

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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THE subject of Spirit Photography has since the Buguet Lemayrie scandal been somewhat under a cloud, which the subsequent confession of Buguet failed to dispel.

The idea of photographing the invisible was so totally at variance with our experience that nothing short of the most positive and indubitable evidence could cause its acceptance within the region of facts. Some twelve months since a series of articles on spirit photography from the pen of an Oxford Master of Arts appeared in "Human Nature," in which the evidences *pro* and *con* from actual investigation and enquiry were fairly given, and a very strong case in favour of the fact made out. Numerous illustrations of recognised spirit photographs were given, and the testimony of many impartial witnesses published, but the most thorough and crucial test which amounts to a demonstration of the fact that invisible forms can be photographed, is recorded in connection with the Cincinnati photograph, an illustration of which we publish. In this instance a much maligned medium, with a firm faith in the truth of his powers, and confidence in his angel friends, places himself in the hands of his enemies, and allows them to carry through the whole process, merely stipulating for quietness and decorum, and permission to expose the plate prepared by them, the result being one of the most distinct photographs of an invisible being yet obtained. We have several accounts of the investigating seance in

the different spiritual papers, but have given the preference to the report of a Cincinnati secular paper, as not likely to be biased in favour of the medium. The facts of the case need no further comment as they speak for themselves.

SPIRIT PHOTOGRAPHY.

(From the Cincinnati Enquirer.)

"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem."
"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returneth,
Was not spoken of the soul."



seems indeed to be fully realised and proven in this wonderful age of startling discoveries. Spirit photography, it has been claimed, solved this momentous question; and various persons, from time to time, have claimed to have the peculiar power of placing their hands upon the camera, by which means the instrument became "sensitized," so as to enable "spirit forms" to impress their image on the plate with the sitter. Among others Mr. Jay J. Hartman has claimed this power, and has been producing "spirit pictures" at Teeple's Gallery, No. 100 West Fourth-street. He has been bitterly denounced as a fraud and trickster by the sceptics and unbelievers, and lately one of the morning contemporaries gave three columns of sensational arguments and statements to prove that the whole matter was a delusion, and Hartman a miserable humbug. Although he gave private "test sittings" that seemed satisfactory,

yet even many of his friends began to doubt him until he, last week, published a card that on Saturday morning, December 25th, he would give a free public investigation, addressed to the public generally, and to the photographers especially; stating that he would place all the arrangements in the hands of those taking part in the investigation; they to choose the room where the trial was to be held; bring their own marked plates; furnish their own camera, chemicals, in fact everything, Hartman simply asking to manipulate the plates in the presence of practical photographers, to show that he used no fraud or trickery. Christmas morning came, bright and cheerful, and found sixteen gentlemen, five of them practical photographers of this city, assembled at his

rooms. Putting the question to vote, it was decided to adjourn to the photograph gallery of Mr. V. Cutter, No. 28 West Fourth street. Mr. Cutter being an expert in detecting the "spirit picture trickery," and, as Mr. Hartman had never been in his gallery, he would be at the double disadvantage of being in a strange room, surrounded by skeptics and practical men quick to detect fraud. Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no arguments, jesting or unbecoming conduct, in speech or action, liable to produce discord and disturb the harmony and quiet necessary to insure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in like good spirit, and the party adjourned to Mr. Vincent Cutter's rooms. Entering the operating room, the party were requested to seat themselves on each side of the camera and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers waived this as being unnecessary. Mr. Hartman then chose Mr. F. T. Moreland to represent him, and see that everything was done fairly. Then, selecting Mr. C. H. Murhman, a practical photographer and strong skeptic, the three entered the dark room. Mr. Murhman selecting his own plates. The plates prepared, they approached the camera, Mr. Murhman carrying the plate, and then sitting for a "picture." Amid breathless silence the plate was exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry, "no result." Skeptics somewhat jubilant. Another plate was ordered. Mr. Murhman again followed Hartman through. No result, unbelief above par, and rising rapidly. Mr. Cutter, the proprietor of the gallery, a strong skeptic, and probably the best expert in the city, was now chosen to go through the workings. Hartman seemed downcast, and, declining to enter the dark room, stood at the camera, seemingly absorbed in deep meditation or prayer. His friend Moreland and Mr. Cutter entered the dark room alone, Mr. Cutter preparing the plate. Coming out to the camera and giving Hartman the "holder," he seemed so much abstracted as to be scarcely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed with no result. Affairs looked gloomy, indeed, for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Murhman sat close beside Hartman and the camera, closely watching every movement, as he is well calculated to do from his long experience in detecting "professional mediums." Mr. Cutter having finished the preparation of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate, in the "holder," and handed it to Mr. Hartman. Selecting Dr. Morrow as the "sitter," and a third person to place hands on the camera, the plate was again exposed amid intense, breathless silence. Hartman visibly trembled, and appeared to be engaged in deep, silent invocation. The hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally Hartman ended the painful suspense by covering the camera, when Mr. Cutter took the plate, and accompanied by Mr. Moreland, retired to the dark room to develop it, leaving Hartman standing at the camera with great beads of perspiration studding his brow, while the assembly looked like "grave and reverend seignors," awaiting a verdict that was to blast the fond hopes of the Spiritualist—and prove indeed that "life is but an empty dream." But quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Cutter—a result! A ripple of quiet joy ran over Hartman's countenance, while his friends, scarcely believing the good news possible, crowded, with the skeptics and unbelievers, who doubted the evidence of their own senses, around Mr. Cutter, who held the glass plate up to the light, and there, sure enough, impinging on the head of Dr. Morrow, was the clearly-defined face of a young lady, even clearer and more distinct than his own. Every one was astonished at this unexpected result. Murhman looked at Cutter and Cutter looked at Murhman in blank amazement, declaring that he didn't do it as it was one of his own plates, and he knew there was nothing on it

when it went into the camera. There was the picture! *Hartman had never touched the plates or entered the dark chamber during its manipulation! How it got there he didn't know; there it was!* While skeptic and Spiritualist were equally astounded, the best of feeling prevailed, and, to the credit of all be it said, not a harsh, ungentlemanly word was dropped by any one during this great and conclusive trial. Conclusive, in that, while Messrs. Cutter, Murhman *et al*, do not admit the "spiritual" origin of the form on the plate, yet they all agree that Mr. Hartman did not and could not, under the circumstances of never touching the plate or entering the dark room, produce the "spirit picture" by fraud or trickery. There is the face of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over their heads! Whence came it? If it is not what it purports to be, a "spirit form," what is it? And how came it there? All finally agreed to sign the following certificate as justly due and fairly earned by Mr. Hartman:

"We, the undersigned, having taken part in the public investigation of 'Spirit Photography' given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates, through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatter, C. H. Murhman, V. Cutter, J. P. Weckman, F. T. Moreland, T. Temple, (all practical photographers,) E. Saunders, Wm. Warrington, Joseph Kinsey, Benjamin E. Hopkins, G. A. Carnahan, Wm. Sullivan, James P. Geppert, D. V. Morrow, M. D. E. Hopkins, and Robert Leslie."

Mr. Murhman demurred to the first part of the certificate, not that he had discovered fraud, but that he was not in the dark room when the result was obtained, but cheerfully signed as to the last clause, and with the balance exclaims, "*There's the fact; who can explain it?*"

Poetry.

HOPE FOR THE SORROWING.

[A poem delivered at the funeral service of Mr. Henry L. Kingman, of North Bridgewater, Mass., November, 1862.]

YE holy ministers of Love
 Blest dwellers in the upper spheres,
 In vain we fix our gaze above,
 For we are blinded by our tears.
 O, tell us to what land unknown
 The soul of him we love has flown?
 He left us when his manly heart
 With earnest hope was beating high;
 Too soon it seemed for us to part;
 Too soon, alas! for him to die.
 We have the tenement of clay,
 But aye the soul has passed away.
 Away, into the unknown dark,
 With fearless heart and steady hand,
 He calmly launched his fragile bark,
 To seek the spirits' Father Land.
 Say, has he reached some distant shore,
 To speak with us on earth no more?
 We gaze into unmeasured space,
 And lift our tearful eyes above,
 To catch the gleaming of his face,
 Or one light whisper of his love.
 O God! O Angels! hear our cry,
 Nor let our faith in darkness die!
 Hark! for a voice of gentle tone
 The answer to our cry hath given,
 Soft as Æolian harpstrings blown,
 Responsive to the breath of even—
 "I have not sought a distant shore;
 Lo! I am with you—weep no more.

"Ay! Love is stronger far than death,
And wins the victory o'er the Grave;
Dependent on no mortal breath,
Its mission is to guide and save.
Above the wrecks of Death and Time,
It triumphs, changeless and sublime.

"Still shall my love its vigils keep,
True as the needle to the pole,
For Death is not a dreamless sleep,
Nor is the Grave man's final goal.
The larger growth,—the life divine,—
All that I hoped or wished, are mine."
Blest spirit! we will weep no more,
But lay our selfishness to rest;
The Providence, which we adore,
Has ordered all things for the best.
Life's battle fought, the victory won,
To nobler toils pass on! pass on!

LIZZIE DOTEN.

To Correspondents.

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

NINETY FOUR ARGUMENTS FOR THE UNITARIAN FAITH.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The Doctrine of the Trinity having been made the subject of discourse in some of the chapels in the Castlemaine circuit lately, I have thought it proper to offer our Trinitarian friends ninety-four scriptural arguments for the Unitarian faith, earnestly requesting that all the texts referred to may be carefully examined, until their connexion with the subject shall be clearly seen.

Unitarian Christians believe Jesus Christ to be the Son of God, and the Saviour of men. They believe in the divinity of his mission, and in the divinity of his doctrines. They believe that the Gospel which he proclaimed, came from God; that the knowledge it imparts, the morality it enjoins, the spirit it breathes, the acceptance it provides, the promises it makes, the prospects it exhibits, the rewards it proposes, the punishments it threatens, all proceed from the great Jehovah. But they do not believe that Jesus Christ is the Supreme God. They believe that, though exalted far above all other created intelligences, he is a being distinct from, inferior to, and dependent upon, the Father Almighty. For this belief they urge, among other reasons, the following arguments from the Scriptures.

1. Because Jesus Christ is represented by the sacred writers to be as distinct a being from God the Father as one man is distinct from another, John viii., 17, 18.

2. Because he not only never said that himself was God, but, on the contrary spoke of the Father, who sent him as God, and as the only God. John xvii., 3.

3. Because he is declared in unnumbered instances, to be the Son of God. Matt. iii., 17.

4. Because he is styled the Christ, or the anointed of God. Acts x., 38. Is he who anoints the same with him who is anointed?

5. Because he is represented as a Priest, Heb. 3, 1. The office of a Priest is to Minister to God, Christ then, as a Priest, cannot be God.

6. Because Christ is Mediator between the "One God" and "Men." 1 Tim. ii., 5.

7. Because as the Saviour of men, he was sent by the Father. 1st John iv., 14.

8. Because he is an apostle appointed by God. Heb. iii., 1, 2.

9. Because Christ is represented as our intercessor with God. Rom. viii., 34.

10. Because the head of Christ is God. 1st Cor. xi., 3.

11. Because in the same sense, in which we are said to belong to Christ, Christ is said to belong to God. 1st Cor. iii., 23.

