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DEVOTED TO

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

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

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In examining into the origin of individual religious belief, how often do we find its basis in the early training of the individual and the influences and examples by which they were surrounded. Actuated by the impulse of the internal spiritual nature, the thought material wells up in the juvenile mind, and finds its outlet in those channels which are most prominently presented to its view. This pure fluid in its natural state is eminently plastic, capable of being moulded into forms the most beautiful, as well as the most angular and repulsive, but when confined within circumscribed limits it becomes crystallized and loses its plasticity. This is the case when it is run into orthodox moulds, of which there are many. The Romanist, the Calvinist, the Wesleyan, and even the Unitarian, have their moulds, wherein all the religious thought material must be condensed, and great care is taken that the vessel does not overflow; rather would the overseers turn it back to its source than let it spread beyond the limits which they have prescribed for it. We who have no stereotyped mould prescribed, wherein to confine the religious sentiment of our children, should not go to the opposite extreme and allow that sentiment to run to waste, but endeavour to conserve it, guiding it by pure channels into the expansive reservoir of the mind, where its spiritualizing influence will be felt and appreciated, not only by its possessors, but by all who come in social contact with them. In contradistinction to the orthodox doctrine of total depravity, the Spiritualist and advanced Free-thinker recognizes and believes in the innate goodness of humanity, that evil is the result of misdirection or circumstances adverse to the development of the good germ within, yet how few there are who, theoretically holding this belief, practically work for the development of that germ whereby the spiritual nature of the child

may become manifest in the harmonious expansion of its higher faculties. The Lyceum system, originated by Andrew Jackson Davis, and improved upon by Messrs. Peebles and Barrett, is especially designed to meet this want, its objects being the cultivation of the spiritual, intellectual, and physical natures, in due proportion, avoiding dogma and preserving carefully the originality of the child. Many may not be aware that such an institution exists in Melbourne, and has been in operation with varying success for upwards of three years. It holds its sessions at the Masonic Hall, Lonsdale-street, every Sunday morning, the average attendance during that time being about 55. A full Lyceum should consist of twelve groups of twelve members each, exclusive of officers. The nearest approach to this in our local Lyceum was during the first year of its existence, when the number on the roll reached 121. The decadence since then has been principally due to the difficulty of procuring a sufficient staff of earnest officers, willing to give their time and energies to the work. We cannot but think there are in this city many philanthropic progressionists who are prepared to make some sacrifice of personal convenience to such a work as this, which lies at the root of progress, and is calculated to exercise a marked influence on the rising generation. In this institution the pestalozzian system is fully recognised, the exercises and instruction are made as attractive as possible to the children, and love, not force, is the motor to discipline and obedience. The exercises comprise singing, readings, and responses, musical gymnastics, solutions to questions propounded by the classes, short addresses by adult members, and ornamental marching, and are heartily entered into by the children.

Much has been said by the opponents of the Spiritualistic philosophy in reference to its moral teachings, the best answer to which is a reference to the school in question, and the text-book there in use.

We have taken an active interest in the Lyceum since its inauguration, and cannot but feel regret that so excellent an institution, having within itself the germs of great good to humanity, should languish, or even stand still, for want of willing hands. The breadth of

its basis, and the absence of creed or dogma, should commend it to Free-thinkers and liberal Christians. We are convinced that were the system better known, not only would the Melbourne Lyceum fill to overflowing, but scope would be found for the establishment of similar schools in all the larger suburbs. At Sandhurst and Castlemaine, schools assimilating to the Lyceum have been some time in existence, but the want of officers and paraphernalia have prevented the thorough carrying out of the system. We trust that the brief account we have given of the nature and objects of the Lyceum will have the effect of calling the attention of at least a few practical progressionists to the needs and utility of the institution, and thereby inducing them to put their shoulders to the wheel and give it an impetus forward.

COMMUNICATIONS.

LABOUR, REST, AND RECREATION.

THESE are three aspects of human life; common to it whether on the earth, or in the spirit world in its higher and more fully developed condition; and these three things are intimately united, and work together in the harmonious and healthy spirit.

The constitution of man's nature is of such a character that, for its successful working, the whole of these must be combined in their just proportions; and the more nicely they are balanced, the more perfect will that life be in its operations. This, however, is a matter which has to be regulated by education, in the first place, and then by experience; and it involves that careful study of how to live, and why to live, which, although sadly neglected, demands, from its importance, man's most careful attention.

With these preliminary remarks, I will proceed to speak of each of these features of active life in their turn—labour, rest, and recreation—not as features of the earth-life experience alone, but as features, as I have said, common to humanity, in all its stages of existence.

1. Labour. For this, man was made, and for it he has been endowed with suitable faculties. As soon as he becomes a conscious being he begins, in a sense, to labour—the labour of living. All things are full of labour; that is, they grow and expand, and contain a vital element of life within them, and which, according to the nature thereof, is active. But with man it is different, for while he is under an inevitable law of creation, nevertheless his vital element is endowed with reason, which regulates the growth, and thus the labour. Hence it is that man in his progressive development becomes fashioned in accordance with this rational faculty, and his labour tends to order or disorder; and in its influence aids or hinders others who are affected thereby.

Labour, is of many kinds as the result of circumstances. This may easily be seen when a review is taken of the ways of men on the earth. But all the vast variety of forms which labour assumes resolve themselves into but one definition, viz., the active development of conscious life.

Labour, becomes more or less honourable in accordance with the motives which instigate it and the ends which are thereby sought to be accomplished. The higher a man aims in his labour, the better for him and for others; for by labour in its truest sense, I mean the spending of life in such a way as shall minister to the true well-being of the many, as well as to the good of the individual. And did this principle enter into the consideration of mankind at large, in their various operations, you would find that the labour of the race in both its more confined and universal application would tend to consolidate the whole, and build up mankind into a fabric of strength and unity. Towards this there is a gradual tendency, but many ruptures must take place ere it is achieved. It is, however, the achievement

of this object which produces heaven's harmony, and which scatters around the higher spheres the very atmosphere of true happiness.

Labour, is a feature of life to be cultivated with care, not only as to its method of operation, but also as to its results, its producing results on the well-being of the whole; and when the particular form of its operation has been chosen wisely, and entered on with spirit, nothing must be permitted to interfere with its progress. There is no room for levity, inasmuch as all life is serious work, and can only be successfully wrought out when the mind is persistently set upon it.

As to the duration of the period of labour, we would say that this should be arranged on the principle of strictest equity; that is, having regard to the good of the whole community, and not as governed by the desires of the individual. And although in all cases it might not be altogether possible to fix a uniform length of time, yet, as far as possible, even this is desirable. But above all things, that period of labour should never under any considerations be extended so long that extreme weariness results, or other duties are interfered with. As a rule, men are prone to discard a uniform adherence to rules of a regular and orderly character; to abridge them, or to expand them according to what they think demands such a departure from a steady and persistent attention to uniformity: but you will generally find that this is originated by a want of wise procedure in regard to some of the items whereby the entire process of labour is to be regulated; or to a fitful desire to yield to a momentary impulse. That life, in its labour aspect, which will be most successful and most beneficial generally, is the life which is governed by rules of the strictest regularity most persistently attended to, even to their minutest detail.

Labour, is the great privilege of man; his safety valve, so to speak: it is thus the accumulating energy of life finds expression. And it is thus the entire fabric of his being is kept in healthy operation. Let labour, then, when conducted on the wisest principle you can conceive, be the glory of your life, and ever strive to feel that by it you are to achieve the noblest objects; for the great God has willed it to be so; His entire creation is full of labour, and by it are produced everything of use and beauty you can conceive of. * * * Yes, there is one thing relative to labour I would speak of; viz: that labour extends to the spirit world. We labour here; and the more wisely, the more happily. While man continues to exist—and that, for aught we know, will be for ever—we must labour; and grand indeed are the works on which we labour here, for the higher we rise in a wise and loving development, the stronger we become to accomplish greater ends.

The labour here in the spirit world is but the labour of earth life continued; that is, so far as the principle is concerned. Therefore, seek to labour well *now*, and when you come here you will find a sphere adapted to your capacity, and calculated to make you happy in its pursuits and accomplishments.

Be wise, then, my brother, to make the best of the circumstances of your earth life, and fear not but all the glowing aspirations of your spirit will be more than realised when you come here, and mingle with higher spirits.

So much for labour. Now let us speak of

2. Rest, for that comes next in order. That, is as needful as labour, for man requires to be renewed day by day in the active capacities of his being. Besides there are other ends to be gained by rest; it is then that more interior operations come into force, and exert an influence on the external faculties.

Rest is not cessation of being, but repose, seclusion, recuperation, and from which man should arise to labour with renewed vigour.

The period of rest may vary in accordance with circumstances, but it should be regular, governed by wise rules strictly adhered to. In rest, men lay themselves open, as it were, to the inflow of influences which may be prejudicial or otherwise. Hence, this feature of life needs to be guarded and cared for, so that it may secure the end it is intended to achieve. It will be greatly assisted by wise labour, inasmuch as then the influence

of the one will strengthen the working of the other. Much of the disease and misery of the human life arises from defective labour and defective rest, and because neither are regulated by wise rules. Spasmodic rest or change will not yield such results as men are really seeking for, and although they cannot see the connection between their unwise conduct and the evil results, that is no proof that they might not by such a course of wisdom rise out of the disease, and attain to one of health and contentment.

Rest is sweet to the wise man, and for him we can make it a rich blessing; but who can effect good ends when, on the other side, men are continually defeating the object sought to be attained, by their folly and self-will?

Thus, rest is in its truest sense renewal, not oblivion, but a building up for future activities; that thus the never-ending work of man's life may go on successfully and harmoniously. Then, as to

8. Recreation: That is labour really, inasmuch as it is active search after certain objects of life. It is, indeed, but a change of the aspect of labour—a less severe form thereof—although recreation, if to be advantageous, must be as much governed by wise rules as anything else.

But what is recreation? Well, it is a form of healthy pleasure. We say healthy, because any recreation that is not healthy generally is injurious, and is not recreation in its true sense, which is an unbending of the severer forms of labour, and a yielding, perhaps, to the softer impulses of the nature. It is then that gladness overspreads the conscious life more fully; and a lively cheerfulness takes the place of a more sedate attention to sterner work, if we may use the term. In recreation there is less of intellect than affection. It is then that that exuberant flow of cheerfulness exhibits itself which throws a halo of delight around the community, and by an interchange of kindly feeling makes each to take an interest in the other more fully, and binds all together in bands of brotherhood.

As to the nature of recreation. Its character must be governed by other considerations than mere selfish likes and dislikes. You require as much to be trained for recreation as for labour and rest, and any form of recreation which would interfere with either of the others, will be injurious to life as a whole.

Recreation is intended to relieve labour, and to cast on rest a mantle of blessing by which its operations may be assisted. Let recreation, then, be wisely taken, governed by laws of right when viewed in the highest light of man's being, and then it will be the cause of blessing; in its degree and as a part of the great whole.

We have our recreation, of course: our seasons of richest enjoyment, when, mingling with each other, we impart to others and receive ourselves new life, and learn how by the happiest combinations to bring out the beauty as well as the use of life. These recreations vary in accordance with many circumstances by which they are governed, but the character of all is to make us feel that, with duty there is combined pleasure, and with use, happiness, and with personal activity, social enjoyment; mingling as brothers and sisters whose lives are under the control of wise laws, and destined to the best of ends.

I have thus given you a very brief idea of what is contained in these three aspects of human life. Very much more might be said, but that would involve a continuous teaching. Ever look into the principles which I present to you in these condensed lessons, and work out for yourself the results, which will be better for you than if I could tell you even to the minutest particulars all that is involved in these several things. Believe me, it is with the greatest pleasure I come to you thus, and the more so, because I know that my labour is not thrown away.

Live on thus, and in due time you will come to us and enter more fully into these things, and thus prove the truth of what I have been privileged to say to you from time to time!

ON SOCIAL AND OTHER GATHERINGS.

We hope this evening to have sufficient power to speak of associations and gatherings together of individuals for

certain purposes, and to dwell for a few moments on the motives for such gatherings. Your minds at once select a few examples, and from your knowledge of the manners and customs of such congregations, their whole proceedings become clear to you. To illustrate what I mean, if you see a body of men or women brought together as religionists you at once know what such a gathering is likely to be, what the nature of its thoughts and so forth. Again, in a political meeting which represents the uneducated and untutored mass, you will at once realise the modes of thought.

But there is a standard to which most men look, and that is the Parliamentary standard. In such a gathering the thoughts are expected to be of a most varied character, and there are there collected together minds supposed to be best able to deal with many broad and difficult subjects. What are they after all? they have merely to do with the government of the people so far as their external wealth and progress are concerned, which rests entirely on a material basis.

To realise the condition of association in the spirit world completely, you must train your mind to receive its nearest counterpart on earth. The human mind can only appropriate that which comes really within the limits of its experience.

A gathering of great men and women in its most truthful sense, is a congregation of godlike intelligent beings, each pursuing its individual course till the spirit gives expression to the ideas which seem to be its own. Never does it occur that a spirit speaks or gives expression to an idea antagonistic to another simply because of a factious disposition, but because its views are not the same. Questions are argued with warmth, and conclusions are arrived at by slow degrees.

Since last we spoke to you, the numbers (of the congress of spirits,) have increased tenfold, and there is greater necessity for them than for a smaller number in times past.

From experience it is found that the best way to influence and develop the people on earth is to operate directly on that world by influencing minds apparently far distant from the true philosophy, wherever there may be a mind capable of impression to pass ideas through that organisation.

Hence, a Roman Catholic priest for instance, who is supposed to be the darkest of the dark, may be capable of receiving impressions, when unconsciously thoughts are impressed on his mind and given to the audience, and so leading them to higher spheres and ranges of thought.

If we were to tell you what we might impress upon the mind of such you would be apt to say, this is not true. But it is true, in part, it contains as much truth as such minds are capable of receiving in the first place, and as much truth as is beneficial to those who will be influenced by the magnetism and by the words of the preacher.

There is therefore, a means open to all conditions of men for them to throw open the channels of their minds. The highest of the spirits interested in this great movement and who are able to influence, will allow no opportunity to escape them of conveying the purest impressions through the purest minds whether they believe in the fact of spirit impression and intercourse or not, they will often be the recipients of divine light of unusual brilliancy.

We also spoke to you on former occasions of committees, or circles whose office it was and is to develop and concentrate power where it is wanted. These committees are still working, gradually advancing themselves and helping to the advancement of those they are connected with. For it is impossible for a few friends of superior minds to assemble together without mutual improvement, so also is it impossible for more advanced spirits to influence you by the magnetic currents without beneficially influencing your mental and spiritual organisation. You may look back some two or three years and ask the question. "Have we individually or collectively as a circle made any advance," have we attained a higher position? We say unhesitatingly that you have. A great question which if put to you some two or three years ago, would have been from your own knowledge or intelligence, but imperfectly answered, you

could now deal with in the easiest manner without in any way taxing your present abilities. This indicates a growth in the powers of your minds, and this will go on increasing though dependent to some extent on physical organisations which will unfold only by slow and natural processes. That class of spirits then most interested in the unfoldment of the mind, are those who impress such as constitute your circle. But then, there is another class of considerable importance operating directly upon the physical organisation of individuals and upon the world, affecting the currents of electricity and magnetism, on purifying and rendering localities positive where they are negative, and by such chemical knowledge as they possess, effecting material improvement in the organisation of those who are susceptible to their influence.

So far will this be carried that you, seeing disease and discord will from the love of humanity, magnetise to remove pain, to aid nature and restore harmony. This applies to individuals in the earth world, and to families in the spiritual.

The amount of benefit which will result from this cannot easily be estimated by you or us either. Nature's laws are but harmonised, aye, strengthened to produce more positive conditions. With reference to physical phenomena, which it is the desire of many, should form an important feature in the work for the future, there have been new associations formed who have from knowledge they gained from personal observation when on earth, made certain inquiries separate and apart, and after several experiments have succeeded in utilising the emanations of localities rather than of individuals. They have expressed an opinion with some good reason that it is better to operate on these forces, and as soon as possible withdraw the influences from individuals. The importance of such a step is at once clear to us as it must be to you. You are aware of the fact that there is much deceit practised by some mediums, and that a great many manifestations supposed to be spiritual are not so, are the result of laws connected with the physical organisation of the persons constituting the circle, and the manifestations show a want of controlling power. There is a want of intelligence, and this is caused by the conditions I have mentioned. The forces originate in the circle, and are controlled, if controlled at all by the more positive influences of that circle and not by spiritual agency, and therefore the results are unsatisfactory. Communications cannot be received, and the real facts of the case can never be made known, because the manifestations arise solely and depend entirely upon the positive and the negative forces of the persons constituting the circle.

Avoid therefore, the impostures of unprincipled mediums who descend to deceitful practice in order to satisfy their patrons. The object is to remove the influences from individuals and centralise them upon the forces of nature in localities, to produce phenomena of a purely scientific character, depending not so much if at all on the presence of persons. This question has been submitted to congress, but it is left solely in the hands of those who originated it, and who are most capable of carrying it to a successful issue. We long ago told you that the ascendancy of spiritualism in America would decline, that its influence to benefit mankind was already passing away, and that a similar condition would take place or develop itself in England. Need we remind you that it has already shown itself there, and it requires great care on the part of those who are professedly spiritualists not to receive as evidence the statements of individuals, or make them public for fear they should afterwards be proved to be false or unreliable. Much harm is done by presenting to a curious people accounts of phenomena which if not proved to be false, have dark suspicion thrown upon them. Much better it is that the philosophy which is born of God and man be shown in your life as well as in your language, for in it will be seen more vitality than in any more wonderful phenomena unless such phenomena are supplemented with the purest teaching. It is out of place to ask whether the movement is progressive, for this reason, that it depends not on acts of spirits so much as upon the unremittent unfoldment of the natural law which makes men and women on earth and in the spirit, their servants and

helpers, their instruments to bring about that which they have no power to resist. Let the theology of the present day rage; let there be prayer meetings, and let the congregations be gathered on a Sunday. Let there be feast days and fast days for the more they are brought together, the more will the spirit of enlightenment work in them. It never happens when so many are gathered together but that some amongst the number are made receptacles for the finer influences, taking in the finer magnetism as a dry sponge absorbs water while it moistens all it comes in contact with. Let them be collected together, let questions be ventilated, truth day by day becomes more apparent as the world opens its eyes to the facts of its own existence, and its own nature. It must progress, but it is hard for men to believe in that they don't understand.

The theory of producing phenomena without, and independent of mediums, is what I spoke to you about a few weeks ago, and a number of experiments have been successful to a certain degree.

The congress have left the most capable agents to carry out that which they have for a long time tried to understand.

The project is bound to be successful. Man need not be very far advanced to be a physical medium, it merely requires a peculiar concentration of forces, not necessarily highly developed.

The rapid unfoldment of the forces of nature, brings the substances up to a level to the lower emanations of man. In its present stage therefore, I say, there is no doubt as to the ultimate result, for all the requirements can be found in the material substances for reaching the standard of the more advanced parts of some men.

The many cases you refer to of apparitions having been seen, are those instances when the spirits have left life under unfavorable circumstances. They hover near the earth, and have little or no desire to progress till those matters which are most troublesome to them are removed.

In such a locality as I have hinted at may be found, such an one which would form the centre, around which these forces would accumulate, and the body become dense by its electrical attractions.

I do not say that bands of spirits have arranged to aid such, but it is more than probable they would aid your experiments on the forces of the locality. But it very often happens that these emanations are found where they are not of service, generally too far distant from the centres of civilisation.

There is no reason to suppose that spirits abound more in churchyards merely because bodies are buried and decay there. When they do appear, they succeed in materialising their forms by a process similar to that of other spirits, though they do so unconsciously. They attract particles that are in affinity with themselves, generally those not of a highly developed electrical power, but of the 2nd, or 3rd sphere. These appearances can only be for a short period, as you may live beneath the surface a short time, and so adapt yourself to unnatural conditions, yet, you must soon return to the surface to breathe. So these spirits may by an unnatural process, convert themselves into ponderable substances, but only for a short period, when their organisation resumes its natural and invisible form. But there is so little difference between the one form and the other, that we looking upon them both as we do, wonder that the spirits are not more frequently seen by you, they appear so dense, so material to us.

The congress is engaged in discussing schemes for the advancement of the human family but in a much broader sense than your mind can comprehend at present. Its labors embrace a wide field of action, and include subjects relating not only to the earth and the spirits connected with it, but also to matters of great importance in the spiritual world. The affairs of other planets also come under its notice. It is so to speak, a Parliament of the universe, in which we are personally interested. It originated with the simple object of the earth's advancement, but its field of operations seem to have grown, and its duties have now become of immense magnitude, although its members have increased as I

have told you, tenfold, the demands upon their efforts are greater by far than when its numbers were smaller.

Its sittings have continued since before the time of Christ. After that it seemed to lose all vitality and almost to die. Still there were some few who were interested and met together, but its most active epoch was shortly after the death of Franklyn. His early knowledge of electricity gave rise to further investigations and more active operations.

Its sittings are not necessarily confined to any particular sphere, but are generally held in the 6th and 5th. It is its object and desire that physical manifestations should cease altogether as the result of individual mediumship, not that spiritualism should cease, but rather be produced by a means as universal as the power which attracts the stone to the earth. When this is the case little argument will be needed to satisfy the curious, for it will be received as a scientific fact.

I must explain that the most remarkable manifestations which occur, are said to be accounted for by scientific means, yet it is not so because the action is one not understood. It is a peculiar action of the forces of the mind within certain individuals, which produces under favorable conditions these remarkable phenomena. When scientists show the system is rotten, not because rationalists have said so, but because of some indisputable fact which has occurred in their own experience, then let those who are not firm, break away, like the overhanging portion of a cliff which has hung loosely for centuries, and waited only for the vibration of the earthquake to eternally sever its connection.

The time will come when the union between the two worlds shall be so complete that men will meet and converse with spirits, scarcely knowing that they are disembodied.

When you return to earth in ages to come, and see what we now speak of, you will better understand why we speak of it as a certainty.

What education there is in the study of the past, to look back through countless ages and see what men have been. How they seem to have scrambled upward step by step tearing each other to pieces in the struggle for a higher place, living upon the death of others and at any cost mounting higher, and slowly but surely did the world unfold itself physically until at a certain period, mind became positive to its surroundings. Then there seems to be a stage where men and animals fail to make further advances, and the finer part of that creature shows itself in nobility of character, love and wisdom.

I must now begone, Good night.

To Correspondents.

