

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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CONTENTS.

	Page
The investigation of Spiritualism.....	1547-8
Spiritual Experiences.....	1548-50
Poetry—"White Souls—White Roses," "A Spirit tells me.".....	1550
Mrs. Britten in explanation.....	1550-1
A Letter from Mr. Tyerman.....	1552
Mr. Eglinton the Medium.....	1552
Mr. Charles Bright.....	1552
Mrs. Britten and the Association of Spiritualists.....	1553
At it again.....	1553-4
Jottings on Passing Events.....	1553
The Ethics of Spiritualism.....	1554-5
Ball and Presentation to Mr. Walker.....	1555
The Bright and Green Debate.....	1555-6, Jesse Shepard.....
Spiritualism in Sydney.....	1556-7 A Convert.....
Four Representative Englishmen.....	1558-60
Mr. Thomas Walker's Lectures.....	1560 Dr. Slade.....

THE prominence which has for some time past been given to the philosophy of Spiritualism through the largely attended lectures at the Melbourne theatres, has naturally caused inquiry as to how the alleged facts pertaining to that philosophy can be demonstrated. It is generally understood that a "medium" is necessary but the popular idea of the nature of mediumship is generally hazy, and often very absurd. In its dictionary definition it signifies "something which fills in or bridges over the intervening space," and in this instance the "something" is a semi-spiritual aura, which is generated in more or less volume and intensity by the embodied spirit, and partaking of both material and spiritual serves, to fill in the hiatus between it and the disembodied one. Few know how widely diffused this faculty is, and it is consequently assumed that mediumship is rare and exceptional; but, from experience, we are inclined to think that at least one person in three has some mediumistic power, which may be developed by application to a state which will enable them to commune in some manner with the spirit-world. There are, however, many degrees of mediumship, the most common being the "motive," an electrical aura, by which spirits are enabled to cause oscillations of a table or stool, and by an arranged system of telegraphy, communicate with the sitters. Through some media, this electrical force can be focalized, and used to produce sounds like raps upon the table or floor. Next comes mechanical writing, where the medium, sitting passive with pencil in hand, feels an unseen force controlling the muscles of the arm and hand, and producing more or less intelligible writing, apart from any volition of his. This often develops into impressional writing—and here ensues a difficulty, for whereas, in the first instance, the medium is perfectly oblivious of what is

coming, in the second the words flow into the mind more rapidly than the pen can write them, and an impression is conveyed that it is the individual mind that suggests them. This feeling retards development. It only requires passivity of mind to overcome the difficulty, for though the communication will probably harmonize with the ideas of the person through whose organism it comes, the style and quality will, as a rule, be found to differ, and exceed the ordinary capacity of the medium. The planchette is an adjunct to the success of an investigating circle, enabling two persons, by the blending of their influences, to obtain mechanical writing, where one alone would not have the necessary power. Another common form of mediumship is Trance, in which state the medium's organism is often controlled by disembodied spirits, who frequently manifest the peculiarities incident to their earth-life. Any person who is susceptible to mesmeric influence may become a trance-medium, for as certainly as an embodied spirit can bioligise them, so certainly can a disembodied one do the same. There is a wider range of mediumship comprehended in the trance form than in any other, reaching from obsession by the low and depraved spirits, who wander about the earth's surface in search of means to gratify their low desires, to those bright and beautiful messengers of God, who come laden with love for humanity to pour through human lips the wisdom of the spheres. But it is only through appropriate channels that such as these can communicate. The body must be free from grossness, and the mind clear of impurities, to enable the good and pure even to manifest themselves, and where intellectual pabulum is expected, it can only be given through a mind capable of receiving it; the physical brain and human organism can only be worked up to its highest pitch as such, or to the extent that the individual spirit would be able to express itself through it if cultivated to its highest capacity.

There are many impressional and seeing media, the former being impressed, more or less vividly, with ideas that often guide their actions; the latter seeing spirits in the abnormal, and sometimes in the normal state. High-class physical and test mediums, such as Dr. Slade and Mr. Foster, are rare. The quality they possess is a

gift which few inherit, and those who do so often fail to utilize it for the good of humanity. In ancient times, the exhibition of such powers would have insured their possessors reverence and dignity, because they would have been recognized as of and from God; but in these modern days the order of things is reversed, for whilst one section of the community treats them as rogues and impostors, the other attribute their powers to the devil. Hence, this particular gift is rather a dangerous one, and renders its possessor's life anything but a pleasant one, so that they are apt at times to wish they were as other men. Moreover, with some natures, where the moral principle is not strong, this constant lying under the ban of suspicion, and the knowledge that no one believes them to be honest, has a demoralising tendency, making them careless of their honor, and inducing them to stoop to fraud for mercenary motives. There is yet another class of media called "materializing." This is merely the direction of physical mediumship into a particular channel, the medium being a passive agent, and allowing spirits to use the forces he generates, and the finer substances of his body to clothe their otherwise invisible forms, and give them a temporary materiality. This form of mediumship, although well developed in a few instances, is yet in its infancy, and is destined to become much more common as a manifestation adapted to this material age. We have sketched these outlines of mediumship with the view of enlightening those who deem the investigation of Spiritualism an arduous and difficult task. It is not so when entered into in a proper spirit. It may take time and application to arrive at an indubitable demonstration, but the first evidences leading to that conclusion may be obtained at an early period, and this to an earnest student will give interest and zest to its pursuit. To facilitate investigation a primary knowledge of the philosophy of spiritual intercourse and the laws of mediumship is essential; but this may readily be obtained from books, which are to be found in either the Melbourne Public Library or at the reading-room of the Victorian Association.

SPIRITUAL EXPERIENCES.

VII.

"You read in the New Testament that on one occasion, when the Apostles were gathered together in an upper room, there appeared tongues of fire resting or hovering over them; and that the result was that they spake with other tongues to the multitudes who came together to see the marvellous phenomenon. Now, there is a spiritual significance in this manifestation, indicating that emanations descending from over-ruling and advanced spirit intelligences constitutes a dispensation appointed by the Supreme Ruler of the Universe to qualify men for usefulness as teachers, and also to assist the work of individual development. In the instance referred to, these tongues of fire were regarded as miraculous gifts; but to all men there pertains such a ministry for their individual and collective benefit. The eyes of men have grown dim to the spiritual perceptions which are necessary for the recognition of the visitation referred to, otherwise it would soon be seen to-day that a like phenomenon prevails, and that thus are the thoughts of men fostered, and their growing faculties assisted to expand. If this fact were recognised on all hands, then would intercourse with the spirit-world spheres become a matter beyond dispute. Now, I have made this allusion to an historical statement in the Christian Scrip-

tures more for the sake of illustration than to dwell upon it in detail, because I am desirous to point out to you somewhat of my own experience in this direction. I intimated in a previous communication that, while we go forth to aid those who are on a lower plane of development than ourselves, we, at the same time, experience the assistance of those bright intelligences, our fellow beings in the spheres very much above our own. It is thus that from the Father of Light there flows in an unceasing stream, the ever-needed influence which is necessary for universal spirit-growth and development, and whereby the whole grows into harmonious relations with its several parts, and also with Him who is the Author and sustainer thereof. This, then, is a special characteristic of our experience here; the daily sunshine which we realise when we enter the dark and gloomy regions of undeveloped spirit-life. Like the little insect which descends into the depths of the pool of water, surrounded by a transparent globulous covering, so do we carry with us a sphere of light, which protects us from injurious influences, and constitutes our storehouse of strength; for, while this sphere proceeds from our spiritual constitution, it is composed of emanations which, having first flowed into us, then passes outward for the purpose indicated, and whereby we perform our allotted tasks with success as well as comfort. This ministry of the higher on behalf of the lower, however, is of still greater significance; for while it unites us with the lowest, and enables us to operate in this direction, it also draws us upwards through all those circles of more advanced life, and enables us while we thus hold intercourse with them, to contemplate the stages to which in our turn we shall attain, and thus bring before our view a clearer and more soul-satisfying conception of the Infinite One Himself. This Infinite, and necessarily to some extent unknown Author of all things, like a beneficent parent, dispenses the daily gifts of His providence on such a principle that, in proportion as His creatures become endowed with a higher degree of intelligence, so do they realize their nearness to Him, and experience the wide-spread influence which pervades the universe, drawing all its parts into harmony. This recognition, however, depends on the obedience which we render to the laws of our being. If it be true that mankind constitutes a fit and important subject for study in the earth-life, how much more so is it the case here. But it must not be merely that intellectual or curious inquiry into the foundations or causes and operations of human consciousness, which, while it tends to form a cold theory, goes no further, it is necessary, while we contemplate these tongues of fire, and all the facts which stand connected therewith, both without and within our nature, to do so in that hearty spirit which seeks a closer conformity to the universal will. A study which, while it recognizes in a flower, or an event, or any operation however trivial, the motion of a force, sees also its intent, its design, and the benevolent end contemplated; and with this a constant and loving attempt to grow into harmony therewith. By this means we ascend the ladder of progression, while in our daily labours we descend onto the lower planes of life, to aid progression there; and I can assure you that in this respect, my present experience so far exceeds the experience of the earth-life as does the capacity of the grown and matured man that of the little babe which nestles for protection on its mother's breast. Let me assure you that those over-shadowing influences should be sought, and more fully recognised by you of the earth-life, that you may more thoroughly and more comfortably fulfil your destiny there. Dwell less amid the thick vapours of the senses; take the kingdom of heaven by force. I will not say *crucify*, but rather *control*, and so regulate the forces of your physical nature with its appetites, that the spiritual may be enabled to assert its sway, and reveal to your external consciousness the wonders of the interior life. Then will you experience with us that at all times and under all circumstances there are these spiritual emanations, these tongues of fire resting on your heads, and infusing into and surrounding you with such a sphere as shall both beautify and strengthen for all useful purposes a nature capable of results otherwise undreamt of by man."

VIII.

