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"Reviews" 1-10  
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THE

# Garbinger of Light.

MONTHLY JOURNAL

DEVOTED TO

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

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

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### CONTENTS.

|   | Page   |
|---|--------|
| 'Advice to Enquirers .....  | 1323-4 |
| 'The Song of Gladness' .....  | 1324   |
| Biblical difficulties .....   | 1325   |
| Church Morality .....   | 1325   |
| Charles Foster .....  | 1325   |
| God and the Devil .....   | 1326   |
| Lyceum entertainment .....  | 1327   |
| Messianic Prophecies .....  | 1327-9 |
| The Soul and how it found me .....                                      | 1329   |
| Dr. J. M. Peebles .....   | 1329   |
| Sunday Pic-nic of Liberals at Sydney .....                              | 1330   |
| Materialisation past gainsaying .....                                   | 1330-1 |
| Cui Bono .....  | 1331   |
| Bewildering phenomena .....   | 1331-2 |
| Flowers and fruit brought by Spirits .....                              | 1332   |
| Professor Wallace's review of Dr Carpenter's work on Spiritualism ..... | 1333-6 |
| Mr. Walker at Brisbane .....  | 1336-7 |

THE desire for information concerning Spiritualism, or rather ocular demonstration of its phenomena, appears to be on the increase. We are frequently waited upon by persons whose interest has been more or less aroused and who are anxious to obtain introduction to media or admission to some circle where phenomena may be witnessed, or messages received from their departed friends; in fact to obtain without trouble or delay (and in many instances without pecuniary outlay), conclusive evidence of a stupendous fact which many would give, and have in numerous instances given—a lifetime to demonstrate. We do not blame such; it is but natural that in the absence of a knowledge of the philosophy of spiritual intercourse they should try to come direct to the summit without the tedium and labor of climbing the hill of investigation, but we remind them that as a rule in every day life those things which are truly valuable are not obtained without the expenditure of time, labor, and application; and spiritual knowledge is no exception to this rule. There are two great questions demanding solution, which to the intelligent and spiritually inclined mind should be all important, viz.,—1st. Are we immortal entities; and 2nd, (following a conviction of the first)—The nature of the after life. Those who do not or cannot realize the importance of these questions are not in a fit state of mind to commence the investigation of Spiritualism, and the intrusion of the subject upon them, whether by argument or the presentation of the most startling phenomena, is a waste of energy which might be utilised in other directions.

It is manifestly our duty and that of all true Spiritualists, to aid earnest enquirers in their search for evidence, but at the same time we should exercise wisdom in tendering that aid. It is certainly unwise when a circle

after much trouble and application has succeeded in opening up communication with the other world, and this communication is dependant upon harmony and concentration of mind, to introduce a novice who may have expressed a desire to witness what takes place (and who in most instances is prompted by no higher motive than curiosity) into the room. As a rule, it distracts the attention of at least a portion of the members, disturbs the harmony, lessens the power of the manifestations, and checks the general progress, the disadvantages much more than outweighing the good done to the visitor, which is in many cases extremely problematical; the utmost possible good where the condition of mind of the visitor was favorable, and the phenomena deemed satisfactory being an impetus to fuller investigation, but in most instances it is the reverse and an injury is done to the circle without any corresponding good accruing. In well developed mediums, or circles where the conditions are positive, these drawbacks do not exist, but even then unless the phenomena presented is on the plane of the visitor's idea, no good is done. It is far better, after having ascertained the sincerity of the inquirer, to give them an outline of the scope and philosophy of the subject, loan them books, and point out to them that professional media or ready-made circles are not essential to conviction, but that where two or three earnest minds apply themselves to serious and persistent investigation, some channel of communication will sooner or later be opened as the latent powers of their spiritual natures are brought into action by contact with ideas pertaining to the spiritual plane of existence. Let them learn by reading and experience that attention to Hygeinic laws, Temperance in all things, and Spiritual Aspiration, are essential to the attainment of the highest gifts of the spirit; for as an advanced spirit wrote to a local circle of which we were a member some years since, "The condition of mind is dependant upon spirit influences as well as physical causes; the building of the spiritual temple of the soul is worked out by multitudinous causes, which, if seen from our point of vision, would point strongly to the handiwork of God as in operation." Hence the cultivation of the spiritual faculties of the mind, and the internal aspiration for spiritual truth bring the mind into rapport with the

spirit influences alluded to—the operators on the many lines of the spiritual telegraph which now connect this world with the next.

There are individuals who are so surrounded by conditions adverse to practical investigation of the phenomena as to preclude for the time being their doing so, but these need not remain idle; there is so much sterling matter appealing not only to the religious sentiment, but to the intellectual and reasoning faculties of the mind the perusal of which is adequate to build up a strong theory in favor of the spiritual hypothesis, only requiring some demonstration of fact to confirm. Here is where the professional media comes in, and by the presentation of the necessary evidence clinches the nail. Better, far better one Spiritualist of this class arriving at conviction from study and thoughtful application, than half-a-dozen forced into a belief of spirit power and intercourse by some startling manifestation, but whose minds were unprepared to appreciate and profit by the knowledge.

It is evident that the world is fast progressing towards a condition favorable to the opening of freer and more general communication with the spirit world, and all that can be done by those who already enjoy the privilege of spirit intercourse is to make known as widely as possible not only the facts within their knowledge but the ethics of the Spiritual religion, and wherever these come in contact with minds prepared they will naturally be attracted towards it. It cannot advantageously be forced, the light must be shown and the seed sown Providence will do the rest.

### THE SONG OF GLADNESS.

At the close of a private seance with Mrs. Tappan, the medium was controlled by a cheerful and talented Indian spirit. "Now," said "Ouina," "in conclusion I will give you

"A song all woven of gladness,  
You may sing it the whole day long,  
I will drown every thought of sadness,  
As its numbers float joyous and strong.

"'Twill be woven of meshes of light,  
Of the sunbeams that flash from the spirit,  
We bind them around the dark night,  
And their glories all souls shall inherit.

"For all are but born of the Father,  
The great central sunlight of love,  
Who moves every soul to his working;  
He makes every spirit to prove  
How divine and how perfect is gladness  
That is born of the true soul of love.

"I will weave you a song of the spirit,  
Of the blossoms that bloom in your souls;  
Their buds are the hopes you inherit,  
Their incense your life-work controls;

"They are water'd with tears, for when sorrow  
Comes trailing her sad robes along,  
She tokens the dawn of the morrow,  
She giveth the spirit its song.

"For gladness is born out of sorrow,  
As winter gives birth to the spring,  
Or as the night heralds the morrow,  
Or the egg giveth promise of wing;  
And this is the song of my spirit,  
The song that my soul loves to sing."

## To Correspondents.

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

### BIBLICAL DIFFICULTIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—It is probably known to you that the orthodox party in this colony have lately been assiduously endeavoring to circulate a work recently published in England, in favor of evangelical theology. The author of the work, "A Young Man's Difficulties with his Bible," is the Rev. Dr. Faunce, of America. I should like to see some honest-minded "Rationalist" set himself to examine the book. I say "honest-minded" because it is a matter of regret that some men styling themselves "rationalists," are anything but honest in their dealings with "religious" literature, and not unfrequently become decided "irrationalists."

There are not a few men who, like the anonymous author of "Supernatural Religion," while loudly asseverating their only object is "the elicitation of truth," plainly show that their real design is to *destroy theology*, and thus their *works* belie their *words*. What we want in the case of the book under notice, is a person, with sufficient time and talent for the task, that will candidly meet every argument advanced in favor of old theology, showing its fallacy when such exists, and fairly admitting its force when the argument is valid. In the *interim*, sir, perhaps you will suffer me to give a cursory review of Dr. Faunce's work. The first chapter, under the caption of "The Young Man's Book," contains a rather extravagantly encomiastic exposition of The Book of Proverbs. And here I must notice a remarkable statement made by the author. Speaking of "Fatalism," he says (p. 12) "He [man] has to own an impersonal nature, or else a personal Creator and Sovereign. Fatalism says *It*, exactly as religion says *God*;" and (p. 13) "the only reply to the fatalistic *it*, is that furnished by the being and rule of a personal *God*."

How are we to understand this in view of the fact that the Moslems, of all religious people, probably the most fatalistic in their doctrines, are firm believers in a *personal God*?

Moreover, what is the Presbyterian doctrine of Election but fatalism, although the rev. Dr. says they are as far apart as the poles? In the "Confession of Faith," I read "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass;" and further "some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. . . . and their number is so definite that it cannot be either increased or diminished." This, he says, is not *fatalism*: then, what is it? Speaking of "faith" and "doubt," the author says "The habit of doubting is the least reasonable of all habits. For a man was made to believe; and he had better believe wrongly on some subjects than to believe nothing on any. . . . We would have him see and believe the truth, and then whether he doubts or does anything else with error is of no consequence." It would be superfluous to comment on such sentiments. I may, however, enquire, *en passant*, "If Luther had not doubted certain Romish doctrines, where would Protestantism be to-day?" In concluding for the present, let me call attention to a statement of our author's that seems decided unapostolic. He remarks, p. 21, "It is sometimes said that the truth to any man is what he honestly believes it to be. If that were so truth would not be truth, but only each man's fancy." Compare this with the instruction of St. Paul, when speaking of cleanliness in meats: "To him that *esteemeth* anything to be unclean, to him it *is* unclean."—Romans, xiv 14.

Mindful of your space, I now close, reserving any further remarks for another time.

Yours truly,

VOX VERITATIS.

## RELIGION AND MORALITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR—Many of your readers will doubtless have noticed the controversy evoked by Dr. Moorhouse's anent things theatrical which has continued for some weeks in the "Daily Telegraph," and is likely to become interminable. The Bishop very wisely puts the Bible and the Stage on a par, in his letter of the 24th November, and states "they both teach as life teaches, by presenting to us good and bad principles in action, and they may equally do us good when pointing to a good man's faults—to the deceit of a Jacob, or the lust of a David."

How true will this appear if we take a retrospective view of the narrative recorded of David in the 16th to the 29th chapters of 1st Samuel, and the 11th to the 27th of 2nd Samuel, in few words may be seen the sum total of the whole.

A shepherd youth is chosen by a disgusted prophet to be the instrument of his revenge on an untractable king. To this end, he is inspired with ambition, by a private inauguration; is introduced to court in the capacity of a harper; and by knocking a man down with a stone, whom, if he had missed once, he had four more chances of hitting, and from whom, at the last, he could easily have run away, he was advanced to the dignity of son-in-law to the king. So sudden and unlooked for a promotion, within sight of the throne, stimulated expectations already awakened; and Saul soon perceived reasons to repent his alliance with him. Being obliged to retire from court, he assembled a gang of ruffians, the acknowledged outcasts of their country, and became the ring-leader of a lawless company of banditti. In this capacity he seduces his brother-in-law, Jonathan, from his allegiance and filial duty, and covenants with him, that if he obtained the kingdom Jonathan should be the next person in authority under him. He obtains a settlement in the dominions of a Philistine prince, where, instead of applying himself laudably to the arts of cultivation, he subsists by plundering and butchering the neighboring nations. He offered his assistance to the Philistine armies, in the war against his own country, and father-in-law, and is much disgusted at their distrust of his sincerity. He, however, availed himself of the defeat and death of Saul, and made a push for the kingdom. Of this he gained only his own tribe of Judah; but strengthened by this usurpation, he contested the remainder with Saul's son, Ishbosheth, whom he persecuted to the grave; Ishbosheth being assassinated by two villains with intention to pay their court to the usurper. He is now King of Israel; in which capacity he plundered and massacred all his neighbors round him at discretion. He defiled the wife of one of his officers, while her husband was absent in the army, and finding she was with child by him, he, to prevent a discovery, added murder to adultery, which being accomplished, he took the widow directly into his well-stocked seraglio. He then repaired to the army, where he treated the subjected enemies with the most wanton inhumanity. A rebellion is raised against him by his son Absalom, which he suppressed, and invited over the rebel general, to whom he gave the supreme command of his army, to the prejudice of the victorious Joab; after this he cut off the remainder of Saul's family, in defiance of the solemn oath by which he engaged to spare that unhappy race; reserving only one cripple from whom he had no apprehensions; and who being the son of Jonathan, gave him the opportunity of making a merit of his gratitude. When he lay on his death-bed, where all mankind resign their resentments and animosities, his latest breath was employed in dictating two posthumous murders to his son Solomon! and, as if one crime more was wanting to complete the black catalogue; he clothed all his actions with the most consummate hypocrisy, professing all along the greatest regard for every appearance of virtue and holiness.

