

# THE Harbinger of Light.

MONTHLY JOURNAL

DEVOTED TO

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

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

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NOTWITHSTANDING the action of the acting Chief Secretary in suppressing the charges for admission at the Opera House Lectures, they are still being continued and attracting as much attention as ever. The *Telegraph* and religious press complimented Sir Bryan O'Loughlen for his apparent sympathy with their desires and were jubilant at the prospect of a speedy termination to the lectures. In this, however, they will find themselves most egregiously mistaken, the public having responded to the appeal made to them to contribute a sum equivalent to that formerly charged, both attendance and returns have been in excess of previous lectures.

Although the Attorney-General may be correct in stating that his action was not based on religious grounds, we cannot exonerate him from the suspicion of political ones. The orthodox party have been very sore about what they are pleased to call the "Desecration of the Sabbath," or more properly speaking, anything which tends to divert the public from patronising their establishments on Sunday, and this move on the part of the Attorney-General is very like throwing a bone to the discontented ones to silence their growlings about his colleagues' employment of Sunday labour. There would have been more legitimate grounds for interference some two years since, when direct charges for admission were first made, but after the principle being established and in vogue for that period, without any complaint except from the religious journals, who are of course interested parties, the only ground for interference is in their behalf. As a rule the audiences who assemble at the Opera House services, are equal in order and respectability to any other Melbourne congregation and are consequently entitled to the same respect and consideration.

The assertion of the *Spectator* that "the poorest church with the very dullest preacher, can get along on

these terms of having to depend on voluntary contributions," is misleading, and does not bear analogy to the case of the Spiritualists, had the poor churches to depend simply upon the collection it would be a poor look out for them. In the one instance, with very few exceptions the building is free of rent, and seats are charged for to make up the minister's stipend, besides weekly collections being taken. In the other, the rent and incidental expenses, form a large sum in addition to the lecturer's salary. The most equitable method of raising this sum would naturally be a minimum charge for seats, on different scales adapted to the means of those who desired to use them; and this was the plan adopted by the Spiritualists and Freethinkers, any man who was too poor to afford the small sum of threepence for that accommodation had only to represent this to obtain a free seat. In orthodox churches the seat is paid for quarterly, in the spiritualistic temple weekly. It is good to pay quarterly (especially in advance) but wicked to pay weekly (especially on Sunday.) Yet money is taken (when it can be got) at almost every tabernacle in the city, and the Roman Catholics have, and still do make a regular charge for admission to their services. It is certainly inconsistent of the Attorney-General to refuse us the same privilege that his own church enjoys. However, there is too much vitality in the spiritualistic movement here for even the absolute closing of the theatres and public halls of the city against them, to prevent their freedom of speech and public expression of their views, if the virulence of their Christian (?) friends should eventually bring about such an event, there is no doubt that as soon as a suitable site could be obtained an appropriate temple would be erected and its platform consecrated by its promoters to the expression of the Spiritualistic philosophy and free religious thought.

THE notorious W. I. Bishop, compeer of Baldwin in the anti-spiritualistic line of business, has been doing a very smart thing in Glasgow, and filling his pockets at the expense of the "unco guid" people of that city. Having previously visited Edinburgh, and delighted the good people of the modern Athens with his (to them) highly satisfactory exposure of Spiritual Phenomena, he paid a flying visit to Glasgow, and calling upon the Secretary of the Glasgow Infirmary, represented himself as a young gentleman of New York, son of an eminent lawyer, and godson of Washington Irving, who,

prompted by a sense of duty, was travelling the world, and devoting his time and energies to the exposure of the delusion called Spiritualism. His credentials appearing satisfactory to Mr. Johnston (the secretary referred to), that gentleman received him, as he says, "with the respect due to a gentleman." But subsequent events opened his eyes to the fact that in this instance he had been unnecessarily polite. Mr. Bishop expressed his willingness to give his time and services to the City of Glasgow; that city was known to be largely infected with the malady of Spiritualism; he was the doctor who would cleanse it, and open the eyes of the infected ones, that they might find their way into the folds from whence in their blindness they had strayed. Mr. Bishop was a philanthropist; he wanted no recompense for this arduous task; the proceeds should go to the infirmary, but of course the expenses would have to be deducted from the receipts, and these had sometimes been known to go as high as 75 per cent. Mr. Johnston, deprecated conversation on this topic, was he not dealing with a gentleman and philanthropist? He would take his word that the nett profits would go to the infirmary. The wily Bishop quietly returned to Edinburgh and waited the result—it exceeded his expectations. The news of the interview got abroad in Glasgow, and a requisition signed by the Lord Provost, numerous M.D.'s. and D.D.'s., and quite a number of prominent citizens was forwarded to the philanthropic exposé, begging him to give a public exhibition in Glasgow. He replied graciously, he could not refuse the invitation of so many distinguished citizens of Glasgow, and added—"Appreciating the good work done by your Western Infirmary, I am pleased to suggest that my public entertainments shall be given in aid of the funds." His generosity created quite a sensation, and it was even proposed to get up a testimonial for him in advance. The largest hall was engaged, the prices of admission were high, but it was crowded to excess for two nights, £776 were the gross proceeds, from which Mr. Bishop (who, with his agent, took the whole business management of the affair) modestly deducted £623 for expenses, handing the infirmary £153 for their share. The *Glasgow Daily Herald* has a leading article on the subject, the concluding remarks of which are so pertinent not only to the case, but to many similar ones that we reproduce them:—

"It is very likely all right, although the Professors and the public are disappointed and astonished. Mr. Bishop has his own idea of giving entertainments in aid of charitable institutions, which differs a little from that which prevails here. The Infirmary 'catch.' we should think, was good for the money which has been handed to the Institution, so that Mr. Bishop's benevolence has not in the least degree affected his pocket. He owes much to the Professors, for which he is doubtless exceedingly grateful. They ought to be grateful, too, for has he not reproduced physical phenomena, which some ascribe to the spirits of the dead, and shown what arrant impostors these spirits are? And yet we are sorry for the Professors, the divines, M.D.'s, and the eminent citizens. They meant well. They wanted to explode Spiritualism, in public, and they begged an American conjuror to come and do it. They thought they were dealing with a non-professional—but there, we shall not say another word, except this, which, we are sure, these learned and distinguished people do not require to be told. Neither Spiritualism nor any form of delusion is to be extirpated by the muscular contortions and palmistry of travelling conjurors. Our Professors and divines know a better method. Let them apply it, and beware of patronising and advertising distinguished American gentlemen in the anti-Spiritualistic line in future."

#### SPIRITUAL EXPERIENCES.

##### XII.

KNOWLEDGE, unless applied to the uses of life, becomes an incubus to a man's existence. He possesses a double set of faculties; with the one he gathers information; with the other, he develops his knowledge into practical results. These are the two hand-maidens of his existence; both alike capable of action, and both alike

waiting to be employed. There is a danger, however, of an unequal distribution of interests: men seek knowledge until they weary themselves to death; but they are too slow to put into practice what they have acquired in the way of useful information: hence, there arises a schism, which renders man the individual inconsistent with himself, and inharmonious with his surroundings. Viewed spiritually, this evil is greater on the ethereal side of man than the material; hence my desire to urge attention to such a course as shall aid a true progression by turning knowledge into practical results of the highest order. The recognition of the higher phases of man's being are not to be attained by the mere acquirement of knowledge; volumes of the most perfectly constructed information cannot reveal to man the beautiful circumstance of spiritual life; only in the cultivation of states, by the right application of knowledge can this desirable standpoint be obtained. Peter's vision, to which I referred in my last, must be the result of concurrent circumstances all in harmony the one with the other. Had he, or Cornelius, to whom the vision pointed, neglected the preliminary conditions, the horizon of spiritual manifestations might have appeared in vain to either of them. No angel form with the words of encouragement would have reached the spiritual eyes or ear of Cornelius; or open page of instruction been seen and perused by Peter unless there had been first, the willing mind to work for the results. In respect to the recognition of the horizons of the spiritual side of man, and the opening of his spiritual eyesight to enable him to see, and thus in due time, to grasp the meaning thereof, there are a multitude of operations which lead up to the results referred to. The standpoint which Cornelius had attained, while of the same character as that of Peter, had been reached in the exercise of the powers of intellect tending to the development and cultivation of the spiritual life; and so in every case, the golden key whereby access is gained to a spiritual state of perception and activity, is the exercise of a persistent will to reach these higher states. You may be blind as you conceive, and thus unable to see the beautiful circumstance of spiritual life as revealed in the heavenly horizons around you, but with the opening of the spiritual eyes in the cultivation of the means ever provided to secure this end, in due time, you shall, like Peter, and thousands of other seers, be startled into the discovery of a life beyond with its lessons, and its encouragements, and its bright assurances of growth. This fact is strikingly illustrated in the Christian narratives,\* in the case of a blind man, whose persistent will, we are told, not only overcame every obstacle in his way; but secured the end he so much desired; revealing this fact, true always; that where there's a will there's a way; for to meet every want of man when realized and the remedy is sought, a full provision is ever at hand. It must be so, inasmuch as God cannot be untrue to Himself either in the government of His creatures, or the regulation of the circumstances of the universe. I might address you in the following language: therefore, having so great a cloud of witnesses encompassing you, laying aside every impediment and disorder which arises in the unregulated mind, press on to a more perfect state, by the careful harmonization of the acquisitive and distributive faculties of your nature; and so attain the standpoint of the perfect man, whose life even on earth, is dual and thus harmonious. And, for the attainment of this object, I would lay before you the following simple rules:—Never allow your attention to become so absorbed with the more palpable facts and circumstances of the earthly surroundings, that thought of a more interior and refined life shall become either impossible, or at least, distasteful. I urge this rule, because it is on account of the prevalence of the grossly material in an individual's life, that the spiritual is entirely lost sight of; and, as a consequence, ignored altogether. Ever remember that in the conduct of human life, the harmony will be destroyed if the material and external are allowed to grow at the expense of the spiritual and internal. Indeed, it is from the treasury within, that a man must bring forth the things necessary for the success and

\* Mark x, 46-52.



