

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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We report as fully as space will admit, the first two discussions on Modern Spiritualism between Mr. Tyerman and Mr. Blair, the third one we leave for our next number. Public expectation was on the *qui vive* and the opponents of spiritualism mustered in strong force to hear their champion demolish the whole fabric, which from the tone of his letters that have appeared from time to time in the Melbourne press they might most reasonably expect he would do. But they must have been most grievously disappointed at the result, and although the press (with a few honorable exceptions) try to place him in as favorable a light as possible, his best friends must be fully conscious that his championship was a decided failure. The most peculiar feature about Mr. Blair's speeches, was the almost entire absence of argument. Reckless assertions interspersed with slang terms, eulogies of books having no bearing upon the subject, appeals to the religious prejudices of the audience and dissertations on extraneous subjects formed the burden of his talk. On the first night his eloquence run out before three-fourths of his allotted time was consumed, but being twitted with that, he managed to fill out his time on the second occasion with some witticisms, a dissertation on total eclipses of the Sun, and experiments in the photography of the spectrum. By this time he had fairly run aground, and did not want to have any more of it, but as a third discussion had been promised the audience would not let him off, so he had to go into training for a third attempt. Mr. Blair commenced with four propositions (not one of which he succeeded in establishing) and by a candid admission that he knew nothing of spiritualism, and that he had never seen any of the phenomena. But on being criticised by Mr. Tyerman for his temerity in attempting to argue a question of which he was confessedly ignorant, he changed

his tack and stated to the astonished and incredulous audience that he had studied spiritualism for 20 years! He had read all the works worth reading which touched upon the subject; we think our friend must be a little in the dark here, perhaps he might have added, *aside*, "which came under my notice." We will undertake to show him one dozen standard works on the subject containing at least 6000 pages, written by authors whose literary reputation ranks at least as high as Mr. Blair's. The trap Mr Blair speaks of falling into was set by himself. It was his own egotism, he had delivered two lectures up the country on spiritualism, and he thought everybody in the Colony ought to have read them! and therefore presumed they had. This is on a par with the assertion made the same evening, "That any man who had not read his favorite author Herschel was incompetent to judge on scientific matters." The only thing he could do with regard to the evidences adduced by his opponent was to question the competency of the witnesses, and the reliability of their senses, Horace Greeley wore spectacles and was shorter sighted than he (Mr. Blair) was, Dr. J. Campbell was unscientific, Dr. Elliotson had made such wonderful assertions with regard to mesmerism and clairvoyance, that his evidence on spiritualism could not be received. Robert Bell the journalist had ruined his literary reputation by writing the article "Stranger than fiction" for the Cornhill Magazine, and this is a proof that his evidence was unreliable! Mr. Blair wisely passed over the testimony of the late Professor De Morgan, he was at least, one too many for him. Mr. Tyerman had quoted "Sergeant Cox" in support of the *Phenomena*, Mr. Blair triumphantly read from the *Athenæum* a review of a book by Mr. Cox, to prove that Mr. Cox was not a Spiritualist; this was perfectly superfluous, neither Mr. Tyerman nor anyone else has ever claimed him as such. Other objections were of the same class pointless and weightless. Mr. Tyerman's speeches and manner throughout formed a strong and agreeable contrast to his opponent's. His matter was argumentative and telling, and he managed to put forward a quantity of information on spiritualism, its phenomena and evidences, (although on the first night he was led off the track by his opponent's divergence,) and in spite of popular prejudice evidently carried the larger and less demonstrative portion of the audience with him.

We have little doubt but that the discussion will be productive of good, by arousing public interest and stimulating enquiry and investigation. This is all we ask, knowing we have *Facts* on our side we boldly challenge investigation. The subject will bear the closest scrutiny of the impartial investigator though we do not attempt to force conviction on the prejudiced bigot. By appealing to the reason alone, spiritualism grows and will continue to grow in spite of all opposition.

#### PLANCHETTE COMMUNICATIONS.

Truly my friends the upward path is one fraught with difficulties, but what of that when each step you ascend—each difficulty you overcome brings you nearer to God,—gives you a clearer view of the land of promise, which is a veritable reality of living treasures where you will find all your wants supplied as you wish. Let your help be given freely to all, whether in or out of the Church, and hold every man's opinion on religion as sacred. We would not have you aggressors but true men and women, holding your gifts in reverence for the good of your brethren, and loving each other with a pure and fraternal affection. Charity is the holy and spontaneous outflow of the divine spirit, and the soul wholly under its guidance is truly happy, it escapes the torture that the soul not developed in this Heaven-born attribute, suffers. Thus it is that man born into the world in a morally diseased condition has to undergo much suffering ere the beautiful contour of the natural man is developed, therefore my friends exercise charity in all things and to all be prudent and long suffering, for in the end you will reap the fruits of your labor.

R. W. S.

It has been said that Truth lies at the bottom of a well, but my friends Truth is scattered broadcast over all Nature. In her you perceive its lines, and in its manifestations you are oft disappointed, but to the man who with eyes open to the beauty of its forms, and mind developed to the perception of its immortal existence, its worth is precious, and its attainment—his highest aim. Search for truth as he who sought the philosopher's stone. Do not accept the semblance for the reality, in it you will find all your heart can wish for on earth, and your soul enjoy. Behold the opening rosebud with its perfume laden petals, there you see the beauty as well as the truthful analogy of a developing soul, not in its infancy does it exhale its perfume, or exhibit the beauty of its proportions, but in its maturity does it yield the greatest amount of essence, so with the human soul, its beauty is at all times apparent, but its usefulness and its development of truth is greater as it advances in the sunshine of the great and truth-giving element of divine love.

THRODOCUS. R. W. S.

Chameleon-like the mind imbues all it touches with the prismatic hues of its own light, alternating from green to blue, from red to yellow. *Mind*, when viewed by the mental eye of man on the physical plane is surrounded by a fog, the outline of its nucleus is but dimly perceptible, but is all that makes the man, and in, and through it is the Divinity transmitted. You would know my name? It too has changed, the qualities of soul bear upon them the legitimate title, but know, 'tis no longer *Locke* but *unlocking*.

#### SPIRITUALISM IN NEW ZEALAND.

A meeting of the members, and persons desirous of becoming members, of the Society for Investigating Spiritualism, was held last evening, in the lower hall of the Athenæum, Mr. Henderson Carrick in the chair. An address having been delivered by the Chairman, a Constitution was adopted, and the following office-bearers were elected for the ensuing year:—Mr. T. Redmayne, President; Messrs. R. Stout and H. Carrick, Vice-Presidents; Mr. Arthur Beverly, Treasurer; Mr. R. Wilson, Secretary; Messrs. Logan, Moody, Beeby, and Christie, Business Committee. Sixteen new members were elected, making a total of fifty-six, several of whom are ladies.—*The Otago Daily Times*.

