were punished with death. Num. iii. 10.

As for the Gospels, they possess no evidence that they are genuine, & of where, when, or by whom they were written, and the consequence is *they have to assume* that they are true, and that they themselves are the authorised ambassadors of the Great Spirit, which pervades the universe, to mankind, though *he has furnished them with no credentials*. They promise heaven to all who receive their unauthenticated testament, and threaten with eternal torments those who will not obey their authority. Again we read—

"According to the hypothesis, Christianity is true, and we have a right to assume that the truth revealed in it would be manifest to those who hear the Gospel, were it not for their own darkness. For us, therefore, it seems impossible to impugn the justice of condemnation for unbelief."

To this we reply, belief being involuntary, it is cruel and unjust to punish any man for not believing; but we deny that Jesus taught "justification through faith," and challenge discussion on that point.

SPIRITUALISM AT THE PHILADELPHIA EXHIBITION.

We have received the following circular letter from the Viscount Torres-Solanot, in reference to the forthcoming Philadelphia Exhibition. The translation is evidently not perfect, but the idea is clear. We fear however, the result anticipated will not be equal to the expectations of our Spanish *conferes*, as the *interior* of the books is not likely to be examined or tested, by the Judges. A Prize, (or even Honorable Mention!) can scarcely be hoped for. Still, if a large muster of Spiritualistic literature is exhibited, it will call attention to its extent, and may induce investigation.

SPANISH SPIRITUALIST SOCIETIES.

(CIRCULAR.)

The great International Exhibition of Philadelphia in 1867, calls together all the efforts made towards improving the physical, intellectual, and moral condition of man. Among these efforts there is none at the present day so powerful and efficient as that which Spiritualism offers, and for this reason we deem that we answer the call of duty, reason, and necessity in having Spiritualism there exhibited in all its Providential development, and under all its phases, for the instruction and enlightenment of the human race. And in order to ensure Spiritualism the due rank to which it aspires from its importance, and from the influence which it exercises and promises to exercise in the world, the efforts, activity, and co-operation of all the Spiritualists of this planet are necessary.

Stimulated by this idea, we take the liberty of calling your attention to this subject, sure that if we can realise our project, according to our conception, it will assist great and transcendent triumphs for the truth, which is the cause we defend.

The moment has arrived for forming ourselves into one group, so as to constitute with the unity of doctrine the unity of instruction.

We should present to this generation, hungering for truths and aspiring to gigantic enterprises, in order to improve and ameliorate life, this truth for a moment's meditation amid its manufactures and machinery, its productions of art and intelligence, revealing our communications with the invisible world, full of hope for the future, full of bright promises for work, for virtue and for knowledge, we will exhibit our books, pamphlets, and journals, under which presses ground throughout the world; we will urge the co-operation of all the great mediums and orators, and we will spread the light as light ought to be spread, lifting it aloft for its perfect irradiation, and that all may see it.

For the accomplishment of our object, and in order to opportunely realise our idea, we have already addressed ourselves to the Spiritualists of Philadelphia, from whom all initiatory action should arise; and we purpose calling upon all Spiritualist societies to second our proposal to march united to the great meeting to which we are summoned by the superior intelligences which are from other worlds and other spheres, watching over the moral and intellectual progress of the planet we inhabit.

The committee of the society appointed to promote the Spanish co-operation to the Spiritualist exhibition earnestly beseeches the brothers of that country to receive this idea with enthusiasm, so that in our united strength we may present in Philadelphia the progress accomplished by the sublime and consoling doctrine which at the present day offers the most powerful impulse in the philosophical, intellectual, and moral improvement of humanity.

Towards God, by Charity and by Science. Madrid, 31st March, 1875.—Viscount Torres-Solanot, Manuel Corchado, Dr. Huelbes Temprado, Guillermo Martorell, Daniel Suarez, Francisco Migueles, Pablo Gonzalvo, Sanchez Escribano, Eugenio Gouillaut, Jose Agramonte.

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

No. 60.

MELBOURNE, AUGUST 1st, 1875.

PRICE SIXPENCE

CONTENTS.	Page
Our Charities.....	859-60
Communications—"Doubt," 860-1 —from B. S. Naylor	861
Speck-Tater Tactics	861-2
Scientific Religion—"The Atonement"	862-3
"Spiritual Standard-bearers"	863-5
Extraordinary Cure	865-6
A Remarkable Picture	866-7
Attempted Exposure of Spiritualism by Herr Tolmaque	867-8
Items by the Mail	868
"People from the Other World"	869
A Letter from O. F. Varley, Esq., F.R.S.	869
"Miscellaneous"	869
Apparitions of the Living	870-1
Carlton Discussion Society	871
Mr. Hughes' Lectures.....872 Faith and "the Southern Cross"	872-3
Spiritualism at the Philadelphia Exhibition	873

ONE of the most important social problems which has never yet met with a satisfactory solution is pauperism. Numbers of philanthropic individuals have devoted both time and money to the amelioration of the condition of the poor, have built charitable institutions, and contributed liberally when called upon to many other benevolent objects; the Legislature of this country largely assists individual efforts for public charities, and yet poverty exists in all our cities and towns, and the willing complain they cannot find honest employment by which to earn their bread. If the complaint is well founded—which we have reason to think in many cases it is—it is a disgrace to the community. In a country with our resources, the necessities of life should be available to every man and woman who is willing to work for them; and under a proper system the money now raised and expended for charitable purposes would be amply sufficient to abolish pauperism in our cities, and improve the moral and physical condition of a large section of the community. The system of eleemosynary aid now in vogue has the effect of dulling the energies of the recipients: they become lazy and helpless, existing in a chronic state of impecuniosity, adopting all sorts of dishonorable shifts to get money without an equivalent return of labor. In our individual case we have had sad experience of what we state. We have seen numbers, first induced by misfortune to ask assistance, acquire the habit of begging, and gradually sink into the condition of habitual loafers upon society. In nine cases out of ten, where we have given alms for the first time, we have had further applications from the recipients, till the conviction has been forced upon us that what was intended as a good has in reality been an evil, and except in weak moments, our hearts are hardened to the appeal of all those who apparently have the physical capacity

to work. Yet, doubtless, there are many instances of great distress and suffering where the individuals are willing to work, but know not how to find employment. Some feel helpless, and, lacking encouragement, fear to intrude in search of employment; others have not confidence in their ability to do anything they have not been accustomed to. It is an infirmity with many. Their helpless, fearful look when in distress is interpreted as a sign of weakness and incapacity, and they seek in vain for employment, yet many of these would be diligent servants; they lack the *nous* in themselves, but under direction are industrious and contented. Our Government have at times exhibited considerable solicitude for the unemployed, and have accepted the responsibility of parents to the stray children of the country, many of whose friends could, and would, otherwise provide for them; their paternal solicitude might with advantage be extended to some of the children of larger growth, who would be capable, in return, of doing something for their living. We suggest the following scheme to the consideration of our legislators as worthy of their earnest consideration:—The appropriation and enclosure of four or five acres of land in the vicinity of Melbourne, on which should be erected one or two buildings somewhat similar to the "Sailors' Home," simply furnished, and having all the latest apparatus for cooking, washing, &c., economically; next a series of detached workshops—carpenters', tinsmiths', bootmakers', tailors, flockmakers', basketmakers', &c.—each under the superintendence of a practical tradesman. In connection with the establishment, but at a distance from town, a farm and garden should be established. The main building should be a home for any man or woman in distress, willing to work but unable to obtain employment. On application to the superintendent, he would ask them what they were capable of doing, and place them in the workshop they were most fitted for. Those having no knowledge or aptitude for trades, might be sent to the farm as laborers, or employed quarrying or stonebreaking. No inducement should be offered to the inmates to remain in the institution longer than was necessary. The dietary, while wholesome and nutritious, should be of the simplest nature, and no wages given. Facilities should be afforded to the inmates to seek employment outside the institu-

ion, and a labor office established within the building, where the inmates could be engaged. The superintendent and overseers would be able, by observation, to determine the capacities and general character of a man, and give information to intending employers. Most of the farm products would probably be consumed within the institution, the other productions and manufactures might be periodically sold by auction, and the return would doubtless go a long way towards paying expenses of maintenance, &c. Where applicants for admission had families, it would of course be necessary to find them food and shelter whilst their parents were there, but while the absolute necessities of life remain so cheap as at present, the cost per head for maintenance would be inconsiderable. Were such an institution as this established, there would be no excuse for begging, except in the case of the blind or helpless, and these might be otherwise provided for. The mendicity laws might then be strictly enforced, and begging absolutely abolished. The scheme, as here presented, may be crude requiring more filling out and elaborating, and calling for further details, but it contains a practical idea, the elaboration and adoption of which would exercise an elevating and reformatory influence on the lower strata of society, stimulating self-reliance and independence, and doing away with that demoralising feeling of abject humiliation which must be realised by the beggar for alms during his initiation, and the still lower condition, engendered by the pursuit of the profession.

DOUBT;

ITS USES AND ITS CAUSE.—A SPIRITUAL COMMUNICATION RECEIVED IMPRESSIONALLY, SUNDAY MORNING, APRIL 18TH, 1875.

A flowing stream is pure; while the stagnant pond is full of impurities.

Stagnation always breeds an unhealthy influence.

Even the air you breathe is purer for its motion to and fro:

Agitated as it is by influences which you do not see, it thus acquires its freshness, and imparts vigour to the lungs and physical system of man.

Life implies activity, investigation leads to knowledge.

Knowledge can never be perfect; because there are infinite things within the reach of man's intellect, which he may continue to gather and gather to eternity.

But he will only do this when he is impelled by a desire to gain further acquisitions, and in a certain degree becomes dissatisfied with the point he has gained; and feels that his present acquirement is either imperfect, or, it may be, seriously defective.

Hence he doubts, and reaches forth.

And this is the character of his entire life if there be any vitality about it.

There is nothing worse than a present satisfaction with acquirements:

This implies perfection, which can never be the lot of man.

Hence, a present satisfaction is a delusion of the deadliest kind.

When once you admit the element of "finality" into any of the phases of human life, you mar the work which God has given you to do;

Which is to progress in knowledge and in experience for ever.

Things are continually changing their aspect according to circumstances;

Although the things themselves do not change.

Great principles of truth and goodness are eternal in their stability.

But when these come to be embodied they are always

assuming a different aspect, even as the social condition of man changes.

From infancy to childhood; and from childhood to manhood; and from manhood to angelhood; and so on to endless ages.

It is by a rising progress the individual expands.

And hence what is suitable to him in the earliest stages of his history gradually and continuously gives place to other conditions more suited to his growing and expanding state.

It is on this basis, really, that "doubt" rests; because as men arrive at new stages, and think them final, they are impelled on to other stages beyond.

And this excites a feeling of doubt; because it is contrary to their growing ideas:

Having attained a new and attractive position, they say: "Can anything be better?"

And when the impulse to progress rises in the mind then they say, "When shall I attain stability; it is all change and uncertainty; that which I fondly believed to be exactly adapted to my wants yesterday, is now felt to be wanting in some of its most essential elements."

And yet, with all this, the individual is pressing on to acquired fresh and more satisfactory status of knowledge and experience every day.

Hand in hand the doubt and the determination to progress go forward day by day.

Now, you may see that this is just the ordination, and the operation of a wise law, by means of which man escapes stagnation, and so death;

And attains to a continuous succession of life giving states, which have the tendency to build him up, and raise him higher in knowledge and experience.

Man's growth is gradually effected.

And where doubt prevails is understood and coupled with a wise progression;

The growth will be more rapid and satisfactory than if there be little or no doubt.

Yes, I grant a state of doubt is apparently painful; but what is "pain" after all but a means by which a cleansing process is carried on.

Fear not the pain; meet it boldly; accept it thankfully, when it comes through doubt.

But, never let doubt incapacitate you for a wise progression; for it is by a series of doubts a more thorough state of certainty is to be attained.