12. Because Christ says, "My Father is greater than all." John x., 39. Is not the Father, then, greater than the Son?

13. Because he affirms, in another connexion, and without the least qualification, "My Father is greater than I." John xiv. 28.

14. Because he virtually denies that he is God, when he exclaims, "Why callest thou me good? There is none good but one, that is God." Matt. xix., 17.

15. Because our Saviour, after having said, "I and my Father are one," gives his disciples plainly to understand that he did not mean, one in substance, equal in power and glory, but one only in affection and design, &c., as clearly appears from the prayer he offers to his Father in their behalf. John xvii., 21.

16. Because the Father is called the God of Christ, as he is the God of Christians. John xx., 17.

17. Because an apostle says of God, in distinction from "the Lord Jesus Christ," that he is the "only Potentate," and that He "only hath immortality." 1st Tim. vi., 15, 16.

18. Because it is the express declaration of the same apostle, that the Father is the one God, and there is none other. 1st Cor. viii., 5, 6.

19. Because the power which Christ possessed was, as himself affirmed, given to him. Matt. xxviii., 18.

20. Because he positively denies himself to be the author of his miraculous works, but refers them to the Father, or the holy spirit of God. John xiv., 10. "If I cast out devils by the spirit of God," &c. Matt. xii., 28.

21. Because he distinctly states, that these works bear witness not to his own power, but that the Father had sent him. John v., 36.

22. Because he expressly affirms, that the works were done, not in his own, but in his Father's name. John x., 25.

23. Because he asserts, "him hath God the Father sealed." John vi., 27.

24. Because he declares, that he is not the author of his own doctrine. John vii., 16.

25. Because he represents himself as having been instructed by the Father. John viii., 28.

26. Because he invariably refers to the Father as the origin of the authority by which he spoke and acted. John v., 26, 27.

27. Because he acknowledges his dependence on his heavenly Father for example and direction in all his doings. John v., 19, 20.

28. Because he says, "I seek not mine own glory; but I honor my Father." John viii., 49, 50.

29. Because he declares, "If I honor myself, my honor is nothing; it is my Father that honoreth me." John viii., 54.

30. Because an apostle declares, that in Christ dwelt all fulness, because it so pleased the Father. Cal. i., 19.

31. Because Christ is uniformly represented in the Scriptures, not as the primary, but the intermediate, cause of all things relating to our salvation. 1st Cor. viii., 6.

32. Because he declares, "I am not come of myself into the world, for I proceeded forth and came from God." John viii., 42, and John vii., 28, Jesus knowing that he came from God and went to God, &c. John xiii., 3.

33. Because he affirms, that he had not the disposal of the highest places in his own Kingdom. Matt. xx., 23.

34. Because our Saviour, referring his disciples to a future time, when they would understand more accurately concerning him, expressly declares that then they would know him to be entirely dependent upon the Father. John viii., 28.

35. Because our Saviour always professed to have no will of his own; but to be ever entirely guided and governed by the will of his heavenly Father. John vi., 38.

36. Because he expressly denies that he is possessed of the divine attribute of independent existence. John vi., 57.

37. Because he expressly disclaims the possession of the divine attribute of undervived existence. John v., 26.

38. Because he positively denies, that he is possessed of the divine attribute of omnipotence. John v., 30.

39. Because he expressly disclaims the possession of the divine attribute of omniscience. Mark xiii., 32.

40. Because Christ is said in the Scriptures to have been "tempted of the devil." Matt. iv., 1. But "God cannot be tempted with evil."

41. Because it is related of our Saviour, that "he continued all night in prayer to God." Luke vi., 12. Why should Christ thus pray, if he himself were God?

42. Because in presence of a numerous company before the resurrection of Lazarus, he gave thanks to the Father for having heard him. John xi., 41, 42.

43. Because Jesus besought his Father to glorify him. John xvii., 5. The being who prayed to God to glorify him cannot be God.

44. Because he implored that, if it were possible, the bitter cup might pass from him, adding, "nevertheless, not as I will, but as thou wilt." Matt. xxvi., 39.

45. Because he said, "My God, My God, why hast thou forsaken me?" Matt. xxvii. 46. Can he who uttered this be the Supreme God?

46. Because he never paid his adorations to himself the Son, nor to the Holy Ghost, as he should have done had the Son and the Holy Ghost been God; but always to the Father.

47. Because he never instructed his disciples to worship himself or the Holy Ghost, but the Father, and the Father only. Luke xi., 2, John iv., 23, John xvi., 23.

48. Because it was not the practice of the apostles to pay religious homage to Christ, but to God the Father, through Christ. Rom. vii., 25 and xvi., 27, Eph. iii., 14.

49. Because St. Peter, immediately after being filled with the Holy Spirit, on the day of Pentecost, thus addressed the Jews. Acts ii., 22-24.

50. Because St. Paul expressly states, that "all things are of God, who hath reconciled us to himself by Jesus Christ," 2nd Cor. v., 18.

51. Because the same apostle gives "thanks to God who giveth as the victory through our Lord Jesus Christ." 1st Cor. xv., 57.

52. Because it is said, that it is "to the glory of God the Father," that "every tongue should confess that Jesus Christ is Lord." Phil. ii., 11.

53. Because the Scriptures affirm, that "Christ glorified not himself to be made a high priest, but He (glorified him) who said unto him, thou art my son, this day have I begotten thee." Heb. v. 5.

54. Because it is expressly asserted, that God gave to Christ the Revelation which was made to the author of the Apocalypse. Rev. i., 1.

55. Because an apostle speaks of Christ, only as the image of God, "who is the image of the invisible God." Col. i., 15, 2nd Cor. iv., 4. It would be absurd to call any one his own image.

56. Because Christ is stated to be "the first born of every creature." Col. i., 15.

57. Because he is said to be "the beginning of the creation of God." Rev. iii., 14.

58. Because the Scriptures affirm, in so many words that "Jesus was made a little lower than the angels." Heb. ii., 9. Can God become lower than his creatures?

59. Because Peter declares that "Christ received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son," &c. 2nd Peter i., 17.

60. Because it is represented as necessary that the Saviour of mankind should "be made like unto his brethren." Heb. ii., 17.

61. Because in the Epistle to the Hebrews, Christ is compared with Moses in a manner that would be impious, if he were the Supreme God. Heb. iii., 3.

62. Because he is represented as being the servant, the chosen, the beloved of God, and the recipient of God's Spirit. Matt. xii., 18.

63. Because he himself expressly declares that, it was in consequence of his doing what pleased the Father, that the Father was with him and did not leave him alone. John viii., 29.

64. Because he is said to have "increased in wisdom, and in favour with God and Man" Luke ii., 52.

65. Because he speaks of himself as one who had received commands from the Father. John xii., 49.

66. Because he is represented as obeying the Father, and as having been "obedient unto death." Phil. ii., 8, John xii., 50 John xv., 10.

67. Because Christ "learned obedience by the things which he suffered," and through sufferings was made perfect by God. Heb. v., 8 and ii., 10.

68. Because he is spoken of in the Scriptures as the first born among many brethren. Rom. viii., 29. Has God brethren?

69. Because Christ calls every one; who obeys God, his brother. Matt. xii., 50.

70. Because he offers to the faithful the like distinction and honour that himself has with the Father. Rev. iii., 21.

71. Because God, in the latter ages, hath spoken by his Son, and appointed him heir of all things. Heb. i., 2.

72. Because Christ is styled the first begotten of the dead. Rev. i. 5.

73. Because it is declared that God raised him from the dead. Acts ii., 32.

74. Because God poured out upon the apostles the Holy Spirit, through Jesus Christ. Tit. iii., 6.

75. Because the reason assigned for the Holy Spirit not having been received earlier, is, that Jesus was not then glorified. John vii., 39.

76. Because it is affirmed that Christ was exalted by God to be a prince and a Saviour. Acts v., 31.

77. Because God made that same Jesus, who was crucified, both Lord and Christ. Acts ii., 36.

78. Because God gave him a name which is above every name. Phil. ii., 9.

79. Because Christ was ordained of God to be the judge of quick and dead. Acts x., 42.

80. Because God will judge the secrets of men by Jesus Christ. Rom. ii., 16.

81. Because all judgment is committed to Christ by the Father. John v., 22.

82. Because our Saviour grounds the importance of his judgment solely upon the circumstances, that it is not exclusively his own judgment which he pronounces, but that of the Father who sent him. John viii., 16.

83. Because it is said, that when he was received up into heaven, he "sat on the right hand of God." Mark xvi., 19.

84. Because St. Paul affirms, that Christ ever since his ascension "liveth unto God," and "liveth by the power of God." 2 Cor. xiii., 4.

85. Because it is affirmed of Christ, that "when all things shall be subdued under him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1st Cor. xv., 28.

86. Because the apostle John asserts that "no man hath seen God at any time;" which is not true, if Christ were God.

87. Because in the prophecies of the old testament, that relate to Christ, he is spoken of as a being distinct from and inferior to God. Deut. xviii., 15, John i., 45.

88. Because the Jews never expected, that any other than a being distinct from and inferior to God, was to be their Messiah, and yet there is no evidence that our Saviour ever so much as hinted to them that this expectation was erroneous.

89. Because it does not appear from the Scriptures that the Jews, except in two instances, ever opposed our Saviour on the ground that he pretended to be God or equal with God; whereas, had it been his custom to assume such identity or equality, in his conversation with a people so strongly attached to the doctrine of the divine unity, he would have found himself involved in a perpetual controversy with them on this point, some traces of which must have appeared in the New Testament.

90. Because in these two instances, when charged, in the one case with making himself God, and in the other, with making himself equal with God, he positively denies the charges. In reply to the charge of assuming to be equal with God, he says immediately, "The Son can do nothing of himself but what he seeth the Father do;" and directly after, "I can of mine own self do nothing." John v., 19, 30. In answer to the charge of making himself God, he appeals to the Jews, in substance thus; your own Scriptures call Moses a God, and your Magistrates Gods; I am surely not inferior to them, yet I did not call myself God, but only Son of God, John x., 34, 35, 36.

91. Because had his immediate disciples believed him to be the Almighty, would they have been so familiar with him, have argued with him, betrayed him, denied him, fled from him, and left him to be dragged to the Cross?

92. Because the apostles, after they had been filled with the Holy Ghost on the day of Pentecost, did not preach that Christ was God; but preached what was altogether inconsistent with such a doctrine. Acts ii., 22; xiii., 23; xvii., 3, 31; xxii., 8.

93. Because there is no evidence to prove that the first converts

to Christianity ever incurred the imputation of idolatry from the Jews, as they must have done, had they believed and taught that the Son, as well as the Father, is Jehovah; while it is notorious that this imputation has been among the most common of the Jewish reproaches against Christians, since the Trinity became a doctrine of the church.

94. Because in a word, the supremacy of the Father, and the inferiority of the Son is the simple, unembarrassed, and current doctrine of the Bible, whereas, that of their equality or identity is clothed in mystery encumbered with difficulties, and dependent at the best, upon few passages for support.

LAYMAN.

SPIRITUAL MANIFESTATIONS AT THE ENERGETIC CIRCLE.