## To Correspondents.

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

### OUR LONDON LETTER.

15 Southampton Row, London.

May 17th 1872.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Do spirits in Melbourne condescend to sit for their photographs? There is considerable discussion amongst us here as to whether they do so or not in London. It has long since been certified that spirit photographs can be obtained in America, and the same result has been prophesied to take place in London. During these last few weeks Mr. Hudson, a photographer in Holloway, has been overwhelmed with visitors desirous of obtaining photographs of their spirit friends. In very many instances the plates bore shadows in addition to the likenesses of the sitters. But, unfortunately, very few of these ghost-photographs show their faces, so that only a few spirits have been identified and those not very satisfactorily. Though it would be highly premature to insinuate that Mr. Hudson has acted unfairly, yet there is not sufficient proof on the other hand to establish the fact of his ghost-photographs being due to spirits. Mr. Slater tested the matter in a very severe manner by taking with him his own plates and camera. Even then images were obtained similar to those which the sceptical are apt to criticise as spurious. I have sat for Mr. Hudson myself, and a picture was obtained on the plate, in addition to my portrait, a copy of which I send you. But I am not photographer enough to be certain as to whether the additional figure is genuine or not. I went into the dark room and saw the picture developed, yet I understand there are means whereby this result can be attained; independent of the aid of spirits. Next month I hope to report as to the performances of another photographer, who has obtained portraits of quite a different quality from those produced by Mr. Hudson.

At present the spiritualists of London are in a state of great excitement, in consequence of Gerald Massey's lectures in St George's Hall, the first taking place on Sunday last, at 3 o'clock in the afternoon, when the large building was crowded to excess. It is the most successful effort that has ever been in connection with the public advocacy of spiritualism in London. The acquisition of Mr. Massey will no doubt call out a number of other eminent men who are well known to prosecute the investigation of spiritualism in private. It would appear that our public men are not quite so bold in attaching themselves to unpopular movements as the leading men with you are.

yours truly,  
J. BURNS.

### THE DEAN OF MELBOURNE AND MODERN MIRACLES.

#### CONTRA.

"To compare therefore the feeding of five thousand men in the desert, with the putting a rose under the table in the twilight, is simply to show how far the passions will overpower reason."—"The Dean of Melbourne's Pamphlet on Spiritualism."

#### PRO.

"The Rev. J. W. Higginson said he had seen a guitar play in broad daylight without any human hands upon it, or any human being within three feet of it. The widow of John Davis, late governor of Massachusetts, while sitting in her own parlor with two other ladies and a medium, saw a pencil rise up of itself on a centre table in the room, and, while no human being was within several feet of it, write an intelligent communication to herself. And yet this is but one of thousands of facts, some greater some less, which are daily transpiring in the world, and which have only been hailed by the jeers and sneers of academics and lycéums," p. 262. "Then what appeared to be a human hand holding a pencil was plainly visible over the paper, and commenced writing with a rapidity that no mortal hand can come near to. The paper, the hand, and the pencil, were so near to us, and so plainly visible to us by the luminosity of the hand, that we could all three have touched them, and we were enabled to inspect them at our leisure with the most perfect ease. My next neighbour was so intent



upon the examination that he got his head immediately over the pencil, whereupon the hand made a sudden move upwards, and hit his nose with the pencil, which gave him such a start that he drew his head back with considerable speed. When it had written both sides of the sheet full, it handed the pencil to me, which proved to be the same Buffalo pencil which I had myself placed upon the table. After this the hand was presented to each one of us in the room, and was shaken by all save one, who was too timid to receive it. As before it was deathly cold, but firm, and as solid apparently as the human hand. It was at this interview that I received instructions from the presiding spirit to publish in the Buffalo "Age of Progress" the communication written for me by the presiding spirit-hand. In obedience to those directions I send you the following, received under the circumstances which I have above faithfully described:—

## THE COMMUNICATION.

We have laboured here some considerable time now, and trust we have induced more tangible and philosophical views of Spiritualism than those of the M.D.'s and D.D.'s of the world, especially those of Buffalo [Melbourne], whose treatment of the subject has not contributed much to the enlightenment or elevation of mankind. Our object is to show to the infidel, and to prove to the sceptic, that there is a higher state of existence beyond the grave—a higher condition of being than that of earth. Mortals have for ages been groping their way through doubts, fears, and despondencies." p. 315. "All distinctly saw every mark made by the hand as it wrote with the pencil we had furnished. It was written with immense rapidity, far faster than any mortal could have accomplished it, and when finished the following communication was handed to our party:—"The spirits who produce manifestations in this room write these lines to convince you of their varied power, and for the sake of removing doubts that exist, not only in your minds, but amongst Spiritualists generally upon this subject," p. 318. "The spirits then shook hands with me; also they placed their hands in mine, and permitted me to examine them till I was fully satisfied. The same favor was readily granted to others. These spirit-hands in all things resemble ours, except that they had a kind of tremulous motion, and cold and death-like. Presently the spirit-hand took the pen, and we all distinctly saw it write on a paper lying on the table. The writing was executed much more rapidly than I ever saw performed by mortal hand. The paper was then given to me, and I still retain that writing in my possession. At the close of the session the spirit (King) took up the trumpet and gave a short lecture through it, representing the benefits in time and eternity, of intercourse with spirits, exhorting us to be faithful to our opportunities, and charitable to those who are in ignorance and error, he closed an impressive address with a benediction."—"American Spiritualism," by E. Hardinge, p. 262, 315, 318, and 325.

## TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—I beg to offer you a letter in reply to the pamphlet recently published by the Very Rev. the Dean of Melbourne, controverting the faith of Spiritualists and the facts of Spiritualism. This may possibly be the first only of a series of my contributions upon the same subject. I offer this suggestion under the supposition that, by a reply to the pamphlet in question, I shall be making a reply to the objections of anti-spiritual theology generally, to what appears to me to be the almighty and all-merciful dispensation of Spiritualism.

The points of objection which such theology has taken, is taking, or will take, against Spiritualism, I shall (I have no doubt) find more or less glanced at in this pamphlet. If so I shall feel myself dealing with one of this world's schools of divine philosophy, rather than an individual Dignitary of the Church, who commands my affectionate admiration to the fullest extent. In saying so much I speak of a personal and most friendly acquaintance reaching back many years, and with the desire that any hard blows that my pen, in the subject's cause, may be guilty of, may fall softly. I propose, for the present, to review only the extract from the pamphlet quoted at the head of this letter.