Look back on your past life; while there was no doubt you lacked the energy to learn, and so to progress:

But when the element of "doubt" crept in, then you arose and shook off the lethargy, and advanced to higher degrees of knowledge.

And it is to *this* you owe to-day your more perfect knowledge of many things both interesting to know, and profitable to practice.

Hence, honest doubt is nothing more nor less than the impulse to progress and advance "*personified*" so to speak.

It is the messenger who comes in accordance with the laws of your nature, and awakens you out of a self-satisfied security.

And intimates that there are higher states of knowledge, and more useful phases of experience before you than any you have attained.

Take care that you listen to this messenger when he makes his presence known.

At the same time don't misunderstand him; he never throws discredit on any aspect of the truth.

His mission is to stir men up; but never to engender unbelief.

Faith and doubt are fast friends.

Faith can expand to the extent of an indefinite acquirement of knowledge.

And make the advantages arising from these fresh acquirements our own.

It is so with us here; and will be for ever.

Faith is the intelligent acceptance of knowledge gained, as that knowledge is felt to be useful; gained to the extent of making it our own for the purposes of personal and relative progression.

That progression being a growing out of one state into another, and carrying along with you all the advantages of the previous state in their influence upon the next or higher stage.

Now "doubt" is rather to be encouraged than otherwise; To be treated as a friend rather than as an enemy.

It is the breath of heaven filling the sails of your spiritual vessel, that it may be urged on to higher stages, to brighter and happier climes.

Be not disturbed, then, when you feel this element working in your mind:

Operating when you are seeking knowledge.

For then, especially, does it say: "Beware, how you give your entire confidence to this aspect of things, which after all is full of imperfections, however much it may seem adapted to present necessities, to-morrow you will find its charm gone, and feel the need of a higher form of teaching."

The great "lesson" to learn from this is, "be honest" in your doubt, and faithful to great principles in your search after knowledge.

All knowledge is influential for good or evil, in the measure of your motive when seeking it.

Cultivate a sense of reliance on the teachings of the higher spheres.

These reach up to God, the "Infinite."

Fix your thoughts on Him.

Love to know and do His will.

Let life to you be one continuous course of obedience to the higher instincts of your spiritual nature;

And, then, while doubt does its work all things shall minister to your "growth," "usefulness," and "happiness."

And bring you nearer to God; and bind you firmer in the bonds of a true brotherhood with man universally!

Your spirit brother.

COMMUNICATIONS FROM B. S. NAYLER.

During the past month, our old friend, Mr. B. S. Naylor, has communicated at least three times to friends in Melbourne. The first communication was given through a lady Medium, written while in the unconscious trance state, in his own peculiar handwriting, clear, distinct yet delicate, the signature was an exact fac-simile of his mortal one. The second, received a week later, we print below. The third, given at a circle at which we were present, was somewhat similar, concluding with a personal injunction for us to be strong and earnest as hitherto, and assuring us that we had faithful counsellors. We shall doubtless hear more fully from our friend bye and bye:—

THE COMMUNICATION.

Good friends, when I was with you a short time ago, I thought my endeavors in propagating the facts and the philosophy of Spiritualism, were met by a coldness on the part of those who called themselves Spiritualists. I now understand their reasons for so doing, and I am satisfied. I am a veritable schoolboy yet, though four-score years of hard work you might think would have sent me into a higher class. Facts are stubborn things, which all philosophers admit; and the facts which you can all attest to, are so much more evidence on the side of immortality. Your kind friends have granted me this favour of which I am deeply sensible; and, I hope to come amongst you again at a future time: meanwhile, I shall be gathering some of the fruit here, which I hope to share with all.

B. S. NAYLER.

July 15th, 1875.

Poetry.

SONG OF THE DAY.

THE morning's light is breaking,
Behold the dawn of day!
Mankind are fast awaking
To truth and equity;
For knowledge will increase,
And liberty and peace;
And soon its ray will chase away
The night of bigotry.
No more shall mere tradition
Accepted be as truth;

We'll banish superstition,
Depend alone on proof.
For knowledge, &c.

The Sciences shall guide us,
With Reason, Nature's laws,
And evidence decide us
In judging every cause.
For knowledge, &c.

Justice and peace directing,
The people will unite,
The poor and weak protecting,
And own each other's right.
For knowledge, &c.

Then shall united nations
Confess one Father's care;
Shall stop war's desolations,
And peace reign everywhere.
For knowledge, &c.

And every man the other
His fellow-man will own,
And treat him as his brother,
And love shall rule alone.
For knowledge, &c.

Then gloomy superstition
Will cease mankind to rule;
And Priest-craft through ambition
No longer man befool.
For knowledge, &c.

RECLUSE.

To Correspondents.

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

"SPECK-TATER" TACTICS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In reply to the Editor of the "Spectator" I forwarded the following letter. It was refused insertion "on account of the blunders in it." You, sir, can judge for yourself. Here is a verbatim copy:—

The Editor "the Spectator,"

Sir,—On perusing your article on Free-thought, I am at a loss to understand how you arrive at the conclusion that Freethinkers have no morals. It may be that your method is to condemn a system because of certain black spots and errors in the conduct of those, or some of those, who claim the right of thinking for themselves. Be it so. Then in any given half-hour I will name tens of moral criminals on your side of the question, for units of the same class you will name among Freethinkers. I am inclined to "think" that you, sir, in such case would be "hoist with your own petard"!

I am one of those who "dare to think for themselves," yet, with all respect I say it, I am as firm a believer and upholder of the Decalogue as you are. To my mind the Ten Commandments contain—so to speak—the very *essence* of wisdom, inasmuch as they are applicable to Christian, Heathen, Jew or Turk. In fact, to the whole human race of whatever creed or clime, they form a common "platform" for all to stand upon. If *all* the contents of the Bible were as clearly of Divine origin, we would not, in this the 19th century, witness such a lamentable diversity of religious creeds and dogmas. Speaking for myself (for I belong to no sect), I read the Bible as I would any other book *i.e.*, I reject all that is opposed to fact, that which contradicts itself I pass over as useless, and I believe all that inculcates moral principles and elevates the human mind. That the book is infallible I think few in the present age will admit. I am well, too well, aware that there are plenty of men who will stand up and say that "the grand old Bible still stands the tests applied by modern discovery, inquiry or scepticism," but even these men, in their heart of hearts, must acknowledge that the brilliant and steadfast light shed by science, or knowledge, has thrown a shadow on the Bible. Who

stands up now-a-days to preach that the world was made in six days? Who, of universal flood? Who, that the sun stood still? Who, that God did evil, positive evil, for probable good? Who, that "Fire and Brimstone" could burn a soul? Look around you, sir, on what I call God's Bible, His works, and say where you see a mistake or a flaw. Our blessed (not cursed) earth, teems with everything fitted to benefit the human race. We have only to exercise the God-given, and therefore God-like attribute, Reason, and all is at our command! Gazing beyond our planet, we are lost in wonder, myriads of worlds, compared with which our orb sinks into insignificance, all obeying the same law, and all sustained in their various unerring evolutions by the same Almighty hand. Everything perfect! Only man, poor man, is according to Bible teaching, defective. Cursed for ages before he was born! Called into existence by no will or effort of his own, he is set up as a plaything between two great powers, Good and Evil. God and Devil each battling for possession of the Heaven-created toy. Man is so curiously framed that his *natural* bent is to follow the Devil, yet he is expected to do, what God himself could not do, that is, go against his nature, in order to save himself from eternal torment. Further, man may follow the Devil all his life, commit all the crimes he can think of, he has only at the last to believe a certain statement, and he escapes the punishment due to his misdeeds, becomes in character as white as snow and is welcomed into Heaven as a Saint! (Sic) You Sir, may exclaim "What right have you to question the wisdom of God's creatures?" I reply that if I am made *naturally good* I have no right to question the plan. Again, if I am fore-ordained to be one of the elect I have no personal need to demur. But being *naturally bad* and left to my own free-will, I am compelled to view the matter in another light. To say that "being naturally evil, yet doing that which is good, is the more to one's credit," is no way out of the difficulty, as the inconsistency of the system is not one whit altered thereby. What would be said of a human Father who made a certain law, however good, made his family naturally inclined to break it, and further made a bad, powerful being, whose sole aim and object was to incite the family to go against said law, and then when the sore tried wretches broke it,—as Father knew they would,—condemned the defaulters to have the flesh peeled off their bones by means of red-hot pinchers, and this sort of punishment to continue forever! Comment is needless.

Having deemed it your duty to denounce Free-thinkers, I trust, Sir, you will allow one of them, (however humble,) to reply to your article. All I ask is "a fair field and no favor."

I am, Sir, Yours respectfully,
"A FREE THINKER."

Melbourne, July 12th., 1875.

SCIENTIFIC RELIGION.

THE ATONEMENT,

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—I have two objects in view in this paper. The first is to convince your readers of the blindness of the Orthodox, and the weakness of their claims on the above subject.

The second to show how much more sound evidence there is for Spiritism than for Orthodox Christianity.

Common sense tells us it is both cruel and unjust to punish the innocent for the wicked; or for not believing; as belief is involuntary; and as for a Father to sanction the murder of his son—even demand it; outrages humanity! The words of Jesus are—"O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt." According to the law of Moses all offerings "must be pure" and "without blemish;" "no corrupt thing" might be offered. A dead body, or whosoever touched it, was unclean, and "cursed was every one who hung upon a tree." An atonement could be only made in the temple and upon the altar, Deut. xxi., 11-14, and may be killed and offered by a Priest, Num. xvi., 40. All these

prevented any atonement being made by Jesus on Mount Calvary, who said he came to fulfil the law. "Sin is the transgression of the law" now according to Matt., Mark, and Luke, *Jesus transgressed the law in three particulars immediately before his crucifixion*, as we shall show. The command concerning the passover was "*Thou mayest not eat the passover within any of thy gates which the Lord thy God giveth thee, but in the place where the Lord thy God shall choose to place his name in, there shalt thou sacrifice the passover at even, at the going down of the sun*" "thou shalt roast and eat it in the place which the Lord thy God shall choose, and then thou shalt turn in the morning, and go to thy tents, Deut. xvi., 5-7. In the original command by Moses, we read—*And none of you shall go out of your door until morning; ye shall observe it as an ordinance to thee, and to thy sons for ever.* Exo. xii., 22.

According to Luke, all these commands were violated by Jesus and his disciples. *They prepared, and eat the Passover in the city, and all went out afterwards to the Mount of Olives.* How then could the dead body of a transgressor that was unclean and accursed be an acceptable offering unto God, or atone for others? See Luke xxii., 7-16; Mark xiv., 26-36.

There is strong evidence that the whole story is spurious, a corruption of a Jewish historical document, by one who was ignorant of the laws and ceremonies of the Jews; for not only are Jesus and his disciples, represented as violating the law concerning the passover; but also the Chief Priests and Elders of the people; instead of spending the night in the temple, keeping the feast of the passover, and commemorating the historical deliverance from bondage; all seem neglecting it; the Jews busy plotting the capture, trial, and conviction of Jesus. "It was night," we are told, when Judas left the table. John xiii., 30. It was still night when he brought "*a great multitude with swords and staves;*" xiv., 43, and "*with lanterns and torches.*" John xviii., 3. Jesus was taken to Annas, then to the palace of the high priest, and "*was still early*" when taken into Pilate's judgment hall! v. 28. *All parties appear to have been up all night, all violating the law!* What makes this most difficult to believe is, that the Jewish religion was most despotic, wilful disobedience to the law being punishable with death! "According to the sentence of the law which the priests shall tell thee, thou shalt do, thou shalt not decline from the sentence of the law which they shall show thee, to the right hand or to the left, the man that will do presumptuously, and will not hearken to the Priest that standeth to minister before the Lord thy God, or unto the Judge even, that man shall die." Deut. xvii., 10-12 "He who despised Moses' law died without mercy." Heb. x., 28.