DEAR HARBINGER,—The Energetic Circle continues its regular sittings, though the weather during the greater part of the past four weeks has been oppressively hot. On Friday the 25th February, with an average attendance, the chairman read an article from "The (London) Spiritualist," anent the photographing of spirits in the dark by Will Power, thus corroborating a statement made in their own circle many months ago by King, that his first photo must be taken in the circle room in the dark. King's light later on appeared, revealing King himself very plainly to all present. He had a white turban on his head, his features were dark, and he wore a bushy black beard. He has not been seen so well this year before. Then a slight girlish figure was seen, and afterwards a little baby in its cot, with the entranced medium bending over it and holding King's light in his hand. On Sunday the 27th February, eleven members being present, the usual readings from Dr. Wolfe's book were continued. At this seance King remained visible for several minutes, and holding the draped figure of a little child in his arms. Later on the medium was seen standing inside the front of the cabinet, and a female figure near him. The latter was draped in white, and wore a headdress like a bridal veil, which fell lightly over her shoulders. One present reported that he saw her features, which were those of Katie King. This spirit also had like a small star or speck of light in the front of her headdress. Then, while the circle were singing the spirit George Abell's hymn, a figure hastily passed across the mouth of the cabinet and disappeared. It held a dim light or lantern in its hand. These manifestations were more than usually powerful and interesting. The weather was cold, but fine, showing that favourable atmospheric conditions are essential to the successful evolvment of the phenomena. On Sunday the 3rd March, eleven members being present, the seance was like the previous two, a very good one, all seeing the usual phenomena. The two chairmen had their respective hands drawn over the face of a little child, and their fingers thrust into its eyes. The spirit Alfred Longmore afterwards controlled the medium and tied and untied him in all sorts of ways and with extraordinary tightness and rapidity. On Friday the 10th March, the weather was very close and warm, nine members being present. The chairman read an interesting extract from "The (London) Medium," anent the appearance of a materialized spirit outside the cabinet at a seance held in Newcastle-on-Tyne, and where the medium was seen at the same time seated in the doorway. At this seance permission was given to an English gentleman, at present travelling in the colony for the benefit of his health, to be present at one or more of our seances. The manifestations in consequence of the muggy weather, were very imperfect in their general characteristics. On Sunday the 19th, the weather was the same as on Friday, ten members being present, and the manifestations were similar to those of Friday. On Friday the 17th March, nine members were present. Manifestations again imperfect, in consequence of the great heat. On Sunday the 19th, the weather was much cooler and seance far better. King was seen very plainly by all present, but there was nothing of a special character occurred. Now that the warm season will soon be over, the members are looking forward to greater manifestations than they have yet

had. "The circle is in complete harmony," as King has told us, and we hope and work for the best and noblest results.

THE CHAIRMAN.

Sandhurst, 21st March, 1876.

NEWS FROM ADELAIDE.

ADELAIDE, March 14th.

The secular society which I referred to in my last note is still pursuing the even tenor of its way, and at each meeting one or more fresh members are admitted. At the various Sunday evening meetings, addresses and essays, original and selected, have been delivered, and the interest appears to be increasing. At the meeting on March 5th, a discussion on Spiritism was initiated by Mr. W. Rains reading Mr. Terry's reply to Mr. H. G. Turner. The debate which followed clearly proved that the society, with all its boasted liberality, has no more intention to tolerate Spiritualism than the most bigoted of the Christian sects, and I do not think that the matter will be introduced again. It is more than probable that an effort will be made to form a society for the discussion of Progressive Spiritism, and I am sure you will hope with me that it will be crowned with success.

Judging by my somewhat extensive experience of secular societies, they seem to me to be generally made the vehicle for the dissemination of the most repulsive form of Atheism, a consummation *not* to be devoutly wished for, and although I hope for better things from the Adelaide society, yet their treatment of Spiritism does not strike me as being very satisfactory. However, I suppose we must watch and wait, in the hope that something better will turn up.

The readers of the *Advertiser* were somewhat surprised on opening their paper of the 7th March to see in it an article very favorable to Spiritism. I have posted you a copy of the paper, so you will be able to deal with the article better than I can.

The death of the Hon. Sir R. D. Hanson, Chief Justice, is a sad blow to the cause of advanced thought. He was a man of wonderful ability, and although a member of the Congregational Church, he had too much good sense to be gulled with the mischievous tenets of that denomination, and in his three works, "Law in Nature," "Jesus of History," and "St. Paul," he shewed that he was a man of very advanced ideas, and, although he did not go so far as Renan and Strauss, yet he left orthodoxy very far behind. His funeral on Tuesday last was very largely attended.

On Sunday evening last the Rev. C. L. Witham, B.A., who for the past two years has been pastor of the Wakefield-street Unitarian Church, preached a farewell discourse on the Church, in which he briefly reviewed his two years ministry. He pointed out the duties and obligations of a congregation of such advanced ideas as the Adelaide Unitarians, and contended for perfect freedom in all religious matters. He objected to all creeds, and conceived that every man should have perfect liberty to accept that form of faith which to him seemed best. He concluded his discourse by an apt quotation from Theodore Parker. Mr. Witham retires from the ministry, and has accepted a situation under the new Council of Education, the duties of which position his ability justifies the supposition he will satisfactorily discharge. The Rev. J. C. Woods, B.A., the minister of the church, has returned from England, and will enter upon his duties next Sunday.

The Rev. J. Jefferis, LL.B., the popular Congregational minister of North Adelaide, has delivered an excellent discourse upon the death of the late Sir R. D. Hanson, which has been published in the morning papers, and the perusal of this discourse will somewhat astonish those bigoted sectarians who are to be found in every church. I quote one passage from the sermon, and I could only wish that other "revs." would preach such excellent truths. Speaking upon Sir Richard's theology, Mr. Jefferis said, "Two things especially he laid down as among the most vital and necessary to the Christian man—that he should have for himself and grant to others absolute freedom of thought upon all religious subjects;

and I, for one, agree with him wholly in this. I demand for myself and I concede to others this freedom of inquiry and thought, nor am I afraid of the issue. Any conclusion, after having been reached with reverence and earnest thought is better than mere submission to the tenets of a church or the dictum of the minister." With this paragraph, especially the last sentence, your readers will thoroughly agree, and if Mr. Jefferis follows these truths to their legitimate issue, I predict the most satisfactory results.

THE EDDYS.

THE following letter, which appeared in the "Rutland Daily Globe" of September 30th, is republished with some further particulars in the "Spiritualist" of October 22nd. The editor says the writer is a clever English barrister. The same gentleman writes again a very interesting account of further manifestations, giving his initials C.C.M. in the "Spiritualist" of November 12th.

Berwick House, Rutland, Vt., Sept. 27th, 1875.

EDITOR OF THE RUTLAND GLOBE.—Having travelled about 4,000 miles for the express purpose of witnessing, and, if possible, forming a correct judgment upon the "spirit materializations" at the Eddy homestead, made famous by Col. Olcott's critical investigation, I naturally felt some curiosity to learn the opinions prevalent about them in this city and neighbourhood. I have found many differences and some indecision. Nor am I surprised, for though the Eddy brothers, supposing mediumship to exist, are probably the most powerful mediums in the world, they are not, at least at home, test mediums. I do not in the least blame them, after all they are said to have gone through in this way, for not submitting themselves, every day and in their own homes, to the often cruel and unreasonable caprices of sceptical investigators. But I do think that they might voluntarily give more satisfaction in the way of tests than they choose to do; and therefore I could not recommend others, whose object, like my own, is to verify a fact, and not merely to witness the most developed phase of a phenomenon still problematical, to seek conviction at the Eddys'. But I certainly am astonished that the extraordinary powers, as a test medium, of their sister, Mrs. Mary Huntoon, should have escaped public attention. The names of William and Horatio Eddy are heard wherever Spiritualism is mentioned; while this sister, who would convince, if he were at all open to conviction, the most hard-hearted sceptic in a single sitting, remains in obscurity. I was a week at Chittenden before I even heard of her.

As an English lawyer, with, I am afraid, the worst possible opinion of human nature, to whom the fallibility of human testimony is one of the first principles of judgment, sceptical by disposition, and with some experience in this investigation, I have, in this matter, trusted to nothing that I have been told, to no observations and to no precautions but my own. I have attended six circles at Mrs. Huntoon's, with the result that the question of spirit materialization is settled with me for ever. On the ground floor are only three rooms—the kitchen, dairy or larder, and the bedroom, thirteen feet by seven, which serves as the cabinet. Above are only the roof and rafters, without partition, of an unfinished room. Below the larder is the cellar, not at all under the bedroom. I did not, of course, accept the statement that there was nothing under the latter but the ground, but examined every board of the floor. These boards are continuous pieces, running under the partition from the kitchen the length of both rooms. Each is firmly and closely set to its neighbour. Two of the walls of the bedroom are outer walls, and I scrutinised the boards outside, and the plaster within, which was without seam or rent, as also the plaster of the partitions from the larder and kitchen, and of the ceiling. The bedroom has only one window. The lower part of this was nailed inside; outside I had nailed mosquito netting, the tacks being driven up to the heads in spots selected by myself, and under my own eye. I went out with a lantern and examined this netting three times, (1) just before the sitting commenced, (2) immediately

after the manifestations had fairly commenced, (3) at the close. On the bed were lying Mrs. Huntoon's two younger children. I took the elder to be under three years old, but she tells me he is three years and four months. We took the bedding to pieces, blanket by blanket, mattress by mattress. On only one night of the six was the eldest child, five years old, left in the bedroom. The bedroom has only one door, that into the kitchen, where we sat. Across the door the curtain was hung.

So far, of course, I had only provided against access to the room by an accomplice. But now comes the crucial test—the ability to stand which distinguishes Mrs. Huntoon's mediumship from that of every other, with the exception, I am told, of Mrs. Stewart, of Terre Haute, Ind. During the first part of the seance Mrs. Huntoon sits *outside* the curtain, in the kitchen with us, no part of her person being in the bedroom. The light, though not good enough to discern the features of the apparitions, is sufficient to make perfectly observable the smallest movement of the medium. I could see the time by my small watch by it. We sat 7½ feet from the curtain. I was quite satisfied with these precautions. A gentleman with me, however, was not, at least for the purpose of reporting, though he agreed with me that they were perfectly sufficient for our own satisfaction. Accordingly we tied Mrs. Huntoon's hands securely to the back of her chair, and her feet to the legs of the chair. Now, under these conditions, faces began immediately to appear, sometimes two at a time, through the curtain; a fiddle in the bedroom was played, and while Mrs. Huntoon sang "John Brown," a voice from behind the curtain, stronger than hers, accompanied her. On other occasions, after all the foregoing precautions, with the exception that the medium was not tied (though it must be distinctly understood, visible to all of us), the full length form of a young man emerged from the side of the curtain furthest from Mrs. Huntoon, and stood before us for several seconds. The same spirit has come several times, under conditions, however, not so rigorous. By and by, the power becoming exhausted under these trying tests, a voice from the bedroom calls Mrs. Huntoon behind the curtain. And then the manifestations become much stronger; but, as the test is at an end, to recount them is not within the scope of my present object.