These are the outlines of the life of a Jew, whom Christians are not ashamed to continue extolling as a man after God's own heart!

One of the ministers of the Wesleyan Church has had the presumption to rebuke Dr. Moorhouse for inviting Mr. Creswick to give readings from Shakespeare at Bishop's Court, representing the theatre and all con-

nected with it as a place of the greatest immorality. I shall here, reluctantly, mention one or two facts which will show that wickedness of the worst type is occasionally perpetrated in connection with religious services at the present day, and by ministers and members of the professing Christian Church. A petition by P. H. Nairn appears in the "Daily Telegraph" of Saturday last, praying for a dissolution of marriage with his wife Susan Nairn, on the ground of her adultery with John Niven, now an ex-minister of the Wesleyan Church. Under cross-examination Niven admitted having cohabited with the petitioner's wife, and the court granted the decree with costs against Niven.

It is not a very long time ago that another minister or local preacher in the Wesleyan Church, took advantage of the confidence placed in him by one of his young female pupils who had been in the habit of attending to his pious instructions in a Sunday School near Daylesford, and who, residing some considerable distance from the church, was frequently accompanied home by the teacher who had taken the opportunity of gratifying his inclination on the way, which resulted in the young woman giving birth to a child—this pious man proving to be the father.

X.Y.Z. under the head of "Easy Chair Chat," complains in Saturday's issue of the "Spectator and Methodist Chronicle," that the "Argus" has undertaken the agreeable and useful task of writing down Dr. Somerville, Mr. Varley, and evangelicalism generally. It has not a harsh word for the vice that festers in the theatres and brothels of our cities, and that is poisoning the life of the nation. He says nothing of the vice that abounds in other quarters. Where the Bible is read; a book which contains more obscenities than are to be found in the writings of Shakespeare, and more dangerous to be put into the hands of young persons, particularly females.

I have read the statement referred to by "X.Y.Z.," given by the Queensland correspondent, under date of Nov. 26th, from which it appears Dr. Somerville was the cause of very great embarrassment and suffering to three young ladies, highly respectable, by his blundering conceit and foolishness.

Mr. Varley (says the "Daily Telegraph") has met with a significant rebuff from the Public Works Committee of the City Council, he having used language of the most objectionable nature, it was decided that he should not again be allowed the use of the hall for any purpose, or on any conditions.

I have no sympathy with the "rigid righteous" of the Watsford School. The Wesleyan Church boasts of a spiritual life far in advance of any other denomination of professing Christians, and having resided over twenty years in a locality where the majority of the inhabitants are Methodists, I have had many opportunities of knowing how this form of religion is professed, carefully observed and made into an elegant trade. When at last my eyes were opened to its miserable hypocrisy and meanness, it is no wonder to me to hear of some of its ablest ministers going over to other churches, two instances of which we have had lately.

Yours, &c., LAYMAN.

Castlemaine Circuit, Dec. 18, 1877.

CHARLES FOSTER.

WE have received a copy of the "Rochester Democrat," (published at the birth-place of modern spiritual manifestations) containing a lengthy article reviewing Spiritualism generally, and particularly describing the phases of the phenomena occurring in the presence of Mr. Charles Foster, who has then sojourning in that city. The writer examines Dr. Johnson's postulate, the claims of Spiritualism, its delusions and humbugs, an interview with Foster, his simple arrangements, and the surprising results, and concludes as follows:—

"We have given 'a plain, unvarnished tale,' concealing, indeed some of the most marvellous and impressive manifestations, as improper to be revealed. We offer no explanation. We confess to no conversion; but who is Charles Foster? Is he subtler than Paracelsus? Is he more learned than the Wandering Jew? Is he indeed the original of Bulwer's conception in 'A Strange Story'? Is he wizard or enchanter? Is he one of the geni of 'The Arabian Nights'? Or is he seer and prophet, bearing graciously to us new revelations from the better beyond?"



## GOD AND THE DEVIL.

THE origin of evil is one of the greatest mysteries of the orthodox Christian faith. So far as its origin in this world is concerned the chosen leaders of the thought of a large majority of the people of our land have no difficulty. They tell us at once that the devil, under the guise of a serpent tempted the mother of all men, and she yielded to the temptation, and in her turn seduced Adam from the paths of virtue until he also ate of the apple whereby death and sin entered into the world. This however is not satisfactory; it does not go far enough. We want to know what was the origin of this powerful devil, who could so work upon the perfect works of a perfect God, as to cause them to sin and lose their perfection. We are told man was created a perfect being. Is it not a contradiction in terms to say that perfection can ever become imperfection? Can a perfect being do anything but right under any circumstances? If so, then his perfection is imperfection, for there is a capacity for evil in him which does not belong to perfection. For the sake of argument however let me admit the truth of the so-called orthodox doctrine, and then we find we are only driven a little further back. The question now arises—What was the origin of the devil? Are we to understand that he was created by the Deity? If so, for what purpose? and how can a perfectly good and pure being create a bad and impure being? There must be badness and impurity in him to do so. If not created by God, then the devil is co-eternal with God, and must have power equal to God's or we cannot understand a perfect and omnipotent Deity permitting him to exist; and to exist on purpose to cause his future creations to sin, and thereby to damn themselves to all eternity. Let me, however, try to portray the Deity as I understand him, and then I think we shall be able to account in some way for the existence of what we call "Evil" in our midst.

God is the sum of all intelligence. He exists not as an individual, for to apply individuality to Him is to make Him a finite being. He is infinite, omnipotent, and omniscient. He is Nature itself. He rules and governs the universe by law, and his law is immutable. The universe itself is an effect which has been rendered necessary from eternity. Everything we know, and feel, and see, is but the ultimate of the operations of the Divine law which has been established from the beginning. We are what we have been made by nature's laws working in us and our forefathers. As a race we are progressive, more advanced than our ancestors but far behind what our descendants will become. The progress of mankind in the liberal arts and science, has been enormous. Development has taken place in the race to an extent the idea of which would have been scouted by our not very remote ancestors. The average man of to-day is a higher being in every way than the man of five hundred or five thousand years ago. There were bright exceptions to the general level of dull stupidity which then prevailed. Homer, Virgil, Socrates, Aristotle, were men who would have ornamented any age; but may we not believe that it is the fact of their being so immensely superior to the men amongst whom they lived that has caused them to live in the memories of mankind so long? The spread of education has rendered it well nigh impossible that such prodigies shall arise in our time. When all are educated to a high standard, it is impossible that any increase of knowledge, above that standard should be regarded as wonderful or exceptional, except to a certain limited extent.

The Deity does not concern himself—primarily about mankind—a race of beings who have come into existence in a small, obscure portion of space, through the operation of natural laws. To make him do so would individualize him and destroy his infinity. Man is not the ultimate of existence, but simply a poor, imperfect—in one sense—result of the operation of nature in this corner of the universe through all eternity. All things were not made for him, for there are many things in existence which he knows not of. He cannot explain one of nature's laws, he can merely see the effects of those laws, and this only to a partial extent. He knows the magnetic needle points to the north, but he knows

not the reason. He knows that bodies attract each other but cannot tell why they do so. He sees that the material world is acted upon by circumstances but can give no reason why certain results always follow certain causes. He can see that rain is necessary for a fruitful harvest but knows not why certain properties are given to the seed in this particular manner. He himself, however, he claims is governed by no such natural laws. He is a free agent, and can do what he pleases. Oh! what blindness, what egotism, what conceit! Man is but the result of the action of the forces of nature, and can no more escape the consequences of these actions than the apple can help falling to the ground when detached from the tree.

"But," it is said, "it is evident that there is evil in the world. The laws of God or nature, if such they be, have resulted in what we know as evil." It is however certain that evil as we call it, is *evil* as we understand the term? Is there a maleficent, as well as beneficent factor in the great scheme of nature. I think not; I believe there is no such thing as evil; that what we know by that name is simply imperfection, simply undevelopment. Let one show this, if possible. The materialist argues that nothing exists but matter, that anything which is impalpable to the senses cannot be conceived, and that this is *prima facie* evidence that it has no existence. The fact of its existence therefore must be proven, but as it can only be proven by revealing itself to his senses, it thereby loses its distinctive character and becomes material. This is arguing in a circle and is unworthy of many of the men who hold the view. My idea is somewhat different. I do not go so far as some do, and say there is no such thing as matter, but I do hold that matter is but the clothing of the substance or real thing, whereby it is made perceptible to our outward senses. I believe that there is a spiritual counterpart to everything that exists; to the mineral to the vegetable and animal kingdoms; that the spiritual counterpart is of one and the same substance, although found in different degrees of development; that humanity partakes of the same fundamental principle developed to its highest form, when it has assumed a quality which is the distinguishing characteristic of the human race—I mean individuality. I think, and I have studied the question—that the spirit or essential part of man is an individualized spirit while the lower forms of nature simply consist of spirit in its various forms clothed with the material substance which give them their identity. But there are various stages of development in the individualized spirit, which are the consequence of the operation of nature's laws throughout eternity, and as progression is one of these laws it follows that this spirit having an eternal existence must go on progressing until ultimate perfection be reached.

The various stages of development which exist constitute the apparent differences in moral character which we find amongst men. The man who acts in a manner contrary to what we know will lead him towards improvement does so through ignorance of nature's laws, and requires to be instructed in those laws. He is acted upon by circumstances, and these circumstances make him what he is; but he will rise, and if not here, in a future existence, will go forward and develop his mental and moral nature until he will be on an equality with those who here appear to be immensely his superiors in every respect. I may say with Mr. Bradlaugh "I know of no devil but the black devil of ignorance." If we disseminate knowledge we shall remove evil, and hasten the day when the world will become—what it ultimately must become—the home of a race of men as far superior to us as we are to the cannibals of the South Sea Islands or the lowest Hottentot of South Africa. Let us do all that we can to develop our own selves; not from a selfish motive, but by realising the fact that as we raise ourselves so we help to raise humanity, and we shall thus reach our goal of perfection in a shorter time and with less trial than any other method. Let us follow the golden rule and do unto others nothing but what we would have them do to us, and so we shall raise ourselves by raising others.

L. E. HARCUS.

Hackney, S. A.