The writer of John's gospel understood the Mosaic law, and studiously avoided many of the blunders committed in the other gospels through ignorance, he consequently contradicts their statements, and frees Jesus and his disciples from the above imputations, by informing us that *Christ died before the passover was prepared* "at the going down of the sun;" as "*the Lamb of God that taketh away the sins of the world,*" conscientiously he could neither have eaten the passover with his disciples, nor gone out after doing so. The following I offer as proof of this.

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of the world unto the Father," "supper being ended, the devil put it into the heart of Judas to betray him." John xiii., 1-2. "and after Satan had entered into him, then said Jesus to him, what thou doest, do quickly; now no man at the table knew for what intent he spake this unto him, for some of them thought because Judas had the bag, that Jesus had said unto him, *buy those things we have need of against the feast.*" v. 26-29. In the eighteenth chapter we read—"Then led they Jesus from Caiphas to the judgment hall, and it was early, and they themselves went not into the judgment hall, *lest they should be defiled that they might eat the passover.*" xviii., 28. "And Pilate" "brought Jesus forth, and sat down on the judgment seat, in a place that is called the pavement, but in the Hebrew, Golgatha, and it was the preparation of the passover." xix., 13-14. Here we have four distinct statements given us, all assuring us that

the feast of the passover had not commenced before the evening on which Jesus was crucified!"

From the above it is evident that either the first three gospels of John's contains a false account concerning the death of Jesus; we possess no evidence of the truth of either; and science receives nothing upon credit, that cannot be demonstrated to the understanding, or made obvious to the senses. *Here lies the conflict between it and Religion; Science asks for evidence? Supernatural Religion gives none! yet demands credence!* "Whosoever harkeneth not to the Priest," said Moses, and Mahomet, when they had power, "shall die!" Assuredly, said Paul, and Rome, and Protestantism (when in power), be damned eternally, for "if he that despised Moses' law died without mercy, of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing," "vengeance is mine, I will repay, saith the Lord." Heb. x., 28-29. I am his servant, authorised and "sent by him!" "whosoever sins I remit they are remitted unto them," whosoever I retain they are retained," (John xx, 23), and whatsoever I ask in his name that will he do" (xiv., 12). He hath given me his Holy Spirit "to guide me into all truth," which he "hides from" the wise and prudent—the Scientists and Theists.

Thus Science cultivates accurate knowledge, evidence for the attainment of truth; which leads to progression, liberty, civilisation, and happiness.

While Theology assumes authority, opposes investigation, the study of nature, the exercise of reason, knowledge, and liberty of judgment; retards Science, progression, and civilisation, justice, and truth; and promotes the wealth and dignity of the Priestcraft.

R.

(To be continued.)

HOWLONG, N. S. W.

July 18th, 1875.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Since sending my report of the *seance* at Barnawartha, (May 9th,) I have developed as a *writing medium*. I enclose one of the many communications that I have had. The one now enclosed, is signed by a cousin of mine, who died about five months ago. If you have room you would oblige by publishing in the next *Harbinger*.

Yours &c.,

JOHN W. H. WYSE.

PLANCHETTE COMMUNICATION.

Through spangled heav'ns—a glorious sight,
We wing our happy, aerial flight;
A gulf divides your mortal race
From coming to this happy place.

But once the mortal coil is rent
Your earthy shell to earth is sent;
'Tis then Immortal cheeks are fann'd
And thence you step to Spirit Land.

So fear not Death, but rather bless
The rent that grants such happiness;
For though it snaps all earthly ties,
You meet again beyond the skies.

M. J. F.

Good night.

SPIRITUALISM IN RUSSIA.

From the *Spiritual Scientist* we learn that Professor Wagner who is one of the most eminent scientific men in Russia, has lately become a Spiritualist, and is about to publish in the *Messenger of Europe*, (the most influential of Russian periodicals,) an account of recent phenomena and a defence of Spiritualism. (The report has since been published.—Ed. H. L.)

SPIRITUAL STANDARD-BEARERS.

MR. J. M. PEEBLES.*

MR. PEEBLES is a good man, with a great mission; which is, to stimulate the spiritual element in human nature. In the highly original and interesting work before us, he subordinates his observations and reflections to this, the purpose of his life. He says,—

"The Angel of Spiritualism has sounded the resurrection trumpet of a future existence in every land under heaven." p. 315.

"The universe is God's house; this earth, one of the smaller apartments." p. 4.

"In no residence, priestly presence, or princely palace, during these round the world wanderings, have I evaded or hidden my belief in Spiritualism." p. 218.

Mr. Peebles quotes with approval (p. 121) the profound remark of the great German philosopher, Emanuel Kant:

"The day will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with a world of spirits; that their world influences ours, and impresses it profoundly; and that we often remain unconscious of this as long as everything goes right with us."

"Spiritualism is a living gospel power, and the English are making rapid strides in the dissemination of its heavenly principles." p. 400.

"Progress is the keyword of all nationalities, and Spiritualism God's witness of a future existence." p. 400.

"The first cycle is ending: the winnowing angels are already in the heavens." p. 365.

The books are open, the voices are crying, "This is the day of judgment."

"The genius of this intellectual age requires the gradual yet complete reconstruction of government, jurisprudence, theology." p. 23.

"Looking with thoughtful, cosmopolitan eye at the state of society in different countries; considering the poverty of Pekin, the beggary in Constantinople, the infanticide in Paris, the political corruption in New York, the 50,000 thieves, the 100,000 prostitutes, and 165,000 paupers of London,—is it strange that noble souls in all lands yearn for social reconstruction. Are not present political and social systems falling to pieces?" p. 113.

Why, it has been asked, do sectarian Christians not only detest free thinkers, but cordially despise each other? Why do they refuse to worship in the temples of each other? Why do they care so little for the damnation of men, and so much for the baptism of infants? Why will they adorn their churches with the money of thieves, and flatter vice for the sake of subscriptions? Why do they torture the words of the great into an acknowledgment of the truth of false traditions?

"Because the foundation of their temple is crumbling; because its walls are cracked, the pillars leaning, the great dome swaying to its fall, and because the giant Science, groping, Samson-like, for the pillars of authority, has written over the high altar the old words, MENE, MENE, TEKEL, UPHARSIN."

False Christianity, now called up for judgment, has hitherto opposed every forward movement of the human race.

"Across the highway of progress it has always been building breastworks of bibles, tracts, commentaries, prayer books, creeds, and dogmas; and, at every advance on the part of Humanity, the pseudo-Christians have gathered behind these heaps of rubbish, and shot the poisoned arrows of malice at the soldiers of freedom. We believe that the frightful text "He that believes shall be saved, and he that believeth not shall be damned" has covered the earth with blood. It has filled the heart with arrogance, cruelty, and murder. It has caused the religious wars; bound hundreds of thousands to the stake; founded inquisitions; filled dungeons; invented instruments of torture; urged infamous ecclesiastics to leap upon the helpless victims of their odious passions. They crushed their bones in iron boots; tore their quivering flesh with iron hooks and pincers; cut off their lips and eyelids; pulled out their nails, and into the bleeding quick thrust needles; tore out their tongues; extinguished their eyes; stretched them upon racks; flayed them alive; crucified them with their heads downwards; exposed them to wild beasts; burned them at the stake; mocked their cries and groans; ravished their wives; robbed their children; and then prayed to their God to finish the holy work in Hell.

It has imprisoned the mind; filled the world with ignorance; persecuted the lovers of wisdom; built the monasteries and convents; made happiness a crime, investigation a sin, and self-reliance a blasphemy. It has poisoned the springs of learning; misdirected the energies of the world; filled all countries with want; housed the people in hovels; fed them with famine; and but for the efforts of a few great "Infidels" it would have taken

* Around the world, or travels in Polynesia, China, India, Arabia, Egypt, Syria, and other "Heathen" countries, by J. M. Peebles. Colby and Rich, Boston, 1875.

the world back to the midnight of barbarism, and plunged the human race into the abyss of never ending despair.

This truth is beginning to be realized, and the truly intellectual are honoring the brave thinkers of the past. But the Church is as unforgiving as ever, and wonders why thinkers should be wicked enough to endeavour to destroy her power. We will tell the Church why.

"You have been the enemy of Liberty; you have enslaved the human mind; you have burned Humanity at the stake; wasted it upon slow fires; torn its flesh with iron; covered it with chains; treated it as an outcast from God; you have filled the world with fear; you have confiscated the property of free thinkers; you have denied them the right to testify in courts of justice; you have branded them with infamy; you have refused them burial.

In the name of your religion, you have robbed them of every right; and after having inflicted upon them every evil that could be inflicted in this world, you have fallen upon your knees, and with clasped hands implored your brutal and ferocious God to torment them forever."

Can you wonder that we hate your doctrines—that we despise your creeds—that we feel proud to know that at last we are out of your power—that *we are free in spite of you*—that we can express our honest thought, and that the whole world is grandly rising into the blessed light?"

It has been the stock retort of the orthodox, that those desiring to reform the religious ideas of the people had nothing to offer as a solace for the dying, and a comfort for the distressed. But this objection holds good no longer.

The religion of the future will be founded on the proved probabilities of human development; based on the open recognition of the fact that we live for ever; that communion with those who have gone before is not only feasible, but proper; that under suitable conditions, it can be and has always been practiced, in all ages, and among all the peoples whom God hath made of one flesh to inhabit the face of the whole earth; and Mr. Peebles has made the promulgation of this sublime and magnificent truth, the chief purpose of his noble life.

It is the bedrock on which all the reflections in his book of travels is firmly based: reflections upon:

The mock civilization of Christian nations

The immorality and selfishness of the upper classes.

The jealousy and discord among reformers.

The Characteristics of Mediumship, ancient and modern.

The dangers incident to all good things.

The leading features of Buddhism, of Chinese and Hindoo literature.

Original and striking conversations with the spirits of men of pre-historic times.

Seances on the Ocean.

On the summit of the Great Pyramid.

In the "sacred" places of the "Holy Land."

Among the Maories in New Zealand.

Reflections on the characteristics of the youth of Australia.

On the educational and literary advantages offered to the people of Victoria.

On the Australian Press, and the scant courtesy he received at their hands.

On the scenery and people of New Zealand.

On the clergy of Dunedin, and their cowardly refusal to discuss, in public, these two propositions:—

1. "That Spiritualism is true; and that King James's Version supports it."

2. "That the system of faith denominated "evangelical theology" is true; and that King James's Version supports it."

Mr. Peebles gives quotations from orthodox pamphlets on doctrinal subjects, sufficiently horrible to damn any system of theology except that "of the shambles," founded on "Lamb's blood" and "cannibal suppers."

The chapters on China, and Chinese literature; Hindustan and Indian civilization; Egypt and the Pyramids; Palestine and the Holy Land; could only have been written by a scholar, and a student,—an antiquarian and an ethnologist.

Mr. Peebles divides the human race, with a subtle and discriminating justice, into three classes:—

1. Religious Animals, including the very lowest type.

2. Spiritual Beings.

3. Angels incarnate, Aborigines of Heaven, including the very highest type.

Of these, the first want intelligence, the second moral courage, and the third opportunity; and the lack

of these pre-requisites among the three divisions of Humanity, is now, and has always been, the chief obstacle to the rapid spread of the principles of true spirituality among the nations of the earth.

"*Around the World*," like every production from the hand of Man, is not without faults.

The composition is jerky, and, to those accustomed to the masterpieces of English literature, Mr. Peebles's style seems harsh, lacking elegance and polish; devoid of humorous, incisive, and sustained eloquence, and wanting in soul-stirring intellectual power, and the indefinable charm of literary ease.

Some of the expressions are peculiar;

"Animals, only in exceptional cases, devour each other." p. 91.

"The drive across the island of Singapore, with the exception of the poor, vicious horses, was richly enjoyable." p. 192.

"Though not a *vestige of rain* has fallen now for nearly six months, the river (Nile) at the present time is very high and muddy." p. 281.

"At the base of the Great Pyramid every fibre of my being flames with the grand, the majestic, the inexpressible!"

The typographical errors are more numerous than we expected to find in a stereotyped work so handsomely got up.

"Nearly all nationalities may be seen in Trieste. Occasionally a German blonde *threads* the streets." p. 391.