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

PHYSICAL MANIFESTATIONS AT CASTLEMAINE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Feeling assured that your readers take an interest in every instance of physical phenomena, I send you the following particulars of a seance held at my house in Castlemaine, on Monday, November 22nd. Having invited a few friends in sufficient number to form a comfortable circle—among them Mrs. Paton, for the purpose of putting her wonderful mediumistic powers to the test at a distance from her home, and in the presence of competent minds, able to judge acutely every circumstance which might occur; and having ascertained to our satisfaction the contents of the room, which was our usual dining-room; shutting at the same time all doors and windows, within and without, we seated ourselves around the dining-table, eleven in all. The positive and negative element were pretty equally distributed, Mrs. P——, the medium, taking her position at the bottom of the table, between two gentlemen; while Mr. P—— occupied the top, beside myself; the rest of the company being ranged on either side.

Then, having previously removed the lamp, retaining, however, a candlestick, to do duty when occasion

required, we placed our hands on the table, and, as is the usual custom at most circles, we sang a hymn as an opening, selecting our favourite one by Longfellow, viz.: "When the hours of day are numbered," &c. As singing for this class of manifestations is considered an assistant to harmonious control, we continued to sing a lively air or two, when, on a sudden, a crash was heard, as if some heavy body had fallen upon the table. Mr. P——, who was custodian of the candlestick and matches, was requested to light up, when, behold, there lay before us in the centre of the table a well-burnt brick, which, in this unceremonious manner had made its first entrance into the house. It had evidently, by the dent left on the table, come down first on the sharp corner of one end and then fallen flat, but the force had not been sufficient to break it, for it was still perfect. After some conversation regarding the manifestation, the light was put out, and the harmony of the minds restored by the melody of song.

Soon we became aware that our medium was more strongly controlled than before; indeed, her whole frame seemed to be convulsed throughout, leading us to anticipate that something further was about to happen. We waited until the paroxysm was subsiding, when the candle was again lighted, and to our astonishment a cup and saucer, containing tea ready prepared for drinking, stood in the middle of the table. The cup and saucer were no inhabitants of the house, for they bore upon their white surface some raised blue flowers; whereas all within the precincts of the dwelling were utterly unlike their pattern. Thus repudiating the ownership, I turned to Mr. P—— to know if he could solve the mystery, which he had no difficulty in doing. They were the counterparts of their cups and saucers at home, and Mrs. P—— further elucidated the matter, by explaining that, previous to her undertaking the long walk to this house, she had prepared and poured out for herself a cup of tea, thinking it would relieve a headache with which she was afflicted at the time, but which in the hurry of dressing she had forgotten to drink. Strangely enough, Mrs. P—— had related this circumstance early in the evening to a lady who sat near her, to illustrate her own forgetfulness, in omitting to drink what she had prepared for the very purpose of fitting her for the journey. The identity of the cup and saucer, with the tea therein, was thus clearly proved; but their presence within a house about two miles distant from the one to which they properly belonged, remains a question for the scientists or your readers to answer. Of one thing we are satisfied—that no human hands placed them on our table. One more manifestation brought this evening's sitting to a close. It was that of a simple white flower being found when the candle was lighted, as before, lying on the table directly in front of a lady in the circle, whose great desire was that a white flower should be brought her before the close of the sitting, in order that she might keep it in memory of the delightful evening she had spent. The unseen controllers of these manifestations appear to have read her thought, in thus promptly answering it by the gratification of her wish. The flower, on being examined, was found to have been plucked from a stem, which stem has since been discovered in the garden of a friend who was present. The flower had thus been carried a distance of rather less than two miles. The brick before-mentioned I identified afterwards as being brought from a spot in our own garden, where it had been placed for a particular purpose. The statement of facts which I have written above can be attested to by the eleven persons present on the occasion. I may add that, at a former sitting in the same place, six persons being present, including Mr. and Mrs. P—— and myself, a common soup-plate, containing twenty eggs, was found on the table; when, as usual, the candle was lighted, after the medium had been rather forcibly influenced; no other warning had we of the presence of anything on the table; therefore, great was our surprise when we saw the piled-up plate. It might have been a bird which had alighted in our midst, so lightly had it come. I may remark here that I have observed that anything which would be broken or injured by force comes as gently as if handled with tender care; whereas, on the other hand, things which

will bear rough usage come with a force which warns us at once of their presence—being an evidence, to my mind, that there is intelligence controlling these operations. Thus, the plate containing the eggs had been brought from Mrs. P——'s residence to mine without sustaining the slightest injury, although they had to make their exit out of one house with closed doors, traverse two miles of distance, and enter another house with doors equally secured. On another occasion we had a flower-pot filled with earth, in which was a slip of fuschia, brought from the garden on to the table.

I need not, however, occupy your space by entering into further particulars, as sufficient has been said to show that these things are possible. Let it not be said that they are impossible: *to see is to believe*; but "Blessed are they who have not seen, and yet have believed."

I am, Sir, yours respectfully,
MARY FINLASON.

Castlemaine, Dec. 14th, 1875.

P.S.—I omitted to mention that the friends I invited including Mr and Mrs. Paton, assembled in the afternoon and spent a few hours of easy social intercourse together, such as partaking of the refreshment of tea, strolling in the garden, music and conversation, &c., previous to the sitting, which took place at a quarter before eight o'clock p.m., and continued a little over an hour.

EXTRAORDINARY MANIFESTATIONS AT BARNAWARTHA.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I send you an account of a private seance held in my parlor last evening, Wednesday, 10th November, 1875. We are a rather new circle of investigators, having now sat bi-weekly for ten months. The circle consisted of myself and wife (the latter being the medium) and my friend and his wife, who I will call Mr and Mrs. B. We four sat round the table and commenced to sing. In about three minutes the table beat time to the tune. At this time the lamp was burning, when a button was thrown into my lap; it proved to be one lost off the medium's dress about three weeks since. Then our unseen friends spelt out "Put out the light." We did so, and in a few minutes the medium's chair commenced rocking from side to side, then fore and aft, then suddenly was lifted upon the table, then off again, then on the table, then off again, the medium the whole time sitting firmly on the chair, with both feet on the spindle and both hands on the chair arms. Though the lamp was out, it was bright moonlight, and we could see dimly what I am describing. After a short rest the medium's chair tilted forward so much, the lady had to stand up, when the chair made tracks to the farthest corner of the room. Mr. B—— fetched it back, but no sooner was it in its place than away it went again; then Mrs. B—— and myself assisted and, by hard-pulling, got the chair back, but our combined strength could not hold it, until we asked our spiritual friends to let the medium sit down, when the chair moved quietly into its place and allowed itself to be used as a seat. All was quiet for a short time, when the medium said "I am rising," and was immediately standing on the table. She asked for the chair, when it by some means without our help placed itself on the table in proper position for the lady to sit in. She sat on the chair, placed her feet on the spindle, and asked the spirits to lift her down. They did so very gently, but no sooner was she on the floor than she was again seated on the chair on the table. This was repeated several times when again we had a short rest. The floor then commenced to vibrate, moving everything in the room. The spirits rapped out that they would lift Mr. B——'s chair, and it commenced to rock backwards and forwards, then laterally. He being a powerful man, determined to keep his seat, and the battle raged furiously for nearly ten minutes; he was lifted off the ground, whirled round on one leg, and finally laid prostrate on the ground, the chair on top. While we were laughing at his discomfiture, the medium sitting in her chair was lifted clean over the wreck and

deposited safely on the other side. We again put things in order, when the chair, with the lady still on it, took another flight through the air. This time it settled on the sofa by the side of Mrs. B——, and while we were arranging the chair, and no person touching the table, it (the table) moved very steadily away from us into the furthest corner of the room, a distance of over six feet, and tipped itself up against the wall. We then placed the chair on the floor, and the medium took her seat. The chair immediately raised itself on its hind legs and walked round the room, the medium seated as before. After bringing back the table we again formed a circle and the medium became entranced, and whilst in trance the spirits again put her on the table and lifted her off. That was all that occurred while the trance lasted (about ten minutes). One cushion was then taken off the sofa and thrown violently under the table. We then asked if we might close the meeting, and the answer "Yes" was rapped out by the sofa instead of the table as usual; the sofa then rearing on end gave the good-night raps. Thus, as we thought, ended a very successful meeting, but the best was to come. We lit the lamp, put more wood on the fire, and drawing our chairs round the fire, commenced a chat. Myself and Mr. B—— lit our pipes, when, after about five minutes in the full light, the medium sitting in another chair from the one used during the evening felt it moving; she was then raised very gently straight up until her feet were above the chair back, then floated backwards about seven feet, and was placed standing on the sofa. I got up and handed her off the sofa and to her seat again. This last we think the best manifestation, as it was in full light, the lady on a chair not used during the seance, no circle formed, and no person touching her, and in the presence of three witnesses.—Yours truly, A.

A LETTER TO A WESLEYAN MINISTER.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The following letter was sent by a layman to a Wesleyan Minister who delivered a speech at a public meeting, held in the Castlemaine Circuit, on November, 15th, 1875, and to which as usual, no reply has been vouchsafed. For the information of our readers, you will oblige by inserting same in next month's *Harbinger*.

REV. AND DEAR SIR,—A good deal of invective having been levelled at Free-thought, Reason, and Spiritism, in the speech you delivered at the public meeting held in the Wesleyan Church, last Monday night, and which I was very much surprised to hear, during the week, was aimed at me.

I do not deny that I have a predilection for thinking freely and exercising the reason God has given me in the investigation of the truth, you will therefore I hope not be offended if I make a few critical remarks on the subjects treated of on that occasion.

In the first place you made use of the words "no man by reason can find out God," being what I consider a misquotation from the book of Job, xi ch. 7th verse, "Can'st thou by searching find out God," reason being the highest faculty of man, we shall not find anything good or great in human-nature, independent of the operations of reason; and both Jewish and Christian scriptures teach us that reason and conscience, is man's prescribed guide for his conduct in life. Call to mind that striking appeal in the Old Testament—"come now let us reason together saith the Lord," and remember that "Paul as his manner was, reasoned with his people out of the scriptures." And that reason is superior to conscience, a less erring guide, we have many examples in both sacred and profane history. Does not Paul inform us in his admirable defence before Agrippa, that in following the dictates of conscience, he committed heinous wrongs while persecuting the followers of Jesus, which his reason afterwards condemned.

I fully commend the conduct of the Bereans of whom it is said, (Acts 17. 11.) "These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Nor would

I be unmindful of the noteworthy question of Jesus, Luke, 12, 57. "Why even of yourselves judge ye not what is right?"

Is it not lamentable that so many persons possessed of what may be termed good understanding do not take the trouble of ascertaining for themselves, either the nature or consequences of the doctrines they have espoused, and which they habitually cherish as being both truthful and Godly! They do not think and judge for themselves, but leave their paid servants, their religious teachers, to think and judge for them, notwithstanding they profess to believe, that "Every one of us shall give an account of himself (and herself) to God." The reason is simply this, only very few of us were ever taught how to think; and hence it is, that thinking is one of the least exerted privileges of even cultivated humanity.

Those who have observantly read the Old Testament, cannot but be aware that Spiritism is prominent throughout. Accept a dozen short examples from among many—"The angel of the Lord found her by a fountain," Gen. 16. 17. "There came two angels to Sodom, at even, and Lot, seeing them, rose up to meet them," Gen. 19. 1. "Jacob went on his way, and the Angel of God met him," Gen. 32. 1. "The Angel of the Lord appeared to Moses in a flame of fire out of the midst of the bush, etc.," Exod. 3. 2. "The Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way." Num. 22. 31.

When Saul consulted a familiar spirit of Endor, we read that the familiar spirit called before them the spirit of the departed Samuel; and he stooped with his face to the ground, and bowed himself, 1 Sam. 28. 14. As he (Elijah) lay and slept under a juniper tree, behold then an Angel touched him, and said unto him—Arise and eat, 1 Kings 19. 5. "A spirit passed before my face, it stood still; but, I could not discern the form thereof, I heard a voice, saying, shall mortal man be more just than God?" Job 4. 15. 17. When I Daniel had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man: and I heard a man's voice between the banks of Ulai, which called and said—"Gabriel, make this man to understand the vision," Dan. 8. 16. 16. The man Gabriel, whom I had seen in the vision at the beginning, touched me etc., Dan. 9. 21. Nebuchadnezzar said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel and delivered his servants that trusted in him, etc., Dan. 10. 9. 10.

To this dozen examples of the appearance of spirits, some of which made themselves felt, I cannot refrain from quoting a very interesting case of the return of spirits to mortals, related of Ezekiel on one occasion, the "Lord" (that is the ruling spirit of the Jewish nation) appeared to the prophet, and, by the hair of his head floated him away to Jerusalem! Read the Biblical account—He put forth the form of a hand, and took me by a lock of my head; and the spirit lifted me up between the earth and the heavens, and brought me in the vision of God to Jerusalem, to the door of the inner gate, that looked towards the north, Ezekiel 8. 3. After this aerial flight he entered the temple, when seventy spirits stood before him, bearing the appearance of men—men who lived many centuries before Ezekiel's time; for, the text runs in these words—And there stood before them 70 men of the ancients of the House of Israel, and in the midst of them stood Jeremiah the son of Shaphan, with everyman his censor in his hand, Ezekiel 8. 11. At another time being in vision, and having been carried hitherto as before, he saw twenty-five men, or spirits, some of whose names were given; men known as conspicuous characters in the ancient days of Israel; as you may read in the 11th chapter—for, I am fearful of imposing on your patience.

I would now ask believers in the Bible and disbelievers in Spiritism—Pray, how do you, how can you, justify or palliate your incongruous and irrational beliefs? If the Bible be true, then is Spiritism true; if Spiritism be false, then is the Bible false. The learned and orthodox Calvert tells us, that—The most usual form in which good angels appear, both in the Old Testament and the new, "is the human form." In human appearance they

showed themselves to Abraham, Lot, Jacob, Moses, Joshua, Manoah, David, and the prophets.

John Wesley was a firm believer in Spiritism, and saw spirits with his bodily eye; while Dr. Clarke's too-low prized commentary among the Wesleyans, may be referred to by those who dispute what I state; turn to the 28th chapter of the first book of Samuel, and you may there read "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness.

I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals.

I believe Samuel did actually appear to Saul, and that he was sent by the especial mercy of God to warn the infatuated King of his approaching death."

Even as the founder of Methodism was a Spiritist, so was the founder of Quakerism, the notable George Fox and many others which I could enumerate did time and space permit.

But, close I must, having already exceeded the usual dimensions of a letter, and although anonymous writing is often allowable, it is sometimes expedient.

I subscribe myself,

Rev. and Dear Sir,

Yours sincerely,

J. R. V.

Nov. 22nd, 1875.

[Name and address of the writer was given to the Gentleman to whom this letter was addressed.]

MANIFESTATIONS IN GIPPS LAND.

PERSEVERANCE LODGE.

DEAR HARBINGER,—About the latter end of March present year, our circle commenced sitting to investigate Spiritualism for our own information, and as the early stages of a circle may be of some interest to those who are not already sitting, I will give a brief sketch of it.

After one or two sittings, we had physical manifestations, the table not only moved but danced about the room, the lamp being lit and in the presence of the five persons who sat. There were several in an adjoining room, (weatherboard building,) who heard it distinctly, in fact so strong and violent were the movements, that they shook all the house.

After two or three sittings of this description, we had violent movements of the hands of two of the sitters, and the second time they were impelled to write, one writing in reply to questions, and giving the names of two spirits who attended us. But the other, a lady, soon exhibited great power in writing, many very good communications having come through her to the sitters present. This writing phenomena took place for several sittings, when it took another turn, the circle getting a communication to say that the other person who was moved (your humble servant) would be entranced, we were then directed to sit in the dark. I remained in a state bordering on a swoon for about twenty minutes, when I was moved to sit up again, my jaws were closed, then opened, and at last made to utter strange sounds. Then I was made to gesticulate in a foreign language, and what I never attempted to do in my life—was made to sing, but in a voice entirely different to my own, and in a language that we did not know. After several sittings of this description, communications purporting to come from spirit friends of the sitters, were given through me, prayers and blessings were uttered and given to the members of the circle, of the most elevating description. Lectures were then given by spirits directing us to do all good in this life and telling us of the happiness in store for us and for all who lived good lives, without distinction of religion, of country or of social position. This is the general tenor of the instruction we receive, but without they were reported, I could not attempt to do them justice.

From unavoidable causes some of the members of our circle were obliged to leave, we then after some time re-formed our circle, and were so fortunate as to get two

more mediums, one writing and trance, and one trance. Then came the physical manifestations again. As I gave them in a letter to a friend who told me it was shown you, I need not repeat it now, as you can give such portions as you think desirable.

Many tests were given from time to time. Among others, some one purporting to be an old woman not knowing a word of English, spoke and addressed my wife in Irish, one word of which I did not understand, even carried on a conversation with her, asking about members of her family, giving names of persons, and using words (all in Irish,) that she was in the habit of using on earth. This was sufficient to convince my wife who had previously laughed at us.

Tests of various kinds were given to the sitters from time to time, but never asked for by us, as we were content to accept what we got and be thankful. I mentioned in the letter to my friend, that we were in the habit of seeing a spirit-light, this continues, sometimes two; one purports to be Mr. Dawson's light, the other, that of a girl who died young. This light sometimes exhibits intelligence, moving about where directed by the medium under control, this especially is a good test to the sitters. To give in detail all that has occurred, would not only fill your paper, but a dozen like it. One part of the phenomena is the writing of hymns which are given through the mediums, more largely through one, a very young girl. I will send you a few of them, we have about a dozen now. They purport to come from various spirits, some of them are given as quick as it is possible for the hands of the medium to write, others are spoken line by line and written down.

In conclusion, I would say a few words for myself. Some of my friends I am told say that they gave me credit for better sense, others say we must be mad, and that they would not believe such rubbish. To such I would say that I am happy to have such sense, that we are all in God's keeping, but if I am ever mad it will not be through Spiritualism, as nothing is in this life so soothing to the feelings or smoothes so well the troubled path of life, putting before us the positive reality of a life beyond this world, and of happiness commensurate with our deserts. To those who cannot believe or will not try as they call it, such rubbish, I am sorry, the loss is theirs however. I have only further to say that every circumstance I have related is the truth, the whole truth, and nothing but the truth.

I remain Sir,
Yours truly,
M. LANDY.

ROBERT DALE OWEN'S RECOVERY.

The friends of this gentleman—and who are not?—will, we are perfectly confident, joins us in extending to him the sincerest congratulations on his practical recovery from the effects of the malady with which he was recently afflicted. An overtasked brain was unequal to the assaults of physical disease, and it temporarily succumbed. From its wandering state tender and incessant care has reclaimed it, and he is released from that guardianship which from the first was one of love rather than of restraint. That his large and gentle nature profoundly appreciates the sympathy of his friends and the tender keeping of the physician during his distressful experience, is amply evidenced by the letter written by him to the superintendent, after taking leave of the Hospital. He attempts a review of his case, praising his children for their discreet but firm conduct in relation to him, and declaring that, all things considered, he feels no regret for what has happened.

In concluding this frank and touching letter, Mr. Owen says, "I seem also to have made a gain by my seclusion in the way of reputation. If a man wishes to be well spoken of by those who had hitherto slighted or reproved him, he had better either die or suffer temporary civic death by confinement in a lunatic asylum. *De mortuis nil nisi bonum*—we speak with tender favor of the dead. This has been amply illustrated by the many newspaper notices of myself which have fallen under my observation since being an inmate of this institution. I trust that on entering the world again I shall give no cause for retraction of these good opinions of the press, so kindly volunteered while temporarily secluded." Spoken, all of it, in the spirit of the gentle and true man that he is. His words are extremely touching for their sincerity. We take the occasion, speaking for ourselves and for the large community of Spiritualists in this and other countries, to offer Mr. Owen our hearty congratulations on his restoration, and our sincere wish that his days of usefulness and happiness may be long in the land.—*Banner of Light*.

HOLIDAYS FOR THE ENERGETIC CIRCLE.

DEAR HARBINGER,—As you had a pretty strong dose of the Energetic in your last issue from the able pen of a noted Spiritualist, who was admitted to two seances by special permission of the spirits, with whom he seems to be a favourite, I will content myself, on this occasion, with a short letter, written to acquaint you with the fact of our circle having adjourned on Sunday, the 12th inst., for the holidays. King requested us to adjourn until the second Friday in January, 1876, as he said, "Both our medium and the circle required rest with a view of preserving the forces necessary to the production of the manifestations and recuperating." At the close of the seance on Sunday, the mother of the circle, Mrs. C—, stepped forward and presented the medium with a Christmas box in the shape of £22, as a small token of the affectionate regard entertained for him by all the members and a few friends attached to the circle. The presentation was made in a neat little speech, and was responded to in appropriate terms by the medium, who, I may add, was quite taken by surprise. I have given orders for a cabinet to be ready in time for our first meeting. In accordance with the wish of the spirits, it will be seven feet in height, four and a half feet in width, and four feet in depth. It will be made of strong wood and stand on castors, will be lined with black calico, so as to increase the darkness within, and a thick black cloth curtain will be hung on rings in front. By this means the isolation of the medium will be secured and the condensation of the forces rendered more complete. The members of the circle will in future be able to sit in a dim light, which will be a great boon to them all. I may add that the Energetic Circle have now sat regularly twice a week for a period of four years, and that they mean to sit, at least, for one year more. No strangers are to be admitted for some time yet. With the compliments of the season to all your readers, I remain, yours most respectfully,

THE CHAIRMAN.

Sandhurst, 16th December, 1875.

THE "HARBINGER" AND SPIRITUALISM IN NEW ZEALAND.

A subscriber at Auckland, in writing for a missing number of our paper, says:—

I may remark that I have found the copies which I have received equal to its name, corroborative of the great truths of the Gospel which have brought life and immortality to light. And having felt the benefit, I have lent them to others who also seem to take a great interest in the light now manifesting to the world, and most probably may become subscribers.

I had never sat at a circle or seance until a few gentlemen and myself found one here within the last month, and the manifestations of power and intelligence have been most evident. I have been always a most truthful dreamer and have been called by an invisible voice out of my sleep shortly before the death of near relations, and am certain of the sympathy of kindred spirits in impressing us for our good. Are they not ministering to us that we may be heirs of the kingdom? All that I can see of Spiritualism in the present day seems to me to be the pure and simple truths which were taught by the founder of the Christian religion before it became corrupted by the mythology of Egypt and Rome, viz., the different gifts, and of dreams and visions by inspiration, given as promised by a better development of those laws and principles of our nature with which the darkened ages were unacquainted, until the light which enlighteneth every man shines forth, and then shall the world be filled with the knowledge and glory of God—the Great Supreme whom no man can comprehend, only by His harmonious works of love and good will to us.