"THE words which it was said were spoken by Jesus:—

'No man hath seen God at any time'—had a reference not only to the life that now is, but to that which is to come. God may be revealed in many ways to His creatures, but such an exhibition of Him as this involves, comes very far short of the seeing a personality as we see our fellow beings, and recognize their identity as men with ourselves. I am to give you somewhat of my experience as it relates to the conception which I now form of the Infinite Cause of all things, otherwise God. Experience in regard to this all-important feature of man's knowledge must, in the earth-life, necessarily be very limited. The means of acquiring information after we pass on to our next stage is greatly increased, and so from stage to stage. The great mistake with men on the earth is, that they formulate their ideas of God into what they persuade themselves are permanent systems, and build on these systems a finality which is as misleading as it is impeding to the natural growth of the spirit. All life is of an expansive and developing nature. Hence, it must of necessity present, at different periods of its growth, new features. The conceptions which men form of the Infinite Being should be of such a character as to improve their immediate circumstances; consequently the realizations which I have of God now, or which I had when I first commenced my career in this advanced stage of life, are the nourishing elements of my existence, and which are intended to keep me in a healthy condition and to fructify my active existence. I have already told you of the advantage we derive from the contemplation of higher orders of life than our own, I might now tell you that, in contemplating these, we naturally rise, step by step, towards Him whom you are pleased to call God. The awakening and directing of the aspirations of the spirit upwards towards the source of wisdom, are so many applications of the conscious want of the spirit to be supplied with that which is necessary for its growth. And this is the ordained means whereby the operations of Nature are carried on; and, when this ministry is fully comprehended, then do we arrive at a fuller knowledge of God than otherwise is to be attained. I have no doubt you will realize a difficulty in tracing the necessary connection between such a mode as this and the absolute recognition of a Supreme Being—a personality indescribable, and whom it is impossible to see. This, I know, is the difficulty which besets men on the earth; they trace what are said to be His works, and all the manifestoes of His existence to a point where the power of the mind can proceed no further; and then doubt and difficulty step in, unless, indeed, they are satisfied to paint an image in their own minds, and which, while it embodies the experience they have passed through, becomes to them the all of Deity in a form most congenial to their own wants. With us, on the contrary, there is no attempt to localize or to formulate a personality. We are satisfied to find God in all things; to read the lessons of His wisdom and love in every manifestation which exhibits an underlying force of life; and the more fully we recognize these operations, and see in them evidences of design, do we experience a sense of the existence and presence of God. How could it ever be supposed that the awful depths of the Infinite could be sounded by a finite intellect. Vain, indeed, would that attempt be; and, excepting on the principle I have laid down, to search for God is a folly only commensurate with the madness of wasting a strength which might be much better expended. To recognize an over-ruling and sustaining supremacy in things near as well as in things remote; to accept the conditions of being imposed, and to make the best use of them; and to understand the benevolent and wise design which all involves; is to experience all of God that can ever be grasped, excepting that as the progress of existence tends upwards through higher stages, that experience will necessarily be improved and extended. It is the sensuous idea which men on the earth form of God as a person outside of nature that leads to confusion, and the repeated attempts to reconcile conflicting views by means of Polytheism, Monotheism, Trinity, or otherwise. The attempt

to explain an unknown God by means of attributes which are characteristic of man, must ever fail to satisfy the human mind. There is still the cry: 'Who is God? What is God? Where is God?' But when the spirit realizes Him in all things, sees Him in the growth of itself, and in the forms which life takes on around, then there arises no doubt, no difficulty, no conflict of opinion, but a thankful acceptance of the strength which comes thereby, and a more diligent putting forth of that strength in the uses of life, and in the fulfilment of a will which is perceived to exist as the underlying Control and basis of all conscious being. Can I carry you any further? No; growth of your own spirit can alone do this. It is a matter which has to do with the individual consciousness, and only in proportion as you are able to receive the truth on this sublime subject, and to appropriate it by intelligent recognition and use, will you come to understand what that experience is, which of God is soul-satisfying and soul-strengthening, and elevating in its tendency."

IX.

"THE aspect which Spiritualism presents in its apparently aggressive form, is well worthy of consideration, and as this question enters very largely into the composition of our experience, I will dwell upon it briefly now. The very first impression which Spiritualism makes upon the mind of those who imagine they have arrived at the confines of truth, in relation either to God or to themselves and the hereafter, is that, as a system, it is in direct opposition to truth, is a device of the enemy to overturn the faith of men in truth; and, by getting them to believe a lie, effect their eternal ruin. That is the aspect in which it was presented to me when I was first led to contemplate it in the days of my earthly being. I will not say, however, that I became confirmed in that opinion, because I had been prepared for a more extended view of the question of the hereafter by reflection on the evidences already possessed, and which appeared to me not only scanty, but in most respects without foundation when judged of in the light of reason and common sense. The dispensation of Spiritualism in its modern form is indeed the opening of the heavens of wisdom and love, that by a combined presentation of *fact* and *motive*, mankind may arise from their doubt and lethargy, and gather up those elements of strength which are hence imparted. In one sense this dispensation is aggressive; must be so, in fact, because the human mind has become confirmed in error, and the object now is to remove the cause of error, and impart a basis for a clearer recognition of truth. But this is only what has been done before in the history of mankind. Old systems, which had done their work, were overturned by apparently new ones; and by every advance thus made, men secure advantages which land them on a higher plane of experience. Spiritualism comes now in a form which seems to contradict the most cherished belief and hope of the last two centuries. It appears to attack the very foundation on which the spiritual happiness of the orthodox is based, and in their view it would sweep away all hope of eternal salvation, and land men in the hereafter in the depths of everlasting woe. Hence, the church rejects it as a gigantic evil, as a fraud to allure men to destruction. You might have said the same thing of early Christianity, or of Protestantism, when these new aspects of truth arose to correct the evils then prevalent. You might say the same of every new discovery in science, and treat the proposal to introduce a new law in the same way. I now perceive that the duty of mankind in relation to any new development whatever is, not to reject it, or consider it antagonistic, but to examine it, to test its utility—for therein lies its value—and then to use it as occasion may dictate. Spiritualism is at the very foundation of human existence, and its developments have to do with the most advanced experience to which man can attain. As well might the Writers of the Apocalypse have refused to admit that a door had been opened in the heaven for the revelation of higher truth to him, as for the religious of the present day to refuse to examine the claims of modern Spiritualism. Even though they feel that this new dispensation presents an

aggressive aspect, they should welcome it as the probable harbinger of clearer light, whereby errors may be corrected, and a higher position reached. This they refuse to do because they imagine that the absolute in truth has been obtained; and, reading the Bible in this light, they place a wrong interpretation on its statements, all of which, in a remarkable degree, lead the mind on to higher developments which the least instructed must see are far from reached at the present time. No man of sense would continue to use spectacles if his sight had so far improved as to render their use unnecessary; and, so likewise, is it the case with all those other helps to progress. The human mind is the workshop, so to speak, in which is to be constructed the ideal future; and whether it be the Bible, human teaching, or any other agency of a character external to man, these are all in their turn to be laid aside when they have served their purpose, either that better agencies may be accepted, or that the spirit may go forth in its acquired strength unfettered by these accessories which, although once useful, are no longer so. The very first thing, therefore, which must be done by anyone who would enter upon the investigation of Spiritualism, as the dispensation to advance the spiritual interests of mankind, is to discard the idea that it is antagonistic to the true interests of man, or that it presents an aspect calculated to injure mankind in relation to their spiritual progress. The aggressive aspect of Spiritualism should rather be considered as corrective of error by the impartation of light, and the light thus imparted is only to be used in the exercise of the reason, and, as I have said, in the light of general utility. No progress can be satisfactory on any other ground, and the individual who will derive the greatest advantages from this dispensation is he who, in the exercise of his reason and the honesty of purpose to live a faithful life, accepts it as the probable auxiliary to higher attainments and more solid happiness."—*Marnias Meti*.

February, 1879.

H.J.B.

WHITE SOULS.—WHITE ROSES.

BY EMMA TUTTLE.

If half our dreams of holy days,
When once we gain Heaven's holy highlands,
Could melt into a shining haze,
To beautify earth's barren islands;
If half the lilies floating sweet
Upon the waters over yonder,
Could gladden hearts, too faint to beat
With joy, were it not well, I wonder?

If loving words we think to say,
In silver accents, up in glory,
Were uttered by us, day by day,
How liquid sweet would grow life's story!
How many faces, worn with care,
Would brighten to the call of duty;
How full of music were the air,
How redolent this world of beauty.

If half the noble deeds we know
The blessed angels do above us,
Began on earth, less cold and slow
Were we to think the dear dead love us;
We should not look for moon-like eyes,
Pearl-cold to shine in heavenward distance,
But near and far the bending skies
Would lighten with our friends' existence.

If half the beauty, which we pray,
May garment us in lands immortal,
Might bud on earth, and shape the clay
We wear this side the crystal portal;
If Love, the artist most divine,
In moulding human clay, to beauty,
Could over rule Ambition's shrine,
And thus make loveliness a duty;

The world would have more radiant heads
Fit for a circlet of white roses,
So many sleeping on white beds,
Where comes no daybreaks, or day-closes.

'Twere better that we meekly wear
The pure white flowers on foreheads holy,
Making our lives a fervent prayer,
Than don them with our grave-clothes lowly.

Berlin Heights, Ohio, U.S.A., Dec. 2, 1878.

A SPIRIT TELLS ME.

BEYOND the grave, a life of love,
Of peace, and sweetest joy;
No happiness like that above,
Which death can ne'er destroy.

The spirits of the friends left here,
Still hover round their chairs;
And mothers watch their children dear,
And guide them through life's snares.

The spirits love their friends on earth,
Their blessings o'er them pour;
They are not dead, for death is birth—
"Not dead, but gone before."

Melbourne, Feb. 16, 1879.

JESSIE.

To Correspondents.

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

E. T. AND L. E. W.—Your reviews of "Holy Truth" and "Ghost Land" received. Both of them, however having been previously reviewed in our columns, we cannot find space for their publication. We thank you for your good intentions, and may at some future time make room for them.

J. O. BULTON (and others.)—Held over.

MRS. BRITTEN IN EXPLANATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In your issue of February 1st appears the following paragraph:—"The Committee of the Victorian Association of Spiritualists, through their secretary, have been in correspondence with Mrs. Britten, with a view of arranging for a series of lectures here, to follow Mr. Walker's. The correspondence was read at the committee meeting on Thursday last, and disclosed the fact that Mrs. Britten ignores both the Association and Mr. Walker, and has determined to come at her own time, whether Mr. Walker is lecturing or not. It is to be regretted that Mrs. Britten has taken this course, which will certainly lower her in the estimation of many who were her friends. A full committee of eighteen have unanimously passed a resolution to ignore her and her movements here." To this article I have on my own account no comment to make. I simply request the ordinary journalistic rule of a reply in the sheet in which I am attacked, and that reply will be conveyed in the following statement of facts. When I left Melbourne last September, it was with the understanding that I should return prior to my departure from the colonies, and to do as I was then about to do in Sydney, take leave of those I ventured to think were my friends. In November I received from many sources, as well as from Mr. Walker himself, an intimation that he was "losing money" by his engagement in Melbourne. As I was desirous of aiding a worthy young man, as well as anxious on account of urgent business to hasten my return to America, I wrote to Mr. Terry telling him how I was situated, and how greatly it would forward my views if Mr. Walker—who would be sure to do well here—would exchange platforms with me directly after Christmas. Mr. Terry replied that Mr. Walker "had decided objections to returning to Sydney," and that, if I must quit Sydney, I could doubtless find something to do in Ballarat, or other places in Victoria.