A. R. Wallace is alluded to as A. R. Russell. p. 184.

"Electric" is printed "electic," p. 206. "Hau Haus" is printed "Han Hans," p. 97.

The gentleman referred to on pages 37, 41, as Captain Blethen becomes Captain Blythen on page 187.

On page 214, "the monstrous Indian Mutiny" of 1856 is chronicled 1756.

It is true there were serious disturbances in India in 1756, when Calcutta was taken by Suraja Dowlah, on the 20th June, and recovered by Clive in the following year, Suraja Dowlah being subsequently overthrown at the battle of Plassey; but this is not the mutiny to which Mr. Peebles refers.

The following assertion is made on page 155.

"Not only is Chinese literature, extensive as it is, free from all obscene allusions, but most of it is eminently suggestive and moral,"

and yet ten pages further on we are informed, that

"A society exists in Suchow for the suppression of the publication and sale of immoral books." p. 165.

Again, page 171, the question is propounded

"Why should Americans drink tea? Why import either Asiatic herbs or religions?"

The answer is somewhat incoherently suggested on the very next page (172—

"Commerce, whitening all seas, is a great civilizer."

Commerce is one of the instruments of civilization, and unless America imported the products of Asia, there could be no civilizing traffic between the two continents.

"Each clime requires what other climes produce,

"And offers something for the general use,

* * * * *

"The earth was made so various, that the mind

"Of desultory Man, studious of change,

And pleased with novelty, might be indulged."

"Why, should Europeans dwell in Java, and Sumatra, and the other islands of the East Indian Archipelago?" He asks,—

Does Mr. Peebles fail to recognise the urgings of the law which Cowper describes so clearly in the lines we have quoted? The natural promptings of self-interest and love of change have, in this century, operated to blend and intermix the various races; raising the average tone, and promoting toleration and forbearance among the several members of the human family.

And is it fair to sneer at the motive which has produced this result.

"Gold in this century is God"

"The love of money is the only answer" p. 196.

It is not the only answer, nor is it a sufficient answer. The love of money is one of the strongest passions of human nature, and is essential to human development. Without wealth there is no leisure, and without leisure there is no knowledge.

Mr. Peebles manifests the same absence of philosophic depth by condemning gunpowder. (p. 142).

Gunpowder, like Gold, is another potent instrument for the development of Mankind. It was known to the nations of the East for many centuries before civilization

* Ingersoll's Essay on Thomas Paine.

was possible in Europe, and its introduction there by Roger Bacon enabled the human chicken to burst its shell.

Gunpowder, like Spiritualism, may be a blessing to the industrious, the intelligent, and the strong-minded, but a dangerous agent in the hands of fools. A servant to explorers, investigators, and discoverers; a tyrant and a curse to the indolent, the vicious, and the base. Gunpowder bears the same relation to the torpid stagnation of the material and physical ages, that Spiritualism bears to the restless and progressive tendencies of this age of Intellect.

Gold, Gunpowder, Steam, Electricity, are all forms of vital, or essential force, needed for individual and national development.

But we must hasten to a close. The philosophy of the destructive forces is a vast subject, glanced at in the work before us (p. 205) by a reference to Tyndall's famous lecture on "Dust," at which Mr. Peebles was present.

The impregnable position was taken up by Tyndall that "nothing but life can sustain life," and that all forms of animal life exist by the destruction of those below them."

In this sense Gunpowder is not only an industrial, but a moral agent, and actually preserves the higher types of Man, by encouraging the grosser and more passionate types to prey upon each other.

We have spoken of Mr. Peebles, his writings and opinions, with the candour and impartiality befitting the vast subjects he opens up, and out of a feeling of sympathy and respect for his sincere and loving spirit.

But if a second edition of his book should be called for, he will thank us for pointing out the blemishes in the first.

He refers with much petulance and want of philosophic indifference to his ill usage by a portion of the colonial press, (p. 61) and to the "pig headed public," (p. 180); yet, in summing up his experiences, p. 143, he declares he met with no serious disaster by land or sea;

"And, further, if we except custom house annoyances, and the begging proclivities of pariahs, and other lower classes in the East, all the races and tribes with whom we had to do, treated us with considerations of kindness and goodwill." p. 404.

We take our leave of him with the same feelings. We respect the nobility, independence, and moral heroism of his nature; and we cheerfully recognise his suitability for the work that has been given him to do, to preach and spread, in this age of doubt and confusion, the true and beautiful gospel of everlasting life; an age when faith and devotion like his to principle are more than ever needed, to grapple with the complex problems of a world shaking off the placenta of old views and opinions, prior to its birth into a higher life.

An age when the hirelings are fleeing, because they are hirelings, whose own the sheep are not; and when faithful pilots are more than ever needed, to steer the ark of Humanity through the spiritual difficulties, and moral dangers, obstructing the deep and stormy seas that lie between the old kingdom of violence and degrading superstition, and the New Atlantis of Spiritual Science and Eternal Light.

"What voice shall bid the progress stay
Of Truth's victorious car?
What arm arrest the growing day,
Or quench the solar star?
What reckless soul, though stout and strong,
"Shall dare bring back the ancient wrong,—
Oppression's guilty night prolong,
And Freedom's morning bar?
"The hour of triumph comes apace,—
The long expected hour,
When Earth upon a ransomed race
Her bounteous gifts shall shower.
Ring, Liberty, thy glorious bell!
Bid high thy sacred banners swell!
Let trump on trump the triumph tell
Of Heaven's redeeming power!"

We have just received a letter from Mr. Peebles, from which we find that the Spiritualists of Calcutta wrote to him to visit them and aid the cause there. Should he accept the invitation, it is not improbable he may pay us another visit. We think a course of lectures from Mr. Peebles, in Melbourne would be appreciated, and do much good.

EXTRAORDINARY CURE.

THROUGH SUPERMUNDANE AGENCY.

About a month since information reached us, that an old friend in the vicinity of Ballarat, was on his death-bed, his case being pronounced hopeless, and dissolution imminent. We were surprised at not hearing of his demise, until the receipt of the following letter, which we publish in extenso, his cure is, in the ordinary sense of the word "a miracle":—

DEAR FRIEND AND BROTHER—

Like one snatched from the dead, I resume social and business relations with my brethren of humanity. You are aware that I have for upwards of two years been suffering from a chronic disease of the stomach, from which neither Spirits—Media nor Medical men seemed capable of relieving me. This disease culminated about a month ago, in one mass of ulceration from the tip of my tongue to the bottom of my stomach—and like Job of old I preferred death and the grave to the miserable existence I then had. My medical adviser told me, my case was utterly hopeless—and the spirits attending me told me they were now waiting to take me home.

Three days and nights I was in constant expectation of departing, my wife constantly remained with me; my family, and two or three select friends watched by me in turns. Upwards of a dozen spirits were in almost constant attendance, soothing and comforting me, assuring me that they would not leave me in my distress and that they were there for the express purpose of mitigating my sufferings to the whole extent of their power, and rendering my passage to the Father's presence as easy as possible. These spirits including my father, mother; paternal and maternal grandfathers and mothers; a brother and sister, father-in-law and five or six more of my near relatives in the spirit home manifested day and night, not only to me: but to every person in the house. Copious instructions were given in spirit writing and by other means to every one what to do. When they should go to bed, when and whom to watch with me, whom to admit into the house, whom to invite, and whom to meet at the door without admitting them further. In fact the whole household arrangements were for three days and nights under spirit control. On the third and last night of my severe illness, my spirit friends summoned all my earth-friends to bid me good-bye, and allowed only one beside my wife and children to see me die. My hands and face changed colour, my feet grew numb;—when all at once I was seized hold of by some extraordinary power, and shaken violently in bed; so violently that the bed shook also. I was shaken at the rate of more than two hundred vibrations per minute from side to side, for three or four minutes, the length of vibration across my bowels being about three inches. Somewhat alarmed, I asked the Spirits if this was death, and if it would be a painful struggle for me. The spirits attending me, told me they did not know what this was at all. In all previous death-bed scenes they had never seen anything like it. They desired me to trust in God with perfect confidence: I was undoubtedly under the control of a power superior to them at the time, with which it was impossible for them to interfere; but God assuredly was with me, and I might with great certainty repose perfect confidence in him. Meanwhile they would not leave me till they saw what was determined respecting me, telling me at the same time that though they certainly expected to take me with them that night, yet no spirit save only those in the immediate presence of the Father, to whom He communicated the intelligence could ABSOLUTELY foretell when death would happen to any one, their power of judging was superior to that of mortals, only in proportion to their greater experience and progression, nothing more.

The result of this fearful shaking was, that an obstruction which all treatment had failed to disturb was removed, and since that time I have gradually but surely mended in health. The spirit attendants have all left me, but one, as their presence is required elsewhere; but they assure me of being constantly watched

by one attendant at least, who can instantly summon others whenever I really need their services.

You are at liberty my dear sir, to publish this account in the *Harbinger of Light*. I do not wish my name or residence at present to be published: but many of my Melbourne friends will know who I am, when I state that I related my Spiritualistic experience to them in the Masonic Hall, as a visitor from the country one Sunday at the beginning of the year 1873.

F. J.

A REMARKABLE PICTURE.

OUR friends in the other world seem to be using every method they can devise to demonstrate to us the scriptural truth that besides the natural body "there is a spiritual body." The manifestations are thus daily taking on new phases. One of the newest is the painting of pictures directly by disembodied spirits. A most beautiful one has just been painted expressly for me by the spirit known as "John King," and which has been forwarded to me from Philadelphia.

I will briefly state the evidence that has satisfied me that

THE PAINTER

was a disembodied spirit.

I. The positive testimony of Madame Helen P. Blavatsky, by whom the picture was sent to me, a Russian lady of rank and of high intelligence, now residing in Philadelphia; who, not only has no conceivable motive for deception in the matter, but is known by her friends to be the very soul of sincerity and honor. I know from her own lips that the spirit calling himself "John King" has been manifesting his presence to her in a variety of ways for a number of years; that she has had frequent communications from him, many of them by writings executed in her presence independently of all human agency; and that he has also repeatedly painted pictures for her, and performed various other acts obviously beyond the power of human beings in the flesh.

II. This testimony of Madame Blavatsky has been corroborated to me by the statements of Col. Henry S. Olcott and of Mr. M. C. Betanelly, an intelligent and honorable gentlemen from Caucasian Georgia, who have been personally present when some of the most marvellous of these facts have occurred. Of one of them, moreover, I was myself a witness last January. The writing then executed in my presence by this same invisible agent, which was a reply to a remark just before made by Madame Blavatsky, I now have in my possession.

III. That it was by this identical spirit that the picture I have received was chiefly executed, is proved to me by the testimony of Madame Blavatsky, Col. Olcott and Mr. Betanelly. Moreover, that this was the same John King that Col. Olcott and I repeatedly saw, touched and spoke with last January at the Holmes's will appear by the following facts, which also demonstrate that he was really a disembodied spirit.

On one occasion, at the window of the Holmes's cabinet, to prove to Col. Olcott his identity, he gave him a certain sign which Col. Olcott had requested him to give when conversing with him that same day in Madame Blavatsky's apartments.

On another occasion, I myself heard him from within the cabinet speak to Col. Olcott about "his boy Morgan," in allusion to a promise made to him that day in Madame Blavatsky's presence.

On another occasion, I myself heard the same "John King" of the cabinet respond promptly and correctly to requests made to him in French, Spanish, German, Russian, Georgian, Latin and Greek; the mediums being notoriously ignorant of any language but their own.

On another occasion, the same "John King" at the Holmes's cabinet window borrowed from Col. Olcott his signet ring. At the close of the sitting, he not having returned it, the cabinet was searched for it in vain. Shortly afterwards, on retiring to rest at his lodgings, a

mile or more distant from the Holmes's, Col. Olcott found his ring under his pillow.