## LYCEUM ENTERTAINMENT.

AN entertainment was given at the Masonic Hall on Tuesday, December 11th, by the members of the Melbourne Progressive Lyceum, the principal object of which was to raise funds for the Christmas picnic. Several songs and recitations were given by members of the Lyceum; the "Home Concert," by Miss Brotherton being especially noticeable, both from the sentiment it contains, and its excellent rendering. The senate scene from "Cato" was also enacted with good effect by Messrs. Joske and Round, and Masters Bamford, P. Joske, and W. Terry; but the *piece de resistance* of the evening was a *petite operetta*, entitled—"The Secret of Happiness," with new music and a theme, especially adapted to the Lyceum, the object of the piece being to show that the secret of happiness lies in making others happy. The scenic effects were very limited, but the conductor put the audience in good humor by calling upon their imaginations to fill up the gaps. The scene opens disclosing Ernest Grumble (Mr E. Joske), a young man, who, having the misfortune to be born with a silver spoon in his mouth, is discontented and dissatisfied from indulgence in the artificial luxuries which wealth procures, lying listlessly on a sofa, when his friend Harry Hopeful (Master R. Bamford) enters, and greeting him heartily, invites him to come to the Lyceum picnic, descending at the same time upon the fun and enjoyment to be obtained there; Ernest does not see it, talks about wet grass, dirty rocks, spiders, &c., and Harry, hearing the Lyceum Band approach, hurries off without him. Ernest soliloquises, wishes he had gone, wonders what makes Harry so happy and cheerful and finally sings or recites "Will some spirit come to meet me" &c., at the conclusion of which he sinks into a trance and in response a Guardian Angel (Miss King) enters and sings a very pretty song "Child of Earth," as she concludes a band of spirits enter and sing a chorus entitled "Come! come! come!" On their exit Ernest awakes and wonders if he has been dreaming, but a portion of the song "Do thy duty with thy might," remains upon his mind and causes him to realise that he has neglected hitherto to do so. At this juncture enters Minnie (Miss Rose Neumann), and Ernest, finding from her that her brother is ill, and mother in distress, accompanies her to her home, and assists them in their need. The next act opens with Ernest and Harry in conversation, the former expressing the gratification he felt in the happiness his timely relief had given to the needy family; it had awakened new feelings within him, and he realized the discovery of the secret of happiness, they propose to visit the sick boy to see how he is progressing. The next and final scene opens with Minnie's brother (Master Broyer), (now nearly convalescent) lying on a couch, his mother (Miss Clay), sitting by, and Minnie, with a bright and cheerful face, looking on and congratulating her mother on the better aspect of things, her exuberance bursts out in a pretty little song, "Now we'll joyfully sing," at the conclusion of which Ernest and Harry enter, and after mutual congratulations all join in a song and chorus, "Do good! do good!" the spirits in the background joining in the refrain, the curtain descending amidst considerable applause. We congratulate the Lyceum on the success of this its first attempt, and hope it will lead to further cultivation of its musical and histrionic talent.

**HOW TO BE BEAUTIFUL.**—To be beautiful we must cherish every kind impulse and generous disposition, making love the ruling affection of the heart and the ordering principle and inspiring motive of life. The more kindness, the more beauty; the more love, the more loveliness. And this is the beauty that lasts. Mere physical good looks fade with the years, bleach out with sickness, yield to the slow decay and wasting breath of mortality. But the beauty that has its seat and source in kind dispositions, and noble purposes, and great thoughts, outlasts youth and maturity, increases with age, and, like the luscious peach, covered with the delicate plush of purple and gold which comes with autumn ripeness, is never so beautiful as when waiting to be plucked by the Gatherer's hand.—*Annual of Phrenology.*

## MESSIANIC PROPHECIES.

(Continued.)

MANY theologians interpreted the ten horns of the fourth Beast, spoken of in the seventh chapter of Daniel, as referring to the divisions of the ROMAN EMPIRE! I have shown that "the fourth Beast" in that chapter, and the he-Goat in the eighth are explained to refer to the Eastern Empire, under Alexander the Great.\* We read—"The fourth Beast shall be the fourth kingdom," "and the ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them and subdue three kings;"† the "Little Horn with mouth speaking great things," which some Protestants interpret as representing the Pope. Now, how could the ten kings out of the Grecian Empire refer to the divisions of the Roman Empire? or one of these to the Pope? It is merely an attempt to reconcile the application of Daniel's description of "the Son of Man coming in the clouds of heaven" with the quotation of this passage, made in the twenty-fourth chapter of Matthew's Gospel, and applied to the coming of Christ at the end of the world! Just as "the abomination of desolation spoken of by Daniel the Prophet," referring to Antiochus Epiphanus, is represented by Jesus to refer to the siege of Jerusalem under Titus; while we learn, both from the book of Maccabees, and from Josephus, that they were fulfilled long before he was born! The prediction of Daniel concerning the coming of the Son of Man in the clouds of heaven, the breaking in pieces of the Babylonian image, the destruction of the kingdoms of the heathen, and the setting up in their room the everlasting kingdom of heaven upon the earth by Messiah and the Saints, never did take place! and, what is more, never will take place, if the predictions given in John and Peter be true; for John informs us that the Kingdom of Jesus "is not of the world," and Peter that "the earth is reserved unto fire against the day of perdition of ungodly men!"

Bold indeed is the man who dares to affirm that the God of truth and holiness has inspired a book which contains such glaring contradictions and inconsistencies, and teaches men that they must believe in it, or be cast into hell, although they cannot furnish any evidence where, when, or by whom its contents were written! Yet tell us that a just God demands men to believe without evidence! a thing which is impossible for any man but a bigot to accomplish; FOR NO HONEST INTELLIGENT MAN WILL AFFIRM ANYTHING TO BE TRUE OR FALSE TILL HE HAS PROOF THAT THEY ARE SO; and will a just God punish them for exercising their judgment?

The ninth chapter of Daniel contains one of the chief passages to which the Orthodox refer as proof that Jesus was the Jewish Messiah. Before referring to it, let us examine the connection in which it stands, that our readers may be convinced that it refers to the same period, seventh, eighth, and eleventh chapters of that Book, to the return of the Jews from the Babylonish captivity; the persecution of the Jews by the little Horn, Antiochus Epiphanus, and the destruction of the city, and the pollution of the sanctuary by that monarch, and to no other period.

The chapter commences by informing us that Daniel understood by the books that "seventy years would be accomplished in the desolation of Jerusalem;" that he therefore made supplications with prayer, with fasting, and confession, for his sins, and the sins of his people; because of the desolations of the city and the sanctuary, and the holy hill of Zion. While thus engaged Gabriel, a heavenly messenger, appeared to him, and informed him that he had come forth that he might understand "the vision" of Jeremiah above referred to, which he commences to explain thus:—"Seventy weeks are determined upon thy people, and upon the holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in an everlasting righteousness; and to seal up the vision of prophecy, and to anoint the Most Holy" (the Holy of Holies, the Inner Temple.) The Jews had been banished for their

\* Dan. viii., 21—25.

† Dan. vii., 8.

‡ Dan. vii., 14—18.



rebellion and idolatry; some of them practised it under Antiochus, who offered swine on the altar. Isaiah, in the last chapter, gives us a full account of this corruption and punishment, by which the Lord is said to plead with them. "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many; they that sanctify themselves and purify themselves in the gardens, behind one tree, eating swine's flesh, and the abomination and the mouse, shall be consumed together." This is followed by a description of the gathering of the Jews out of all nations, and an account of the restoration of the temple and of Jerusalem, and the burning up of the carcases of the men who had been guilty of idolatry at the command of Antiochus, by Judas Maccabees at the retaking of the city. Let my readers read the whole chapter (Isaiah lxvi.)

In order to understand this history fully, the eleventh chapter of Daniel should be read over carefully; the Book of Maccabees, and the history of Antiochus Epiphanus and Judas Maccabees, given us by Josephus.

The information offered by the angel is, firstly, in reply to Daniel's prayers; and, secondly, to explain the prophecy of Jeremiah concerning the restoration of Israel, the city, and the temple; and, thirdly, he refers to the taking of the city, and the pollution of the temple by the Little Horn, described in the foregoing, the eighth chapter; and, lastly, the fall of Judas, the High Priest and King, therein spoken of as the Prince of Princes;§ but no reference whatever is made in this chapter to the third temple, built by Herod after the second temple had been razed to its foundations, as recorded by Josephus, and consequently none to Jesus.

The angel informed Daniel that "seventy weeks are determined" upon the people, the city, and the temple "to make reconciliation for iniquity," &c. By comparing this with Jeremiah's prophecy, we learn that a day is taken for a year, as is done in Ezekiel.|| In order to understand the interpretation furnished by the angel, let us first examine the Prophecies of Jeremiah. Before doing so, I would call my reader's attention to the following circumstances:—First, that in the prophecies of the Old Testament only one dispersion of the Jews is spoken of, that of the carrying off into Babylon. Secondly, only one gathering is referred to after the Babylonian captivity, that under Messiah, who is described as coming to deliver, to gather, and to restore them, preceded in some places by the Day of Vengeance, "the Day of the Lord." (Isa. lxi., 2.)

Immediately after the cursing and rejection of Coniah (or Jeconiah), the last of the house of David, who sat upon the throne of Judah, we have a promise of a gathering of the house of Israel, and their restoration under Messiah. The following is the passage I refer to:—

"O earth! earth!! earth!!!" said the Prophet, "hear the word of the Lord; write this man childless, a man that shall not prosper in his day; for no man of his seed shall prosper, sitting on the throne of David, and ruling any more in Judah!"¶ This is followed by two verses denouncing the pastors "who have destroyed and scattered the sheep." Then we read:—"I will gather the remnant of my flock out of all countries whither I have driven them, and bring them again to their fold. I will set shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed; neither shall they be lacking, saith the Lord! Behold, the days come, saith the Lord! I will raise up to David a righteous branch, a king shall reign and prosper, and shall execute judgment and justice on the earth; in his days Judah shall be saved, and Israel shall dwell safely; and this is the name which the Lord shall call him, *Josedec among the Prophets*.\* Therefore, behold the days come, saith the Lord, that they shall no more say, 'the Lord liveth which brought up the house of Israel out of the land of Egypt';

but the Lord liveth which brought up, and which led the seed of the house of Israel out of the North country,†† and from all countries whither I had driven them, and they shall dwell in their own land!" This prediction was literally fulfilled in the days of Judas Maccabees, but not in those of Jesus, who wept over the Jews, and predicted their dispersion.

Again we read:—"And in that day there shall be a root out of Jesse, which shall stand up for an ensign to the people; and to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left out of Assyria and from Egypt."

It is written in the twenty-ninth chapter of Jeremiah, verse 10, "Thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word to you, to cause you to return to this place. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, and will turn away your captivity."

The four succeeding chapters enlarge upon the restoration of the Jews, and so minutely describe the events of their return from Babylon, as narrated by other Prophets, as to make it very suspicious that these productions were written after they had occurred; to be read by the priests to the people to inspire them with an enthusiastic conviction that they were under miraculous and divine protection. According to Josephus this was afterwards tried by false prophets during the siege by Titus.

We will now refer to a few passages from each of these chapters, taking them in the regular order in which they occur:—

"Ye shall seek me and find me, when ye shall search for me with all your heart, and I will be found of you, saith the Lord; and I will turn away your captivity; and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord. I will bring you again into the place whence I caused you to be carried away captive."‡‡ "Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be built upon her own heap, and the palace shall remain after the manner thereof." "Their children also shall be as aforetime, and their congregation be established before me, and I will punish all that oppose them."§§ "Behold, I will bring them from the North Country,\* and gather them from the coasts of the earth; and with them the blind and the lame, and the woman with child; a great company shall return thither. They shall come; with weeping and supplications will I lead them. I will cause them to walk by rivers in a straight way, wherein they shall not stumble. For I am a Father to Israel; Ephraim is my first born." "I will satisfy the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. Behold, the days come, saith the Lord, that I will make a new covenant with the HOUSE OF ISRAEL AND THE HOUSE OF JUDAH" (not with the Christian Church, as the Orthodox interpret it), "not according to the covenant I made with their Fathers in the day I took them by the hand to bring them out of the land of Egypt, which my covenant they break, but this shall be the covenant I will make with the House of Israel after those days, saith the Lord. I will put my law into their inward parts, and write it in their hearts; and I will be their God, and they shall be my people."||| The making of this covenant is described to us by Nehemiah in the tenth chapter, from the twenty-eighth verse, and, what is marvellous, the Jews strictly adhere to it to the present day.