One warning I wish to give visitors to Mrs. Huntoon and every other medium. Do not mix up the question of spirit materialization with that of spirit identity. Faces and figures purporting to be those of spirit friends will come to you. Your dear relatives will manifest the utmost eagerness and impatience to be recognised, but when you come to put the simplest test question, they will, unless you have been fool enough to blab out particulars about them beforehand, either fail to answer, or answer wrongly. That is my experience; I do not say it is invariably the case. Unless proper precautions are taken to exclude such an explanation, people, of course, go away with the notion that it is all fraud and personation by the medium. Much of it I am nearly sure is fraud and personation, *not by the medium, but by spirits, possibly not even human spirits*. But I am verging on deep and difficult speculations. To return to Mrs. Huntoon. She has offered to come to any room in Rutland I may select for the purpose, and there to hold a seance under any test I may impose. I am satisfied already, and have declined the offer. Investigators will, she assures me, and I quite believe her, experience from her a cheerful compliance with any tests not absolutely cruel, not, of course, inconsistent with the invariable conditions of spirit materialization. You have two things only to guard against—confederacy and personation by the medium—with Mrs. Huntoon, but with very few other mediums, it is the easiest thing in the world to take perfect precautions against either.

Excuse, sir, this long letter—I have no interest in its publication, I write it at the request of Mrs. Huntoon, made after I had avowed myself completely satisfied and convinced, a request which I thought I could not in justice refuse.—I am, Sir, your obedient servant,

AN ENGLISH BARRISTER.

THE ANCIENT RELIGIONS OF THE WORLD.

AN IMPRESSIONAL WRITING RECEIVED AT A MELBOURNE CIRCLE, FEBRUARY, 1876.

The philosophical spirit has in all ages developed itself in systems, that is to say, the soul has taken form and thus become perceptible, useful, and admirable. Often no complete formula has represented the spirit of the age, but a general though unspoken framework has filled the minds and shone through the works of men. These have generally improved as they have advanced in time, except in cases where the law of reaction has caused a temporary depression between two waves.

The Egyptians had a system, and though no doubt there were others before it, theirs is the first which, as far as I am aware, is worthy of note, among those that have floated down to us on the stream of time. As far as I have been able to gather, they included in their system a theory of both the material and spiritual worlds, recognising their connection and inter-communication, together with a natural but semi-savage (inasmuch as it was unscientific) interpretation of the world around them. Their view of spiritual things was almost entirely from a material standpoint, and was disfigured and distorted by the reflections of their own evil passions, and the realities of some of the undeveloped spirits with whom they communicated. They had much knowledge, but it was limited in its scope and confined to a single class—the priesthood, a prejudiced and aristocratic body in all things connected with their fellows, over whom they exercised an unlimited authority. There was in the philosophy of the Egyptians very much that has since been forgotten or disregarded, and which will now have to be deciphered afresh from the pages of a newer and brighter spiritual experience. Much of the lore they possessed was rendered almost useless by the prevalent use of symbols and mystic signs designed to awe and repel the vulgar inquiries; they had the usual tendency of undeveloped races to connect known facts with unknown fables, and to bow the dominion of truth beneath the fetters of tradition, and an unbridled and bigoted imagination. Laborious in their researches, acute in discovery, of regulated habits and continued peace, they amassed a treasure of Truth, but their coins (to continue the metaphor), the medium of circulation passing through the hands of the general public, were rude and ill-shaped and have become, by the lapse of time, illegible and fragmentary records, of which but few indeed remain. Their system, while it possessed a certain breadth of view of Nature and its laws, was partially hidden beneath the barriers I have mentioned, and when in the process of the ages the race from whom they sprang, and by whom they were supported, relapsed into the natural condition of such inferiors, becoming not only the slaves of the priests, but broken in spirit, weakened in body by diffusion of their being in the voluptuous pleasures which were the only outlets of energy an unwise restraint allowed them, and, degraded in mind, they fell an easy prey to the first invaders. Their characters of slaves had been carefully moulded by their own superiors, who should have been their leaders, but deserting the standard of Justice, became for selfish ends the despots of their own countrymen, and though magnificent in their attainments, profound in their learning, wise in their abstinences, since justice was not with them, they built upon the sand, encouraged their own weakness, and perished with those whom they had betrayed—in the tremendous fall that left ruin and desolation in the midst of what was once a land of peace and plenty. Ignorance for knowledge, weakness for wisdom, and a barren desert of the glorious Empire whose political and social power, whose sages and scholars had placed it as a crown upon the head of an aspiring though barbarian earth.

Such is the lesson which rises up to us from the long-buried ruins of Egypt, and from pillar and pyramid, palace and hieroglyphic stone, come only the mournful voice of experience sounding solemnly through the lighted aisles of centuries, saying sternly—"Where justice is not, there is no power, nor life, nor endurance, for in it are the foundation of truth and progress through all eternity."

CHAPTER II.

The next great wave of civilization was the Persian, its great prophet Zoroaster, its great collection of sacred writings, the Zendavesta. This was a much purer and more spiritual system than that of the Egyptians. Its moral code was at the same time more comprehensive and more elevated. Its precepts are in a high degree worthy of praise, reverence, and obedience; its asceticism was less bigoted, its humanity more noble. Though acknowledging the different classes of the community, it did not tend to increase their power, but was, like Christianity, a purely religious system, not dealing with things political, or aught, in fact, temporary and changeable, but only with the rules of right conduct and the precepts of cultivated understanding and inspired wisdom. One great advantage it possessed over the Egyptian system was its simplicity; it was more admirable in its inartificial and unadorned beauty, natural and pleasing, than all the labours of the learned priests could render the cumbersome, gaudy, and unwieldy belief held on the banks of the sacred river. Its simplicity was its strength, its majesty was its ornament, its truth was its sustaining and active soul, and though the outward lives, as it were, of its Eastern devotees are not of such a nature as to exhibit its effects in pretended splendour to the eyes of a highly civilized European nation, yet in the honesty, long-continued power consequent therefrom, and pristine purity, the Persian for many centuries was the terror of all Eastern nations the sole equal ally or enemy of Rome, the one despotism that preserved, through the attendant evils of such a system, the elasticity, the concentrativeness of a democratic people. It somewhat resembled, indeed, the last phase of French Imperialism. The parallel holds good by comparison of the relative rights of the masses, equal, beneath the sway of an almost irresponsible sovereign—one not merely of birth, but of ability, and by the corruption of whose administration and the natural opposition—vital, though hidden in it—of the advancing ideas of a semi-free people, fell at last, though by slow degrees, in the earlier instance to its present position as a barbarous Asiatic principality, not a power.

It produced many sages, and beneath its shadow many a happy life drifted peacefully through still waters to the soundless sea, as they supposed it. It was plenteous in good deeds, generous, hospitable, and charitable, aspiring also, and self-denying, but failed, inasmuch as it has failed, because of its diffuseness, not of matter so much, as of its want of inherent connection, too mystic for the common mind, and to the higher, high as it itself was, it was but a stepping stone. It was a personal, rather than a national religion, and produced many saints and seers, though never powerfully affecting the masses, save in the general beneficence of its nature, to which we have referred. It was too exalted a belief to be very anthropomorphic, and yet too rudimentary to renounce all traces of this evil. It was not fitted for a commercial nation, by its individuality, as it were, though its principles, as they were justice itself, are admirably calculated to enlighten and improve it. With a partial applicability to its age, its many merits have made of it a glorious beacon light amid the surrounding darkness; its evils were chiefly negative. What it affirmed was good, but the good did not annihilate the evil. A religion of peace, it flourished among a nation of soldiers, to whom it was a safeguard and an important ally. Poetical and legendary, like all other systems, though of a higher class than most, it thus obtained a power over the people, to gain which it sacrificed somewhat of its early excellence and true signification. Their ideas of the Deity and of a future life were general and, as far as they went, correct. Their ceremonies were, to the real spirit of the religion at least, subservient, its creed was merciful and at the same time laid some claims to the title of philosophy.

The Chinese, and its descendant systems, anterior to it in point of time, and admirable in many respects, have become, by a process of accretion and fossilisation, mere night-mares of imagination, empty performances, gilded rites, whose meaning is forgotten or denied, and only good or enduring in those maxima which have survived the ruin of all its past splendour.

Great in these departments of proverbial philosophy and moral utterances, and in the Hindoo system, united to the Fireworship

of Zoroaster this, the religion still of the greatest number of mankind, remains as a monument above the grave of all its virtues. It is honest, faithful, verbally inspiring and aspiring, but its power has departed, its race is at an end. Earlier than that of Zoroaster, it has had a longer but more inglorious life, and now together the two great faiths of the Eastern world are tottering to their fall. The wand of Western enterprise has been waved above the sleeping powers, and ere long they must answer at least in some sort to the new spirit that is being poured upon the nations of the Earth. Their wealth, their countless treasures shall again be absorbed by thirsty souls, and flow as fresh as they did long ago from the lips of the great mediums of the past. The good shall not pass away, but lo! the last trump of their material existence is sounded, and though generations linger, it is beside a dying, a dead, faith, that must waken to a new life in the newer hearts beyond its certain grave.

THEOLOGICAL GYMNASTICS.

"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."—*Westminster Review*, October, 1875.

When we enter the spheres above, we shall not be surprised to find that the risen spirit of John Stuart Mill had something to do with the remarkable utterance of which the above is a portion.

He is a spirit too highly developed not to wish to make his influence felt immediately after his resurrection, and would naturally seek to inspire the contributors to the liberal magazine he himself edited and conducted when upon earth.

Whatever their origin, the words are a condensed epitome of the spiritual philosophy, and the sentence is absolutely perfect in its concentrated intensity and logical power. It is a prophetic foreshadowing of great depth and comprehensiveness; and—setting aside, for the moment, the instruments chosen to ring out such melody—we believe in their utility, because we dimly perceive the occult causes that produce them.

We invite our readers to consider, briefly, two subjects:—1st. The views of the future that are dear to the reigning theology; and 2nd. The views of the future which Spiritualism reveals.

We shall endeavour to show that the first is revolting to reason, to conscience, and to the moral sense; while the second is in harmony with all three; and is, moreover, in sympathy with the aspirations and desires of all who study topics of more than daily importance; worship God as a Father who loves them, and do not fear Him as a brute who hates them, and who would worry them with devils and flames for ever and ever, unless He was pacified with blood.

The Standards of the Presbyterian Church teach upon this point:—

(1.) "Immediately upon death the soul of the believer is made perfect in holiness."

(2.) "It is at once taken into the presence of Christ."

Consequently, as the convict Weechurch became a believer before he was hung, and received the sacrament from Mr. Millard, he is made perfect in holiness, and is hiding the blushes of his *post-mortem* innocence in the wool of "the Lamb."

(3.) "The body, still continuing a member of Christ, rests in the grave until the resurrection."

So that the body of Weechurch dissolving in quicklime, in his prison grave, is a member of Christ.

(4.) The soul of the believer remains in the intermediate state, between death and the resurrection, with Christ and all saints and angels, conscious, active, and supremely happy."

(5.) "The souls of those who reject Christ are in the mean time conscious and miserable, in the place prepared for the devil and his angels."

