

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

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

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

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THE substantial progress Spiritualism has made during the last decade, is evidenced by the changed attitude of the clergy towards it. Ever since the advent of modern Spiritualism they have been its most strenuous opponents, denying its facts and distorting its teachings, for its revolutionary character was early apparent to them, and like the Ephesians of old, when they perceived the effect it would have upon the existing religion, they shouted "Great is Diana," and opposed by every means the introduction of the new one. Its facts were denied and the phenomena attributed to a diseased condition of the mind which the unholy attempts to investigate invariably produced, it was only incidentally hinted that the Devil was at the back of it. Now, however, the aspect of things is changed, the steady bombardment that has been going on from the Spiritualistic side has utterly destroyed the main position of the enemy, they have been compelled to retreat to the citadel of the Devil and rely upon him and his angels to save them and their dogmas from the fate which they evidently fear is overtaking them. From this old and somewhat dilapidated fortress some of them are beginning to make a noise, to let their followers know that though they have given up the old position and surrendered the outworks they are not defeated, they have their great gun called Appolyon and a host of minor ones of the same class, which they mean to use most vigorously to protect their flocks from decimation. Two of the most recent instances of what we refer to are the book of the Rev. Chas. Beecher, (reviewed on another page) and the lectures of the Rev. John Storie, incumbent of St. Andrew's, Hobart Town.

Both of these gentlemen admit the phenomena, not only from the published testimony and the evidence of friends, but from actual personal experience. Mr. Beecher says that although there may be deception and conjuring

in some few instances, he is convinced that as a rule the phenomena is genuine, but though a fact it is calculated to have an injurious influence. He queries whether the spirits are what they profess to be, or beings from some undiscovered world? or demons? This theory is rather far fetched and scarcely worthy of the reputation of a Beecher. Is not hell large enough and frightful enough without conjuring up a supplementary one peopled by a race of beings whose especial business it is to deceive their more honest brethren in this world? How repugnant to the idea of a wise and loving God. A "Father" whom Christians verbally profess to worship.

The Rev. Mr. Storie devotes his first lecture to a description of Spiritualism and a reply to the objections made by some to its facts. He deprecates the absurdity of accepting the clever tricks of conjurers and others as an exposure of Spiritualism and says:—"Its faith has attained too vital and deep a hold, and its prevalence is too wide to be exploded or even seriously affected by the most clever demonstrations of mere vulgar fraud." Here he speaks what many of his brethren know, but have not the courage to admit. He enlarges on its millions of believers, its extensive literature, the names standing high in science and sense who have accepted the facts, the deep significance of its séances, which were "disturbing the minds of men; were bringing back some from scepticism to superstition, were shaking the faith of others in the revelations of Divine truth and were advancing those teachings by which the power of this world was advancing that apostacy from Christ in which the present dispensation was to terminate. "These new revelations from the Spiritual world denied the miraculous truth, the true Godhead, and the redeeming work of Christ." In this last sentence we have the key to the church's opposition to Spiritualism. Were its teachings endorsive of what Messrs. Storie and Beecher and the churches have laid down as truth, it would be accepted by them with open arms as the salvator of their religion, indeed Mr. Beecher very distinctly lays down that while in the church, (or in harmony with sound doctrine) we should all possess it, outside of the church it is dangerous. And in the latter he is correct, it is indeed dangerous to the Protestant Church on its present basis, but a rock upon which a truly

Christian Church may be built, in harmony with primitive Christianity, but repugnant to its modern prototype. Well may the upholders of the present system fear it. It is the "Mene Mene tekeli Upharsin." A second coming of Christ or the Christ spirit, which betokens the end of the orthodox world, and the downfall of that system which has enslaved the minds of men for so many centuries. Intuition, Reason, Science all point to it as the regenerator of the world, and will each take their part in the upbuilding of the religion of the future—God-given Spiritualism.

COMMUNICATION.

A MINGLED cup is the draught of life! Sweets and bitters, joys and sorrows, lights and shades, are found therein. It may be as gall—bitter to the taste—but the hereafter shall be as honey in the mouth. Life is indeed a real thing! from the first cry of the puling infant, through the various stages that must be trod, till we come to the slippered, bending form, leaning his weary weight, staff in hand. Life is a journey that all have to take, and yonder are the portals through which all must pass: the door must close on all, and the grim term is written over, "DEATH!" This is a misnomer! those gates are dreaded because ye look only on this side, at the charnel-house which is at the entrance. Life is indeed real; but its true meaning is not understood until those doors are passed. Once passed, ye will understand what it is to be "born again;" born into the Spirits' own world: this prison-house cast off and left behind; no longer shackled in thought as in limb; free as the air ye breathe! 'Tis a pretty fancy that the spirit has wings, for with you freedom and wings are associated, as seen in the caged bird that escapes through its prison-bar: away it soars, leaving its captor behind. I say it is a pretty *fancy*, friend; for, in truth, we soar without wings, treading the ether more freely than ever Arab steed trod this earth. A thought! and away on its track we speed; for, ye see, the thought precedes us, just as the lightning goes before the thunder: they are analagous, the lightning and the thought, for both are electrical, and with *greater* speed do we travel! Think, then, friend, what it must be to cast down a load, and, crossing this narrow boundary, to feel *free*! Though ye cannot yet come to us, *we* can come to you. Surely this knowledge is cheering, and should tend to make the days shorter and happier till we meet on the other side. Of this knowledge I had more than an inkling when I penned those writings that have made my name, what man calls, renowned—a word that is of little value unless associated with good. Whatever seeds of that nature are found in my works owe their origin to Spiritual influence. Thus we are links one with another; links in a chain whose beginning and end are to be found in the one Creative Mind, of whom mortals and spirits know *nought*, save in his works. To try to comprehend would take the mind from off its balance, making it to reel and totter like a drunken man. When you look abroad at night upon the canopy above, studded with myriads of worlds, amongst which the one ye tread is as a grain of sand on the sea-shore, *can* you be childish enough to pretend to give form to a being who "holdeth the heavens in his hand?"—which, ye know is only a metaphor. Why, friends, there are *cons* in the worlds around that ye would fail to comprehend. To ye they would be gods indeed, endowed as they are with creative spirit. I can well sympathise with minds of a religious type, who fear such teachings as these will make men godless. Think not I would rob men of religion; nay, 'tis to make them more religious that I come; 'tis to teach them of their higher destiny; to teach them that to attain it they must be holy, pure, and good; striving, whilst still on earth, to be god-like, drawing thus to themselves the messengers of the Most High who do His bidding gladly, though their orders are not received from Him direct. Thus, walking hand in hand, how easy to be led along, helped over all the obstacles that stand in the

way; and, finally, at the close of the scene, hand in hand enter the golden gates that lead to life eternal. For a time, friends, I leave you. Farewell!
Castlemaine.

CONCERNING MAN IN RELATION TO HIS INDIVIDUAL CONSCIOUSNESS.

You have placed before me a question that I may endeavour to assist you in its elucidation. The operation of *individual* thought for the purpose of arriving at definite conclusions on any subject, is very important, inasmuch as men are too ready to take for granted the conclusions of others, and thus, while saving themselves the trouble of investigation on their own account, fail to acquire that conscious individuality which is at the foundation of self-esteem, and personal ability.

Every enquiry which has to do with the constitution and operation of man's personal existence is, beyond a doubt, the question of questions; and a satisfactory conclusion thereupon, the most desirable result he can attain: for it is alone through a knowledge of that the Infinite can be reached, and the problems of nature resolved.

Your question has to do with individual consciousness; practically, What am I; Where am I; and What is my ability to observe the many objects by which I am surrounded; with the influence which the exercise of that power exerts upon the individual consciousness.

In settling the question of "What am I," it is necessary to understand that we include in the self, all that pertains to man in whatever stage of his existence he may be found. Inasmuch as the external form with which he is clothed, is as essential to the prosecution of his mission as is the animating principle which gives that form life and motion. Consequently, when we think of man as the dweller upon the earth, we discover his essential life-principle finding expression through special mediums, or channels, or agencies specially adapted to the condition of existence in which he then is. As for instance, the bodily senses, as they are called, and through which man is said to communicate with the external world; these are the agencies for the time through which the spiritual forces of his being find expression, mere channels dead in themselves, except as vitalized by the imperishable principle of life which is essential at all stages to man as a spiritual essence. Now, you will perceive from this, that the education and training of man must have a reference to the whole of the wonderful combination of parts of which he consists. Man is a complex being; having a potency which ramifies in ten thousand channels, but always needing the intermediate agencies to enable him to give intelligent expression to the active principle of life which makes him what he is. Man, then, must be viewed rather from his *internal* organization than from what we see as the external expression of his individuality. Confined within that body of flesh and blood; a mere dwelling-place for the time being, resides the conscious self, which, from the central position it occupies, exerts its ability to deal with the circumstances of its position in the world; and, on the other hand, through them, to reach a wider sphere of observation. Now the question, What am I? simply resolves itself thus: I am a fragment of existence, apparently standing alone, and disconnected from all other fragments, and yet in some mysterious way connected with, and dependent on the other individual elements of life around me, but at the same time, possessing inherent powers, which are the sensuous expressions of my being; and, by means of which, I have intelligent connection with all other things which be; and thus, with the Infinite Author of my being. And this is apparently what I have been constituted by the Supreme power on which all things are dependent. The principle of growth which is implanted in the individual existence, is the motive-power which leads at all times to the development of human life in the external sphere; and is the principle of existence which man is under obligation to educate and train, that life as a whole, may be harmonious. Man, then, is not only a something which is but a something which in itself is endowed

with powers capable of giving expression to the most wonderful range of existing elements coming out in the earth-life through the channels called senses; but capable, also, of giving a similar expression under other circumstances of existence; provided the means are adequate to the cause which then operates. And I may tell you in passing, that in the next stage, and onward through subsequent stages of existence, the individual will not only be able to display similar characteristics of life which mark his earthly existence, but do so with much greater effect; because, as he rises, so will his members, or channels of expression be better qualified to secure this end. For all life in any and every sphere, must in its expression and realization, be of the sensuous nature, which in a degree adapted to its then condition, marks human experience in the earthly state. What is termed sensuous life is, after all, but the expression of the essential characteristics of being which makes the individual the complete fragment in the universe. Thus you will perceive that man, yourself, must be considered as an endowed spark of existence, originating in the will, and continuing under the government of the Infinite One, subject to His laws, and having thus been localized capable from its first appearance of growing and expanding, but never absolutely arriving at what might be termed perfection; the stages of existence over which it passes for ever, being but introductory to others which follow.