As I have steadily resolved since coming here to do my best to avoid the ruinous and disgraceful quarrels and bickerings so common amongst other religious

societies, I took no notice of these remarks, but wrote again to say I was pressed by the friends in many other localities to fix periods for future engagements; hence it was absolutely necessary that I should know *definitely* when I could come to Melbourne. Mr. Terry replied that I could not come as I wished to do at the end of December, as the Association had been *compelled* to hire the Academy of Music for three months, and they had induced Mr. Walker to promise that he would stand by them. I again wrote, saying I would *not on any account interfere with Mr. Walker*, and I hoped they (the Association) would stand by him as well, as I was confident he would stand by them; but again I urged the necessity of fixing the time when I could return *without prejudice to Mr. Walker*, as the friends in New Zealand and many other places, besides private business of the utmost importance to myself and my husband, were at a standstill until I could conclude definite arrangements. Mr. Terry replied that Mr. Walker's engagement and the lease of the Academy would expire at the end of February. As I could only stay in Melbourne six weeks at farthest, and we feared that the lessee of the Academy would also compel us, as he had compelled the Association, to lease it for three months, my husband began making arrangements to procure our old place of meeting, the Opera House. During this negotiation, a gentleman whom I understood to be the secretary of a newly formed Association, wrote to me offering to "engage" me, though he mentioned no terms of any kind for my compensation, stipulating, however, that the Society would take all the management and "risk" of my lectures, for which I was to give them benefits at stated periods of time. My husband, not seeing any sufficient reason to change our former arrangements, wrote to the secretary saying he proposed to continue the direction of my lectures himself, as he had formerly done; but if the Association desired the lectures to be given under their auspices, we had no objection, and although I could not stay more than six weeks, I would cheerfully give them a benefit in return for any little services they might render us. Almost immediately after this letter had been sent, the secretary wrote to me stating that "the success Mr. Walker was now meeting with rendered it undesirable to close his lectures in February, but they would give me notice when I could come." Deeming it impossible that Mr. Walker, who knew as well as I the punctual and business-like manner in which engagements are formed in America, could be a party to such a mode of treating me, I wrote to him, showing him the impossibility of my waiting about on the pleasure of the Association, and breaking up all the engagements I had formed, solely on the strength of Mr. Terry's statements as detailed above. A very rude and harsh letter from the President of the Victorian Association, addressed to my husband, following immediately on this correspondence, determined him to go to Melbourne, to see if, for the sake of the cause I advocate, he could not make peace, and renew my opportunities of benefiting those who assailed me. After his departure, some of my kind Sydney friends—with expressions of the deepest indignation and disgust—called my attention to the paragraph I have quoted above from the *Harbinger*. Letters and telegrams to the same effect, and couched in the same denunciatory language, have poured in upon me during my husband's absence; but to all I have no comments to offer—let the reader judge for himself. The brand thus publicly affixed to a name that for twenty-one years has been held stainless, and only identified with untiring labour and unselfish devotion to the cause of Spiritualism, compels me to make this statement of the only facts upon which the action of the Victorian Synod has been based.

EMMA HARDINGE BRITTEN.

Sydney, N.S.W., Feb. 6, 1879.

EXPLANATORY NOTE BY W. H. TERRY.

As the foregoing letter implies that Mrs. Britten has been misled by me, a few words of explanation are necessary to justify my position in the matter. My correspondence with Mrs. Britten was private and unofficial; from it I extract and append all that

relates to Mr. Walker or to Mrs. Britten's contemplated return here, and in replying to her letter of December 11th, I referred her to the secretary of the Association, who, I said, either had or would correspond with her on the subject. I may also remark that the *Harbinger of Light* for January contained a leading article reviewing the origin and doings of the Victorian Association of Spiritualists, and referring to the circumstances under which Mrs. Britten first visited Victoria. As the Association, of which I am Treasurer, is also implicated, I have shown the letter to the president and secretary, the former of whom states that the letter referred to as sent by him was non-official, denies that it was either rude or harsh and asserts that it was courteous in every particular. The latter states that a definite engagement was offered to Mrs. Britten to this effect:—"That the proceeds of six lectures out of seven should be paid over to her, the seventh being a small return for the Association's taking the whole management of the lectures, and providing all necessary labour." Further, that the Association was compelled to make this stipulation, because, though it aided Mrs. Britten in coming to this colony, and supported her during her six months' lectures, she did not contribute a shilling towards its funds. Several other points were also touched upon by the secretary which it is unnecessary to refer to at this juncture.

EXTRACTS FROM LETTERS.

Oct. 30th.—"I hope Mr. Walker is well cared for among you. Whatever betides me, Dr. Britten and I have to bear the brunt of ourselves; but with your Association—especially now it is 'revised and amended'—of course you can and do sustain him. I cannot see why the Princess's Theatre will not do as well as the Opera House; is it much smaller? or why does it not seem to do as well?"

Nov. 18th.—(From Dr. B.)—"In reply to the former, we are glad to hear that the Association are doing their utmost for Mr. Walker; and whilst there is no doubt of his standing by the Association, let the Association stand by him, and no doubt all will be well. As regards anything from us, depend upon it there will be nothing but help; and although I am not prepared to say at what date we shall be returning to Melbourne, we nevertheless shall return there before leaving the colonies, but with the great success here (last night more than ever), it does not do to break up yet; perhaps not for several months."

Dec. 11th.—"I wish you would let us know exactly the date to which Mr. Walker is engaged, as I must regulate my movements and engagements accordingly."

A MISREPRESENTATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—In my last communication to your paper occurred the following:—"A short time ago I sent the August No. of the *Harbinger* of the present year to an Independent Minister. I have been since told that he said when he came to where 'Layman' said something about the 'Bible being burnt,' that was quite enough for him, so he burnt the *Harbinger*." Now, I have just looked carefully through "Layman's" letter, and find that he does not say the Bible should be burnt, or anything of the kind. "Layman" says some very hot things sometimes, but that is no reason why the orthodox should try to make them hotter than they really are.

Yours, truly,

FAIR PLAY.

Leven, Tasmania, 15th February, 1879.

PRIZE ESSAYS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—With the view of doing more good (if possible) with your paper, allow me to suggest the advisability of offering premiums for essays for and against Spiritualism. Limit the article to say, four columns, and arrange every alternate month for each side of the question. In furtherance of this plan, I beg to offer the first premium of five guineas for an essay *against* Spiritualism; you will be able doubtless to fix the date, and the prize essay to be published in your paper. Will the Association join in this, and subscribe prizes?—Yours, &c.

SYDNEY.

A LETTER FROM MR. TYERMAN.

DEAR SIR,—For the information of those friends in Australia who may be interested in my work, and wish to know my whereabouts, I send you a few lines.

Since I last wrote to you I have traversed a large extent of country; learnt something of the Americans as a people; and seen a good deal of Spiritualism, tending to confirm my convictions of its truth, and calculated to assist me in my future work in advocating its claims. I have visited and lectured at Council Bluffs, Chicago, Battle Creek, Detroit, Cleveland, Buffalo, and a number of other places, and am now at Rochester, New York, a city that is intimately associated with the early history of modern Spiritualism. I have thus been gradually working my way over the continent from San Francisco to the East, and shall soon be in New York and Boston, and finish my work in America.

In each place I have visited I have found that Spiritualism has a strong hold. The believers in the New Dispensation form a considerable portion of the population of almost every city, town, and village in this country. Many at a distance—and I amongst them—have thought that the estimate which made the Spiritualists of America several millions in number was somewhat exaggerated; but the observations and inquiries I have made in my travels would justify me in endorsing that estimate. And yet no one passing casually through the country, and judging Spiritualism by the usual external criteria of success, would think the movement was numerically so strong as it really is. It does not compare favorably in this respect with many movements which have not a fiftieth part of its numerical strength. Many Spiritualists, once in earnest, have lapsed into a state of indifference; a goodly number are timid, and pander to popular prejudices, instead of boldly avowing their principles; not a few are found still connected with different orthodox churches, which, if able, would curse both them and their belief; while some of those who do publicly show their true colours, are, for various reasons, opposed to organisation. The result of these things is, that Spiritualism, as a *public movement*, is not so influential and flourishing as it ought to be. You have to look beneath the surface, move among the people, and make inquiries as to their interest in this matter, in order to realise anything like a correct idea of the vast extent to which Spiritualism has spread in America. There are many earnest, fine Spiritualists in this country, however, who are doing their best to popularise and extend the cause; and I think the necessity for more organisation, on a broad, liberal basis, is beginning to be felt by many others; so that increased public prosperity may be reasonably expected before long.

I have witnessed a good deal of interesting spiritual phenomena since I last wrote, often under conditions that rendered imposition impossible. But I have not time to relate these at present. Besides, I propose giving the results of my travels in lectures, and possibly a pamphlet, when I return to Australia. Suffice it to say on this occasion, that the further I extend my investigations of Spiritualism, the more thoroughly do I become convinced of the genuineness of its phenomena, the rationality of its religion, the grandeur of its philosophy, the purity of its spirit, and the beneficent and ennobling tendency of its principles; and I venture to say that such will be the result of investigation in all cases where it is undertaken and prosecuted in a candid, truth-seeking, persevering spirit.

As before stated, I am now in Rochester, N.Y. I lectured here last Sunday to the largest audience I have yet addressed in America, and shall lecture here again to-morrow. I feel a special interest in this city, because of the part it played in the early days of the movement. Last night I visited the hall in which the young mediums, known as the Fox girls, were subjected to such a searching ordeal over thirty years ago. Mingled emotions rose within me, and strange thoughts flashed across my mind as I sat within its walls, and recalled those stormy meetings. Bigoted scientists and intolerant sectarians, backed up by a howling mob, tried to silence those spirit raps, and extinguish the movement in its infancy, which the other world has been bent on estab-

lishing on earth; but their ignoble efforts failed. The noble band of spirits who had determined to break down the barriers separating the visible and invisible worlds, and establish regular communication between embodied and disembodied spirits, had their plans so well devised and the necessary machinery so thoroughly prepared, that they were able to baffle the designs of the enemy, and accomplish the grand object they had in view. The thrilling scenes of those early days of Spiritualism were vividly recalled last night. What changes have been effected, and triumphs achieved since those memorable days! No movement was ever more vigorously and unscrupulously opposed; and no movement ever made the progress it has done in thirty years. And yet its past success is but the harbinger of the still greater results it is destined to accomplish.

But I must hasten to a close. I am engaged to lecture in Boston in January, and purpose leaving for England on my way back to Australia, immediately after. My stay in England will be very short; and therefore, I shall be at home again, if all goes well, in a few months. And I hope to return all the better prepared, by my experiences in this trip round the world, for the work I intend to resume in the colonies.

With kind regards to yourself and other friends, I remain, yours fraternally,
J. TYERMAN.

LETTER FROM MR. EGLINTON, MEDIUM.

THE following letter from "Willie Eglinton" was received by the S.S. Garonne, and handed to us by the Secretary of the V.A.S., for publication:—

A. VON ALKEMADE, Esq., Melbourne, Australia.

DEAR SIR,—Your notification of September 18, 1878, is now before me. I trust you will convey to the Spiritualists of Victoria, on whose behalf you wrote, my due appreciation of the kindness which prompted them in so doing. I am sorry to have to inform you that, owing to the bitter opposition I have met with during my stay in this city, and the extensive commercial failures resulting therefrom, I have decided for a time to forego the pleasure of an acquaintance with many Australian Spiritualists, of whom I heard so much in England. Much as I may desire to visit your shores, yet necessity compels me to remain a stranger to them until such time when, as a public medium, I shall receive remuneration enough to proceed in my endeavours to promulgate the cause for which we mutually work. I am at present sojourning in this city until I shall have completed my education as a dental surgeon, when, if opportunity offers, I may be induced to leave these shores, which have proved as hostile as the Sandwich Islands. It is a strange fact, but nevertheless a true one, that all mediums who work for the advancement of the cause, are supposed to do so without any enquiries as to their resources for so doing; and this is plainly the case with me. However, I am none the less determined to fight and work for Spiritualism, and, in my private capacity, I am now bringing home to many the stern truths of our philosophy.

I wish you all success in the arduous and often unpleasant tasks which you may be called upon to fulfil in connection with the cause, but, as a true Spiritualist, I am sure you look for no other reward in this life than a just appreciation of your services. If at any time you may feel disposed to correspond with either Mr. Hutchinson (who is an ardent and able worker) or myself, we shall at all times be pleased to answer any letters which you may do us the honor of writing. Wishing every possible advancement to the cause in Melbourne,

I am, Sir, yours most truly,

WILLIAM EGLINTON.

2 New-street, Cape Town, South Africa,
January 20, 1879.

MR. CHARLES BRIGHT.