happiness of his material life, both as regards himself, and others who stand socially related to him. Consequently, I would have you to adopt also this rule:—To set apart some portion of every day, for the study and cultivation of a knowledge of your interior life. I need scarcely remind you, how many things there are within your reach in nature even, which must escape your notice unless you bend your attention to search for them. To reach the standpoint whence those heavenly horizons are to be perceived, you must systematically cultivate the life plane on which they become visible. This world-within-a-world, is the proper possession of man; but an unknown possession until, by retiring within himself, he cultivates the conditions essential to its development. It is for this reason all great men, including the historic Jesus, have been represented as retiring from the busy pathways of life to meditate and commune with the unseen; and I warn you that it must be so with all, if this phase of spirit-life is to be attained. However brief the period may be, if systematically followed out, this rule will aid the development of spiritual consciousness, and thus impart a power to reach the more interior facts of human existence. Then, the following consideration, as having a reference to the successful cultivation of the spiritual life, is very important:—Never allow the serenity of your mind to be disturbed. "In your patience possess ye your soul." It is upon the serene and placid surface of the unruffled mind the heavenly visions will find a representation; and it will be under these circumstances you will enjoy such manifestations of interior spiritual life, as shall expedite your growth, and minister to your happiness. But if on the contrary, you allow your mind to be subject to every adverse influence, then in vain will you search for such distinct vision of the beyond, as shall be alike instructive and comforting. Guard then, with jealous care, that wonderful mind-plane which you possess, from all the adverse influences which daily arise in your passage through earth life. I would, also, lay down this rule:—That in your pursuit of this course you ever have regard for the well being of others. Your every thought, as your every action, should be conducted with this object in view. There can be no selfish enjoyment of the things which relate to the higher life of man. To realize the enjoyment a perception of the facts of spiritual life impart, it is essential that you should, by a reflex operation, scatter the golden sunbeams which you gather; and thus, in this dual operation, the act of receiving and the act of giving, become alive to the blessedness of a unity which demands from man the mutual duty of relative, as well as individual cultivation. Finally, let it be understood, that the adoption of these rules is not a proceeding that may be left, or taken up at pleasure; but a question of such vast importance to the harmonious growth of human existence, that a solemn obligation rests on all to give it their most serious attention. It is not a mere question of expediency, but of necessity. A writer in the Christian Scriptures † speaks of the spiritual influence of the next stage of existence operating in the present, in regard to individual experience; and it is to this power of the world ever to come, in every stage through which we pass, that I seek by these communications at once to lead you, and interest you in; that you may thus be drawn on to higher states, allured sweetly from plane to plane, and ever see before you the promise of still higher benediction, the Gift of a Father's everlasting Love!

Marnias Meti.

H. J. B.

May, 1879.

We have received from the author, Mr. C. E. Glass, a pamphlet headed "Reform," containing three Essays on Incentive, Religion, and Warfare. Mr. Glass is the author of "Advanced Thought," the first edition of which was favourably reviewed in these columns, a second edition being now in the press. Pressure of space prevents our saying more in reference to these essays than that they are interesting, logical, and instructive.

† Heb. vi., 5.

## To Correspondents.

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

L.E.H. and several other articles unavoidably held over.

### JESSE SHEPARD'S MEDIUMSHIP.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Kindly allow us space for a few lines in reply to a letter in the May number of the *Harbinger*. Think us not egotistical in saying we will not place before the public facts which are too far in advance of your correspondent's mind to be criticised, scoffed, and sneered at; such facts were placed before us through the mediumship of Mr. Jesse Shepard.

All that I ask from that merciless mind is to investigate, not criticise phenomena, of which his letter denotes he is in ignorance of. We commend to his notice a pamphlet containing the "Report of the Ballarat Psychological Association." We can fully endorse almost everything that has been presented to the public by the secretary of that association, and can even assure your correspondent that we have had a more advanced theory presented to us, having had greater facilities for testing this psychological and occult force through the mediumship of Mr. Jesse Shepard than any other persons in the Australian colonies.

For the sole reason of testing the genuineness of the phenomena, we extended our hospitality towards Mr. Shepherd for a period of ten weeks. We have had evenings in a closed circle, where such phenomena, as we will not attempt a description of occurred; and although he has left these shores, we still continue to study the science and philosophy of this great cause. These forces, call them by what name you will, are working most positively and surely in our midst. At some future period we may be induced to place the results of our researches before the public.

Mr. Jesse Shepard's *seances* were open to all investigators; we were specially privileged to witness these wonderful manifestations almost nightly, because we were determined to seek for truth, not merely to witness phenomena occasionally, and in pursuit of this idea we spared neither mental nor pecuniary means to bring about that harmony necessary for the production of such phenomena as we witnessed.

We have had our reward, the arrows and shafts of satirists fall harmless at our feet, neither will they retard the progress we are likely to make.

With an army of spirit controls in the rear, we see nothing but success in the future, although we clamber over a rugged pathway. We have original facts before us, which, with our spirit guides will form subjects for a considerable time, besides other work, therefore our hands will be filled with our private records; and this being the first, shall also be the last time we are likely to take up our pen to answer such criticism. We merely express a wish that your correspondent may investigate for himself; and no doubt, when his experiences have extended over a like period as ourselves, he will then be in a far better position to criticise any subject matter that may come under his observation of a like character. At present his letter suggests to our minds that he represents one of those individuals who are really ignorant of those occult and natural forces that come under the observation of ordinary enquirers.

The controls have, "by way of variety, produced far more marvellous results than has been recorded in our previous letter, although we have not been favoured "With some of the goodly stones from the pearly gates, and jasper walls, or perchance with a nugget from the golden-paved streets of New Jerusalem." Perhaps it is to be feared we are not orthodox enough to have been thought worthy to become the recipients of such treasures as our critic describes.

We do not exalt our mediums, but often felt regret that they do not try and raise their minds above mercenary ideas, that often crush down their spirituality; for it imposes upon the investigator a double duty, not only to have the highest and purest aspirations themselves, but also aid the spirit-guides in uplifting and purifying the mind of the medium (for the time) before

they can pour in upon us the fullness of that knowledge which we have not "zeal" enough to present to our unappreciative critic, who would bring his "sarcasm and scorn" to bear upon the grand philosophy which we leave abler pens to present before him.

We do not care to place before the public our experiences, or it may cast a peculiar light upon some of the so-called honest investigators, who assume the garb of Spiritualists, some who have had the purest and most tender feelings of emotion drawn forth on greeting a spirit friend (controlling a medium) who had recently passed from their midst, and had tests of such a private character only known to themselves; and after all this they have tried to become expositors of Spiritualism.

We say, away with such people, they are not worthy to be ranked amongst those we call friends. If your correspondent be an honest investigator, and wishes to see and hear what proofs we have to ground our argument upon, he knows where to call, and we shall be most happy to interview him.

Trusting we are not trespassing too far upon your valuable space. Believe us to be earnest in the search of truth.

R. GAWTHORPE,  
E. GAWTHORPE.

#### A GOOD EXAMPLE.

W. H. TERRY, Esq.,

DEAR SIR,—In answer to your appeal for 150 of your subscribers to the *Harbinger of Light*, to procure one extra subscriber each, I have much pleasure in forwarding list of new subscribers, and I sincerely hope that each of your present readers will have done even more than the little I have done for the spread of the glorious truth that is bursting upon the world. No matter what are the obstacles, it is destined in time to sweep them away. People are yearning for Light, and the only way for them to get it is for those that are possessed of a little, not to hide it under a bushel, but to let it shine out in the darkness, by doing as I have done, and soliciting friends and acquaintances to become subscribers to your fearless paper. You will, therefore, forward to each of the following a copy of the *Harbinger* for the next twelve months.—Yours faithfully,

Townsville, April 25th, 1879.

E. SHAW.

[Here follows list of 14 new subscribers.]

#### LETTER FROM DR. E. C. DUNN.

MR. TERRY,

SIR,—Since my return to America from Australia, I have been permitted to occasionally see the *Harbinger* through the kindness of Dr. Peebles. Its perusal always interests me, by calling up memories of my visit to your colony while on my way round the world. Although I had a regular "diploma" when in your country—since my return I have attended a course of medical lectures in Pennsylvania, and received a medical diploma from the *Philadelphia University*. Medical studies in no way conflict with my clairvoyant powers and heavenly gifts. At present I am lecturing most of the time upon Anatomy and Physiology.

Spiritualism in America, though spreading and making headway, especially in the churches, has not become a general organic movement among spiritualists themselves. But of this Mr. Tyerman will tell you upon his return to Australia. Many of the most enthusiastic spiritualists are in the Liberal Christian Churches. The American press generally treats spiritualists fairly, although there are exceptions. I shall never forget how a portion of the Australian press treated Dr. Peebles and myself; but from what I can learn, however, it has greatly improved—hence, let the past go.

Christmas was to me a happy season, not only because my own family was gathered around me, but Dr. Peebles speaking in the Third Unitarian Church in Chicago, on exchange with Mrs. Cora, L.V. Richmond, came out to spend the holidays with me. You know my attachment to Dr. Peebles, for when I was but seventeen years old he took me under his charge, aiding me every way; and I am no exception in this matter. Many young men and young women whom he has

helped in many ways look to him as a sort of friend and father. Though a small matter, I have given my youngest child his name—J. M. P. Dunn.

The Spiritualists of America, recognising the doctor's generosity and missionary zeal, have just made him a donation of \$1,000 to lift a mortgage off from his home.

We have had, and are having a terribly cold winter. The snow is deep all through the northern sections of America. The "hard times" are financially improving. I mean to take another tour round the world, and that before very long. Success to you and your good work.

Rockford, Ill.

E. C. DUNN, M.D.

#### "THE ORANGEMAN AND PROTESTANT-CATHOLIC."

TO THE EDITOR OF THE HARBINGER.

DEAR SIR,—I must congratulate you upon the number of readers the *Harbinger* has; really, I did not think so many "orthodox" people perused it. It is a wonder they are not afraid of contamination. I see the *Orangeman and Protestant-Catholic* has noticed my appeal on behalf of the "Spiritual Institution," as I have received from a friend in Sydney, a short notice cut out of that paper, ridiculing my letter. It says, "He puts by sixpence per quarter to help to circulate infidel literature; not one penny more can he spare." I may say that, although I mentioned the sum of sixpence per quarter as it has been before stated, still I did not intend to bind myself down to that or any amount (as in reality I give 5s. a year to the institution), but just to give what I could afford. Although this *Orange-Protestant-Catholic* despises my appeal for "sixpences," I have already received fifty-three of them. In their own church they are very glad to have pennies dropped into the plate as well as a sixpence now and then. He makes out that I am on the way to the very worst kind of infidelity. What a little will make some "orthodox" people take the alarm and cry "infidel;" or as Dr. McLeod said, "If one does not utter their cant, such as Child of God, Heir of Grace, &c., he is suspected directly." I should have thought the *Orange-Protestant-Catholic* would have had quite enough to do in trying to thrash his powerful foe, the *Roman Catholic*, instead of wasting his space over me; but I am forgetting that they tried to fraternize in Sydney a few years ago for the sake of putting down the "Freethinkers." This *Orangeman* admits that there are errors in "orthodoxy." Yet if any one else told him so, I expect he would feel inclined to pull off his coat. I am curious to know who the editor of the *Orangeman and Protestant-Catholic* is, perhaps Mr. Stephen will kindly tell us something about his pedigree. It is a wonder there are any Spiritualists left in Sydney with such a formidable enemy. I am glad to see that the Spiritualists in Sydney are endeavouring to establish an organ of their own, and by all accounts not before it was wanted. The friends of Mr. Tyerman, in the colonies, must be well pleased with the reception he met with in America and England. I once had the pleasure of hearing him lecture in Sydney, and I do not wonder at Mr. Burns speaking so highly of him. In the *Australian Churchman*, for March 6th, appears a lengthy article headed "Spiritism," although against Spiritualism, still the animus which generally glares out from similar articles is absent in this. After attempting to explain most of the phenomena as the result of trickery, it winds up as follows:—"There remain two classes of manifestation which appear to be unexplainable on natural causes. First. Communications in languages unknown to the medium. Secondly. Communications of facts afterwards verified with which none present were before acquainted. Assuming that these are real, and there is great reason to believe that they are, they are sufficient to establish the fact of supernatural influence; and we will proceed to consider what, upon the Spiritists own showing, the results of the pursuit of that influence are likely to be upon the seeker, and this we propose to do in our next issue."—this admission, coming from an opponent of Spiritualism is to me as an Investigator very significant. Yours, &c.,

T. O. BUTTON.

Leven, Tasmania, 27th April, 1879.