In the first place, then, with regard to miracles, I hold that, if spirits have been exhibiting their acts before the eyes of men all over the world for the last thirty years, it is reasonable to suppose that those acts would be of a more miraculous nature as a whole (from the fact of their being infinitely more numerous) than those recorded in our Sacred Books. Then comes the question which ought to be no question in the face of such miracles—Are the spirits doing this? Our three senses—hearing, seeing, and feeling, answer the question in the affirmative. Spirits are now exhibiting themselves to, and shaking hands with, mankind every day, and shout in the ears of mortals that they are spirits engaged in carrying out God's merciful dispensation. See their own evidence which comes from hundreds of thousands of witness boxes, just as quoted above from E. Hardinge's

work. If that is not convincing we have only to enquire from society around us, if nothing has been heard or seen of the spiritual world. The truth is that miracles are raining down upon us, as well as the rest of the world, and in this respect Sandhurst and Castlemaine have lately become very wet places. The spirits not only declare themselves the authors of the phenomena which puzzles anti-spiritualists, but plainly and distinctly declare the use, the good, the present and future design, of what they are about. The man who denies the facts of this nature, the man who denies the truth and authenticity of the modern history which records these facts, (one is tempted to say) proves himself fit for a mad-house, or otherwise dubs himself a most contemptible ignoramus upon this most important subject of the age we live in. The question, therefore, whether the phenomena does or does not proceed from spirits ought to be no question, nor does the pamphlet invite the discussion.

I reply to the inference, that the phenomena are the miraculous doings of evil spirits, in the false garb of angels of light. I argue that they cannot be so, owing to their number and magnitude, over and above the Scripture miracles by the agency of spirits in the true garb of angels of light.

Herein I traverse the Dean's facts as to the relative magnitude of ancient and modern miraculous action. I dispute his claim of greater magnitude of collective miraculous action on behalf of the ancients, and maintain that such claim rests with the moderns. I will just glance at the different kinds of modern miracles, and then, after determining what constitutes a miracle, lift the scale, and see which are the more weighty, the ancient, or modern.

Modern history, (as trustworthy upon this subject as any other,) records the following SIX FACTS, from which I proceed to carefully, and jealously, count up modern miracles, so that none may be lost, and then weigh them against the ancient records of equally miraculous phenomena by the same God and with the same avowed object then as now, viz., the salvation of the soul of man, and the consequent glorification of God.

I further hold that no one miracle can be greater or less than another, and that a rose walking under the table by invisible power, would be just as great a miracle as a dinner walking on to a table by invisible power, even though that table should be laid for five thousand.

1st Fact—Modern history records that articles and particles of inert matter move by invisible power in all parts of the world. If something inert beats time to an air, each beat I hold to be a separate movement. Each of all these kinds of movements I count as a miracle.

2nd Fact—Modern history records that, within the last quarter of a century, a vast library of literature has been written by inspiration, in and out of trance, unconsciously by the writer, as respects the matter. Every word I count as a miracle.

3rd Fact—Modern history records that men and women are now speaking as on the day of Pentecost, in and out of trance, unconsciously, and sometimes unacquainted with the language. Every word I count as a miracle.

4th Fact—Modern history records that musical instruments, in endless variety, play by other than human or mechanical agency. Each note I count as a miracle.

5th Fact—Modern history records that men and women without an artist's education, and unconsciously to themselves, execute paintings and drawings, and which, like spirit writings, are executed with super-human rapidity. Each and every stroke I count as a miracle.

6th Fact—Modern history records that men and women hear knocks not by human agency, they see lights not of human creation; they make musical sounds on instruments without such education, and unconsciously to themselves. Each knock heard, each light seen, and each note of such music, I count as a miracle.

I estimate the sum total of all these six kinds of miracles at about 1,000,000 p. diem; and, if asked to be moderate, and correct my estimate, I simply multiply it by three or four figures. However, taking them in their reduced scale, I will follow the Dean's example, and place them in juxtaposition with the Scripture miracles.

Now, what have we—1st, Scripture miracles say 2,000 in number, the history of the latest of which is nearly 2,000 years old. Then, as for the diversity of quality, of which the Dean speaks, take for example what we have been accustomed to regard as an almost incredibly great Scripture miracle, viz.—The spirit-hand, and its writing on the wall. Is there not a family likeness between that miracle and the manifestations recorded in the motto to this letter. The guests at the king's feast were not allowed to handle the hand; they are now-a-days.

2nd—Now for modern miracles. 1,000,000 p. diem before the eyes of the living. If I may borrow a phrase from the *Quarterly Review* upon this subject I would ask if "educated common sense" can pronounce it reasonable, or credible to suppose, that God should design to enforce truth by virtue of such sacred history of miracles, and yet side by side therewith, permit the Devil, in the false garb of an angel of light, to make use of the same miraculous power, to enforce the same teachings, but with the miraculous power multiplied more than a million fold. Again, what but a fear of the dawn of truth causes the orthodox to hush up, and shut out from their households, such miracles as are recorded in the motto, and which it is there mentioned are taking place by the thousands. The households I have spoken of are in perfect ignorance of these things. The same orthodox system of hushing up facts, precisely from the same motives, kept the households of the orthodox in Jerusalem, ignorant of the facts of the miracles of our Saviour.

Lastly I have only to observe that, presuming the Dean's rose is put forward to represent the sum total, or the sum and substance, of spiritualistic miracles, and presuming the Guppy's mentioned by the Dean are to be made small of, I shall be driven to say in reply, if politeness will permit, and if a rose by any other name will smell as sweet, and if a harsh monosyllable will neither destroy the fragrance of the beautiful flower, nor grate upon ears refined, then, and under all those conditions, I should be disposed to call that aforesaid rose an enormous "lie."

I am, Sir,  
Your obdt. Servant,  
W.

P.S.—Referring to the name of Mrs. "Guppy," and the opinion advanced by the Dean, as to the probable deception of those who bore witness to her advent at their séance, and referring, further, to the *positively innumerable* records of levitations of the human body, I make this remark—The famous article in the *Quarterly Review*, (attributed to Dr. Carpenter) and the Dean of Melbourne, hold that the truthfulness of those incidents of modern history must be rejected by "educated common sense," and attributed to deception of the imagination. In opposition to this view the *Westminster Review* for last April has an article showing that these miraculous events are proved to be true as completely as the best evidence and testimony can prove any fact of the most modern date. To my mind "educated common sense" ought to regard the falsehood of such innumerable stories as more miraculous than the absolute occurrence of the events; and equally so, whether the falsehood arises from the dishonesty of the witnesses, or from their three senses of hearing, seeing, and feeling, having deceived them in all such instances. How can anything possibly be proved, and what is the value of human testimony, if probable deception of those three senses on the part of a congregation of witnesses is allowed to be a valid objection to the truth of such testimony. Surely, then, witness boxes may be removed from our law courts with all convenient speed, having been discovered by the Dean of Melbourne and the *Quarterly Review* to be useless appendages.

However, the Dean, hoping against miracles, fondly supposes darkness in Mrs. Guppy's case might have favored "deceived imaginings." To cut from under him this last shred of hope, I will conclude my somewhat lengthy postscript by quoting one of *countless instances of human levitations in the light, and before a congregation of witnesses*, and ask how "educated common sense" can attribute the apparent phenomenon to "deceived imaginings." I quote from the 279 page of E. Hardinge's

well-known work—"Dr. Hallock stated that on Sunday afternoon, at the commencement of a lecture he was delivering, Mr. Henry Gordon, the well-known physical medium, who then sat some distance from him in the perfectly well-lighted room, rose in the air without any human aid, till the speaker beheld him floating so high that his feet just grazed the top of the seat above which he hung in the air. The attention of the entire congregation was rivetted on him. This was the marvellous operation of spirits in the full light of day."