"Behold, the days come, saith the Lord, that the city shall be built unto the Lord, from the Tower of Hananeel unto the gate of the corner; and the measuring

§ Dan. viii., 25.

¶ Ezek. iv., 6.

\*\* Jer. xxii., 24—30; xxiii., 1—8.

†† From the Septuagint, in King James' translation, it is "The Lord our righteousness."

‡‡ The Jewish prophet usually spoke of Babylon as being north of Judea, while it is in the east. Nebuchadnezzar, King of Babylon, is called "A King of Kings from the North!"—Ezek. xvi., 7.

§§ Ezek. xxix., 10—14.

||| Ezek. xxx., 18—24.

\* Usually in Scripture applied to Babylon.

||| Ezek. xxxi., 8—14; 31—33.

line shall yet go forth over against it, upon the hill of Gareb, and shall compass about to Goath."<sup>¶¶</sup> A description of the building of the city from the Tower of Hananeel, on the return of the Jews, is also given by Nehemiah in chapter iii., 1, as having been fulfilled.

In the thirty-second chapter it is written—"Behold, I will gather them out of all countries whither I have driven them in my anger, and I will bring them into this place; and I will cause them to dwell safely; and they shall be my people, and I will be their God. And I will give them one heart and one way that they may fear me for ever; for the good of them, and for their children after them; and I will make an everlasting covenant with them that *I will not turn away from them to do them good*; but I will put my fear in their hearts, and they shall not depart from me." And I will cause *the captivity of Judah, and of Jerusalem to return*; and I will build them as at first; and I will cleanse them from all their iniquities, where they have sinned, and thereby transgressed against me."<sup>\*\*\*</sup> "Thus saith the Lord again—In this place, which is desolate, without man and without beast, and in all the cities thereof, shall be a habitation of shepherds, causing the flock to lie down." "Behold, the days come, saith the Lord. I will perform that good thing which I have promised unto the House of Israel and to the House of Judah in those days, and at that time I will cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land; in those days Judah shall be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called—the Lord our Righteousness.<sup>†††</sup> For thus saith the Lord: David shall never want a man to sit upon the throne of the House of Israel; neither shall the Priests or Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually!" "Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night in their season, then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne; and with Levites and Priests my ministers." "For I will cause their captivity to return, and have mercy upon them." (Jer. xxxiii., 7—26.)

Observe Jesus did not live "in those days, and at that time!" In his days Judah was not saved; neither did Jerusalem dwell safely.<sup>†††</sup> Did he not, when rejected of the Jews, weep over the city, and exclaim, "O, Jerusalem! Jerusalem! that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate!" "And when he came near unto the city, he wept over it, saying, 'If thou had known, even in this thy day, the things that belong to thy peace, but now they are hid from thine eyes; for the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even to the ground, and thy children with thee; and they shall not leave thee one stone above another, because thou knowest not the time of thy visitation!'" Just so it is now. "The prophets prophecy falsely, the priests bear rule by their means; persecute and cast out such as search after truth, prove all things, and who seek to know and to do the will of God." The danger of these persecutions "is hid from their eyes;" "they say peace, peace, where there is no peace," and perceive not that a city or kingdom divided against itself is brought to desolation, and a house divided against itself cannot stand! R.

MR. THOMAS WALKER, the Trance-speaking Medium has returned to Sydney, after a successful course of lectures at Brisbane, an account of which appears in another column. Arrangements are being made for him to deliver a course of lectures here, of which due notice will be given. Mr. W. has made a very favorable impression in Sydney, his lectures there were largely attended, and he is spoken of, by competent authorities, as one of the best speakers (when in trance) that has ever occupied a Sydney platform.

<sup>¶¶</sup> Ezek. xxxi., 38—39.

<sup>\*\*\*</sup> Ezek. xxxii., 37—40.

<sup>†††</sup> This passage is not contained in the Septuagint, from which most of the quotations in the New Testament have been made. <sup>†††</sup> Ezek. xxiii., 37—38.

## THE SOUL AND HOW IT FOUND ME.\*

BY EDWARD MAITLAND.

THIS is the promised account of the circumstances attending the production of "England and Islam," and which at the same time convinced the author of the main truths of Spiritualism. Its peculiar value consists in the relation of a perfectly independent development of the spiritual faculties, by one whose whole history consummated itself on his entrance into a seership at once healthy and extra-ordinary. We are led to see his past as the preparation for a mission of which he has only become conscious in mature manhood. His life has been the gradual unfoldment of a mind in all its faculties, and experience seems ever to have waited upon this purpose patiently calling forth the various promises of his nature into strength and refinement. His change from an animal to a purely bloodless diet marked the period of his crowning transition into spiritual perception and the riches of the intuitions. He was not in any sense of the word a spiritist, nor even connected with those who could obtain that name, nevertheless he found in himself the power to cognise a new world of causes, discovered through the evanescent forms of matter, ever increasing in its definiteness and distinctness of outline. At first by visions, and then by an immediate consciousness of individual presences, with continuous tests of the veracity and capacity of his only semi-invisible visitants, he was brought to a complete realisation of the great facts of immortality, and the constant association of its countless millions with our suffering humanity. He was compelled against the current both of his desire and intention to pen eloquent prophecies and exhortations. Sometimes he was but the pen of a presiding genius, finding with delight expression to the world it hoped to aid; again he was transfused with inspirations under which he poured forth pages of marvellous meaning with incredible rapidity; he heard the voices of his exultant friends beyond the tomb, received from them guidance and encouragement, and finally writing over twelve hours a day, gave his great work to the press in six weeks from its first conception. Nor did his evidences cease there, through a circle into which he was drawn without his will, and most of all through a seeress gifted both in vision and impression, he obtained a prolonged chain of instructions. Into these usually mystical communications it is impossible now to enter; there are many that are more or less familiar in their method and signification to spiritualists, but also a large number of which it would be too early to pronounce, as the symbols and the truth underneath it do not appear to be sufficiently detached for exact criticism. Some are of striking force, others of novelty, and not a few of occult indication. These will form useful studies to the few versed in such lore, but to the many the cardinal teaching of the book will lie in the spontaneous evolution of spiritual faculties, and consequent recognition of spiritual truth, by one whose aims and abilities are of the very highest order. It proves conclusively the universality no less than the naturalness of spirit communion; witnesses to its power, both as an active agent in the lives of mortals, and as an intellectual light or moral impulse, to the aspirations. In our review of "England and Islam," we referred to the similarity of the authors views to those of Swedenborg, and are glad to find an acknowledgment of appreciation and agreement in this volume of his, as well as Spinoza's inspiration. Written in the rich and flowing English characteristic of the author's previous works, and containing a revelation of the soul's growth of unusual clearness of outline, and fullness of fruition, it cannot fail to commend itself to those whom the trumpet notes of its predecessor awakened to the knowledge that another great thinker had become a seer and prophet in our midst.

DR. J. M. PEEBLES.

WE have a letter from Dr. Peebles dated Cape Town, November 25th, in which he informs us of his intention to leave there for London the following week so that by the time these lines are read he will probably be approaching England's shores. His experiences in India, Ceylon and the Cape, appear to have been very varied, and will furnish some interesting chapters to his forthcoming book. During Dr. Peebles' stay in Natal, he was the guest of Bishop Colenso, whom he speaks of in the highest terms. He has been lecturing four times a week to large audiences in Cape Town, and appears to be in excellent health and spirits.

\* The Soul and how it found me. London: Tinsley Bros., 1877.



## SUNDAY PIC-NIC OF LIBERALS AT SYDNEY.

CREMORNE was yesterday the scene of a large and successful gathering of "Liberals," the first event of the kind that has occurred here on a Sunday. The first steamer left Circular Quay, crowded, at half-past ten; three more trips were made, the steamer on each occasion being well filled. The people enjoyed themselves on the ground in the usual pic-nic fashion. The weather was all that could be desired for such an occasion, a refreshing breeze blowing all day. Mr. J. Tyerman was announced to deliver an address in the afternoon, on the "Progress and Prospects of Free-thought." He said that Free-thought claimed the right for each individual to examine all religious questions for himself, to hold such views as his judgment enabled him to form, and to give free expression to those views without fear of pains and penalties, so long as he did not infringe the rights of others. It did not acknowledge the infallibility of any book, nor the divine authority of any institution, but subjected all supernatural pretensions to the test of reason and common sense. From its fundamental principles free-thought was necessarily tolerant in its spirit and progressive in its movements. Mr. Tyerman then contrasted the present with the past, and spoke of the labours and sufferings of some of those who had done so much in the past to resist sectarian intolerance and assert the right of individual freedom in religious matters. He next referred to the evidences of the spread of free-thought in the domains of science and literature, and within the pale of orthodoxy itself. The resignation of certain Wesleyan ministers, who could not believe that a God of infinite love would punish any of his creatures for ever, and the controversy that it had provoked, which showed that many of the laity had given up the hideous doctrine, was noticed. Spiritualism was spoken of as, in Mr. Tyerman's opinion, the crowning phase of free-thought. The prospects before them were in every way encouraging; and though they had still a hard and long battle to fight, he was confident that the principles of true liberty would finally conquer the world. Mr. C. Bright, being present, addressed a few appropriate remarks to the gathering. He spoke of the progress of free-thought in New Zealand, and of the need of more light in the churches. He also urged the necessity of organisation amongst the Liberals, that they might labor more effectively for the objects they had in view. Mr. H. Gale followed, and exposed the inconsistency of free-thinkers sending their children to orthodox Sunday schools and in any way recognising priestly pretensions. A hymn was sung before the addresses were given, and another at the close. The last return steamer reached Circular Quay a little before seven, everything having passed off in a very orderly and pleasant manner.—*Evening News*, Dec. 3, 1877.

## MATERIALIZATION PAST GAINSAYING.

BY THE REV. THOMAS COLLEY, LATE OF THE ROYAL NAVY

Springs the immortal from the mortal,  
Heaven is twin with earth;  
Man is made the spirit's portal  
And th' invisible hath birth. THOS. COLLEY.

I have just witnessed the most marvellous materialisation phenomenon I have ever heard of or can conceive. About half-past six o'clock this evening Dr. Donald Kennedy, of Boston, U.S., with Dr. Monck, called on me to accompany them to a hastily improvised and telegram-arranged sitting at the house of a friend near London.

First we sat—four men only, with our wits about us, I hope—for preliminary manifestations in the light, consisting of test slate-writing. Dr. Kennedy was instructed to write a question, secretly, on one slate, and then tie it over another with a bit of pencil placed between, so that by invisible power the spirit-answer might be given. This was done, the slates being tied up in a handkerchief and placed for a moment on the carpet, in the shade, under the table, all hands being visible while the writing was in audible process. The answer was pertinent to the question put, a communication to Dr. Kennedy also being added, which had in it the nature of a test, inasmuch as it bore reference to a matter of private interest and importance to the gentleman named.

After this, some writing-paper was placed between the leaves of

a book, and, with a lead-pencil, these were put beneath the table, Dr. Kennedy instantly placing his foot upon the volume to secure it. "Samuel," Dr. Monck's control, then requested him to name the number of the page; and line, for an extract, and page 20 and line 10 at random were suggested, and quickly the mystery was accomplished; Dr. Kennedy removing his foot for a moment for the book to be handed up. The extract was literally and correctly given, and a further message to Dr. Kennedy was found, consisting of fifty-six words over and above the thirteen transcribed answering to the number of the page and line desired; making with the slate and other direct-writing yet to be noticed, one hundred and four words in three totally different styles of hand-writing, each communication being consistent as to style throughout.