## ARRIVAL OF MR. TYERMAN.

## RECEPTION IN MELBOURNE.

MR. JOHN TYERMAN arrived at Melbourne by the Cuzco on the 18th ult., and, as previously proposed, a meeting of friends was hurriedly improvised to welcome him, and hear somewhat of his experiences, prior to his departure for Sydney on the following day. It was held in the smaller Temperance Hall, which was filled, although the only announcement was an advertisement in the *Evening Herald*. He appeared in excellent health, and on entering was greeted with a hearty burst of applause, which was prolonged for several minutes after he had taken his seat on the platform.

In the absence of the President of the Association—Mr. Ross presided, and in his introductory address he spoke from his personal knowledge in eulogistic terms of Mr. Tyerman. He said there would be no necessity for any lengthened speech, for Mr. Tyerman was so well known in Melbourne, and, as that meeting testified, drawn together as it was under such unfavourable circumstances and drawbacks as had been necessitated by his late arrival among them, needed no recommendation to his friends. Knowing Mr. Tyerman as he had done for so many years, he could not help but give him a hearty welcome back to the Australian shores; for in these colonies, for the sake of Free-thought and Spiritualism, he had made sacrifices which he hoped no other person would be called upon to make. He had at his commencement as a pioneer in the cause, to give up his living in the Church, to give up house and home, and to trust, to some extent, to the cold appreciation of that small fraction of the people who could sympathise with his honesty and convictions. Yet Mr. Tyerman threw himself upon the world with a heroic courage when his conscience told him to do it. In Melbourne he had shown an aptitude (which even his enemies were compelled to admire,) for discussing the subjects he embraced, and in the discussion would put to shame some of the best men of the city (Mr. Blair) speaking from a literary stand-point. Owing to his laborious duties, continued unremittingly for some years, working almost night and day, his health broke down, and he was necessitated to take a trip for its restoration. That trip he took around the world, and it was highly successful, viewed from every point—he had made many warm friends, had carried out that work in foreign lands, and, more than all, had recovered perfect health—and he now returned to them full of fresh vigor and strengthened zeal. They would all, he felt sure, be glad to welcome him back to the land of his adoption.—(Applause).

Mr. Tyerman, on rising, was greeted with cheering, and after its subsidence he commenced a very interesting speech, consisting principally of a *resumé* of his travels, which we have only space to epitomise. He said he hoped they would excuse him for going through much with which they were already familiar; but even if what he was going to say was familiar to most of them, he hoped his remarks would at least serve to strengthen that interest and conviction which they already had. His journey to America had been principally taken for his recovery of health, for although he had for a long time looked forward to taking a tour through the States, yet he would in all probability not have done it when he did had he not been afflicted with ill-health. But he had other objects in view at the same time, and these were to find out more about Spiritualism—to gain some knowledge of its standing, quality, and adherents abroad; to learn of its interior organization, and to witness its diffusion to the world at large, so as to qualify himself the better for the promulgation of its glorious truths, and the doing of his duty in regard to them in the land of his previous labours. Viewed in this light, the results of his travels, he felt, were very satisfactory indeed. Not that he had any doubts in regard to Spiritualism before he left Australia; for, as those who knew him could testify, since he left the Church some eight years ago, he had not had any doubts of the fundamental facts of

Spiritualism, but the result of his travels had been to strengthen and deepen those convictions which he had carried with him through his journey. He believed that if he had had any doubts when he started, those doubts would have been removed before his return. The justice of what he was saying would be perceived by giving a few instances of the phenomena he had witnessed, and this he would endeavour to do by relating, in a very brief form, some of the events of his journey.

On leaving Sydney he went to Auckland, N.Z., prior to the arrival of the mail steamer, and found there a deep and growing interest in the cause of Freethought and Spiritualism. He did what he could to deepen and strengthen that interest, and was zealously assisted by the warm-hearted friends of the place. He went on by the mail steamer to Honolulu and San Francisco. The voyage was very pleasant, and even enjoyable. In San Francisco, the capital of the State of California, he did not find Spiritualism in such a healthy state as he could have desired, owing to causes which he would not then mention. It was not owing to lack of numbers, for the Spiritualists of San Francisco were very numerous, but they were divided. Yet he was pleased on the whole with his first experiences, for he met here Mrs. Ada Foy, an excellent test medium of the same character as Chas. Foster. But she differed from most mediums in this respect—she could give her seances in public audiences. Those who had studied the laws of mediumship, would know that it is often dependent upon very delicate conditions, and can only be used in private. Mrs. Foy, however, had an organization which could be used before hundreds, for the purpose of giving tests, answers to questions written upon paper (which she had sometimes never seen), and in otherwise proving the identity, as well as the presence on these occasions, of the spirits of the departed.

In the afternoons, at San Francisco, several of the Spiritualists meet together in their hall, and hold what are called conferences, which are not at all formal affairs. The chairman may start some subject, which may be discussed; and then, in all probability, as, indeed, is nearly always the case, the mediums will describe the friends of those present, selecting persons from the audience, and telling them of the departed dear ones who are there; and, with scarcely an exception, the strangers get up and acknowledge the accuracy of the descriptions and communications given. He would recommend something of the kind here, for these phenomena, taking place as they do in broad daylight, without the possibility of collusion between the parties—being, in fact, absolutely fraud-proof—could not fail to carry conviction to the sceptics.

When he left San Francisco, he visited Virginia City, and from there he went to Salt Lake—a city in the very heart of Mormondom. He was surprised to find that Spiritualism had got such a firm footing there. The majority of the “gentile” residents, of whom there were a few thousands, were Spiritualists. They had a large hall of their own, which would seat between seven and eight hundred, and on many occasions the place was crowded. The good and kind friends that he had met there gave him a warm reception, and he really enjoyed his stay amongst them. He had here an opportunity of studying the nature of the Mormon faith, and the character of the Mormons. Apart from their social institutions, the Mormons were at heart an interesting people. They had made many sacrifices for their beliefs, had braved many persecutions and dangers, and had turned the barren wastes of Utah—those deserts where grew wild the sage bush and arid shrub—into a beautiful and fertile garden. To see that immense Tabernacle which holds several thousands, filled to overflowing, is an imposing sight; and all this shows, if it does no more, what the force of religious conviction can do. He heard a lecture in the Tabernacle, delivered by one of their principal speakers, and sitting before him at the time were several Wesleyan ministers, who were in the city to attend a conference to be held during the ensuing week. The orator must have known of their presence, for he suited his discourse to them accordingly, and

actually proved Mormonism to perfection from the Bible, much to the satisfaction of his own people, and to the great discomfort of the Wesleyan ministers. This simply proved what he had often said, that the Bible is the most pliable of all books, and can be made to prove almost every conceivable proposition—at least the Mormon proved his points from it.

He then passed overland towards the East, a distance of over 2000 miles, by rail. In Chicago he met Colonel Bundy, the editor of the *Religio Philosophical Journal*, Cora L. V. Richmond, the world-famed trance lecturers, and others. The lectures he heard from Mrs. Richmond were worthy of her and her high controls. Col. Bundy is doing a good work in trying to free Spiritualism of the humbugs that have fastened themselves on the movement, and he was sure that all true lovers of the cause would wish the Colonel God-speed in his endeavours. In that wonderful city, that a few years ago was burned down, but which from the ruins, nay, from the still burning ashes, had risen like a Phoenix, Spiritualism, he found, had taken a hold which surprised him. Not that this was visible to one who sought simply the external evidences of the fact. Had he been a minister of any of the Christian sects, he would have looked for the evidence of the flourishing state of his faith in the number of steeples that pointed to the skies, the number of costly temples that met his gaze, and the general workings of the ecclesiastical machinery. But if he had looked for signs like these, to give him assurance of the flourishing condition of Spiritualism, he would have looked in vain. The reason of this was, the Spiritualists of America, and he agreed with them, did not want to form another sect. We have had too many sects in the world, and the world has been oppressed by them. In Chicago many of the Churches are permeated with Spiritualism, and one of the principal ministers there makes no secret of the fact that he has communications from the other world. He avows this in public, but at present cannot see his way clear to come out of the Church, but tries to harmonize his creed with Spiritualism. Yet, in the long run, without claiming the functions of a prophet, he could say that this divine could not stay where he was, but must either advance or recede. For, if Spiritualism be true, orthodoxy, as generally understood, must be false; and if orthodoxy be true, then Spiritualism must be false. You might just as well try and blend light and darkness, oil and water, as try to amalgamate such anomalies. He could not at all understand the position of those who tried to reconcile the two, for they must either have a different kind of Spiritualism than that which he believed, or they must accept an orthodoxy which more than nine-tenths of the Christian world would repudiate.

In Chicago he saw two slate writing mediums, Mrs. Simpson and Mrs. Beard, and obtained writing on slates under such conditions as were absolutely fraud-proof. He first went to Mrs. Simpson, and allowed the use of her slate in the production of the phenomena. He had his hands on the table; then he requested the privilege of holding her hand under the table. He then held her disengaged hand above the table, and held the one beneath the table pressed against the slate. He thus could detect every movement which could possibly be made by either of her hands. Under these conditions he received messages from his Spirit friends. He then asked permission to hold the slate *himself* under the table, not that he had any doubts of the phenomena, but that he wanted to take every precaution against fraud, so that he might be able the better to silence those cavillers who will not examine these facts for themselves. The request was granted, and thus, whilst he held the slate himself *beneath the table*, the lady's hands being *on the top of the table*, he obtained a message from one of his Spirit friends. There was still one objection which might be raised to this, and that was—she might have the slate prepared with chemical writing. Of course, if she had, it would be difficult to conceive how she could have anticipated his visit, and have known his Spirit friends. But still this objection might be raised, and so, to meet it, on the next occasion of his visit there he went into a stationers' shop, where he was unknown, and bought a common

school slate. He cleaned it, showed it to the lady, and, under the same conditions as on the former occasion, the lady *not having touched the slate*, he obtained a communication. Doubtless they had heard the "chemical preparation" theory put forward by the enemies of Slade to discredit his mediumship, but this case will entirely meet the objections, and for himself he could not invent any other theory to explain the facts, but was obliged to believe the phenomena he witnessed to be *bona fide* Spiritual manifestations.