#### SPIRITUAL MANIFESTATIONS AT SANDHURST.

The circle formed some seven months ago in this city is still progressing. It has lost one or two of its members by removal to other places and other causes incidental to such a movement; but it has likewise gained new members as well as more mediums. The chairman reports the circle to be regularly meeting every week and to be making rapid progress. Two lady mediums are controlled by the spirits of the Reverend Messrs. Draper and Hill, and the renowned John and Katie King. Two trance male mediums have recently joined the circle by spirit direction, and the lady mediums also by the same means. One of our oldest mediums is now controlled by a red indian chief and, as his manifestations are all done in the light by his own instruction, they are most interesting. The chief goes through in character many of his customs when in the earth sphere, such as hunting, scalping, and smoking "the pipe of peace." His motions through the medium are truly graceful, and once the most delicious perfume came from him. He is quite a favorite with the circle. The medium is entranced by him. It requires to be witnessed to be fully appreciated. One of the lady mediums though not yet a believer in spiritualism, joined the circle by command of the spirits, and being a seeing medium and clairvoyant is of great service to us. We now take our instructions through her. A young lady medium sees the spirits in her normal state, and had several articles of her dress taken off while her hands were held by her papa and a young lady who was sitting next to her. She also had threepence in coppers put into her hands in the light and in the sight of the circle; and on her asking for fruit from Heaven, what felt like a ripe peach was placed in her hand and felt as such by two of the circle. On a third attempting to feel it it had evaporated. Later, in her own home circle, she has had 4s. in silver brought. Her family and herself are all orthodox Christians, but strong believers in the truths of spiritualism as well. At a special meeting of the circle held at the house of the other lady medium on Sunday evening last (by special request from the controlling spirits) the manifestations were of the most interesting and exciting character. Some fifteen ladies and gentlemen were present. They assembled, and before even the opening prayers were said, the arm of the young lady was seen by all to wave about and a half crown to come through the air and fall on her hand. All saw it and handled it, and a portion of the circle saw at the same time, a very beautifully formed spirit arm draped above that of the medium. After prayer and a verse of "the Evening Hymn" was sung, the elder lady medium was controlled and described many things to us. Very fine addresses were delivered in the trance by Messrs. Arthur and Martell. After a little, a shilling was put into the young medium's hand seen by all. We were then told by Mr. Hill to sing a verse of "the beautiful river," after which we were told to put out the light and Mr. Hill would walk round the circle. His spirit form was seen by several of the mediums, but invisible to the circle generally. The elder lady medium was controlled by John and Katie King, who spoke in a jocular strain and caused some merriment. They described the circle as "a beautifully harmonised one," and counselled us to persevere. They also stated that the elder lady medium was "the most powerful medium in Victoria." We were then told to put out the light and probably Katie King would give us some more manifestations. We did so, and almost immediately we heard the rattle of money. We were told to light up again, when, to our astonishment, we saw



the young lady medium coming out of a trance and holding an egg cup full of coppers and silver. The spirits—strange and improbable as it may appear to all who are not believers, had brought this cup containing the 4s. 3d. they had previously given her from the cupboard in the house of the medium's parents (locked up though it was and both parents at the circle) about half a mile distant from where we were then sitting. It caused much excitement and joy in the circle, because it was known to all present as a genuine spirit manifestation. Of course it is not expected that those opposed to spiritualism will believe this; but it is absolutely true nevertheless. The half crown and shilling previously brought earlier in the evening, Katie explained were taken out of the 4s. 3d. I may add that the pockets and dress of the medium were searched by her parents before leaving home, as she had been told that the spirits were to bring her something that evening. She sat on the opposite side of the circle from her parents. The manifestations made a deep impression upon all present. John and Katie King say that this is nothing to what they will do yet. I have not published the ladies' names by request. None of our mediums are professional, and all have only one object in view "the truth and nothing but the truth."

17th July 1872.

#### SOCIETY FOR INVESTIGATING SPIRITUALISM (AT DUNEDIN.)

A large number of members and friends of the above Society assembled last evening in the lower hall of the Athenæum, to hear the President-elect, Mr. Thomas Redmayne, deliver his inaugural address. It was listened to with interest throughout.

Mr. REDMAYNE stated that he regretted his inability to do justice to a subject fraught with such interest to humanity. He referred to its various aspects—scientific, philosophic, social, and religious—and said it was very possible that in the new revelation, we were about to acquire knowledge that would transcend anything that had so far entered into the mind of man. Could it have been believed, even in the early part of this century, that a time would come when a message might be sent a thousand miles in an instant? Certainly it would have been less credited than a belief in the communication between spirits and mortals is at the present day. There was a great deal of misconception abroad as to the true method of investigating the phenomena of Spiritualism. Ordinary scientific tests could not always be applied, but, as in all scientific researches, certain conditions were dictated by nature, which should not be violated. The conditions offered by a public meeting were not favorable for the exhibition of phenomena. The proofs, however, of spiritual communion, and the truths taught, could be brought forward. It was one of the outgrowths of free enquiry, and had long been waiting for the world of thought to become prepared for it. Spiritualists classed mind thus:—God, spirit, ideas, knowledge, laws, powers, forces. Magnetism was the lowest form of mind, and the highest of matter—mind being positive and matter negative. Matter was classed as follows:—Electricity, atmosphere, liquids, animals, vegetables, minerals. Progression was the law of mind and matter. The world had undergone changes in the past, to become a fit dwelling place for a low type of man; so we might feel assured that as the twilight of real intellectual life dawned upon the world, it would become a fit abode for more spiritualised beings. Each successive generation was becoming more sympathetic and magnetic, and gradually more beautiful in mind and form. The spirits of the departed had the mission of assisting humanity in the comprehension and observance of the laws which lead to this higher state. Mr Redmayne went into the early history of modern Spiritualism, describing the marvellous endowments of the unlettered lad of fifteen, Andrew Jackson Davis, who wrote under spiritual influence. He described how the spirits found the requisite conditions, magnetic and atmospheric, for the production of phenomena to demonstrate their existences. He said Spiritualism had no creed—each of its followers thought for himself, all believing in the fact of spirit

communion, progression, and immortality. The recognized teachers of humanity could not comprehend it, and as it encroached upon their theories, institutions, and comfortable emoluments, they felt bound to oppose it. The religious teachings of the day were too antiquated—too much behind the march of civilization, and the people felt the want of food for their souls, preferring Atheism to hypocrisy. He referred to the social condition of the industrious poor. Millions were spent in preaching, and in keeping them down, which, if properly applied, might establish justice and lead to the general diffusion of happiness. Very few people seemed to be aware of the stupendous movement of mind at the present time, and it would be fortunate if Spiritualism became their bond of union for the amelioration of the race. Then, every man would become his own Ruler, General, Priest, Philosopher, and Christ; and he would acknowledge but one Chief—the Lord of infinite love and wisdom.