Hoping by next post to receive the numbers for November and December, I am, dear sir, yours most faithfully,

THOS. G. POYNTON.

Auckland, 1st December, 1875.

THE PROGRESS OF SPIRITUALISM AND ITS RELATION TO ORTHODOXY.

BY J. TYERMAN.

THE following is an extract from a letter recently received from Mr. J. Tyerman, who is still lecturing to very large audiences in Sydney.—Ed. H. L.

"THE news of the progress of Spiritualism in all parts of the world must be very gratifying to all who are interested in it, and especially to those who are fighting its battles against the ignorance, prejudice, and intolerance arrayed against it. The dematerialisation of mediums is a recently-developed phenomenon, and gives a suggestive glimpse of the possibilities of the future. It also throws an acceptable light on certain obscure points in connection with spirit materialisation, and will go far towards clearing genuine mediums from the imputation of trickery when their bodies are not always seen where it is supposed they ought to be. The shooting test to which a materialised spirit submitted with such signal success, is another new and extraordinary thing. It will do something towards dispelling the impression from the minds of honest truthseekers, that the alleged materialised spirit is always either the medium or a confederate who personates the departed. Had it been either in that case, the rifle ball would have told a sad tale; but after the experiment the medium was found securely fastened in his chair as at the beginning, and no trace of a confederate, dead or alive, could be found. These facts are vouched for, not by professed Spiritualists, but by unbelievers, who had the arrangements in their own hands.

The time is not very far distant when the evidence for the truth of Spiritualism will command general acceptance. Some of our opponents begin to fear this. They see that it cannot be laughed out of existence, nor got rid of by a contemptuous sneer, nor coerced by force into a confession of imposture and delusion, nor made to die out by being severely let alone. They see that in spite of the combined opposition of the press and the pulpit, the materialist and the believer in a future state, it is taking root in all parts of the world, and permeating all classes of men; and already they are troubled with unpleasant forebodings of its supreme and universal triumph. And when its gradually-accumulating evidence has become irresistible by the general public, what will be the result as far as orthodoxy is concerned? Will the clergy and their followers candidly admit that they have been in error; publicly surrender the positions which Spiritualism has proved to be both logically, philosophically, and religiously untenable; and make honorable reparation to the memory of those they have so grievously wronged, for fighting its battles in its early and unpopular stages? I should be glad if I could take this favourable view of their prospective conduct; but neither the history of the past nor the signs of the present permit me to do this. Mark it well—when they can no longer safely resist modern Spiritualism, they will, with few exceptions, try to reconcile it with their sectarian systems of religion, and turn into a useful ally what they have for years denounced as a dangerous enemy. They will try to gull the public into a belief that Spiritualism and Christianity—their Christianity, I mean—are substantially one, and that their opposition in the past was the result of their misunderstanding it. And if needs be, in order to secure its powerful help, they will quietly drop certain objectionable doctrines, without either formally admitting their falsity—as they have already done with some of the beliefs of the past—or doing justice to the many noble workers, men and women, who have, by their persistent efforts and the help of their spirit friends, compelled the change. A careful study of the attitude of the Churches towards many new movements in the past, and their conduct towards such movements when established in spite of their opposition, has led me to the deliberate conviction that such will be the policy they will try; and already I see signs of its adoption in different quarters of the world. But such a trimming and dishonest course will not do. I humbly submit that Progressive Spiritualism and Orthodox

Christianity cannot be consistently and permanently harmonised. Some of the most distinctive characteristics of one or both systems would have to be destroyed. And hence it is that I regret the name of "Christian Spiritualists," by which some of our well-meaning but mistaken friends wish to be known. I cannot but regard their position as being both logically untenable, and unwise as a matter of religious expediency. They either possess an incomplete or mongrel Spiritualism, or an unorthodox Christianity. Several of the fundamental principles of Spiritualism strike at the very root of some of the essential doctrines of Orthodoxy. It knows nothing of the exclusive and infallible Inspiration of a single Book; of a Trinity of Gods in one Person; of a divinely-ordained Priesthood; of the Fall and Total Depravity of all mankind; of the Deity of the man called Christ; of Atonement for guilt by innocent blood; of Justification by Faith alone; of the Resurrection of the physical body; of a special Providence; of a personal Devil; of Eternal Punishment; and of several other equally false and blasphemous dogmas, which are the very essence of the popular religion of Christendom. But it does maintain such principles as that there is but one God, the Father of all; that inspiration is as much a fact now as in former times; that there are the elements of divinity and perfectability in every man; that a true atonement consists in the personal suffering and reparation of the wrong-doer; that justification can only be claimed by the really just, and not by the guilty; that each man must be his own redeemer, and work out his own salvation; that the resurrection to eternal life is that of the spiritual body, which takes place at death; and that progression in knowledge, purity, and happiness awaits every human being beyond the grave. How can the antagonistic teachings of Spiritualism and Orthodoxy, on such subjects as these, be logically and honorably reconciled? Spiritualists cannot honestly surrender these first principles of their system, to win the recognition of their religious opponents; and if the Orthodox were to tacitly abandon some of their theological positions, in order to obtain the support of Spiritualism against the growing materialism of the age, and to enable them to maintain the dominant place in the world they have long held, what would there be left to entitle them to such pre-eminence? Nothing. The shell of Orthodoxy might be retained, but its kernel would be gone; the name of Christianity might be clung to, but its theological significance would have vanished.

The two systems, then, appear to me to be irreconcilably opposed to each other in almost all their fundamental principles, one system must ultimately conquer and supplant the other. And the one that will do this, and is founded on demonstrable facts most in harmony with the laws of nature, that gives the best guarantees for the improvement of mankind, that breathes the most God-like spirit; in a word, that has most truth and goodness in it. Spiritualists believe that these elements are found in their system; and believing this, why should there be any thought of a surrender to, or a compromise with, orthodox Christianity, which has done its utmost to crush their glorious cause, and to place them individually under social, if not civil, pains and penalties? If they are true to the grand principles of their Harmonial Philosophy, the triumph of their cause on its own merits is only a question of time. They have no need to toady to Orthodoxy, and to appear to assent to doctrines which in their hearts they detest, in order to win for Spiritualism a respectable and influential place in society. Its own intrinsic excellencies will command for it a paramount position in due time. Let the concessions come from the side that is in error, and that has done them so much wrong. When Orthodoxy, at present so self-sufficient, realises its need of such help as Spiritualism can render it in its battles with materialistic infidelity, as it assuredly will in the future, let it either step down from its stilts, lay aside its arrogant pretensions, acknowledge its past errors, and march onward under the banner of this new and progressive dispensation; or else linger behind, and become the prey of other hostile powers it can no longer resist.

In thus briefly stating what appears to me to be the

logical relation that Spiritualism and Orthodoxy sustain to each other, and expressing a hope that there will be no surrender or compromise on our side, it must be understood that I speak of Orthodoxy as a system, apart from its professors. As a system I hold that it is founded on radically false principles, that its spirit is essentially intolerant and persecuting, that its legitimate fruits are more injurious than beneficial to society, and that every possible and lawful effort, on the part of those who do not believe in it, ought to be put forth for, its complete overthrow, in order that the time, money, and talents employed to uphold it might be devoted to wiser and better purposes; and holding this view, I mean to do what little I can to accomplish that object as long as I can raise my voice and wield my pen. I trust that all who share these views will be animated by a like determination. But whilst we are fighting against Orthodoxy, we shall harbour no hostile feelings against the poor dupes of that specious system. They are objects of pity rather than condemnation. We should deal tenderly with them, wean them gradually from their Christian idols, and lead them by degrees into that path of light, liberty, and progression, which has been opened up for mankind by the angel world.

THE RELIGIOUS OUTLOOK, PLAINLY STATED.

WE deem it our duty, at the commencement of a new year, to consider, in the light of modern philosophy, the present prospect of the never-ending struggle between truth and falsehood, as exemplified by the restlessness and spiritual uneasiness of the intelligent classes, among the leading races of mankind.

We shall, of course, look at the future through the magnificent periscope which Modern Spiritualism places at our disposal, and we shall apply the great principles of the theory of progressive development, to illustrate the religious topics of the day.

The intellectual and moral apathy, or dulness of feeling, which prevails almost everywhere, is not a curse, but a blessing. It is deplored by earnest yet superficial thinkers, and their anxiety was made manifest in England by the encouragement given to Moody and Sankey, but that movement was spasmodic, hysterical, and soon burnt itself out. The prevailing apathy is welcomed by the few whose stronger faith and deeper insight enable them to see that apathy is the soil in which the seeds of Truth grow best, and that apathy is the kennel in which Bigotry lies sleeping. Let us tread lightly lest we waken the monster, and put an end by so doing to the peace and toleration now enjoyed by Spiritualists on the one hand, and by atheistical materialists on the other.

Bigotry in action is both cruel and vindictive, and if the public mind was less apathetic and more active, it would, in its ignorant impulsiveness, very probably exert itself vigorously in persecuting the lovers of unpopular truth, in stamping out the heresy of Spiritualism and the honesty of Materialism, and in reducing the strongholds of religious liberty to the state of ecclesiastical Spain; a kingdom wherein the fabric of Society is being reduced to its original elements, and where priests, or rather professors of prayer, are goading to madness the blood-thirsty wretches whom their policy has called into action.

The enemies of mankind are very numerous, very cunning, and very circumspect. They hate freedom of thought, freedom of trade, freedom of action; they love darkness rather than light, because their deeds are evil.

Nevertheless, we hold that the struggle between good and evil is essential to the proper development of the human race; that the various conflicts in which all men must necessarily engage, have their cause in the constitution of things; that the constant warfare between good and evil, religion and science, health and sickness, life and death, are all parts of one great scheme, having for its object the education and gradual calling forth of the highest and noblest attributes of our common humanity.

The same educational advantages followed from the historical struggles between Paganism and Christianity,

Slavery and Freedom, Popery and Protestantism, and will continue to flow from the contention between Free-trade and Protection, Capital and Labour, Faith and Free-thought, Spiritualism and Materialism.

"For freedom's battle, once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won"

While recognising, therefore, the advantages that flow from the struggles of humanity, it is still our duty to choose whom we will serve, and to fight loyally and patiently under our chosen standard; "to die, if need be, beneath the wheels of that inexorable Justice which rolls beside the banners of Freedom."

We have chosen the banner of Spiritualism, which is the banner of Freedom, and will fight under it, having angels in our ranks, and the God of angels for our Helper. We recognise the nearness of some great religious change, some mighty birth, and we find in Spiritualism all we need to satisfy our longings for certainty.

Blackstone tells us that Christianity is a part of the laws of England—he means Churchianity—and that the common law recognises Churchianity as a fundamental portion of the unwritten Constitution, because the Church is indirectly aided by the State, and supported, not because it is good, but because it is there. But, in Victoria, the analogy ceases with the cessation of state-aid; therefore, as Churchianity has ceased to form part of the public policy of this colony, it must defend itself as best it may against the attacks of those who believe it to be doomed.

It may survive for many years the withdrawal of state-aid, and linger out an attenuated dotage of drivelling imbecility, but as the old men die away in the course of nature, and no young ones come forward to starve upon sentiment, the fate of the Church of England in Victoria will resemble that of Calandrino in the *Decameron*, "whose misfortunes have made all Europe merry for four centuries."

The theological profession is no longer attractive to minds of the highest class. The footsteps of intellect are rarely heard on pulpit stairs. The growing enlightenment of the age is opening the eyes of young men to the fact that the tenets of theology are not truth, but falsehood; corrupted traditions handed down by earnest men whose footsteps shook the world, tenets long since dead, proclaimed so by Nature, Science, and Intuition, and utterly revolting to reason, to conscience, and to the moral sense. A generation is growing up around us, whose young minds are expanding under the genial and generous influence of secular instruction, and whose brains are not confused by theological nonsense. We understand there is only one young man "of family" studying for the Episcopal Church in Victoria, and we have recently seen the gratitude of dignitaries earnestly poured out in acknowledgment of this "gracious mark of the Lord's favour;" and we have heard blessings invoked on the "high-bred" parents for dedicating their son—like another Isaac—to be offered up, a life-long sacrifice, on the altar of mental slavery.

Thankful, to servility, for small favours, the Churches have lost the language of power. They are as helpless as Canute against the encroaching waves of Free-thought. They sit on the sand while the tide of physical and spiritual truth is alienating from the dogmas of the past, the intellect which will mould and administer the future.

The death of religious enthusiasm, and the growing divergence of the intelligent classes from the popular faith, will lead to serious political results. Will future Victorians be Godless? Not at all! They will be as godly, and as well behaved, as atheists and free-thinkers have been in all ages. They will be honest mentally, if not morally, and God may be safely trusted to provide them with the religious instincts which will, in due course, draw all His children to Himself.

In the wider field of Europe, the religious outlook is the question of the day. "Half the Cabinets of Europe have become theological." Why? Because the Spiritual Age is pressing forward to its birth. It needs no prophet to discern the signs of the times in this respect. That Europe is on the eve of a general war, all thinking men admit. The dress of Europe is on fire in two places,

Spain and Turkey. Who can tell where the flames may spread? It has been well said that "now, more than ever, do we want true and genuine men. No previous age has had so much to do, and to accomplish that work we need robust and vigorous natures, whose every function has been freely exercised without let or hindrance. Never before was the practice of life so arduous; never were the problems presented to the human mind so numerous or so complicated. Every addition to our knowledge, every fresh idea, opens up new difficulties and gives birth to new combinations. Under this accumulated pressure, we shall assuredly sink, if we imitate the credulity of our forefathers, who allowed their energies to be cramped and weakened by those pernicious notions which the clergy, partly from ignorance, and partly from interest, have in every age palmed on the people, and have thereby diminished the national happiness, and retarded the march of national prosperity."

ITEMS OF NEWS BY THE MAIL.

MR. ROBERT COOPER, well known in connexion with Spiritualism in England, has recently been making a tour in America, and, whilst there, visited the "Eddys" at Chittenden. The "Medium" of August 27th contains an account of a series of seances witnessed by him, where numbers of materialized spirits appeared and other phenomena occurred similar to that described by Colonel Oleott and Mr. Moody, which we have before noticed.

MR. T. P. BARKAS, F.G.S., recently gave an address at Newcastle-on-Tyne, wherein he described some successful experiments in photographing the materialised spirit with the magnesium light. Four negatives were obtained, more or less distinct, the figure in neither case being perfect.

A new medium has developed at Newcastle, "Mrs. T. Reed." Among other manifestations occurring through her, is drawing in the dark. The "Medium" of October 8th has copied a picture of a child, the original of which was done through Mrs. Reed in three minutes, as attested by six witnesses.

PROFESSOR DENTON has succeeded in taking casts in paraffin of the fingers of five materialized spirits who appeared at one of Mrs. Hardy's seances.

MRS. TAPPAN'S farewell address in London was given at Doughty Hall, Holborn, on Sunday, September 12th. By her special request, Mr. Jas. Burns occupied the chair, and, previous to the discourse, gave a resumé of Mrs. Tappan's career in England, reviewing the good she had been the means of doing. Mrs. Tappan's address, which was of a valedictory nature, but introducing the beauties of the spiritual philosophy, was listened to with breathless attention. At the conclusion, Mr. Burns gave an appropriate farewell speech, which was responded to by Mrs. Tappan's guides, who concluded with the following beautiful poem:—

By "QUINA."

Out of one day a golden hour
Was chosen once by a loving soul,
Wherein with potent and perfect power
That soul might prove God's greater control.
And the golden hour grew to a sphere,
And girded the place with living light,
Until all the atoms far and near
Were radiant with its splendour bright.
Out of the year a golden moon
Was chosen to reap in the harvest time,
For behold the seed had all been sown
To ripen beneath a sunny clime.
And the golden month grew to a year,
And the harvest increased throughout the land,
Until the gold of the sun's bright sphere
Girded and belted that chosen land.
And the year increased into a life,
And the life expanded to an age;
And man with man forgot his strife,
And all the sorrow of life's page
Was changed into a song of joy
And the gold became gold without alloy.

A drop was dropped into the sea,
As pure and bright as the stars above,
And the waves went out with wonderful glee,
And all the water was merged in love.
And the sea forgot its storms and strifes,
And the voice above it was all of peace,
And no ships went down freighted with lives,
But only souls went up with release.
And the little drop was a crystal tear,
That brightened the soul's atmosphere:
Because it was made of sympathy—
Of the glorious light that is to be.
And the golden hour, and the golden month,
And the golden harvest of the year,
Is that which all souls shall possess,
When throughout the world's atmosphere,
All peace, and love, and light shall dwell,
And no strife and no hate shall abide;
But only the ray of golden light,
Only the pure water of love's tide.
O Thou that girdest the winged orbs
With rays of light from sphere to sphere,
Until the space is bridged o'er,
And distant suns become most near;
Span Thou all spaces that divide
Thy children from their kindred souls;
Form Thou the archway fair and wide
Of sympathy, whose blest controls
Shall make all hearts and nations one
Beneath Thy perfect golden sun.

Her last oration in England was delivered at Southport on September 21st, Dr. Wm. Hitchman presiding. The subject was "The origin and destiny of the human soul, as revealed by modern Spiritualism." The address was a very impressive one, and at the close of it, by request of the audience, an impromptu poem on "George Thompson, the anti-slavery advocate," was spoken, that venerable gentleman being present. Mrs. Tappan left Liverpool for America on September 22nd. The day before her departure, a number of friends waited upon her and presented her with a testimonial and several presents, bidding her at the same time a cordial adieu.

MR. BURNS has recently visited Birmingham, and caused a stir amongst the Spiritualists there. He delivered a lecture which was well attended, and afterwards attended a conference of Spiritualists from the surrounding districts. From the speakers' remarks we gather that the cause is progressing there.

THERE has been somewhat of a controversy on re-incarnation in the "Medium." The editor, however, expresses himself pretty plainly on the subject and intimates that it is not worthy of the paper, the theory being vague and unphilosophical.

THE "Nonconformist" of September 18th has a lengthy and impartial article on Spiritualism, with several extracts from Messrs. Wallace and Crookes's books. The following short extract will give an idea of the tone of the article:—

"It is just because the general attitude of the scientific mind towards Spiritualism has been that of a clown, rather than that of a philosopher, that we know so little of the meaning of these mysterious and capricious phenomena. Nay more, those few brave men who, combining an unsullied reputation with the resources of scientific knowledge and the vigilance of trained observers, have ventured to grapple with Spiritualism in the true spirit of the scientific explorer, unbiassed by the prejudices of theory and unhindered by the contumely of the vulgar—these men have had their patient unpaid toil requited them by the ridicule of the public press, and by the contempt of their fellow-labourers in the field of nature."

Buguet, the spirit photographer, has made a statutory declaration, exonerating Lemayrie and Firman from complicity in his frauds. He asserts that the photographs were originally *bona-fide*, but failing to get them on account of ill-health, he made fictitious ones. Being in great fear after his arrest, he adopted the suggestions of the police and denied his mediumship. Stung now with remorse at the conviction of two innocent men, he has voluntarily made this confession. We will publish it in full in our next.

THE "Boston Herald," in a short notice of Miss A. E. Fay, the celebrated medium, says:—"Miss Fay gives it as the current gossip among English Spiritualists that the Queen is one of them, and that the secret of her attachment to John Brown, the Scotch valet, lies in the fact that he is a powerful Spiritual medium, in whose presence Prince Albert daily materializes."

CONTRADICTIONS OF THE BIBLE.

The above pamphlet recently published in Sydney, is an outline or abridgement of two lectures delivered at the Queen's Theatre Sydney, by Mr. John Tyerman. They were reported in the *Stockship*, and were so much appreciated, as to call for their reprint in pamphlet form. In a brief preface, Mr. Tyerman says:—

"It is not against the Bible as a book that I am contending, but against what I regard as erroneous views of its origin, character, and authority, which have so long been palmed upon the world as Divine truths. When I state that the two lectures on the Contradictions of the Bible occupied over an hour each in delivery, it will be seen that the following reports only give an outline of what I said on the subject: but condensed, and imperfect, as the sketches are, I trust they will be the means of convincing some of the Bibliolaters of our time, that the book they prize so highly is one of the most contradictory, and consequently unreliable, productions in the English language. I have only produced a few of the many irreconcilable discrepancies that mar the harmony of the Bible; and yet quite sufficient to satisfy any impartial reader that, apart from the number of other objections that can be urged against it, this one feature completely destroys its claim to be acknowledged as a Divine and unerring guide for mankind."

In his first lecture the author makes the proposition that a single positive contradiction would be fatal to the orthodox doctrine of the infallibility of the Bible, and then presents a series of unmistakable contradictory texts from the Old Testament, clearly demonstrating his position. In the second lecture Mr. Tyerman defends non-believers in the infallibility dogma, from the charge of infidelity, and contrasts their moral characters with those of the so-called Christians. Before introducing further contradictions, he remarked that a few authorities on the orthodox side, were honest enough to admit that some of the contradictions were absolutely irreconcilable, amongst others, the learned Commentator, Dr. Adam Clarke. After quoting a series of contradictory texts from both the Old and New Testament, he challenges Christians to reconcile the glaring discrepancies, and concludes as follows:—

"If they could not reconcile those contradictions in a clear and satisfactory manner, as he was convinced they could not, let them abandon at once and forever the groundless belief respecting the character and claims of the Bible, by which they had so long been misled. * * * The object to be obtained was well worth the effort required. The overthrow, in their minds, of the orthodox belief in the Bible would, involve the ruin of many other equally false and pernicious doctrines; and they would be able to hail with joy the New Dispensation that had dawned upon the world, and to accept truth wherever it might be found, and whithersoever it might lead."

THE EDDYS—A CHALLENGE.

DR. E. P. MILLER of New York, well known as a writer on Hygienic subjects, has recently visited Chittenden and attended a number of the Eddy Brothers seances, he went a sceptic, but returned so thoroughly convinced that in reply to a letter in the "New York World," in which the Eddy's are stigmatized as liars and frauds, he offers a challenge of 5000 dollars to the writer or any other person on the result of a series of test seances, which Mrs. Mary Eddy Huntoon, (nee Miss Eddy) is willing to submit to. The jury to consist of six ladies and six gentlemen, and mentions the names of six well known non-spiritualists, whom he is willing to accept, and allow his opponent to nominate the ladies.