One instance more; On the evening of January 24, 1875, at an improvised sitting in Col. Olcott's lodgings, at which I was present, the bed-room closet was made to serve as a cabinet, by a curtain hung before the door opening, in which a slit was cut for a window. The moment the medium had been seated in the closet, tied and sealed up in a bag, and the curtain had been let fall again, the same "John King" thrust his head through the aperture and spoke to us in his usual gruff voice. A few minutes afterwards he called up to him Mr. Betanelly, who, on returning to his seat, could not recover from his astonishment; John King, as he declared to me, having described to him, speaking in the Georgian language, an occurrence known to no human being but himself.

These statements will be found fully corroborated in that marvellous book, just published, of Col. Olcott's—but no more marvellous than truthful—*People from the Other World*.

So much for the painter, and now for

THE PICTURE;

my description of which, as I am not an artistic person, will be very imperfect.

It is painted on a piece of white satin, eighteen inches square. In the centre, on a tastefully carved marble balcony, (said by him to belong to his spirit home) stands John King himself; an exact likeness of the "John King" who appears in London, but better looking than our Philadelphia John, though, on the whole, the same face. With his white turban and long black beard, he looks like an Arab. The balcony is adorned by rich foliage, climbing round spear-headed rails of gold. Beneath, and forming the entire base of the picture, is a wreath of gorgeous flowers, among which are darting two humming birds, in their full brilliancy of plumage. The background is a lovely landscape, the most striking features of which are a silvery lake, temples and porticos, rather Oriental than Grecian, and a feudal castle in the distant perspective. Spirit forms are floating here and there through the blue ether, but all more or less veiled by a soft haze that pervades the atmosphere. Among them are a mother and child; and one, in a long, flowing white garment, is lifting up a torch towards one of the porticos bearing the inscription which will be presently mentioned. The only one of them whose face is distinctly seen, is that said to represent "Katie King." Several persons in Philadelphia by whom she was seen last summer recognized her, as I am informed, at once. I have not been so fortunate. The Katie I saw last May had the same style of face, but a shorter nose, and much more the look of an ordinary mortal. The Katie in the picture, loyalty to truth requires me to state, in the very ethereal drapery that veils her exquisitely graceful figure, might be taken for a beautiful houri, but never for a Scriptural angel.

On the frieze of one of the porticos is inscribed, in Greek:

"*Pus asbeston*"

(the unquenchable fire). The Hebrew word "Esh" on another front signifies "lightning" or "the fire of God," as Professor Sophocles, of Harvard University, informs me. John King holds in his hands a large, crimson-bound volume, on which are several inscriptions in gold:

"*Alpha and Omega*"

"To my best medium"; something that Prof. Sophocles thinks to be the Hebrew word "Shem," "the name," (meaning "God.") Under this the sign Libra: then what Prof. Sophocles supposes to be Egyptian hieroglyphics, of which he could decipher only the letter M; ending with the Hebrew letter S.

Standing against the balcony are the two pillars of Solomon's Temple, so familiar to the Masonic fraternity, on which Hebrew words ("Jachin" and "Boaz," no doubt) are inscribed. Between them are a double triangle, and a *croix cramponnee* (Solomon's seal and Thor's hammer, an ancient Scandinavian emblem, says Prof. Sophocles.)

From recent information, I have reason to believe

John King is dissatisfied with these partial explanations, declares that the whole of these mystic symbols, taken together, have a definite meaning, and invites me to "try and find it out," which I despair of doing, being no antiquarian or Orientalist.

Several artists who have examined the picture have expressed themselves as puzzled to know by what process it could have been painted on the satin.

The circumstances under which the picture was executed are stated in a letter to me from Col. Olcott, from which I take the liberty of extracting the following:

PHILADELPHIA, April 20, 1875.

DEAR GENERAL:

In reply to your postal card, as well as to your letters to Madame de B., which she has shown to me, I give you the following explanation of the way in which the John King picture was done:

By John King's request, Madame de B. bought some fine satin, and a piece of the required size was tacked on a drawing-board. Dry colors, water, and an assortment of brushes were provided and placed in the room devoted to the spirits, and the whole left there over night, covered with a cloth. In the morning the whole upper portion of the picture and John's face were found traced in faint outline; the spirit figures were surrounded with a faint body of colour, which formed the outlines, as you see them now, without the usual single sharp lines of the pencil. When Madame de B. sat down at the table, John told her to begin the wreath of flowers and the vines which form the perpendicular supports of what may be called the central panel. Dissatisfied with her work, he bid her go away, after covering the satin, and when he called her back, she found that he had laid in the outlines of the perpendicular foliage and the marble balcony upon which he stands. She then went to work upon the large wreath below the latter, and thereafter confined herself exclusively to that, John doing everything else himself—piecemeal, sometimes by day and sometimes by night. I was in the house most of this time, and on more than one occasion sat near her while painting, and with her stepped out for a few minutes while the spirit artist drew some portion of the picture beneath the cloth that was spread over its face. The Greek and Hebrew words and the cabalistic signs were put in last of all.

You may properly estimate the favour done you when I tell you that the Madame has vainly begged John to do something like this for her, for years past.

Col. O. adds some particulars within his own personal knowledge, which enable him to "certify to the impossibility of Madame B.'s having drawn the charming figures which appear on the John King picture."

And Madame B. writes me herself that, "except the flowers below, and some leaves round the balcony, I did not paint or touch one inch of the picture."

Why the spirit "John King" should have bestowed so much time and labour upon this picture, and then present it to one who is a stranger to him and to whom he can be under no personal obligation, I cannot explain except by supposing that an association of spirits is trying, as Katie King expressed it in a note to Robert Dale Owen (People from the Other World, p. 468), "to teach the people of this world they still live after death;" that John King, on account of his exceptional power over matter, coupled with a strong will and an untiring energy, is employed as an apostle, perhaps the chief apostle of this new dispensation; and that I happened to be selected as the recipient of the beautiful gift as being believed to be one of those persons who would not be likely to "hide it under a bushel."

F. J. LIPPITT.

From the *Stockwhip* we learn, that Mr. Tyerman is again lecturing at Sydney, and drawing crowded houses. We also note that the Brisbane Freethought Association, the contemplated formation of which we previously alluded to as an outcome of Mr. Tyerman's visit there, had been successfully started. The Vice-President, Mr. Fish, delivering the Inaugural address on Sunday, June 29th.

THE ATTEMPTED EXPOSURE OF SPIRITUALISM.

HERR TOLMAQUE AT THE PRINCESS' THEATRE.

How many times must Spiritualism be exposed? What vitality it has? What a fascinating subject it is? and how frequently it awakens the astute opposition of little men? Herr Tolmaque is the last of these, but by no means the least. We have had conjurers in Melbourne, of great ability and versatility. Anderson, Jacobs, Heller, Sylvester, and now we have Tolmaque; who claims to be the author of Spiritualism; the sublime genius from whose perennial fountain the spiritual movement has continued to flow; from whom the Davenport Brothers, Mr. Foster, Mr. Home, and other inferior tricksters, have drawn their inspiration. Herr Tolmaque will not fail for lack of impudence. We have had Spiritualism, and Spiritualists, denounced and exposed over and over again—by weak men, by writers whose brains were "a compound of beer and syphilis"; it is now denounced and exposed by "an artist and a gentleman" of another type, who professes to have no acquaintance with spirits of any description, not even with those by whose aid the roseate hue of convivial aristocracy is imparted to his facial condyle.

Herr Tolmaque has made a mistake. He underrates the native intelligence of this community, if he thinks he can come forward as the exposé of the Davenport Brothers, and get off without performing the tricks—if you will—or manifestations—as we believe—of which they aided the production under the strictest test conditions.

We attended one of Herr Tolmaque's exhibitions, watched his efforts, with a disposition to report, in a just and yet generous spirit, what we saw there.

We expected to see a committee chosen from the audience to tie the performer with ropes as the Davenports were tied. We expected to see the coat of the bound and helpless prisoner removed from his back, from under the ropes, in full view of the audience. We expected to see bells rung high in mid-air by invisible hands; to see the sitter released from his sealed bindings without breaking one of the seals; in short, we expected to see *at least one* of the tests which were overcome by the Davenports, applied by Herr Tolmaque to himself, or to a subject chosen by the audience, and we were disappointed. Nothing of the sort was attempted. The Davenport Brothers were mentioned in the play bills, and once or twice from the lips of "the author and inventor" of their feats, but that was all. No attempt was made to elucidate or make clear the causes of the manifestations which have given the Davenport Brothers a world-wide celebrity.

The "artist and the gentleman" was painfully delivered of a few remarks which he termed "a clinical lecture on Spiritualism"; that is, a lecture delivered at the bedside of a sick system.

The "Fox girls" were enabled to make sounds, which no one could explain, by a unique movement of their toe joints; Foster had been bitten by literary mosquitoes; no one ever thought of using ropes to tie people till a kind Providence sent a Tolmaque into the world to enlighten it; and the refrain of the bedside lecture was the old ding dong,—*"Give a man a shanz! I'm only a showman, we're all showmen! don't expect more from a conjurer than you would from a humbug; Give a man a shanz."*

Then we were treated to a very barefaced imitation of some of the manifestations produced in the presence, and by the use of the magnetism, of the medium Foster.

A number of slips of paper, with names of deceased persons written on each, were collected in an open envelope from the audience by the performer, who took the envelope behind the scenes, extracted the papers, read the names and committed them to memory, and then called up from the audience two zealous young noodles to be bamboozled.

A very intelligent mechanic in the pit, expressing doubts, was also invited to go on the stage and join the noodles; but they refused to demean themselves by

conferring with a common man to whom they had not been introduced; declined to show him the paper they had selected, and with which Herr Tolmaque had previously—as we have seen—made himself acquainted; whereupon “the artist and the gentleman” with a brutal disregard for the feelings of the mechanic, ordered him back to “his original obscurity” gloating over the pain these bitter words, venomously flung at him in face of the whole audience, evidently caused the worthy man.

The stage being thus cleared of an honest intellect, the two noodles conferred together, while the professor slipped behind a small table on the stage, leaned down over it, and painted on his bare arm with red ochre or some similiar stuff, the word “Cæsar,” a name which the magician knew was in the envelope, for he had placed it there. A light narrow platform had been fitted up projecting over the heads of the people in the stalls, some little way into the pit. Along this platform “the artist and the gentlemen” stepped in all the majesty of his art, and made apparently desperate efforts to spell out the words he had already committed to memory from the slips he had himself replaced in the envelope.

When he had, in this way, laboured sufficiently over the word “Byron” he cried out,—Who wrote Byron? The auditor who had written “Byron” made an exclamation, and the intelligent audience fairly bubbled with delight.

He then spelt a few more names, to keep up the sham, until he came to the word “Cæsar” before referred to, which, as we have explained, he had painted on his arm.

A great flourish was made about this; and when “the artist and the gentleman” exclaimed at the top of his voice—Why the name is Cæsar! Who wrote “Cæsar”? some simple soul roared out—I did! and instantly the professor’s coat sleeve was pushed up beyond the elbow, and the word “Cæsar” appeared on the bare arm, in all the beauty of red ochre, recently applied.

Mr. Foster allowed his visitors to wet the letters and rub them. Will Herr Tolmaque do the same? Not likely! “Give the man a shanz.”

This pitiful whine is uttered in arrest of judgment, but it shall be of no avail.

If the Davenport Brothers, Foster, Home, and other mediums can be exposed, in God’s name let them be exposed, and let the truth they suffer for be trodden under foot. But they have nothing to fear from men of the Tolmaque stamp.

Mr. Foster is expected to return to Australia.

Herr Tolmaque is simply advertising him, playing his game for him, making people talk of him.

If Herr Tolmaque is prepared to make a wager that he can do whatever Foster did, and under precisely similar conditions, he will find numbers of people able and willing to accommodate him—for any sum from five pounds upwards.

We desire to point out to Herr Tolmaque that he is the mimic, and not Foster; that envy and jealousy of Foster for the guineas he made, pervade and make venomous the remarks of his critic; that the animus is too apparent to deceive any one; and that being himself exposed in Europe by Dr. Sexton, Herr Tolmaque comes to Melbourne, as he naïvely told his audience on the occasion when we were present, to make money by the use of his stale wit.