It is part of the operation of human individual consciousness to be able to define its stand-point, and to be competent to answer the question, "Where am I?" Now this question, Where am I, can only be satisfactorily answered when the mind of man is brought into that orderly state which shall enable the conscious operative self to distinguish clearly the ground of its position. We have spoken of man as being an endowed spark of existence; and thus, from the very first moment of its history having been localized as the result of its embodiment, and by means of which it has grown and expanded through the successive generations of its being. It is not to this fact in a general sense, however, we wish to refer, but to the more practical question of man's ability rightly to define his present position, his stand-point, the place in the universe which he occupies; and from which, he looks out on all things besides, at the present, or at any moment of his being henceforth. Now, I suppose the ordinary answer which would be given to this question would be that, man being the creature of material circumstances, his stand-point is essentially a material one, and that all the influences to which he is subject are of a material character; and apart from the conclusions of his material operations, he is incapable of realizing anything; in fact, that outside this boundary there is nothing to realize. Fatal mistake this, and yet, alas! one into which multitudes of individuals fall. Man's stand-point is more commanding, and more potent in its operation than such a conclusion as that would imply. Very true, as we have intimated, he is shut up in the midst of material circumstances, in the meantime; but that does not imply that his range of operation may not extend far beyond the things of his present material nature. Indeed, his potency for a wider scope of operation, is of such a character, that it might be more correct to affirm that, in place of his being shut up in the prison of a body, that body is rather overshadowed by the presence, and moved by the potency of the endowed spark of existence, which he really is. But at same time, just in proportion to the clearness of the mirror, and steadiness of the hand which holds it, will the knowledge be palpable to man himself of his whereabouts. In any stage of embodiment through which man passes, there must be, as I have pointed out, the attainment of harmony between all the circumstances of his being, that a result favourable to his progress can be obtained. Hence, it can only be when that mysterious factor of man's endowed life, the will, operates to secure in the degree of its means this harmony, that even this embodied spark of endowed life shall be able rightly to define its stand-point, and thus become master of the lines of its progressive advancement, an attainment so desirable, and so necessary to the true dignity of manhood, that

having arrived at the knowledge of self, this becomes the next most important question to settle. Now the answer to this question involved in man's daily experience is this, that he should ever be conscious that he is above all the circumstances which transpire; that he is rather the operator to use them for his own advantage, than the tool with which they sport. Not a mote in the sunbeam, or the waif driven by every adverse wind, but the intelligent agent to control himself amid whatever surroundings he may be subject to; and, in the midst of all, maintaining his self command, and working his way to a higher position than the one he at the moment occupies. Then it will be, that in place of imagining that he is hedged in by the circumstances of earth-life—always a delusion—he will find that he occupies a spiritual stand-point and works in, rather than is ruled by, the more ephemeral things of his existence; and that his true position really is, as it has always been, out of the infinite into the finite, rather than in the finite only, or out of the finite into the infinite. This position once realized, there will then open up to man's individual consciousness, a range of vision wide as the possibilities of his growth, and with this the attainment of an experience corresponding thereto in importance and value.

It now only remains to be pointed out, that the attainment of the most commanding position in this respect, is man's inheritance, if he will but seek for it. Indeed, it has been said by one whose word is generally regarded as authoritative: All things are possible to the man who is alive to the resources of his being, and who will make use of the ability which he possesses to attain the end contemplated. I know that it is at this point the main difficulty arises. It is not admitted, in fact practically denied, that man has any power to move a single step in a progressive and upward course. The custom is, to degrade man in every respect; and endeavour to make him feel that in consequence of an inherent depravity, he is incompetent of any action which has a good or beneficial tendency, and that it is only while he holds himself in the most absolute contempt, and realizes his vileness, that he can expect the help which then alone comes from his Heavenly Father. Sad, indeed, is it, that we should ever have entertained such a fallacy; but with the advantage of clearer light, and a more rational exercise of mind, we would most earnestly controvert that injurious conclusion. Could we but have seen that just in proportion as we pronounced ourselves vile, worthless, and despicable by nature, so did we utter a slander upon the Great Being from whom we came, then the human mind in its judgment of the race would have shrunk from such a blasphemy, and rather have felt that in proportion to man's inherent nobleness, and personal capacity for advancement along the lines of progression, so would the Infinite One become more exalted in his estimation, and present to the contemplation of His creatures, an object of fairer and more attractive proportions. We conclude then, that all men have the power to improve all the circumstances of their existence, and that this power is not a gift, but part and parcel of their essential being; and that it is the duty of every one to strive after the command of this capacity, and to regulate its use for the exploration of all those higher phases of life, which shall result in an increase of the talents ever at man's command.

And, thus, I am led to conclude, that when this course is taken, will man truly grow; and in the distinct apprehension of what he is,—where he is,—and the ability to act under all circumstances with a reference to the higher uses of the power thus possessed, will he in the honoring of himself, honor others of his race, and above all, honor that Infinite One, whose he is, and whom he is called in an intelligent manner to serve. All growth, then, will be harmonious. Every influence which he will shed abroad will be favourable to the growth of others; and, as he pursues his pilgrim course, so will he climb higher and higher in the scale of being; and blending with other progressed spirits, become part of that mighty phalanx which governs the universe, and from its profound depths issues forth to do the behests of the Central Soul of all. It will then be seen, in what a striking sense the words of an old writer are

true, when speaking of the Infinite One: "Thou hast crowned man with glory and honor. Thou hast made him to have dominion over the works of Thy hands. Thou hast put all things under his feet. O Infinite One, how excellent is Thy name in all the earth."

MARNIAS METI.

May, 1879.

H. J. B.

To Correspondents.

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

G. Q...TY.—We have received your letter in re Jesse Shepard's mediumship, but must decline its publication, thinking it unjustifiable in the face of Mr. and Mrs. Gawthorpe's concluding paragraph, the invitation contained in which you do not appear to have availed yourself of. You cannot expect them to wait upon you with the proofs, if they have them.—[Ed. H. of L.]

VACCINATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The attention drawn in last month's *Harbinger* to the present disgusting and unnatural practice of vaccination is much to be commended; and Mr. Frazer deserves the thanks of Spiritualists and all others striving to shake off the fetters which, for such a length of time, have bound, cramped, and distorted their mental vision in prompting inquiry to the exciting, iniquitous, and tyrannical law compelling the contamination of the pure life-blood of our infant offspring at the dictation and for the pecuniary benefit of a class who have hedged themselves round by privileges and academical obstacles, as much opposed to the welfare of the general community as are the claims of those who have the cure of our souls.

The subterfuges advanced to elude the momentous question of the applicability of vaccination as a preventive of small-pox, from Jenner down to our present time, are of the most contemptible character. Jenner himself says, in his petition presented to Parliament (year 1802), in reference to certain well-known failures of vaccination to protect from small-pox, "that there is a distinction between one cow-pox and another, and also that the vaccine virus taken from the cow one day will prove effective, while that taken the next day, from the same animal, will not produce a protective effect on the system." (!) And for this startling, and other less important information, the informant received £30,000; and Jennerites still further tell us, in our own day, when vaccinated persons will insist upon dying of small-pox, that either the lymph used was not of the proper kind, or that the operation was improperly performed, or performed at the wrong time, or that the system had thrown off the poisonous and foreign matter so *considerately* forced upon it to meet a possible, or rather improbable contingency, and that the now pure stream of life should have been charged and fortified by a fresh dose of the filthy stuff; and as "the faculty" cannot or won't determine the protective length of time the vaccinative process confers upon the happy recipient, it is presumed the oftener the luxury is indulged in the better, especially if said recipient be of weak mind or of timorous disposition, but who has every "faith" in the family doctor.

Some time ago, one of our orthodox dailies, in noting the impunity with which Shires allowed himself to be bitten by snakes, suggested that his system had, by continued experiment, become proof against the ill effects produced by similar snake-bites upon other people. Now, as there exists a close analogy in this statement with the views advanced by the vaccinators in favour of their system, and seeing that the deaths from snake-bite are fearfully in excess of those produced by small-pox in this colony, our Government certainly ought to be urged to pass a law compelling all bushmen and their families to undergo a course of treatment under Mr. Shires, or some other competent supervision, and with equal justice, too, to that meted out to those who don't believe in the vaccination nostrum.

I should trespass too much on your available space in the present issue were I to enlarge on the futility of this most unnatural process, but trust your columns will be kept open for the ventilation of this all-important question.

J. FIELDEN.

Richmond, June, 1879.

SPIRITISM AND SPIRITUALISM.

THESE terms are often used interchangeably, but it appears to me that there is a very important distinction between them; a distinction that we ought to realise and to recognise in our ordinary language. Spiritism is a science or philosophy, appealing to man's intellectual faculties; whereas Spiritualism is a religion, and appeals not merely to the intellect or reasoning powers but to the heart and soul of all humanity. There are millions of Spiritists, but few of these are entitled to be called Spiritualists. They are content with the scientific observation of the phenomena induced or caused by spirits, and leave out of sight altogether the lessons taught—or I should say sought to be taught by the highest and best of the Spiritual guides of humanity. The result, even to themselves, is frequently unsatisfactory, as might reasonably have been expected from the beginning. They are continually assailed by the thought that the "mediums," or "psychics" through whom they are examining the phenomena presented for their acceptance may be imposters—and they jump at any new "test" that may be proposed with the eagerness which belongs to their own particular state of mind. They are naturally sceptical, doubting everything, and hence they are never satisfied. If a "psychic" with whom they have been experimenting is charged with fraud, they at once refuse to hear him in his defence, but jump to the conclusion that he was guilty, and he is branded by them as one unworthy of confidence, notwithstanding the fact that the evidences of genuine mediumship pertaining to it are overwhelming. An example may be found in the recent treatment of Mr. C. E. Williams by the British National Association of Spiritualists. These people, however, claim a title to which they have no right. They are not Spiritualists, although they may be Spiritists. The true Spiritualist is a different being. Once convinced of the truth of the philosophy of intercommunion between this world and the greater world outside he hears of "Exposures of Spiritualism," with perfect calmness. In his investigation of the phenomena he takes what he sees merely for what it is worth, going to no trouble to impose tests which he is well aware are absolutely useless. His object is not to try and worry the mediums, but to give the spirit world the best conditions he can, feeling assured that he will thus obtain tests of a much more satisfactory nature than those obtained by so called "scientific investigations." The true Spiritualist, however, does not consider the phenomenal part of Spiritualism as the be-all and the end-all of the subject. He considers it but a part—and a very small part—of what forms to him a complete system of both philosophy and religion. What he regards as the highest truths obtainable through Spiritualism are the high aspirations towards a good and true life that are taught by the spirits. He realizes the quality of all nature and sees that everything in existence is filled with life, with soul, only awaiting determination of the present condition of things and a change of circumstances to burst forth into animated being. The "Soul of things" is as much present in organic nature as in organisms, although in the present state of the world's history that soul is slumbering. He learns that man is "not a sinful worm of the dust, corrupt from the crown of his head to the soul of his foot, but that he is a nobleman of nature and heir to the Godhead." He is not, however, puffed up with the knowledge of his supremacy, realising that the same progress awaits creation all around him. As he has developed forms of animal, vegetable and mineral life, so will they also develop in the eternity to come. He regards the spirit as the man, the body being merely a garment to be thrown aside when done with, while the man himself, retaining all his individuality, progresses to higher states

of being than he now occupies. The Spiritualist has for ever done with dogma, whether theological or scientific; he goes for the truth wherever it is to be found. He cares not whether it is among the negroes of Africa or the civilized portions of Europe—among the followers of Confucius and Buddha, or the believers in Christian revelation. Wherever truth is he seizes it and makes it his own.