"The medium will go into any public hall, theatre, church, or private parlour in this city that the jury may designate. She will furnish her own cabinet or they may furnish it for her. All that she requires is that it shall be so constructed as to make it perfectly dark, and large enough for three or four persons to sit in at once, to have a doorway 2-6 x 6 feet, over which can be hung a couple of darkened curtains. Inside the cabinet shall be nothing but a chair and such musical instruments as are required. She will give from one to a half a dozen or more seances, as the jury may require to test her satisfactorily."

Spirit hands, faces, and forms appear while this medium is in plain sight of the audience; sometimes two or three are seen at once. A violin is tuned and played upon while the medium is outside of the cabinet, and a whole band play when she is in the cabinet. Spirit forms appear who are identified by persons investigating as their spirit friends. It is simply miraculous what a variety of things are done through this medium.

She will exhibit in their presence many of the different phases of spiritual manifestations, including materialization, and if a majority of this committee decides that her manifestations are produced by confederates, by personations of the medium by means of masks and secreted wardrobes, showing her to be a fraud, the money shall be his; if they do not, the money shall be mine."

We hope the doctor's challenge will be accepted.

VERIFICATION OF A SPIRIT COMMUNICATION.

THE following particulars of the verification of information given at a local circle, were forwarded to us by Mr. Richard Takle, of Yackandandah. A professional gentleman resident there, with whom we are personally acquainted, corroborated Mr. Takle's statement in so far that he was informed by Mrs. Butson of the tenor of the communication, several weeks before the letters which confirmed the truth of it were received.

We must premise the narrative by stating that early in July last, Mrs. Butson had dreamt that her brother Thomas, who was residing in England had died. She was a sceptic in spiritualism, but being invited to attend a seance at Mr. Takle's, went there, accompanied by her two sons, and one daughter. There were present at this circle in addition to the Butsons, Mr. and Mrs. Maddison, William Roper, Miss J. Johnston, James, Thomas and Robert Takle, Walter Takle, (aged 13), and Alice Maddison, (aged 3 years,) the last two mentioned, being the mediums. The communications were given by movements of the table. Mrs. Butson having the dream referred to on her mind, naturally asked if her brother was in spirit-land, when in reply, it was spelt out, "No, but his wife is."

On the 18th July another seance was held at the same place, when in addition to most of those mentioned, there were present Mr. Butson, Mr. C. Cross, and Miss Degraives. The communications on this occasion were written through the planchette, Walter Takle being the medium. Mrs. Butson on this occasion asked for information about her nephew John, who when last heard of, was in the Royal Marines, stationed at Rio Janiero. She was informed in reply, that her nephew was in England. By the November mail a letter was received by Mrs. Butson confirming both statements, the death of Thomas's wife, and the return to England of the nephew John.

ANIMAL INSTINCT.

THE following extract from an article by the Duke of Argyll, entitled "Animal Instinct" which appears in the "Contemporary Review" for July last, indicates the writers belief in mediumship:—

"That the human mind is always in some degree, and that certain individual minds have been in a special degree reflecting surfaces, as it were for the verities of the unseen and eternal world, is a conception having all the character of coherence which assures us of its harmony with the general constitution and cause of things. We are derived and not original. We have been created, or—if any one likes the phrase better—we have "evolved" not however out of nothing, nor out of confusion, nor out of lies, but out of "Nature," which is a word for the sum of all Existence, the source of all Order, and the very ground of all Truth, the Fountain in which all fullness dwells."

His Grace also contributes an account of an "Argyllshire Vision" to *Good Words*, for January.

THE "WESTMINSTER REVIEW" ON SPIRITUALISM.

The following significant extract is from the "Westminster Review" for October last:—

"The religion of the future is in our midst already, working like potent yeast in the mind of the people. It is in our midst to-day with signs and wonders, uprising like a swollen tide, and scorning the barriers of nature's laws. Yet however irresistible its effects, they are not declared on the surface. It comes veiling its destined splendours beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise, and base things and things despised, it may be even things that are not, bring to nought things that are: for it seems certain that, whether truly or falsely, Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us. Further, than this it is impossible to predict the precise development which spiritualism may take in the future, just as it would have been impossible at the birth of Christianity to have predicted its actual subsequent development; but from the unexampled power possessed by this new religious force of fusing with other creeds it seems likely in the end to bring about a greater uniformity of belief than has ever yet been known."

IT IS IN THE AIR!

As the experienced mineralogist may perceive in a certain chemical solution the gradually-forming nucleus of a well-defined crystallised unit, as the scientific botanist may see and trace the oak in the acorn, and as the zoologist and comparative anatomist may discover the fully-developed animal in the ovum and Graafian vesicle; so may also the philosophical psychologist and the profound historian anticipate in the slowly-growing germs and buds of original ideas (which, by means of countless hidden radicees, weave, unseen, a compact net in the subsoil of human society) the future thoughts and actions of men, the coming political and religious reforms, and the sanguinary wars and revolutions threatening the human family. What, in popular parlance, is called reading the signs of the times, is, in my opinion, nothing else than a certain skill, acquired by dint of long practice, of reading the future history of mankind in the ærial pages of the always open book of Nature. These, to some perhaps, strange-sounding reflections were called up in my mind whilst perusing a highly-interesting article with the above heading in the June number, 1866, of the *Revue Spirite*. There, under the department of "Questions and Problems," is a short account, entitled "It is in the air," of a seance held on 13th May, 1866, in the presence of the medium, M. Tail, and which impressed me as peculiarly adapted to illustrate the contents of my last communication, "Observations on War." It runs as follows:—

"Question.—When a certain future event is foreseen by the masses, it is generally said that '*it is in the air*.' What is the origin of that expression?"

"Answer.—Its origin is to be found, like that of many other things of which we do not render an exact account to ourselves, and which Spiritism has come to explain, in a profound intuitive feeling of the reality; there is more truth in this expression than the generality of people think."

"This general presentiment at the close approach of a certain grave and important event has two causes. The first is derived from the countless hosts of spirits who are incessantly surrounding us and crowding space, and who possess a knowledge of coming things. In consequence of their dematerialised condition they are better enabled to follow the thread of events and to foresee their results and issues. These spirits, who incessantly soar above the head of humanity, communicate to it their thoughts by means of those fluidic currents which connect the corporeal with the spiritual world. Though you may not see them, their thoughts reach you, like the aroma of flowers concealed by luxuriant foliage reaches your olfactory organs, and thus become assimilated by you almost without your knowledge."

"The air is literally ploughed up in all directions by such fluidic currents, which spread the prevailing idea everywhere in such a manner that the expression '*it is in the air*' ceases to be a figure of speech, and becomes a positive truth and objective reality. Certain spirits are specially charged by Providence to transmit to mankind the presentiment of inevitable events, in order to give them a kind of secret notice or caution. Of this charge or duty the spirits acquit themselves with the utmost care and zeal by mixing and taking part in the affairs of men. Like internal voices the echo of their thoughts reverberates in the innermost recesses of the human heart."

"The second cause of this phenomenon may be found in the disengaged state of the incarnated spirit during the sleep of the body. In those precious moments of mental liberty and disenchantment, the spirit of man holds silent communion with harmonious spirits, with those, in fact, with whom he has most affinity; he becomes penetrated with their thoughts, he sees that which he is unable to see with the eyes of his body, and when he wakes up in the morning he regards his intuitions like ideas spontaneously sprung up in his own mind. This is the explanation of the fact how the same thought or idea rises up simultaneously in a hundred different places and in thousands of brains."

"Some persons, as you are aware, are more apt than others to receive this spiritual influx, in consequence

either of the direct communication of strange spirits or of the more easy disengagement of their own spirit from the bonds of flesh. Many possess, in various degrees, second sight (which is internal or spiritual sight), a faculty far more common than people think, and one manifesting itself in a thousand different manners; others retain a recollection, more or less clear and fresh, of what they have seen during the moments of soul-emancipation. On account of this ability to remember what they have seen in the abnormal state they have correspondingly more precise ideas of things; with such persons, it is not a mere vague presentiment, but it is an absolute intuition (insight) and with some it is an actual knowledge of the thing itself of which they foresee and foretell the occurrence or fulfilment. If you ask them how they know it, the majority will not be able to tell you; some will say that an inner voice (the God of Socrates?) has spoken to them; others, that they have had a vision or revelation; others again will affirm that they feel it somehow, but are not able to give a satisfactory explanation. In the times of ignorance, and in the eyes of superstitious people, persons of this kind are regarded as diviners, soothsayers, and sorcerers, whereas they are simply persons endowed with spontaneous and unconscious mediumship, a faculty inherent to human nature, and about which there is nothing supernatural, but which those who believe in nothing else but matter cannot comprehend."

"This faculty has existed at all times, but it may be mentioned here as a remarkable fact that it becomes particularly developed and multiplied under the influence of circumstances which help to increase the mental activity of man, in critical times, and on the eve of great historical events. Revolutions, wars, persecutions of religious sects and political parties have always produced a great number of seers, inspired persons, and illuminati."

DR. DEMEURE.

"Note.—The relations existing between the material and spiritual worlds contain nothing that can astonish anyone if we are only able to elevate ourselves to the consideration, equally true and philosophical, that *these two worlds are formed by the same elements, that is, by the same persons who pass and repass alternately from one to the other*. Many a one who lives to-day amongst the incarnated spirits of the earth (with two bodies) dwells to-morrow amongst the disincarnated spirits of ambient space (with only one body), and *vice versa*. The world of spirits, therefore, is not a world apart; it is humanity itself deprived of its grosser material garment, and as such it enjoys a continued existence under a new form, and endowed with higher privileges."

"The mutual relations between these two worlds, so constantly in contact with one another, form, therefore, a part of the laws of nature; the ignorance of the law which is at the bottom of their phenomena has been the principal stumbling block of all philosophies; and it is mainly owing to our defective knowledge of its operation that so many problems have remained apparently insoluble. Spiritualism alone, which is the science of these relations, is able to furnish the key to these mysteries. How many things have not already, by its means, been removed from the domain of the falsely so called unknown and unknowable into the region of the positively known and knowable."

"Note by the Translator.—If it be undoubtedly true that many of our best and most original ideas come to us through spiritual inspiration from the realms above, and are spread amongst mankind by a well-appointed staff of celestial missionaries, it is no less true that besides the above-mentioned two causes, there exists a third and, in my opinion, far more powerful cause which is constantly at work, not only in originating, but also in distributing ideas, good and bad, in large circles of men. This third cause may be found, and will be readily acknowledged to exist by all well-informed Spiritualists, in the fact that there is a numerous class of men here on earth who have the gift or faculty of thus silently communicating their own thoughts to others or of receiving the thoughts of others themselves. Spiritualistic literature is full of examples of this kind, and it is somewhat strange to me that Allan Kardec should have

forgotten to allude to this, the most potent lever in the rapid dissemination of ideas amongst the inhabitants of earth. Instead of illustrating this fact with examples from books I shall give a living illustration from my own experience as a medical man. I am, though a light, a very sound sleeper, and can do my "*septem horas*" quite comfortably. But one night, not so very long ago, I could not sleep at all the whole night, notwithstanding that I had gone to bed very tired from my day's work. Constantly tossing about and turning from one side to the other, trying to find rest somehow, I at last heard, whilst lying on my left ear, quite distinctly, the words, "Doctor! doctor!" Thinking at first that there was somebody outside calling me, I woke up Mrs. R—, asking her to listen whether she could hear anyone calling me. But my wife heard nothing, whilst I continued to hear the same doleful and distressing cry, "Doctor! doctor!" booming in my internal ear all night until daybreak, when towards six o'clock I fell at last asleep from sheer exhaustion, bodily and mental, produced by the mournful wail of what then appeared to me a female voice. My idea, which I took the precaution of communicating to Mrs. R— at the time of the occurrence, was that some patient of mine was in great need of my assistance and singing out for me, although I knew of no one at that particular period who was really suffering or whose life was in danger. The mystery was, however, soon cleared up, when at about seven o'clock on the same morning Mr. John R— called at my house requesting me to make haste and go with him to Indigo Creek, some ten miles from Chiltern, to assist his wife in her labour, that she was *terribly* bad, and had been *singing out for the doctor* all night. When I arrived at the place, Mrs. R— complained to me bitterly that it was really too bad of her husband to let a poor woman like her cry for help at the top of her voice all night long without sending for a doctor to relieve her from her sufferings. A pitch-dark night was her husband's only excuse, coupled with the thought, highly complimentary to me, that I would not turn out in such a night. I may add here that the woman was a perfect stranger to me, and that I have never before or since seen her, although she knew me herself for about twelve months previous to her confinement.

Now, what lesson, I ask, does this interesting personal experience of mine teach the thoughtful and intuitional reader? It is of course out of all question that any person could, with his physical ear, hear a woman cry from a distance of ten miles. How, then, was I, in the instance before us, enabled to hear the distressing wail of the suffering mother? The vibrations caused in the air by the incessant lamentations of the poor woman, combined with her truly earnest and vehement desire of having me at her bedside, reached at last the internal and only true ear of my spiritual and only true body, thus conveying to me information in a manner equally positive with, though altogether different from, the ordinary mode of mental intercourse.

If a perfectly ignorant woman can thus unmistakably and even without her own knowledge impress the mind of a man living at a distance of ten miles from her, how much easier is it to believe that a man, possessing the awful knowledge of the mysterious powers of the human mind, may be able, if himself agitated by a deep and soul-stirring thought, to convey it, if so desired, to a large number of sensitive minds almost without their knowledge, leaving them under the impression that the thought had sprung up spontaneously in their own mental organization. What a powerful side-light does such a consideration throw upon the vexed question of free will and moral responsibility. Very appropriately, therefore, may I conclude this communication with the profound and weighty words of the greatest magician the world ever saw:—"I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes (*in sapientia parvulis, infantibus*): even so, Father; for so it seemed good in thy sight."

Truly thankful, indeed, should we be that the wise, that is the worldly-wise, and the prudent (the savans and *esprits forts*) do not know *these things*, for really awful would be the consequences of a practical know-

ledge of *these things* in the hands of the utterly selfish, unscrupulous, and morally depraved rulers of mankind. But our Father, the merciful Father of the babes, has wisely left the powers of the earth in darkness, and although "the light shineth in darkness" the "darkness comprehended it not."

C. W. ROHNER.

Chiltern, Dec. 17th, 1875.

THE REVIVAL OF CHRISTIANITY.

Mr. Charles Bright delivered the fourth and last of the above series of lectures, viz:—"Its Spiritual Revival," at the Princess's Theatre on Sunday, November 28th. In his opening remarks:—

"He maintained that this revival could not be brought about by Sectarianism. The moment a body of men began to be proud of their clique, and to compare it favorably with other cliques Christianity which was universal brotherhood disappeared. The various semi-pagan sects of the present day were obviously built upon pride rather than love, they were proud of their preachers their church or their respectability. The churches were like children struggling which could be the proudest, and those who had nothing else to be proud of, were proud of their humility.

It was ridiculous to talk of any spiritual revival of Christianity, that was to say an active working, each one for the good of all, by means of any religious sect or body of people who set themselves apart as better and holier than the rest of the world, and who were thereby worshipping in a pagan temple, and nurturing the Devil of Pride. The devil who was supposed to have the theatres, and public houses, and Sunday excursions under his especial patronage was not the devil at all. He was a good, amiable, genial sort of fellow with not an atom of pride about him. If they wanted to find the devil of Pharisaism, they must go to a religious tea-fight, a church conference, or a revival gathering. (Great laughter.) The fact was that pride was the premier Satan, the precise antipodes of the Christianity of Jesus, which was concerned for the toiling multitude because "they fainted and were scattered abroad as sheep having no shepherd." (Applause.) But notwithstanding this rampant sport of pride, there were signs and tokens in the earnest outspoken literature of the day, and in the social convulsions, and struggles, and confusions that were growing out of it, suggestive of a possible revival of that Christianity which was "moved with compassion," because of the "fainting multitude." (Applause.) The highest aspirations of humanity could get no higher than a recognition of God as manifested in His works, and in an eager desire to live in accordance with his will. That was the sum of Christian teaching, and Science only could put the world in the way of its intelligent fulfilment. A true following of Jesus meant an earnest endeavor to reduce his ethics to practice. That, of course implied the brotherhood of humanity, and that implied what was ordinarily meant by the term "Millennium," and mankind had argued that that could only be brought about by a "miracle." But the true miracle-worker was Time. Time which turned the rock into soil, and the soil into moving life, and out of the moving life produced a Jesus, a Socrates, or a Shakspeare could, when intelligent efforts were made in that direction, transform the present seething, corrupt, monstrous, chaotic mass of humanity into a grand republic of beings "a little lower than angels." The lecturer then went on to show what was done 70 years ago by Robert Owen at New Lanark, Scotland, in the way of governing people and training children in accordance with the Christian method, and how the wonderful success of his noble efforts were marred by the demon of sectarianism, who scattered his labors to the winds. The incalculable evils arising out of ignorance of the laws of nature, were then eloquently dwelt upon and ably enforced by quotations from the writings of Sir Edward Bulwer Lytton and Percy Bysshe Shelley. The concluding apostrophe of the former—"O mankind! You are like a nosegay bought at Covent Garden. The flowers are lovely, the scent delicious:—mark that glorious hue! Contemplate that bursting petal! How beautiful, how redolent of health, of nature, of the dew and breath and blessing of Heaven, are you! But as for the dirty piece of string that ties you together, one would think you had picked it out of the kennel!"—was loudly applauded. Mr. Bright then proceeded to show that brave thinkers were beginning to make the spiritual and practical revival of Christianity, viz.—the Fatherhood of God and the Brotherhood of Humanity—an imminent possibility. The age of reason was setting in and would not recognise any more pagan worship of human deities. Even the feminine mind, which had been for so long warped by the wretched training of the nursery, and weakened by the slavery of fashion, was beginning to unfold itself in a healthy direction. Christianity, at its institution, sheltered women from masculine tyranny, and now, in its spiritual unfoldment, it must compass her complete emancipation. (Applause.) A glance at what might be expected to arise out of Spiritual Christianity as opposed to dogmatic Christology, when education, with free thought, aided by scientific knowledge, became the profession of the race, and the great good which was arising out of the distribution of medals by humane and brotherly societies to worthy and deserving men, brought Mr. Bright's deliverance to the following conclusion:—"It may be said to me, you have uttered some charming sentiments, but, now, practically, how are we, any of us, to help forward the advent by this spiritual revival? Each may, I think, in a way, small or great, show what he, or she, believes to be sham, and

welcome what seems to be truth. At any rate, I will tell you what all of us may do, we may think the best instead of the worst, of our fellow creatures, and when we have occasion to speak, speak the best instead of the worst we know of them. (Applause) That in itself will be an enormous stride in the direction of Christian brotherhood to begin with."

The Sabbath question being again before the public, an arrangement was made with Mr. Bright for two more lectures at the Princess's, in which he would answer the Rev. Dr. Cameron and other Sabbatarian champions who were presenting their views of the Sabbath at the Collins-street Assembly Hall. In the first lecture (Dec. 5th), Mr. Bright said at the outset he would meet Dr. Cameron and the Dean on their own ground, treating the question, in the first instance, as one of authority, Scripture mandate, and interpretation.

He called attention to the fact that in the historical books concerning the Jews there was no mention for 600 years after Moses (from Joshua to the second book of Kings) of the Sabbath, and where it was incidentally mentioned in chap. 4, v. 53, the holiday of the new moon is given precedence. The lecturer alluded to the action of the Hospital committee in returning the proceeds of the Sunday sacred recitals, and said if such conduct were to be continued, it would be necessary to have two Hospital Sunday committees—one for freedom, the other for bigotry. After describing the Sabbath as it is, and extolling the institution of a day of rest, he said, in conclusion, "but the method of rest from labour for each would depend greatly on the description of labour of each. To the artisan or clerk at work in shops, factories, or counting-houses, no rest could be devised better than a spin into the country, or a sea-side excursion; while to those engaged as open-air labourers, books, pictures, and musical performances would probably prove more restful and acceptable. And then the day of rest might be turned to good account, as it was by the Greeks in Socrates' time, and even by the Jews at the time of Jesus, as was apparent from parts of the Talmud and the writings of Philo-Judeus, viz., by lectures of a philosophical, scientific, or literary character given either in halls and theatres, or in open-air, works of natural beauty suited to the purpose. Both courses were now becoming of common occurrence in the American Republic, and with the best results."

The second and concluding lecture, "Piety v. Police," was directed to show that Christianity, if it be of the genuine type, can have nothing to do with the magisterial power of the State. Piety meant "duty to God," and duty to God, according to Jesus, could only be manifested by work in behalf of humanity—work, voluntary, spontaneous, for, if it were compulsory, there could be no Christian grace, no true human feeling in it. It was impossible to imagine Jesus having recourse to the Commissioner of Police of his day to compel obedience to his instructions. His whole teaching was of liberty for the "fainting multitude," combined with love, each for all. Piety was a matter for individual settlement. When it took note of other people, it ceased to be Piety, and became Pry-ety, Paul Pry-ety, and was hateful rather than estimable. The lecture included some admirable quotations from John Stuart Mill's essay on "Liberty."

SPIRIT PEOPLE.*

THIS little book is the first of a series to be entitled "The Spiritualist Library," the intention being to give in a cheap and condensed form reliable information and evidences in regard to Spiritualism, and thereby pave the way to investigation and the reading of the larger and more comprehensive works on the subject. "Spirit People" is principally made up of the author's (Mr. W. H. Harrison) personal experiences. His first seance was at the house of Mr. C. F. Varley, where manifestations occurred sufficiently striking to awaken a lively interest, and induced him to pay a visit next day to Mrs. Marshall, a well-known medium; here occurred a series of startling manifestations under test conditions; the table floated in the air; direct spirit-writing was given, &c., in the light. The company then adjourned to a dark room, and several other manifestations, including the production of spirit lights, and hands were witnessed. Mr. Harrison held further seances with Mrs. Marshall, also with Mr. Home and others, and ultimately became convinced of the fact of spirit intercourse. He displays much candour in the relation of his varied experiences, giving the unsatisfactory as well as the satisfactory ones. The concluding portions consist of an account of the establishment of the "Spiritualist" newspaper and the formation of the British National Association of Spiritualists, also a discussion on the contents of the book, which was read by Mr. Harrison at Dalston. The book is neatly got up, with cloth cover, and printed on toned paper. Its price, 1s. 3d., should ensure a large sale for it.

* A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the author and other observers in London. By W. H. Harrison.

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The Circle further asks the favour that all editors, publishers, and others who may read this notice will kindly extend the information it conveys.

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No. 65.