Mr. CARRICK, who occupied the chair, spoke at some length, and invited free discussion upon the subject of the address.

Several gentlemen expressed their opinions, and a vote of thanks was given to the President. Twenty-five new members were elected, making a total of eighty-one.

#### PROFESSOR DENTON'S "ANNIVERSARY" ADDRESS AT THE MUSIC HALL, BOSTON, APRIL, 1872.

Rapidly casting a glance in mental retrospect along the years of the past, the speaker sketched the advance in public sentiment, the broadening out of theologic views, and the loss of arbitrary power by the Church over thinking minds during the last twenty-four years. Spiritualism, some thought—who gave the subject no consideration, but depended upon the priestly *ipse dixit*—was going down; but it was going down as the oak roots in the soil, gradually penetrating deeper and deeper; and grasping more and more firmly with the resistless hand of reason the hearts of humanity. Spiritualism was declared by many to have exploded. The instances wherein such a claim was set up were numerous in the extreme—the only difficulty in the case was that it would not stay exploded.

Spiritualism had given man views of the present existence, the change called death, and a continued conscious life beyond the grave—which were consistent with the deductions of logic and the flashes of intuition. It gave us no narrow, impossible heaven, no crowded eternal hell, but a progressive future based upon the direct sequences of the deeds done in the body. But there were still those in the land, claiming to be teachers of man in moral ethics, who still clung to these exploded dogmas of the past, still cherished the symbol of three in one, still talked of salvation by the blood of the Nazarene, and warned the people in times of public calamity of the direful wrath of an avenging Deity. Were these men to be blamed? Not for an instant! Do I blame the minister, who still holds to these surviving outgrowths of the past barbarous condition of the race? Not for a moment! He is to be pitied, not to be condemned. A better gospel than he can preach is in the world to-day, and I would send its enlivening beams into his inmost soul. We have that gospel, and shame upon us if we do not spread it broadcast, annihilating the darkness that has been cast like a pall over the eyes of the people. [Applause.] We are to do it—it is our duty, and the privilege as well.

Along the past we can trace the coming of the dawn. Star after star arose in the heavens of man's moral conceptions, each necessary in its place, each fortelling the advancing light. We will not curse you, blind fetichevish worshippers; we will not denounce you, Jewish worthies clinging to the skirts of Moses; we will not blame you, oh Jesus, because you gave to mankind some small ray of light, which, however, compared with the present, is but the trembling ray of the day-star to the bold flush of the morn! Good enough, all of you, for your time, but thanks to the glorious messengers that came twenty-four years ago from the bending heavens to modern homes and hearts, we are enabled to see more clearly

the path of duty and progress. Upon the darkened soul of man the dawn has burst in kindling glory:

"It breaks! it comes! the misty shadows fly!  
A rosy radiance gleams along the sky!  
The mountain tops reflect it calm and clear—  
The plain is yet in shade—but day is near!"

We are even now rejoicing in its rosy beams. It has brought us a welcome revelation so much superior to all those of the past that they are as utterly unnecessary to us as the stars are to the man who is walking in the unclouded light of a tropic noon! [Applause.] What care we whether the Bible teaches the doctrine of a future existence or not? What care we whether the stars shine, or not? No matter to us. We have the revelation of eternal life in our time—we have all the sunlight our souls can need. If men lived only in the darkness, then they might be justly thankful for the stars, and lift up their trembling voices, saying, with truth, "Oh Lord, we bless thee for the revelation thou hast given us in thy word!" Very well, my brother so circumstanced. You need it; but when you call upon me to rejoice in the light of its twinkling beams, I say, "No, I thank you, Mr. Owl! [Laughter.] I am living in the sunlight. To me your stars are utterly unnecessary. I am in possession of a grander revelation which shall yet reach the hearts of the people, giving them light unspeakable, and proving a blessing to every human soul!" [Applause.] I am not here to-night to deny the beauty or the necessity of all the old religions. I do not deny them their place. They are just as much a part of Nature as the trilobites that walked the early seas, or the mailed monsters of the Devonian period. I used to say to an old Methodist friend, "Methodists are just as necessary as mosquitoes; they are to be outgrown as the race advances to a higher position." [Laughter.]

When I look abroad through the civilized world, and see what Spiritualism has accomplished in breaking the chains of priestcraft and releasing the captives of bigotry, I cannot be too thankful. Before the advent of Spiritualism, I was outside the church. I was born a Methodist, and have often been told that I was a terrible backslider. But I took no backward step. I went in by one door and out the other. I joined the Methodist church to grow, and did not stop thinking or reading or hearing when I entered it. I made up my mind, if there was such a thing in the universe as truth, I would have it cost what it would. [Applause.] I was outside the Methodist church almost before I was aware, and mesmerism came to save me from being a materialist. We have not begun to do justice to mesmerism. It prepared hundreds and thousands to receive and recognize the truth of Spiritualism; it demonstrated to me the existence of a spirit in man distinct from him as a physical entity, having eyes that could see when the body saw not; and when I examined into modern Spiritualism, I found it to be in harmony with the teachings already imparted by mesmerism; and, having taken steps to prove the matter, I was satisfied beyond doubt of its truth, as any individual honestly investigating cannot fail to be. [Applause.]

The speaker was glad to see that scientific men were gradually overcoming their prejudices, and that overweening confidence in mere materiality which too often attended their vocations, and were investigating, even in limited degrees, the hitherto tabooed subject of spirit power and communion! but notwithstanding their discoveries in the field of its examination, they were as yet unwilling to acknowledge that the phenomena witnessed were produced by spiritual agency. They had hastened to baptize the new power as "psychic force." But in what had they bettered the matter, or how far had they eluded the acknowledgment? *Psuche*, from which psychic was derived, was a Greek word signifying soul or spirit—so that psychic force literally signified soul or spirit force after all, and the ideal theories of the scientists were crushed to atoms in an instant, to every reflecting mind—in presence of the failure of the attempt to blind the unthinking with a high sounding appellation. [Applause.] He was glad that Messrs. Crookes and Cox had taken bold of the matter, and if they would faithfully follow the investigation to the end, they would

find that there is an intelligence in man, and that those who manifest after death are what they profess to be—the spirits of those once clothed with flesh and living on earth as we to day.

Referring to the demonstrations of spirit presence granted in our times, the Professor said the invisibles had not only rapped, tipped tables, written messages, etc., but they had now gone so far as to be able to show themselves, as at Moravia, in the physical guise they once presented to the friends they loved, and had so been unqualifiedly recognized by a multitude of creditable witnesses. Fifteen years ago he knew that spirits could materialize hands and arms, for he had not only seen them, but had had the proof also of the sense of touch by freely manipulating them in broad daylight; and the power to materialize faces was just as much possessed by them, hundreds having of late received ocular proof thereof. He had no hesitation in prophesying that before the expiration of the next ten years this phase of spirit-communion would become common among men, so that we shall not only be able to obtain the benefit of mental converse between mind embodied and disembodied, but also to gaze upon the angel faces of those we loved, and to know that beyond death's chemical change all is life—eternal life! [Applause.]