L. E. HARCUS.

Adelaide, S. A.

THE HIGHER EDUCATION OF WOMEN.

"If the education of women were improved, the education of men would be improved also.—*Sydney Smith*.

And to these lines I would add—Society would be the gainer.

The advances which have been made in many important branches of civilisation aptly designate this 19th century as one of invention and progress, unparalleled in any previous age of the world's history; showing that, in one sense, the hackneyed phrase, "History repeats itself," is not applicable in this case. And the introduction of a system of higher education amongst women may justly rank among the many important branches of interest to society as one of paramount importance.

No one can view the advances which have been made in this country alone without feeling a glow of pride, and taking a deeper interest in the welfare of this mighty nation yet to be.

The many important subjects which tend to enhance the arts of civilisation in our midst may be quoted as showing that we, as a nation, are determined not to be behindhand in the march of intellect which is so characteristic of our day.

The excellence of the Victorian press; of our literary establishments; our eagerness to utilize every invention to minister to the welfare and prosperity of the nation, are subjects which characterise our intellectual advances; and, whatever our other faults and misgivings may be, at least show the advantage we have gained over preceding ages. In this generation it is gratifying to find that a statute, giving effect to the admission of women to compete at ordinary and honorary examinations, and receive their degrees in the same way as gentlemen, will shortly be introduced to the Council of the University for their consideration; which, should they favourably receive, will allow women to enter the professions in which men who have obtained degrees are now engaged.

Few will deny that the intellectual faculties of women are equal to the intellectual faculties of men, and to train those faculties to the same standard is absolutely necessary, inasmuch as society makes use of past forces of a primal nature to administer to its prosperity; and to relegate the intellectual faculties of one portion of its members to obscurity, under any pretence whatever, is a mere casuistry, which its more advanced members will not tolerate. But this may be looked upon as a needless outcry! Why look thus upon society? Are we not in a position wherein everything of moment to us receives due attention? Undoubtedly; but still, to rank in superiority one set of faculties, which each possesses, and afford every facility for their due display, while the others are left to perish, upon the plea that it is needless to train them equally, as men can do all in intellectual pursuits that is requisite, appears paradoxical, and asserts man to be superior in intelligence to the All-designing Providence who dispenses His gifts alike on all, heedless of sex or nationality.

But, apropos of the maxim, "that for every result there must be a cause," it is evident that since we have arisen to view the impediments to the higher education of the female portion of society, and to discuss projects for removing those impediments, thereby granting to women an equal advantage with men to acquire that which will enable her to compete with them in all the pursuits of life, affirms the hypothesis that woman stands on a par, intellectually, with man, and should, therefore, have granted her equal facilities for improving that faculty and adding to the already long list of

advantages that society has gained by the display of man's intelligence.

But we have to view the negative side; and it may be urged that if we are to have women-doctors, women-lawyers, judges, and magistrates, women-legislators, women-clergy, lecturers, &c., that we will have to bid farewell to women-wives and mothers, nurses, and housekeepers. But this is needless; we have women-ladies, who do comparatively nothing, women-tailors, women-shoemakers, &c., and still we have women-housekeepers and nurses, women-wives and mothers. For, it must be remembered, that as among men, so among women, there are inferior intellects, who never aspire to advancement, but who are still able to perform the menial offices of life without ever going beyond; and should we have women in the professional field, those who are capable of entering therein, owing to their superior advantages, will vacate their present engagements, and so the need for multiplying those of inferior attainments to perform the work of those superior, and so on *ad libitum*.

It is patent to all that women are compelled to work as well as men, and there was a time when to make a woman a tailor was to degrade her sex; but still we have them, and so must tolerate them. But such being so, heaven forbid that she should be called upon to enter the field of carpentry, building, and other pursuits that require muscular ability of a large degree; but for the female architect to plan a building, who can say that she will not do so equally as well as her brother competitor? But these are not matters of purely intellectual import, and are not applicable to the present subject.

Whatever may be said in extenuation of the plea that women ought not to enter the professional sphere, thus much is certain, that her education is sadly neglected—I mean the education of the average woman.

It is a noticeable feature that even our Victorian women, as a rule, are deficient in the rudiments of a common-place education. 'Tis true that advances have been made by women in art; it is not necessary that woman should have infused into her mind a taste for fine arts alone; but for the discharge of the practical duties of life it is absolutely necessary that she be well inducted into the rudiments of science and philosophy, if not merely by further advances therein, to gain her livelihood, still to utilise the instruction thereby gained as to practically discharge the duties devolved upon her by the necessities of the sphere in life in which she is placed; for, as the companion of the man who makes these his study and research, her knowledge of such things is absolutely indispensable.

Who shall say but that woman would make a gentle, patient doctor, a wise judge, a discriminating editor, an excellent scientist, a wise philosopher, and would purely qualify all the professions she would enter.

I dare predict that if this important advance in the category of civilisation be made, that it will react so as to infuse a purer tone into all the professions which a high education requires to fill.

At present many subjects of mere local import are abandoned by women because her power of discrimination has been dwarfed by the curbing influences of an arrogant and unprogressive conventionalism as stultifying as it is incongruous and absurd.

In America, the subject at issue was for some time discussed and the innovation allowed. Subsequently we find the average intellect of American women exceeding that of almost every other nation in the civilised globe.

But it requires great discrimination and pre-arrangement of rule practically carried out in order to confer the boon on those who are really worthy of it; for, once the avenues are opened, it is not unfair to predict that where undue favouritism is shown to those of influence, superior abilities will be subjugated by inferior ones where the influential qualification exists, as is not unfrequently done.

Be this as it may, it is no barrier to the accomplishment of the end in view, viz., to induct woman into the varied field of intellectual pursuits, whereby she will be made the companion of man and the only true benefactor to the race.

Who shall say that if she have granted her the suffrage and admission to elective assemblies but that her presence will considerably purify these? Again, grant her admission to the senate, the bar, the pulpit, and the bench, and see there the purifying influence her presence will exert.

But, still, one barrier presents itself. Who shall bear the children? Who shall bring them up? Who shall manage household affairs, and practice the many duties she has to fill? All but the former she can place on the shoulders of another, as is at present done, and by these means the superior faculties of the female population will be brought into full play, and thus their influence will re-act on all around.

This is exactly as it should be. We want the woman of the Elizabethian type—intellectually, I mean—who, in her time, ruled her vast dominions with such matchless skill; who discussed the affairs of state in a true business-like manner; who could “talk poetry with Spencer, and philosophy with Bruno.” And the outcome of her influence was undoubtedly the birth of that epoch in England’s history termed the Elizabethian age.

We want the true women, who shall fit themselves to become the wives of our men and the mothers and educators of the generations yet to be. Such is her sacred office, and it is absolutely impossible she can faithfully discharge it, unless she fit herself therefor; and who shall say that if she enter the professional sphere she runs counter to her sex, to prove recreant to the trust reposed in her? She must learn that her influence for good or evil begins as soon as the germ she has conceived receives life, and so endures while its mind expands, and it sees, and acts, and thinks for itself, independent then of her influence, but still retaining early impressions, as the paper the imprint of ink.

Next in importance stands the offices of the wife; and what man who has felt the comforting influence of a truly good woman but believes that it is not good for him to be alone?

The intelligence and enterprise of our legislators, the subtle nature of our priesthood, the deep-searching intellect of our scientists, the inventive faculties of our labouring population, are thrice enhanced by the companionship of a woman equally trained. How important, then, that the facilities for acquiring knowledge be equally open to women as men! Do not those whose office it is to become the mothers of the world require induction into medical and anatomical science?—whose office it is to manage household affairs—how important that she be well versed in the principles of domestic economy? Her education should be complete, seeing that she is to be the educator of the races yet unborn. Hence it is that the necessity arises for her education to a degree superior to man to rightfully discharge the duties she has to perform, and upon the proper discharge of which so much depends.

To what a race of beings would the female-doctor, the female-barrister, the female-judge, the female-senator, or the clerical-female, give birth?

I dare prophesy a race superior, mentally and physically, and morally than the past or present. Thence the admission of women to the schools of learning, where the facility will be afforded her of improving any native talent she may possess, is, I believe, an important step in a direction which will yet lead to the realisation of the most important results.

The woman will then combine her talent rightly trained with man; both will work harmoniously, and so lighten each other’s burdens; it will give an impetus to further advancement, and place woman in her true sphere, wherein she will forget her idiosyncracies in the discharge of higher pursuits.

At present we find the working portion of our female element consuming an existence in a factory where, in many instances, the moral influences are not of the purest, and where every facility is afforded for the due display of her grosser faculties; others, the miserable drudges of a people intellectually, in many instances, lower than themselves.

Woman’s workshop is the world; her work co-equal with man’s; let her compete with him; relegate her

not to the drudgery of the factory, the nursery, and the kitchen exclusively; or, if fortune favour her, to be made the belle of society, petted, caressed, the plaything of man, her intellect dwarfed till she is the stupid thing conventionalism has made her: her mind not her own, but the exclusive property of the man element around her; her highest attainment a knowledge of music, dancing, flirtations and fashions, and other idiosyncracies; certainly unversed in science, art, philosophy and nature; but, notwithstanding which, we occasionally meet with an exuberant woman, as we do with a clergyman or senator, who refuses the bonds of conventionalism. But we predict a time when man and woman shall stand upon an equal platform, and therefrom urge and help on perfection. By all manner of means let us improve woman’s education.

EMMA JANE BOYD.