With Mrs. Beard he obtained equally satisfactory proofs of the genuineness of slate-writing mediumship. With his own slate he obtained messages from his own departed friends. He has these slates in his possession now, and they are standing witnesses of the manifestation of at least some "force," and an intelligence guiding that force. If there had been simply the evidence of some force, he might not insist upon the theory of the Spiritualists; but when in addition to the bare evidence of force, he found upon his slate a message signed by his own departed friends, he was as much bound by the laws of his own mental constitution to believe that it had an intelligent author, as he was bound to believe that the writing he held in his hand was written by an intelligent being.

In Michigan he met with a number of people who were looking for the second coming of Christ. He met them at a large annual camp meeting of the "Second Adventists." After having had conversations with the principal leaders amongst them, he was more than ever convinced that anything could be proved from the Bible. Every day, almost every hour, they expect Christ to arrive amongst them; but they are as sure to be disappointed, as the many thousands of similarly deluded enthusiasts have been during the past eighteen hundred years. Even Paul, in his day, was expecting the Second Advent, and spoke as though it would take place in his day; yet, we know that he was mistaken, and, by way of parenthesis, if Paul was mistaken on this point, why then should his authority be trusted on other topics. Yet he was struck with one thing, which even the Elders could not explain away to his satisfaction. Although these people are so confident of the early Second Advent of Christ that they do not know when they go to bed at night but that they might have it take place before morning, yet they have built a large stone church, and are building another, and they live in good stone houses; and thus they seem by their acts to contradict their faith. He heard rather an amusing story concerning these people, whilst he was staying there. Some few years ago, the very date was fixed when Christ was to appear.—It is a bad plan for a prophet to fix dates, as Cummings and Baxter showed—Cummings, in fixing the date for the end of the world, and then leasing a house for several years beyond that time, and Baxter, in having to change his predictions about Napoleon, when he found out that he had made a mistake. He then changed Anti-Christ from Napoleon to a dynasty.—Well, in Michigan the date had been fixed—the very hour had been fixed—it was to take place at nine o'clock. On the night in question the saints were waiting in readiness, robed in white robes, and anxiously expecting every moment the descent of the Lord. At last nine o'clock came, but Christ did not come. It appears that some people at a distance had heard of the intentions and expectations of the Saints, and resolved to have a joke at their expense. They therefore sent a message by telegraph to them, saying that Jesus Christ had arrived in California, but had got 'snowed up' in coming over.

After visiting many places in Michigan, he went to Buffalo. Here he had a great source of comfort given him by the mediumship of the son of the gentleman whose guest he was. Wherever they might be, they would hear raps, which would answer their questions; and thus, nearly at all times, when holding conversations in the sitting-rooms, whilst seated at their meals, and whenever they were desired, apparently without regard to conditions, they would be joined by the invisibles; and the dear and loving friends of another world, but who were once of this, would make known their thoughts and presence. It was comforting, it was cheering. And what a vista of the future it opened out,



pointing to the time when the invisibles would walk and talk with men; be near or with them at all times, to comfort and support them, pointing to that bright future when all should be convinced of the truth of immortality, and not, as now, think of the departed as rotting in the grave, or believe that some are suffering the torments of Hell. What grand possibilities does Spiritualism open to those who will only take the trouble to look a little below the surface!

When he went to Rochester, a prediction made by his Spirit friends at Buffalo was fulfilled, in such a manner as to leave no doubt upon his mind but that the spirits could sometimes foretell the future. Circumstances transpired which took him back to Buffalo, without any assistance or knowledge on his part, as had been foretold. This showed him that though our Spirit friends might make mistakes, yet they were often at hand to forewarn us of danger, or to prepare us for the future. Rochester, New York, had a peculiar interest for him, as they would see by a letter he wrote to the *Harbinger*. They had all heard of the beginning of those rappings produced in the presence of the Fox girls. In those early days of the movement the Fox family were persecuted, and charged with fraud on every hand. But since those days the girls have all married respectably and well, and have had their mediumship proved beyond the shadow of a doubt. As he sat in the very hall where the Fox girls underwent a thorough trial of their genuineness, and where the phenomena produced by them were publicly tested, he could not help reflecting on the great changes the past thirty years had brought about. At that time science condemned and laughed at the phenomena, the clergy assigned them to be the work of demons, and the populace were so enraged at their mysterious powers, that the girls often had their lives in danger. He met some of those very people who took part in those early investigations, and he was amused to hear the explanations that some of the *savans* of the time had tendered. They said the sounds were due to some peculiar reflection of sound from the Genesee Water-falls, some short distance from the place. He said they must have been very loud to have traversed the Atlantic Ocean, and to break the silence of Great Britain; to swell over the American Continent, sweep over the Indian and Pacific Oceans, till they caught the ears of Australia's populace, and enveloped the entire civilized globe in their mysterious tones. This explanation illustrates to what straits those sceptics with foregone conclusions were forced to. Having pre-judged the whole thing to be fraud, they will adopt any statement, however absurd, rather than admit the truth. But since those days Spiritualism has shed its light over all the world, travelling like the sun, till not a civilized nation under heaven but has basked in its benign influence. No other religion has ever spread with like rapidity. The defenders of Christianity sometimes instance its rapid spread as a proof of its Divine origin; but Christianity has not spread one-tenth so rapidly as Spiritualism, and therefore the argument will far better apply to, and prove, the Divine origin of Spiritualism than of Christianity.

Boston may be called the head-quarters of American Spiritualism. It is there that the *Banner of Light* is published.—Long may its flag be waving, fanned by the breezes from the celestial world.—Here they have made such progress that they have got a hall erected to the memory of that great man of modern times, Theodore Parker. For years past he had read that great man's works, and from them he had gathered some insight into his towering genius, candid liberality, and intense humanity. In Boston he lectured to some of the largest audiences which had assembled to hear him in America, and near to the hall in which he lectured was one erected to the memory of one who had taken his position in the van of progress, and who, to some extent, had anticipated and prepared the way for the glorious revelations of modern Spiritualism. He alluded to Thomas Paine. It pleased him to reflect that in the very city of the Pilgrim Fathers, that in its early days had witnessed much bigotry and many persecutions, Freethought and Spiritualism had made such strides as to erect two such halls in memo of two such deserving men. In his lec-

ture there he said that he hoped in due time they would yet do Boston the honour of erecting another one—a hall to the memory of *Andrew Jackson Davis*, as the representative of the Harmonial Philosophy. These three men, in his opinion, stood higher in their respective spheres than any others which could be mentioned, and the good they had accomplished in aiding the progress of humanity could not be calculated.

His seance at the Holmes's was extremely satisfactory. He saw spirit forms under conditions which he was convinced could not be simulations. At Mrs. Thayer's, the Flower Medium, the manifestations were of a marvellous character. With closed rooms, "the doors being locked," the windows fastened, and every possible means of egress closed, they had flowers brought to them. One plant was over five feet long, so that it could not possibly have been concealed about the person of the medium, especially when it was remembered that the precaution of weighing her at the commencement had been taken. A beautiful white dove was brought in and presented to him. An orange was dropped on his head, and then fell on the table, showing that it came down, as it might be, from the ceiling. All this time the medium's hands were firmly held, part of the time, by Mr. Tyerman himself. It might be asked what was the good of all this? He had simply to reply that the future would prove its utility, and for the present he simply contented himself with asking, "Is it a fact?" Grant it is a fact, then you grant that it evidences a force, and, going still deeper, an intelligence, until by this means we have revealed to us the presence of those whom the world has looked upon as dead.

He met with a cordial reception in New York, and lectured to crowded audiences. Amongst some of the most wonderful phenomena he witnessed whilst abroad, might justly be classed those produced through the mediumship of Dr. Mansfield. He had several tests from Mansfield in his own rooms, getting correct answers to questions which he had written upon paper, and then sealed in an envelope, which was not opened. One day he wrote a letter to his mother-in-law in the spirit-world, and another letter to Theodore Parker, in the spirit-world, as it were. He then folded these up several times, put them in thick envelopes, sealed the envelopes, and carried them about in his pocket all day. That evening he crossed the river and lectured in Brooklyn. After the lecture, Mansfield was giving tests to the audience, and, after he had given several, he requested him to make another experiment. Mansfield consented, so Mr. Tyerman handed him the letters which he had carried about with him all day. Mansfield knew no more about them, he was convinced, than the *Man-in-the-Moon*, if there be such a mythological personage. He took one of the letters between his finger and thumb, and at once dictated, as it were, an answer to it, concluding with—"Your affectionate mother-in-law." Mr. Tyerman was asked if the information contained in the answer was correct. He could not tell until he had opened the envelope, and then he found that the answer in every point was perfectly relevant to his letter, which was the one addressed to his mother-in-law. The other answer was equally relevant, and concluded—"From yours fraternally, Theodore Parker."

He left New York for Great Britain, and at Glasgow met the celebrated medium, Duguid, through whom was written the work, *Hafed, Prince of Persia*. He went to his circle, and on that occasion obtained three pictures, which he believed to have been painted by spirit power. The first one the medium was entranced to paint, his eyes being closed all the time. The other two were obtained under such conditions as absolutely precluded the possibility of fraud being employed. The medium was firmly tied in his chair—still entranced—and was then placed a distance of four or five feet from the table. Mr. Tyerman took two cards from his pocket, tore a piece from each, marked the cards, and put the pieces in his pocket. The lights were then lowered, and those present sat in circle. Through the glass doors opposite which Mr. Duguid sat, Mr. Tyerman would have been able to observe the slightest movement, had there been any, but the medium never moved during the time. In the space of eight minutes two very beautiful landscapes

were painted in oils. The cards were examined, and found to be the same, the pieces Mr. Tyerman had in his pocket completing them. These little pictures were really pretty, and wonderful from an artistic point of view (they were passed round in the audience), and he defied any artist, not assisted by spirit friends, to produce such under the same conditions. Even granting, he said, for the sake of argument, that Mr. Duguid was capable of moving from the position in which he was tied, and could find his way to the table and painting materials without being detected, even then he defied any artist to paint such pictures in the dark. It sounded very well to talk about conjurors imitating the spiritual phenomena, but they had never yet imitated them under the same conditions. No artist ever yet painted such pictures under the same conditions. When they do we will revise our theory, but till then Mr. Tyerman would continue to hold the convictions he had. Mr. Duguid also gave them an exhibition of the fire-test, by taking some burning coals from the grate, and playing with them as if they had been marbles.

He only spent a few weeks in England, but his stay was exceedingly interesting and pleasant. At Newcastle upon-Tyne he had a seance with the "materialising medium," Miss Philipps. The phenomena exhibited through her are perfectly astounding. The forms appear and disappear whilst the medium is sitting *outside* the improvised cabinet. The spirit forms and the medium were therefore seen simultaneously, thus excluding even the possibility of doubt as to the genuineness of the phenomena.