And now a small bell, placed on the table, was seen to rise from and float over it, and hang suspended in space, then dip obliquely, and ring several times—we surrounding it, passing our hands above and about it, to be perfectly sure that no hair, or wire, or thread, magnet below, or fraud from any place still lower sustained it; as in wicked opposition to known laws, it acted in a manner frolicsomenously contumacious of scientific propriety, and was sadly regardless of what might have been expected from it on score of gravitation.

Then a lead-pencil, placed on some paper, got up, sloped itself to the writing angle, and with no hand visible to guide it, wrote with considerable pressure, manifest from the depth of colour, and indentation of the pencil-point in the paper, a sentence of five words. The surpassing swiftness with which these few words were written was amazing. I tore the paper, and placed it under the pencil, which latter had no sooner raised itself to the proper pitch to feel its point, than with electric speed it moved, and the sixty-eight separate movements of the pencil necessary to write the five words were effected instantaneously.

But yet another slate-writing test was to be given. Two slates were placed together, with a splinter of slate-pencil between them, and Dr. Kennedy, resting his hand with force with Dr. Monck's upon the upper one, dictated that the word "Remember" should be written: and while so held in this manner, precluding all possibility of deception, with six eyes watchful to detect, and six ears acute to discover anything like hanky-panky, no sooner was the word given, than the sound of writing under Dr. Kennedy's hand was heard, and instantly the unpremeditated word was written.

Then having half-an-hour still to spare, the two ladies of the house joined us, and we sat for materialisation. The back-room, divided from the front by folding doors (one shut and a curtain partly covering the other) formed the cabinet, which was little needed: for Dr. Monck, under control of "Samuel," was by the light of the lamp—the writer not being a yard away from him—seen by all to be THE LIVING GATE FOR THE EXTRUSION OF SPIRIT-FORMS FROM THE REALM OF MIND INTO THIS WORLD OF MATTER: for standing forth thus plainly before us, the psychic or spirit-form was seen to grow out of his left side. First several faces, one after another, of great beauty appeared, and, in amazement, we saw, and as I was suffered to stand close up to the medium, even touching him, I saw most plainly, several times, a perfect face and form of exquisite womanhood partially issue from Dr. Monck about the region of the heart. Then, after several attempts, a full-formed figure—in a nebulous condition at first, but growing solid as it issued from the medium—left Dr. Monck and stood, a separate individuality, two or three feet off, bound to him by a slender attachment as of gossamer, which, at my request, "Samuel," in control, severed with the medium's left hand; and there stood embodied a spirit-form of unutterable loveliness, robed in attire spirit-spun, a meshy web-work from no mortal loom, of a fleeciness inimitable, and of transfiguration whiteness truly listening.

But Dr. Kennedy was now invited to draw equally near and realise more closely with me the marvel of the separate identity of the spirit-form from the medium, and as we stood, looking with all our soul upon the mighty fact of *spirit-birth from mortal man*, Dr. Monck, still entranced, placed the lovely visitant from the inner world between us, and, affording it the support each of an arm, we advanced with our sweet spirit-companion some steps further:



into the room. Meanwhile, holding the hand of the spirit-arm that rested on mine, I felt the wrist, palm, fingers, and finger-nails; it was in every respect a living hand, answering to my touch, yielding to pressure, having natural weight, and substance, and all things pertaining to humanity, but it was damp and stone cold; and the thought passed through my mind, how, like steam, first invisible, congealed, is then seen as cloudy vapour, which, precipitated, may finally take solid form in ice, this figure at my side had, by a somewhat analogous process, been rendered visible, and tangible, from the vital force, viewless and imponderable of the medium, being, under the chemistry, not yet understood of the higher life, congealed into the nebulous condition instanced of the form's first appearance, further to solidify into the lovely creature we supported and wistfully beheld.

But, not to theorise, I now come to the climax of the night's most wonderful phenomena.

When the form at last retired, I was, as an extreme favour which might cost the medium great prostration,\* permitted to accompany it, and drew near with it slowly and cautiously, until I came again close up to Dr. Monck, as he, still entranced, stood forth full in view of all, waiting to receive back unto himself the marvellous aeon, phantasm, or emanation that we must call angel or spirit. As it neared him the gossamer filament again came into view, its attenuated and vanishing point being, as before, towards the heart. By means of this subtle cord, I noticed how the psychic figure seemed to be sucked back into the body of the medium. For like a water spout at sea—funnel shaped—or sand column, such as I have seen in Egypt, horizontal instead of vertical, the superior vital power of Dr. Monck seemed to absorb and draw in the spirit-form, but so gradually that I was enabled closely to watch the process; for, leaning against and holding the medium, with my left arm at his back, and my left ear and cheek to his breast, his heart beating in a most violent and alarming way, I saw him receive back the lovely birth of the invisible spheres into his very person, and, as I gazed for the last time on the sweet face of the disintegrating spirit, within three or four inches of the features, I marked its fair aspect, eyes, hair, and delicate complexion, and kissed the dainty hand, as, in process of absorption, it dissolved and saw the angel face disappear and fade, as it was drawn, positively, into the bosom of the medium. Gazing thus closely, with awe and breathless interest, did I, therefore, watch the departure of our angel-friend, and through the living gate and avenue of the medium's very self, did I, with feelings indescribable, mark the steps of her progress to regain, through the living organism and body of Dr. Monck, her home in the viewless spheres.—*Medium* Oct. 5, 1877.

Tuesday, September 25, 1877.

### CUI BONO?

THE question is often asked, "What good is this Spiritualism?" In answer to this I will in as brief a manner as I can, relate an incident happening in my own experience. In doing so I will preface my remarks by saying I have been a medium for some years, and this incident is only one of many. A year or so back, an attendant spirit purporting to be that of my paternal grandfather, frequently and persistently I may say, requested me to write to my father's brother, James, for what purpose I could not obtain any satisfactory reply. I must remark, that this Uncle James of mine I have only seen about twice, the last time twenty-seven years ago, and I have never written to him in my life-time, therefore you can imagine my disinclination to open a correspondence with an individual who, although related, was a comparative stranger, so I paid little heed to the request. However it was made again and again, so one Sunday, as I was writing home, I thought I would satisfy the spirit's request, and write to this uncle of mine. So little im-

portance did I attach to the letter that when I had written it I really forgot what I put in it. However, by this last mail, I received a letter from my father, and I will give an extract from it, leaving you to judge the good arising from the spirit's request of me.

He (my father) says—"I find you had written to my brother James, and after the receipt of yours by him I received a letter from his only daughter B—; I had not heard of her for over twenty years. On her marriage she had left her father, discarded by his evil and unfor-giving temper; this is many years ago. But your letter touched the tender feelings and subdued the viler, and so he sent to his daughter and her husband to make peace with his departing spirit, which must shortly be. So the father, daughter, husband, and family of six children are now united in peace, and happiness. Strange the reconciliation should proceed from Australia—not too far to do good."

Now, is this not good? By a spirit's persistence I write, for what purpose I was ignorant. I had no knowledge of the daughter's marriage, separation from her father, or in fact anything about her; but the good results of my writing after the repeated requests, speak for themselves, and who, in the face of such incidents as these, will say spirit commune is of no good.

Yours,

H. B.

Castlemaine, 10th Dec., 1877.

### BEWILDERING PHENOMENA.

BY THE REV. THOMAS COLLEY, LATE OF THE ROYAL NAVY.

YES, says the well satisfied critic, bewildering to those whose wild fancies suggest a wilderness where common sense has never farmed the mental waste, where brain-capacity is small, and proper discipline, thoughtful application, diligent study, and the observant powers never had scope to bring to cultivation the rational faculty—bewildering not else.

Well I have written some, and seen much, and pondered more, and yet I am puzzled still. A fool quickly settles a matter, but a matter last night settled me, unless a fool, in the conviction that as things go, the time is not far off when the invisible will be very clearly seen, and the intangible very sensibly felt; when matter will rarely to spirit, and spirit solidify to matter, and a strange metempsychosis not unfrequently takes place, wherein one of earth, properly qualified, may go on a spiritual excursion into the realm of mind, and one of spirit, rightly conditioned, be able to come on a visit to us for a few days into this world of matter; the one using the life atoms and bodily constituents of the other adapted to his temporary need, while he from us, taking on the nature of spirit, shall occupy the place in the unseen of our mysterious guest, and as a *locum tenens* tentatively do his duty in the higher life, the thread of his life here, and its obligations and divine purposes, being taken up and observed and outwrought for the time by the angel incumbent with whom he has made spiritual exchange.

Now, if this is not the wildest stuff ever written out of Bedlam, it is a sane prophecy of future possibilities; and last night's experience warrants me in thinking it rather of the latter. Dr. Monck was again medium. Four of us constituted the circle, all in perfect *rapport* with our instrument, having that confidence in him which is of knowledge, which yet, for the sake of others, and the better to observe what transpired, did not prevent us from taking every care in the application of tests that should answer for the genuineness of the manifestations and satisfy the most exacting.

The sitting was wholly for the materialisation, and the first form that appeared was that of a child, as it were, as we on this side of eternity would say, about six or seven years of age. This figure in view of all grew out of the medium's left side as he stood entranced before us. It had all the actions and ways of human childhood; clapped its little hands, pursed its mouth to kisses, and spoke in pretty accents, Dr. Monck, under control, speaking to it

\* Since writing the above I have seen Dr. Monck, and find that the fear entertained regarding his probable subsequent prostration was well founded, for after the seance he was for some days physically and psychically incapacitated for a time, having to decline several invitations on account of this temporary loss of power. I am therefore not surprised to learn that Dr. Monck is reluctant to sit for these exhaustive experiments, except on rare occasions.

and instructing it like an elder brother. Then after a few minutes' further stay, sliding back into the medium, it gradually disappeared.

The next form was none other than Dr. Monck's old earth friend, fellow student, brother minister, and chief spirit-control, "Samuel Wheeler." When he in like manner issuing forth first stepped from the medium into separate being, Dr. Monck was unconscious, under control of "Lily," and her voice through him contrasted very markedly with the voice of the materialised form—it, to the very syllable, being the voice of "Samuel" as when speaking through the medium. But this did not satisfy our spirit-friend, for the marvel of the night's effort had yet to culminate. Conditions being so good, "Samuel" thought he might dematerialise and awake Dr. Monck, and then be able to rematerialise with the medium in his normal state, fully alive to all that transpired, and conscious of the astounding fact we were to witness; and successful beyond all conception of the mystery, was this most unique experiment, for after the first alarm of Dr. Monck had passed away, and after the pain and nervous to rings and snatchings he felt in the process of his friend's evolution from himself had subsided, medium and spirit-form conversed naturally together, and the astonishment and glee of the former were only equalled by our profound sense of inability adequately to grasp at first the vast significance of this amazing demonstration of occult power. Equally with the child-form did "Samuel Wheeler" show all the attributes of humanity, and, in his case, reason and ripe manhood, as in hers girlishness and simplicity. He was not unlike the medium in stature, form, and bearing; and one of our company having intimately known "Samuel" in the earth-life (being frequently one of his congregation when our spirit-friend was as our medium also was, a Baptist minister), unhesitatingly declared that this "Samuel Wheeler" was that Samuel Wheeler and none other.

So for some time the spirit, temporarily clothed with earthly elements, molecular agglutinations, and atomic gatherings, that thronging in from spirit-attraction and life-magnetism, clinging round the soul—Deity's central fact—from the visible man, the spirit thus ended, compacted, and embodied, stayed and talked with us, walked about with his old friend Dr. Monck, and greeted his other friend joyfully, and did many things to show how perfectly he was a man, and then at last, psychological laws (about which we were altogether in the dark) compelling, reluctantly retired, and drifting back in the medium, threw him into trance and resumed control.