THE COLOURED WRAPPER.

SUBSCRIBERS receiving their *Harbinger* in a COLOURED WRAPPER will please take it as an intimation that their subscription is upwards of one year in arrear, and are requested to forward the amount due promptly.

SCIENCE AND BIGOTRY.

Authority was once revered,
All men before it bowed,
At Nature’s laws, and Reason sneered!
And BIGOTRY endowed.
The priesthood then the nations swayed,
And kept the people down,
And kings themselves were then afraid
To meet the priestly frown!
The sciences at length progressed,
Put REASON on the throne;
And priests no longer men oppressed,
Proof with them swayed alone.
The priests possess no proofs to show,
Respecting their commissions,
As to their books, why most men know,
They’re simply all traditions.
’Gainst science still the priests unite,
To Heaven for aid they cry!
But though they do so day and night,
They meet with no reply.
The sciences teach nature’s laws,
And works, which God reveals!
The great unknown eternal cause,
Who’s works the priest conceals.
It hides God’s wondrous works from men,
Upon their holy day,
Lest rocks, and fossils, should condemn
The cause of Bigotry.
Their supernatural God is dead!
Or travelling! or asleep!
And can’t it seems be wakened!
Though constant cries they keep!
Like fires from heaven, truth comes from God,
Consumes iniquity!
Destroys corruption, priestcraft, fraud,
Reveals the Deity!

—o—

THE LIVING AGE.

WE have received the first number of a new Sydney weekly journal, entitled *The Living Age*, designed to represent those sections of the community who do not at present find representation in Parliament, Press, or Pulpit of the colony: Spiritualism and Freethought will come under this category; and we see it is the editorial intention to publish reports of Mr. Chas. Bright’s lectures. The first issue contains an article on Reform; an obituary of Thomas Scott, by Annie Besant; and other matters of general interest. Copies may be obtained at our office. Price 3d.

SECOND SIGHT.

THE following was sent by the writer to be read at one of the recent "Experience" meetings, and handed to us for publication by the Chairman.

Mr. Chairman, Ladies and Gentlemen,—

I will give you a few remarkable instances of Second Sight, as it is termed in the Highlands, with which I have been visited.

In 1849, I was on a certain night, sleeping at an inn in the Portland district (being there mustering stray cattle to deliver, with my station sold, when intending to return to Scotland.) I dreamt I was, with other members of my family, at my father's death bed in Edinburgh. Everything said and done was vividly represented, but I wondered that my father was not in his usual bedroom. Several months afterwards, news of my father's death, on that very night, reached me, but it was not until a sister arrived in the colony, later, that every minutiae of particular was corroborated, and I learned the reason for his occupying the bed I saw him die in, in his dressing-room.

Some years later, a Government surveyor, while in my house near Dandenong, mentioned that he and others had taken a window to see the execution of bush-rangers, then under sentence in Melbourne. I told him I thought it an inhuman taste he was about to gratify, and that I could not look on such a sight; adding, that some time before, I had dreamt I was an eye-witness of an execution. Where the place was I could not understand, for there was a wide area of rising ground, with grass on it, between me and a high wall, upon top of which was the scaffold; but one very remarkable incident in the clear vision had struck me, and that was that one of the culprit's made a mocking bow to the spectators. I thought no more of the dream, or the execution of the men, who were escaped convicts. But some days later, I had stayed all night at South Yarra, and drove thence to Emerald Hill, about half-past 7 a.m., being engaged to breakfast with (hon.) James Service, M.P., at 8. Emerald Hill was then an embryo village. The houses were few and far between, and after enquiring here and there, and not finding the house, I turned my horses' heads for town, intending to leave my vehicle for repair at Rolleston's coach factory in Swanston and Victoria-streets. When nearing the factory, I observed many people hastening the same way, and I asked the foreman of the factory what was up. He said, "Don't you know, there's an execution this morning,—See, the men have just come up." Looking the way he pointed, I saw the exact vision of my dream of several nights before, and one of the convicts made a low bow to the spectators. The locality was the top of the gaol walk, and the long open grassy slope, between me and it was the space afterwards used for the warders' cottages. Now, in this case, I had tried all I could to find Mr. Service's house. Had I found it, I should have been at breakfast with him during the execution, but I had that part of my path in life to traverse irrevocably, as depicted in night-vision to me, and I was fated to do so.

One other remarkable instance of Second Sight, I could give you, if I do not transgress your Chairman's rules as to time to each narrator. I was intimate, and connected in business, with the late James Jackson, of Toorak. Some five weeks after his departure from the colony, I had a vivid dream that I went, as usual, to the firm's counting-house in Queen-street. In the porch, I met Mr. William Sloane, the accountant (now of Hall of Commerce). He came from the store adjacent, and was in mourning. I said, "I am sorry to see you thus;" when he answered me, "Have you not received our circular? Mr. Jackson died five weeks out." When I dreamt this I awakened my wife, but she urged me to dismiss the painful idea, for she said, "dreams happen by contraries, some of your friends are probably married." I thought no more of it until several months elapsed, when one day I met Mr. Sloane, just as I saw him in my dream, which I did not recollect until I had put the query to him, and received the exact reply which I did in vision at or about the date of Mr. Jackson's death, on his passage to England, news of which,

by our then slow-sailing ships, was not received here for several months.

So far as I recollect, I was in my usual robust health when these pre-visions occurred. I have had occasional spirit glimpses since, and am quick of hearing, or rather sometimes *know* intuitively, when matters, the words of which I could not naturally hear, are spoken of near me, in which I am interested. As a zealous student (and author) of physical researches, I have frequently noted that I was intuitively *impressed* with the notion that some book had something confirmatory or elucidatory of my views in it, and, times and again have, on opening such book, at apparent haphazard, found presented to me on the page opened, the only sentences in the whole book before me, affording the information or confirmation I desired. Some months ago I casually ascertained that I was singularly affected when in contact with a table or other wooden structure, under definite conditions. That I seemed to draw and absorb its magnetism; and I found also that I could magnetise a toilet (or other small) table, and make it do what, or walk where I liked. I have also the gift of involuntary writing, but I know little of what is termed Spiritualism, and there is such trifling at some seances, and puerile messages sent, or said to be received, that I as yet scarcely hold it credible that spirits would visit earth on such frivolous pretences, at the beck of any medium. I am, however, an enquirer, and specially as to wherein my gifts or powers, can be applied beneficially to my fellows.

J. W. BEILBY.

Bangholme, Mordialloc, Feb. 4th, 1879.

IMPARTIALITY!

The daily papers of June 7th and preceding dates contained a somewhat sensational advertisement of a ceremony and grand musical performance to take place at St. Francis's Church, on Sunday, the 8th; admission, nave, 2s. 6d; transept, 1s. So attractive was the bill, that the church was crowded to overflowing, and doubtless a considerable sum netted by the promoters. We have waited in vain for some movement on the part of the Attorney-General to bring these violators of the law to book; for surely, if it is illegal for the Spiritualists to charge for admission to their Sunday services, it must be equally so for Catholics to do so. Has "Sir Bryan" been asleep, or has he closed his eyes to the advertisements? A horrid suspicion has just flashed into our mind—Could the Attorney-General have been tempted to attend, and thus become *particeps criminis*? Banish the thought! How could he who has just earned the commendation of the *Daily Telegraph*, *Spectator*, *Southern Cross*, and other equally influential (?) journals, for his courage in putting a stop to charges at Sunday services, be guilty of such a *faux pas*? No, no, Sir Bryan, let the people know that you are no party man, but one of principle. Call the offenders to account, or the public will be apt to think that what is sauce for the goose is not, in this instance, sauce for the gander.

The *Medium and Daybreak*, by the last mail, are a particularly interesting set. The Series of Historical Controls (reported by an Ex-Indian Judge, whose acquaintance we had the pleasure of making some three years since), together with Facsimiles of Writing, are full of interest; so, also, are the "Glimpses of Spirit Life," from the Cardiff Circle of Light, Lectures by Mr. Burns, and other matter. Poor Mr. Burns makes a touching appeal on behalf of the *Medium*, and we can fully sympathise with him in this matter. Time, energy, money, and health, lavished in the endeavour to spread the truths of Spiritualism, by one individual, whilst thousands, who profess to be equally interested, look quietly on, without volunteering even pecuniary aid. We are glad to see, by subsequent numbers, that some generous ones have responded to the appeal, and hope our hard-working brother may be relieved from the distress and harassment of an empty exchequer.

A FEW LINES FROM DR. PEEBLES

In a private letter recently received from this incessant worker in behalf of Spiritualism, he says:—"I have just returned to my family from a lecture tour through Iowa, Illinois, Ohio and New York. One month I exchanged with Mrs. Cora, L.V., Richmond, speaking to her society of Spiritualists in the 3rd, Unitarian Church. I also lectured nearly a month in Toledo, Ohio, then in Clyde, and then two months in Cleveland, closing with a 31st. anniversary address upon the 'Origin and Progress of Modern Spiritualism.' A portion of this address I took the liberty of forwarding, dispose of in any way your good judgment may dictate.

Spiritualism is making rapid inroads into the ranks of orthodoxy. In Alliance, Ohio; the Rev. R. C. Flower a Christian clergyman has come out from his sectarianism, bringing fully two-thirds of his church members with him. He is a fine scholar and an eloquent speaker. The Rev. Charles Beecher, brother of the Rev. Henry Ward Beecher, has just published a book in favour of Spiritualism—and so even the orthodox world is gradually, yet surely coming over to us, the work goes on gloriously God and angels are in it. Victory is not far distant." * * * "I did not have the pleasure of personally meeting Mr. Tyerman while he was in America, although we corresponded frequently. His lectures were highly thought of in this country, and he did an excellent work. His health is excellent so I hear."

PLAIN TALKS ON HEALTH.

A SPIRIT COMMUNICATION SPECIALLY DIRECTED TO PARENTS.

(From the "Voice of Angels.")

THE care of our little ones is a subject of such vital importance that no mother can afford to ignore or overlook it; of vital importance not only to the health and happiness of the children themselves, but to the weal or woe of countless others who are to come after them.

Let us turn to the infant class. Did it ever occur to you, parents, what a much abused race our infants are as a rule? How many of our little innocents have been literally killed by kindness—kindness, but mistaken and perverted! Almost as soon as a child comes into the world, its tiny form is compressed and rolled into bandages, bound so tightly about the body that it can scarcely breathe, and which not only gall and wound its tender frame, but also are apt to obstruct the motion of the heart and lungs, as well as other organs necessary to life.