Weechurch, therefore, is better off than John Stuart Mill. Of these two men, Weechurch was a wild beast in human shape; a murderous, blood-thirsty hypocrite, whose very name was a terror to his jailers; a fiend who was sufficiently cunning to take the sacrament, before execution, to "save" what soul he had—which cannot

have been much—and thereby constitute his body "a member of Christ," to rest in the jail quicklime until the last trump should unearth body and bread together; while his spirit remains, "with Christ and all saints and angels, conscious, active, and supremely happy."

John Stuart Mill, on the contrary, as all the world knows, was a philosopher of exalted intelligence, benevolence, and moral excellence, who, in ages to come, will attract to his memory a love and reverence such as Christians give to Christ. John Stuart Mill, if the standards of the Presbyterian Church are true, is not engaged, as we have surmised, in making his influence felt by the intellectual world through the columns of the *Westminster Review*, but is "conscious and miserable, in the place prepared for the devil and his angels," because he was not a Christian.

The human hyæna, whose faculties were all animal, even to the last rite of eating and drinking, is said to be "active and supremely happy:" the gifted philosopher, at whose feet the nations sat, is "conscious and miserable, in the place prepared for the devil and his angels."

If this be so, then the place we desire to go to, when we die, is the place prepared for the devil and his angels.

The Presbyterian Church further teaches:—

(6.) "At the end of the world there will be a general and simultaneous resurrection of the bodies of all men, which will be severally united to their respective souls."

(7.) "All mankind will then be judged by Christ in person, and believers justified on the ground of imputed righteousness, and unbelievers condemned for their own sins."

(8.) "All the saints will thenceforward be gloriously exalted, and will continue eternally blessed in the fellowship of Christ. All the wicked will continue with the devils in conscious torment, enduring the wrath of God for an absolutely un-ending eternity."

We quote these dogmas with indignation, and solely from a sense of duty, and we select them from the standards of a reformed Protestant Church, as a fair average specimen of the pseudology of Protestant Churchianity.

The Protestant churches have fundamental dogmas of a much grosser and more repulsive character; dogmas which must, sooner or later, be held up to the scorn and derision of mankind. It is our duty to battle with falsehood, under whatever guise that falsehood may be concealed, and we shall therefore deal out hard knocks to Protestants and to Catholics alike.

Christian theology has for its foundation three radical errors. 1st.—That God became a hybrid Lothario to tempt the virgin Mary. 2nd.—That He succeeded and thereupon became Lothario's son. 3rd.—That the spirit who appeared to Joseph in a dream, made his last appearance in human shape for 33 years, and deprived Himself of his freedom, until the Crucifixion and ascension of Jesus allowed "the Comforter" to descend to earth again, to carry on more of his games.

These dogmas are heathen mythologies, barbarous, ridiculous, and obscene. We deem it our duty to weaken the influence of the clergy by exposing their creeds, but we love true religion, and have no sympathy with the positive philosophy of M. Auguste Comte, which he declared to be "in radical and absolute contradiction to every kind of religious or metaphysical tendency." We do not believe that theological conceptions and metaphysical meditations are merely transitory exercises through which the human mind passes in its infancy, and that they will cease to exercise our riper powers. We believe that the religious yearnings of the mind are the very essence of human nature. The appetite will always exist; the food will constantly vary. Yesterday, Protestantism satisfied the hungry appetites of religious natures; to-day, to use the language of Scripture, it passes out into the draught. We do not suppose that Christianity will escape the fate of all systems "which have their day and cease to be." Protestantism will become an historical reminiscence, and the mythology of Christianity a theme for school boys, but the ever-operating religious instinct will continue to make for itself new moulds, which succeeding ages will cast away.

"The religion of one age is the literary entertainment of the next," said Emerson, but Carlyle, with a juster judgment, tells us—

"The Old never dies till this happen—Till the soul of good

that was in it have got itself transfused into the practical New. While a good work remains capable of being done by the old form; or, what is inclusive of all, while a *pious life* remains capable of being led by it, just so long, if we consider, will this or the other human soul adopt it, go about as a living witness of it. So long will it obtrude itself in the eye of *us who reject it*, till we in our practice too have appropriated whatsoever of truth was in it. Then, but also not till then, it will have no charm more for any man. It lasts here for a purpose. Let it last as long as it can."

We have now to consider, briefly, as opposed to the reigning theology, the views of man's nature and destiny which Spiritualism reveals.

"The Spiritualists of our days, says M. Guizot, have given to their researches, and to their ideas, a character really scientific. They have introduced into the study of man, and of the intellectual world, the method practised with so much success in the study of man and of the material world—that is to say, they have taken the observation of facts as the point of departure, and the constant guide of their investigations. They have rendered an immense service by enforcing a truth, with which is connected man's rights in this world, as well as his prospects beyond this world: I mean the fact of Man's Liberty. To the Spiritualistic School belongs the honour of having firmly established, and rendered plain, the psychological fact of the freedom of the human will. Their doctrines, it is true, have now been for some time hotly attacked, and the wind of the day does not blow into their sails. But in spite of the blows which it receives and returns, *although with insufficient sturdiness*, the Spiritualistic school, if we judge it by the names and the works which belong to it, by their talent and their fame, remains in our century in possession of the domain, and of the banner of philosophy."

The science of spirit life, the fact that there is another state of existence, is supported by a body of evidence as extensive and unimpeachable as is to be found in support of anything whatever, and if human testimony is rejected on this subject, then human testimony is reliable only when it deals with the petty problems on which small minds wear themselves away.

But, in addition to the evidence and the testimony which Spiritualism can produce, it teaches that the distinction between matter and mind is a natural and spontaneous, a primitive and permanent belief of the human race. "Man does not believe either himself or the universe to be exclusively matter." The human mind, in its operation, is not materialistic. The mind itself is not matter, and yet it is constantly triumphing over the difficulties and obstructions which matter places before it. For the human mind is the safeguard of human superiority; the fulcrum, or *point d'appui*, from which the world of matter is being compelled to sustain and supply the higher needs of human life. "Miracles," said Spinoza, "are natural phenomena, which exceed human powers of comprehension, but will not always do so." The marvels of modern discovery would have been incomprehensible to Saul of Tarsus, and also to his crucified spirit guide; and we have a firm conviction that the printing press has done more than the sufferings and sacrifice of Jesus of Nazareth, for the permanent improvement of the human race. In saying this, we propound a great heresy, which is, however, true, and we gratefully confess our indebtedness to the human mind for having established, in spite of the clergy, our right to teach as much heresy as we please, in peace and freedom.

The mind of the higher types of Man has been developed sufficiently to enable him to predict the movements of matter with mathematical exactness. In the science of astronomy this is very apparent; and in the science of statistics it is becoming so. In short, the ultimate usefulness of all science will resolve itself into a power of foretelling the future, so as to warn mankind of the dangers from which ignorance is never free. We know for a certainty that the planet Venus will commence to cross the sun's disc at 2 o'clock on the 6th of December, 1882, and will be six hours in making the transit; we call this a calculation—the Jews would have sworn it a prophecy, crucified the prophet, and the Gentiles would have worshipped his blood. The world moves, no doubt!

When the laws which regulate all the manifestations of Nature are understood, as thoroughly as astronomy is understood, then we may expect to develop the power of predicting the occurrence of the manifestations themselves; and this is to claim for prophecy a high position

among the exact sciences; such a position, in fact, as it holds in the spirit world. In a higher state of being, whereinto death never enters, the laws which regulate the progress of civilization are well understood, or an effective control of the subtle forces of Nature would be impossible; thus the laws which regulate inspiration being brought within our comprehension by Spiritualism, we can readily understand and appreciate the significance of ancient and modern prophecy, and sympathise with the mediumistic, impressionable, and erratic temperaments of poets, prophets, and men of genius. The world has never been without a class of mind like that of Jesus, from whose pure surface, as from a mirror, the unseen operators could flash upon the world bright foregleams of what their own knowledge enabled them to calculate.

One of the most remarkable instances on record, of exact prophetic forecast, is also one of the best known, and will serve to illustrate our meaning.

In the year 1453, the empire of the East was lost by the Greeks; Constantinople was taken by the Turks, and Venice and Genoa concluded a peace with the Saracens, whereby Saracenic influence and power became felt from Bokhara and Mongolia in the East, to Andalusia and the Canary Islands in the West, over a region far exceeding in area and importance the empire which took its orders from Rome.

The Saracens were to the world on which Caxton lived what the Anglo-Teutonic races are to our age. Nor is it 400 years since Russia was freed from the Tartar yoke. In that age the Saracens bore the same relation to the peoples of the earth that the Anglo-Teutons bear now. They were the patrons of literature, science, and art. The races of mankind acknowledged their power from Samarkand to Cadiz. The civilized world was dotted with colleges and schools, established under Saracen patronage for the advancement of natural knowledge, and the glory of God. The Arabs, in that age, were the intellectual leaders of the human race, and they did their work well. They died away, because it is a law of nature that all things, however great, must die away. The Anglo-Saxons, and the British Empire will die away for the same reason. The nominal followers of Christ will share the fate of the nominal followers of Mahomet.

"Are God and Nature, then, at strife,
That Nature lends such fearful dreams;
So careful of the type she seems,
So careless of the single life?
'So careful of the type!' but no,
From scarp'd cliff, and quarried stone,
She cries, 'A thousand types have gone,
I care for nothing, all shall go.'"

When the Saracen Empire was at the zenith of its renown, and when its princes travelled in barbaric splendour to view the conquests which others achieved; when to utter a syllable against Arabian permanence was blasphemy against High Heaven, and evidence of lunacy on the part of man, an obscure medium prophesied with startling clearness, the overthrow of the race then paramount upon the earth.

"In twice two hundred years, the Bear the Crescent shall assail,
But if the Cock and Bull unite, the Bear shall not prevail.
But then in twice one-half score years, let Islam know and fear
The Cross shall wax, the Crescent wane, grow pale, and disappear."

This remarkable forecast, uttered in 1453, has been handed down to us probably without any attempt being made to investigate the laws of its production. It was uttered before Russia had a Czar—Ivan Basilowitz, in 1479, being the first. In twice two hundred years after its utterance—in July, 1853—the Crescent was assailed by the Bear. Turkey was invaded by Russia, and the Turkish fleet destroyed at Sinope. England and France joined their forces, the fleets and armies of the Cock and Bull occupied the Crimea, and the Bear did not prevail. The "twice one-half score years" has not yet expired; the armistice which preceded the Treaty of Paris was only signed on the 29th February, 1856, so that the fulfilment of the prophecy may be looked for in 1876.

We know of no prophecy in the Bible where the incidents of the future are foretold so vividly, so far ahead,

* Guizot's "Meditations on the actual state of Christianity, and on the attacks which are now being made upon it." London: John Murray, 1866.

and with such extreme accuracy; nor are we at a loss for a reason.

The faculties of the unknown prophet of the Crimean War, were, from the evolutionary development of the human race, of a higher type than the faculties of the mediums who lived further back when the race was younger. The Bible mediums were not only deficient in ethnological development, but they were densely ignorant, and, under the now well-known laws of attraction and affinity, they were inspired by spirits only a shade better than themselves.