MR. BRIGHT gave his final lecture at Dunedin on the 24th January, and was tendered a farewell *soiree*, which was largely attended, and speeches of a highly congratulatory nature made.

MRS. BRITTEN AND THE VICTORIAN ASSOCIATION OF SPIRITUALISTS.

A SPECIAL general meeting of the Victorian Association of Spiritualists was called at the Masonic Hall on 7th February, to consider the correspondence which had passed between Mrs. Britten and the Association in reference to that lady's re-visiting and lecturing in Melbourne, prior to her departure for America. There was a good attendance of members, ninety-seven being present; the president (Mr. A. Deakin) in the chair.

The proceedings were opened by the chairman explaining the object of the meeting, which was to submit to the members the correspondence, which had already come before the committee, and to seek their endorsement or otherwise of the committee's action. The first letter read was a most courteous one from the Association's secretary, Mr. A. von Alkemade, asking what Mrs. Britten's arrangements were, and if she would be prepared to lecture for the Association before leaving Australia, in which case the Association offered a definite engagement—"That they will undertake the whole risk and management of the lectures, and that, in return, she should give one lecture out of seven, two out of thirteen, and three out of nineteen, the proceeds of which were to be devoted to the purposes of the local Association, whose objects were the investigation and advancement of spiritualistic truths and purposes." This letter bore the date of 6th January, and an early reply was asked, in order that the Association might make its arrangements accordingly. No reply having been received up to the 23rd January, the secretary enclosed the press duplicate of the same letter to Mrs. Britten; but on the same day a reply was received from Dr. Britten, on behalf of Mrs. Britten, intimating Mrs. Britten's intention to visit Melbourne at the end of February, and expressing his intention to manage the lectures himself; but if gentlemen of the Association and others rendered him such assistance as he required in connection with the same, Mrs. Britten would give a lecture for the benefit of the Association before she left, and would, if desired, have no objection to the Association announcing the lectures as under their auspices. On the following day, the secretary, after consultation with the president, replied to Dr. Britten, intimating that the Association had secured the Academy of Music for a term; that Mr. Walker's lectures were successful, and it would not be advisable for Mrs. Britten to come at so early a date as proposed; at the same time requesting a more definite reply to the former proposal. On the 30th January a reply, dated 27th, was received from Dr. Britten, on behalf of Mrs. Britten, intimating that she had made arrangements to come here on the 1st of March, and intended to commence lecturing at the Opera House on that date, so that if the Association intended to "run" Mr. Walker, it would be with the full knowledge of that fact.

A further letter from Dr. Britten (who had in the interim arrived in Melbourne) was read, offering a compromise, but the conditions were considered too arbitrary and consequently declined.

The president explained that although offers had been made to guarantee the Association against any loss if Mr. Walker's lectures were continued, they had deemed it best, in the interests of the cause, to withdraw their lecturer, and (deeming it impossible to co-operate with Mrs. Britten under the circumstances) to ignore her and her movements here. With these facts before them, he trusted that members outside the committee would express their opinions, or move some resolution.

Several questions were asked relative to the circumstances of Mrs. Britten's former visit here; also, as to the prospects of retaining Mr. Walker in Victoria. It was moved by Mr. Singleton, and seconded by Mr. Samuel—"That the action of the committee be fully approved of." Carried, 95 for, 2 against.

During the reading of Dr. Britten's letter, dated 27th January, considerable disapproval was manifested by the members.

Mr. Ross moved, Mr. Singleton seconded—"That Mr. Walker be engaged for as long a period as possible,

to commence lecturing on the 13th of April." Carried unanimously.

Mr. Evans moved, Mr. Wing seconded—"That the heartfelt thanks of this meeting be conveyed to the gentlemen who so generously offered to indemnify the Association against any loss incurred by continuing Mr. Walker's lectures during Mrs. Britten's visit here." Carried unanimously.

Mr. Ross moved, and Mr. Rogers seconded—"That the entire matter be left to be dealt with by the committee; but that this meeting is of opinion that Dr. Britten should once more be given an opportunity of accepting the original terms, viz.:—Mrs. Britten to lecture here for six Sundays only, one night being for the benefit of the Association. The Association to have the management and direction of these lectures—Mr. Britten's suggestions as to management to receive every consideration from the committee." Carried unanimously.

The meeting then dissolved.

AT IT AGAIN!

THE following paragraph appeared in the fourth page of the Melbourne Age of Friday, 3rd January, 1879:—

The Archbishop of Canterbury intends bringing forward a new measure for regulating ceremonial practices in the Church of England. The bill has already been drafted, and will probably be introduced early next session.

After reading the above announcement, the writer of this article took down from a shelf Sydney Smith's work upon Mother Country, and, turning to chapter ix., found this passage:—"Creeds, catechisms, articles, organs, pews, bishops and rectors, faith, hope, charity, evangelism, prayer-books and bibles, the human conscience, and the religious spirit, are they not things which may exist, even although Acts of Parliament have nothing to do with them? Or, if it is an Act of Parliament alone which makes and preserves them, what are they spiritually worth?"

Of course, his Grace of Canterbury, who follows so closely upon the footsteps of the Reformers, has a legal and ecclesiastical right to alter and amend the Church ceremonies; but we are anxious to know something of their utility. Are they adapted to the requirements of the day? Will they promote the reclamation of the depraved, and contribute to the advantage of society? When Jesus preached his sermon on the mount, the historian fails to tell us if he had his carriage waiting to convey him back to his Palace at Nazareth. Also, we search in vain for any enlightenment upon the heraldry of the Essenians. We have an idea that spiritual teachers should not be sordid self-seekers: that the best moralist came from a carpenter's bench, and selected his apostles from herring-boats and tent-makers' workshops. The world has outlived the age of mere prayers, priests, surplices, and genuflections, and the Church has lost its talisman. Why? Because it is only an outward and visible sign, without any inward and spiritual grace.

It is not what men believe, but what they do, which constitutes a correct standard of righteousness. The Right Reverend Father in Quod, Lord Bishop of the Puzzle Ranges, draws an income under false pretences; and, consummate fools that we are, we still continue to endow theology. Away with all tomfoolery in lawn-sleeves, and clerical sleekness, we prefer prussic acid to ecclesiastical hypocrisy. "We have declared," cried Hugo, "the fraternity of citizenship; let us proclaim the brotherhood of mankind!"

We would worship God in the earth and sea, the mountain and valley, and I renounce the articles of Westminster which restrict our holiest desires to a formulated and worthless system. We would transform mankind in the renewing and elevation of their minds, making them children in malice, and adults in understanding. What we want is sincerity, and no humbug; a pure mind and a clean heart, even although the possessor may be unable to change a shilling. We can dispense with forms and ceremonies, with Archbishops and Acts of Parliament, so long as we have capacity for identifying the Rule of Right, and do the best we can.

We are none of us perfect, but we look above the bench of bishops for a conscience to guide us. His Grace of Canterbury may change the Church formula, as he changes his stockings, but no good can be evolved from his decision, unless he can change an evil heart, and purify the soul.

A. TIMBRELL.

JOTTINGS ON PASSING EVENTS.

BY LAMBDA.

The difficulties in the way of theologians arriving at any unanimous verdict regarding the meaning of a word when a matter of doctrine depends upon its interpretation, have been sufficiently exemplified in the case of *Greek* words by the recent controversies that have disturbed the religious world about the precise signification and force of such terms as *aion*, *aionios*, *æonian*, &c. How insuperable, then, must be the hermeneutic difficulties when we come to *Hebrew*! A South of England vicar writes to one of his parishioners that he would as soon think of solving Aquinas's celebrated problem of "How many angels can stand on the point of a needle?" as attempt the exegesis of any disputed Hebrew word. Le Clerc, sometime Professor of Hebrew in the Remonstrant College, is quoted as saying that "The learned merely guess at the sense of the Old Testament in an infinity of places;" and it was the erudite French divine, Richard Simon, who remarked of Hebrew terms—"It is unquestionable that the greater part of them are equivocal, and their signification quite uncertain." But these men lived in the last century, and since then we have made considerable progress in philology. And yet, here is the testimony of Dr. Bresslau-Jacobs, who, as a practical linguist and Hebraist, speaks with authority. Writing to the *Melbourne Southern Cross* of 9th February, 1878, the doctor says:—"For over twenty years I have been a teacher of Hebrew—teaching it in various countries of both the old world and the new—and my deliberate conviction is that to be dogmatic on the subject of Hebrew interpretation, &c., is to be foolish. Notwithstanding the profound insight that some men have had into it, our knowledge of that grand old tongue is still infinitesimal. An eminent writer (Sir W. Drummond) has truthfully remarked: 'I have seldom seen two Hebraists who read and who translated two chapters alike throughout the whole Scriptures.' Dr. Adam Clark, a most profound Oriental scholar, some years ago told us that in the Hebrew and kindred languages there is no term that expresses to mean, or to signify. . . . But the late Cardinal Wiseman, an Orientalist of equally great attainments, came forward and showed that there were over forty modes of expressing the idea of denoting, or signifying. Dr. Lee, Hebrew Professor of Cambridge, on being appealed to, gave it as his opinion that the Cardinal was right, 'though,' he cautiously added, 'the question is beset by grave difficulties.' It is also well known by those who interested themselves in the Colenso controversy, that Dr. A. McCaul, Professor of Hebrew in King's College, London, disparaged Bishop Colenso's knowledge of Hebrew, and indicated a number of philologic blunders on the part of his Lordship. How did the Bishop retort? Why, he wrote a reply in which he not only justified the majority of the errors attributed to him, but detected Dr. McCaul in some most portentous inaccuracies. One more instance of how 'doctors differ,' and I will close. We have Dr. E. Pusey, Regius Professor of Hebrew at Oxford, seconded by first-class Hebraists like Vatke, Kuenen, Colenso, &c., affirming that the words *Asa*, *Barn*, and *Yasar* are equivalent and synonymous in meaning. Whilst Principal Baylee, supported by learned rabbinical writers, and several modern scholars, stoutly declares the very opposite!" Here Dr. F. E. Bresslau-Jacobs concludes his letter, which I suspect the Editor of the *Southern Cross* published with no slight compunction and trepidation. And now I hear my Editor and numerous orthodox readers ejaculating with one voice—"Stet! Stet!" And, by that same token, stop I will.

THE ETHICS OF SPIRITUALISM.*

THE "Iron Rule" of Moses, "an eye for an eye, and a tooth for a tooth," was repealed by the gentle and loving Nazarene, and the "Golden Rule" substituted by him appeared to be the culmination of morality. But a higher rule is yet possible, and although it is said by many that no good thing ever did or could come out of Spiritualism, it has evolved a "Diamond Rule," which transcends in brightness the preceding one. It comes through one of its inspired writers, and is—DO ALL FOR OTHERS. This beautiful precept on its first presentation is not emblazoned on a banner, or heralded by a "flourish of trumpets," but appears in small type on the title page of the book we have before us. We have often expressed our idea of the supreme importance of a diffusion of the ethics of Spiritualism as a basis for investigation; a substantial philosophical substratum commending itself to the reason and intellect of man, being essential to the due appreciation of the fact of spiritual intercourse, for without this the acquisition of the fact profiteth him not. Assuming the immortality of man, and the theory of evolution as facts, Mr. Tuttle bases his philosophy upon them, and starting from the most materialistic stand-point, builds step by step, and stone by stone, the edifice, till its upper stones come in contact and gradually blend with the less material substance of the spirit-world. Up to this point he carries with him and utilizes many of the most eminent philosophers of the present day, and by pursuing a strictly scientific course, gives such strength and cohesion to his structure as to render it unassailable. It is only where it impinges upon the spiritual that attacks may be made by the more or less materialistic scientists, but even here the two are so beautifully blended, that it would be difficult to find the dividing line.