And now a sensation was in store for us. A spirit-form, eight inches taller than Dr. Monck, grew from him by degrees, and building itself up into giant proportions with muscular limbs developed like statuary of bronze, and of the colour, there came into disconnected, independent, vigorous life, apart from the medium, an ancient Egyptian. From its general aspect, dress, and manner, I addressed it as such at once without a moment's doubt or hesitation. For Ancient Egypt has been a favorite study with me, and in modern Egyptians I have, when in the East, endeavored to trace the ancient masters of Israel and the sciences, and have dreamed amid the ruins of the Temple of Isis, and sketched the blue tuniced and turbaned descendant of the Pharaohs, and have pleasant recollections of an Egyptian Fellow, Zozab, who used to accompany me through the bazaars, and pioneer me through the intricacies of Suez; and if ever Bulwer's Arbaces the Egyptian, in the "Last Days of Pompeii," had existence other than in the mind of the author, it was here embodied in the materialised form I handled and closely scrutinised last night.

The vitality and power of this spirit were remarkable; it walked with manly step and dignified carriage round and about the room, before and behind us, without fear or hesitation; appeared curious about, and leisurely inspected furniture, and ornaments of the room; took up a chair and placed it on the table; brought us books and other things, and then, taking the chair from the table, placed it close to mine and sat down at my side. Meanwhile I closely introspected it, and felt its anatomy, the medium standing at my left side while "Mahedi" (the Egyptian) was seated at my right. I now got the spirit to measure hands, placing its palm on mine,

The hand was small, like all Easterns, and the wrist was also small, but the arm was massive, muscular, bronzed, and hairy. Its eyes were black and piercing, but not unkindly, its hair lank and jet, and moustaches and beard long and drooping. Its features full of life and expression yet Sphinx-like. Its head-dress was very peculiar, a sort of metal skull-cap with an emblem in front, overhanging the brow, which trembled and quivered and glistened. I was suffered to feel it, but as I did so it seemed to melt away like a snow-flake under my touch, to grow solid again the moment after.

Altogether our mysterious visitant was a weird and everlasting puzzle. But for the sake of an inner circle studying with me the correspondence and causative philosophy of these mysteries, I am instructed to say that "The Mahedi" is the "coming phase," and that what I have thus been the first to witness has yet to develop to something out of all proportion to anything at present experienced or ever dreamt of.

But other matters of moment transpired too recondite to be lucidly recorded, and at last our new acquisition from the "Grand Man" through mortal man retired, and bowed a silent adieu, and as I had done with other spirit-forms in the exeunt and exit, I, at the distance of a few inches only, watched "The Mahedi's" absorption into the body of the medium, and his gradual disappearance, till he was merged viewless into boundless hereafter through this mortal gate of access to the mysteries of the other life.—*The Medium and Daybreak*, October 12, 1877.

London, October 9, 1877.

## FLOWERS AND FRUIT BROUGHT INTO A CLOSED ROOM BY SPIRITS AT CASTLEMAINE.

DURING a recent visit to Castlemaine accompanied by the President of the Victorian Association of Spiritualists, we were favoured with a sitting by Mrs. Paton the now celebrated medium for physical phenomena. Mrs. Paton's house having been recently destroyed by fire, the sitting was held at Mr. Bamford's in Parker st. The circle consisted of ten persons including the medium, we sitting at the left, and our friend on her right-hand side and having our hands in contact with hers during the manifestations. Immediately the light was put out the table began to oscillate, and in a short time rose entirely from the floor, remaining suspended several minutes, and occasionally beating time to the tunes sung by the sitters; at a later period, whilst "Rocked in the Cradle of the Deep" was being sang, the table suspended above the floor swayed and rocked in imitation of a ship at sea. The first manifestation after the levitation of the table was the bringing of a large stalk of lilies about thirty inches long; this was followed by some roses. A spirit friend who has much experience in this class of phenomena, having made us cognizant of her presence, we mentally desired some token of the same, and shortly afterwards a beautifully fragrant rose was dropped on our hands; immediately after we were struck in the face by a falling branch, which, on examination, proved to be a branch of cherry tree loaded with fruit; another branch was dropped before a visitor at the other side of the table, then another rose was brought to a lady by our kindly but invisible friends, and after some violent movements of the table the power seemed to wane, and the candle was lit. An attempt was made to get further manifestations, but the power appeared exhausted. Mrs. Bamford was however controlled, and spoke on the utility of this class of phenomena which were usually under the supervision of higher intelligences than those who immediately produced them; this brought the interesting sitting to a close. From our experience of Mrs. Paton's mediumship, we have reason to think that did circumstances permit of her sitting regularly, the manifestations obtained through her would be equal to some of the best English and American media. We may mention in conclusion that there was sufficient light in the room to render the whole of the circle visible to each other.



# PROFESSOR A. R. WALLACE'S REVIEW OF DR. CARPENTER'S WORK ON SPIRITUALISM.

(From the *Quarterly Journal of Science*.)

(Continued).

WE now come to the last part of Dr. Carpenter's lecture—Table-Turning and Spiritualism, and here there is hardly any attempt to deal with the evidence. Instead of this we have irrelevant matters put prominently forward, backed up by sneers against believers, and false or unproved accusations against mediums. To begin with, the old amusement of table-turning of fifteen or twenty years ago, with Faraday's proof that it was often caused by unconscious muscular action, is again brought to the front. Table-tilting is asserted to be caused in the same way as an "indicator" is suggested for proving this; and the whole matter is supposed to be settled because no one, so far as Dr. Carpenter is aware, "has ever ventured to affirm that he has thus demonstrated the absence of muscular pressure," and "until such demonstrations shall have been given, the tilting—like the turning—of tables may be unhesitatingly attributed to the unconscious muscular action of the operators." We suppose that Dr. Carpenter will shield himself by the "thus" in the above sentence, though he knows very well that a far more complete demonstration of the absence of muscular pressure than any indicator could afford has been repeatedly given, by motion, both turning and tilting, of the table occurring *without any contact whatever*. Thus, in the Report of the Committee of the Dialectical Society, we have (p. 378), Experiment 13, nine members present, all stood quite clear of the table, and observers were placed under it to see that it was not touched, yet it repeatedly moved along the floor, often in the direction asked for. It also jerked up from the floor about an inch. This was repeated when all stood 2 feet from the table. Experiment 22. Six members present, the same thing occurred under varied conditions. Experiment 38 (p. 390). Eight members present, the conditions were most rigid; the chairs were all turned with their backs to the table at a foot distant from it; every member present knelt on his chair *with his hands behind his back*; there was abundance of light, yet, under these test-conditions, the table moved several times in various directions, visible to all present. Finally the table was turned up and examined, and found to be an ordinary dining table with no machinery or apparatus of any kind connected with it. Similar movements without contact have been witnessed elsewhere and recorded by Sergeant Cox and by Mr. Crookes, as well as by many other persons; yet the man who comes before the public as the "historian" of this subject tells his audience and his readers that "he is not aware that anyone affirms that he has demonstrated the absence of muscular pressure!" How are we to reconcile this statement with Dr. Carpenter's references to each of the books, papers, or letters containing the facts above quoted or referred to? But we have evidence of a yet more conclusive character (from Dr. Carpenter's own point of view), because it is that of a medical man who has made a special study of abnormal mental phenomena. Dr. Lockhart Robertson, for many years an editor of the "Journal of Mental Science" and Superintendent of the Hayward's Heath Asylum, declares that his own heavy oak dining table was lifted up and moved about the room, and this not by any of the four persons present. Writing was also produced on blank paper which the medium "had not the slightest chance of touching" ("Dialectical Report," p. 248). Dr. Carpenter is always crying out for "sceptical experts," but when they come—in the persons of Robert Houdin and Dr. Lockhart Robertson, he takes very good care that, so far as he is concerned the public shall not know of their existence. What, therefore, is the use of his asking me (in a note at p. 108) whether my table ever went up within its crinoline in the presence of a "sceptical expert?" The very fact that I *secretly* applied tests (see "Miracles and Modern Spiritualism," p. 134) shows that I was myself sceptical at this time, and several of my friends who witnessed the experiments were far more sceptical but they were all satisfied of the completeness of the test. The reason why some sceptical men of science never witness these successful experiments is simply because they will not persevere. Neither Dr. Carpenter

nor Professor Tyndall would come more than once to my house to see the medium through whom these phenomena occurred, or I feel sure they might, after two or three sittings, have witnessed similar phenomena themselves. This has rendered all that Dr. Carpenter has seen at odd times during so many years of little avail. He has had one, or at most two, sittings with a mediums and has taken the results, usually weak or negative, as proving imposture, and then has gone no more. Quite recently this has happened with Dr. Slade and Mrs. Kane; and yet this mode of enquiry is set up as against that of men who hold scores of sittings for months together with the same medium, and after guarding against every possibility of deception or delusion obtain results which seem to Dr. Carpenter incredible. Mr. Crookes had a long series of sittings with Miss Kate Fox (now Mrs. Jencken) in his own house, and tested the phenomena in every way his ingenuity could devise. Dr. Carpenter was recently offered the same facilities with this lady and her sister, but as usual had only one sitting. Yet he thinks it fair and courteous to make direct, accusations of imposture against both these ladies. He revives the absurd and utterly insufficient theory that the "raps" are produced by "a jerking or snapping action of particular tendons of either the ankles, knees, or toes." The utter childishness of this explanation is manifest to anyone who has heard the sounds through any good medium. They vary from delicate tickings to noises like thumpings with the fist, slappings with the hand, and blows with a hammer. They are often heard loudly on the ceiling or on a carpeted floor, and heard as well as felt on the backs or seats of chairs quite out of reach of the medium. One of the sceptical committees in America tested the Misses Fox by placing them barefooted on pillows, when the "raps" were heard as distinctly as before on the floor and walls of the room. Mr. Crookes states that he has heard them on the floor, walls, &c., when Miss Fox was suspended in a swing from the ceiling, and has felt them on his own shoulder. He has also heard them on a sheet of paper suspended from one corner by a thread held between the medium's fingers. A similar experiment was tried successfully by the Dialectical Committee ("Report," p. 383). At a meeting of the same committee raps were heard on a book while in the pocket of a very sceptical member; the book was placed on the table and raps again heard; it was then held by two members supported on ivory paper knives, when still raps were heard upon it ("Report," p. 386).

Again, there is the evidence of Professor Barrett, an experienced physicist, who entered on this enquiry a complete sceptic. He tells us that he examined the raps or knockings occurring in the presence of a child ten years of age—that in full sunlight, when every precaution to prevent deception had been taken—still the raps would occur in different parts of the room, entirely out of reach of the child, whose hands and feet were sometimes closely watched, at other times held. The phenomena have been tested in every way that the ingenuity of sceptical friends could devise; and as Professor Barrett is well acquainted with Dr. Carpenter's writings on the subject and the explanations he gives, we have here another proof of the utter worthlessness of these explanations in the presence of the facts themselves.

The Honourable R. D. Owen has heard, in the presence of Miss Fox, blows as if made by a strong man using a heavy bludgeon with all his force, blows such as would have killed a man or broken an ordinary table to pieces; while on another occasion the sounds resembled what would be produced by a falling cannon ball, and shook the house (Debateable Land," p. 275); and Dr. Carpenter would really have us believe that all these wonderfully varied sounds under all these test conditions are produced by "snapping tendons."