The spheres of spirit life in affinity with this planet advance slowly, develop gradually, and grow in wisdom and knowledge *pari passu* with the progress of their charges in the flesh. They receive instruction and inspiration from other spheres of greater elevation when they can appreciate and apply such knowledge, and not an instant sooner, for knowledge and inspiration are not forced upon any against their will. The planetary sphere which has the earth in keeping, itself needed elevation. It must have been very perverse and dark, owing to the multitude of dark and powerful spirits, like Nero, Calvin, and Torquemada, constantly ascending into it. When a state of passionate lawlessness prevailed upon earth, the heavens were recruited with blood-thirsty ruffians, to whom knowledge was hateful. They needed to be enlightened from below, and to be humbled by watching the incarnation and growth of little children upon earth, who, under better conditions, and influenced by the Benign Spirit who loves them, fled for freedom to the rocks and caves of America.

Then was given to them, as John tells us in the Revelation, the two wings of a great eagle, that they might fly into the wilderness, and escape from the dragon of European priestcraft, a dragon which perseveringly followed them there, and is not likely to be banished yet.

In Australia, that dragon's descendants have cut their teeth, and have not failed to show them; but the teeth are small, weak, badly-fitted in the gums, constitutionally unsound, and were easily filed by our legislative dentists.

The spirit of criticism being abroad in Australia, the rising generation will not kneel awestruck in the public streets before a wafer, as the Host goes by; or pin their faith to the blood of a Lamb. The age of chivalry has gone, the age of superstition has yet to go.

When that time comes, this land of peace and boundless plains, which we know so well and love so dearly, entrusted, as it is, for occupation and development to vigorous scions of the leading races of mankind, will, in the far distant future, glide into the field of the splendid vision whereby John Bright was enabled, in an inspired moment, to describe prophetically the future of America, and the triumph of the great cause of Spiritualism which she has espoused.

Speaking in 1862, at Birmingham, against the Slave States, taking that side which Disraeli and Bright alone took against all the public men of England, he said:

"I cannot believe that civilization, in its journey with the sun, will sink into endless night, in order to gratify the leaders of this revolt, who seek to

'Wade through slaughter to a throne
And shut the gates of mercy on mankind.'

I have another and a far brighter vision before my gaze. It may be but a vision, but I will cherish it. I see one vast confederation, stretching from the frozen North in unbroken line to the glowing South, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific main—and I see one people, and one language, and one law, AND ONE FAITH, and over all that wide continent, the home of freedom, and a refuge for the oppressed of every race and of every clime."

SPIRITUALIST PIC-NIC AT CASTLEMAINE.

It has been the custom of the Spiritualists at Castlemaine to combine at intervals in a social pic-nic, not as a demonstration, but with the view of strengthening the bonds of brotherhood, and encouraging harmonious social relations. Happening to be in Castlemaine on Sunday, March 19th, we were invited to join the pic-nic arranged for that day, and at about 9 a.m. took our place in one of three coaches provided by Mr. Tighe, the mail contractor, which, crowded with happy faced people

of all ages, were preparing for the start to Mount Alexander. But few persons were visible in the streets at that hour, and the start was effected without any stir or excitement. Travelling along the old Bendigo Road, past several neat suburban residences, fruit gardens, and quartz ranges covered with young gumtrees that have taken the place of the old monarchs of the forest, of which they were long since denuded, an hour's easy driving brings us to Harcourt, a small and uninteresting village on the railway side. Here we leave the metal road, and bearing away to the right over a tolerably good but rather hilly bush track, another half-hour takes us to the camping ground, under a large gumtree, beside the creek which takes its rise on the mount. The horses unyoked, provisions unloaded, and fire lit, a consultation is called at which it is agreed that the ascent of the mount cannot be comfortably accomplished before dinner, and numerous small groups start off on exploring expeditions to the lesser hills, from which many pretty views are obtainable. Soon after twelve the cloths are spread upon the grass, and the party augmented by the arrival of another vehicle load of friends, set to work with a keen zest to satisfy the equally keen appetites acquired from the bracing air of the ranges. Dinner being finished, a start was made for the mountain the rocky summit of which was reached before three o'clock. The view from the northern end is very picturesque, huge masses of granite lie piled one upon another, while two immense blocks a little way down the decline stand like colossal monuments side by side, leaving a gap between, through which a wide extent of hill and valley can be seen, relieved by a pretty sheet of water on the right, the Harcourt Reservoir. Farther on to the west lies Mount Tarrengower, while to the south Macedon shows out clear and distinct. We ascend the survey cairn, and the ladies seated about the foot of it, sing one or two pretty songs, the effect is good. The exertion of climbing and the warmth of the sun has provoked a general thirstiness, a small basket of grapes brought up by one thoughtful traveller were rapidly consumed, and though particularly grateful were quite inadequate to satisfy the craving for drink, an early return to camp was determined upon, and the descent speedily accomplished, the thirsty mountaineers slaking their thirst with the cool spring water. Tea soon followed, after which a game at ball was initiated by the young folks, and joined in by many of the older ones, until near sunset, when the coaches were reloaded, and the party returned all apparently delighted with, and benefitted by their trip.

J. M. PEEBLES' TRAVELS.

The *Religio Philosophical Journal* of January 29th, publishes some correspondence from J. M. Peebles, headed "Pickings and Pencillings along the Way," from which we extract the following:—

REV. SAMUEL WATSON, D.D.

This exponent of the Spiritual philosophy and editor of the *American Spiritual Magazine*, reminds me socially of a valued friend over the water—a quiet scholarly English gentleman! For thirty seven years Dr. Watson was a Methodist clergyman; and for nearly the same length of time he has been a resident of Memphis, having the confidence of the entire community. During this time he was a while President of the Tennessee Female College—was ten years editor of the *Methodist Christian Advocate*, and Presiding Elder as often and long as the Methodist discipline would permit. The Methodist clergy continue to visit him, listening to elucidations of the Spiritual phenomena, and the divine principles of a broad liberal Christian Spiritualism. Some of these are believers in Spiritualism; and what is more, they would preach it openly, if they could afford to financially! If gold is God, "public opinion" is a merciless tyrant. A guest of the Doctor's during December, I shall not soon forget his hospitality, nor the many personal kindnesses of himself and his excellent family. Mrs. Watson, though a believer with her husband in the present ministry of spirits, continues to be the organist in the Central Methodist Church. Genuine Spiritualism and the Christianity of the New Testament are in perfect accord.

MRS. ANNIE C. T. HAWKS.

This lady, whose name stands at the head of the "Inner Life Department" of the *Spiritual Magazine*, bears the same relation to it that Mrs. Conant did to the *Banner of Light*. Mrs. Hawks, formerly Mrs. Torrey, so well-known in Texas and the other Southern States, is an excellent medium, speaking in the semi-trance and inspirational state. She is also clairvoyant, clairaudient, and prophetic, giving at times really wonderful tests. It is a matter of regret that her nervous system is so sensitive, her organism so frail, her health so feeble.

Miss Clara Robinson retains her mediumistic gifts, convincing the doubting and the sceptical of a future conscious existence beyond the grave.

MRS. T. W. MILLER.

It seems a marked purpose of the Spirit world just now to present before us the materialized forms of the departed. But the term "spirit-materialization" is too vague, too inexact, to apply to this form of manifestation. Spirits do not materialize. Essential spirits can no more become matter than cause can become effect. Unseen intelligences, versed in spirit-chemistry, have the power to collect and use the aura, of mediums, the emanations of individual and the elements of the atmosphere, manipulating and moulding the same into shapes, forms, and the shining garments of immortals, in which spirits appear. As it is the glove of the gloved hand that we see, so it is the constructed clothing of the spirit that our eyes behold. And then again, there is no doubt but that it is "the double" of the medium that is often seen. That the spirits of certain mediums occasionally leave their bodies for a time, I have the fullest proof.

Mrs. Miller is an excellent medium for slate-writing and the phenomena of materialization. These phenomena, so common now, require no minute description. I will, however, mention this test condition that I applied to Mrs. Miller, in the presence of Mr. Miller and Dr. Watson. The medium had taken her seat in the cabinet and become entranced. Her hands, her limbs were rigid and cold. While she was in this state I took from my pocket a small thread-like string, and putting it around her neck, tied it in hard knots behind, and then tied the same to the back of the chair. The curtain of the cabinet was then dropped; and yet, before I had got off from the platform, a spirit form clothed in white, stepped out in full sight. Dr. Watson saw it—we all saw it!

SPIRITS BY STARLIGHT.

Conversing about Mrs. Miller's mediumship with Dr. Watson, he assured me that neither a house nor a cabinet were absolutely necessary to see the manifestations attending this Memphian medium:

"What do you mean, Doctor?"

"I mean that these spirits may be seen out in the fields by moonlight or starlight."

"Have you witnessed anything of the kind?"

"I have, several times."

"Can such a privilege be granted me?"

"Most certainly; if the medium's delicate health will permit of such a nightly excursion during this damp weather."

The evening and the hour were agreed upon. At the appointed time we were treading streets leading towards the outskirts of the city. Now we pass a gate; climb a fence; travel a few yards, and are in an open lot or common. There are five of us present Mr. and Mrs. Miller, Dr. Watson, Mr. Stillman, and myself. We halt; keep silent! Mrs. Miller is partially influenced. Now she is clairaudient. The spirits wish us to step aside two or three rods and remain quiet. We obey. It is clear and the stars are shining bright. We can see Mrs. Miller distinctly, hear her talking with invisible intelligences. She kneels and prays. Rising we see by her side a spirit form clad in white. And now there is another; and ere long still another appears, a soldier, seemingly dressed in a dark greyish suit. But the medium is exhausted and falls to the ground. We lift her up. In this half rigid trance state she cannot stand. Her husband rubs her hands, her arms, and pathetizes the brain till consciousness returning, we return by the same winding way, not doubting that our forefathers saw, as they said, warning angels by the wayside and ghostly figures in grave yards.

THE LYCEUM.

The following address was delivered at the Melbourne Progressive Lyceum on Sunday, March 12th, by the conductor. We commend it to the notice of Spiritualists, Freethinkers, and Progressionists generally, and urge our readers to bring it under the notice of their liberal-minded friends:—

Complete education is the aim of life, the crown of humanity, and the sceptre of the spirit, by which it becomes ruler, for use or for pleasure, of all things within its sphere. Born naked and ignorant, by its assistance we become rich and powerful; it has one aim—one only, that we may become wealthy—possessors of knowledge and virtue, developed to the utmost tether of our possibilities. Those who have any other desire than this are chasing will-o-the-wisps, that will ere long desert them in marsh and darkness.

Being the whole object of existence, to attain it certain necessities must be provided, but these once obtained, the end to which, they are but the servants and the means, asserts itself.

"There is no wealth but life with all its powers of love, joy, and admiration. That country is richest which nourishes the greatest number of noble and happy beings; that man is richest, who having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others."—*Ruskin*.