MELBOURNE, JANUARY 1st, 1876.

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In examining into the origin of individual religious belief, how often do we find its basis in the early training of the individual and the influences and examples by which they were surrounded. Actuated by the impulse of the internal spiritual nature, the thought material wells up in the juvenile mind, and finds its outlet in those channels which are most prominently presented to its view. This pure fluid in its natural state is eminently plastic, capable of being moulded into forms the most beautiful, as well as the most angular and repulsive, but when confined within circumscribed limits it becomes crystallized and loses its plasticity. This is the case when it is run into orthodox moulds, of which there are many. The Romanist, the Calvinist, the Wesleyan, and even the Unitarian, have their moulds, wherein all the religious thought material must be condensed, and great care is taken that the vessel does not overflow; rather would the overseers turn it back to its source than let it spread beyond the limits which they have prescribed for it. We who have no stereotyped mould prescribed, wherein to confine the religious sentiment of our children, should not go to the opposite extreme and allow that sentiment to run to waste, but endeavour to conserve it, guiding it by pure channels into the expansive reservoir of the mind, where its spiritualizing influence will be felt and appreciated, not only by its possessors, but by all who come in social contact with them. In contradistinction to the orthodox doctrine of total depravity, the Spiritualist and advanced Free-thinker recognizes and believes in the innate goodness of humanity, that evil is the result of misdirection or circumstances adverse to the development of the good germ within, yet how few there are who, theoretically holding this belief, practically work for the development of that germ whereby the spiritual nature of the child

may become manifest in the harmonious expansion of its higher faculties. The Lyceum system, originated by Andrew Jackson Davis, and improved upon by Messrs. Peebles and Barrett, is especially designed to meet this want, its objects being the cultivation of the spiritual, intellectual, and physical natures, in due proportion, avoiding dogma and preserving carefully the originality of the child. Many may not be aware that such an institution exists in Melbourne, and has been in operation with varying success for upwards of three years. It holds its sessions at the Masonic Hall, Lonsdale-street, every Sunday morning, the average attendance during that time being about 55. A full Lyceum should consist of twelve groups of twelve members each, exclusive of officers. The nearest approach to this in our local Lyceum was during the first year of its existence, when the number on the roll reached 121. The decadence since then has been principally due to the difficulty of procuring a sufficient staff of earnest officers, willing to give their time and energies to the work. We cannot but think there are in this city many philanthropic progressionists who are prepared to make some sacrifice of personal convenience to such a work as this, which lies at the root of progress, and is calculated to exercise a marked influence on the rising generation. In this institution the pestalozzian system is fully recognised, the exercises and instruction are made as attractive as possible to the children, and love, not force, is the motor to discipline and obedience. The exercises comprise singing, readings, and responses, musical gymnastics, solutions to questions propounded by the classes, short addresses by adult members, and ornamental marching, and are heartily entered into by the children.

Much has been said by the opponents of the Spiritualistic philosophy in reference to its moral teachings, the best answer to which is a reference to the school in question, and the text-book there in use.

We have taken an active interest in the Lyceum since its inauguration, and cannot but feel regret that so excellent an institution, having within itself the germs of great good to humanity, should languish, or even stand still, for want of willing hands. The breadth of

its basis, and the absence of creed or dogma, should commend it to Free-thinkers and liberal Christians. We are convinced that were the system better known, not only would the Melbourne Lyceum fill to overflowing, but scope would be found for the establishment of similar schools in all the larger suburbs. At Sandhurst and Castlemaine, schools assimilating to the Lyceum have been some time in existence, but the want of officers and paraphernalia have prevented the thorough carrying out of the system. We trust that the brief account we have given of the nature and objects of the Lyceum will have the effect of calling the attention of at least a few practical progressionists to the needs and utility of the institution, and thereby inducing them to put their shoulders to the wheel and give it an impetus forward.

COMMUNICATIONS.

LABOUR, REST, AND RECREATION.

THESE are three aspects of human life; common to it whether on the earth, or in the spirit world in its higher and more fully developed condition; and these three things are intimately united, and work together in the harmonious and healthy spirit.

The constitution of man's nature is of such a character that, for its successful working, the whole of these must be combined in their just proportions; and the more nicely they are balanced, the more perfect will that life be in its operations. This, however, is a matter which has to be regulated by education, in the first place, and then by experience; and it involves that careful study of how to live, and why to live, which, although sadly neglected, demands, from its importance, man's most careful attention.

With these preliminary remarks, I will proceed to speak of each of these features of active life in their turn—labour, rest, and recreation—not as features of the earth-life experience alone, but as features, as I have said, common to humanity, in all its stages of existence.

1. Labour. For this, man was made, and for it he has been endowed with suitable faculties. As soon as he becomes a conscious being he begins, in a sense, to labour—the labour of living. All things are full of labour; that is, they grow and expand, and contain a vital element of life within them, and which, according to the nature thereof, is active. But with man it is different, for while he is under an inevitable law of creation, nevertheless his vital element is endowed with reason, which regulates the growth, and thus the labour. Hence it is that man in his progressive development becomes fashioned in accordance with this rational faculty, and his labour tends to order or disorder; and in its influence aids or hinders others who are affected thereby.

Labour, is of many kinds as the result of circumstances. This may easily be seen when a review is taken of the ways of men on the earth. But all the vast variety of forms which labour assumes resolve themselves into but one definition, viz., the active development of conscious life.

Labour, becomes more or less honourable in accordance with the motives which instigate it and the ends which are thereby sought to be accomplished. The higher a man aims in his labour, the better for him and for others; for by labour in its truest sense, I mean the spending of life in such a way as shall minister to the true well-being of the many, as well as to the good of the individual. And did this principle enter into the consideration of mankind at large, in their various operations, you would find that the labour of the race in both its more confined and universal application would tend to consolidate the whole, and build up mankind into a fabric of strength and unity. Towards this there is a gradual tendency, but many ruptures must take place ere it is achieved. It is, however, the achievement

of this object which produces heaven's harmony, and which scatters around the higher spheres the very atmosphere of true happiness.

Labour, is a feature of life to be cultivated with care, not only as to its method of operation, but also as to its results, its producing results on the well-being of the whole; and when the particular form of its operation has been chosen wisely, and entered on with spirit, nothing must be permitted to interfere with its progress. There is no room for levity, inasmuch as all life is serious work, and can only be successfully wrought out when the mind is persistently set upon it.

As to the duration of the period of labour, we would say that this should be arranged on the principle of strictest equity; that is, having regard to the good of the whole community, and not as governed by the desires of the individual. And although in all cases it might not be altogether possible to fix a uniform length of time, yet, as far as possible, even this is desirable. But above all things, that period of labour should never under any considerations be extended so long that extreme weariness results, or other duties are interfered with. As a rule, men are prone to discard a uniform adherence to rules of a regular and orderly character; to abridge them, or to expand them according to what they think demands such a departure from a steady and persistent attention to uniformity: but you will generally find that this is originated by a want of wise procedure in regard to some of the items whereby the entire process of labour is to be regulated; or to a fitful desire to yield to a momentary impulse. That life, in its labour aspect, which will be most successful and most beneficial generally, is the life which is governed by rules of the strictest regularity most persistently attended to, even to their minutest detail.

Labour, is the great privilege of man; his safety valve, so to speak: it is thus the accumulating energy of life finds expression. And it is thus the entire fabric of his being is kept in healthy operation. Let labour, then, when conducted on the wisest principle you can conceive, be the glory of your life, and ever strive to feel that by it you are to achieve the noblest objects; for the great God has willed it to be so; His entire creation is full of labour, and by it are produced everything of use and beauty you can conceive of. * * * Yes, there is one thing relative to labour I would speak of; viz: that labour extends to the spirit world. We labour here; and the more wisely, the more happily. While man continues to exist—and that, for aught we know, will be for ever—we must labour; and grand indeed are the works on which we labour here, for the higher we rise in a wise and loving development, the stronger we become to accomplish greater ends.

The labour here in the spirit world is but the labour of earth life continued; that is, so far as the principle is concerned. Therefore, seek to labour well now, and when you come here you will find a sphere adapted to your capacity, and calculated to make you happy in its pursuits and accomplishments.

Be wise, then, my brother, to make the best of the circumstances of your earth life, and fear not but all the glowing aspirations of your spirit will be more than realised when you come here, and mingle with higher spirits.

So much for labour. Now let us speak of

2. Rest, for that comes next in order. That, is as needful as labour, for man requires to be renewed day by day in the active capacities of his being. Besides there are other ends to be gained by rest; it is then that more interior operations come into force, and exert an influence on the external faculties.

Rest is not cessation of being, but repose, seclusion, recuperation, and from which man should arise to labour with renewed vigour.

The period of rest may vary in accordance with circumstances, but it should be regular, governed by wise rules strictly adhered to. In rest, men lay themselves open, as it were, to the inflow of influences which may be prejudicial or otherwise. Hence, this feature of life needs to be guarded and cared for, so that it may secure the end it is intended to achieve. It will be greatly assisted by wise labour, inasmuch as then the influence

of the one will strengthen the working of the other. Much of the disease and misery of the human life arises from defective labour and defective rest, and because neither are regulated by wise rules. Spasmodic rest or change will not yield such results as men are really seeking for, and although they cannot see the connection between their unwise conduct and the evil results, that is no proof that they might not by such a course of wisdom rise out of the disease, and attain to one of health and contentment.

Rest is sweet to the wise man, and for him we can make it a rich blessing; but who can effect good ends when, on the other side, men are continually defeating the object sought to be attained, by their folly and self-will?

Thus, rest is in its truest sense renewal, not oblivion, but a building up for future activities; that thus the never-ending work of man's life may go on successfully and harmoniously. Then, as to

8. Recreation: That is labour really, inasmuch as it is active search after certain objects of life. It is, indeed, but a change of the aspect of labour—a less severe form thereof—although recreation, if to be advantageous, must be as much governed by wise rules as anything else.

But what is recreation? Well, it is a form of healthy pleasure. We say healthy, because any recreation that is not healthy generally is injurious, and is not recreation in its true sense, which is an unbending of the severer forms of labour, and a yielding, perhaps, to the softer impulses of the nature. It is then that gladness overspreads the conscious life more fully; and a lively cheerfulness takes the place of a more sedate attention to sterner work, if we may use the term. In recreation there is less of intellect than affection. It is then that that exuberant flow of cheerfulness exhibits itself which throws a halo of delight around the community, and by an interchange of kindly feeling makes each to take an interest in the other more fully, and binds all together in bands of brotherhood.

As to the nature of recreation. Its character must be governed by other considerations than mere selfish likes and dislikes. You require as much to be trained for recreation as for labour and rest, and any form of recreation which would interfere with either of the others, will be injurious to life as a whole.

Recreation is intended to relieve labour, and to cast on rest a mantle of blessing by which its operations may be assisted. Let recreation, then, be wisely taken, governed by laws of right when viewed in the highest light of man's being, and then it will be the cause of blessing in its degree and as a part of the great whole.

We have our recreation, of course: our seasons of richest enjoyment, when, mingling with each other, we impart to others and receive ourselves new life, and learn how by the happiest combinations to bring out the beauty as well as the use of life. These recreations vary in accordance with many circumstances by which they are governed, but the character of all is to make us feel that, with duty there is combined pleasure, and with use, happiness, and with personal activity, social enjoyment; mingling as brothers and sisters whose lives are under the control of wise laws, and destined to the best of ends.

I have thus given you a very brief idea of what is contained in these three aspects of human life. Very much more might be said, but that would involve a continuous teaching. Ever look into the principles which I present to you in these condensed lessons, and work out for yourself the results, which will be better for you than if I could tell you even to the minutest particulars all that is involved in these several things. Believe me, it is with the greatest pleasure I come to you thus, and the more so, because I know that my labour is not thrown away.

Live on thus, and in due time you will come to us and enter more fully into these things, and thus prove the truth of what I have been privileged to say to you from time to time!

ON SOCIAL AND OTHER GATHERINGS.

We hope this evening to have sufficient power to speak of associations and gatherings together of individuals for

certain purposes, and to dwell for a few moments on the motives for such gatherings. Your minds at once select a few examples, and from your knowledge of the manners and customs of such congregations, their whole proceedings become clear to you. To illustrate what I mean, if you see a body of men or women brought together as religionists you at once know what such a gathering is likely to be, what the nature of its thoughts and so forth. Again, in a political meeting which represents the uneducated and untutored mass, you will at once realise the modes of thought.

But there is a standard to which most men look, and that is the Parliamentary standard. In such a gathering the thoughts are expected to be of a most varied character, and there are there collected together minds supposed to be best able to deal with many broad and difficult subjects. What are they after all? they have merely to do with the government of the people so far as their external wealth and progress are concerned, which rests entirely on a material basis.

To realise the condition of association in the spirit world completely, you must train your mind to receive its nearest counterpart on earth. The human mind can only appropriate that which comes really within the limits of its experience.

A gathering of great men and women in its most truthful sense, is a congregation of godlike intelligent beings, each pursuing its individual course till the spirit gives expression to the ideas which seem to be its own. Never does it occur that a spirit speaks or gives expression to an idea antagonistic to another simply because of a factious disposition, but because its views are not the same. Questions are argued with warmth, and conclusions are arrived at by slow degrees.

Since last we spoke to you, the numbers (of the congress of spirits,) have increased tenfold, and there is greater necessity for them than for a smaller number in times past.

From experience it is found that the best way to influence and develop the people on earth is to operate directly on that world by influencing minds apparently far distant from the true philosophy, wherever there may be a mind capable of impression to pass ideas through that organisation.

Hence, a Roman Catholic priest for instance, who is supposed to be the darkest of the dark, may be capable of receiving impressions, when unconsciously thoughts are impressed on his mind and given to the audience, and so leading them to higher spheres and ranges of thought.

If we were to tell you what we might impress upon the mind of such you would be apt to say, this is not true. But it is true, in part, it contains as much truth as such minds are capable of receiving in the first place, and as much truth as is beneficial to those who will be influenced by the magnetism and by the words of the preacher.

There is therefore, a means open to all conditions of men for them to throw open the channels of their minds. The highest of the spirits interested in this great movement and who are able to influence, will allow no opportunity to escape them of conveying the purest impressions through the purest minds whether they believe in the fact of spirit impression and intercourse or not, they will often be the recipients of divine light of unusual brilliancy.

We also spoke to you on former occasions of committees, or circles whose office it was and is to develop and concentrate power where it is wanted. These committees are still working, gradually advancing themselves and helping to the advancement of those they are connected with. For it is impossible for a few friends of superior minds to assemble together without mutual improvement, so also is it impossible for more advanced spirits to influence you by the magnetic currents without beneficially influencing your mental and spiritual organisation. You may look back some two or three years and ask the question. "Have we individually or collectively as a circle made any advance," have we attained a higher position? We say unhesitatingly that you have. A great question which if put to you some two or three years ago, would have been from your own knowledge or intelligence, but imperfectly answered, you

could now deal with in the easiest manner without in any way taxing your present abilities. This indicates a growth in the powers of your minds, and this will go on increasing though dependent to some extent on physical organisations which will unfold only by slow and natural processes. That class of spirits then most interested in the unfoldment of the mind, are those who impress such as constitute your circle. But then, there is another class of considerable importance operating directly upon the physical organisation of individuals and upon the world, affecting the currents of electricity and magnetism, on purifying and rendering localities positive where they are negative, and by such chemical knowledge as they possess, effecting material improvement in the organisation of those who are susceptible to their influence.

So far will this be carried that you, seeing disease and discord will from the love of humanity, magnetise to remove pain, to aid nature and restore harmony. This applies to individuals in the earth world, and to families in the spiritual.

The amount of benefit which will result from this cannot easily be estimated by you or us either. Nature's laws are but harmonised, aye, strengthened to produce more positive conditions. With reference to physical phenomena, which it is the desire of many, should form an important feature in the work for the future, there have been new associations formed who have from knowledge they gained from personal observation when on earth, made certain inquiries separate and apart, and after several experiments have succeeded in utilising the emanations of localities rather than of individuals. They have expressed an opinion with some good reason that it is better to operate on these forces, and as soon as possible withdraw the influences from individuals. The importance of such a step is at once clear to us as it must be to you. You are aware of the fact that there is much deceit practised by some mediums, and that a great many manifestations supposed to be spiritual are not so, are the result of laws connected with the physical organisation of the persons constituting the circle, and the manifestations show a want of controlling power. There is a want of intelligence, and this is caused by the conditions I have mentioned. The forces originate in the circle, and are controlled, if controlled at all by the more positive influences of that circle and not by spiritual agency, and therefore the results are unsatisfactory. Communications cannot be received, and the real facts of the case can never be made known, because the manifestations arise solely and depend entirely upon the positive and the negative forces of the persons constituting the circle.

Avoid therefore, the impostures of unprincipled mediums who descend to deceitful practice in order to satisfy their patrons. The object is to remove the influences from individuals and centralise them upon the forces of nature in localities, to produce phenomena of a purely scientific character, depending not so much if at all on the presence of persons. This question has been submitted to congress, but it is left solely in the hands of those who originated it, and who are most capable of carrying it to a successful issue. We long ago told you that the ascendancy of spiritualism in America would decline, that its influence to benefit mankind was already passing away, and that a similar condition would take place or develop itself in England. Need we remind you that it has already shown itself there, and it requires great care on the part of those who are professedly spiritualists not to receive as evidence the statements of individuals, or make them public for fear they should afterwards be proved to be false or unreliable. Much harm is done by presenting to a curious people accounts of phenomena which if not proved to be false, have dark suspicion thrown upon them. Much better it is that the philosophy which is born of God and man be shown in your life as well as in your language, for in it will be seen more vitality than in any more wonderful phenomena unless such phenomena are supplemented with the purest teaching. It is out of place to ask whether the movement is progressive, for this reason, that it depends not on acts of spirits so much as upon the unremitting unfoldment of the natural law which makes men and women on earth and in the spirit, their servants and

helpmates, their instruments to bring about that which they have no power to resist. Let the theology of the present day rage; let there be prayer meetings, and let the congregations be gathered on a Sunday. Let there be feast days and fast days for the more they are brought together, the more will the spirit of enlightenment work in them. It never happens when so many are gathered together but that some amongst the number are made receptacles for the finer influences, taking in the finer magnetism as a dry sponge absorbs water while it moistens all it comes in contact with. Let them be collected together, let questions be ventilated, truth day by day becomes more apparent as the world opens its eyes to the facts of its own existence, and its own nature. It must progress, but it is hard for men to believe in that they don't understand.

The theory of producing phenomena without, and independent of mediums, is what I spoke to you about a few weeks ago, and a number of experiments have been successful to a certain degree.

The congress have left the most capable agents to carry out that which they have for a long time tried to understand.

The project is bound to be successful. Man need not be very far advanced to be a physical medium, it merely requires a peculiar concentration of forces, not necessarily highly developed.

The rapid unfoldment of the forces of nature, brings the substances up to a level to the lower emanations of man. In its present stage therefore, I say, there is no doubt as to the ultimate result, for all the requirements can be found in the material substances for reaching the standard of the more advanced parts of some men.

The many cases you refer to of apparitions having been seen, are those instances when the spirits have left life under unfavorable circumstances. They hover near the earth, and have little or no desire to progress till those matters which are most troublesome to them are removed.

In such a locality as I have hinted at may be found, such an one which would form the centre, around which these forces would accumulate, and the body become dense by its electrical attractions.

I do not say that bands of spirits have arranged to aid such, but it is more than probable they would aid your experiments on the forces of the locality. But it very often happens that these emanations are found where they are not of service, generally too far distant from the centres of civilisation.

There is no reason to suppose that spirits abound more in churchyards merely because bodies are buried and decay there. When they do appear, they succeed in materialising their forms by a process similar to that of other spirits, though they do so unconsciously. They attract particles that are in affinity with themselves, generally those not of a highly developed electrical power, but of the 2nd, or 3rd sphere. These appearances can only be for a short period, as you may live beneath the surface a short time, and so adapt yourself to unnatural conditions, yet, you must soon return to the surface to breathe. So these spirits may by an unnatural process, convert themselves into ponderable substances, but only for a short period, when their organisation resumes its natural and invisible form. But there is so little difference between the one form and the other, that we looking upon them both as we do, wonder that the spirits are not more frequently seen by you, they appear so dense, so material to us.

The congress is engaged in discussing schemes for the advancement of the human family but in a much broader sense than your mind can comprehend at present. Its labors embrace a wide field of action, and include subjects relating not only to the earth and the spirits connected with it, but also to matters of great importance in the spiritual world. The affairs of other planets also come under its notice. It is so to speak, a Parliament of the universe, in which we are personally interested. It originated with the simple object of the earth's advancement, but its field of operations seem to have grown, and its duties have now become of immense magnitude, although its members have increased as I

have told you, tenfold, the demands upon their efforts are greater by far than when its numbers were smaller.

Its sittings have continued since before the time of Christ. After that it seemed to lose all vitality and almost to die. Still there were some few who were interested and met together, but its most active epoch was shortly after the death of Franklyn. His early knowledge of electricity gave rise to further investigations and more active operations.

Its sittings are not necessarily confined to any particular sphere, but are generally held in the 6th and 5th. It is its object and desire that physical manifestations should cease altogether as the result of individual mediumship, not that spiritualism should cease, but rather be produced by a means as universal as the power which attracts the stone to the earth. When this is the case little argument will be needed to satisfy the curious, for it will be received as a scientific fact.

I must explain that the most remarkable manifestations which occur, are said to be accounted for by scientific means, yet it is not so because the action is one not understood. It is a peculiar action of the forces of the mind within certain individuals, which produces under favorable conditions these remarkable phenomena. When scientists show the system is rotten, not because rationalists have said so, but because of some indisputable fact which has occurred in their own experience, then let those who are not firm, break away, like the overhanging portion of a cliff which has hung loosely for centuries, and waited only for the vibration of the earthquake to eternally sever its connection.

The time will come when the union between the two worlds shall be so complete that men will meet and converse with spirits, scarcely knowing that they are disembodied.

When you return to earth in ages to come, and see what we now speak of, you will better understand why we speak of it as a certainty.

What education there is in the study of the past, to look back through countless ages and see what men have been. How they seem to have scrambled upward step by step tearing each other to pieces in the struggle for a higher place, living upon the death of others and at any cost mounting higher, and slowly but surely did the world unfold itself physically until at a certain period, mind became positive to its surroundings. Then there seems to be a stage where men and animals fail to make further advances, and the finer part of that creature shows itself in nobility of character, love and wisdom.

I must now begone, Good night.

To Correspondents.