### SPIRIT PHOTOGRAPHY.

WE extract the following interesting article and letters from the April and May numbers of THE BRITISH JOURNAL OF PHOTOGRAPHY.

SENSATIONALISM is the order of the day in matters of literature, art, or science. In each of these three phases of intellectual life the passion for the marvellous has had fuller scope given to its play of late years than during any previous corresponding period; and it is not any particular subject for amazement that our composite art-science of photography should have its share of the marvellous, when it has not only the domains of science to draw from, but those of art in addition.

Some years ago "spirit photographs" were produced in America, but they were very coolly received in this country. During the interval that has elapsed, however, we have steadily progressed in power to recognise the supernatural, and the result is that we have now been favoured by the supposed extra-terrestrial beings with sensation photographs of a very high order.

The introduction of this sensation—new in this country—requires a little more serious consideration than has yet been given to it. It is believed in by many, half assented to by others, and rejected with contempt by not a few. Amongst the three groups are to be found able and, we must believe, honest men. The first class are "spiritualists," pure and simple, while the second are halting between two opinions, and adopt the psychic force theory. The latter we would simply remind that the term psychic force has no meaning whatever when applied to these sensation photographs. It may be confidently asserted that there is no step between believing in one of these curiosities as a spirit photograph and regarding the whole matter as a delusion, or even worse.

The issue is a very narrow one and perfectly plain; we would only guard our readers against being misled by having the "psychic force" question imported into the circle. It is quite possible to do this in the cases of so-called "physical manifestations," but in the case of the photographs no such explanation can stand. The strange photographs are, therefore, if genuine, to be regarded as the most extraordinary of all natural phenomena, surpassing all the ordinary spiritualistic manifestations, and, in consequence, we should be extremely jealous of admitting them to be genuine until they shall have been subjected to the most careful examination, and their mode of production very closely scrutinised.

Since we announced that facilities were to be placed at our disposal for having this subject thoroughly probed to the very bottom, so far as that is possible, we have had numerous communications on the subject from both spiritualists and anti-spiritualists. Many of the former display more scepticism on the subject of the reality of the spirit photographs than might have been expected,



and they only ask that the report shall be given with fairness and without bias either way, even if it should be entirely condemnatory of what several of them express a wish should be found true. This is precisely what we intend doing. Mr. Guppy has, at considerable expense, afforded us every facility at his disposal for carrying out our intention of seeing all that can be seen, for which we thank him; and all our trials are to be conducted with our own camera and chemicals and with new plates. When we add that the sensitive plate, or at least the dark frame containing it, shall be under our own eyes from the time the collodion is applied till the appearance of the image by the action of the developer, we think that it will be admitted that the force of precaution "can no farther go." We expect to be able to present our report in three or four weeks, and in that report we shall detail every incident encountered in the course of our prying into the domain of the invisible.

Trivial as the question may appear to many, we think it is fraught with deep importance, since the genuineness of a spirit photograph would be conclusive of the reality of spiritualism, and almost oblige us to accept its peculiar teaching. We, therefore, ask that any judgment on a question of such importance shall be suspended until the whole matter shall have been examined with the requisite care by ourselves or other persons competent to deal with such an investigation.

#### To the EDITORS.

GENTLEMEN,—Last week Mr. Henderson called atention to a supposed error of mine, but he quoted only half I said, leaving out the other half. Had he put in all I said it would have shown that his objections were inapplicable to the case.

Yesterday I had a photograph taken at Mr. Hudson's. Messrs. Hearn and Williams, media, were behind the screen, which was about a yard behind me. Mr. Hudson asked me into a dark room, the developer was poured on, and out came a great draped figure with a face projecting from the drapery. This figure was standing in front of me in the negative, and a little to the left. My feet did not appear in the negative, being lost to sight in the drapery of the figure. While the plate was exposed in the camera nothing whatever was visible in the part of the glass house where the figure stands in the picture.

Later the same afternoon Mrs. A. R. Wallace\* had a negative taken under similar conditions. She tells me that when the plate was developed one spirit form came out in front of her and another behind her.

Last night Mr. John Jones, of Enmore Park, South Norwood, wrote to me that he had a photograph taken at Mr. Hudson's with Mrs. Guppy as the medium. When the picture was developed a lady draped in white appeared sitting at his feet in front of him, and Mr. Jones's son, Rupert, who was in the dark room when the plate was developed, called out that the face in the picture was that of his sister Marion, who died several years ago.

A great many spirit photographs have now been taken by Mr. Hudson. In every case, as is his custom, he brings out the negative while still wet and shows it to the sitters before intensifying, so that all the pictures were seen by the sitters themselves within three or four minutes after each plate was removed from the camera.

I could say a great deal about these pictures—more especially from a scientific point of view—but am aware that at present the general public are uninformed on the subject of spiritualism, which, moreover, often offends religious prejudices. A great many literary men and editors of leading daily and weekly newspapers are in the same predicament. They knew these and other deeply-interesting facts to be true, and the question with them is not "How much information are we able to give?" but "How much truth in opposition to preconceived opinions are our readers able to receive?" I therefore make no attempt to lengthen this brief note, out of deference to the feelings of those who would

rather lose scientific knowledge than learn facts about a subject opposed to their prejudices.—I am, yours, &c.

April 9, 1872,

WILLIAM H. HARRISON.

#### To the EDITORS.

GENTLEMEN,—As you wish me to lay before your readers a compendium of the progress of psychic photography I beg to hand you the list herewith, which kindly insert in your Journal. Your readers can inspect the *cartes* gratis at Mr. Hudson's and form their own opinions, or by sending twelve stamps they may procure any of them.—I am, yours, &c. SAM'L. GUPPY.

1, Morland Villas. Highbury Hill-Park.

April 10, 1872.