School education is devoted wholly to supply the means, and bitter experience only wakens the distorted or decreased intelligence of its votaries to the nobler end "which neither moth nor rust can corrupt." To assist the unfoldment of the better nature, to supply stimulus and food for the neglected faculties of mind and body, to deliver the young from artificial repression, and substitute a free healthy exercise of their greater gifts, is the object of the Progressive Lyceum, in whose curriculum the varied divisions of the human being are acknowledged and provided for. Physical, mental, and moral culture are here represented, in their right order and degree, in such a manner as not only to be instructive and beneficial, but doubly so, by reason of their interest and resultant pleasure. Calisthenics to music are so arranged that every muscle and sinew receives its due proportion of exercise, while the rhythm of the air is followed by rhythm of action, and the exertion stimulated by the combined beauty and melody of sight and sound. This subserves a further aim, as yet but little understood the delight and cultivation of the higher faculties by the perception of beauty; still further carried out in the badges, standards, and banners, by music, by graceful marching, tending to induce a like harmony in the characters of the children. These are no idle ornaments, but indicate a deep and noble purpose, a great and glorious truth; they are vital energies of joy and unconscious inspiration. The songs are not the diluted dogmas of the churches, but the purest lyrics of the poets set to ringing melodies. The recitations are from the same source. The moral maxims are the cream of all the creeds, and Marcus Aurelius, Buddha, Plato, and Jesus, with their modern colleagues, contribute each and all whatsoever is best among them. Life is short, and lessons shorter; therefore only those things which are of highest importance are taught. It matters little to mankind if we are ignorant of Quaternions, compared with the evil effects to all, if we are base or cruel. The moral element is the keystone of our whole existence, and progression, and to this chiefly are our efforts directed. The broadest truths of Science, which, while simple are thought-freeing and thought-strengthening, as they have an elevating tendency, are here inculcated. We teach Geology, not Genesis, and our only revelations are those of Truth. Thus physiological lessons and lectures pointing to preventive sanitary measures, Natural History and Natural Science, in so far as they are useful to the learners, are gladly welcomed. There are no dogmas, no catechisms, no teachers' tyranny. The children are developed, not crushed by authority; taught to think for themselves, to reason, and to rely upon their own endeavours. The leaders assist, but do not rule them; master and pupil study together, not merely in the paths of knowledge, but in tolerance, gentleness, graciousness, kindness, and truthfulness; for in the scope of this institution all such lessons

are welcomed, and, as far as opportunities and materials allow, at present exercised.

Inquiry and discussion are induced on all subjects of interest or improvement, without restriction. The children have a voice in the election of leaders and the management of affairs. The whole nature and purpose of the Lyceum is utterly unsectarian, based upon the simple principles of free-thought, and those moral truths which are the common property of all nations. The education of nature is followed in all particulars with the reward, it is hoped of rendering the pupils thoughtful, earnest, noble men and women. To do this entirely would be to construct society afresh, and to create the fabled Paradise of old, the millennium of the future, yet in so far as we succeed, we are creating it. "Success is nothing, but attempt is all," and we may gain "more than success, we may deserve it." Knowledge, Wisdom, and Virtue, alone can free the world, and there is no higher holier duty than their pursuit and incu'cation. We join hands with nature in her noblest task; we catch the spirit that animated the great and good of all time. Martyrs and sages had no brighter vision in daring Hemlock or Fire, than this, that Light might spread and rule the earth. What we teach, we illustrate, that the present is the precious hour, our fellow-mortals' prizes to be gained, prisoners to be freed, brothers to be loved; our aims are here, and not in Heaven. Heaven must come to us. We are seeking to draw it down by the same means that elevate the race to it. The education of these little ones, shaping harmonious, happy men and women, will meet it half-way, and they, as Immortal Angels, which indeed they now are which all must one day become, may own the blessings of the cup of water given, and our bread cast upon the waters so return to us again.

"VOICE OF ANGELS."

We are in receipt by last Californian mail of the first number of a new and somewhat novel paper, having the above title. The editor and contributors being spirits who have left this sublunary sphere, but whose sympathies for their brothers and sisters yet in the body has induced them to take this practical method of helping them to a knowledge of the life beyond. The Editor, L. Judd Pardee, in a salutatory, speaks as follows:—

"It is intended by the band controlling this little messenger of love, that its pages shall redound from month to month to the soul wants of all classes of humanity, by giving out such food as will best serve to nourish the spiritual stomach without impairing its digestion. We shall advocate any reform, whether of a religious, social, or political character, deemed by us helpful to the harmonising of mankind to the crude and angular conditions incident to life on the lower planes of being. We do not come, with a flourish of trumpets, to make war upon the existing state of things, telling you that "everything is wrong, and was so from the beginning, and that we are going to make things right;" but rather to tell you that there is nothing wrong; that all conditions of life and phases of character are but the results of causes which underlie all effects; and that these causes, and the effects arising out of them, are in perfect harmony and accord with a plan devised by the divine Architect for the ultimate benefit and happiness of his dependent children."

The publisher and amanuensis (Mr. Densmore) gives an interesting account of the circumstances under which he was induced to start the paper, from which we glean that he has been urged to do so for some years past, but being totally ignorant of journalism he shrank from the responsibility. He sent sealed letters (addressed to spirits in whom he had confidence) to Mr. Mansfield, the medium, and received replies endorsing of the recommendations he had received from other sources, and details for carrying out the work. Finally, having exhausted all objections and become convinced of its practicability, he made the necessary arrangements and started the paper in January last. The articles by the editor and spirit staff are varied, many of them being of a descriptive nature, some affectional, and a few philosophical. They remind us of the Banner of Light spirit message department, when Mrs. Conant was the medium. We welcome the little paper to our exchange table, and wish it success.

SUNSHINE IN HOUSES.

THE time very likely will come when sunshine or sunlight will be so utilized as to be the entire remedy used for very many diseases. That it is a wonderful fertilizer none can doubt who know anything about it. But how many houses are constructed with a view to getting all the sunshine possible, especially when so much is needed in winter and spring? The living or sitting room, at these seasons of the year at least, should have full northern exposure, with large windows to let in the sunshine. All sleeping rooms, closets, wardrobes and passage ways should receive the cleansing, vivifying influence of the sun. Sickly persons should court the sunshine as much as possible—sit in it, lie in it, luxuriate in it. It doesn't cost anything, only appreciation. A room warmed neither by sun nor by fire is unhealthy, and not fit for human habitation. It is a poor theory that sends men, women, and children off into a cold room to sleep on healthy principles, when warmth has been excluded for a day or week, or perhaps months. The change in the temperature of a room having both fire and sunshine, after the sun goes down, is exceedingly marked. A perceptible chill is felt.

THE *South Australian Advertiser* of March 7th contains a communication, giving an account of some experiences in Spiritualistic phenomena obtained by the writer during a recent visit to Melbourne. In introducing the matter (which occupies a prominent position in the paper) the editor says:—

"The writer is a gentleman of education and position in South Australia, and, withal, a shrewd and intelligent man. Simply as a witness, his evidence may be taken as unimpeachable, for he is a man of honour and integrity."

The experiences related consist of three seances—the first with a spiritual clairvoyant, through whom, amongst other matters, a correct diagnosis of his own physical condition was given; a similar and equally correct description of his wife (who was not present at the time) was given, and both prescribed for. The second seance was a trance-speaking circle, where, after an edifying address, the entranced medium turned to the narrator, telling him that spirits interested in him were present, and minutely describing his deceased father.

The third and last seance was a writing one, where planchette, mechanical, and impressional writings, were received. In reference to one of these, he says:—

"The most interesting writing, however, was the lengthy essay before-mentioned, which proved to be one of a series on "The Ancient Religions of the World." The style seemed strangely familiar, though I could not for the time name the author, as in highly polished sentences of marvellous eloquence he traced the growth and decay of the old-world creeds. He several times alluded to the books he had published during his earth-life, and on the conclusion of the chapter I was not at all surprised to hear the author was "Buckle;" my instinctive feeling was "It could have been no other."

After relating some conversation that ensued at the close of the seance, the writer concludes as follows:—

"I heard of many wonderful phenomena of various kinds, but I have been careful to state only that which came within my own personal experience. I was much impressed by the great earnestness and reverence of the members of the circle, all of whom evidently believe they enjoy intercourse with the spirits of the departed, whose communications on moral and religious subjects were grouped round the central and most cherished article of their creed—the universal Fatherhood of God.

"The laws of these marvellous phenomena, for marvellous they unquestionably are, have yet to be discovered. The theories of 'unconscious cerebration,' of 'brain waves,' &c., are attempts in this direction, but they fail to account for more than a very slight proportion of the facts. Every plain statement of actual occurrences is a contribution to the stock from which men of science and faith will some day educe the underlying laws."

NOTE.—Being a member of the circle referred to, we recognize the writer of the article, but were not aware of his intention to publish what he saw and heard. We were favorably impressed with the sincere and philosophical spirit exhibited by him in his investigations, and as some of our readers will doubtless desire to see the communication professing to come from H. T. Buckle, we have borrowed the MSS. and print the first two chapters in the present issue, the remainder will appear in following issues as space permits.—*Ed. H. L.*

MELBOURNE SPIRITUALIST AND FREE-THOUGHT ASSOCIATION.

SINCE the subject of Spiritualism has been on the boards at the Masonic Hall, a very lively interest has been shown in both the lectures and discussions. Mr. Stow led off on the 6th March with a paper on "Spiritualism and the Soul," followed by Mr. Drew, on the 13th, on "The Holy Religion of Spiritualism" (having especial reference to the recent passing away of one of his daughters), wherein the consoling nature of the Spiritualistic belief was shown. Next, Mr. Bannister, on the 20th, delivered an "Address to the Thoughtful" on the present times. In the course of which the adaptability of Spiritualism to the religious requirements of the age was ably illustrated.

The concluding lecture of the month was given by Mr. Milligan last Sunday, entitled "Immortality, Science, and Religion."

THE TEST SEANCES WITH MRS. PATON.

In our last we gave an account of the first two sittings of the committee formed to test the reality of the remarkable phenomena reputed to occur through the mediumship of Mrs. Paton. The sittings so far were a decided success, heavy objects being brought into the closed room on both occasions. The third sitting took place under the same conditions, but no manifestation beyond table moving occurred, and an arrangement was made to meet again the following evening. It was suggested by a member of the committee that the careful weighing of the medium, and every person who entered the room both before and after the seance would be a better test than the searching, and the medium being agreeable a weighing machine with 4oz. gradations was procured and used on this occasion. The manifestations consisted of violent table moving,—the table, a large cedar one measuring 5ft. by 3ft., being moved several times without the contact of any person. This manifestation has rarely come under our notice in Melbourne, though of frequent occurrence in England and America. On weighing after the seance the medium was discovered to have lost rather more than a quarter of a pound, though nothing had been brought into the circle room.

Fifth sitting, Friday, March 3rd.—Present: Mesdames Paton, Fielding, and Mather, and Messrs. Stanford, Miller, Dempster, Paton, Deakin, Terry, and Dr. Richardson. The room was cleared as before of all superfluous furniture, nothing remaining but the tables, chairs, letter rack, and engravings on the walls, everything in the room being visible at a glance, and no place left for the concealment of even a small object. The company were then carefully weighed by Mr. Stanford, and their weights recorded by the secretary, the door and grate secured, and a strip of gummed paper written on by the secretary fastened across the crack of the door. Under these conditions the fellow dumbbell to that brought on the 25th February was dropped on the table (weight 6lbs.). The company then went to scale when the medium and six of the committee were found to have lost a quarter of a pound each, the remainder standing their original weight. This test was considered a very crucial one.

March 7.—Present: same company. The scales not being available, the medium was weighed outside. No manifestations of any kind occurred.