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

PHYSICAL MANIFESTATIONS AT CASTLEMAINE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Feeling assured that your readers take an interest in every instance of physical phenomena, I send you the following particulars of a seance held at my house in Castlemaine, on Monday, November 22nd. Having invited a few friends in sufficient number to form a comfortable circle—among them Mrs. Paton, for the purpose of putting her wonderful mediumistic powers to the test at a distance from her home, and in the presence of competent minds, able to judge acutely every circumstance which might occur; and having ascertained to our satisfaction the contents of the room, which was our usual dining-room; shutting at the same time all doors and windows, within and without, we seated ourselves around the dining-table, eleven in all. The positive and negative element were pretty equally distributed, Mrs. P——, the medium, taking her position at the bottom of the table, between two gentlemen; while Mr. P—— occupied the top, beside myself; the rest of the company being ranged on either side.

Then, having previously removed the lamp, retaining, however, a candlestick, to do duty when occasion

required, we placed our hands on the table, and, as is the usual custom at most circles, we sang a hymn as an opening, selecting our favourite one by Longfellow, viz.: "When the hours of day are numbered," &c. As singing for this class of manifestations is considered an assistant to harmonious control, we continued to sing a lively air or two, when, on a sudden, a crash was heard, as if some heavy body had fallen upon the table. Mr. P——, who was custodian of the candlestick and matches, was requested to light up, when, behold, there lay before us in the centre of the table a well-burnt brick, which, in this unceremonious manner had made its first entrance into the house. It had evidently, by the dent left on the table, come down first on the sharp corner of one end and then fallen flat, but the force had not been sufficient to break it, for it was still perfect. After some conversation regarding the manifestation, the light was put out, and the harmony of the minds restored by the melody of song.

Soon we became aware that our medium was more strongly controlled than before; indeed, her whole frame seemed to be convulsed throughout, leading us to anticipate that something further was about to happen. We waited until the paroxysm was subsiding, when the candle was again lighted, and to our astonishment a cup and saucer, containing tea ready prepared for drinking, stood in the middle of the table. The cup and saucer were no inhabitants of the house, for they bore upon their white surface some raised blue flowers; whereas all within the precincts of the dwelling were utterly unlike their pattern. Thus repudiating the ownership, I turned to Mr. P—— to know if he could solve the mystery, which he had no difficulty in doing. They were the counterparts of their cups and saucers at home, and Mrs. P—— further elucidated the matter, by explaining that, previous to her undertaking the long walk to this house, she had prepared and poured out for herself a cup of tea, thinking it would relieve a headache with which she was afflicted at the time, but which in the hurry of dressing she had forgotten to drink. Strangely enough, Mrs. P—— had related this circumstance early in the evening to a lady who sat near her, to illustrate her own forgetfulness, in omitting to drink what she had prepared for the very purpose of fitting her for the journey. The identity of the cup and saucer, with the tea therein, was thus clearly proved; but their presence within a house about two miles distant from the one to which they properly belonged, remains a question for the scientists or your readers to answer. Of one thing we are satisfied—that no human hands placed them on our table. One more manifestation brought this evening's sitting to a close. It was that of a simple white flower being found when the candle was lighted, as before, lying on the table directly in front of a lady in the circle, whose great desire was that a white flower should be brought her before the close of the sitting, in order that she might keep it in memory of the delightful evening she had spent. The unseen controllers of these manifestations appear to have read her thought, in thus promptly answering it by the gratification of her wish. The flower, on being examined, was found to have been plucked from a stem, which stem has since been discovered in the garden of a friend who was present. The flower had thus been carried a distance of rather less than two miles. The brick before-mentioned I identified afterwards as being brought from a spot in our own garden, where it had been placed for a particular purpose. The statement of facts which I have written above can be attested to by the eleven persons present on the occasion. I may add that, at a former sitting in the same place, six persons being present, including Mr. and Mrs. P—— and myself, a common soup-plate, containing twenty eggs, was found on the table; when, as usual, the candle was lighted, after the medium had been rather forcibly influenced; no other warning had we of the presence of anything on the table; therefore, great was our surprise when we saw the piled-up plate. It might have been a bird which had alighted in our midst, so lightly had it come. I may remark here that I have observed that anything which would be broken or injured by force comes as gently as if handled with tender care; whereas, on the other hand, things which

will bear rough usage come with a force which warns us at once of their presence—being an evidence, to my mind, that there is intelligence controlling these operations. Thus, the plate containing the eggs had been brought from Mrs. P——'s residence to mine without sustaining the slightest injury, although they had to make their exit out of one house with closed doors, traverse two miles of distance, and enter another house with doors equally secured. On another occasion we had a flower-pot filled with earth, in which was a slip of fuschia, brought from the garden on to the table.

I need not, however, occupy your space by entering into further particulars, as sufficient has been said to show that these things are possible. Let it not be said that they are impossible: *to see is to believe*; but "Blessed are they who have not seen, and yet have believed."

I am, Sir, yours respectfully,
MARY FINLASON.

Castlemaine, Dec. 14th, 1875.

P.S.—I omitted to mention that the friends I invited including Mr and Mrs. Paton, assembled in the afternoon and spent a few hours of easy social intercourse together, such as partaking of the refreshment of tea, strolling in the garden, music and conversation, &c., previous to the sitting, which took place at a quarter before eight o'clock p.m., and continued a little over an hour.

EXTRAORDINARY MANIFESTATIONS AT BARNAWARTHA.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I send you an account of a private seance held in my parlor last evening, Wednesday, 10th November, 1875. We are a rather new circle of investigators, having now sat bi-weekly for ten months. The circle consisted of myself and wife (the latter being the medium) and my friend and his wife, who I will call Mr. and Mrs. B. We four sat round the table and commenced to sing. In about three minutes the table beat time to the tune. At this time the lamp was burning, when a button was thrown into my lap; it proved to be one lost off the medium's dress about three weeks since. Then our unseen friends spelt out "Put out the light." We did so, and in a few minutes the medium's chair commenced rocking from side to side, then fore and aft, then suddenly was lifted upon the table, then off again, then on the table, then off again, the medium the whole time sitting firmly on the chair, with both feet on the spindle and both hands on the chair arms. Though the lamp was out, it was bright moonlight, and we could see dimly what I am describing. After a short rest the medium's chair tilted forward so much, the lady had to stand up, when the chair made tracks to the farthest corner of the room. Mr. B—— fetched it back, but no sooner was it in its place than away it went again; then Mrs. B—— and myself assisted and, by hard-pulling, got the chair back, but our combined strength could not hold it, until we asked our spiritual friends to let the medium sit down, when the chair moved quietly into its place and allowed itself to be used as a seat. All was quiet for a short time, when the medium said "I am rising," and was immediately standing on the table. She asked for the chair, when it by some means without our help placed itself on the table in proper position for the lady to sit in. She sat on the chair, placed her feet on the spindle, and asked the spirits to lift her down. They did so very gently, but no sooner was she on the floor than she was again seated on the chair on the table. This was repeated several times when again we had a short rest. The floor then commenced to vibrate, moving everything in the room. The spirits rapped out that they would lift Mr. B——'s chair, and it commenced to rock backwards and forwards, then laterally. He being a powerful man, determined to keep his seat, and the battle raged furiously for nearly ten minutes; he was lifted off the ground, whirled round on one leg, and finally laid prostrate on the ground, the chair on top. While we were laughing at his discomfiture, the medium sitting in her chair was lifted clean over the wreck and

deposited safely on the other side. We again put things in order, when the chair, with the lady still on it, took another flight through the air. This time it settled on the sofa by the side of Mrs. B——, and while we were arranging the chair, and no person touching the table, it (the table) moved very steadily away from us into the furthest corner of the room, a distance of over six feet, and tipped itself up against the wall. We then placed the chair on the floor, and the medium took her seat. The chair immediately raised itself on its hind legs and walked round the room, the medium seated as before. After bringing back the table we again formed a circle and the medium became entranced, and whilst in trance the spirits again put her on the table and lifted her off. That was all that occurred while the trance lasted (about ten minutes). One cushion was then taken off the sofa and thrown violently under the table. We then asked if we might close the meeting, and the answer "Yes" was rapped out by the sofa instead of the table as usual; the sofa then rearing on end gave the good-night raps. Thus, as we thought, ended a very successful meeting, but the best was to come. We lit the lamp, put more wood on the fire, and drawing our chairs round the fire, commenced a chat. Myself and Mr. B—— lit our pipes, when, after about five minutes in the full light, the medium sitting in another chair from the one used during the evening felt it moving; she was then raised very gently straight up until her feet were above the chair back, then floated backwards about seven feet, and was placed standing on the sofa. I got up and handed her off the sofa and to her seat again. This last we think the best manifestation, as it was in full light, the lady on a chair not used during the seance, no circle formed, and no person touching her, and in the presence of three witnesses.—Yours truly, A.

A LETTER TO A WESLEYAN MINISTER.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The following letter was sent by a layman to a Wesleyan Minister who delivered a speech at a public meeting, held in the Castlemaine Circuit, on November, 15th, 1875, and to which as usual, no reply has been vouchsafed. For the information of our readers, you will oblige by inserting same in next month's *Harbinger*.

REV. AND DEAR SIR,—A good deal of invective having been levelled at Free-thought, Reason, and Spiritism, in the speech you delivered at the public meeting held in the Wesleyan Church, last Monday night, and which I was very much surprised to hear, during the week, was aimed at me.

I do not deny that I have a predilection for thinking freely and exercising the reason God has given me in the investigation of the truth, you will therefore I hope not be offended if I make a few critical remarks on the subjects treated of on that occasion.

In the first place you made use of the words "no man by reason can find out God," being what I consider a misquotation from the book of Job, xi ch. 7th verse, "Can'st thou by searching find out God," reason being the highest faculty of man, we shall not find anything good or great in human-nature, independent of the operations of reason; and both Jewish and Christian scriptures teach us that reason and conscience, is man's prescribed guide for his conduct in life. Call to mind that striking appeal in the Old Testament—"come now let us reason together saith the Lord," and remember that "Paul as his manner was, reasoned with his people out of the scriptures." And that reason is superior to conscience, a less erring guide, we have many examples in both sacred and profane history. Does not Paul inform us in his admirable defence before Agrippa, that in following the dictates of conscience, he committed heinous wrongs while persecuting the followers of Jesus, which his reason afterwards condemned.

I fully commend the conduct of the Bereans of whom it is said (Acts 17. 11.) "These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Nor would

I be unmindful of the noteworthy question of Jesus, Luke, 12, 57. "Why even of yourselves judge ye not what is right?"

Is it not lamentable that so many persons possessed of what may be termed good understanding do not take the trouble of ascertaining for themselves, either the nature or consequences of the doctrines they have espoused, and which they habitually cherish as being both truthful and Godly! They do not think and judge for themselves, but leave their paid servants, their religious teachers, to think and judge for them, notwithstanding they profess to believe, that "Every one of us shall give an account of himself (and herself) to God." The reason is simply this, only very few of us were ever taught how to think; and hence it is, that thinking is one of the least exerted privileges of even cultivated humanity.

Those who have observantly read the Old Testament, cannot but be aware that Spiritism is prominent throughout. Accept a dozen short examples from among many—"The angel of the Lord found her by a fountain," Gen. 16. 17. "There came two angels to Sodom, at even, and Lot, seeing them, rose up to meet them," Gen. 19. 1. "Jacob went on his way, and the Angel of God met him," Gen. 32. 1. "The Angel of the Lord appeared to Moses in a flame of fire out of the midst of the bush, etc.," Exod. 3. 2. "The Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way." Num. 22. 31.

When Saul consulted a familiar spirit of Endor, we read that the familiar spirit called before them the spirit of the departed Samuel; and he stooped with his face to the ground, and bowed himself, 1 Sam. 28. 14. As he (Elijah) lay and slept under a juniper tree, behold then an Angel touched him, and said unto him—Arise and eat, 1 Kings 19. 5. "A spirit passed before my face, it stood still; but, I could not discern the form thereof, I heard a voice, saying, shall mortal man be more just than God?" Job 4. 15. 17. When I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man: and I heard a man's voice between the banks of Ulai, which called and said—"Gabriel, make this man to understand the vision," Dan. 8. 16. 16. The man Gabriel, whom I had seen in the vision at the beginning, touched me etc., Dan. 9. 21. Nebuchadnezzar said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel and delivered his servants that trusted in him, etc., Dan. 10. 9. 10.

To this dozen examples of the appearance of spirits, some of which made themselves felt, I cannot refrain from quoting a very interesting case of the return of spirits to mortals, related of Ezekiel on one occasion, the "Lord" (that is the ruling spirit of the Jewish nation) appeared to the prophet, and, by the hair of his head floated him away to Jerusalem! Read the Biblical account—He put forth the form of a hand, and took me by a lock of my head; and the spirit lifted me up between the earth and the heavens, and brought me in the vision of God to Jerusalem, to the door of the inner gate, that looked towards the north, Ezekiel 8. 3. After this aerial flight he entered the temple, when seventy spirits stood before him, bearing the appearance of men—men who lived many centuries before Ezekiel's time; for, the text runs in these words—And there stood before them 70 men of the ancients of the House of Israel, and in the midst of them stood Jeremiah the son of Shaphan, with everyman his censor in his hand, Ezekiel 8. 11. At another time being in vision, and having been carried hitherto as before, he saw twenty-five men, or spirits, some of whose names were given; men known as conspicuous characters in the ancient days of Israel; as you may read in the 11th chapter—for, I am fearful of imposing on your patience.

I would now ask believers in the Bible and disbelievers in Spiritism—Pray, how do you, how can you, justify or palliate your incongruous and irrational beliefs? If the Bible be true, then is Spiritism true; if Spiritism be false, then is the Bible false. The learned and orthodox Calvert tells us, that—The most usual form in which good angels appear, both in the Old Testament and the new, "is the human form." In human appearance they

showed themselves to Abraham, Lot, Jacob, Moses, Joshua, Manoah, David, and the prophets.

John Wesley was a firm believer in Spiritism, and saw spirits with his bodily eye; while Dr. Clarke's too-low prized commentary among the Wesleyans, may be referred to by those who dispute what I state; turn to the 28th chapter of the first book of Samuel, and you may there read "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness.

I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals.

I believe Samuel did actually appear to Saul, and that he was sent by the especial mercy of God to warn the infatuated King of his approaching death."

Even as the founder of Methodism was a Spiritist, so was the founder of Quakerism, the notable George Fox and many others which I could enumerate did time and space permit.

But, close I must, having already exceeded the usual dimensions of a letter, and although anonymous writing is often allowable, it is sometimes expedient.

I subscribe myself,

Rev. and Dear Sir,

Yours sincerely,

J. R. V.

Nov. 22nd, 1875.

[Name and address of the writer was given to the Gentleman to whom this letter was addressed]

MANIFESTATIONS IN GIPPS LAND.

PERSEVERANCE LODGE.

DEAR HARBINGER,—About the latter end of March present year, our circle commenced sitting to investigate Spiritualism for our own information, and as the early stages of a circle may be of some interest to those who are not already sitting, I will give a brief sketch of it.

After one or two sittings, we had physical manifestations, the table not only moved but danced about the room, the lamp being lit and in the presence of the five persons who sat. There were several in an adjoining room, (weatherboard building,) who heard it distinctly, in fact so strong and violent were the movements, that they shook all the house.

After two or three sittings of this description, we had violent movements of the hands of two of the sitters, and the second time they were impelled to write, one writing in reply to questions, and giving the names of two spirits who attended us. But the other, a lady, soon exhibited great power in writing, many very good communications having come through her to the sitters present. This writing phenomena took place for several sittings, when it took another turn, the circle getting a communication to say that the other person who was moved (your humble servant) would be entranced, we were then directed to sit in the dark. I remained in a state bordering on a swoon for about twenty minutes, when I was moved to sit up again, my jaws were closed, then opened, and at last made to utter strange sounds. Then I was made to gesticulate in a foreign language, and what I never attempted to do in my life—was made to sing, but in a voice entirely different to my own, and in a language that we did not know. After several sittings of this description, communications purporting to come from spirit friends of the sitters, were given through me, prayers and blessings were uttered and given to the members of the circle, of the most elevating description. Lectures were then given by spirits directing us to do all good in this life and telling us of the happiness in store for us and for all who lived good lives, without distinction of religion, of country or of social position. This is the general tenor of the instruction we receive, but without they were reported, I could not attempt to do them justice.

From unavoidable causes some of the members of our circle were obliged to leave, we then after some time re-formed our circle, and were so fortunate as to get two

more mediums, one writing and trance, and one trance. Then came the physical manifestations again. As I gave them in a letter to a friend who told me it was shown you, I need not repeat it now, as you can give such portions as you think desirable.

Many tests were given from time to time. Among others, some one purporting to be an old woman not knowing a word of English, spoke and addressed my wife in Irish, one word of which I did not understand, even carried on a conversation with her, asking about members of her family, giving names of persons, and using words (all in Irish,) that she was in the habit of using on earth. This was sufficient to convince my wife who had previously laughed at us.

Tests of various kinds were given to the sitters from time to time, but never asked for by us, as we were content to accept what we got and be thankful. I mentioned in the letter to my friend, that we were in the habit of seeing a spirit-light, this continues, sometimes two; one purports to be Mr. Dawson's light, the other, that of a girl who died young. This light sometimes exhibits intelligence, moving about where directed by the medium under control, this especially is a good test to the sitters. To give in detail all that has occurred, would not only fill your paper, but a dozen like it. One part of the phenomena is the writing of hymns which are given through the mediums, more largely through one, a very young girl. I will send you a few of them, we have about a dozen now. They purport to come from various spirits, some of them are given as quick as it is possible for the hands of the medium to write, others are spoken line by line and written down.

In conclusion, I would say a few words for myself. Some of my friends I am told say that they gave me credit for better sense, others say we must be mad, and that they would not believe such rubbish. To such I would say that I am happy to have such sense, that we are all in God's keeping, but if I am ever mad it will not be through Spiritualism, as nothing is in this life so soothing to the feelings or smoothes so well the troubled path of life, putting before us the positive reality of a life beyond this world, and of happiness commensurate with our deserts. To those who cannot believe or will not try as they call it, such rubbish, I am sorry, the loss is theirs' however. I have only further to say that every circumstance I have related is the truth, the whole truth, and nothing but the truth.

I remain Sir,
Yours truly,
M. LANDY.

ROBERT DALE OWEN'S RECOVERY.

The friends of this gentleman—and who are not?—will, we are perfectly confident, joins us in extending to him the sincerest congratulations on his practical recovery from the effects of the malady with which he was recently afflicted. An overtasked brain was unequal to the assaults of physical disease, and it temporarily succumbed. From its wandering state tender and incessant care has reclaimed it, and he is released from that guardianship which from the first was one of love rather than of restraint. That his large and gentle nature profoundly appreciates the sympathy of his friends and the tender keeping of the physician during his distressful experience, is amply evidenced by the letter written by him to the superintendent, after taking leave of the Hospital. He attempts a review of his case, praising his children for their discreet but firm conduct in relation to him, and declaring that, all things considered, he feels no regret for what has happened.

In concluding this frank and touching letter, Mr. Owen says, "I seem also to have made a gain by my seclusion in the way of reputation. If a man wishes to be well spoken of by those who had hitherto slighted or reproved him, he had better either die or suffer temporary civic death by confinement in a lunatic asylum. *De mortuis nil nisi bonum*—we speak with tender favor of the dead. This has been amply illustrated by the many newspaper notices of myself which have fallen under my observation since being an inmate of this institution. I trust that on entering the world again I shall give no cause for retraction of these good opinions of the press, so kindly volunteered while temporarily secluded." Spoken, all of it, in the spirit of the gentle and true man that he is. His words are extremely touching for their sincerity. We take the occasion, speaking for ourselves and for the large community of Spiritualists in this and other countries, to offer Mr. Owen our hearty congratulations on his restoration, and our sincere wish that his days of usefulness and happiness may be long in the land.—*Banner of Light*.

HOLIDAYS FOR THE ENERGETIC CIRCLE.

DEAR HARBINGER,—As you had a pretty strong dose of the Energetic in your last issue from the able pen of a noted Spiritualist, who was admitted to two seances by special permission of the spirits, with whom he seems to be a favourite, I will content myself, on this occasion, with a short letter, written to acquaint you with the fact of our circle having adjourned on Sunday, the 12th inst., for the holidays. King requested us to adjourn until the second Friday in January, 1876, as he said, "Both our medium and the circle required rest with a view of preserving the forces necessary to the production of the manifestations and recuperating." At the close of the seance on Sunday, the mother of the circle, Mrs. C——, stepped forward and presented the medium with a Christmas box in the shape of £22, as a small token of the affectionate regard entertained for him by all the members and a few friends attached to the circle. The presentation was made in a neat little speech, and was responded to in appropriate terms by the medium, who, I may add, was quite taken by surprise. I have given orders for a cabinet to be ready in time for our first meeting. In accordance with the wish of the spirits, it will be seven feet in height, four and a half feet in width, and four feet in depth. It will be made of strong wood and stand on castors, will be lined with black calico, so as to increase the darkness within, and a thick black cloth curtain will be hung on rings in front. By this means the isolation of the medium will be secured and the condensation of the forces rendered more complete. The members of the circle will in future be able to sit in a dim light, which will be a great boon to them all. I may add that the Energetic Circle have now sat regularly twice a week for a period of four years, and that they mean to sit, at least, for one year more. No strangers are to be admitted for some time yet. With the compliments of the season to all your readers, I remain, yours most respectfully,

THE CHAIRMAN.

Sandhurst, 16th December, 1875.

THE "HARBINGER" AND SPIRITUALISM IN NEW ZEALAND.

A subscriber at Auckland, in writing for a missing number of our paper, says:—

I may remark that I have found the copies which I have received equal to its name, corroborative of the great truths of the Gospel which have brought life and immortality to light. And having felt the benefit, I have lent them to others who also seem to take a great interest in the light now manifesting to the world, and most probably may become subscribers.

I had never sat at a circle or seance until a few gentlemen and myself found one here within the last month, and the manifestations of power and intelligence have been most evident. I have been always a most truthful dreamer and have been called by an invisible voice out of my sleep shortly before the death of near relations, and am certain of the sympathy of kindred spirits in impressing us for our good. Are they not ministering to us that we may be heirs of the kingdom? All that I can see of Spiritualism in the present day seems to me to be the pure and simple truths which were taught by the founder of the Christian religion before it became corrupted by the mythology of Egypt and Rome, viz., the different gifts, and of dreams and visions by inspiration, given as promised by a better development of those laws and principles of our nature with which the darkened ages were unacquainted, until the light which enlighteneth every man shines forth, and then shall the world be filled with the knowledge and glory of God—the Great Supreme whom no man can comprehend, only by His harmonious works of love and good will to us.