Herr Tolmaque asserted, with evident sincerity, that spirit is something altogether separate and distinct from matter; that the spiritual and the material are absolutely disconnected. But this is arrant nonsense.

Man is, at one and the same time, a spiritual and a material being, and in him the spiritual and the material are so intimately blended and interwoven, that it is not in the power of any man, however gifted, to define exactly where matter ends and spirit begins.

Heat, Electricity, Light, Steam, Atmospheric Air, and Magnetism, are all modes of the motion of that invisible life-giving and sustaining force that governs and moulds matter into shapes and solids; and if matter and spirit are absolutely dis-associated, as Herr Tolmaque asserts, how, could a ghost be the father of a child—as half of

Christendom believes?—or how could spirits roll away the stone from the sepulchre of that ghost-begotten child? or open the prison doors for the escape of the Apostle Peter? or unfasten the ropes that bound the Davenport Brothers?

Herr Tolmaque is out of his depth. If he thinks to make money by an open display of practical atheism, he has brought his wares to the wrong market.

He had better stick to his conjuring, and let Spiritualism alone, unless his object is to make money by rendering himself absolutely ridiculous and contemptible, and an object of loathing and disgust to all sensible people.

Let him join the “Singing Pilgrim” and make glad the hearts of the “Weaker Sexes” by weak denunciations of what he does not understand.

Peradventure he may be invited by the Dean and his reverend brethren to “assist the Lord” in attempting to drive Spiritualism from the impregnable stronghold wherein it has established itself, namely, the hearts and the heads of all who yearn in sincerity and truth for the proofs which Spiritualism, and Spiritualism alone, can offer, of the objective reality of the life beyond the grave.

ITEMS BY THE MAIL.

The phenomena of Materialization appears to be making steady progression in England, the “Medium” of May 21st has an illustration of one of Bastian and Taylor’s semi-light seances, shewing the materialized spirit in the act of presenting a flower to a lady in the circle. In these seances, spirit, medium and sitters are all visible at the same time. The account of this particular seance, is accompanied by a letter from a lady who was present, and who distinctly recognised one of the materialized spirits. At a private circle at Mr. Petty’s Newcastle on Tyne, the spirit of a mother and child were materialized, and recognised by their relatives who were present.

Mrs. Tappan’s present series of lectures, are particularly interesting, being the individual experiences of several well-known Spiritualists, who have passed to the spirit world, and are now working for humanity on the other side, viz: Judge Edmonds, Professor Mapes, Adin A. Ballou and Dr. Benjamin Rush.

Spiritualism appears to be establishing itself at Calcutta. Mr. Ray K. Mitler writes from there, stating that it is being investigated by many of the most enlightened and educated of the Hindoo community, and the belief is being rapidly adopted. Similar news comes from Jamalpore. Mr. B. Chunder Ghose, states that about two thousand planchettes have been sold in Calcutta within a short time. A proposal has been made for Mr. Home the Medium to visit India.

Some time ago, some well attested accounts of the elongation of the body of Mr. Home and another (lady) medium were published. The “Medium” contains a circumstantial account of the elongation of Dr. Monck, which puts the former elongations into the shade. We are afraid to mention the extreme length of the Doctor when at his highest, lest our readers should think we were stretching it; there is no knowing to what lengths he would have gone had the ceiling been a lofty one, but that stopped him.

The British National Association of Spiritualists, held a successful Soiree at their rooms, Great Russell St., on May 5th.

“THE SPIRITUAL INQUIRER.”

The above paper, which was suspended about two months since, has again made its appearance. The causes of its temporary suspension are explained by the Editor, the principal one being a necessity to reduce the expense of its production, with this view he has secured press and types, and established the “Spiritual Inquirer” Printing Office, in Bull St., Sandhurst, a very central position close to the Town Hall. The present number (27) contains some interesting circle news, including a communication from the Spirit of ‘Leichardt’ the explorer. The “Fire test” has also

been given at one of the circles there. We reprint the account of it in another column.

PEOPLE FROM THE OTHER WORLD.*

The above is the title, of probably the most extraordinary book in relation to Spiritual Phenomena ever published. During the early part of last year the accounts of wonderful phenomena occurring at the Farmhouse of a family named "Eddy" in an obscure village called Chittenden, among the Vermont hills, attracted considerable attention in New York, and as visitor after visitor returned with accounts of new wonders and corroboration of old ones, the interest became sufficient to cause two of the leading New York papers, to send a special correspondent to the scene, to investigate and report on the matter for the benefit of their readers. The gentleman selected for this office was Mr. H. S. Olcott, formerly a Colonel in the U. S. Army, but for some time connected with the press. He is a man of good education, and has travelled in England and on the Continent and appears to have had the full confidence of the Journals for whom he acted. In a preface he says:—

"It has been no part of the author's plan to discuss Modern Spiritualism in its moral aspect; but, on the contrary, to treat its phenomena only, as involving a scientific question which presses upon us for instant attention. It is written neither as a defence of, nor attack upon, Spiritualism or Spiritualists. It is a truthful narrative of what befell in the Eddy homestead, from the latter part of August to the first week in December, 1874.

After giving a short biographical sketch of the Mediums, gleaned during his residence at Chittenden, and describing minutely the house and its surroundings, the author gives an outline of the Spiritual theory, and then enters into the relation of his personal experiences which as the New York "Sun" says—"is as marvellous a story as any to be found in history." About 300 pages of the book are devoted to descriptions of seances, and comments upon them, together with details of the various tests adopted. Every new phenomena was most carefully tested by the author from first to last. No matter what precautions were taken, the materialized spirit forms walked out of the solid plastered cabinet into the lighted room, as real and tangible as the spectators, many were recognised by their friends who were present, and some touching scenes are related as occurring. The Colonel affixed a measuring scale to the side of the cabinet door, by which the relative height of the spirits presenting themselves was apparent, and in one night the differences in height covered a range of three feet. Some of the most striking manifestations occurred during the visit of a Russian lady, Madame de Blavatsky, who had travelled much in the East, and met with many curious people. To her came Persians, Egyptians, Kourdes, Turks and other strange people, whom she had met in her travels before they passed to the land of spirits, all dressed in their appropriate costumes, and one of them, a Georgian, named "Michalko Guegidze" after addressing her, in the Georgian language, played at Madame's request two Georgian airs correctly on the guitar, but the most wonderful test of all was given to that lady on the second day of her visit, when she was told that her Uncle (spirit) was bringing from her father's grave in Russia, a buckle forming part of an order which he wore, and which according to custom had been buried with him. This buckle which is of peculiar form was dropped into the lady's hand, and fully identified by her, by a break in it, caused by her own hands during the lifetime of her father.

The latter portion of the book is devoted to an account of the investigation into the reality of the "Holmes Manifestations" (fully treated on in a previous number of the "Harbinger") and a seance with Mrs. Compton, which want of space prevents our recording. Mr. Olcott was accompanied by an artist, who furnished sketches to the "Graphic" and the book contains 58 Illustrations, graphically portraying the wonderful incidents of the seances. The present issue of the book is a subscription one, but we have no doubt it will be followed by other editions for the public.

*People from the Other World, by H. S. Olcott. American Publishing Co., 1875.

MR. VARLEY AND SPIRITUALISM.

WE have been favored with the following letter from C. F. Varley, Esq., F.R.S., received about a month since by Mr. McNicoll:—

2 Great Winchester-street Buildings,
London, E.C., 8th March, 1875.

DEAR SIR,—Some time since I received a letter from you, but being too busy, it was put aside and overlooked till to-day.

It is quite true that I have, for many years past, investigated the phenomena of Mesmerism and Spiritualism, and that I have publicly testified, on several occasions, that the phenomena are genuine, and can only be explained by the Spiritual hypothesis. If you are investigating, I recommend you to study the work entitled "From Matter to Spirit," written by Mrs. De Morgan, with a long preface by Professor De Morgan himself—who was convinced, like me, of the thorough genuineness of the phenomena, and also of the impossibility of explaining them by anything other than Spiritual hypothesis.

Mr. Wm. Crookes, F.R.S., F.C.S.—the discoverer of Thallium and several other matters, and editor of "The Quarterly Journal of Science,"—has, during the last few years, been investigating and is, I believe, on the eve of publishing, an account of his experiments. He, like myself, is actually convinced of the fact that, under certain conditions, those who have left this world (died) can communicate with us, but the means of communication are limited, and very imperfect at present. He, like me and others, is also convinced that death of the body does not destroy the identity or individuality of the soul or mind.

I am, dear sir, yours truly,
C. F. VARLEY.

Wm. McNicoll, Esq.,
21 Otter-street, Collingwood.
Melbourne.

P.S.—Your letter to me is dated 8th October, 1874.

P.P.S.—Lord Lindsay is another scientific man who has closely investigated, and borne public testimony to similar things.

MISOPSEUDES!

This pamphlet which was issued about the middle of the month, is before us. We must confess to a feeling of disappointment after its perusal. After the flourish of trumpets which preceded its issue, we had expected something particularly good. The first portion of it, (the vision,) is a tolerable satire *a la* Voltaire, on existing systems of Religion, but the gist of the latter part is an Atheistical argument, in favor of the mortality of man, and the non-existence of God. The author asks the following question. "Who would not choose, had they free choice, rather to lie as the tree lies, than chance a futurity of some indefinable, inconceivable mode of existence? Ask all your intimate friends (he says,) who are not too much encrusted with Whitechokerism and Philistinism, to give a conscientious answer, and they will reply, 'after life's fitful fever let us lie as the tree lies'!" Among the author's *intimate* friends, some corroboration might perhaps be found. Assuming them to be in affinity—disciples of Buchner, Moleschott and Vogt: but the assertion as applied to humanity at large is absurd, the desire for immortality is almost universal, and that desire is leading mankind to search for *evidence* of a future life. These hard shelled materialists are quite as bigoted as the divines whom they attack, which neutralizes to a great extent the good they might otherwise do, in freeing the public mind from superstition.

THE last numbers of the "Spiritual Scientist" are excellent; they contain highly interesting papers from Emma H. Britten, Hudson Tuttle, Professor Buchanan, Col. Olcott, and other eminent writers, also a report from Professor Wagner, of recent investigations into Spiritual Phenomena. The papers reached us too late to reproduce any portion of their contents in the present number, we shall do so in our next.

APPARITIONS OF THE LIVING.

Les vrais philosophes passent leur vie à ne point croire ce qu'ils voient, et à tâcher de deviner ce qu'ils ne voient point.—FONTENELLE.

The hardy Sadducees of modern science, almost totally devoid of refined intuition, are unable to see or appreciate anything else than what may be brought in a materially objective form before the equally partial and exclusive forum of their five senses, the supreme judges of the seen and unseen universe, from whose stern decisions there is no appeal possible. What these men cannot examine with their dissecting microscopes, what they cannot precipitate in their test tubes, what they cannot weigh with their delicate torsion balance, or measure with their hair-splitting micrometers, has for them no real existence. I am not writing for minds thus unfortunately circumstanced, doubting and denying positive facts only because they will not fit into the stiff Procrustes stretcher of their narrow scientific systems; I am writing for that more original, profound, and comprehensive order of minds who, adopting the beautiful motto of Rome's Pindar, exclaim—

"Nullius addictus jurare in verba magistri,
Et verum et veri cupio cognoscere causas."