Mothers and nurses seem to think that unless the babe is tightly rolled in so many yards of bandages, that its little body will fall to pieces—a danger that can never occur under any possible circumstances. Nature does not form so loosely nor so badly as that.

Said the late celebrated Dr. Buchan, "Nature knows no use of clothes to an infant, but to keep it warm. All that is necessary for this purpose is a soft loose covering."

"So far, all endeavours to mend the shape of an infant in place of being successful, operate the wrong way, and mankind become deformed in proportion to the means used to prevent it. So little deformity of body is found among uncivilized nations, it is vulgarly believed they put all their deformed children to death. The truth is, they hardly know such a thing as a deformed child; neither should we, if we followed their example. Savage nations never think of manacling their children. They allow them the free use of every organ, carry them abroad in the open air, wash their bodies daily in cold water, etc. By this management, their bodies become so strong and hardy, that, by the time our puny infants get out of the nurses' arms, theirs are able to shift for themselves."

Rollers and tight bandages tend to produce convulsions as well as serious and distressing pains. Pins, also, are dangerous things to use about the person of an infant. The clothes should be fastened with strings wherever possible; and "the great rule to be observed is that a child shall have no more clothes than are necessary to

keep it warm, and that they be quite easy for its body." They should also be frequently changed, and kept thoroughly clean. Children perspire a good deal, and unless their clothing is kept fresh and clean, they contract cutaneous and other diseases.

Swaddling clothes are an abomination, confining the feet of the growing infant, and obstructing the passage of the life-giving air to its extremities.

What, also, shall be said of that dangerous habit of muffling all other parts of the child's body in woollens, and leaving the tender arms and neck free from covering of any kind? Oh, we tell you, a revolution in the care of children is yet to come, ere we can rear a race of hardy, healthy people.

Another evil is in placing the child to sleep upon feathers, and allowing its little head to sink into the downy mass, thus overheating its brain, and oftentimes producing congestion and its attendant evils. A hair or semi-hard mattress should be always in use for an infant, and in fact for adults also.

A whole volume might be written upon the care of children, and the subject by no means be exhausted; but we must hasten on, just touching upon the food question. Not one infant in a hundred suffers for the want of food; certainly ninety-nine in a hundred suffer from being over-fed. Quite frequently, the milk given a child is too heavy for its little stomach, and needs to be slightly diluted. The child becomes uneasy, and utters a cry of distress; and the nurse or mother seeks to quiet it by feeding it again, and so on. The panacea for every ill is food, until the stomach rebels, and discharges its load of sour milk by way of the mouth.

Infants, as well as grown people, would be healthier had they their regular feeding-times; and the mother by observation can readily detect the signs of hunger in her child. The babe that eagerly grasps its food, and sucks it in with content, is certainly more apt to be in need of it than the one who takes it half reluctantly, needing to be coaxed, and who frequently pauses to look around and pay attention to any little trifling matter.

While upon the food question, we would say, How astonishing it is that parents are not more careful about what their children eat! Not long since, we observed a young child, with teeth not more than half formed for mastication, devouring a plate of corned beef and cabbage, such as only the full-formed molars and hearty stomach of a working-man could grind and digest; and upon another occasion we witnessed a child of but eighteen months eating with evident relish a piece of mince-pie! No wonder our churchyards are filled with tiny mounds, telling a tale of wilful blindness and careless neglect on the part of those whose homes are thus made desolate.

A child whose stomach is kept healthy, who is fed upon the food proper for its constitution and age, is less likely to be attacked by disease of any kind incident to childhood, than he who is allowed to cram himself with food of every kind.

Easily-digested vegetables, grains, fruits, and milk, should compose the diet of a child until he is old enough to bear food of a more solid nature.

Many children crave salt, which their systems require, and should not be denied. Others crave sugar, and a small quantity will be beneficial—sugar pure and unadulterated. It is best given, however, in fruits, such as raisins, dates, figs, &c.; but confectionary, candies, &c., should never be allowed, in justice to the teeth and stomachs of our little ones. This would be well to be followed by older persons likewise.

Children are liable to attacks of sore throat and diphtheria. A good strong gargle of salt and water is beneficial in either of these complaints.

Upon the discovery of the first symptoms of diphtheria, the parent should bind a piece of raw fresh beef around the throat of the patient; or salt pork will do, where beef is not at hand; and administer a gargle of flour of sulphur and water. Where glycerine is at hand, make a cream composed of this and flour of sulphur, for adults and children over seven years of age; of milk of sulphur and glycerine for infants; and administer a spoonful from two to four times a day, according to the age of the patient. If glycerine is not

at hand, sulphur mixed with honey or good molasses will answer every purpose.

The sulphur destroys the germs of this dread disease, while eating away the fungus collecting in the throat and upon the inner membranes.

A valuable liniment for croup, throat distemper, and in fact all severe diseases of the throat and chest, may be made as follows:

Mix one part each (any desirable quantity) of spirits of ammonia, spirits of turpentine and sweet oil to four parts goose-oil. Warm and shake well before using. A flannel should be wet with this liniment, with which the throat, chest, &c., must be well rubbed; wet again, and bind around the part affected. This is also beneficial as an ointment for lame hips, stiff joints, or parts affected by rheumatic pains; for bruises, &c.

A very good ointment for burns, wounds, chapped hands, &c., is made by melting one fourth of a pound of mutton tallow and mixing well in half a pint of good sweet-oil. Every family should have a jar of the above remedies constantly on hand.

A severe swelling caused by cold, or by an injury, and accompanied by inflammation, can be removed by bathing the part affected in a strong decoction of wild cherry-tree bark. This seldom fails to give relief.

Mothers, see to it that your children have sufficient exercise. After they have attained a certain age, there is no fear of the boys; but it is important that your girls be allowed to run—leap, if they like—shout, and in short, expand their lungs, develop their strength and muscle, and enjoy themselves in the open air. See to it that your children live free, natural, healthy lives; and above all, use your influence to prevent your boys contracting a liking for tobacco. That filthy habit of smoking, or still worse, of chewing—spitting their health away, giving them weak stomachs and unhealthy livers, vitiating their blood, with the nicotine poison, that produces pains in the head, heart-burn, and nervous disorders. Do you know that one great cause of your own sallow complexions, sick stomachs, that are always weak, nervous headaches and weary limbs, is because you are forced to live in an atmosphere where all its healthy oxygen has been driven out by the fumes of tobacco-smoke?—because your blood is poisoned by this evil—because you are obliged to live in the same house and occupy the same sleeping-room with one who imparts to you the poisoned magnetism and tainted excretions of his own tobacco-polluted frame, and who transmits the same nervous disorders to his children, particularly his girls, namely, those puffing, blowing, spitting lords and masters, your husbands!

All this is a truth which we wish were otherwise, but which needs to be ventilated and discussed.

And, in conclusion, we feel obliged to speak of that most terrible of evils, vaccination. Parents, guardians, whatever you believe, do not, we entreat you, allow this curse to fall upon your children! It is a solemn truth, well attested by facts, that there are more victims to the evil of vaccination than ever began to be from small-pox. Thousands are dragging out miserable lives to-day, cursed by erysipelas, scrofula, and other far worse diseases, that may be directly traced to vaccination as their cause. Foreign matter, whether from another human, or from animals, will never assimilate with our systems. It introduces poison into the blood, produces corruptions, and disorganizes the whole constitution. It is true that when in the form, we advocated the use of vaccine to a certain extent, believing it to be the lesser evil. Were we here to-day, with our present knowledge, we would use our voice and pen constantly against this most deadly practice of inoculating the human system with foreign matter. Not only has it wrecked the health and happiness of the vaccinated, but they in turn have transmitted the diseases incurred unto their offspring. Two cases have come under our own observation, arising, as admitted by the physicians themselves, from vaccination. One, where a young man has been the victim, since his third year, of virulent erysipelas; the other, of a woman, who had the poison settle on her lungs and in her eyes, and who has since reared two children—one totally blind, the other now passed to Spirit-life of consumption.

The cases could be multiplied, *ad infinitum*. Who shall say that vaccination is not a curse, not to mention that other disease, directly traceable to the introduction of vaccine into the system, which brings total moral and physical degradation, with untold tortures of body and mind upon its victim!

And now we close, trusting that we have arrested the attention of some one, and given a hint which may be of use; hoping that, at least, you will pause and question, "Am I living right and naturally, so as to produce the best results to mind and body; so as to be as I was intended to be—strong, healthy, happy, and free?"

THIRTY-FIRST ANNIVERSARY CONVENTION OF SPIRITUALISTS.

EXTRACT FROM ADDRESS OF DR. J. M. PEEBLES.

"On this 31st of March, then, we celebrate the thirty-first anniversary of Modern Spiritualism, a most momentous event, because for ever settling in the affirmative the inquiry of the ages: 'If a man die shall he live again?' In the township of Arcadia, N. Y., the Bethlehem of these modern spiritual manifestations, the bigoted sectarist of that time heard nothing but the ghostly mutterings of the devil. The wealthy worldling said 'Another nine days wonder;' and plodding, surface-thinking scientists, though beholding articles of furniture move without visible contact, continued blind to those potential spirit forces connected with the observed motions. Still, the world moved, and progress daily invited thoughtful men to fresh feasts and new phases of the strange manifestations. As the investigation proceeded, believers rapidly multiplied, till, no longer local, Spiritualism has become at the present time absolutely cosmopolitan, justly claiming an army of millions. Its literature, its mediums, its advocates and avowed believers are found in all the enlightened countries of the world. Superstition is its hated foe; ignorance, egotism and bigotry, are its natural enemies. Saying nothing of the United States of America, I have attended spiritual seances in Mexico and Yucatan, have lectured to societies of Spiritualists in Australia, New Zealand and Asia Minor, have met Spiritualists in China, Ceylon and Egypt, and have addressed Spiritualists in India, Natal and Cape Town, South Africa. * * * It required sacrifices and a martyr's courage, when something like a quarter of a century since, Governor Talmage, Professor Hare, Professor Mapes, Judge Edmonds, Hon. Benjamin F. Wade, Robert Dale Owen, Rev. John Pierpont, the Carey sisters, Miss Whitman, the poetess; Mrs. Farnham, the authoress; William White, S. S. Jones, Dr. Gardiner, Dr. Hallock, and others now gathered to their fathers, stepped to the front and stood up heroically in defence of Modern Spiritualism. Social ostracism was too often the penalty. It was a similar spirit that gave hemlock to Socrates, nailed Jesus to the cross, and banished Ann Lee to the wilds of America. The advocates of newly conceived truths, the pioneers of a great reformation, are always unpopular in their own age. They often pass their lives in disquiet and danger; therefore it is but justice that the memory of such be held in reverence and that they be sustained against the scorn and hatred of their contemporaries by the hope of leaving to posterity imperishable names. It is comparatively easy after the ramparts are carried to find men to plant the flag on the highest tower. The difficulty is to find the royal-souled men who delight to lead—who *dare* to go first into and *fill* the breach! But such men there were in the morning-time of Modern Spiritualism—men and women who endured ridicule, mockery, and social martyrdom for the truth. But neither the work nor the true workers die into forgetfulness. God and angels take care of their own. Socrates lives in the libraries of all lands; Demosthenes lives in that masterly oration upon the Crown; Appollonius lives in his travels and spiritual marvels; Jesus lives in the beatitudes He breathed, the blessings He pronounced, the sufferings He endured, the spiritual gifts He imparted, the sweet tenderness He cherished, the crystal tears He wept, and the heavy cross He bore; the prophetic psychics of the medieval ages live in their

devotions and their consecrated labours of love; Behem, Swedenborg, Westley, and George Fox live in their revelations and mediumistic teachings, and so will the genuine mediums and all the faithful, self-sacrificing workers of to-day live immortal in history.