List of psychic *cartes* taken by Mr. Hudson, photographer, 177 Holloway road:—

1. Taken March 4, 1872—the first in England.—Mr. Guppy, with wreath and veiled figure.
2. March 4.—Taken a quarter of an hour afterwards.—Mr. Guppy, with another singular white figure.
3. March 4.—Taken a quarter of an hour afterwards.—Mr. Guppy; curious figure, after altering the curtain to admit of their opening.
4. March 7.—Miss Houghton, with spirit figure and hand, which Miss H. felt pressing her shoulder while being taken.
5. March 7.—A quarter of an hour afterwards.—Miss Houghton, with spirit figure, in which are traces of a face.
6. March 7.—A quarter of an hour afterwards.—Miss Houghton, with handle of dagger suspended over her head.
7. March 14.—Miss Houghton, with dim figure behind and a white rabbit in her lap, which the spirit brought from outside while she was being taken.
8. March 14.—Miss Houghton. Curious white figure behind her head.
- 9.—March 14.—Miss Houghton, with a hand over her head, the thumb pointing to a family ring on the third finger connected with a relative she lost at the wreck of the *Carnatic*.
- 10.—March 20.—Mr. Harrison, with a very distinct hand over his head.
11. March 20.—Mr. —, with rose on his shoulder, and traces of spirit-hand holding it.
12. March 25.—Mrs. Guppy, little Tommy, and Katie —.
13. March 25.—Ditto, ditto, in different attitude.
14. March 28.—Miss Houghton, with willow palms in her hair.
15. March 28.—Ditto, with bright spirit cross over her head.
16. April 1.—Mr. Herne, with table and flowers in the air.
17. April 1.—Miss Cook, entranced, spirit figure.
18. April 1.—Miss Kirlingbury, with strange figure, very bright.
19. April 3.—Dr. —, with female figure, very remarkable.
20. April 3.—Mr. Herne, with most remarkable figure.
21. Mr. Herne, with most remarkable female figure, the features and hair well defined.
22. Mr. Herne, with distinct spirit figure of his brother—a beautiful specimen.
23. Miss Houghton, entirely obscured by a veiled figure with flowers—singularly beautiful.
24. Miss Houghton and veiled figure—curious.
25. Mr. Slater, optician, nearly covered by fine spirit figure.
26. John Jones, Esq., with singularly bright figure and face.
27. Miss Cook, completely entranced, with figure in black dress covered with something like white muslin over it.

#### To the EDITORS.

GENTLEMEN,—I report progress. No. 27 was the last number reported on in your issue of the 12th inst. I shall send you a list of subsequent psychic-force *cartes*.

To you I call it psychic force, because your Journal is a scientific one, and is read by the Royal Society and Dr. Carpenter and scientific men, who look down with *hauteur* on "popular delusions." But when I write to the *Medium* I call it spirit *cartes*, to humour their "delusion," after the manner of St. Paul. Mr. Hudson is awfully plagued and puzzled, for, being only a practical, hard-working photographer, he knows nothing of the niceties of psychic force. Lots of people have been to him, all expecting a psychic figure, and they cannot at all comprehend why A should get one and B not; in fact, they are very discontented. They should go to your friend in Camden Town, in the psychic line of business. He could give every one of them a psychic-force figure—nothing easier; in fact, they might choose one for themselves.

I don't suppose it is your business to enlighten the public on the why and wherefore some have these figures and some not; but if you don't think it incompatible with science I will tell you.

There are white men and there are black men—you know that very well. Now there are as many shades of sensitiveness in human beings as there are gradations

\* Mr. Wallace is the well-known naturalist, and President of the Entomological Society.

from the whitest man to the blackest. Some (particularly women) have nerves so sensitive that the slightest kindness or unkindness acts on them like an electric shock. Others have no more feeling than a paving-stone.

Then, again: there is relative sensitiveness. A person may be very sensitive as regards one person, but not at all as regards another.

Now your scientific readers will smile at my delusion, when I say that I believe that the quantity of sensitiveness and relative sensitiveness affects not only the production but materially the character of these psychic-force figures. This (if true) is a scientific remark: for, although sensitiveness is immaterial, the figure produced is a material object. I am afraid I am trespassing too much on your space.—I am, yours, &c.,

SAMUEL GUPPY.

1, Morland Villas, Highbury Hill Park,  
April 19, 1872.

To the EDITORS.

GENTLEMEN,—You will oblige me by inserting the following copies of letters.—I am, yours, &c.,

SAML. GUPPY.

No. 6, North Road, Carnarvon,  
April 27th, 1872.

MR. SAMUEL GUPPY,—SIR,—Having received a psychic-force *carte de visite*, which is a phenomenon to both me and my friends, I take the liberty of asking you if you will kindly inform me if it is a *bona fide* thing or not, as I am, like Nicodemus, coming by night for information.

Hoping you will kindly excuse me for troubling you as I am very anxious to know the truth of the case, I enclose you a stamped envelope for a reply. Trusting to hear from you soon,—Yours truly, J. KINSLEY.

Morland Villas,  
April 30th, 1872.

SIR,—Your letter of the 27th came to hand this morning. From the prominent position in which I am placed on this subject, I shall, no doubt, have other similar applications.

The issues are of such vast importance that I think it absolutely necessary that your application and my reply should be public, so as to set the question at once at rest.

You will be pleased to take in evidence my letter in the *Spiritualist* of March 15. Every word of that letter I confirm. That letter refers to three photographs of myself with a spirit or psychic-force figure. I also refer you to my letter in the *Medium* of the 29th March respecting the production of the photograph of my wife, child, and the spirit Katie. The positive evidence in regard to that "Katie" picture is therefore stronger, if possible, than that of the other three, as in the first I could not see behind me.

These four photographs are, and ever will be, in my opinion, incontrovertible evidences of the reality of spirit photography. To make security more sure in announcing this discovery to the scientific world, you will observe in the letter in the *Medium* of the 25th March Mr. Hudson's affidavit appended thereto.

The proof of each individual spirit photograph being genuine and *bona fide* must rest with the photographer and persons present at the time of taking. But to answer your question—a question which will be asked earnestly by thousands—"Is spirit photography a *bona fide* thing?" I reply—"Spirit photography is as *bona fide* a thing as real sovereigns."—Your obedient servant, SAML. GUPPY.

We were surprised and pained to read in the "Argus" of July 25th one of the most scurrilous and incendiary articles that have ever disgraced its columns. We believe the Editor of the Journal to be a gentleman, and have the charity to believe it could not have been the product of his pen, or have come under his direct supervision. We allude of course to the sub-leader, bearing upon the recent discussion on Spiritualism between Mr. Tyerman and Mr. Blair.

## THE DISCUSSION BETWEEN MR. D. BLAIR AND MR. J. TYERMAN.

THE Discussion on Spiritualism which has been for some time pending between Mr. J. Tyerman and Mr. David Blair, was commenced in the upper room of the Melbourne Town Hall on the evening of June the 12th, and continued on Monday the 22nd, at the Independent Lecture Hall Russell Street.

At the first discussion the Room was filled in every part by a very respectable and intellectual audience, numbering four to five hundred. The terms of the discussion were arranged by a committee of six gentlemen, consisting of Dr. Richardson, Messrs. Ross and McIlwraith, named by Mr. Tyerman. And Dr. Neild, Messrs. McKean and Hicks, by Mr. Blair. The chair was taken punctually at 8 o'clock by Mr. Call P.M., who expressed his opinion that the audience would be favoured with an animated and interesting discussion but he hoped a temperate one, at any rate he would do his best to keep the combatants apart. He announced that the discussionists would have two speeches of half an hour, and that Mr. D. Blair would open the Debate.