It is, indeed, a strange phenomenon, a phenomenon only to be explained by the narrowing and restrictive tendency and influence of specialising modern science, that in our days of scientific culture and progress men like Bacon, Newton, Locke, Pascal, Fontenelle, &c., are so scarce, and that amongst our savans we may have excellent astronomers, physicists, chemists, and biologists, but hardly one who would not be ashamed to investigate, from a comprehensive point of view, the all absorbing mysterious phenomena of the human mind. We have only one Crookes, one Wallace, one Flammarion, but a legion of Tyndalls, Huxleys, Carpenters, Maudsleys. Mind, being regarded by the last-named philosophers as of merely secondary importance, a mere function of the brain, is made to disappear simultaneously with the decay and disappearance of its physical and temporary instrument, the body. The thought of a second and more refined interior, fluidic, or spiritual body, with which the individual mind may clothe itself after the outward carnal scaffolding has been removed by what is very unscientifically called death, is by the leaders of modern science considered as two absurd to be entertained for a single moment, notwithstanding that the positive existence of this fluidic second body has been proved and established by rigorous experiment and close scientific induction by no less an authority than that of Baron von Reichenbach, who, in his views, was also strongly supported by Berzelius, a chemist of chemists, in a century which has produced so great a number of celebrated men in this important branch of scientific research.

After these few introductory remarks, which, I trust, will not be deemed impertinent to the subject, I shall proceed to show, with the aid of two or three illustrative examples, that the invincible force of facts compels us to admit the existence of a spiritual body, if not after at least during our present life, this spiritual body forming the basis of those well-known psychic influences and impressions which, under certain favorable but hitherto not sufficiently appreciated conditions, are produced, often at great distances, between human beings, and which are popularly called "Apparitions of the Living."

We read in the "Life of Apollonius of Tyana," by Philostratus, that one day, when addressing a large assemblage of citizens in the theatre of Ephesus, Apollonius stopped short in the midst of his harangue, and, in what we would now call a state of trance, pronounced with a loud and distinct voice the memorable words, "Strike the tyrant." On recovering his consciousness again, Apollonius told the congregation that the Emperor Domitian had that very moment fallen under the blows of an assassin, a prophecy (?) which only proved too true, for at that very hour, and on that very day—18th September, A.D. 96—had Domitian been murdered by the freedman Stephanus, hired for that deed of blood by the Emperor's wife, Domitia, and three officers of his court. The question now arises, how could Apollonius

see, at a distance of at least twelve degrees of longitude what was going on in Rome, in the palace of one of the most hated and detestable tyrants whose lives stain the pages of not only Roman but universal human history? I shall not stop here to answer this question, as I hope to be able to show, in the course of a narrative of a somewhat similar occurrence, which happened to me about six years ago, that the mystery is only apparent, and may be explained in an easy and natural manner by a calm and earnest study of the hitherto too much neglected internal relations and laws of the human mind—a study, let us say, *en passant*, immensely superior to the now fashionable psychologies of Bain, Spencer, Maudsley, Taine, *et hoc genus omne* of one-sided materialistic philosophers. I only wish the reader to bear in mind here that Apollonius was personally acquainted with Domitian; for, on the accession of Domitian, Apollonius was accused of exciting an insurrection against the tyrant, and summoned to appear before the Emperor in Rome, where he narrowly escaped with his life. Thus a psycho-magnetic rapport was established between Domitian and Apollonius, which afterwards enabled the celebrated magician and philosopher to keep up an intelligent secret intercourse with his arch enemy.

Identical with, if not substantially the same as the historical event here related, is the following occurrence, which took place during the last war between the United States of America and Mexico, and which will further illustrate the class of impressions under discussion. "My authority," says Dr. S. B. Brittan, in his most admirable work on "Man and his Relations," for the statement is Mr. Bogardus, a man of undoubted veracity, who lives near Albany. A lady, with whom Mr. Bogardus was personally acquainted, had a son, a soldier, who lost his life in the expedition against Mexico. One morning, when the soldier's mother (who lived near Mr. Bogardus, on the west bank of the Hudson) came to the breakfast table, it was observed by the family that she was weeping. On being interrogated respecting the cause of her depression, she said, "John is dead." She was told that she had been dreaming, and had better dismiss the thought. But it was quite impossible to shake her conviction. She declared that John had just been shot, described the scene, the actors, and the attendant circumstances, and affirmed that he would return to them no more. On the same morning, at sunrise, in Mexico, far from the presence of his mother, John lost his life in the manner described; and indeed the whole statement of his mother was literally verified by the actual facts."

It must be patent to the most sceptical reader that the mental phenomena presented in these two narratives rest on an identical basis, and, though separated by a space of more than eighteen centuries, illustrate the operation of the same mysterious law of spiritual relation and intercourse between man and man. But let us now proceed to the account of my personal experience in connection with the subject in question, an experience I may add, which helped not a little to shake the positive foundations of my then exclusively Comtean creed, and to induce me to study seriously the phenomena of modern spiritualism.

On the seventeenth (17th) of March, 1869, St. Patrick's Day, I, in company with my two boys, attended the annual sports, on the old Chiltern Racecourse. Returning home in the evening, between four and five o'clock, my younger son, William, then about four years of age, fell accidentally out of the buggy, and the right hind wheel of the vehicle passed over his skull with such force that it imparted to the carriage a violent shock, such as might be caused by driving over a small log, or a moderate sized stump. Judging from the violence of the impact, I anticipated nothing less than a fracture of the skull, and instantaneous death. When I arrived on the spot of the road where my wounded child lay, and examined the injuries of the perfectly insensible patient, I found that the new tier of the wheel had cut a deep circular mark round the head, just above the ears. Whilst I was occupied with roughly stopping the hemorrhage from a few small branches of the left temporal artery, it occurred to me all of a sudden that my wife, who was then just two days confined, and in a very weak state, would scarcely be able to survive the shock

of the news in case of the boy dying before I reached home. It was at this moment that I earnestly revolved in my mind how to broach to my wife the unwelcome tidings on my arrival, for it was almost impossible to keep it a secret. But, fortunately, all my cares and troubles in connection with this matter were rendered unnecessary, in consequence of a strange occurrence, which happened to my wife about fifteen minutes before I reached home with the bleeding child on my left arm. For, just about the time when the accident happened my wife had seen the life-like apparition of my person, standing in the doorway, and looking at her in the bed with a sad expression of countenance, the face and whole left side of my white alpaca coat being apparently covered with blood and dust. Violently agitated by this sudden and strange appearance, my wife requested her nurse, Mrs. Horrigan, who was sitting on a chair at the foot of her bed, to look at her husband (myself), adding that she was sure that some serious accident must have happened to him, as blood seemed to be trickling from the left temple of the apparition. The nurse, not being able to see anything, persuaded my wife that she must have been dreaming, since she could not herself see the apparition described by her patient. Shortly afterwards, however, when I arrived at home, I found my wife quite prepared for the worst, well knowing that some serious accident must have happened, which preparation afforded me considerable relief, especially as I was now enabled, with the kind assistance of Dr. B. C. Hutchinson, of Wangaratta, to give my undivided care and attention to the deeply wounded child, which, after two long months of intense suffering, recovered so completely from its injuries, that a bald spot above the left ear, and the loss of a small fragment of the temporal bone by exfoliation, constitute the only marks now apt to remind my son, as long as he lives, of his narrow escape from an untimely death.

The leading feature characterising the above-mentioned three cases of partial soul emancipation consists in the fact that distinct impressions were in every one of them conveyed from one mind to another, separated by more or less considerable distances. And the mode of communication is of paramount importance, and destined one day, when its principles and *modus operandi* become better known, and the possibility of its practice gets more general, to revolutionise human society, and to realise, in a high degree, the long felt "*pium desiderium*" of a universal brotherhood of man. Now for the physical explanation of this fact. First of all, two conditions, it would seem, are required to be fulfilled before any soul transmission of the above kind can take place—namely, a high degree of sympathy between two given persons; and, secondly, an important and soul-stirring event, which produces a violent commotion of the spiritual framework of the human mind, creating, by the suddenness and profundity of the mental shock, a vehement desire to communicate that event to the interested person in psycho-magnetic rapport. Now, in my opinion, the whole three persons mentioned in our narratives—Apollonius, the mother of John, and my wife—present all the characteristics of seeing mediumship, and it will form an interesting problem for the future scientific psychologist to determine in what connection the faculty of clairvoyance stands with the capacity or ability of projecting the *perisprit* of the seer to a distance; for these two facts appear to me to be so intimately connected with one another, that to attempt to separate them would be to undermine the basis of both. We all know that during our sleep the spirit is to a certain extent temporarily released from its corporeal fetters, and roams freely through space, visiting distant scenes and persons, holding tete-a-tete communion with old friends, and haunting favourite spots which, in years gone by, were frequented by it. Nothing is more certain than the fact that, where our thoughts are there also are our minds; and in order to furnish the last connecting link and ultimate explanation of the interesting phenomena of the *apparition of the living*, it is only necessary to show that, in a state of ecstasy, or during a profound mental abstraction, when our mind is strongly occupied with a distant person, the spiritual body, the *perisprit* of Allan Kardec, can momentarily detach itself from

the living organism, which at this time lives a purely vegetative life, and appear at a distance to a person prepared for or susceptible of such visual impressions. It must also be borne in mind here that there is no other difference between the spiritual body of the dead and living than that the former is completely and for ever separated from its physical body, whilst the latter is still connected with it by an ethereal cord which, in the *apparitions of the living*, is generally indicated by a luminous emanation behind the apparitions, whereas the apparitions of the spirits of the deceased have no such luminous trail. This is about the only characteristic feature by which clairvoyant mediums are enabled to distinguish the spirits of the living from those of the departed. Leaving out, for brevity's sake, any explanatory allusion to the highly interesting narratives of Apollonius, and the American mother, I shall strictly confine my concluding remarks to an illustration of the case of my wife; and in doing so I shall mention first that, shortly before the above detailed occurrence, I had several times mesmerised Mrs. R., and on one occasion thrown her into so profound a sleep that it took me over a quarter of an hour to rouse her from it. There is no doubt in my mind that by this process our spiritual bodies were rendered more harmonious, and were more closely drawn together, thereby facilitating the silent interchange of thoughts and impressions, even when separated from one another by distances of greater or less magnitude. It is also equally certain to me that my mind, at the time when I stooped over my child, attempting to examine and dress the wounds, was earnestly occupied with my wife and her precarious state of health, and that the weak state of her physical body helped materially to produce the result already mentioned; for it is a well-known fact that, in very good health, it is far more difficult for similar impressions to take place than during a state of physical prostration. This explanation is, in my humble opinion, sufficient to connect *cause and effect* in the experience before us, and, in every other respect, it would be worse than useless to attempt to prove a spiritual fact any more than a physical fact, the logical cases of both being identical. No matter what conceited scepticism may say, eternally true are the profound words which the greatest German poet spoke in the greatest drama of modern time—

Die Geisterwelt ist nicht verschlossen,
Dein Sinn ist zu, dein Herz ist kalt.

For it is an irrepressible postulate of human reason, and a self-evident corollary of infinite and eternal progress that nothing that is, and spirit in particular, can cease to be, and, in this sense, Goethe's words are perfectly true, that the world of spirits is not closed against us, but that, in consequence of the obtuseness of our physical senses, and of the almost universal lack of intuition, we are not able to see the grand arch of the Ponte di Rialto which spans the Lethæan flood, connecting the cis-terrestrial with the trans-terrestrial continent of spiritual intelligences.

C. W. ROHNER.

CARLTON DISCUSSION SOCIETY.

WE were at the Trades' Hall on Sunday, the 6th of July, where we heard a discussion on the Utility of RELIGION. It was given in reply to one deprecating it, by Mr. Rusden. An able essay was read, but the essayist not knowing his opponent, did not pierce his armour in the slightest. "Our duty to God and ourselves" being the definition he gave us of Religion. As Mr. Rusden happens to be an Atheist, it did not hit him. We have known him intimately for many years, and though an Atheist, he is an exemplary, unassuming, and indefatigable man in the cause of morality, liberty, truth, and progress.

In short, according to this definition, Mr. Rusden is a *highly religious man*, the chief difference seemed to be in the name attached by the contending parties to the Great Unknown Cause of all phenomena; the one terms it God, the other Nature; and what the one called Religion, the other called Morality.

There was a good and attentive audience, and some able speeches.

DEATH OF AN EMINENT FRENCH SPIRITUALIST.