But what is evidently thought to be the most crushing blow is the declaration of Mrs. Culver, given at length in the Appendix. This person was a connection of the Fox family, and she declared that the Misses Fox told her how it was all done, and asked her to assist them in deceiving the visitors; two gentlemen certify to the character of Mrs. Culver. The answer to this slander is to be found in Capron's "Modern Spiritualism," p. 423. Mr. Capron was an intimate friend of the Fox family, and Catherine Fox was staying with him at Auburn, while her sisters were at Rochester being examined and tested by the committee. Yet Mrs. Culver

says it was Catherine who told her "that when her feet were held by the Rochester Committee the Dutch servant girl rapped with her knuckles under the floor from the cellar." Here is falsehood with circumstance; for, first, Catherine was not there at all; secondly, the Committee never met at the Fox's house, but in various public rooms at Rochester; thirdly, the Fox family had no "Dutch servant girl" at any time, and at that time no servant girl at all. The gentleman who so kindly signed Mrs. Culver's certificate of character did not live in the same town, and had no personal knowledge of her; and, lastly, I am informed that Mrs. Culver has since retracted the whole statement, and avowed it to be pure invention (see Mrs. Jencken's letter to "Athenæum," June 9th, 1877). It is to be remarked, too, that there are several important mistakes in Dr. Carpenter's account. He says the "deposition" of Mrs. Culver was made not more than *six* years ago, whereas it was really *twenty-six* years ago; and he says it was a "deposition before the magistrates of the town in which she resided," by which, of course, his readers will understand that it was on oath, whereas it was a mere statement before two witnesses, who, without adequate knowledge, certified to her respectability!\*

This is an example of the reprehensible eagerness with which Dr. Carpenter accepts and retails whatever falsehoods may be circulated against mediums; and it will be well to consider here two other unfounded charges which, not for the first time, he brings forward and helps to perpetuate. He tells us that "the 'Katie King' imposture, which had deluded some of the leading spiritualists in this country, as well as in the United States, was publicly exposed." This alleged exposure was very similar to that of Mrs. Culver's, but more precise and given on oath—but the oath was under a false name. A woman, whose name was subsequently discovered to be Eliza White, declared that she had herself personated the spirit-form at several stated sances given by the two mediums Mr. and Mrs. Holmes, she having been engaged by them for the purpose; and she described a false panel made in the back of the cabinet by which she entered at the proper time from a bedroom in the rear. But Colonel Olcott, a gentleman connected with the New York daily press, has proved that many of the particulars about herself and the Holmes' stated in Mrs. White's sworn declaration are false, and that she is therefore perjured. He has also proved that her former character is bad; that the photograph taken of "Katie King," and which she says was taken from her, does not in the least resemble her; that the cabinet used had no such moveable panel as she alleged; that the Holmes' manifestations went on just the same on many occasions when she was proved to be elsewhere;

that she herself confessed she was offered a thousand dollars if she would expose the Holmes'; and, lastly, that in Colonel Olcott's own rooms, under the most rigid test conditions, and with Mrs. Holmes only as a medium, the very same figure appeared that was said to require the personation of Mrs. White. The full details are given in Colonel Olcott's "People from the Other World," pp. 425—478.

Another alleged exposure is introduced in the following terms:—"I could tell you the particulars, in my possession, of the detection of the imposture practised by one of the most noteworthy of these lady mediums in the distribution of flowers . . . these flowers having really been previously collected in a basin upstairs and watered out of a decanter standing by—as was proved by the fact that an inquisitive sceptic having furtively introduced into the water of the decanter a small quantity of ferrocyanide of potassium, its presence in the 'dew' of the flowers was afterwards recognised by the appropriate chemical test (a per-salt of iron) which brought out prussian blue."

In his article on the "Fallacies of Testimony," in the "Contemporary Review" of January, 1876, where Dr. Carpenter first gave an account of this alleged exposure, it is stated that "a basin full of these flowers (hollyhocks) was found in a garret with a decanter of water beside it," that the ferrocyanide was mixed with this water, and that this was not all hearsay, but a statement in writing in the hand of the "inquisitive sceptic" himself. It turns out, however, that this part of the statement was wholly untrue, as we know on the authority of a letter written by the lady of the house, and afterwards published, and Dr. Carpenter now seems to have found this out himself; but instead of withdrawing it wholly (as in common fairness he ought to have done), he still retains it ingeniously modified in an *inference*, but so worded as to look like the statement of a *fact*;—"these flowers having *really* been previously collected in a basin," &c.,—"as was proved"—not by finding them, but by the chemical test! What an extraordinary notion Dr. Carpenter must have of what is "really" proof. Let us look, however, a little further into this matter, of which more is known than Dr. Carpenter adduces, or than he thinks advisable to make public. Dr. Carpenter's informant was a member of the family in whose house the medium was staying as a guest. He had therefore full knowledge of the premises and command over the servants, and could very easily have ascertained such facts as the bringing of a large bunch of hollyhocks, asters, laurels, and other shrubs and flowers into one of the visitors' bedrooms, and whether they disappeared from the room when the lady medium left it previous to the séance. This would have been direct evidence, and easily attainable by one of the family, but none such is forthcoming; instead of it we have the altogether inconclusive though scientific-looking chemical test. For it is evident that the flowers which appear must be brought from somewhere, and may naturally be brought from the shortest distance. If there are flowers in the house, these may be brought—as a baked apple was actually brought when an apple was asked for, according to one of the reports of this very séance;—and if a sceptic chooses to put chemicals with such flowers or baked apples beforehand, these chemicals may be detected when the flowers or apples are examined. The wonder of such sances does not at all lie in where the flowers are brought from, but in the precautions used. The medium's hands, for instance, are always held (as they were in this instance), yet when thus held the flowers drop on to the table, and even particular flowers and fruits drop close to the persons who ask for them. This is the real fact to be explained when, as in this case, it happens in a private house; and the alleged chemical test has no bearing on this. But here the test itself is open to the gravest suspicion. The person who says he applied it had struck a light in the middle of the séance and discovered nothing. He was then, in consequence of some offensive remarks, asked to leave the room or the séance could not go on; and subsequently high words passed between him and the medium. He is therefore not an unbiassed witness, and to support a charge of this kind we require independent testimony that the chemical in question was not applied to the flowers *after* they appeared at the séance. This is the more necessary as we have now before us the statement in

\* Since the MS. of this article left my hands, I have seen Dr. Carpenter's letter in the "Athenæum" of June 16th, withdrawing the charges founded on the declaration of Mrs. Culver, which, it seems, Dr. Carpenter obtained from no less an authority than Mr. Maskelyne! the great conjuror and would-be "exposer" of spiritualism. He still, however, maintains the validity of the explanation of the "raps" by Professor Flint and his coadjutors, who are said to have proved that persons who have "trained themselves to the trick," can produce an "exact imitation" of these sounds. This "exact imitation" is just what has never been proved, and the fact that a "training" is admitted to be required, does not explain in the sudden occurrence of these sounds as soon as the Fox family removed temporarily to the house at Hydeville. If Dr. Carpenter would refer to better and earlier authorities than Mr. Maskelyne and M. Louis Figuier, he would learn several matters of importance. He would find that Professors Flint, Lee, and Coventry, after one hasty visit to the mediums, published their explanation of the "raps" in a letter to the "Buffalo Commercial Advertiser," dated February 17th, 1861, before making the investigation on the strength which they issued their subsequent report, which, therefore, loses much of its value since it interprets all the phenomena in accordance with a theory to which the reporters were all publicly committed. On this scanty evidence we are asked to believe that two girls, one of them only nine years old set up an imposture which for a long time brought them nothing but insult and abuse, subjected their father to public rebuke from his minister, and made their mother seriously ill; and that they have continuously maintained the same for nearly thirty years, and in all this long period have never once been actually detected. But there are facts in the early history of these phenomena which demonstrate the falsehood of this supposition, but which Dr. Carpenter, as usual does not know, or, if he knows, does not make public. These facts are, firstly, that two previous inhabitants of the House at Hydeville testified to having heard similar noises in it; and secondly, that on the night of March 31st, 1848, Mrs. Fox and the children left the house, Mr. Fox only remaining, and that during all night and the following night, in presence of continual influx of neighbors, the "raps" continued exactly the same as when the two girls were present. This crucial fact is to be found in all the early records, and it is surprising that it can have escaped Dr. Carpenter, since it is given in so popular a book as Mr. B. Dale Owen's "Footfalls on the Boundary of Another World," (p. 206). Mr. Owen visited the spot, and obtained a copy of the depositions of twenty-one of the neighbours, which was drawn up and published a few weeks after the events. This undisputed fact, taken in connection with the great variety of sounds—varying from tape, as with knitting needle, to blows as with a cannon ball or sledge hammer—and the conditions under which they occur—as tested by Mr. Crookes and the Dialectical Committee, completely and finally dispose of the "joint and tendon" theory as applicable to the ascertained facts. What, therefore, can be the use in continually trying to galvanize into life this thoroughly dead horse, along with its equally dead brother, the table-turning "indicator?"



writing by another resident in the house, that some of the flowers were sent to a medical man in the town, and that no trace of ferrocyanide of potassium could be detected. The accuracy of the supposed tests is also rendered very doubtful by another fact. In a published account of the affair in the "Bath and Cheltenham Gazette," endorsed by Dr. Carpenter's informant (in a letter now before me) as being by a friend of his and substantially correct, it is stated that the "same authority" who is said to have "demonstrated the presence of potassium ferrocyanide" on the flowers also examined some sand which fell on the table at the same sitting, and found it to contain salt, and therefore to be sea-sand, and to agree microscopically with the sand from a sea-beach near which the medium had been staying a few days before. This reads very much like truth, and looks very suspicious, but it happens that another gentleman who was present at the séance in question took away with him some of the sand for the purpose of subjecting it to microscopic examination; and from that gentleman—Mr. J. Traill Taylor, Editor of the "British Journal of Photography," and an occasional contributor to other scientific journals—I have received the following note on the subject:—"I remember the séance to which you have alluded, and which was held on the evening of August 23, 1874, during the Belfast Meeting of the British Association, which I was attending. At that time among other bye-pursuits, I was engaged in the microscopical examination of sand of various kinds, and I omitted no opportunity of procuring samples. During my visit to Ireland I obtained specimens from the sea coast of Counties Down and Armagh, as well as from the shores of Lough Neagh. When the shower of sand fell upon the table during the séance I appropriated a quantity of it for subsequent examination. The most careful inspection under the microscope satisfied me that it was absolutely identical with some that had been procured from the Antrim coast of Lough Neagh, while it differed in certain respects from that obtained at the sea coast. Having subsequently seen a communication on this subject in the "English Mechanic" (by a writer who, I believe, had not been present at the séance), the purport of which was that the séance sand was similar to some obtained from a part of the sea-coast where the medium had been recently residing, I again subjected these various sands to microscopical examination, only to be confirmed in my previous conclusion. I followed this by a chemical test as follows:—I washed each sample of sand in a test-tube with distilled water, to which I then added a solution of nitrate of silver. A precipitate of chloride of silver was obtained from all the samples of sea-sand but no precipitate was formed by that which came from Lough Neagh nor by that obtained at the séance, which last, under this chemical test behaved in a manner similar to the Lough Neagh sample. I recollect that the result of this test was my feeling sure that the writer to whom I have alluded had not had the same data as those in my possession for arriving at a conclusion. In about a year after that time I threw away over a dozen different samples of sand, including those to which I have referred, as I required for another purpose the boxes in which they had been kept."

This clear and precise statement demonstrates the untrustworthiness of the authority on whom Dr. Carpenter relies, even if it does not indicate his disposition to manufacture evidence against the medium in question. At all events, the more complete account of the whole episode now before them, our readers will, we are sure, admit that the evidence is by no means free from suspicion, and it is quite insufficient to justify its being used to support a public charge of deliberate imposture. It also affords another example of how Dr. Carpenter jumps at explanations which are totally inexplicable to the facts in other cases, as, for example, to the production of flowers and ferns in my own room, as narrated in my "Miracles and Modern Spiritualism," page 164, and to that in the house of Mr. T. Adolphus Trollope, as given in the "Dialectical Report," pp. 277 and 372, in which case the medium had been carefully searched by Mrs. Trollope before the séance began.