Mr. Tyerman concluded his interesting speech with a telling peroration, to which we could not do justice, and at its conclusion received a perfect ovation from the audience.

Mr. Terry rose to propose a cordial vote of welcome to Mr. Tyerman, and, at the same time, of thanks for the very interesting discourse he had favoured them with. He had known Mr. Tyerman from his first connexion with the spiritual movement, and was in a better position than many to estimate the work that gentleman had done in the advancement of Spiritualism and Free religious thought. Mr. Tyerman had given one instance of the fulfilment of a prophecy relating to him in America, and he (the speaker), could call to memory another relating to him fulfilled in Australia. When, some two years since, through excessive brain work, &c., Mr. Tyerman's health gave way, the medical men of Sydney gave him no hopes of his ever being able to occupy the platform again, and everything, from an ordinary standpoint, seemed to justify the correctness of their statements. The spirits, however, predicted that Mr. Tyerman would recover, and be able to resume the work congenial and adapted to him. This was fulfilled before he left Australia. Mr. Terry expressed his regret that the Sydney platform was not open to Mr. Tyerman. With more complete organization and co-operation between the colonies an itinerant lecturer might readily be maintained to break new ground and introduce our philosophy into places unable to maintain a lecturer. This work Mr. Tyerman was eminently fitted for.

Mr. Weber seconded the motion, Mr. H. J. Brown and others speaking to it, and it was carried by hearty acclamation.

During Mr. Tyerman's trip round the world he made a speech upon every one of the steamers he travelled in, and on the last one, the *Cuzco*, so great was the interest created in it, that, not only was he petitioned to speak, but the speech led to a debate on the subject, in which we believe the opponents fared ill, and ever after despaired of reclaiming him.

In America he made the acquaintance of Hudson Tuttle, A. J. Davis, Professors Buchanan, Brittain, and Denton, Nellie Brigham, and others, and in England he was none the less honoured by the acquaintance of Professors Crookes and Wallace, Messrs. Burns, of the Spiritual Institution, and Harrison, of the British National Association of Spiritualists. All these friends and many more he will think of with pleasant memories, and prize their friendship as a jewel without price.

## VACCINATION.

LOOKING at one of the Caucasian race, who is well formed, what a symmetrical frame stands there before us, and yet I cannot think that that form has attained perfection. I am very much surprised to see the neglect with which the individuals of the human race treat each other. It appears to me the lower animals receive better attention. Just behold the symmetrical human body and the heart, the fountain of the crimson flood, which is coursing through the veins and arteries in magnetic streams, giving life and health, and beauty, to the wonderfully constructed form. The inspired Harvey gave to us the true knowledge concerning the circulation of the blood. Well, one would think that reasonable people would never allow that crimson fountain to be polluted. What is chiefly required to keep it pure is good food, pure air, sufficient exercise, shelter, and clothing. A disease comes called the small pox, and sweeps off many thousands of the human race, chiefly through their ignorance of the natural laws, for it is nature making an effort to throw off disease from the system. It would be successful if treated in a common sense way, and the body that was diseased previously would be entirely rid of it after this elimination, and thus instead of this terrible pestilence being looked upon as a curse, it would be justly considered a blessing. This would not suit the interested doctors who take charge of our bodies; and between them and the clergy they make a good business out of us. Oh, if people would but think, and free themselves from the damnable tyrannies under which they groan. Inoculation was introduced from the barbarous Turks into England, and after a time was justly condemned by the people, and vaccination is now in vogue, and strictly enforced as by law established. Vaccination is equally pestilential as inoculation, that is condemned. Dr. Jenner got £30,000 from the British Government for bringing this curse upon the people. By this means hereditary madness is perpetuated, drunkenness, syphilis and all manner of diseases. This vaccination business puts two millions of pounds into the pockets of the physicians of the British isles per annum. Can it be expected they will relinquish this large income until compelled, and this will be when the people use their reason on this very important subject. It gives me great pleasure to learn that a very intelligent portion of the people in England are discussing this question vigorously, and an anti-vaccination society is formed, chiefly composed of Spiritualists. They are the soul of the body, and each individual contributes a small sum weekly to assist those who are prosecuted, fined, and imprisoned, for resisting this horrible blood poisoning. One Mr. Tebb, in England, has been fined and imprisoned nine times, because he would not allow his child to be vaccinated. More power to him for standing up in defence of his innocent child, and thereby encouraging others to oppose this pernicious practice. If the evils of vaccination were better understood, parents would suffer a martyrdom rather than submit their children to it.

ALEXANDER FRASER.

Clarence-street, Sydney, N.S.W.

April 25th, 1879.

Two characteristic lectures of Mr. J. Tyerman's were published during his recent tour round the world. The first on "Immortality; or the World to Come, as revealed in the Light of Spiritualism," delivered and published in Boston, U.S.A.: the second, "Spiritualism as a Destructive and Constructive System," delivered and published in London. Pressure of space prevents our reviewing them at present; suffice it, however, to say, that they are two of the most rational, logical, and able lectures we have perused for a considerable time, and eminently adapted to put into the hands of rational sceptics. Copies are obtainable at our office, or of Mr. Tyerman, Sydney.



THE THIN EDGE OF THE WEDGE; OR, THE  
NEW PROTESTANT TEXT BOOK.

A TRANCE lecture delivered in the Opera House, Melbourne, on Sunday evening, 11th May, by Mr. Thomas Walker.

## INVOCATION.

LIGHT OF THE UNIVERSE! We, Thy children, would now approach Thee as Thou art embodied in the immortals of humanity. We invoke Thee as Thou art embodied, and presented in that which is positive in the universe and in that which is negative, and in thus invoking Thee as our Father and our Mother God, we would ask Thy Divine illumination to guide us in the grasping and comprehension of Thy laws. We would ask the assistance of all those spirits who animate the elements and laws of nature, that, by their light, we may be ever moving in the van of progress, witnesses of the universal law of progress. We would ask that humanity may be ever ascending higher and higher, and that their condition may ever be ameliorated. These blessings we ask for Thy sake, and for the good of all Thy children, both now and for ever. Amen.

The Chairman now read from a Melbourne newspaper slip the catalogue of Biblical selections recommended by the denominations for dissemination and study in all State educational establishments in this colony, which list was first promulgated on the 5th of May, after which,

The Lecturer addressed the audience as follows:—

There cannot, at the present period, be any subject of greater importance than the one involved in such questions as, how the youth of the rising generation are to be educated, what moral instruction they are to receive, who shall impart to them this instruction, what shall constitute the standard code of morality they are to be taught, and, if they use the Bible, what portions they are to reject, and what parts of that book are they to receive? These are questions that, if satisfactorily answered, will admit of growth, expansion, and progress, to such a degree as will be productive of vast good to the coming generations; but, if these questions be answered in the old spirit of bigotry, and by those who foster that spirit; if these questions are to be answered by the representatives, not of progress, but of stagnation; not by the advancing liberals of the day, but by those who represent the stagnant conservative element; not by the leading lights of the present generation, but by those who have loved the darkest of ignorance because it was the parent of devotion—then we must be prepared for those gloomy scenes of error which have disfigured the past history of the world. Now it is proposed to teach morality in the schools of the State by special selections from a particular old book, so that morality should be placed, as it were, in a nutshell, and considered only as it is contained in that one book. It is proposed to place that selection in the schools as a text-book and guide to all morality, and by this means to insinuate, at least, that no other book contains morality sufficient for the education of the young; to insinuate that all other writings, no matter from whatever source they may have come, are, when compared to the Bible as insignificant as a small stone compared with a towering rock, as the rippling of a wave compared with the fathomless ocean, as insignificant as a blade of grass compared with the luxuriant landscape. We ask you, although it is proposed to teach no dogmas, if, by this commencement, there is not the introduction of one of the greatest dogmas that can be accepted at the present day—a dogma which asserts that the Infinite God of the Universe has so concerned Himself in the affairs of men, as to condescend to forsake His mighty throne of Infinity, limit Himself to time and to such contraction and finalities as are necessary to write, or dictate a Book, which is said to be the "Word of God." This is the real foundation of all Christian dogmas; for, if you grant that the Bible is the Word of God, that it is superior to all books elsewhere existing in the world; if you grant that this book is incomparable—cannot be matched by others from any source—then you have granted the foundation of all Faith, and of every absurdity that can be erected

or built upon it. For, if it be the Word of God, and emanates from Divine authority, it must be received as such. Should any portion of it be difficult of comprehension, of course it will require interpreters. There must be commentators, and explanators—or, in other words, there *must be a priesthood*. You perceive that, if you admit the Bible to be the Word of God, then you have granted all that is necessary to the existence of a powerful priesthood. This is the thin end of the wedge. But, apart from this dogma, we have again another, which the chairman has read to you, which argues the necessity for the Bible, viz., the assertion that there is such a thing as Sin in the world—not Sin such as the Materialist and advanced Liberal would understand by the term, but Sin as theologians understand it, meaning, in short, man's "total depravity." They have excluded the first eleven chapters of Genesis from the text-book, because of the exegetical difficulties with which they are beset; yet, on these omitted chapters is based the doctrine of man's Fall; so that, while a child is prohibited from reading the first eleven chapters, yet it is taught that its first parents fell, and that there is a necessity for redeeming mankind from the effects of this fall. For, if there is a necessity for redemption, that redemption is based on the fall; and thus, by the shrewdness and cunning of the selection; it is so contrived that the unselected portion and dogmatic parts are taught to the child. Admit the premises of the Christians, and at least some of their conclusions follow. Admit that there is Sin, as the orthodox understand it, and the necessity of redemption by the incarnation of God in humanity—by God becoming, in other words, a man living with His people, dwelling among them, instructing them for over thirty years, and as at last departing this life through the treachery of one of His disciples, and by the cruelty of His enemies, may not be hard to be believed. We say it will not then be hard to believe that, by the death of Jesus, and through His miraculous incarnation, men have to be redeemed. Thus you adopt the old story, and you accept the old theology. In other words, admitting what the priests teach, it must be as the priests tell you, or it must not be at all. In our opinion, it would be far better to teach the Bible in its entirety, without these selections; for Morality will be better consulted by teaching the Bible as it stands, than by giving mutilated and capricious quotations. If the Bible is to be taught with certain passages left out of it, then it will possess a claim to Divinity that it otherwise would not, for it will be concluded by the indiscriminating that the omitted parts are equal to those that are read, full of the same beauty of thought and perfection of utterance. But what are the omitted parts? As you would naturally expect, the weak parts—the follies and contradictions are all omitted—and only those parts are preserved which will fix themselves in a child's mind with consistency, and give the appearance of uniformity to the plan of salvation. Place the Bible as it now is before the child, and he will have his doubts called forth by the description of the flood; the account of the wonderful miracles performed by Moses, and of the imitation of them by the Egyptian priests—so far as the first few miracles went, for we are led to believe that Moses performed miracles which were imitated *until* he covered the whole surface of Egypt with lice, when the Egyptian priests would not go any further with him. Before that occurrence, the Egyptian priests performed the same miracles, for, if you remember, when Moses turned the waters of Egypt into blood, and before they were turned back again, the Egyptian priests did the same thing. Hearing such stories as these, even a child will be incredulous. How Moses, by the lifting of his rod over the Red Sea divided the waters how the walls of Jericho fell as they blew a few horns how Samson slew so many Philistines with the jaw-bone of an ass; how he caught foxes, tied their tails together, and sent them into the corn-fields with a firebrand between them; how the prophet Jonah was taken out of the deep by a large and huge fish; how Joshua stopped the sun and moon; and Elijah went up to Heaven in a whirl-wind and all such stories as these would involve the possibility of questioning whether those accounts were actually written by an inspired author, therefore, they