The intolerance and stupidity of creed encrusted sectarists are only excelled by their bold inconsistencies, to-wit: They reject the testimony of such living witnesses as William Crookes, F.R.S. and editor of the London Quarterly Journal of Science; A. R. Wallace, the great English naturalist and compeer of Charles Darwin; C. F. Varley, F.R.S., the electrician, who, with Sir William Thompson, discovered and laid down the laws for the working of the deep sea cables; Camille Flammarion, the French astronomer; Victor Hugo, the author and orator; J. H. Von Fichte, the German metaphysician; Leon Favre, the Consul General of France; Zollner the German physicist and astronomer; Fechner, professor of physics at Leipzig; Scheiber, professor of mathematics; Weber, famous for his researches in electricity; Butlerof, professor of chemistry in the St. Petersburg University, and others. I repeat, sectarists and clergymen reject the statements of living philosophers, scientists, scholars, poets, and their next door neighbors in proof of Spiritualism, and yet believe that God made the first woman from one of Adam's ribs, believe that he took off the Egyptian's chariot-wheels, believe that the bears were sent to devour the little children, believe that the quails fell to an incredible thickness around Israel's camp in a single night, believe that Sampson carried the gates of Gaza upon his back, believe that Elijah's axe was made to swim, that the sun stood still in the heavens, and the whale swallowed the unfortunate Jonah!

Indeed, legends and facts must be 2000 to 5000 years old before they can make any impression upon the hard, flinty craniums of creed-bound theologians! They believe that Peter was released from prison at midnight by a spirit smiting off his chains—believe it upon the testimony alone of Peter who falsified, cursed and swore, and denied Christ—and yet they reject the testimony of living, intelligent, and honourable men, every way their peers. The martyred Lincoln was a Spiritualist, and was influenced by spirit messages to issue the emancipation proclamation. Colonel S. P. Kase, 1601 North Fifteenth Street, Philadelphia, and others sat with him in seances. I frequently attended Spiritual seances in Washington with the Hon. B. F. Wade, at one time Acting Vice-President of our country. Senator Wilson, of Massachusetts, was a Spiritualist, and delighted to attend sittings for manifestations. Last autumn I sat by the Rev. Thomas K. Beecher in a Spiritual circle at Watkins N. Y. The Rev. Charles Beecher has just published a large volume endorsing the reality of spiritual manifestations. That noble philanthropist, William Lloyd Garrison, is an avowed Spiritualist. And still, in the face of such converts, in the face of the testimony of many thousands of distinguished living witnesses, in the face of the testimony of such gentlemen as J. H. Wade, Esq., Judge Tilden, Judge Payne and other prominent citizens residing in Cleveland, the church-going crowd will look prodigiously wise and exclaim, "Its all a humbug!" May God have mercy on their souls!

Spiritualism is now an authenticated fact; aye, more, it is in its best definition a science, a philosophy and a religion, with a foothold in all the enlightened nations of the earth. Its armies—only poorly organised I admit—number millions. Its further dissemination, its final victory, is certain! Nevertheless, as in the Hebrew age, all was *not* Israel that was of Israel, so all that is called Spiritualism is *not* Spiritualism. The word Spiritualism is rooted in God, for, said Jesus, "God is a spirit." Spiritualism, then, means faith in God; converse with angels and spirits, spiritual mindedness and purity of life. The judgment now upon us will shift the chaff from the wheat. That there are excrecences clinging to the spiritual tree of life is admitted; that there are follies sheltering themselves under the broad wing of Spiritualism is acknowledged; that there are more impostors to be exposed is quite evident, and that there are selfish, unprincipled individuals professing mediumship for gain is to be neither doubted nor

excused. But these temporary irregularities are no more part of Spiritualism than the misconduct of some clergymen, or the immoralities of some Christians, constitute a part of Christianity. As I understand Spiritualism, it inculcates belief in the existence of God, in moral law and moral duty. It urges the necessity of repentance, faith and good works, and teaches salvation through Christ; that is to say, through the Christ-spirit of love, purity and holiness."

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

A SOCIAL meeting of the members and friends of the above Association was held at Lowe's Rooms on Thursday evening, May 29th. Tea was provided by several lady members, and the ten large tables covered with delicacies and tastefully decorated with flowers, had a most cheerful and appetizing effect on entering from the cold, wet condition which prevailed without the hall. The unfavourable aspect of the weather did not materially check the attendance, about 200 partaking of the repast. The tables being removed, the President gave a short and humorous address, justifying our appropriation of the tea-meeting portion of the evening, which was essentially orthodox in its association. We did with that as with other things, claiming the right to appropriate from the Bible or the church systems, anything which we esteemed good, and reject what was the reverse. He traced the origin of tea-meetings to times anterior to the Christian era; spoke approvingly of them as promoting sociality, touched briefly upon the subject of Mr. Walker's lectures, and recommended members and friends to take quarterly sittings to compensate for the loss accruing to the Association from the stoppage of the privilege to charge for admission by the Government. Mr. Ross gave a short congratulatory address, and a series of songs, choruses, and recitations, given by the choir and other volunteers, made up a most enjoyable evening. Hearty thanks were given to the ladies who so liberally catered for the tea, that notwithstanding the onslaught made upon the edibles by 200 hungry people, had still a large surplus in reserve, which it was unanimously agreed to send to the Immigrants' Home, for the delectation of the poor inmates who, it is to be hoped, enjoyed them.

PRESSING QUESTIONS OF THE DAY, AND THEIR SOLUTION.

ABSTRACT of a lecture delivered at the Masonic Hall, Melbourne, June 13th, by Mr. John Tyerman.

Mr. Tyerman, on his way to Adelaide, addressed the Spiritualists and Freethinkers of Melbourne, at the Masonic Hall, on the subject of "Pressing Questions of the Day, and their Conflicting Solutions."

Mr. Terry occupied the chair, and in his introduction of the speaker said that he regretted there was not some sort of organization to supply funds for such missionaries as Mr. Tyerman, who were constantly breaking up new grounds, and who had to run great risks of loss on every fresh attempt at the introduction of Spiritualism in new places. Mr. Tyerman was now going to Adelaide to carry there the gospel of truth, and he did so not knowing of a single soul who was to lend him assistance on his arrival. How much better would it be if the Victorian Association and the Spiritualists of the neighbouring colonies could say to him, "Go, brother; fight the battle, and we will see that you want not the necessities of life." He trusted that this would be brought forward by some of the members at the next meeting of the Association.

Mr. Tyerman, on rising, was received with warm applause. We have not space to give his eloquent lecture at great length, but suffice it to say he treated his subject logically and lucidly, throwing into it the force of deep earnestness and broad liberality. He divided it under three heads:—1st., Theism *v.* Atheism; 2nd., Supernaturalism *v.* Naturalism; 3rd., Spiritualism *v.* Materialism. He took the various questions which this age of mental activity was constantly bringing to the foreground, under each of these heads. There were

those in this age of questioning who had asked whether there was a God? There had been those brave enough to answer the question, and to give it a negative answer. There were those who, knowing but of the God of the orthodox world, of the God made in the image of man, with the imperfections of his creatures, or rather his Creator; had dared to proclaim Him a product of diseased fancy, and so denied the existence of the orthodox God altogether. He said the orthodox were to blame for the existence of Atheism, for when the negative was given to the question, "Is there a God?" it was only because the honesty of those who were now Atheists would not permit them to subscribe their belief and worship to such a being as the orthodox held up for admiration. Of course those who had embraced the Spiritualistic faith had another being who was displayed in the glorious harmonies of nature, and who is manifest in the eternal orderly and wisely-ordained laws and works so visible in the universe of life about them. All things in nature to him made manifest the evidence that there was a God. He might not be able to describe him, as the orthodox had done when they knew nothing at all about him; but in the chapters of his great book, nature, where are no contradictions, his laws might be read, and his infinite goodness and wisdom perceived.

Other questions of the age related to the supernatural, in opposition to the natural; and here again there had been conflicting answers given. There was a time when all natural events were referred to the supernatural for explanation, and it is only lately that some have dared to question the existence of the supernatural. The creation of the world, the Church had taught was by supernatural means, and this belief had been retained in Christendom up to a very recent period, until Naturalism stepped in and asserted its sway. When Supernaturalism said that the universe was created by a special fiat some 6000 years ago, Naturalism joined issue, and by demonstrating the ordinary development of nature, the eternity of matter, and the everlasting persistence of force, completely demolished its adversary. Then we had supernatural books given to us in a supernatural way, with a supernatural priesthood, claiming supernatural functions, to expound and explain them to us. There was a singling out of the Jews as the only people fit for God to give his messages to; and fit indeed they were with a vengeance. To these God, although an impartial being, showed especial favour, and through them transmitted his will to mankind. But when the spirit of questioning had gone abroad, their assertions had been investigated, weighed in the balance, and found wanting, and they had henceforth to take their place among the fables of men. Spiritualism, by denying the existence of the Supernatural altogether, had established the supremacy of nature in those minds who could read her teachings. The final conflict would be, Mr. Tyerman believed, between the representatives of the Supernatural and the Natural, as the progress of intellect would make it impossible to consistently occupy any middle ground, as was evidenced by the boasts of the Catholics, that the ablest men in the Church of England had already gone over to her. It must be the whole lot or none. The victory would be for Naturalism in the end.