By the last mail we have news of the death of M. Charles de Remusat, an intimate friend and former colleague of M. Thiers. The President of the French Assembly addressing that body, pays the following tribute to his memory:—

"Gentlemen,—It is with the deepest regret that I inform you of the death of M. Charles de Remusat. His loss will be severely felt both by this Assembly and by the nation at large. Our colleague was one of those men who honour an assembly and a nation. (Hear, hear.) In his long lifetime, under the Restoration, under the Government of July, as a publicist, as a deputy, as Under-Secretary of State, as Minister of the Home Department, M. de Remusat was ever a most eloquent and staunch defender of liberal ideas. (Hear, hear.) The *Empire* did him the honor to proscriber him. (Great applause from the Left and Left-Centre Benches, and a good part of the Right.) Twenty years elapsed, and, seeking to repair the disasters he had foreseen, he attached his name and devoted his whole remaining strength to the liberation of the territory. (Great applause.) In philosophy, he belonged to that school of spiritualists who recognise the Divine origin of the human soul, and his last hours were comforted by that sublime persuasion. ("Hear, hear," from a great number of benches.) The Académie Française loses in him a master mind, and an eminent writer, and we ourselves, gentlemen, a loved colleague, who, true to his former friendships, still showed himself ever courteous and obliging towards those who did not share his convictions." (Marks of approbation.)

MR. HUGHES'S LECTURES.

The series of lectures given by the above gentleman, concluded on the 18th ult. The whole of the lectures were characterized by deep earnest thought, the arguments clear and logical, and the appeals telling. They were listened to with great attention, and the audience testified their approval of the sentiments contained in them by applause. The following is a brief synopsis of the last four:—

The third and fourth lectures were entitled "A Plea for Apostates," the subject of the third being "How I gave up Orthodoxy," and the subject of the fourth being "A New Religious Life." Both lectures were illustrated by frequent references to the personal religious experiences and career of the lecturer, who stated that he had been for many years a minister of the Gospel in England, and that he had relinquished the ministerial office under pressure of the conviction that the Bible was not infallible, the Mosaic cosmogony being especially irreconcilable with the demonstrations of modern science. When a man's creed and his conscience disagreed it was the creed that should give way, and not the conscience, and it was for such as became apostates by acting upon this principle that he put in his plea.

The subject of the fifth lecture was "Revelation," in which the lecturer combated the claims of the Bible, and of the orthodox on its behalf, to be a divinely inspired infallible revelation of the Divine will. Having referred to the various views taken by theologians of the subject of inspiration, how some maintained plenary, or verbal inspiration, while others contented themselves by upholding the inspiration of suggestion, and that of superintendence. He alleged numerous objections against each and all of such claims. Supposing a man, he said, to be thoroughly persuaded he was inspired, and that what he said was from God, was it not possible he might be mistaken? And then how was he to convince another that he was inspired? His own persuasion was no proof. Miracles were no proof. The validity of the Bible miracles rested on the testimony of the Bible, and it was unreasonable and unfair to prove the miracles by the Bible, and then prove the Bible by the miracles. Admitting the Bible to be inspired, its inspiration was useless unless it had gone further, and supplied us with an infallible canon, an infallible interpretation, and infallible translations.

The subject of the sixth and last lecture was "Righteousness, an Appeal to Society." The object of this lecture was to show that the ultimate aim of all true religion, whether orthodox or heterodox, was to make men righteous; not in a positional sense merely, the orthodox sense of Justification, but also personally and practically, in being and doing, and that there could be no reconciliation with God, no happy communion with him in virtue of positional righteousness, that is said to be effected by Christ's substitutionary sacrifice and man's faith in it, apart from personal practical righteousness. On this broad basis the lecturer made his appeal, to young men, on the matter of marriage; to parents, on the management of families; to tradesmen; to statesmen; to magistrates and Policemen; to Judges, Barristers, and Solicitors; to Journalists, secular and religious; and to Ministers of religion. In looking round upon society, that of the colony, of the world at large, what was it that society most needed! Was it a firmer belief in the Trinity; in plenary inspiration; in the Mosaic cosmogony: in the fall; in the incarnation; in the atonement; in salvation by faith alone; or in the validity of the Sacraments and the sanctity of the Sabbath? Was it not rather in the perpetual, the personal, the emergent, the unconditional, the uncompromising obligation to

observe the practical moralities, to cultivate righteous being and righteous doing, truthfulness, honesty, purity, sobriety, love to one another,—kindness, and mutual help? Solomon had told us what exalted a nation. It was not territory, nor conquest, nor wealth, nor commerce, nor art, nor science, nor learning, without moral excellence. "Righteousness exalteth a nation." The lecturer further urged his hearers to seek by it to exalt themselves, that this nation might be so exalted.

This lecture concluded the lecturing season of the Association, the members and friends of which now meet at the Masonic Hall, for mutual improvement.

FAITH AND "THE SOUTHERN CROSS."

Our readers are aware that Mr. Charles Bright occasionally, during his lectures, and a correspondent in our last month's *Harbinger*, pointed out the absurdity and injustice of punishing or deciding a man's character by his belief. Belief is involuntary, and dependent upon evidence, while Orthodoxy represents it as the gift of God, obtainable through prayer; a deception which has driven many thousands of sincere penitents into lunatic asylums, and sunk as many more prematurely into the grave, through exciting lectures and revivals.

The *Southern Cross*, of the 10th instant, contains a very long leader on this subject, referring to the teaching of "our irresponsibility for our belief by Free thought lecturers. The argument commences with the following words:—

"At the outset, we assume that Christianity is true!"

To which we reply, if the editor does so, *he is no Christian, but a bigot!* for genuine belief is not assumption, but the result of sound evidence—assumption is superstition.

This is the very point at issue; he has no right to assume. The law, truth, and equity demand evidence, "at the mouth of two or three witnesses every word shall be established." If the rev. gentleman assumes I have an equal right, then both teach and act irrespective of law or authority. That man who assumes or affirms what he cannot prove is a deceiver. Deception is what constitutes the guilt of lying. The duty of a Christian (if Christianity be true) is to believe what he is told, and do what he is commanded by Jesus, *to this the commission given to the disciples limited them.* "Go ye therefore, teach all nations," "to observe all things whatsoever I commanded you."—Matt. xxviii. 19, 26. But the illegitimate children of the harlot assume that they are the legitimate offspring of the star-crowned woman who is hid in the wilderness, do not confine themselves to the command of the "only lawgiver but assume authority, make creeds and laws, and barriers, and exclude from their kingdom, which they call the Kingdom of Heaven, whom they please, not limiting their authority to the all thing Christ commanded, but assuming." I elsewhere read, "Ye shall not add to the word which I have commanded thee, neither shall ye diminish aught therefrom."

"Blessed are they that do His commandments, that they may have a right to eat of the tree of life." "If any man shall add to those things, God shall add unto him the plagues that are written in the book." Rev. xxii. 14, 18.

Again, our editor writes, "Without Christ our sins must go on propagating themselves, eating ever deeper into the soul." Here we have another gross assumption, not only unauthorised by Jesus, but contrary to charity, truth, and Scripture. It assumes that there are none good on earth but Christian believers. What saith the law on this subject? "What doth the Lord require of thee, but to do justly, love mercy, and to walk humbly with thy God?" Go, learn," saith Jesus, "what this meaneth, I will have mercy and not sacrifice, for I am not come to call the righteous, but sinners to repentance." "Of a truth I perceive," said Peter, "God is no respecter of persons, but in every nation that feareth Him, and worketh righteousness, is accepted with Him." Acts x. 35.

Again, the *Southern Cross* informs us, "The Christian answer is, that there is sufficient evidence that it is only by neglecting opportunities that men can disbelieve."

Now, every one knows how carefully Christian divines avoid and discourage all inquiries after evidence as to the genuineness of the Gospels, and of their own authority to preach or to baptise. How they shrink from all discussions on these points through a consciousness of the deficiency of proof on their part, and how they discourage free discussion.

Romanism they tell us is anti-Christian; its authority came from the Dragon. Rev. xiii. 4. While they profess to have obtained apostolic succession *through that Church*. On the other hand, *if Rome be the Church of Christ*, it has excommunicated all Protestant churches, and consequently outlawed them. The unauthorised who approached the altar were punished with death. Num. iii. 10.

As for the Gospels, they possess no evidence that they are genuine, or of where, when, or by whom they were written, and the consequence is *they have to assume* that they are true, and that they themselves are the authorised ambassadors of the Great Spirit, which pervades the universe, to mankind, though *he has furnished them with no credentials*. They promise heaven to all who receive their unauthenticated testament, and threaten with eternal torments those who will not obey their authority. Again we read—

"According to the hypothesis, Christianity is true, and we have a right to assume that the truth revealed in it would be manifest to those who hear the Gospel, were it not for their own darkness. For us, therefore, it seems impossible to impugn the justice of condemnation for unbelief."

To this we reply, belief being involuntary, it is cruel and unjust to punish any man for not believing; but we deny that Jesus taught "justification through faith," and challenge discussion on that point.

SPIRITUALISM AT THE PHILADELPHIA EXHIBITION.

We have received the following circular letter from the Viscount Torres-Solanot, in reference to the forthcoming Philadelphia Exhibition. The translation is evidently not perfect, but the idea is clear. We fear however, the result anticipated will not be equal to the expectations of our Spanish *confreres*, as the *interior* of the books is not likely to be examined or tested, by the Judges. A Prize, (or even Honorable Mention!) can scarcely be hoped for. Still, if a large muster of Spiritualistic literature is exhibited, it will call attention to its extent, and may induce investigation.

SPANISH SPIRITUALIST SOCIETIES.

(CIRCULAR.)

The great International Exhibition of Philadelphia in 1867, calls together all the efforts made towards improving the physical, intellectual, and moral condition of man. Among these efforts there is none at the present day so powerful and efficient as that which Spiritualism offers, and for this reason we deem that we answer the call of duty, reason, and necessity in having Spiritualism there exhibited in all its Providential development, and under all its phases, for the instruction and enlightenment of the human race. And in order to ensure Spiritualism the due rank to which it aspires from its importance, and from the influence which it exercises and promises to exercise in the world, the efforts, activity, and co-operation of all the Spiritualists of this planet are necessary.

Stimulated by this idea, we take the liberty of calling your attention to this subject, sure that if we can realise our project, according to our conception, it will assist great and transcendent triumphs for the truth, which is the cause we defend.

The moment has arrived for forming ourselves into one group, so as to constitute with the unity of doctrine the unity of instruction.

We should present to this generation, hungering for truths and aspiring to gigantic enterprises, in order to improve and ameliorate life, this truth for a moment's meditation amid its manufactures and machinery, its productions of art and intelligence, revealing our communications with the invisible world, full of hope for the future, full of bright promises for work, for virtue and for knowledge, we will exhibit our books, pamphlets, and journals, under which presses ground throughout the world; we will urge the co-operation of all the great mediums and orators, and we will spread the light as light ought to be spread, lifting it aloft for its perfect irradiation, and that all may see it.

For the accomplishment of our object, and in order to opportunely realise our idea, we have already addressed ourselves to the Spiritualists of Philadelphia, from whom all initiatory action should arise; and we purpose calling upon all Spiritualist societies to second our proposal to march united to the great meeting to which we are summoned by the superior intelligences which are from other worlds and other spheres, watching over the moral and intellectual progress of the planet we inhabit.

The committee of the society appointed to promote the Spanish co-operation to the Spiritualist exhibition earnestly beseeches the brothers of that country to receive this idea with enthusiasm, so that in our united strength we may present in Philadelphia the progress accomplished by the sublime and consoling doctrine which at the present day offers the most powerful impulse in the philosophical, intellectual, and moral improvement of humanity.

Towards God, by Charity and by Science. Madrid, 31st March, 1875.—Viscount Torres-Solanot, Manuel Corchado, Dr. Huelbes Temprado, Guillermo Martorell, Daniel Suarez, Francisco Migueles, Pablo Gonzalvo, Sanchez Escribano, Eugenio Gouillaut, Jose Agramonte.

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