must be left out of the text-book. If you were to read the first eleven chapters of Genesis, you would read of Cain destroying Abel, and afterwards taking to himself a wife in the land of Nod; and you would very naturally inquire how Cain could procure a wife in a country where there were no persons residing at the time. So, of course, you must not read that part—only those parts that make stronger and surer the Christian faith are to be introduced, and thus the child will be taught to be a Christian before it has learned either to think or reason for itself. It will be indoctrinated with the greatest dogmas of the Christian Church, before it has learned to analyse and investigate; and its mind will be developed in the old groove, in the old form, in the old faith, only with greater certainty and security. Now, if the priesthood were going to teach in reality—teach honestly the Bible, teach the Bible as history, containing morality, as they profess—would they not introduce those comments which are of such necessity, if the child is to comprehend rightly the meaning, and to understand thoroughly the Scriptures?

For instance, Colenso has endeavoured to demonstrate that the four books attributed to Moses were never written by him. Will those persons who are going to teach the Bible to the children inform them of this fact? Will they inform them that there exists great doubt as to whether Moses ever lived or not? That it is supposed by some people that the Books of the Pentateuch were not known until the time of King Josiah and that they were then found at the bottom of a money-box by Hilkiah the priest, who took them to Shaphan the secretary, who gave them to the king? That these books were written and compiled by one Ezra, in the time of Josiah, and so were written some two thousand years after the period in which Moses is said to have lived? If they will do this, in all cases that are doubtful, we should not object to the Bible being introduced as *history*.

As there may be here some Christian friends to whom the doubts we have expressed may appear as entirely erroneous, they may require some evidence in support of what we have asserted, viz: that there exists great doubt whether Moses ever lived or no, or, if he did live, that he wrote the books attributed to him. These doubts then, can be supported by an examination of the writings themselves, and a comparison of the ancient sacred writings of the natives of the East. In many of these we find the same hero worshipped under different names; and sometimes we find the same name with very little alteration appearing in widely separated nations and peoples—for instance "Bacchus, the God of Wine," is sometimes called "Mises," especially in Phœnicia—and the very sameness of the name, suggests that this same Mises is identical with Moses; but when you read the accounts of him given by the ancient writers, and find recorded the same events, and many, if not all, of the same miracles, and, furthermore, that the name Mises is older than Moses, you cannot help but think that Moses may be a copy of his more ancient prototype. Again, in the writings of Zoroaster—the Zend Avesta—you will find an account of the creation of the world; its Garden of Eden, with its four rivers; its serpent and tree-of-knowledge, of the first man and the first woman, given in almost the very same language that the supposed Moses employed in describing the creation of the earth. Zoroaster, the critics say, lived before Moses; therefore the writings of Moses being the same, in many parts, must, to this extent, have been copies. But, as we have intimated, the intrinsic evidence of the books themselves is sufficient to suggest the doubts we have expressed; for we find the writer relating events that did not occur until long after the time of Moses, and getting very confused, indeed, in matters of history, geography, and chronology. For instance, we find him speaking of the country given to the tribe of Dan, when the tribe was not called that name till after the death of Moses. We find him saying that "Moses was one of the meekest of men,"—you could scarcely expect a very humble and meek man to write thus of himself! But, least of all can you understand this when you read that the children of Israel having cast a golden calf in one day, and ground it to powder in one night—which feat it would be impossible to accomplish in these modern days of arts and sciences,

but this took place before the days of chemistry, consequently it was not impossible—Moses, afterwards made his brother a high priest, Aaron being the actual instigator of this offence, ordered the sacrifice of the worshippers to the number of 23,000. 24,000 others we are told were massacred by the order of Moses, principally, because one of them had known a Midianitish woman, when Moses himself had married a Midianite! Thus, after 47,000 of his own people had been slain, at his instance, he was conceited enough to write, "Moses was one of the meekest of all men upon the face of the earth."—*Numbers*, 12, v. It is not usual for autobiographers to tell where, when, and how they die, yet Moses died, and afterwards told us where he was buried.—See *Deuteronomy*, chap. xiv.—He speaks of Og, King of Bashan, whom he would meet in the last year of his life, mentions his bed of Iron, nine cubits long and four broad, says it is in Ammon (where the children of Israel had not yet been), and draws attention to its existing *then*, forgetting that at this time he would not be alive! Is it not far better to conclude that this was written a long time afterwards? As a final illustration, we find him saying, "These were the kings which reigned in Edom, before any king reigned in Israel." Now, is it not plain that this must have been written after there were kings in Israel, which was not until the time of Saul? Consequently, this verse must have been written after the time of Saul, and long after the death of Moses. Now, will the children have their attention drawn to these discrepancies, as they would if they were so plainly manifest in Roman, Grecian, or Heathen history? Assuredly not! They will be taught to read from the "Books of Moses." No doubt will be thrown upon his existence, or his miraculous life; and the child will be taught to look upon him as a worthy person, and one whom we ought to revere. If the child does doubt on this point, that doubt will probably be silenced by its being told that neither Ezra nor Moses were the writers; but, with the inconsistency of ecclesiastical bigotry, the authorship will be thrown back upon the Infinite Himself, and the Deity will be charged with committing all these glaring absurdities and incongruities which even disgrace humanity.

The text-book commences with the promises made to Abraham. There prevails even a doubt whether Abraham ever existed; but that must find no place in the text-book.

Able and profound critics, but destitute of Christian faith, say that Abraham was a name very common in the east, that the religion of *Milat Ibrihim* or *Kish Ibrihim* was prevalent in Chaldea, Phœnicia, and several eastern countries, and that Ibrihim, is the same as Abraham, the vowel *i* being changed for the *a*, and this would be easily accomplished in the early days of Eastern writing, when the vowels were seldom written, and when the *a* and the *i* were pronounced alike, and were often interchanged. Several nations claimed Abraham as their "father." Some of the Mohamedans believe that he founded Mecca, but all of them agree that he was of their faith. Some say that he is the Zoroaster, and others that he is the *Brahm* of the Indians, changed in its passage from India to Judea, from Brahm to Abraham or Abram. But the opinions of the learned will not do for State School text books, therefore, we must come back to the level of the text book again. Abraham is here represented as the "Father of the faithful," and the one to whom the "word of promise came." He stands at one end of "Redemption's plan" and Christ at the other. In him were all the families of the earth to be blessed and from him was to descend the saviour of men. Therefore his history ought to be deserving of examination. Let us see. At the very first step we meet with difficulties, for in the eleventh chapter of Genesis, and the twenty-sixth verse, we read "And Terah lived seventy years and begat Abram, Nahor and Haran." In the last verse of the same chapter we read "And the days of Terah were two hundred and five years, and Terah died in Haran." After this, that is after Terah's death, we are told, in the following verse "The Lord had said unto Abram, 'get thee out of thy country and from thy kindred and from thy father's house into a land that I will show thee.'" In the 4th verse of the 12th chap. it says, "So Abram departed, as the Lord had spoken unto him." Let us see then how old Abram



would be. Terah was 70 when Abram was born, Terah then lived to 205, or 135 years longer. Abram then would be 135 years old at his father's death, and at that age he departed as the Lord had spoken unto him. Yet in spite of the self evidence of this fact, the Bible concealing the miracle that must have been worked, tells us "And Abram was seventy and five years old when he departed out of Haran," or, in other words, he was both 135 and 75 years old when he left Haran.

After leaving Haran, with his wife Sarah, he finds the promised land of Canaan incapable of supplying him with corn, there being "a famine in the land." He leaves therefore, for Egypt, and shortly before his arrival says to Sarai his wife, who at this time was only sixty-five years old: "Behold, now, I know that thou art a *fair* woman to look upon (remember she was 65 years old) therefore it shall come to pass, when the Egyptians shall see thee, that they shall say this is his wife, and they will kill me, but they will save thee alive. Say I pray thee, thou art my sister; that it may be well with me for thy sake." Sarai told the *lie*, as Abram requested. When the Egyptians from the court, attendants unto Pharaoh, saw her, they fell in love with her, and she was "taken into Pharaoh's house." Abram got by this transaction, "Sheep and oxen, and he-asses, and menservants, and maidservants, and she-asses and camels," and the Lord interfered to get him his wife back. Twenty-five years later he told the same *lie* or rather got his wife to do it for him to the King of Gerar, whom he found in the Desert of Kadesh, and "Abimelech King of Gerar sent and took Sarai." Sarai is now *ninety* and has a king in love with her! The Lord ever the protector of Sarai's virtue, appears unto Abimelech in a dream, and gives him to understand that he will soon be "a dead man"—such is the language of the Bible—if he does not restore her to her husband. Under these conditions he does restore her, and with her he gives to Abraham "Sheep and oxen, and menservants and womenservants, and a thousand pieces of silver," altho' the learned say there was no silver coin in existence then. No wonder that Abraham was rich! No wonder he owned cattle on a thousand hills. If he could only have introduced Sarai to a few more kings his wealth would have been incalculable! After the lies that Abraham thus told, you may call him the "Father of the faithful," if you like, but you can never call him the "Father of the *truthful*."

What were the promises God made to him? They were to the effect that his seed should become a great nation. That in them all the families of the earth should be blessed. That they should be as numerous as the sands of the sea. That they should possess all Palestine—all the land from the great river to the River Euphrates *for ever*, &c. Not one of these promises has been strictly kept. The Jews have never been a great nation, and so far from being as numerous as the sands of the sea, they have always been comparatively in the minority in numbers. So far from possessing all the land "from the Great river to the River Euphrates," they *never* possessed *all* that land, and that small part of Palestine which they did possess, has long been in the possession of the Moors. How then could they possess it forever, as they were promised they should? Thus it is that at every turn we are beset with difficulties, meeting with contradictions and improbabilities at every step, and compelled to doubt, if we are honest, what we are told. If these difficulties are not explained to the child, then a wrong impression will be conveyed to its mind, to the effect that no such difficulties exist, and consequently instead of being taught true history it will be taught to believe in fables.