The various chapters treat on "The Individual," "The Origin of Matter and Force," "Genesis and Evolution of Spirit," "Physical Progress," "The Origin of Life," "Love," "Wisdom," "The Will," "Duties and Obligations of the Individual," "Duty and Obligations of Society," "Rights of Government," "Duties of Society to Criminals," "Duty of Self-culture, and Marriage"—all these form parts of a system of moral philosophy corresponding with the intellect and intuitions of the Harmonial Man. As an illustration of the terse and logical character of the book, we reproduce the following on the "Foundation of Spiritualism," from p. 22:—

Here, on the assumed co-eternity of Matter and Force, on the foundation of Rigid Materialism, we plant our philosophy of Spiritualism. Without such basis, scientific reasoning is futile and vain. Ascend the stream of time as far as we may, we find new formations at every step, but creations never. The Old System ever contains the germ of the New, and the process is of wondrous and consecutive growth. When we reach the threshold of the present order, the remote chaos of the beginning, the ruins of pre-existing cycles, declare that even this vast duration is only one swing of the solar pendulum by which the universe is governed.

From this fixed foundation we can study the grand process of evolution in the material world, and also in the world of spirit. For let me here premise that I hold one as rigidly to the control of law as the other. If man possesses an immortal spirit, that spirit is created and sustained by fixed and determinate laws. It is not a gift bestowed, it is a fact of his organization.

I propose to treat this great problem from this stand-point, well knowing the magnitude of the task I assume, and the difficulties to be met. So far as I am aware, this is the first attempt to reduce spiritual existence to the dominion of law, or extend the process of formation in a continuous and direct line from physical forms to spiritual life.

Again, on "The Culture of Morality," p. 133, he says:—

The child should be taught, as the first grand moral lesson, that it is a divine and holy being, too good and pure to do wrong. That as physical health is the perfect action and balance of all bodily powers, so spiritual health or happiness depends on the action and balance of all mental faculties. It should be taught that expedience should never influence it in the choice between the good and the bad. It is expected always that moral power will rule—the struggle may be severe, but in the end it must triumph. For the man and woman there is the same code. The thought or word which causes one to blush should crimson the cheek of the

* The Ethics of Spiritualism: A System of Moral Philosophy, founded on Evolution and the Continuity of Man's Existence Beyond the Grave. By Hudson Tuttle. R. P. Publishing House, Chicago, 1878.

other. Virtue, chastity, fidelity have no limitation of sex. Such should be the first lesson instilled into the mind of the child. He should be taught to fear ignorance as the source of all error, and to seek knowledge as his only saviour.

These brief extracts will give an idea of the style and quality of the work, which we consider a most important addition to the standard literature of Spiritualism.

BALL AND PRESENTATION TO MR. WALKER.

A COMPLIMENTARY ball to celebrate the attainment of his majority, was tendered by the Victorian Association of Spiritualists to Mr. Thomas Walker on the 5th ult., and came off with *eclat*. The Manchester Unity Hall was engaged for the occasion, but although the event was not advertised, and restrictions were put upon the sale of tickets, the hall was inconveniently crowded. The excellent feeling prevailing amongst those present, and the arrangements made for the repetition of the round dances prevented unpleasantness or disappointment, and everything passed off very pleasantly indeed. The ball was opened shortly after 8 p.m., Mr. Walker leading off with Mrs. H. J. Brown. The dancing was then kept up with spirit till about 11 o'clock, when Mr. Deakin, the president of the association, mounted an improvised rostrum, and after a few facetious remarks to allay the curiosity of those who were not cognisant of his intentions, spoke earnestly and eulogistically of Mr. Walker's amiable disposition and many good qualities which had endeared him to all those who had the pleasure of his intimate acquaintance; also of the quality and influence of the lectures delivered through him. He then said he had much pleasure in presenting to him, on behalf of the Association, the handsome writing-case which had been provided. Also, on behalf of individual members of the Association, 1st, a fine album; 2nd, a set of diamond studs; 3rd, a scrap book. (A second set of studs, globe and compass, opera glasses, and other items had also been privately presented.)

At the conclusion of the president's remarks, Mr. Walker ascended the rostrum and received quite an ovation from the audience, which visibly affected him. He said he felt quite inadequate to reply of himself, and had asked his controls to do so for him. Passing into the trance state, he spoke to the following effect:—

"On such an occasion it was difficult to know whether to flatter the recipient of the valuable presents that evening tendered, by complimenting the generous donors for the bounty of their kindness, and thereby run the risk of making vain the object of such kindness, or to express without disguise the feelings of gratitude which were called forth, more by the sincere and unselfish motives which prompted the gifts, than the gifts themselves. Whilst such kindness might add to Mr. Walker's vanity, yet there was behind such an evident appreciation of his humble efforts, that his controls would only be speaking his sentiments if they heartily thanked those present for their good wishes, and these tokens of them. They (the controls) then went on to say that they regarded the good will manifest on that occasion towards their medium as a recognition of the good those present had received, and the gratitude that followed from the reception of those spiritual truths which it was their pleasure, though it might be defectively, to express. It showed that the labours of the past had not been entirely in vain. It showed that the burning truths of Spiritualism had sunk deep into their hearts, and out of their thankfulness for the pleasures these truths had generated, they bestowed their awards upon those who were the simple instruments for the expression of them. He concluded by again thanking them, and assuring them that probably in the not far distant future they would meet in a better and brighter land, where they could better return those good feelings manifested, and speak as soul to soul with each other, without the cumbersome of earthly language.

At the conclusion, Mr. Walker was again greeted with loud applause; the dancing went on with its usual vigour and glee, and not one there but went away at the termination of the ball with a light heart, though it might be they did—with tired bodies.

THE BRIGHT AND GREEN DEBATE AT DUNEDIN.

THE DIVINE ORIGIN OF CHRISTIANITY.

A FOUR nights' debate on the above subject was recently held in the Queen's Theatre, Dunedin, between Mr. Charles Bright, representative of the Freethought party in Dunedin, and Mr. W. M. Green (who opposed Mr. Walker in March last, in Melbourne.) At every session of the debate the Theatre was densely crowded, and the deepest interest manifested in the progress of the discussion. The definition of terms agreed to were as follows:—

1. By "Divine Origin," it is understood to be of Divine Origin in the sense in which no other religion is.

2. In the term "Christianity," it is understood that there are included the Divinity of Jesus, and his death as an atonement for man's sins.

Mr. Green affirming; Mr. Bright denying.

Mr. Green took much the same position as in the debate with Mr. Walker, relying upon the Gospels, the Epistles, the early Christian and heathen writers to support the doctrine affirmed; and displayed similar sophistry in his attempt to show the continuance of the Christian dogmas from the first centuries down to the present time. He quoted from all the profane authors of the first and second centuries, not one of whose allusions to Christ and his teachers, &c., but has been challenged by critics, and some positively proved to be forgeries and fabrications. No matter what arguments were produced in reply to these sophistical steps, Mr. Green persistently ignored them, and continued to press in an amount of disputed matter which was altogether away from the real point at issue, and which admirably displayed Mr. Green's intellectual tumbling, but considerably detracted from the practical value of the debate.

Mr. Bright, without that bounce and presumption for which Mr. Green is so remarkable, went ably to work to show that the Bible must be judged in the same manner as any other book, and that we must submit all its history, science, and ethics, to the crucial tests of criticism and experiment; that we have much older records than the Bible; that much of what was once the Bible, or sacred scriptures, is now rejected; that in those portions retained there are admitted forgeries, additions, and mistakes, historical, scientific, and ethical; that every religion could be proven to be of specially Divine origin by using the same arguments as his opponents; that the Christian conception of God having been a man, was a degrading one; that Reason was of greater value than any dogma; that there were 923,000,000 of people professing other religions than that of Christianity, there being only 371,000,000 of Christians in the world, God having therefore left the world in darkness, by having revealed this religion to the minor and not to the major portion of his children; that the internal evidence of the Bible did not prove Christianity of Divine origin, and that no proof outside could be brought to establish such a claim.

Several side issues were raised, such as the doctrine of evolution, and the consequent position of man in the universe; but here Mr. Bright decidedly showed his greater and deeper acquaintance with the subject than his opponent, who, for the most part, contented himself with quoting from Professor Dawson, of Montreal, Con., who wrote on the subject, we venture to say, before he had thoroughly examined the matter, and certainly before Professor Marsh and others had added such an enormous amount of evidence in support of the Darwinian hypothesis. His opinion, therefore, is of little weight, compared with those of Darwin, Huxley, Spencer, Lyell, Lamarck, Haeckel, Marsh, and a host of others. We would advise Mr. Green, before engaging in another debate, to read the authors he refutes, if he can get outside the Bible far enough to do that, and not content himself by quoting from an author who formed a hasty conclusion, and afterwards had to stand by it, before all the evidence on the subject had been produced.

One is half inclined to doubt the honesty of Mr.

Green whilst following him through this play of fast-and-loose, and noting down those statements which he must know, if he is acquainted with his subject, to be false. For instance, he says that, according to Herbert Spencer, the theory of Evolution excludes a God from the universe; whereas, Herbert Spencer, in his work devoted to the elaboration and elucidation of Evolution, entitled "First Principles," devotes the whole of the first part to prove the existence of the "Unknowable."

Mr. Green failed to prove that the Scriptures were inspired, or that Christ was a specially Divine man; therefore, nothing can be more certain than that the controversy resulted in a victory for the principles which Mr. Bright advocates.

JESSE SHEPARD.

THE above talented medium has been recently at Ballarat, and appears to have created a favourable impression there. We extract the following from a letter in the *Ballarat Courier* :—

"The seance opened by Mr. Shepard describing the mediumistic capabilities of each one present, and their psychological gifts, many very excellent tests of his (Mr. Shepard's) wonderful clairvoyant power during this portion of the evening's entertainment were given; after which, the musical and phenomenal part of the seance commenced. The first piece played was a brilliant fantasia in a number of keys, which he played with remarkable precision and brilliancy of execution, which gave us all immense delight, and whetted our appetites for what was still to follow. Next came an aria, sung with variations for voice and piano, in which the highest soprano notes were taken with the most perfect ease, not in a falsetto as many people might naturally imagine, but in a clear ringing soprano, where the voice could dwell and trill upon higher C with as much ease as De Murska herself. A duet was sung and played, which showed the immense range of voice possessed by Mr. Shepard, which was proved by his reaching low D in the bass clef to high C in the soprano. The bass voice was magnificent, rich, clear, full, and mellow, and of sufficient power to have filled a great cathedral. It would occupy too much to give you a full account of the various pieces played, and I shall therefore only notice a remarkable production, entitled, "The Egyptian March," an imitation of ancient music, full of proud, barbaric beauty, fire, and energy, in which he displayed wonderful power of manipulation. The introduction was stirring, the trumpet notes, roll of drums, march of an army, the clash of arms, the striking of cymbals and a thunderstorm, was produced with marvellous effect. I never have heard music of the same class before. During his singing and playing, voices not belonging to any one in the audience joined in. Mysterious voices spoke to every one of the company—the guitar was floated about, and played on the heads and knees of the sitters—feet danced—and played the tambourine on top of a table in the centre of the room, and finally upset it. To recount one fourth part would be too marvellous for belief.