Hoping by next post to receive the numbers for November and December, I am, dear sir, yours most faithfully,

THOS. G. POYNTON."

Auckland, 1st December, 1875.

THE PROGRESS OF SPIRITUALISM AND ITS RELATION TO ORTHODOXY.

By J. TYERMAN.

THE following is an extract from a letter recently received from Mr. J. Tyerman, who is still lecturing to very large audiences in Sydney.—Ed. H. L.

"THE news of the progress of Spiritualism in all parts of the world must be very gratifying to all who are interested in it, and especially to those who are fighting its battles against the ignorance, prejudice, and intolerance arrayed against it. The dematerialisation of mediums is a recently-developed phenomenon, and gives a suggestive glimpse of the possibilities of the future. It also throws an acceptable light on certain obscure points in connection with spirit materialisation, and will go far towards clearing genuine mediums from the imputation of trickery when their bodies are not always seen where it is supposed they ought to be. The shooting test to which a materialised spirit submitted with such signal success, is another new and extraordinary thing. It will do something towards dispelling the impression from the minds of honest truthseekers, that the alleged materialised spirit is always either the medium or a confederate who personates the departed. Had it been either in that case, the rifle ball would have told a sad tale; but after the experiment the medium was found securely fastened in his chair as at the beginning, and no trace of a confederate, dead or alive, could be found. These facts are vouched for, not by professed Spiritualists, but by unbelievers, who had the arrangements in their own hands.

The time is not very far distant when the evidence for the truth of Spiritualism will command general acceptance. Some of our opponents begin to fear this. They see that it cannot be laughed out of existence, nor got rid of by a contemptuous sneer, nor coerced by force into a confession of imposture and delusion, nor made to die out by being severely let alone. They see that in spite of the combined opposition of the press and the pulpit, the materialist and the believer in a future state, it is taking root in all parts of the world, and permeating all classes of men; and already they are troubled with unpleasant forebodings of its supreme and universal triumph. And when its gradually-accumulating evidence has become irresistible by the general public, what will be the result as far as orthodoxy is concerned? Will the clergy and their followers candidly admit that they have been in error; publicly surrender the positions which Spiritualism has proved to be both logically, philosophically, and religiously untenable; and make honorable reparation to the memory of those they have so grievously wronged, for fighting its battles in its early and unpopular stages? I should be glad if I could take this favourable view of their prospective conduct; but neither the history of the past nor the signs of the present permit me to do this. Mark it well—when they can no longer safely resist modern Spiritualism, they will, with few exceptions, try to reconcile it with their sectarian systems of religion, and turn into a useful ally what they have for years denounced as a dangerous enemy. They will try to gull the public into a belief that Spiritualism and Christianity—their Christianity, I mean—are substantially one, and that their opposition in the past was the result of their misunderstanding it. And if needs be, in order to secure its powerful help, they will quietly drop certain objectionable doctrines, without either formally admitting their falsity—as they have already done with some of the beliefs of the past—or doing justice to the many noble workers, men and women, who have, by their persistent efforts and the help of their spirit friends, compelled the change. A careful study of the attitude of the Churches towards many new movements in the past, and their conduct towards such movements when established in spite of their opposition, has led me to the deliberate conviction that such will be the policy they will try; and already I see signs of its adoption in different quarters of the world. But such a trimming and dishonest course will not do. I humbly submit that Progressive Spiritualism and Orthodox

Christianity cannot be consistently and permanently harmonised. Some of the most distinctive characteristics of one or both systems would have to be destroyed. And hence it is that I regret the name of "Christian Spiritualists," by which some of our well-meaning but mistaken friends wish to be known. I cannot but regard their position as being both logically untenable, and unwise as a matter of religious expediency. They either possess an incomplete or mongrel Spiritualism, or an unorthodox Christianity. Several of the fundamental principles of Spiritualism strike at the very root of some of the essential doctrines of Orthodoxy. It knows nothing of the exclusive and infallible Inspiration of a single Book; of a Trinity of Gods in one Person; of a divinely-ordained Priesthood; of the Fall and Total Depravity of all mankind; of the Deity of the man called Christ; of Atonement for guilt by innocent blood; of Justification by Faith alone; of the Resurrection of the physical body; of a special Providence; of a personal Devil; of Eternal Punishment; and of several other equally false and blasphemous dogmas, which are the very essence of the popular religion of Christendom. But it does maintain such principles as that there is but one God, the Father of all; that inspiration is as much a fact now as in former times; that there are the elements of divinity and perfectability in every man; that a true atonement consists in the personal suffering and reparation of the wrong-doer; that justification can only be claimed by the really just, and not by the guilty; that each man must be his own redeemer, and work out his own salvation; that the resurrection to eternal life is that of the spiritual body, which takes place at death; and that progression in knowledge, purity, and happiness awaits every human being beyond the grave. How can the antagonistic teachings of Spiritualism and Orthodoxy, on such subjects as these, be logically and honorably reconciled? Spiritualists cannot honestly surrender these first principles of their system, to win the recognition of their religious opponents; and if the Orthodox were to tacitly abandon some of their theological positions, in order to obtain the support of Spiritualism against the growing materialism of the age, and to enable them to maintain the dominant place in the world they have long held, what would there be left to entitle them to such pre-eminence? Nothing. The shell of Orthodoxy might be retained, but its kernel would be gone; the name of Christianity might be clung to, but its theological significance would have vanished.

The two systems, then, appear to me to be irreconcilably opposed to each other in almost all their fundamental principles, one system must ultimately conquer and supplant the other. And the one that will do this, and is founded on demonstrable facts most in harmony with the laws of nature, that gives the best guarantees for the improvement of mankind, that breathes the most God-like spirit; in a word, that has most truth and goodness in it. Spiritualists believe that these elements are found in their system; and believing this, why should there be any thought of a surrender to, or a compromise with, orthodox Christianity, which has done its utmost to crush their glorious cause, and to place them individually under social, if not civil, pains and penalties? If they are true to the grand principles of their Harmonial Philosophy, the triumph of their cause on its own merits is only a question of time. They have no need to toady to Orthodoxy, and to appear to assent to doctrines which in their hearts they detest, in order to win for Spiritualism a respectable and influential place in society. Its own intrinsic excellencies will command for it a paramount position in due time. Let the concessions come from the side that is in error, and that has done them so much wrong. When Orthodoxy, at present so self-sufficient, realises its need of such help as Spiritualism can render it in its battles with materialistic infidelity, as it assuredly will in the future, let it either step down from its stilts, lay aside its arrogant pretensions, acknowledge its past errors, and march onward under the banner of this new and progressive dispensation; or else linger behind, and become the prey of other hostile powers it can no longer resist.

In thus briefly stating what appears to me to be the

logical relation that Spiritualism and Orthodoxy sustain to each other, and expressing a hope that there will be no surrender or compromise on our side, it must be understood that I speak of Orthodoxy as a system, apart from its professors. As a system I hold that it is founded on radically false principles, that its spirit is essentially intolerant and persecuting, that its legitimate fruits are more injurious than beneficial to society, and that every possible and lawful effort, on the part of those who do not believe in it, ought to be put forth for, its complete overthrow, in order that the time, money, and talents employed to uphold it might be devoted to wiser and better purposes; and holding this view, I mean to do what little I can to accomplish that object as long as I can raise my voice and wield my pen. I trust that all who share these views will be animated by a like determination. But whilst we are fighting against Orthodoxy, we shall harbour no hostile feelings against the poor dupes of that specious system. They are objects of pity rather than condemnation. We should deal tenderly with them, wean them gradually from their Christian idols, and lead them by degrees into that path of light, liberty, and progression, which has been opened up for mankind by the angel world.

THE RELIGIOUS OUTLOOK, PLAINLY STATED.

We deem it our duty, at the commencement of a new year, to consider, in the light of modern philosophy, the present prospect of the never-ending struggle between truth and falsehood, as exemplified by the restlessness and spiritual uneasiness of the intelligent classes, among the leading races of mankind.

We shall, of course, look at the future through the magnificent periscope which Modern Spiritualism places at our disposal, and we shall apply the great principles of the theory of progressive development, to illustrate the religious topics of the day.

The intellectual and moral apathy, or dulness of feeling, which prevails almost everywhere, is not a curse, but a blessing. It is deplored by earnest yet superficial thinkers, and their anxiety was made manifest in England by the encouragement given to Moody and Sankey, but that movement was spasmodic, hysterical, and soon burnt itself out. The prevailing apathy is welcomed by the few whose stronger faith and deeper insight enable them to see that apathy is the soil in which the seeds of Truth grow best, and that apathy is the kennel in which Bigotry lies sleeping. Let us tread lightly lest we waken the monster, and put an end by so doing to the peace and toleration now enjoyed by Spiritualists on the one hand, and by atheistical materialists on the other.

Bigotry in action is both cruel and vindictive, and if the public mind was less apathetic and more active, it would, in its ignorant impulsiveness, very probably exert itself vigorously in persecuting the lovers of unpopular truth, in stamping out the heresy of Spiritualism and the honesty of Materialism, and in reducing the strongholds of religious liberty to the state of ecclesiastical Spain; a kingdom wherein the fabric of Society is being reduced to its original elements, and where priests, or rather professors of prayer, are goading to madness the blood-thirsty wretches whom their policy has called into action.

The enemies of mankind are very numerous, very cunning, and very circumspect. They hate freedom of thought, freedom of trade, freedom of action; they love darkness rather than light, because their deeds are evil.

Nevertheless, we hold that the struggle between good and evil is essential to the proper development of the human race; that the various conflicts in which all men must necessarily engage, have their cause in the constitution of things; that the constant warfare between good and evil, religion and science, health and sickness, life and death, are all parts of one great scheme, having for its object the education and gradual calling forth of the highest and noblest attributes of our common humanity.

The same educational advantages followed from the historical struggles between Paganism and Christianity,

Slavery and Freedom, Popery and Protestantism, and will continue to flow from the contention between Free-trade and Protection, Capital and Labour, Faith and Free-thought, Spiritualism and Materialism.

"For freedom's battle, once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won"

While recognising, therefore, the advantages that flow from the struggles of humanity, it is still our duty to choose whom we will serve, and to fight loyally and patiently under our chosen standard; "to die, if need be, beneath the wheels of that inexorable Justice which rolls beside the banners of Freedom."

We have chosen the banner of Spiritualism, which is the banner of Freedom, and will fight under it, having angels in our ranks, and the God of angels for our Helper. We recognise the nearness of some great religious change, some mighty birth, and we find in Spiritualism all we need to satisfy our longings for certainty.

Blackstone tells us that Christianity is a part of the laws of England—he means Churchianity—and that the common law recognises Churchianity as a fundamental portion of the unwritten Constitution, because the Church is indirectly aided by the State, and supported, not because it is good, but because it is there. But, in Victoria, the analogy ceases with the cessation of state-aid; therefore, as Churchianity has ceased to form part of the public policy of this colony, it must defend itself as best it may against the attacks of those who believe it to be doomed.

It may survive for many years the withdrawal of state-aid, and linger out an attenuated dotage of drivelling imbecility, but as the old men die away in the course of nature, and no young ones come forward to starve upon sentiment, the fate of the Church of England in Victoria will resemble that of Calandrino in the *Decameron*, "whose misfortunes have made all Europe merry for four centuries."

The theological profession is no longer attractive to minds of the highest class. The footsteps of intellect are rarely heard on pulpit stairs. The growing enlightenment of the age is opening the eyes of young men to the fact that the tenets of theology are not truth, but falsehood; corrupted traditions handed down by earnest men whose footsteps shook the world, tenets long since dead, proclaimed so by Nature, Science, and Intuition, and utterly revolting to reason, to conscience, and to the moral sense. A generation is growing up around us, whose young minds are expanding under the genial and generous influence of secular instruction, and whose brains are not confused by theological nonsense. We understand there is only *one* young man "of family" studying for the Episcopal Church in Victoria, and we have recently seen the gratitude of dignitaries earnestly poured out in acknowledgment of this "gracious mark of the Lord's favour;" and we have heard blessings invoked on the "high-bred" parents for dedicating their son—like another Isaac—to be offered up, a life-long sacrifice, on the altar of mental slavery.

Thankful, to servility, for small favours, the Churches have lost the language of power. They are as helpless as Canute against the encroaching waves of Free-thought. They sit on the sand while the tide of physical and spiritual truth is alienating from the dogmas of the past, the intellect which will mould and administer the future.

The death of religious enthusiasm, and the growing divergence of the intelligent classes from the popular faith, will lead to serious political results. Will future Victorians be Godless? Not at all! They will be as godly, and as well behaved, as atheists and free-thinkers have been in all ages. They will be honest mentally, if not morally, and God may be safely trusted to provide them with the religious instincts which will, in due course, draw all His children to Himself.

In the wider field of Europe, the religious outlook is the question of the day. "Half the Cabinets of Europe have become theological." Why? Because the Spiritual Age is pressing forward to its birth. It needs no prophet to discern the signs of the times in this respect. That Europe is on the eve of a general war, all thinking men admit. The dress of Europe is on fire in two places,

Spain and Turkey. Who can tell where the flames may spread? It has been well said that "now, more than ever, do we want true and genuine men. No previous age has had so much to do, and to accomplish that work we need robust and vigorous natures, whose every function has been freely exercised without let or hindrance. Never before was the practice of life so arduous; never were the problems presented to the human mind so numerous or so complicated. Every addition to our knowledge, every fresh idea, opens up new difficulties and gives birth to new combinations. Under this accumulated pressure, we shall assuredly sink, if we imitate the credulity of our forefathers, who allowed their energies to be cramped and weakened by those pernicious notions which the clergy, partly from ignorance, and partly from interest, have in every age palmed on the people, and have thereby diminished the national happiness, and retarded the march of national prosperity."

ITEMS OF NEWS BY THE MAIL.

MR. ROBERT COOPER, well known in connexion with Spiritualism in England, has recently been making a tour in America, and, whilst there, visited the "Eddys" at Chittenden. The "Medium" of August 27th contains an account of a series of seances witnessed by him, where numbers of materialized spirits appeared and other phenomena occurred similar to that described by Colonel Olcott and Mr. Moody, which we have before noticed.

MR. T. P. BARKAS, F.G.S., recently gave an address at Newcastle-on-Tyne, wherein he described some successful experiments in photographing the materialised spirit with the magnesium light. Four negatives were obtained, more or less distinct, the figure in neither case being perfect.

A new medium has developed at Newcastle, "Mrs. T. Reed." Among other manifestations occurring through her, is drawing in the dark. The "Medium" of October 8th has copied a picture of a child, the original of which was done through Mrs. Reed in three minutes, as attested by six witnesses.

PROFESSOR DENTON has succeeded in taking casts in paraffin of the fingers of five materialized spirits who appeared at one of Mrs. Hardy's seances.

MRS. TAPPAN's farewell address in London was given at Doughty Hall, Holborn, on Sunday, September 12th. By her special request, Mr. Jas. Burns occupied the chair, and, previous to the discourse, gave a resumé of Mrs. Tappan's career in England, reviewing the good she had been the means of doing. Mrs. Tappan's address, which was of a valedictory nature, but introducing the beauties of the spiritual philosophy, was listened to with breathless attention. At the conclusion, Mr. Burns gave an appropriate farewell speech, which was responded to by Mrs. Tappan's guides, who concluded with the following beautiful poem:—

By "QUINA."

Out of one day a golden hour
Was chosen once by a loving soul,
Wherein with potent and perfect power
That soul might prove God's greater control.
And the golden hour grew to a sphere,
And girded the place with living light,
Until all the atoms far and near
Were radiant with its splendour bright.
Out of the year a golden moon
Was chosen to reap in the harvest time,
For behold the seed had all been sown
To ripen beneath a sunny clime.
And the golden month grew to a year,
And the harvest increased throughout the land,
Until the gold of the sun's bright sphere
Girded and belted that chosen land.
And the year increased into a life,
And the life expanded to an age;
And man with man forgot his strife,
And all the sorrow of life's page
Was changed into a song of joy
And the gold became gold without alloy.

A drop was dropped into the sea,
As pure and bright as the stars above,
And the waves went out with wonderful glee,
And all the water was merged in love.
And the sea forgot its storms and strifes,
And the voice above it was all of peace,
And no ships went down freighted with lives,
But only souls went up with release.
And the little drop was a crystal tear,
That brightened the soul's atmosphere;
Because it was made of sympathy—
Of the glorious light that is to be.
And the golden hour, and the golden month,
And the golden harvest of the year,
Is that which all souls shall possess,
When throughout the world's atmosphere.
All peace, and love, and light shall dwell,
And no strife and no hate shall abide;
But only the ray of golden light,
Only the pure water of love's tide.
O Thou that girdest the winged orbs
With rays of light from sphere to sphere,
Until the space is bridged o'er,
And distant suns become most near;
Span Thou all spaces that divide
Thy children from their kindred souls;
Form Thou the archway fair and wide
Of sympathy, whose blest controls
Shall make all hearts and nations one
Beneath Thy perfect golden sun.

Her last oration in England was delivered at Southport on September 21st, Dr. Wm. Hitchman presiding. The subject was "The origin and destiny of the human soul, as revealed by modern Spiritualism." The address was a very impressive one, and at the close of it, by request of the audience, an impromptu poem on "George Thompson, the anti-slavery advocate," was spoken, that venerable gentleman being present. Mrs. Tappan left Liverpool for America on September 22nd. The day before her departure, a number of friends waited upon her and presented her with a testimonial and several presents, bidding her at the same time a cordial adieu.

MR. BURNS has recently visited Birmingham, and caused a stir amongst the Spiritualists there. He delivered a lecture which was well attended, and afterwards attended a conference of Spiritualists from the surrounding districts. From the speakers' remarks we gather that the cause is progressing there.

THERE has been somewhat of a controversy on re-incarnation in the "Medium." The editor, however, expresses himself pretty plainly on the subject and intimates that it is not worthy of the paper, the theory being vague and unphilosophical.

THE "Nonconformist" of September 18th has a lengthy and impartial article on Spiritualism, with several extracts from Messrs. Wallace and Crookes's books. The following short extract will give an idea of the tone of the article:—

"It is just because the general attitude of the scientific mind towards Spiritualism has been that of a clown, rather than that of a philosopher, that we know so little of the meaning of these mysterious and capricious phenomena. Nay more, those few brave men who, combining an unsullied reputation with the resources of scientific knowledge and the vigilance of trained observers, have ventured to grapple with Spiritualism in the true spirit of the scientific explorer, unbiassed by the prejudices of theory and unhindered by the contumely of the vulgar—these men have had their patient unpaid toil requited them by the ridicule of the public press, and by the contempt of their fellow-labourers in the field of nature."

Buguet, the spirit photographer, has made a statutory declaration, exonerating Lemayrie and Firman from complicity in his frauds. He asserts that the photographs were originally *bona-fide*, but failing to get them on account of ill-health, he made fictitious ones. Being in great fear after his arrest, he adopted the suggestions of the police and denied his mediumship. Stung now with remorse at the conviction of two innocent men, he has voluntarily made this confession. We will publish it in full in our next.

THE "Boston Herald," in a short notice of Miss A. E. Fay, the celebrated medium, says:—"Miss Fay gives it as the current gossip among English Spiritualists that the Queen is one of them, and that the secret of her attachment to John Brown, the Scotch valet, lies in the fact that he is a powerful Spiritual medium, in whose presence Prince Albert daily materializes."

CONTRADICTIONS OF THE BIBLE.

The above pamphlet recently published in Sydney, is an outline or abridgement of two lectures delivered at the Queen's Theatre Sydney, by Mr. John Tyerman. They were reported in the *Stockwhip*, and were so much appreciated, as to call for their reprint in pamphlet form. In a brief preface, Mr. Tyerman says:—

"It is not against the Bible as a book that I am contending, but against what I regard as erroneous views of its origin, character, and authority, which have so long been palmed upon the world as Divine truths. When I state that the two lectures on the Contradictions of the Bible occupied over an hour each in delivery, it will be seen that the following reports only give an outline of what I said on the subject; but condensed, and imperfect, as the sketches are, I trust they will be the means of convincing some of the Bibliolaters of our time, that the book they prize so highly is one of the most contradictory, and consequently unreliable, productions in the English language. I have only produced a few of the many irreconcilable discrepancies that mar the harmony of the Bible; and yet quite sufficient to satisfy any impartial reader that, apart from the number of other objections that can be urged against it, this one feature completely destroys its claim to be acknowledged as a Divine and unerring guide for mankind."

In his first lecture the author makes the proposition that a single positive contradiction would be fatal to the orthodox doctrine of the infallibility of the Bible, and then presents a series of unmistakable-contradictory texts from the Old Testament, clearly demonstrating his position. In the second lecture Mr. Tyerman defends non-believers in the infallibility dogma, from the charge of infidelity, and contrasts their moral characters with those of the so-called Christians. Before introducing further contradictions, he remarked that a few authorities on the orthodox side, were honest enough to admit that some of the contradictions were absolutely irreconcilable, amongst others, the learned Commentator, Dr. Adam Clarke. After quoting a series of contradictory texts from both the Old and New Testament, he challenges Christians to reconcile the glaring discrepancies, and concludes as follows:—

"If they could not reconcile those contradictions in a clear and satisfactory manner, as he was convinced they could not, let them abandon at once and forever the groundless belief respecting the character and claims of the Bible, by which they had so long been misled. * * * * The object to be obtained was well worth the effort required. The overthrow, in their minds, of the orthodox belief in the Bible would, involve the ruin of many other equally false and pernicious doctrines; and they would be able to hail with joy the New Dispensation that had dawned upon the world, and to accept truth wherever it might be found, and whithersoever it might lead."

THE EDDYS—A CHALLENGE.

DR. E. P. Miller of New York, well known as a writer on Hygeinic subjects, has recently visited Chittenden and attended a number of the Eddy Brothers seances, he went a sceptic, but returned so thoroughly convinced that in reply to a letter in the "New York World," in which the Eddy's are stigmatized as liars and frauds, he offers a challenge of 5000 dollars to the writer or any other person on the result of a series of test seances, which Mrs. Mary Eddy Huntoon, (nee Miss Eddy) is willing to submit to. The jury to consist of six ladies and six gentlemen, and mentions the names of six well known non-spiritualists, whom he is willing to accept, and allow his opponent to nominate the ladies.