Throughout the text book those passages are taken which will prepare the way for the admission of Christ's mission in its orthodox interpretation. Types, semi-prophecies, and mysterious promises are preserved. Link upon link is made to hang together, filling in between Abram and Jesus. All breakages in the links are hidden or ignored as much as possible, so that to a mind incapable of criticism (as we must suppose a child's to be) there will appear a consistent line of growth, a continuous array of proof, and an unbroken thread of types and prophecy from the beginning to the end. Nor

do matters improve when we arrive at the New Testament. The same plan is still carried on. The very first lesson in the New Testament commences, Matt. chap. i., 18th verse, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." The genealogy of Christ is omitted both in Matthew and Luke. Why? Because they contradict each other. Matthew gives Jesus 42 ancestors to Abram, and Luke 56. One makes him the son of David through Solomon and the other through Nathan, and both of them make Joseph his father. You are not to read the *different* names of the Apostles as they are mentioned by the different gospel writers, nor to know of the different verbal reports of the inscription on the cross. You must simply read *one* of the accounts of each event where they disagree, but the whole lot when they agree. Under this method of instruction there will be no difficulty in getting the child to believe in the Divinity of the Bible.

To go back to the first lesson in the New Testament. Mark you no dogmas are to be taught, yet what about the dogmas of the "Immaculate Conception" and "Divine Incarnation?" Is not the doctrine of the Immaculate Conception, one of the most revolting, obscene and blasphemous dogmas which one can possibly be taught. The dogma which says that the Infinite God of the Universe; the Eternal unbounded soul of nature, the incomprehensible and immeasurable spirit of immensity, who sways the burning stars through silent space, launches worlds in the depths of heaven, who guideth planet, moon and comet, storm and tide and season, and who beautifies with conscious and dreaming life this tiny earth, who says that He should turn Eternity into an object of time, Infinitude into a finite man, and that the God of all things should be begotten by His creature, nursed upon a woman's lap, and sucked on human milk like a crying hungry babe. Such an adulterous and obscene narrative is condemned by common sense, and is deeply revolting to every mind of refined culture. It is not one whit better than those stories we learn in the histories of Greece of Egypt and of Rome. It is of the same class as the story which makes Alexander the Great the son of Apollo and born of a virgin. Which made the Egyptian disciples of Plato believe that he was born of a virgin and had a god for his father: which made Rome built by virgin-conceived and god-begotten children, and which makes Perseus and the rest of the heroes, sons of the Olympian deities. Why then should we believe in the miraculous birth of Jesus and not in those related in the heathen chronicles, especially when we consider that the latter were written the first? Had Jesus been alone in this, we might have imagined that there was an element of truth in the statement; but, when we find the same history related of so many, it is only reasonable to conclude that this is a story of the same imaginative description, and that it has only been accepted by credulous persons simply because it emanates from a certain source, and because thousands have believed the statement, and again, because they have inherited it by their education from their predecessors. There have been those who would die for their conviction that Plato was the son of a god—that Alexander was the son of a god—that former potentates, kings, and chieftains were sons of gods: nay, if you read ancient history, you will find that all of the first kings of Egypt were gods; that their successors were considered to be the lineal descendants of gods; and, after them, came all great men; all heroes and mighty conquerors, who were in a lesser degree recognised and venerated as the children of the gods, especially and divinely sent, and only recently the doctrine prevailed that kings possessed "a divine right to govern." If you go back through the archives of time, descending step by step until you approach the mythological periods of antiquity, you will encounter this belief on every side: that every man who distinguished himself from his fellow man was born of virgin and a son of the gods. But, we say, let your respect for noble achievements, let your reverence for noble deeds, protect the subject of them from this loathsome and adulterous stigma: and try to make of such, not a being begat by unholy adultery, but as created naturally to benefit the world, by

endeavouring to improve and advance the human character upon the earth-plane and throughout eternity, to whom you can look upward with respect and with confidence, and with pleasure, as a worthy example to be followed.

It is thus, then, that the orthodox world is aiming at propagating error—it is thus that the present effort is directed towards perpetuating superstition—it is thus that priestcraft is to have the world controlled—it is thus that the rich robes of the priests are to dazzle the eyes of the worshipping poor—and it is thus that morality shall forfeit its inherent grace: for morality does not consist in faith or in belief, but is born of the soul, without the aid of books, wherever the Deity has placed a soul within the frame of man. You speak of what your text-book can do! What has it done in the shape of morality in the past? For 1800 years it is said the Bible has been in the hands of the clergy, and in the hands of your hoary-headed priests. No other book has been so well discussed, or so well protected by human learning, skill and genius; no other book has been printed in so many tongues; no other book has been so blindly followed. It has been protected by the states, protected by the ecclesiastical organizations, protected by class prejudices and vested interests. It has been commented on, and preached from, Sunday after Sunday, till centuries have flown away. Now, surely, all Christian people are strictly moral? Now, surely, you have not those who die from starvation amongst you? Surely you have no weapons of warfare? For the Christian religion is the religion of peace and of love, and these eighteen hundred years should have established the religion of love among you. Surely, now, Christians are united, and love each other truly? Surely, now, all you Christians, Baptists, Presbyterians, Roman Catholics, Lutherans, Congregationalists, and Wesleyans—you are all united? Surely, oh, Baptist, thou lovest, with all thy heart, the Methodist; and thou, Dissenter, lovest with all thy heart, the Churchman and thou Romanist wouldst not give one word of anger, or of hatred, to thy Protestant neighbour? You all agree! You will exchange pulpits, and, in some localities where there are not sufficient inhabitants to keep all the parsons, you will unite, and erect one church for the lot of you? Alas! it is not so, for if there be only a local population of one hundred persons, and only ten persons to each denomination, the community must have ten churches. Still, according to Christian confession, you have your miserable sinners—you have your drunkards—you have your fallen everywhere—you have your poor everywhere, and yet you speak of the *good* that the Bible has done. Let us just see for a moment what it has done. It has instituted orders, expensive orders; priesthoods, which have required large payments; it has erected large churches, costly in the extreme; it has furnished them in the interior with expensive fitting; everywhere there has been a call for supporting the priesthood, for they, above all else must be supported; and so, by these means, the pockets of the people have been drained, and the priests, in order to keep their positions intact, have allied themselves to persecuting powers, and have always coalesced with the conservative element wherever it has been found to exist. As a writer has said, wherever there has been a contest between liberty and power, the church has always been found on the side of power. Consequently, the ministers have always courted those persons who wielded power and authority, who make and sustain costly statesmen, costly governments, and costly armies. What is the result of all this? The people have had to maintain their kings, their nobles, and vast armaments, the church, its bishops and priests, so that they have been rendered poor, and "poverty is the parent of vice." If you are starving, you cannot help but steal, if the opportunity is presented. A starving man has his whole system out of harmony, and in such a state of depression he is not responsible for what he may do. Moreover, he is rendered depraved by the very surroundings which are naturally his lot. It is all right enough for the priests to preach goodness and charity, and to wear a smiling face on Sunday, when, during the week-days, he sees nothing but the costly furniture of his own resi-

dence, and the comforts of his own fireside. Then, he can preach to those who know what it is to *hunger*; he can preach to those who have no warmth; no garments to cover them; who have been surrounded by cheerless homes, deprived of those adornments which make them attractive, so that the gin-palaces become preferable to them. Yes, he can preach to those and say that they are wretched, because Adam fell. Priests! we tell you it is *not* because Adam fell, but because you have trodden them down, and risen upon their shoulders.

The object of the proposed text-book is not to feed the starving, clothe the naked, or give comfortable shelter to the houseless, but to prolong the age of superstition and darkness. In the text-book that is to be read in your schools—those texts, or passages, are to be given to you, which will lead a child to believe that Jesus was, and really is, the God of this universe. But the contradictions through the life of Christ are kept in the back ground, and only those texts which are consistent throughout, and which are intended to publish and exalt his divine character, are selected, in order to bolster up and make secure the foundations of the churches of christendom. Christian Friends, believe us, it is not for the purpose of ridiculing your tenets that we thus speak; it is not with any intention of wounding your feelings that we now address you in these terms; it is not to give you pain or sorrow; it is to protect your posterity; it is to protect the interests of your children; it is to protect their liberties, and to protect the truth, for we know that whenever truth goes to battle, the truth will always prevail. It is the truth that benefits mankind; it is the truth that promotes progress, while, wherever you find error you find stagnation, or a premonition of death, with positive serfdom and absolute slavery; and thus it is that we are humbly endeavouring to intimate to you such advances and modifications as may be beneficial to yourselves, and to the coming race. And it is necessary that you now take some stand on this question, and that you resist the infecting of a child's mind with anything that is likely to prejudice its judgment, it is necessary now that you institute a patient examination into the matter, to ascertain whether you are resting upon a sure foundation or not. At present you feel safe and easy, because your ministers have told you that the orthodox view is correct; but it must occur to you at times, that even your ministers are only men, and are liable to make mistakes; consequently, unless you can prove that they are infallible, you must have a reservoir of doubt within you, for you cannot tell where their fallibility will lead. If, after mature examination, all your cherished faiths appear false; if, after careful investigation, you ascertain that you place too much confidence in those who are not deserving of confidence; if, after strict enquiry, you find you have been wandering upon the wrong path be thankful for the result, and pursue the right way for the future. Do not be afraid of examination, for if that which you believe to be true, is by examination shown to be false, at all hazards, it will be well to leave the one and adopt the other. Such should be your duty, and no matter what revulsion comes, if we have now shewn you that there is at least room to doubt over the acceptance of the Bible; firmly take your stand upon principle, and discard the old system; and further, determine that if the Bible is introduced that it must be introduced as it is, and not that you take the book into your public schools simply upon the merits of *selected* parts. For this is analogous to giving you the bait, so that the hook be hidden, and you in taking the worm swallow the hook as well, and thus get caught. But instead of teaching morality by the text-book, you are teaching them immorality. Unless you can positively prove that that Book is all you assert it to be, unless it be moral to believe a lie, for you cannot prove the Bible to be God's word, &c. you cannot teach morality by the text-book. But there will be no discussion about this, for it will at once be granted that the book is true, and so it must be taken on the authority of such dogmatism, and there at once you have *immorality*. Furthermore, if the Christian doctrines are to be inculcated in their separate parts, namely, that man has fallen from God into sin, and that he must be redeemed—that he must come to redemption



in a certain way—then, again, this is immoral, unless there is any course available for showing them to be true. If all these are to be introduced, let them be demonstrated as clearly as any problem in Euclid, as decidedly as any fact in science. Let them be shown as true as the sun; let all the clergy come out; meet the critics, and positively silence them; that it may be seen who are in the right, and let them not like cowards secrete themselves, clothed in night-shirts, behind a few boards where they cannot be answered, and where they can speak without opposition. Then they deserve to be called, what in many instances they are, arrant cowards.