"I am, &c.,

THEOSOPH."

A CONVERT.

IN our last number we had occasion to publish some remarks respecting the ungenerous comments of a metropolitan contemporary, on January 18th, 1872, reflecting in disparaging terms upon the local and current diffusion of Spiritual and Harmonial Philosophy. It is now our pleasing duty to announce his recent conversion to our popular programme; for we find that our friend, in his issue of Saturday, February 8th, reviews, in his leader columns, an exhaustive speech delivered lately to the students of St. Andrew's University, in Scotland, by the newly-elected rector, Lord Selborne, concerning which our contemporary writes as follows :—

It dealt with the drift of Modern Thought, in the regions both of Literature and Science; and, from first to last, it was a sustained, logical, and dignified plea for Spiritualism in both departments of intellectual activity.

Palman qui meruit ferat.

All that now remains to be accomplished is the corresponding reformation of both the Anglican and Roman bishops, to whom we address the language of John and James Cobbett:—"A man who changes his opinion because he now knows more than he did know, is not to blame for the change, but is dishonest if he does not avow it."

SPIRITUALISM IN SYDNEY.

ONE great result has been achieved since my last letter: the Psychological Society of New South Wales is now a fact. The subject was mooted at one of Mrs. Britten's lectures, a committee was appointed, and the following paragraph from the "Evening News" will tell the rest :—

"PSYCHOLOGICAL SOCIETY.

"The first regular fortnightly meeting of the Psychological Society of New South Wales was held last evening at the Temperance Hall. There was an attendance of about 150 members. Mr. E. Greville, M.P., presided. Mrs. Hardinge Britten delivered an eloquent discourse on "The powers of the soul." A discussion then took place, in which Mr. Harold Stephen, Mr. A. De Lissa, Mr. Sinclair, and Mrs. Britten took part. The society numbers about 120 members. The Hon. J. B. Wilson was appointed president, Mr. E. Greville, vice-president, C. Haviland, hon. secretary, and Mr. McDonnell, treasurer. The committee comprises ten, and the council twenty members. The society has a good library; it meets every fortnight, and at the next meeting Sergeant Cox's paper on psychology will be read and commented upon. Last night's proceedings closed with a vote of thanks to Mrs. Britten for her able address."

The society starts with about ninety members, and, as I expected, the Upper Ten still keep aloof. Other well-known Spiritualists have also not yet joined us, chiefly, I believe, because they anticipate a failure. Well, there are those amongst us who are determined to succeed, and, so far, our prospects are excellent. Necessarily we are as yet, what is vulgarly termed, "all sixes and sevens," but the chaos will soon be reduced to order, and next month I hope to be able to announce a large increase in our numbers.

Mrs. Britten has been invaluable to this society, giving up her time to it ungrudgingly, and further, enduring the worry of any number of visits from persons seeking information as to its objects, etc. We shall not easily find so ready and so useful a coadjutor; for Mr. Walker, notwithstanding his powers of fascination, being of the sterner sex, can never do so much for us amongst the ladies. By the time this is in the hands of your readers, Mrs. Britten will be with you.

The Spiritualists of Sydney have been much concerned at hearing of the most deplorable dispute between Mrs. Britten and the Victorian Association. We cannot but think that some misunderstanding must be at the bottom of the affair, for, if ever public lecturer maintained a pure and spotless name, Mrs. Britten has done so. Of all the workers in the cause, she has held her head the highest, and the history of the movement is so indissolubly connected with her name, that the faintest breath of suspicion cannot attach to it without affecting us all. With all due deference, I think it would have been better if all allusion to this matter had been kept out of your columns; but, as the mischief is done, and more will probably follow, I do not think it out of place to give expression to my feelings on the subject—feelings which are shared by all wellwishers to the cause.

Mr. Walker may expect a hearty welcome in Sydney. Personally he is very popular here, whilst his lectures are recognised, even by our opponents, as truly grand deliverances.

I heard last week somewhere (I have forgotten my informant), that Mr. Tyerman was either on his way back to Australia or about to start immediately. His arrival will be opportune, fitting in, as it will, with Mrs. Britten's departure; and doubtless he will come to us with a rich store of anecdotes of his American experiences.

The projected newspaper is still in embryo, but I anticipate it will not fail to make its appearance at the beginning of April. We need it sorely, for the press has commenced attacking us again, and, of course, right of reply is denied us.

A troupe of illusionists and "exposers of Spiritualism" are now performing at the School of Arts. Their show is very good, I am told, and, of course, Spiritualism is utterly annihilated.

Before I pass on to what may be more interesting to your readers, I may mention that I have been informed that my remarks last month about the "upper ten" have given offence. As my informant was a lady, who must have gathered her information second-hand, I value it

for what it is worth. I do not care who likes or dislikes what I write—I set down the truth, or what seems to me to be the truth; and, if it be unpalatable, nobody will be troubled less than your humble servant. When ladies and gentlemen, to whom has been extended the glorious privilege of communion with the spirit-world, value that privilege less than the chatterings of Mrs. Grundy, I think they deserve a little worse kind of a hell than the orthodox have prepared for them; and I, for one, am quite ready and willing to help to give them a foretaste of it whilst they are still in the flesh. Meanwhile, I bide my time, but if I find these very susceptible people still playing the coward, and holding aloof from their co-believers, I shall not hesitate, either in these columns (with your sanction) or elsewhere, to be a little personal, and call people to order by name. I can fancy some high and mighty ones who will be sorely vexed at being publicly proclaimed believers in a cause of which they are ashamed.

From all I hear, Dr. Slade has made a very favorable impression in Sydney. Financially he must have done well, and most of his visitors have been well satisfied. A few "want to see more;" and a very few are sure that he is only a clever conjuror. One of these last, a Dr. Knaggs, hailing from Newcastle, has found out the mystery, and laid the secret before the public in a lengthy article in the *Herald*. Dr. Knaggs commenced by telling us that he has himself attained to a very considerable proficiency as an amateur conjuror; and he infers that his fame in this direction led to his services being called in to expose the impostor. He then gives very minute details of a séance with Dr. Slade, at which the manifestations were all of the nature commonly witnessed on such occasions. The doctor then proceeds to assert that the truth might easily be discovered by any one who took the trouble to use a small mirror, which, placed between the sitter's legs, would reflect the under surface of the table. Dr. Knaggs does not favor the Lankester theory as to the writing being effected by means of a piece of pencil held under Dr. Slade's nails; neither does he adopt the view, which I have heard taken by other sceptics, that Dr. Slade places the slate on his knee for a minute or two, and then produces the alleged communications. Our Newcastle friend has a theory of his own, which, to the ordinary mind, will appear the most improbable of all. He says that Dr. Slade is a contortionist; that he has acquired such command over his limbs that he may be even termed quadrumanous, and all the wonderful things with which he astonishes the deluded Spiritualists are done with his legs! We are not told how the legs are brought into play when the slate is *above* the table; nor what occult power they possess which enables them to give test messages. But these are trifles. A man with a new theory cannot be expected to perfect it right away, and doubtless Dr. Knaggs is entitled to a little time. Some days after this communication appeared in the *Herald*, that journal published another letter from Dr. Knaggs, in which he explained that he used the mirror referred to, on the occasion of his celebrated séance. Now it must be noted that in his first communication the doctor carefully avoided saying that Slade *did* use his legs; he only said that he *might have used* them. What, therefore, are we to infer? That the mirror failed to act, or that Dr. Knaggs knows that Slade did not use his legs? It is impossible to believe that if he actually saw Slade grip a slate-pencil between his toes and write on the slate dotting the "i's" and crossing the "t's," he would hesitate to declare it. We can only arrive at the conclusion that the learned doctor-conjuror has been playing a double game somehow.

I do not think that this article has done any harm but I think it is a pity the *Herald* cannot be forced to prove the allegations of its correspondent. Perhaps when Dr. Slade returns to Sydney he will take some action in the matter. If he would give a test séance at which a representative of the *Herald* could be present, it would be of immense benefit to himself and to the cause. I may remark that, for some time past, the *Herald* has been indulging in its usual sneers at Spiritualists and abuse of their belief. When the new jour-

nal is established we shall be able to quieten them a little.

I will briefly recount some particulars of the most remarkable of the séances held in Sydney:—Mr. H., a gentleman of some position in society, whose wife died some few months ago, visited Dr. Slade in company with his mother-in-law, Mrs. B. After the usual rapping, a message came from the deceased lady, in such a form as completely to establish her identity to the satisfaction of her husband and mother. Shortly afterwards, Mr. H. felt his coat pulled, and then a hand passed down his arm, and finally clasped his hand, holding it tightly for some minutes. Mr. H. solemnly affirms that he recognised it as the hand of his wife. Later on, several ribbons on Mrs. R.'s dress were untied, as also were her bonnet strings. As all this occurred in broad daylight, Dr. Slade's legs must have been tolerably exhausted by the shifts they must have been to to dodge the sitters' eyes.

I could give particulars of many other interesting seances which were had with Dr. Slade during his short stay here, but I presume your readers are well acquainted with the various phases of his mediumship, and I will therefore conclude, especially as I understand that the Doctor contemplates making a prolonged stay here.

By the way, Mrs. Britten's new book will be ready about the time you receive this letter. It cannot fail to be a valuable addition to the literature of Freethought.

And this reminds me that our Freethinkers are wild with delight, for their champion, Mr. Bradlaugh, is shortly to give a series of lectures here, and will be followed by the clever and fascinating Mrs. Besant. They will be heartily welcome; for, though we may differ from them, we are bound to admit that they are doing good work in opening the eyes of the people to the errors and absurdities of orthodoxy.

HAROLD W. H. STEPHEN.

Manly Beach, 20th Feb., 1879.

[Our correspondent expresses an opinion in reference to a paragraph that appeared in last issue *in re* Mrs. Britten, to the effect that "it would have been better that all allusion to the matter had been kept out of our columns." Had he stopped at this we should have had nothing to say, but the assertion which follows is too sweeping to pass without comment, to wit, "that his feelings are shared by all well-wishers to the cause." Now, we are personally acquainted with a number of such who do not share his feelings; and whilst we regret that the necessity should have arisen for us to publish the paragraph referred to, we maintain that in view of what had and was likely to transpire, it was our duty, as a newspaper, to enlighten our readers on this or any other subject on which we knew them to be interested. What we stated is strictly in accordance with facts, and the opinion expressed has been corroborated.—ED. H. of Lt.]

* MESSAGES FROM THE OTHER WORLD.

In the present state of the public mind, where the attention of so many is directed towards Spiritualism in its various aspects, the presentation, in a simple and condensed form, of its principles, and specimens of its moral teachings, is particularly appropriate, and the above little *brochure* will doubtless be the means of leading at least a few to a more thorough study of the subject it illustrates. It consists of a series of short communications, professedly from the spirit-world, written through the hand of a member of the Victorian Association of Spiritualists, who, on submitting his proofs to the committee, obtained, through their merits, the Association's authority to issue the pamphlet under their auspices. An introduction by the medium explains the nature of Spiritualism, phenomenal and philosophical, in an easy and comprehensive style. The pamphlet is admirably adapted for placing in the hands of those who, from ignorance of the nature of Spiritualism, are prejudiced against it.

* "Messages from the Other World," Melbourne, 1879.