Seventh sitting, March 10th.—Present: Mesdames Paton, Fielding, and Mather, and Messrs. Paton, Stanford, Terry, Dr. Richardson, Sanders, Miller, Deakin, and two musicians. The room was searched, door sealed, and grate fastened and company weighed. After a sitting of forty minutes, during which nothing occurred, the medium gained one and three-qrs. of a pound in weight, and a member of the committee three-quarters of a pound, the remainder losing altogether two pounds and a quarter. It was then suggested to adjourn to the lower room, where circles are ordinarily held. The suggestion was adopted, and the door and a cupboard in the room being sealed the company sat round a large

table. In about ten minutes a strong breeze was felt by several of the sitters, and two of them were struck by some object in motion, which was soon after grasped, and proved to be an open umbrella turned upside down. Mrs. M., who resides at Prahran, recognised it as belonging to her daughter. During this sitting the medium was found to have lost one pound, but was still three-quarters of a pound heavier than before the commencement of the first seance. The explanation given through the table of the increase of weight of the medium during the first sitting was that a gross ponderable magnetism was taken from the circle, and centred in the medium to be made use of for manifestations, and as no call had been made upon this it remained about her person, causing the extra weight.

ITEMS OF NEWS BY THE MAIL.

The first mediums sent to St. Petersburg by M. Aksakof (the Fetty boys, of Newcastle) have returned to their homes. It appears that the power exhibited through them was dependant in a great degree upon their mother, and she not accompanying them to Russia, the manifestations, after the first sitting with the committee, became gradually weaker, which induced M. Aksakof to stop the sittings until some fresh medium is forthcoming. We hear that Dr. Slade is on his way to Russia, having been selected by M. Aksakof's American agents.

Spiritualism is making some stir at Cape Town, South Africa. The *Eastern Star* of November 23rd last, contains a long article on modern Spiritualism, and mentions that a hall in connexion with the subject has recently been opened there.

Several suggestions for the establishment of a Home for Spiritualists having been made in the medium, a few persons interested in the matter took steps to establish one, and having found suitable premises, were in treaty for them, when the death of the owner brought matters to a temporary standstill. The idea is to accommodate visitors from the country and foreign parts, also invalids under psychopathic treatment, giving them the comforts of a home with congenial associations and at a moderate charge.

The *Medium and Daybreak* for January 7th contains an excellent portrait of Mr. D. D. Home, the world-renowned medium, with a short sketch of his career. The price of this excellent newspaper has been reduced to one penny, and as the quality and size is maintained, a large increase of circulation may be expected.

The *Spiritualist* of December 31st contains an interesting outline of the life and doings of Valentine Greatrakes, an Irish gentleman who, about two centuries ago, performed many wonderful cures by laying on of hands and stroking the body, thus preceding Mesmer by nearly one hundred years. His cures attracted so much attention that the church interfered, and the Dean of Lismore prohibited him curing in his diocese. He, however, went to London, where Charles II. was so satisfied with his powers as to recommend him to his courtiers and his physicians also. A number of wonderful cures are attested by Lord Conway, Bishop Rust, the Countess of Devonshire, Dr. Whichworth, and several other medical men of the time.

THE SCIENCE OF SPIRITISM.

The above is the title of a neat little pamphlet which has just reached our hand as we were preparing for press. The principal portion of it consists of a reprint of the article on Spiritualism from the *South Australian Advertiser*, referred to in our columns; in addition to which there are two specimen communications selected from a

volume of such recently received at a Melbourne circle, and an introduction giving the *rationale* of Spiritualism, in closing which, the writer says that the main object he has in view is to awaken thought, and lead his fellow-beings into such an inquiry as shall place them in possession of all the many advantages alluded to, and which he feels he has attained himself.

We think the pamphlet well calculated to accomplish the object desired.

THE BURDEN OF THEOLOGY.

THE burden of all theology has been to find the reason of pain in the present life, and to find hope in a life that shall be joyful, through the unwavering love of God. Theology for the most part, making much of the responsibility, and somewhat of the power of man, will have him win joy through duty, on peril of remediless woe. Our theology, making nothing of the power or responsibility of man, will find God making him continually wiser and freer, whether he seek vice or virtue. It will find God in boundless and unceasing love making man as happy as man himself could do with omnipotence. It will find that there is no sigh of the heart nor quiver of the lip that God would not hinder were it possible. It will find that the finite, now and forever, must have its trouble; but that no joy shall escape us which omnipotence can compass in our behalf. It will find man's highest earthly hopes to be courage, pride, health, knowledge, reason and charity,—and his highest hope for all time eternal progression towards an unattainable perfection of wisdom and serenity.

From the first recorded times, man's ignorance of the future has clothed God with terror, and knotted his brows with admonition. Yet all ages have said God is good; there is an ingenuity, and a beauty, a utility, a variety, a mitigation, a compensation in all nature, which men have indeed confessed, but partially—for the old question returns, Why are we not continually happy?—and even if such is God that we might be happy if we would, why have we not that wise disposition? Between these two facts: that we injure ourselves in part, and that God is good in nature, and especially to all those creatures wanting in man's high and seemly responsible intelligence, there has arisen a morality in our notions of action which has made us fear God as the master rather than love him as the lover of our race.

Moderns have found much in the Christian Scriptures (especially those written by the apostle Paul) to relieve this terror of God and the future. It is not our purpose to specially deny or coincide with any Scripture. But we think we shall not state amiss the orthodox interpretation of that which is written when we say that thereby the pains, cares, and sorrows of the world find no reason but God's will: He may do what he will with his own: in the sweat of his face, as the result of his sin, is man condemned to labour and to suffer, and for this reason solely. No kindly promise, in plain words of good assurance, is found to warn him that for all he suffers he shall be repaid with interest,—or to admonish him that all evil is for good.

Some speculators upon providence have made logic serve for the assurance of God's love. They have said, it is the office of reason first to acknowledge that infinite wisdom will choose the best possible of systems; thereafter reason should study to reconcile itself to the system, rather than the system to itself. Perhaps this were a good method, were there not a better. We are slow to admit such tremendous premises. Let man see that the universe is working as he would prefer that it should work, and then man will see himself blessed, and will acknowledge the divine wisdom. He thinks God could make all men continually happy if he would, and therefore he does not find God as benevolent as himself. But if we can find that all things are for the best, not only in the light of divine but of human wisdom, were it not a blessed discovery? Answer, ye polished lines of the famous essays which deprecate the apparent difference in our mortal futures! It is not the justice of our ills that troubles us so much,—we are not badly perplexed that God should afflict us for our own wilful-

ness—and we feel that we may thank ourselves for so many of our troubles that the remainder thrown in would scarcely make the balance kick the beam—but it is the good of the whole method that puzzles us. We would question the benevolence that allows one folly on any account whatsoever,—which allows us to suffer for the sins of our ancestors, and allows many a thing to trouble us which neither we nor our ancestors have known how to point towards hope in the future. Life and its calamities we could endure for their own sake, if we saw any love of God in them; but if our evil comes only from the wanton will of a despot, only woe, terror, and judgment can fill the gloomy passages of death.

These are the difficulties, dear reader. And now we shall presume to promise that if you will follow us closely to the end of our little volume, we shall at last defy you in the name of reason to change an atom of the universe, theoretically to fear death, or to murmur at your lot.—*Optimism, or the Seers of the Ages.*

MRS. PATON'S TEST SEANCES.

In another column we give an account of the last five seances with Mrs. Paton, held by a committee whose sole desire was to demonstrate or disprove the allegation that solid substances can be brought into a thoroughly closed room. The manifestations in this, as in many other forms of mediumship, depend very much on the condition of the mediums, who are often of a highly sensitive nature and easily disturbed, and in this particular instance was the probable cause of failure to obtain results on more than one occasion. Nevertheless, the results obtained at the first and fifth sittings were of the most satisfactory nature as tests. At the first sitting, Mrs. Paton was searched by a lady who was a complete stranger to her. This lady certifies that the medium submitted cheerfully to a most thorough search, from head to foot. It will be remembered that on this occasion a large piece of rock weighing 14lbs., besides a mass of damp seaweed and a number of live shrimps, fell upon the table. As there was no possible place of concealment in the room, every person present being searched, and the room locked and sealed, it was evident to all present that the rock, &c., had been introduced into the room by some supra-mundane agency. At the second sitting, a Dumb-bell weighing 6lbs. was introduced under similar circumstances. This, in connexion with the former seance was satisfactory to the committee, but it was acknowledged that to outsiders it would not be so, as they would incline to think that the bulk being small it might have eluded the vigilance of the searcher. To obviate this objection, the weighing machine was introduced, and on March 3rd a second Dumb-bell was brought under conditions of absolute test, no loophole being left for any reasonable objection. Many theories have been suggested to account for the failure of some of the latter seances, the most valid of which is that the good-natured acquiescence of Mrs. Paton to the importunities of many friends who desired private sittings at their houses, weakened her power for the committee's seances.

The two seances referred to were sufficient to demonstrate to the committee the genuineness of Mrs. Paton's mediumship, and this they express in a short letter of thanks to her and Mr. Paton, which we append:—

Melbourne, March 11th, 1876.

We, the undersigned, desire to acknowledge our obligation to Mr. and Mrs. Paton, for the very kind manner in which they have consented to our test investigations, and to assure Mrs. Paton we believe in the genuineness of her mediumship, as attested by the manifestations we have witnessed. With sincerest thanks, and best wishes for her future development,

We are, &c.,

THOS. W. STANFORD.

JAMES MILLER.

HENRY SANDERS.

W. LINDSAY RICHARDSON, M.D.

E. MATHER.

A. DEAKIN.

W. H. TERRY.

THE DEATH OF THE DEVIL.

AN ECCENTRIC DIRGE.

'Twas reported, one day, that the Devil was dead,
And on earth 'twas believed; so at least it is said;
For whole hosts of his victims exultingly cried,
The Old Devil is dead, and because he has died,

Let's be merry to-day;
Hallelujah! Huzza!

Among these were some who had dreaded hell-fire,
And who now thought perchance that its flames
would expire,
Though they cared not for God, or for heaven, a jot,
They would gladly escape from the place that's too hot.

So they shouted that day,
Hallelujah! Huzza!

But lawyers and statesmen, publicans and police,
Were alarmed, when they heard of the Devil's decease,
Lest, unaided, they should not their dupes keep unwise,
And, while plund'ring their pockets, cast dust in
their eyes.

So they joined not to say,
Hallelujah! Huzza!

E'en the parsons were sorry, and laid it to heart,
Much afraid lest their calling should wane and depart;
While the Burial Service, some, fee'd would have given,
Thanking God he had taken their brother to heaven.

Still they dared not to say,
Hallelujah! Huzza!

But the news was untrue, for the Devil, in sport,
And to learn what folks thought of him, raised the
report;
Which proved quite a success, for his lie was believed,
And the object he aimed at most fully achieved.

So he too cried that day,
Hallelujah! Huzza!

Then he said to himself; men are fools, not to know
That my death would but little advantage bestow,
Since wherever I visit, in each heart they find
That I leave, as my proxy, a devil behind.

So he shouted away,
Hallelujah! Huzza!

E. F. HUGHES.

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