After deliberate investigation into all the merits of any controversial question, should you attain to a position and absolute demonstration of truth, you will not have occasion to hesitate in forming a correct and independent opinion; but while any subject continues to be surrounded by an atmosphere of doubt—while it is associated with the mythical elements of antiquity—when it emanates from dubious sources, and is invested with an aura of improbability, resembling, partaking of the nature of, and in some instances being nothing else but, exaggerated fables, recorded in the pages of Oriental literature, then in accordance with the laws of thought, every one should become an honest doubter. The very same tendency to worship the remote and improbable is seen in the Bible as in the Vedic writings. We have men hundreds of years of age, as in the Hindoo literature we read—the same improbability, but being exaggerated, and thus surpassing the Hebrew fables—that the lives of the common people used to be 80,000 years in the bye-gone, and that pious people, such as priests, lived to be 100,000 years of age. Of one Alarka, we are told that he reigned 66,000 years; and it is casually said of Yuddhishtir that he reigned 27,000 years. Of one very good man it is recorded that he commenced to reign when he was two million years of age; that he reigned 6,300,000 years, and then lingered on for 100,000 years longer. Christians, do not believe these Hindoo stories, but credit almost equally improbable ones in the case of Abram, Methusallah, and the great age of other Bible heroes. Now, if you doubt such incredulous stories of Indian narratives, by the same rule and natural process of inductive reasoning you are necessitated to doubt all others of a similar character. If you disbelieve the unusual in the Indian literature, you should disbelieve the unusual in Hebrew literature; disbelieve in short the fabulous accounts of the existence of giants “in those days”—of men having all their strength in their hair—of a city falling by trumpets blowing—victories gained by showers of hail-stones specially sent by God—of God shewing to Moses his back parts, &c.—the episode of 300 foxes' tails being tied together with a firebrand between them sent into a field to burn up the corn of the Philistines. When you read and hear of such stories as these you are required by sense of duty—you are commanded by the dictates of Reason, which is heaven-born—you are impelled by the force of every mental and analytical faculty of mind to demand that they be demonstrated as reliable and authentic, before you can accept them as truthful. On the principle of Faith, upon which our orthodox friends implicitly rely, you would be told to accept them without cavil. But, if such statements are presented to the world without proof, incapable in fact of proof, are you not immoral in receiving them? In other words, is not superstition a phase of immorality? Further, when you believe a man to be immoral by the consequence of the sin of Adam, are you not disposed to act towards him as though he were inferior to you? Take the case of any intelligent infidel, who, by his actions, his genius, and his virtues, has benefited society—has conferred benefits upon mankind—has he not been assailed with contumely and abuse by the church party? Wherever he has been, he has been slandered, for, in the dogmatic and vain estimation of the orthodox, no man has ever benefited humanity *outside* the church. All who resist the teachings of the church are liable to obloquy and vituperation, so that it amounts practically to this, that in questions of religion, mankind are required to believe, and act in strict compliance with authority. In resist-

ing this despotism blood has been shed, and victims loving liberty of conscience have perished beyond number, and great has been the cry of their suffering. Oftentimes has the martyr's life been sacrificed to priestly misrule and tyranny; oftentimes have the bleared eyes of the priesthood glistened with ecstasy at the writhing tortures of the persecuted; oftentimes has the axe fallen upon the head of the innocent; oftentimes has the body been bent down to the ground with pain; and all by coercive Christians! Yes, Christian friends, you are so very full of love, professing to be the disciples of Jesus, that hundreds and thousands of you once taking the cross for an emblem, went into Judea in marshalled array, exterminating along your line of march thousands of your brothers, committing nameless abominations in the outraged name of religion; persecuting, massacreing, slaughtering, and all this to reach a tomb that actually had nothing in it! You are such good Christians! You have so much love for your neighbour and your God, that you do not care for a few Bartholomew massacres—as the “Lord of hosts” fought in former days, so He fights now; you will take chaplains with your armies, because they have such influence with God, that they can turn the fortunes of battle; you ask the Deity to strengthen your armaments, and invoke God to inflict a sound thrashing upon the enemy; and your enemies will reciprocate the compliment by doing precisely the same thing, notwithstanding you all love each other for all that. Such is the inconsistency of Christianity, gathered from the inconsistencies of the book that Christians profess to believe in. Are there not *immoral* acts in this?

Then, in conclusion to ye who are wanting some knowledge of morality—to ye who want to know what to teach, what yourselves should believe, we would humbly suggest to you—take nothing upon mere assertion, but only adopt as reliable that which, after investigation, is proved to be true. Blindly reverence no man—blindly belong to no party—abhor fanaticism—resist oppression, and only take to your heart whatsoever may appear to be the TRUTH. If you observe one anywhere whose excellencies and qualities shine brightly out from all the rest, and whose inherent principles actuate his outward virtues, constituting him an exemplar worthy of being followed, recognize in him a brother, capable of diffusing light and love. If, through all the domain of literature you have found any record of good and noble precepts, take them home to your minds and hearts, no matter whether they originate with Confucius, or come from the New Testament. If you discover thoughts expressed in language fitted to inflame the soul with a love of duty, accept them, and profit accordingly, no matter by whosoever, such reflections are uttered. If the slave speak wisely reject not his utterances simply because of his condition. In fact, go forth into all “the wide, wide world,” cull the most beautiful flowers, and love all who are deserving of being loved, but do not be selfish or exclusive in your selections. If, in order to love Jesus, you make Socrates ignoble—if, in order to love Jesus, you hate Christna or Buddha—if, in order to love Jesus, you abhor Zoroaster, Plato, and Pythagoras, you will be, of a truth, immoral, for in adopting such a rule you only recognise the claims of one, while you ignore those of all the others, and so are unjust to them, and to be unjust, is to be immoral. Let all your thoughts be directed to the best principles, and drink in wisdom from the fountain of knowledge: for, slightly altering the words:—

“Respect the truth, where'er 'tis found—  
On Christian, or on Heathen ground.”

Rest assured, then, you will most effectively guard against immorality, for, with the poet, we can sing:—

“Doubt, you say, is Devil-born.”

I know not—one, indeed, I knew—  
In many a subtle question versed—  
He struck a jarring lyre at first,  
But ever strove to make it true.  
Perplexed in faith, but *pure in deeds*.  
At last he beat this music out:  
There lives *more faith* in *honest doubt*,  
Believe me, than in *halt the creeds*.”

Believe not in a God of Anger, but of Love; not in a jealous God, as was the God of Abraham, Isaac, and Jacob; jealous of the Gods of Egypt and the surrounding nations, but in the great eternal God of Nature;

"That which we dare invoke, to bless.  
Our dearest faith, our ghastliest doubt,  
He! They—one—all—within, without,  
The power in darkness whom we guess!"

#### DEATH OF WILLIAM HOWITT.

THE last mail brings us news of the departure of the above veteran Spiritualist, for the shores of the summer land, at the good old age of eighty-four. Mr. Howitt was a vigorous supporter of Spiritualism during the early period of its introduction into England, writing extensively in the *Spiritual Magazine* and when opportunity offered in the secular press in defence of its facts and phenomena. His strong bias towards what is called "Christian Spiritualism," and some little amount of intolerance towards those who differed from him in this respect, has for some time past somewhat separated him from the main body of progressionists. Yet he was universally esteemed for his courageous and consistent advocacy of what he believed to be the truth. He was during the prime of his life an author of no mean repute, and contributed to the literature of Spiritualism two volumes on the "History of the Supernatural."

#### SHOULD WOMAN LEAVE THE DOMESTIC SPHERE?

THE adjourned debate on the above subject was resumed at the Masonic Hall on Tuesday, May 13th, Mr. Walker opening with a speech of about thirty minutes, wherein he showed by numerous illustrations the capacity of woman to achieve and adorn prominent positions in literature, art, and philosophy. He traced the gradual emancipation of the sex from a condition analogous to serfdom, to the one of general respect and admiration they now occupy, showing at the same time that all womens' victories had been attained in spite of opposition. She had risen above her surroundings, and made a name for herself without aid or help from the opposite sex; it was her inherent right to do so, and this right should be recognised.

The speaker who followed, wanted to know how the *hiatus* in the domestic sphere, caused by the withdrawal of many women from it, would be filled, was it contemplated that men should take to the washtub, &c.?

Mr. Terry, in supporting the first speaker, expressed his opinion that whilst the domestic sphere was the natural sphere of woman there were exceptions, many women having natural qualifications which fitted them to adorn some other sphere of usefulness. In these instances it was wrong to limit them to the domestic sphere, wrong to them individually, and to society, for both were losers by it. Undoubtedly it was our duty in all such instances to remove every obstacle from the woman's path, and allow her natural talents full scope for development, in order that society might reap the fullest benefit from them. The only thing to be feared was the inversion of the idea, that instead of waiting for nature to indicate the necessity of an enlarged sphere of action, parents would arrange for their girls to be educated for professions outside the domestic sphere, irrespective of their fitness for them, and numbers would be thrust outside of that sphere whose place was within it. The last speaker had asked if men were to take to the wash-tub, &c. He (Mr. T.) thought that there were many men much more fitted for such occupations than some women who were necessitated to follow them; he would let such gravitate into their natural sphere. Subsequent speakers took but slight exception to Mr. Walker's position, and that gentleman (under spirit control) concluded the summing up with an eloquent peroration in favour of his position, and the right of woman to work side by side with man in any sphere she was adapted for.

#### SPIRIT IDENTITY.

By M. A. (Oxon.)

AMONG our many writers there are few of more distinction than the one who is known as M. A. (Oxon). Mediums are rarely authors, the receptive mind is too sharply distinguished from the productive, but in the author of "Spirit Identity" both faculties are combined. He was first made known by a remarkable series of trance communications that appeared in the *Spiritualist*, dealing with ethics and religion in a singularly able, and lofty manner. His own excellent treatise on Psychography followed, and now he has ventured on the "burning question" of Spirit Identity. In the earlier times of Spiritualism this was always taken for granted. If a spirit assumed a name it was supposed that that name belonged to it. But, unfortunately, great names were much more welcome than little ones, while the circles were surrounded by spirits anxious to communicate, ready for anything to diminish the weariness of earth-bound spirit-life. Under the delightful anticipation of an interview with Cæsar and St. Paul, the real people who come to the medium—relations and friends of the circle, were coldly received, and soon dismissed. St. Paul and Cæsar invoked, and the first scampish spirit who could answer to the name, received with effusion. Thence came those wonderful oracles that have been a standing joke against spiritualism ever since.

Of course this was followed by reaction, and the sect of Occultists has obtained many followers. These believe that human spirits but rarely communicate, and that the great mass of phenomena is produced by spirits below humanity,—spirits somewhat resembling the elementaries of the middle ages. The present work contains a careful and elaborate study of the subject, and is written by one who has used his great advantages to the full. It not only comprises a series of studies on the continuity of existence after death, of a convincing character, and of fascinating interest, but also refers incidentally to many subjects (such as the ability of spirits to read human books) that have often puzzled observers. We congratulate M. A. (Oxon) on his little volume, and hope to have other work either from his hands or through them.

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