Mr. Tyerman then contrasted the beautiful belief of Spiritualism with the cold, freezing unbelief of Materialism. He showed the advantages to be gained, the hopes strengthened, the heart warmed, the labourer encouraged, by the promise of a happier home than earth had given. No vision of the cold grave and decaying frame was for the Spiritualist, but the sunny smiles of a higher life and the whispers of immortal friends cheered him on his way to join the family of his friends.

Mr. Tyerman concluded his lecture by mentioning those whom he had met in his tour around the world, who were looked on as representatives of the cause and supporters of its claims. He passed a well-merited eulogium on A. J. Davis, and spoke feelingly of his labours. He mentioned his visit to Professor Crookes, and assured his hearers that Crookes was a thorough Spiritualist, and a man that did Spiritualism credit. It

spoke well for the cause that such men as he should lend their influence and names in its support. Alfred R. Wallace, with whom Mr. Tyerman supped, was an out and out Spiritualist. He defended it wherever and whenever he could. Mr. Tyerman mentioned others whom he had met, and did so, it was evident, under feelings of pleasant memories, and so brought to a close a very interesting discourse.

A DAILY PAPER TELLING THE TRUTH ABOUT SPIRITUALISM.

OF all the miracles of modern times, that contained in the above heading is the most startling to Spiritualists. The *Times*, because it has a respectable class of readers, is nearly the only daily paper in London which has taken any pains to try to discover and to tell the truth about Spiritualism, and has not descended to misrepresentation and vulgar abuse. The *North British Daily Mail* (Glasgow), of March 15th last, contains the following report of a seance:—

"So much has been said and done lately regarding the exposure of Spiritualism that a few notes may be of interest as to what the writer witnessed the other night at a private seance given by Mr. David Duguid. This gentleman was comparatively unknown until publicly challenged by Mr. Bishop during his recent exposure of Spiritualism. Mr. Duguid has never courted publicity, but at the same time he has always been very willing to give every information regarding his manifestations. The seance took place in his parlour, and was attended by ten gentlemen, five of whom were rank heretics regarding all Spiritualistic phenomena. Immediately on Mr. Duguid taking his seat at a small table he went into a trance condition, his eyes closing, and a smile playing on his countenance. A piece of cardboard, about 6in. by 9in., which had been previously examined by the company, was then handed to him. After breathing upon it Mr. Duguid made a rough pencil sketch and then picking up his palette and brushes, commenced to paint a landscape with his eyes firmly sealed. To make assurance doubly sure, a handkerchief was firmly bound across his eyes, but he did not appear to be the least inconvenienced by this arrangement, and painted away quite briskly, first rubbing in the sky, and then the faint outline of the distant mountains; next the middle distance, and finally boldly dashing in the foreground with a few vigorous strokes. At the suggestion of a gentleman present the light was put out, but this made no difference, the action of the brushes being quite audible in the darkness, and on the gas being turned on, Mr. Duguid was discovered painting away. After the expiry of half an hour the sketch was complete, and although not of great artistic merit, was still a most remarkable picture to be produced under such peculiar conditions. What in Spiritualistic circles is called a "direct drawing" was then attempted. A common card, coated with iodine, was placed on the table before Mr. Duguid, whose hands and feet were firmly secured with silk handkerchiefs. The gas was turned off, and the company, joining hands, sang the 100th Psalm. During the singing Mr. Duguid's form was dimly seen and beyond a slight movement of the head, remained quite stationary. After the lapse of about five minutes a rap was heard on the table, and on the gas being lit, Mr. Duguid was found sitting as firmly bound as before, on turning up the card on the table, a nice little miniature landscape was observed, the colours being quite wet and evidently newly painted. Without attempting to give an opinion or explain how such manifestations could be accomplished, we simply narrate the circumstances of the seance as they occurred.—*London Spiritualist*.

We observe that members of the University of Cambridge have founded a Society for the Study of Psychic Phenomena. Their method is laid down as follows:—

1. The practical investigation of alleged facts.
2. Discussion of theories concerning these facts.
3. Examination of the relations of both facts and theories to the life-philosophies of the past, and their bearing upon the life-philosophy of the future.

JOTTINGS ON PASSING EVENTS.

A STRANGE fatality appears to attend the use of that phrase, *Rara avis*, in one or other of its inflections. A friend says it undergoes as many transformations in print as the chameleon can exhibit colours. He himself has witnessed such diverting variations as:—Rarer view, rear a vice, read all this, rather easy, rather heavy, rather aged, raise a bus, real apes, and really nice." It is only fair to printers in general to state that my friend is a reader and admirer of the exaggerated Mark Twain, and quite possibly "the infection lingers." Still, though I don't know what may be my printer's design, or how many changes he intends to ring upon the words, one thing is certain—he docked the adjective *rara*, in my last contribution, of its final letter. But then that letter *e* is a troublesome fellow. He's always in the way.

The organ of the Presbyterian body for May contains a short but very candid review of Max Müller's latest and extremely enchanting work on the Origin and Growth of Religion, as exhibited by the religions of India. Towards the close of its article, the *Presbyterian Review* says:—"Works of this kind mark a new era in theology. They open up fresh and unexpected fields of thought; they lead us to take higher and wider views of God and human history. The study of religions, also, other than our own, not only tends to widen our sympathies and deepen our knowledge of human nature, but it may even help us to understand better our own religion. There was a time when it was thought that God had spoken only to Christians and Jews, and that we had nothing to learn from the Pagan, but the study of comparative theology is impressing us more and more with the conviction that 'at sundry times, and in divers manners,' He has been teaching and training mankind in all ages and in all lands, and that even in Vedic literature there are lessons which the Christians need not be ashamed to learn, both concerning God and man." Is it any wonder that the *Southern Cross*, in commenting upon these ingenuous statements, thinks that "a different tone and accent might have been adopted?"

The New Zealand *Christian Record* has been reviewing the Green and Bright Debate. Though affecting to congratulate Mr. Green, it will afford that gentleman but little consolation when he reads what his friend has to say regarding his position in the discussion. The *Record* views Mr. G.'s arguments as two in number, viz., 1st, that Jesus claimed divinity; 2nd, that Jesus was divine. And this latter point, says the *Record*, "was, in reality, the pivot on which the whole interest of the controversy hinged." Now, mark the words of the reviewer:—"Our feeling is that Mr. Green has not been so successful in proving his second contention to the satisfaction of thoughtful minds, as he has been in proving his first. . . . What we feel is this: Mr. Green has done nothing to influence the class of minds among the opponents we have described. He has done nothing to meet their difficulties."

Mr. Green, it appears, has been declaring in Otago that he would follow truth whithersoever it might lead, even if it took him to "L." * Now, I think it would be quite worth the while of Mr. G.'s fellow-ministers to get up a requisition to that rev. gentleman, and implore him not to carry his threat into execution, at any rate not to the formidable length he indicated. For, first, consider what would be the consequences if he did. Why, with that eloquence of his, Mr. Green would assuredly cause Lucifer himself to relent, and, like Orpheus of old,

"Draw iron tears down Pluto's cheek,
And make hell † grant what love did seek."

* Like Mr. Elizer Goff. I am afraid to spell the word in full. People don't allow anybody but gud pussions to use bad words. Therefore, I allways use the letter 'Hell' 'alfabettykull."

† This language is not mine; it is Milton's. He was a theologian, you know, and had a right to use bad language and quote scripture.

And then, what would become of "religion?" As Denton says,

"Camp-meetings henceforth would be needed no more,
Revivals be knocked on the head."

Once the fires that keep the orthodox machinery in motion are extinguished, the whole organization of churchdom must tumble into irretrievable ruin. No, no! Mr. Green, have some regard for the "craft." Don't go to "L." Pray spare the fraternity that "most unkindest cut of all."

REVIEW.

SPIRITUAL Manifestations: by the Rev. Charles Beecher.

The work bearing the above title has reached our hands and after a careful perusal we must admit it does credit to the publishers and the author as a literary production. From a literary point of view, perhaps its greatest fault is its American idiomatic style, its sentences being jerky, sometimes a little disconnected and presenting the appearance in many instances of only being half digested. But on the whole there is much concentration of thought, and clearness of elucidation, and in justice to the author, we admit that he has, at least, worked well for his points. The subject matter treated upon is the momentous question of Spiritual phenomena, their origin and explanation. If his arguments and the facts upon which they are based are to be relied upon at all, they prove Spiritualism beyond the shadow of a doubt. Mr. Charles Beecher testifies to the phenomena, which he himself has witnessed, and gives the testimony of independent witnesses to the existence of the phenomenal facts of Spiritualism of the present day. He endeavours to show the universality of these facts and to prove that they have existed in all ages. It is only in the place he assigns to these facts, and in giving their origin significance, tendency and explanation, that he differs from the genuine Spiritualist. He drags them into subordination to the Biblical marvels and endeavours to make them prove that the Bible is true, and God's word, even including its history and all else, from Genesis to Revelations. The Spiritualist believes that a spirit appears at a materialization circle, therefore he is in duty bound to believe, (so argues Beecher,) if he is consistent that Adam was the father of the present races of men, that he was placed in the Garden of Eden, that the serpent, (the representative of pre-existent spirits of an evil nature in the spirit world,) tempted him just as Genesis inconsistently relates. A Spiritualist admits that there are voices and lights, forms and evidences from the higher world now, therefore it is only consistent that he should believe that Moses wrote the Pentateuch, that Noah built the ark and that God sent a flood to drown a portion of Armenia. Even the "creative and recreative drama of six days," must be swallowed by the Spiritualist. In fact the whole of the fables of the old book must be swallowed *wholus bolus, ad libitum, ad infinitum*, by the consistent Spiritualist. Why? Because, the answer seems to be, they are more wonderful (that is to say are more improbable) than the modern facts of Spiritualism! We would advise Mr. Beecher before he publishes another edition of his work to read carefully, Colenso on the Pentateuch; Sir Charles Lisle's "Principles of Geology," and "Antiquity of Man," Professor Denton's lectures, "Vestiges of Creation," "The Bible in India"; Judge Strange's works and a host of others on the same topics, and then we imagine he will not be so superstitious as to believe that one of the indispensable qualities of a consistent Spiritualist is unlimited and unquestioning credulity. Evidently he has read much of the literature of the modern movement, but his schooling has either been limited to one school or otherwise he shows a bias in favour of such authors as Allen Kardec, (the French author of undoubted merit), Colonel Olcott and others of the Theosophic Society of New York. The mysticism of Swedenborg and others of his followers also displays itself in his treatment of the subject. These authors all exalt antiquity at the expense of the present, and write madly if not eloquently, about what has past beyond the region of proof. The result of this on the mind of Beecher has been a recognition of a certain

authority and justification from those calling themselves representatives of the cause, to place it at the bottom of the ladder, and looking on its phenomena as so much inferior, (we should gather) to the Spiritual (?) wonders of the Bible, as the pedestal of Bourke and Wills' monument is to the great Pyramids of Egypt. This is the pervading thought of the entire work, and with almost jesuitical skill the author endeavours to build up orthodoxy for its ending, to bury fact beneath supererected fables, and to pat old David and Saul on the back, giving them a knowing wink in the mean time, and then to turn round and tell modern mediums to be quiet and sit still, whilst David plays the Jews harp and sings the hundred and nineteenth psalm. Such is the drift of the book, and its confidence to its readers may thus be stated: "Reader, so long as Spiritualism swears to my religion and subscribes to my pew rents, it is all right; when it doesn't bad spirits are at work and the sooner you throw them overboard the better. You may know good spirits, for they all take their cue from the clergy, bad spirits are all too advanced for the clergy. You may know the good spirits for they are all friends of David and Samson, Saul and Solomon, and w'ont have a word said either against them or those who get their living by preaching of their virtuous lives and Godly manifestations; bad spirits you will know at once, for they tell the truth about these men and their modern defenders.