"The medium will go into any public hall, theatre, church, or private parlour in this city that the jury may designate. She will furnish her own cabinet or they may furnish it for her. All that she requires is that it shall be so constructed as to make it perfectly dark, and large enough for three or four persons to sit in at once, to have a doorway 2-6 x 6 feet, over which can be hung a couple of darkened curtains. Inside the cabinet shall be nothing but a chair and such musical instruments as are required. She will give from one to a half a dozen or more seances, as the jury may require to test her satisfactorily."

Spirit hands, faces, and forms appear while this medium is in plain sight of the audience; sometimes two or three are seen at once. A violin is tuned and played upon while the medium is outside of the cabinet, and a whole band play when she is in the cabinet. Spirit forms appear who are identified by persons investigating as their spirit friends. It is simply miraculous what a variety of things are done through this medium.

She will exhibit in their presence many of the different phases of spiritual manifestations, including materialization, and if a majority of this committee decides that her manifestations are produced by confederates, by personations of the medium by means of masks and secreted wardrobes, showing her to be a fraud, the money shall be his; if they do not, the money shall be mine."

We hope the doctor's challenge will be accepted.

VERIFICATION OF A SPIRIT COMMUNICATION.

THE following particulars of the verification of information given at a local circle, were forwarded to us by Mr. Richard Takle, of Yackandandah. A professional gentleman resident there, with whom we are personally acquainted, corroborated Mr. Takle's statement in so far that he was informed by Mrs. Butson of the tenor of the communication, several weeks before the letters which confirmed the truth of it were received.

We must premise the narrative by stating that early in July last, Mrs. Butson had dreamt that her brother Thomas, who was residing in England had died. She was a sceptic in spiritualism, but being invited to attend a seance at Mr. Takle's, went there, accompanied by her two sons, and one daughter. There were present at this circle in addition to the Butsons, Mr. and Mrs. Maddison, William Roper, Miss J. Johnston, James, Thomas and Robert Takle, Walter Takle, (aged 13), and Alice Maddison, (aged 3 years,) the last two mentioned, being the mediums. The communications were given by movements of the table. Mrs. Butson having the dream referred to on her mind, naturally asked if her brother was in spirit-land, when in reply, it was spelt out, "No, but his wife is."

On the 18th July another seance was held at the same place, when in addition to most of those mentioned, there were present Mr. Butson, Mr. C. Cross, and Miss Degraives. The communications on this occasion were written through the planchette, Walter Takle being the medium. Mrs. Butson on this occasion asked for information about her nephew John, who when last heard of, was in the Royal Marines, stationed at Rio Janiero. She was informed in reply, that her nephew was in England. By the November mail a letter was received by Mrs. Butson confirming both statements, the death of Thomas's wife, and the return to England of the nephew John.

ANIMAL INSTINCT.

THE following extract from an article by the Duke of Argyll, entitled "Animal Instinct" which appears in the "Contemporary Review" for July last, indicates the writers belief in mediumship:—

"That the human mind is always in some degree, and that certain individual minds have been in a special degree reflecting surfaces, as it were for the verities of the unseen and eternal world, is a conception having all the character of coherence which assures us of its harmony with the general constitution and cause of things. We are derived and not original. We have been created, or—if any one likes the phrase better—we have 'evolved' not however out of nothing, nor out of confusion, nor out of lies, but out of 'Nature,' which is a word for the sum of all Existence, the source of all Order, and the very ground of all Truth, the Fountain in which all fullness dwells."

His Grace also contributes an account of an "Argyllshire Vision" to *Good Words*, for January.

THE "WESTMINSTER REVIEW" ON SPIRITUALISM.

The following significant extract is from the "Westminster Review" for October last:—

"The religion of the future is in our midst already, working like potent yeast in the mind of the people. It is in our midst to-day with signs and wonders, uprising like a swollen tide, and scorning the barriers of nature's laws. Yet however irresistible its effects, they are not declared on the surface. It comes veiling its destined splendours beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise, and base things and things despised, it may be even things that are not, bring to nought things that are: for it seems certain that, whether truly or falsely, Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us. Further, than this it is impossible to predict the precise development which spiritualism may take in the future, just as it would have been impossible at the birth of Christianity to have predicted its actual subsequent development; but from the unexampled power possessed by this new religious force of fusing with other creeds it seems likely in the end to bring about a greater uniformity of belief than has ever yet been known."

IT IS IN THE AIR!

As the experienced mineralogist may perceive in a certain chemical solution the gradually-forming nucleus of a well-defined crystallised unit, as the scientific botanist may see and trace the oak in the acorn, and as the zoologist and comparative anatomist may discover the fully-developed animal in the ovum and Graafian vesicle; so may also the philosophical psychologist and the profound historian anticipate in the slowly-growing germs and buds of original ideas (which, by means of countless hidden radices, weave, unseen, a compact net in the subsoil of human society) the future thoughts and actions of men, the coming political and religious reforms, and the sanguinary wars and revolutions threatening the human family. What, in popular parlance, is called reading the signs of the times, is, in my opinion, nothing else than a certain skill, acquired by dint of long practice, of reading the future history of mankind in the aerial pages of the always open book of Nature. These, to some perhaps, strange-sounding reflections were called up in my mind whilst perusing a highly-interesting article with the above heading in the June number, 1866, of the *Revue Spirite*. There, under the department of "Questions and Problems," is a short account, entitled "It is in the air," of a seance held on 18th May, 1866, in the presence of the medium, M. Tail, and which impressed me as peculiarly adapted to illustrate the contents of my last communication, "Observations on War." It runs as follows:—

"*Question*.—When a certain future event is foreseen by the masses, it is generally said that '*it is in the air*.' What is the origin of that expression?"

"*Answer*.—Its origin is to be found, like that of many other things of which we do not render an exact account to ourselves, and which Spiritism has come to explain, in a profound intuitive feeling of the reality; there is more truth in this expression than the generality of people think."

"This general presentiment at the close approach of a certain grave and important event has two causes. The first is derived from the countless hosts of spirits who are incessantly surrounding us and crowding space, and who possess a knowledge of coming things. In consequence of their dematerialised condition they are better enabled to follow the thread of events and to foresee their results and issues. These spirits, who incessantly soar above the head of humanity, communicate to it their thoughts by means of those fluidic currents which connect the corporeal with the spiritual world. Though you may not see them, their thoughts reach you, like the aroma of flowers concealed by luxuriant foliage reaches your olfactory organs, and thus become assimilated by you almost without your knowledge."

"The air is literally ploughed up in all directions by such fluidic currents, which spread the prevailing idea everywhere in such a manner that the expression '*it is in the air*' ceases to be a figure of speech, and becomes a positive truth and objective reality. Certain spirits are specially charged by Providence to transmit to mankind the presentiment of inevitable events, in order to give them a kind of secret notice or caution. Of this charge or duty the spirits acquit themselves with the utmost care and zeal by mixing and taking part in the affairs of men. Like internal voices the echo of their thoughts reverberates in the innermost recesses of the human heart."

"The second cause of this phenomenon may be found in the disengaged state of the incarnated spirit during the sleep of the body. In those precious moments of mental liberty and disenthralment, the spirit of man holds silent communion with harmonious spirits, with those, in fact, with whom he has most affinity; he becomes penetrated with their thoughts, he sees that which he is unable to see with the eyes of his body, and when he wakes up in the morning he regards his intuitions like ideas spontaneously sprung up in his own mind. This is the explanation of the fact how the same thought or idea rises up simultaneously in a hundred different places and in thousands of brains."

"Some persons, as you are aware, are more apt than others to receive this spiritual influx, in consequence

either of the direct communication of strange spirits or of the more easy disengagement of their own spirit from the bonds of flesh. Many possess, in various degrees, second sight (which is internal or spiritual sight), a faculty far more common than people think, and one manifesting itself in a thousand different manners; others retain a recollection, more or less clear and fresh, of what they have seen during the moments of soul-emancipation. On account of this ability to remember what they have seen in the abnormal state they have correspondingly more precise ideas of things; with such persons, it is not a mere vague presentiment, but it is an absolute intuition (insight) and with some it is an actual knowledge of the thing itself of which they foresee and foretell the occurrence or fulfilment. If you ask them how they know it, the majority will not be able to tell you; some will say that an inner voice (the God of Socrates?) has spoken to them; others, that they have had a vision or revelation; others again will affirm that they feel it somehow, but are not able to give a satisfactory explanation. In the times of ignorance, and in the eyes of superstitious people, persons of this kind are regarded as diviners, soothsayers, and sorcerers, whereas they are simply persons endowed with spontaneous and unconscious mediumship, a faculty inherent to human nature, and about which there is nothing supernatural, but which those who believe in nothing else but matter cannot comprehend."

"This faculty has existed at all times, but it may be mentioned here as a remarkable fact that it becomes particularly developed and multiplied under the influence of circumstances which help to increase the mental activity of man, in critical times, and on the eve of great historical events. Revolutions, wars, persecutions of religious sects and political parties have always produced a great number of seers, inspired persons, and illuminati."

DR. DEMEURE.

"*Note*.—The relations existing between the material and spiritual worlds contain nothing that can astonish anyone if we are only able to elevate ourselves to the consideration, equally true and philosophical, that *these two worlds are formed by the same elements, that is, by the same persons who pass and repass alternately from one to the other*. Many a one who lives to-day amongst the incarnated spirits of the earth (with two bodies) dwells to-morrow amongst the disincarnated spirits of ambient space (with only one body), and *vice versa*. The world of spirits, therefore, is not a world apart; it is humanity itself deprived of its grosser material garment, and as such it enjoys a continued existence under a new form, and endowed with higher privileges."

"The mutual relations between these two worlds, so constantly in contact with one another, form, therefore, a part of the laws of nature; the ignorance of the law which is at the bottom of their phenomena has been the principal stumbling block of all philosophies; and it is mainly owing to our defective knowledge of its operation that so many problems have remained apparently insoluble. Spiritualism alone, which is the science of these relations, is able to furnish the key to these mysteries. How many things have not already, by its means, been removed from the domain of the falsely so called unknown and unknowable into the region of the positively known and knowable."

"*Note by the Translator*.—If it be undoubtedly true that many of our best and most original ideas come to us through spiritual inspiration from the realms above, and are spread amongst mankind by a well-appointed staff of celestial missionaries, it is no less true that besides the above-mentioned two causes, there exists a third and, in my opinion, far more powerful cause which is constantly at work, not only in originating, but also in distributing ideas, good and bad, in large circles of men. This third cause may be found, and will be readily acknowledged to exist by all well-informed Spiritualists, in the fact that there is a numerous class of men here on earth who have the gift or faculty of thus silently communicating their own thoughts to others or of receiving the thoughts of others themselves. Spiritualistic literature is full of examples of this kind, and it is somewhat strange to me that Allan Kardec should have

forgetten to allude to this, the most potent lever in the rapid dissemination of ideas amongst the inhabitants of earth. Instead of illustrating this fact with examples from books I shall give a living illustration from my own experience as a medical man. I am, though a light, a very sound sleeper, and can do my "*septies horas*" quite comfortably. But one night, not so very long ago, I could not sleep at all the whole night, notwithstanding that I had gone to bed very tired from my day's work. Constantly tossing about and turning from one side to the other, trying to find rest somehow, I at last heard, whilst lying on my left ear, quite distinctly, the words, "Doctor! doctor!" Thinking at first that there was somebody outside calling me, I woke up Mrs. R—, asking her to listen whether she could hear anyone calling me. But my wife heard nothing, whilst I continued to hear the same doleful and distressing cry, "Doctor! doctor!" booming in my internal ear all night until daybreak, when towards six o'clock I fell at last asleep from sheer exhaustion, bodily and mental, produced by the mournful wail of what then appeared to me a female voice. My idea, which I took the precaution of communicating to Mrs. R— at the time of the occurrence, was that some patient of mine was in great need of my assistance and singing out for me, although I knew of no one at that particular period who was really suffering or whose life was in danger. The mystery was, however, soon cleared up, when at about seven o'clock on the same morning Mr. John R— called at my house requesting me to make haste and go with him to Indigo Creek, some ten miles from Chiltern, to assist his wife in her labour, that she was terribly had, and had been singing out for the doctor all night. When I arrived at the place, Mrs. R— complained to me bitterly that it was really too bad of her husband to let a poor woman like her cry for help at the top of her voice all night long without sending for a doctor to relieve her from her sufferings. A pitch-dark night was her husband's only excuse, coupled with the thought, highly complimentary to me, that I would not turn out in such a night. I may add here that the woman was a perfect stranger to me, and that I have never before or since seen her, although she knew me herself for about twelve months previous to her confinement.

Now, what lesson, I ask, does this interesting personal experience of mine teach the thoughtful and intuitional reader? It is of course out of all question that any person could, with his physical ear, hear a woman cry from a distance of ten miles. How, then, was I, in the instance before us, enabled to hear the distressing wail of the suffering mother? The vibrations caused in the air by the incessant lamentations of the poor woman, combined with her truly earnest and vehement desire of having me at her bedside, reached at last the internal and only true ear of my spiritual and only true body, thus conveying to me information in a manner equally positive with, though altogether different from, the ordinary mode of mental intercourse.

If a perfectly ignorant woman can thus unmistakeably and even without her own knowledge impress the mind of a man living at a distance of ten miles from her, how much easier is it to believe that a man, possessing the awful knowledge of the mysterious powers of the human mind, may be able, if himself agitated by a deep and soul-stirring thought, to convey it, if so desired, to a large number of sensitive minds almost without their knowledge, leaving them under the impression that the thought had sprung up spontaneously in their own mental organization. What a powerful side-light does such a consideration throw upon the vexed question of free will and moral responsibility. Very appropriately, therefore, may I conclude this communication with the profound and weighty words of the greatest magician the world ever saw:—"I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes (*infantis, parvulis, infantibus*): even so, Father; for so it seemed good in thy sight."

Truly thankful, indeed, should we be that the wise, that is the worldly-wise, and the prudent (the savans and *esprit forts*) do not know these things, for really awful would be the consequences of a practical know-

ledge of these things in the hands of the utterly selfish, unscrupulous, and morally depraved rulers of mankind. But our Father, the merciful Father of the babes, has wisely left the powers of the earth in darkness, and although "the light shineth in darkness" the "darkness comprehended it not."

C. W. ROHNER.

Chiltern, Dec. 17th, 1875.

THE REVIVAL OF CHRISTIANITY.

MR. Charles Bright delivered the fourth and last of the above series of lectures, viz:—"Its Spiritual Revival," at the Princess's Theatre on Sunday, November 28th. In his opening remarks:—

"He maintained that this revival could not be brought about by Sectarianism. The moment a body of men began to be proud of their clique, and to compare it favorably with other cliques Christianity which was universal brotherhood disappeared. The various semi-pagan sects of the present day were obviously built upon pride rather than love, they were proud of their preachers their church or their respectability. The churches were like children struggling which could be the proudest, and those who had nothing else to be proud of, were proud of their humility."

It was ridiculous to talk of any spiritual revival of Christianity, that was to say an active working, each one for the good of all, by means of any religious sect or body of people who set themselves apart as better and holier than the rest of the world, and who were thereby worshipping in a pagan temple, and nurturing the Devil of Pride. The devil who was supposed to have the theatres, and public houses, and Sunday excursions under his especial patronage was not the devil at all. He was a good, amiable, genial sort of fellow with not an atom of pride about him. If they wanted to find the devil of Pharisaism, they must go to a religious tea-fight, a church conference, or a revival gathering. (Great laughter.) The fact was that pride was the premier Satan, the precise antipodes of the Christianity of Jesus, which was concerned for the toiling multitude because "they fainted and were scattered abroad as sheep having no shepherd." (Applause.) But notwithstanding this rampant sport of pride, there were signs and tokens in the earnest outspoken literature of the day, and in the social convulsions, and struggles, and confusions that were growing out of it, suggestive of a possible revival of that Christianity which was "moved with compassion," because of the "fainting multitude." (Applause.) The highest aspirations of humanity could get no higher than a recognition of God as manifested in His works, and in an eager desire to live in accordance with his will. That was the sum of Christian teaching, and Science only could put the world in the way of its intelligent fulfilment. A true following of Jesus meant an earnest endeavor to reduce his ethics to practice. That, of course implied the brotherhood of humanity, and that implied what was ordinarily meant by the term "Millennium," and mankind had argued that that could only be brought about by a "miracle." But the true miracle-worker was Time. Time which turned the rock into soil, and the soil into moving life, and out of the moving life produced a Jesus, a Socrates, or a Shakspeare could, when intelligent efforts were made in that direction, transform the present seething, corrupt, monstrous, chaotic mass of humanity into a grand republic of beings "a little lower than angels." The lecturer then went on to show what was done 70 years ago by Robert Owen at New Lanark, Scotland, in the way of governing people and training children in accordance with the Christian method, and how the wonderful success of his noble efforts were marred by the demon of sectarianism, who scattered his labors to the winds. The incalculable evils arising out of ignorance of the laws of nature, were then eloquently dwelt upon and ably enforced by quotations from the writings of Sir Edward Bulwer Lytton and Percy Bysshe Shelley. The concluding aspostrophe of the former—"O mankind! You are like a nosegay bought at Covent Garden. The flowers are lovely, the scent delicious:—mark that glorious hue! Contemplate that bursting petal! How beautiful, how redolent of health, of nature, of the dew and breath and blessing of Heaven, are you! But as for the dirty piece of string that ties you together, one would think you had picked it out of the kennel;"—was loudly applauded. Mr. Bright then proceeded to show that brave thinkers were beginning to make the spiritual and practical revival of Christianity, viz.,—the Fatherhood of God and the Brotherhood of Humanity—an imminent possibility. The age of reason was setting in and would not recognise any more pagan worship of human deities. Even the feminine mind, which had been for so long warped by the wretched training of the nursery, and weakened by the slavery of fashion, was beginning to unfold itself in a healthy direction. Christianity, at its institution, sheltered women from masculine tyranny, and now, in its spiritual unfoldment, it must compass her complete emancipation. (Applause.) A glance at what might be expected to arise out of Spiritual Christianity as opposed to dogmatic Christology, when education, with free thought, aided by scientific knowledge, became the profession of the race, and the great good which was arising out of the distribution of medals by humane and brotherly societies to worthy and deserving men, brought Mr. Bright's deliverance to the following conclusion:—"It may be said to me, you have uttered some charming sentiments, but, now, practically, how are we, any of us, to help forward the advent by this spiritual revival? Each may, I think, in a way, small or great, show what he, or she, believes to be sham, and

welcome what seems to be truth. At any rate, I will tell you what all of us may do, we may think the best instead of the worst, of our fellow creatures, and when we have occasion to speak, speak the best instead of the worst we know of them. (Applause) That in itself will be an enormous stride in the direction of Christian brotherhood to begin with."

The Sabbath question being again before the public, an arrangement was made with Mr. Bright for two more lectures at the Princess's, in which he would answer the Rev. Dr. Cameron and other Sabbatarian champions who were presenting their views of the Sabbath at the Collins-street Assembly Hall. In the first lecture (Dec. 5th), Mr. Bright said at the outset he would meet Dr. Cameron and the Dean on their own ground, treating the question, in the first instance, as one of authority, Scripture mandate, and interpretation.

He called attention to the fact that in the historical books concerning the Jews there was no mention for 600 years after Moses (from Joshua to the second book of Kings) of the Sabbath, and where it was incidentally mentioned in chap. 4, v. 53, the holiday of the new moon is given precedence. The lecturer alluded to the action of the Hospital committee in returning the proceeds of the Sunday sacred recitals, and said if such conduct were to be continued, it would be necessary to have two Hospital Sunday committees—one for freedom, the other for bigotry. After describing the Sabbath as it is, and extolling the institution of a day of rest, he said, in conclusion, "but the method of rest from labour for each would depend greatly on the description of labour of each. To the artisan or clerk at work in shops, factories, or counting-houses, no rest could be devised better than a spin into the country, or a sea-side excursion; while to those engaged as open-air labourers, books, pictures, and musical performances would probably prove more restful and acceptable. And then the day of rest might be turned to good account, as it was by the Greeks in Socrates' time, and even by the Jews at the time of Jesus, as was apparent from parts of the Talmud and the writings of Philo-Judæus, viz., by lectures of a philosophical, scientific, or literary character given either in halls and theatres, or in open-air, works of natural beauty suited to the purpose. Both courses were now becoming of common occurrence in the American Republic, and with the best results."

The second and concluding lecture, "Piety v. Police," was directed to show that Christianity, if it be of the genuine type, can have nothing to do with the magisterial power of the State. Piety meant "duty to God," and duty to God, according to Jesus, could only be manifested by work in behalf of humanity—work, voluntary, spontaneous, for, if it were compulsory, there could be no Christian grace, no true human feeling in it. It was impossible to imagine Jesus having recourse to the Commissioner of Police of his day to compel obedience to his instructions. His whole teaching was of liberty for the "fainting multitude," combined with love, each for all. Piety was a matter for individual settlement. When it took note of other people, it ceased to be Piety, and became Pry-ety, Paul Pry-ety, and was hateful rather than estimable. The lecture included some admirable quotations from John Stuart Mill's essay on "Liberty."

SPIRIT PEOPLE.*

THIS little book is the first of a series to be entitled "The Spiritualist Library," the intention being to give in a cheap and condensed form reliable information and evidences in regard to Spiritualism, and thereby pave the way to investigation and the reading of the larger and more comprehensive works on the subject. "Spirit People" is principally made up of the author's (Mr. W. H. Harrison) personal experiences. His first seance was at the house of Mr. C. F. Varley, where manifestations occurred sufficiently striking to awaken a lively interest, and induced him to pay a visit next day to Mrs. Marshall, a well-known medium; here occurred a series of startling manifestations under test conditions; the table floated in the air; direct spirit-writing was given, &c., in the light. The company then adjourned to a dark room, and several other manifestations, including the production of spirit lights, and hands were witnessed. Mr. Harrison held further seances with Mrs. Marshall, also with Mr. Home and others, and ultimately became convinced of the fact of spirit intercourse. He displays much candour in the relation of his varied experiences, giving the unsatisfactory as well as the satisfactory ones. The concluding portions consist of an account of the establishment of the "Spiritualist" newspaper and the formation of the British National Association of Spiritualists, also a discussion on the contents of the book, which was read by Mr. Harrison at Dalston. The book is neatly got up, with cloth cover, and printed on toned paper. Its price, 1s. 3d., should ensure a large sale for it.

* A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the author and other observers in London. By W. H. Harrison.

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The Circle further asks the favour that all editors, publishers, and others who may read this notice will kindly extend the information it conveys.

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