FOUR REPRESENTATIVE ENGLISHMEN.

BY JOHN PAGE HOPPS.

No. II.—JOHN RUSKIN, THE SEER.

I HAVE already pointed out the difference between the Thinker and the Seer. The one is the man of intellect, the other the man of vision. The one reflects logically, the other sees intuitively hence his name, the Seer, *i.e.*, one who sees). I have pointed out, also, the special imperfection to which each is liable. The Thinker is in danger of becoming hard, dry, and unsympathetic; and on the other hand the Seer is in danger of becoming visionary and unpractical. When the two are combined, and other qualities are added, then you get the glorious result, in the Prophet.

Now John Stuart Mill as the Thinker probably illustrates somewhat of the imperfection to which the Thinker is liable; and John Ruskin, as the Seer, certainly illustrates the special imperfection to which the Seer is liable. Mr. Mill was apt to be hard and dry, though not unsympathetic; and assuredly Mr. Ruskin has let the faculty of vision run away with him. But still, he is essentially the Seer; and perhaps because of the very exaggeration of seership in him he may better serve as our representative here. We shall see in John Bright how possible it is for Stuart Mill and John Ruskin, the Thinker and the Seer, to merge and melt and become prophetic in one brain and heart and life: here, we shall look upon one whose love of beauty and whose faculty of insight into it, have made him the Seer,—but the Seer made half melancholy and half mad with what he sees. But we seem to have at least three Ruskins:—our first Ruskin, the art critic, the art poet, the wonderful word artist, who wrote as never man wrote before or since, of trees, and clouds, and sea waves, and the stones of Venice; then we have Ruskin the political economist, with his quaint, original, half mystic, half communistic theories of trade and the science of living; and finally we have Ruskin the moralist, preaching us the noblest of sermons, or, like a recluse, sitting in his cave and making amusing, pathetic, weird, or shrewd observations on men and their doings. But these three phases of the man and his work have grown out of one deep feeling, one penetrating underlying faculty. His passionate love of the beautiful made him the art critic, the art poet, the word artist, with his wonderful faculty of pouring out the story of his vision of heavenly and earthly beauty; but the same passionate painful love of the beautiful has led him to hate many of our social and trade arrangements, and to burn with sacred anger against our vulgarising and contamination of everything, as you shall see.

To me, then, Ruskin, as art critic, as interpreter of nature, as prose poet, as the writer of great unspoken sermons, as political economist, as critic of modern life, is the same Ruskin, the Seer,—in love with the beautiful, at deadly war with the base and the ugly, in glorious training for a world where the scream of the steam engine will be unknown, where limpid lakes will not be fouled, where sweet rivers will not be utilised as sewers, and where life will not be arranged to suit the (to him) insane love of money and of speed in the getting of it.

As art critic or art poet he was first known,—first, I may say, famous. No one has ever read Ruskin's books will ever forget the witchery of his delicious use of language,—the quaint humour, the keen analysis, the delicate shadings and distinctions, the stately eloquence, the rich imagery, the subtle analogies, the glowing fervour, the vivid picturesqueness, and above all the unspeakable tenderness and pathos—all marking him out as one of our greatest masters of speech, and his books as permanent treasuries of thought and style. Never before were pictures so criticised, never before did art critic so nearly approach the very highest and farthest limits of poetic feeling and poetic expression. And though now, as political economist, he seems to take every opportunity of disparaging the merely literary work of his art days (speaking of his splendid art studies as half-tricky conceits or vanities), the world will not take the work at his present valuation. The world, in truth, reverses the calculation, and persists in disparaging the economical

theories he values, and in valuing the art studies he now disparages.

In attempting to give quotations from his art studies, I feel the full force of the old objection that to make extracts is like bringing a few bricks in order to give some idea of the building, but I must try. And first, as par-taking least of the character of a mere brick, and most of the character of a ground plan of his art system, I give a place to his definition of the great in art. He says, in "Modern Painters:—" "If I say that the greatest picture is that which conveys to the mind of the spectator the greatest number of the greatest ideas, I have a definition which will include, as subjects of comparison, every pleasure which art is capable of conveying." Then he adds, "I call an idea great in proportion as it is received by a higher faculty of the mind, and as it more fully occupies, and, in occupying, exercises and exalts, the faculty by which it is received." Art, then, is not only for pleasure, for teaching, and for imitation, but for the conveying of great ideas that occupy, exercise, and exalt the mind. "If this, then, be the definition of great art, that of a great artist naturally follows. He is the greatest artist who has embodied, in the sum of his works, the greatest number of the greatest ideas." This is a definition of the great in art and the great artist deserving the profoundest thought, as one calculated to elevate both to the very highest place in the development of the human mind, and to retain both—both art and the artist—as dwellers in the inner courts of the spiritual temple, wherein, not a sect, but the race offers up acceptable service. It is a definition, too, in the true spirit of the Seer, who looks beyond the mere mechanism of art into the life and soul of it.

In working out his idea about art and the artist, he keeps earnestly and relentlessly in view the thought that art is degraded into clever trickery if appearance and prettiness and surface be substituted for reality, beauty, and depth; and that the artist is in like manner degraded if self-reliance, independence, and unselfishness be given up for fashion, base subserviency, or equally base working merely for money. He draws a mournful picture of the contrast between the old Venetian worker in glass, with his profusion of design, his personality of purpose, his amazing variety, and his love of his art, and the British worker with his mechanical accuracy, his aiming at mere smoothness, clearness, and sharpness of edge. Everything the old Venetian worker made was a separate thing—a new individual creation; but the British worker does things by the gross, and has no personal interest in any one article. "You must choose," says Ruskin, "whether you will the worker be a man or a grindstone."

Here we come upon Ruskin's hatred of machinery, and the reason for that hatred. He even hates the perfection of work turned out by machinery: he thinks they are "signs of a slavery in our England a thousand times more bitter and more degrading than that of the scourged African or helot Greek." He looks on our factory life, and he only sees the animation of a multitude sent like fuel to feed the factory smoke. He shudders at this "degradation of the operative into a machine," taking "no pleasure in the work" by which he earns his daily bread. He calls our "division of labour" a "division of men;" and says, "It is not the labour that is divided, but the men; divided into mere segments of men—broken into small fragments and crumbs of life." He would have us "sacrifice such convenience, or beauty, or cheapness, as is to be got only by the degradation of the worker," and desire and demand only the products that would be "the results of healthy and ennobling labour." He would have every workman an artist, bringing his work out of his own soul, and putting that into what he did.

Now here we see how one-sided (one sighted I might call it) he can be. He is a Seer, but his burning vision blinds him. There is a truth in the thing he sees, but he sees it too intensely, and he does not at all see some other things. Heaven knows, men were often miserable enough, and degraded enough, and crushed enough, before machinery,—far more miserable, crushed, and degraded than they ever can be again. It is true that smoke is disagreeable, and engines are not as charming as organs, but one day a Seer will arise whose eyes' will

behold the glorious meaning of our great modern drama. Meanwhile, we will not spurn the Seer who longs for bluer skies and brighter eyes.

Here we come to the ground of his love of truth and honesty in art, and his hatred of sham, inappropriateness, and falsehood. "A builder of honour," he says, "would disdain to use false ornaments, just as a woman of feeling would disdain to wear false jewels." "The using of them," he says, "is just as downright and inexcusable a lie." False ornament is a lie, "it is an imposition, a vulgarity, an impertinence, and a sin." "All the fair devices that ever were fancied, are not worth a lie. Leave your walls as bare as a planed board, or build them of baked mud and chopped straw, if need be, but do not rough-cast them with falsehood." He seems to push this to an extreme when he mourns over the painter's work of "the imitation of the stains and striæ of marble or wood" as the meanest of occupations and "humiliating;" but it is difficult to see why we should not have clever painting of homely wood so as to represent oak, or mahogany, or walnut, when these woods are beyond our reach.

Ruskin has many delightful, true, and profound thoughts about the use of ornament and the right employment of ornament; about ancient monuments and their claims upon us; about the religiousness of true art, and the help which reverence and love and purity and true religion can give to the artist; but these tempting subjects I must pass by, in order to make sure of a quotation which not only reveals to the thoughtful mind much of Ruskin's art system but which will also lead us on to and help us to understand our second Ruskin—the political economist. Whoso will hear this, and understand it, will not be far from the very heart of Ruskin's whole thought and life. Speaking of the old word concerning work—"Do it with thy might," he says—

"There have been myriads upon myriads of human creatures who have obeyed this law—who have put every breath and nerve of their being into its toil—who have devoted every hour, and exhausted every faculty—who have bequeathed their unaccomplished thoughts at death—who being dead, have yet spoken, by majesty and memory, and strength of example. And, at last, what has all this might of humanity accomplished, in six thousand years of labour and sorrow? What has it done? Take the three chief occupations and arts of men, one by one and count their achievements. Begin with the first, the lord of them all, agriculture. Six thousand years have passed since we were set to till the ground, from which we were taken. How much of it is tilled? How much of that which is, wisely or well? Why, in the very centre, or chief garden of Europe—where the two forms of parent Christianity have had their fortresses—where the noble Catholics of the Forest Cantons, and the noble Protestants of Vaudois Valleys, have maintained, for dateless ages, their faiths and liberties—there the unchecked Alpine rivers yet run wild in devastation; and the marshes, which a few hundred men could redeem with a year's labour, still blast their helpless inhabitants into fevered idiotism. That is so, in the centre of Europe! while, on the near coast of Africa, once the garden of the Hesperides, an Arab woman, but a few sunsets since, ate her child, for famine. And, with all the treasures of the East at our feet, we, in our own dominion, could not find a few grains of rice for a people that asked of us no more; but stood by, and saw five hundred thousand of them perish of hunger.

Then, after agriculture, the art of kings, take the next head of human arts—weaving, the art of queens, honoured of all noble heathen women, in the person of their virgin goddess—honoured of all Hebrew women, by the word of their wisest king—"She layeth her hands to the spindle, and her hands hold the distaff; she stretcheth out her hand to the poor. She is not afraid of the snow for her household, for all her household are clothed with scarlet. She maketh herself covering of tapestry; her clothing is silk and purple. She maketh fine linen and selleth it, and delivereth girdles to the merchant." What have we done in all these thousands of years with this bright art of Greek maid and Christian matron? Six thousand years of weaving, and have we learned to weave? Might not every naked wall have been purple with tapestry, and every feeble breast have been fenced with sweet colours from the cold? What have we done? Our fingers are too few, it seems, to twist together some poor covering for our bodies. We set our streams to work for us, and choke the air with fire, to turn our spinning wheels—and, are we yet clothed? Are not the streets of the capitals of Europe foul with sale of cast clouts and rotten rags? Is not the beauty of your sweet children left in wretchedness or disgrace, while, with better honour, nature clothes the brood of the bird in its nest, and the suckling of the wolf in her den? And does not every winter's snow robe what you have not robbed, and shroud what you have not shrouded; and every winter's wind bear up to heaven its wasted souls to witness against you by the voice of their Christ—"I was naked, and ye clothed me not?"