We have now only to notice the extraordinary Appendix of *pieces justificatives*, which, strange to say, prove nothing, and have hardly any bearing on the main questions at issue. We have

for instance, six pages of extracts on early magic, the flagellants, and the dancing mania; followed by four pages about Mesmer; then an account of Mr. Lewis's experiments before the Medical School, Aberdeen, which failed; then eight pages on the effects of suggestion on hypnotised patients—effects thoroughly known to every operator, but having no bearing on the case of persons never hypnotised or mesmerised, and to whom no suggestion was made; after this, comes ten pages on the planchette, on which no one relies without collateral evidence; and then an account of some foolish clergymen, who thought they had direct proof of Satanic agency; then comes Mrs. Culver's statement (called a "deposition before magistrates" in the text), to which we have already referred; then my own letter to the "Spectator" about Mr. G. H. Lewis's supposed proof of the imposture of Mrs. Hayden; then the oft-told story of Dr. Carpenter's interviews with Foster, from the "Quarterly Review" article; then more of Mr. Braid's "suggestion and expectancy" experiments—and that is all! Not one solitary piece of careful investigation or unimpeachable evidence in these forty-two pages of what are announced as *pieces justificatives*!

Let us now summarise briefly the results of our examination of Dr. Carpenter's book. We have given a few examples of how he has misrepresented the opinions of those opposed to his theories. Although he professes to treat the subject historically, we have shown how every particle of evidence is ignored which is too powerful to be explained away. As examples of this we have referred, in more or less detail, to the denial by high authorities of the reality of painless surgical operation during the mesmeric sleep; to the "Report of the Royal Académie de Médecine," supporting the reality of clairvoyance and the other higher phenomena of mesmerism; to experiments on clairvoyance, before French medical septs; to the evidence of educated and scientific men in Vienna as to the truth of Reichenbach's observations: to the personal evidence of Robert Houdin, Professor Gregory, Dr. Mayo, Dr. Haddock, Dr. Lee, Dr. Ashburner, Dr. Rostan, Dr. Teste, and Dr. Esdaile, as to tests demonstrating the reality of clairvoyance; to the evidence of the Dialectical Committee, of the Hon. Robert Dale Owen, Mr. Crookes, and Professor Barrett, as to raps demonstrably not caused by the muscles or tendons of the medium; to the evidence of Mr. T. A. Trollope and myself as to the production of flowers, demonstrably not brought by the medium,—all of which evidence, and everything analogous to it, is totally ignored by Dr. Carpenter. Again, this work, professing to be "scientific," and therefore accurate as to the facts and precise as to references, has been shown to be full of misstatements and misrepresentations. As examples we have—the statement that there is no evidence of the mesmeriser's power to act on a patient unconscious of his wish to do so, whereas I have shown that there is good medical evidence of this power; that Reichenbach did not submit his subjects to tests, whereas I have quoted many admirable tests, as well as the independent test-observations of Dr. Charpignon; that Rutter's magnetometer never acted when the operator did not know the substance influencing it, whereas Mr. Rutter states clearly and positively that it did; that the Royal Academy of Medicine first investigated clairvoyance in 1837, and declared it not proved, whereas they first investigated it in 1825, and reported *favourably*; that Professor Gregory was credulous, and took no precautions against imposture, which I have shown to be not the fact. Again we have numerous errors and misstatements (always against the mediums) in the accounts of the Misses Fox and Mrs. Culver, of the alleged "Katie King" exposure, and of the flower-séance chemically exposed. And, lastly, we have the statement, repeated under many forms, that when adequate investigation has taken place, and especially when "trained experts" have been employed, trick or imposture has *always* been discovered. But this I have shown to be the grossest of all misstatements. Surely medical men are "trained experts," and we have nine members of the Royal Academy of Medicine investigating for five years, and a large number of French and English medical men devoting years of enquiry to this subject, and deciding that it is *not* imposture. Are not eminent physicists trained experts, so far at least as the

purely physical phenomena are concerned? But we have Prof. Hare, Prof. Gregory, and Mr. Crookes, who all devoted years of careful investigation to the subject; Prof. Barrett, who has come to it with a fresh and sceptical mind, stored with all the warnings that Dr. Carpenter can give him, and yet declares it to be reality, and neither imposture nor delusion; while another recent convert from extreme scepticism on this subject is Dr. Carter Blake, Lecturer on Comparative Anatomy at Westminster Hospital, who last year wrote me that after months of careful examination he was satisfied that the phenomena called "Spiritual" are thoroughly genuine and worthy of scientific examination.—that he arrived at this conclusion very slowly, and, referring to his recent investigations, he says—"Every experiment performed has been under the most rigorous test conditions, and the dishonest element which some professional mediums have shown has been rigorously eliminated. Yet, again, professional conjurors are surely "trained experts," and Dr. Carpenter has himself often referred to them as such, but the moment they go against him he ignores them. I have adduced, for the second time, the remarkable evidence of Robert Houdin to the reality of the clairvoyance of Alexis; Mr. T. A. Trollope informs us that another celebrated conjuror, Bosco, "utterly scouted the idea of the possibility of such phenomena as I saw produced by Mr. Home being performed by any of the resources of his art;" and lastly, at Glasgow, last year, Lord Rayleigh informed us that he took with him a professional conjuror to Dr. Slade's, that the phenomena happened with considerable perfection, while "the conjuror could not form the remotest idea as to how the effects were produced."

We have now concluded what has been a painful task; but in the interests of truth it was necessary to show how completely untrustworthy is the self-appointed guide that the public so blindly follow. By ample references I have afforded to such of my readers as may be so inclined the means of testing the correctness of my charges against Dr. Carpenter; and, if they do so they will, I feel convinced, not only lose all faith in his explanations of these phenomena, but will also find how completely ignorant of this, as of most scientific subjects, are those writers in our influential literary press who have, almost without exception, praised

\* A striking proof of this statement has been quite recently furnished us. The letter given below was sent by Dr. Slade to Professor E. R. Lankester. It would seem to exhibit, in a high degree, the characteristics of truth, fairness, and charity. No answer was received. The press, moreover, refused to publish it, and the daily press one and all, refused to insert it even as an advertisement!

"PROFESSOR E. R. LANKESTER,

"DEAR SIR,—Dr. Slade having in some measure recovered from his very severe illness, and his engagement to St. Petersburg having been postponed (by desire of his friends there) till the autumn, desires me to make the following offer:—

"He is willing to return to London for the express and sole purpose of satisfying you that the slate-writing occurring in his presence is in no way produced by any trickery of his. For this purpose he will come to your house unaccompanied by any one, and will sit with you at your own table, using your own slate and pencil; or, if you prefer to come to his room it will suit him as well.

"In the event of any arrangement being agreed upon, Slade would prefer that the matter should be kept strictly private.

"As he never can guarantee results, you shall give him as many as six trials, and more if it shall be deemed advisable.

"And you shall be put to no charge or expense whatever.

"You on your part shall undertake that during the period of the sittings, and for one week afterwards, you will neither take, nor cause to be taken, nor countenance legal proceedings against him or me.

"That if in the end you are satisfied that the slate-writing is produced otherwise than by trickery, you shall abstain altogether from further proceedings against us, and suffer us to remain in England, if we choose to do so, unmolested by you.

"If, on the other hand, you are not satisfied, you shall be at liberty to proceed against us, after the expiration of one week from the conclusion of the six or more experiments, if we are still in England. You are aware that Slade is willing to go to you without witnesses of his own, and to trust entirely to your honour and good faith.

"Conscious of his own innocence, he has no malice against you for the past. He believes that you were very naturally deceived by appearances, which to one who had not previously verified the phenomena under more satisfactory conditions, may well have seemed suspicious.

"Should we not hear from you within ten days from this date, Slade will conclude that you have declined his offer.

"I have the honor to be, sir, your obedient servant,

"J. SIMMONS."

37, Spui-street, The Hague, May 7th, 1877.

this book as a fair and complete exposition of the subject on which it treats.

It also seems to me that an important question of literary morality is here involved. While maintaining as strongly as anyone that new or disputed theories should be subjected to the fullest and severest criticism. I yet hold that this should not involve either misrepresentation or what has been termed the "conspiracy of silence." It is, at the best, bad enough for new truths to make their way against the opposing forces of prepossession and indifference; and bearing this in mind, I would ask whether it is in the interests of human progress and in accordance with right principles, that those who have the ear of the public should put forth, under the guise of impartial history, a thoroughly one-sided and erroneous account of a disputed question. It may be said that errors and mis-statements can be exposed, and will only injure the author of them; but unfortunately this is not so. The popular view of a subject like this is sure of a wide circulation, and writers in the daily and weekly papers increase its publicity, whereas few read the answer, and the press decline or refuse to make it known.\* As the very existence of the press depends on popularity this is inevitable, but it none the less throws a great responsibility on those who possess this popularity if they mislead public opinion by inaccuracy or suppression of facts.

In his article on "Fallacies of Testimony," Dr. Carpenter, quoting Schiller, says, that the "real philosopher" is distinguished from the "trader in knowledge" by his always loving truth better than his system. If our readers will carefully weigh the facts now laid before them, they will be able to decide how far Dr. Carpenter himself belongs to the first or to the second of these categories.

ALFRED R. WALLACE.

## MR. WALKER AT BRISBANE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Believing that some account of Mr. Thos. Walker's lectures in this part of the world would interest your readers, I send you the following short sketch. Before commencing, however, I may state that our only information about Mr. Walker was from the *Harbinger*, and hearing of his success in Sydney, induced us to invite him to Brisbane. A trance-lecturer is more than the great majority of people could comprehend, some expressing their opinion that the word trance, and the shutting of the lecturer's eyes was only a scheme to get people to attend from curiosity, and thus make the lecturing a success financially. Some of the newspapers plainly called Mr. Walker an imposter, but the palm for opprobrious epithets must be awarded to the religious (?) journal, which also reprinted a scandalous article from the *Otago Evening Star*, which no doubt created considerable prejudice against the lecturer. Considering all these things, we must say the lecturer achieved a great success, every lecture, with perhaps one exception, giving the greatest satisfaction. The exception referred to was a subject chosen by the audience—the Principles of English law—the gentleman who proposed this subject expecting the lecturer to treat on the peculiarities and technicalities of English law, whereas the principles underlying all law, including English law, were more dwelt upon. The first two lectures were on subjects chosen by the audience; the others selected by the committee of the Brisbane Freethought Association, under whose auspices Mr. Walker lectured. The following is a list of the subjects:—

What has the Bible done for the World?

The Principles of English Law.

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As a phrenological lecturer Mr. Walker excels, and in his reading of character puts all professional phrenologists we have listened to in the shade.

Previous to his departure Mr. W. was presented with a testimonial by the Brisbane Freethought Association, expressive of their appreciation of his lectures, and his kind and obliging disposition during their intercourse with him.

In conclusion, we believe Mr. Walker has done the cause of Free-thought and also that of Spiritualism great service here, and sown seed, the fruits of which will appear in due course.—Yours respectfully,

ROBT. WISHART.

The Lyceum Pic-nic was held, as arranged, at the Survey Paddock on Christmas Day, and was a great success. There were about 200 present. The races, games, dancing, a short session of the Lyceum, &c., were entered into with spirit, and all present appeared to thoroughly enjoy themselves. Pressure of space prevents our giving a detailed report of the proceedings

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