THE GRASP OF AN UNSEEN HAND.

BY E. FORTESQUE INGRAM, M. R. C. S. E.

KNOWING well the interest which attaches to phenomena occurring through the mediumship of the celebrated Katie Fox, I think it but right that I should acquaint you with the following remarkable phenomenon which took place the other evening.

In order that you may thoroughly understand, I must take you back to a short time before Christmas, when one Sunday evening, in my own room, Mrs. Jencken (Katie Fox) kindly gave me a *séance*, and among other phenomena which then took place, a piece of white card about the size of an ordinary playing-card, previously marked at the request of the invisibles themselves, disappeared suddenly from the table on which it was placed, nor could any trace of it be discovered after the sitting was over. From that day till quite recently circumstances have arisen which have prevented our having another *séance*, and the existence of the card was almost forgotten.

On Wednesday evening, April 9, 1879, I called in the evening to see Mr. and Mrs. Jencken, and was quietly smoking a cigar and talking on a variety of subjects, when the raps commenced loudly and forcibly. Through the usual method of the alphabet we were requested to lower the gas and sit at the table. Having done this, they requested us to place pen, ink, paper, and blotting-paper under the table, which we accordingly did.

I will now describe the conditions under which we sat. The room is a large one, with folding-doors dividing it. In the one half were we, sitting at the table, with the gas turned down, but with the fire burning cheerfully. The folding-doors were open, and in the other half stood a moderator lamp turned full on.

The table was an ordinary oval one. On my left sat Mrs. Jencken, on my right Mr. Jencken, he and I still continuing our conversation and cigars. At the request of the spirits we all placed our elbows on the table, so that each could see the other's hands, which were not joined. After sitting for a few minutes, we heard the scratching of the pen and a noise as if some one were writing rapidly. I was now told to place my hand under the table, which I did without any handkerchief over it, and a hand as warm and natural as any I ever clasped gave me not what I expected—namely, a message written on the sheet of paper we had placed there—but the identical piece of card, recognised by private marks corresponding with marks left on the sheet from which it was cut, that had been taken away some four months ago, and now returned closely written over on both sides. During the whole time we sat, twenty

minutes perhaps, all elbows were on the table, and all hands clearly visible by the light of the fire in this room and of the lamp in the other. As the message was of a private character, and as I fail to see any good that would be done by publishing it, I forbear.

Chelsea Infirmary, April 15, 1879.

SPIRIT SYMPATHY.

IN an inland town on the Murray reside a gentleman and his wife, who may be known as Mr. and Mrs. S. They have one child, called Maud, and they keep one servant girl. Mrs. S. has a sister, who was very much attached to the child Maud, the affection seeming to be quite reciprocal. I may mention that Mr. and Mrs. S. are staunch Wesleyans. The sister, some time since, went to reside a considerable distance in New South Wales previously to the servant girl coming to reside with the family, consequently the two females did not know each other. Correspondence by letter between the sisters was kept up for a time, and at last it ceased altogether.

Little Maud afterwards became seriously ill, and was often heard to ask for her aunt. One or two letters were then sent to her, but no reply was received. The child slept in a cot in the same room as the servant, and one night as the girl on retiring to bed was about to extinguish the light, she saw a person enter the room, lean over the cot, and look at little Maud. The girl addressed the strange visitor, but received no response. The person turned, however, and looked the girl straight in the face (who saw it was quite a stranger,) and immediately disappeared through the doorway. The visitor was appalled in a waterproof over a night-dress, and her hair was twisted about her neck. The next night, at about the same hour, the same figure appeared, and went to the cot, and looked at the child, as before. The girl again spoke to the visitor, receiving as before, no answer. The strange visitor then went out at the door, and the girl followed her into the dining-room, when it disappeared. Mr. and Mrs. S., when they heard of the circumstance, placed a photograph of the sister in the bed-room, and as soon as the girl saw it she at once recognised it as the person she saw twice come into the room and bend over little Maud. A few days afterwards, Mrs. S. received a letter from the priests with whom the sister was residing, stating that her sister had been very ill, and on two certain nights she laid unconscious for a considerable time. Those two nights were the identical ones on which she was seen to enter the room and go straight to the cot of her little niece Maud.

[The above was stated to me by a gentleman who had it from Mrs. S.]

JOS. WILLIAMS.

Sandhurst.

MR. THOMAS WALKER.

THOSE who are not already cognizant of the fact will learn with regret that we are about to lose the services of the above excellent exponent of Spiritualism and Freethought. At a meeting of the committee of the Victorian Association of Spiritualists, held June 16th, a letter from Mr. Walker was read, in which he asked the Association to release him from his engagement in order that he might proceed to England the following month. The committee were loath to accede to the request, but on Mr. Walker being called upon for explanation of the cause for his desiring to leave so early, he gave such reasons (principally of a private nature), that the committee reluctantly agreed to accept his resignation, and he will leave Melbourne by the "Aconcagua" on the 12th of this month. It is proposed to give him a farewell entertainment at the Temperance Hall, on Wednesday, 9th, at which the many friends he has made during his stay here will have an opportunity of bidding him good bye. We anticipate a large and pleasant gathering.

FUNERAL OF MR. A. J. BROWNE.

THE above gentleman, eldest son of Mr. H. J. Browne, a prominent member of the Victorian Association of Spiritualists, passed on to the higher life on the 26th of June, and his mortal remains were conveyed to their resting-place in the Melbourne Cemetery on Saturday last. A large number of Spiritualists assembled at Park House, Wellington Parade, also the Collingwood Rifles, with their bands of which the deceased had been corporal, and a still larger number were gathered at the Cemetery. The coffin, covered with white and decorated with fresh flowers, was carried in a glass hearse free from plumes or any of the ordinary insignia of mourning, and carriages substituted for the usual mourning-coaches, arriving at the grave, the choir sang a very pretty and appropriate hymn, at the conclusion of which Mr. Walker became entranced and delivered a short and consolatory address, drawing a simile of the setting sun, which we knew would rise again and bring us light and joy,—there was no cause for grief on behalf of him who was gone, for he had only changed his condition for a happier state. He concluded his address with an impromptu poem.

The choir sang another hymn, and the military portion of the ceremony followed, three volleys being fired over the grave. Many of the friends brought with them floral offerings, which were cast into the grave, until the coffin was almost hidden by them. The whole proceedings were characterised by an absence of formality and that deep gloom and sadness which usually attends the ordinary Christian burial. True, those near and dear to the departed were visibly affected at his departure, even as they would be had he left for some distant country whence they knew he would not return in this life; but the faith founded upon knowledge which they had, robbed death of its sting and lightened their sorrow. They have fine mediums in their family, through whom the arisen brother will doubtless soon communicate from his new home.

PROFESSOR DENTON.

THE Victorian Association of Spiritualists are in correspondence with Professor Denton with the view of arranging with him to visit Melbourne. The following in reference to him is from the *Banner of Light* of April 19th.

PROFESSOR DENTON AT PAINE HALL.

PROF. William Denton closed his present work in Boston by a discourse delivered in the above-named hall on the evening of Sunday, April 13th—his theme being on that occasion "The Immorality of Orthodoxy." In the course of his remarks, which were enthusiastically received by a large audience, he defined the meaning of "Orthodoxy" as ordinarily understood, and performed the same office for "morality," proceeding to declare that even the foundation of the credal system he was reviewing was, according to the definition which general usage had attached to the latter term, most lamentably "crooked" as to its morality. He devoted much space to eloquent descriptions of the loveless, unjust, debasing and frequently bloodthirsty deeds performed, according to the Old Testament, by the "chosen people of God," and at the express command of Jehovah himself; he criticised the vicarious scheme in the Orthodox belief as having a tendency the reverse of that which was right, since it taught man that Jesus could pay all the debt which the broken law of morality might have laid up against him; he cited the evil effects which had flowed from the duplicity of the early Christian fathers, who were adepts in the carrying out to the full of the idea of doing evil that good might come—to the church—a way of operation which fully permeated at last the era in which they lived and sowed the seed from which matured the better harvest of the dark ages, from the paralyzing effects of which gloomy period the mind of man was only lifted by a return to the fundamental principles of the old Grecian and Roman philosophy. He closed with a brilliant peroration, wherein the system of each man his own saviour from error was set forth, and his hearers were exhorted to live soberly, honestly, and truthfully in the present world, thereby

making the whole sum of humanity better (through an improvement of its integral parts), for their having existed in mortal, and fitting themselves the better to appreciate and enjoy the wider privileges and grander opportunities of the life that is to come.

From Adelaide papers received, we find that Mr. Tyerman commenced his campaign there at White's Rooms, on the 23rd June. He was well received, and the S. A. Register devotes nearly a column to a report of his lecture.

A correspondent writing from Auckland says:—"At no previous period has there been so much investigation and general enquiry as at present time. We have many private circles, and mediumships requiring fuller development. We have no organization at present, but I trust that this is only a matter of time, and we must learn to labour and to wait. The ground is being prepared but we want the cultivator to come and produce what I believe will prove a plentiful harvest."

Advertisements.

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FAREWELL TO MR. THOMAS WALKER.

A local gathering of the friends of Mr. Thomas Walker will be held at the Temperance Hall, Russell-st., on Wednesday evening, July 9th, commencing at 8 p.m. Tickets, 1s. 6d. Ladies, 1s.; to be had at the Association Office or of members of Committee.

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