Lastly, take the Art of Building—the strongest, proudest, most orderly, most enduring of the arts of man; that of which the pro-

duce is in the surest manner accumulative, and need not perish to be replaced; but if once well done, will stand more strongly than the unbalanced rocks—more permanently than the crumbling hills; the art which is associated with all civic pride and sacred principle; in which men record their power, satisfy their enthusiasm, make sure their defence, define and make dear their habitations. And in six thousand years of building what have we done? Of the greater part of all that skill and strength, no vestige is left but fallen stones that encumber the fields and impede the streams. But from this waste of disorder, and of time, and of rage, what is left to us? Constructive and progressive creatures that we are, with ruling brains and forming hands, capable of fellowship and thirsting for fame, can we not contend, in comfort, with the insects of the forest, or in achievement with the worm of the sea? The white surf rages in vain against the ramparts built by atoms of scarcely nascent life, but only ridges of formless ruin mark the places where once dwelt our noblest multitudes. The ant and the moth have cells for each of their young, but our little ones lie in festering heaps, in homes that consume them like graves, and night by night, from the corners of our streets, rises up the cry of the homeless—"I was a stranger, and ye took me not in."

Of late years, Mr. Ruskin's art criticism and art poetry have resolved themselves into something which I have called political economy, but which is hardly nameable, such a singular mixture is it of shrewdness and rhapsody, worldly wisdom and weird Utopianism, but all the outcome of the same intense sympathy and love of the beautiful that once made him art critic and art poet, and that has also made him moralist and theologian. It was the cry of a great religious reformer of old, "The zeal of Thy House hath eaten me up." Ruskin, at any period and during any phase in his life, might have said and might say, The hunger and thirst after beauty have eaten me up: the Seer's fervid realisation of an ideal world has eaten me up. Hence his unceasing war against our smoke, our pollution of rivers, our defiling of lakes, our scenery-destroying railways, our vulgar anxiety for mere speed. On this last subject he is eloquent, suggestive, and amusing. He hates railways, or at the very best, tolerates them. He says they turn a man from a traveller "into a living parcel." "For the time," he says, "he has parted with the nobler characteristics of his humanity for the sake of a planetary power of locomotion." "Going by railway," he says, "I do not consider travelling at all; it is merely being sent to a place." He says that a railroad is "a device for making the world smaller," and that it is only "a fool" who "wants to kill space and time." The Midland Railway Company tore through one of the lovely Devonshire dales or valleys, and whizzed the passenger through where they used to walk or drive. What have you gained? asks Ruskin; only this—that any foolish person can get from Matlock to Buxton in an hour.

In his political economy he is everywhere for reality, charity, justice, utility, industry, happiness. The things he hates are meanness, squalor, mere drudgery, animalism, selfishness, uselessness. To every rich man's son he would have said by his tutor—

"Sir, his tutor should early say to him, you are so placed in society—it may be for your misfortune, it must be for your trial—that you are likely to be maintained all your life by the labour of other men. You will have to make shoes for nobody, but some one will have to make a great many for you. You will have to dig ground for nobody, but some one will have to dig through every summer's hot day for you. You will build houses and make clothes for no one, but many a rough hand must knead clay, and many an elbow be crooked in the stitch, to keep that body of yours warm and fine. Now remember, whatever you and your work may be worth, the less your keep costs the better. It does not cost money only. It costs degradation. You do not merely employ these people. You also tread upon them. It cannot be helped—you have your place and they have theirs; but see that you tread as lightly as possible, and on as few as possible. What food and clothes, and lodging you honestly need for your health and peace, you may righteously take. See that you take the plainest you can serve yourself with—that you waste or wear nothing vainly; and that you employ no man in furnishing you with any useless luxury."

He adds—

"It should be a part of my scheme of physical education that every youth in the state, from the King's son downwards, should learn to do something finely and thoroughly with his hand, so as to let him know what *touch* meant, and what stout craftsmanship meant; and to inform him of many things besides, which no man can learn but by some severely accurate discipline in doing. Let him once learn to take a straight shaving off a plank, or draw a fine curve without faltering, or lay a brick level in its mortar, and he has learned a multitude of other matters which no lips of man could ever teach him. He might choose his craft, but whatever it was, he should learn it to some sufficient degree of true dexterity."

But it is in his singular scheme, embodied in what he calls "the St. George's company" that we see the clearest reflection of his dream about an ideal world—or an ideal state of society. He hates our manufacturing, our smoke, our machinery, our hasting to be rich, and he longs for a pure, content, and sweetly "merrie England."

"Are there any landlords," he cries,—"any masters who would like better to be served by men than by iron devils?"

Any tenants, any workmen, who can be true to their leaders and to each other? Who can vow to work—and to live faithfully for the sake of the joy of their homes?

Will any such give the tenth of what they have, and of what they earn, not to emigrate with, but to stay in England with, and do what is in their hearts and hands to make her a happy England?

I am not rich . . . and a great part of what I have is already engaged in maintaining art workmen, or for other objects more or less of public utility. The tenth of whatever is left to me . . . I will make over to you in perpetuity, with the best security that English law can give, with engagement to add the tithe of whatever I earn afterwards. Who else will help, with little or with much? the object of such fund being to begin, and gradually, no matter how slowly, to increase the buying and securing of land in England, which shall not be built upon, but cultivated by Englishmen, with their own hands, and such help of force as they can find in wind and wave. . . . We will try to take some small piece of English ground, beautiful, peaceable, and fruitful. We will have no steam engines upon it, and no railroads; we will have no untended or unthought-of creatures on it; none wretched, but the sick; none idle, but the dead. We will have no liberty upon it; but instant obedience to known law and appointed persons; no equality upon it, but recognition of every bitterness that we can find, and reprobation of every worseness. When we want to go anywhere, we will go there quietly and safely, not at forty miles an hour at the risk of our lives; when we want to carry anything we will carry it either on the backs of our beasts or on our own, or in carts or boats; we will have plenty of flowers and vegetables in our gardens, plenty of corn and grass in our fields—and few bricks."

In all this it is the *Seer* who speaks. He dreams the sweet pure dream of a world of beauty, and purity, and leisure, and culture, and gentleness, and grace. "Mere Utopia," men say; "visionary and unpractical." True; but the *Seer's* world, though not exactly the Thinker's world, is still a world that it does us good to dream about, for it is the ideal world, by which we do well to at least adjust and tune the real.—*Truthseeker*.

MR. THOMAS WALKER.

MR. THOMAS WALKER delivered the fourteenth lecture of his series at the Academy of Music on Sunday evening last, the house being crowded from floor to ceiling. The subject was "Heaven, Hell Purgatory, or Free and Imprisoned Spirits," of which the following is a brief résumé. He said—

"It was sometimes asked by those who did not understand the subject of Spiritualism, what would become of the Spiritualist at the hour of death? It was asked what preparation they had made for entering eternity beyond the grave. They might prefer this or that religion while they participate in the benefits of mundane existence, but were they to wait until the white hand of death called them to render an account for past misdeeds done in the body, then they would feel their confidence forsake them,—then they would realise what a false and unreliable support Spiritualism had been to them. Such were the opinions of their orthodox friends, who believed they had a right to prefer their own peculiar views regarding eternity. The lecturer then tersely expatiated upon the orthodox idea of dividing the future life into three divisions—one for the purely good, one for those who were neither good nor bad, and a third for those who were totally bad and irreclaimable. Some people, on the other hand, conceived of but two divisions, making it appear that there was one place for the purely righteous, good, and noble, and another for those who were sinners, as descendants from Adam. In this last conception, Mr. Walker showed how unnatural it must be to conceive of an all-pervading heavenly and merciful God permitting any portion of his creatures to be subjected to excruciating torments, the poignancy of which exceeded the powers of language to portray. The lecturer also made reference to the absurd rules and ordinances required to be observed by the orthodox to entitle them to inherit a location in the realms of bliss; and said it was not unreasonable that there should have originated

such a conception of the future existence when was considered the primitive nature of the time in which they occurred. They had no opportunity of seeking those who had passed through the pale of death, and consequently could not draw their information from those sources, and naturally had to depend on themselves; and they prefigured their heaven, their purgatory, and their hell in accordance with their own unaided and ignorant conceptions. The lecturer dwelt upon the untenability of the conception of angels perpetually singing "hallelujahs," and Jehovah having to listen to that singing for ever and ever. (Laughter.) He also referred to the unnatural idea of the Trinity, and the Three-in-One sitting on a great white throne, asking his hearers if they thought it likely that God would sit, and sit, and sit there without at any time getting up and taking a walk. (Laughter.) Many on entering heaven had expected to have been personally greeted by Jesus—to be borne up in his arms to heaven, but they were to remember that Jesus was only a man, and if they reflected on the number that would have to be borne in his arms they would be exceedingly cruel to encumber him with so many. (Laughter.) Mr. Walker disclaimed any intention to wound the feelings of any Christian; his description was not to ridicule, but to illustrate the absurdities of the doctrine. God was not to be conceived of as a man, but as an all-pervading spirit, governing the whole of life and soul. After continuing on in a similar strain for some time, the lecturer went on to picture, in contra-distinction to the orthodox belief, the spiritual condition, both before and after the cessation of mundane life. He showed that the Spiritualist was cognisant that for every transgression against the harmony of his being and the freedom of his organised system would be brought about his own suffering, and that therefore Spiritualists and Freethinkers were all bound to go to hell some time or another, before they would be able to properly appreciate a superior condition. The contrast gave the lesson—When distress disquieted the heart, sorrow brought a remedy, and the true heaven became happiness."

Mr. Walker dwelt at some length on the spiritualistic after-life, and concluded a most eloquent peroration amidst rounds of applause.

This last series of lectures have fully established Mr. Walker in popular favour, and the Victorian Association of Spiritualists, for whom he has been lecturing, have, with the view of securing his services for the colonies, entered into an arrangement with him for the ensuing twelve months. As it was deemed inadvisable by the committee to continue the lectures during Mrs. Britten's intended course at the Opera House, arrangements have therefore been made for Mr. Walker to proceed to Sydney, resuming the Melbourne platform on Sunday, the 13th April.

DR. SLADE.

DR. SLADE returned from Sydney about a fortnight since. During his stay there he has been very fully occupied, and his séances highly satisfactory. Among those who have been convinced through his mediumship is Mr. E. C. Haviland, of the "Australian" magazine. That gentleman accompanied Dr. Slade to Melbourne, and having written and sworn to a circumstantial account of his experiences with Dr. Slade, he asked its insertion in the "Argus." That journal refusing to insert it as correspondence, he paid for it as an advertisement, and it duly appeared in the issue of the 18th February, occupying one and a quarter columns of small type. From it it appears that although Mr. H.'s visit to Dr. Slade was unpremeditated, his late wife immediately communicated to him, and gave him tests of her identity. Subsequently the spirit of his wife's father, who had been a captain, tied two knots of a peculiar nature in a handkerchief, which knots were identified as corresponding exactly with knots he was accustomed to tie when in the body. Equally startling manifestations occurred when the medium visited his own house. Dr. Slade will finally leave Melbourne for Sydney, en route for San Francisco, in the course of a few days. Since his return here he has not given many sittings, his health having suffered

from overwork whilst at Sydney; but those he has given have been of a very satisfactory nature, writing between closed slates (in two instances without the slate being touched by the medium), test messages, the levitation of chairs, table, and walking-sticks without contact, and many other marvellous phenomena.

It is Dr. Slade's intention to pay another visit to Australia in the course of one or two years, when the reputation he now leaves behind him will ensure his meeting with large success, and adding still further to the Spiritualistic ranks.

MRS. FIELDEN'S SEANCES.

DURING the ensuing six weeks Mrs. Fielden will give a series of Sunday evening seances at the Masonic Hall, the profits to be given to the Victorian Association of Spiritualists.

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