Mr Blair commenced with a statement that he knew nothing of Spiritualism and was therefore unprejudiced. He had never been at a Séance had never seen a table run round a room, and never had any communication with the spirit-world, but he knew the testimony given by his opponents, and would apply to them these words, "Out of thine own mouth do I judge thee, thou wicked servant" what was new in spiritualism was not true and what was true was not new. He had a French Book called the "Infernal Dictionary" which contained the whole of spiritualistic matters except the statements. He spoke eulogistically of "Sir John Herschel's preliminary studies of Natural Philosophy" (a very small volume which he exhibited) but which he said contained the Formula of all the Laws by which all progress of the Human race had been achieved. He would ground his remarks upon the four following assertions viz:—1. That there is no proof that the physical phenomena of spiritualism, as alleged, are produced by supernatural means, or are anything more than the mechanical effects of mechanical causes. 2. That the alleged intervention of supernatural spirits in producing the mental phenomena of spiritism is untenable, unproved, and irrational. 3. That the revelations received from spirits as set forth in the printed reports of the spiritists are neither supernatural, original, or rational. 4. That the doctrines of spiritism are some of them plagiarised from ancient pagan systems or other sources, and are some of them absurd, contradictory, and immoral. The Gospel of the deadened brain as he called spiritism was "prigged;" the contents of spiritist books were not new but were stolen wholesale from other sources &c. He would leave his opponent to prove the incorrectness of his statements. At this point Mr Blair's eloquence appeared to collapse, although he had only occupied two-thirds of his allotted time, and he sat down amid some applause.

Mr. Tyerman commenced by explaining the circumstances which had led to the debate. He had intended to challenge but was biding his time, when he heard of Mr. Blair's challenge and stood forward to vindicate his belief. He had embraced spiritualism when his investigations had formerly convinced him of its truth, and he would be disloyal to his principles if he shrunk from defending it. He had the disadvantage of having to defend an unpopular cause. Few of its opponents had witnessed any of the phenomena or read its extensive literature. There was no movement more maligned than it. He felt sure that the prejudices against it would pass away and its Intrinsic worth would be apparent. The Immortality of the Soul was the question spiritualism mostly dealt with. Because science had failed to discern a spirit, or a future state, was it fair to assume that neither existed? The Christian says that phenomena happened in the past. The Materialist asks if so, why should not similar phenomena happen now? seeing that the laws of nature never change. He did not undertake to defend all connected with modern spiritualism. He would prove the phenomena, trace them to spirit agency, and prove that the results must



be beneficial to the Human family. Mr. Blair had said he was free from prejudice, he would leave the audience to judge whether his language justified his assertions. If he was ignorant of spiritualism he had no right to speak of it as he did. Spiritualists did not regard the manifestations as supernatural but as natural. If produced by mechanism why did not his antagonist prove it? Would mechanism produce spirit hands, or Intelligent communications, or move bodies without human contact? Human hands might have produced the writing on the wall, rolled the stone from the sepulchre, and released Peter from prison, but that does not prove that they did so. Mr. Blair had not indicated any of the leading principles of spiritualism, yet dared to characterize it as a "prigged Gospel." He did not claim that everything in spiritualism was original, he would remind them that the leading maxims and teachings of Christ existed long before his time.

Mr. Blair commenced his reply by saying that he had studied spiritism as a concurrent Human testimony for years. He studied the Bible and believed in it; he had read all the works that touched upon the subject that were worth reading. Since spiritism had brought him under notice, a whole library of spiritist works had been showered upon him. His antagonist had said if there were grounds for belief in the Bible miracles, there were the same grounds for belief in the real or alleged miracles of spiritism. The question of belief in the Testament and its miracles stood upon the ground of Historical credibility, they did not want proof of these, but of one that took place at the corner of Bourke Street where he gave his word a quantity of ardent spirits were present. If there were physical manifestations let him see them. His opponent said spiritism taught the Immortality of the soul, they did not want to be taught that, he had sucked it in with his mother's milk. Spiritualism if a religion, was in the gristle. He had found no new revelations in spiritism.

Mr. Tyerman was surprised and pained at the tenor of Mr. Blair's speech. There was scarcely a point in it relevant to spiritism. He looked upon Mr. Blair as a sort of apostate, and quoted an article written by that gentleman in the "*Colonial Monthly*" in 1868 from which he inferred that the writer believed in supernatural agency, and if not aspiritist was at least in a fair way of becoming one. The important doctrine that spiritism taught was new and original, viz.—That man was destined to everlasting progress. The doctrine of eternal punishment was God dishonoring, and meant to frighten weak minds. (Hisses and Cheers.) Those who believed in it were perfectly welcome to their belief, but he would ask them whether their relatives and dear friends or even themselves were perfectly safe. The Doctrine of eternal punishment was not generally realized by its believers as applicable to themselves. All punishment was reformatory in its character, and when it answered its purpose terminated. The doctrine of a Devil was but a scarecrow invented by the priests to terrify weak minds into obedience. Mr. Tyerman concluded by reading from the evidences of Horace Greeley and the late Dr. Campbell accounts of writing without the aid of hands, and movement of ponderable bodies without human agency which they had witnessed and deemed inexplicable by any known law. Mr. Call made a few appropriate remarks, and a vote of thanks to the chairman concluded the first discussion which was attentively listened to by the audience, who occasionally expressed their approbation or disapprobation, at points of the debate.

## SECOND NIGHT.

THE Lecture Hall was well filled, the audience being evidently much interested. In the absence of the Mayor the chair was again taken by Mr. Call, P.M. Mr. Tyerman commenced by alluding to the disappointment that had been expressed that so little had been said at the first discussion on Spiritualism proper. He threw the blame on Mr. Blair, that gentleman having diverged from the subject he had in defence to follow him.

As Mr. Blair had not addressed himself to the phenomena of modern Spiritualism it would be necessary for him (Mr. Tyerman) to do so. If he could not establish the leading doctrine, that the phenomena were produced by spirits, then the system was without a solid foundation. He and his opponent were agreed as to the existence of a future state, in which spirits dwell, and the possibility of their intercourse with man; and as to the probability he argued that it was quite probable from the goodness of God, he also argued that inasmuch as it was admitted by Christians that such intercourse had taken place in past times there was no evidence that the change of communication had closed when the last portion of the New Testament was written. The Bible gave no evidence of its cessation, while in every age since, there were records of its being kept open, spiritism was only turning this intercourse to a clearer use. The phenomena of spiritualism were; Physical manifestations, Trance-speaking, the healing of the sick by laying on of hands &c., The playing of musical instruments without visible contact; Pre-vision, or the foretelling of events; spirit writings of three kinds, the hearing of spirit voices, the seeing of spirit hands, the manifestation of spirit forms, the execution of beautiful drawings, the reception of test communications, and the photographing of spirits in hundreds of instances. The question really was, what evidence we really have that these phenomena are produced by spirit agency. In support that they were so we have the facts that they were occurring in all parts of the world at the same time; that they were occurring in all classes of society; that they were not confined to the ignorant but were more prominent among the more educated and intellectual classes of the community, that they had been before the public for at least twenty-four years challenging rigid investigation, and yet had not been disproved; and that many men, in every way competent for the task, had, after long and careful investigation, been compelled to admit that the phenomena were stubborn facts. If they had this presumptive evidence in favor of any other doctrine than Spiritism, would they not consider it a strong presumptive case? They had also the evidence and direct testimony of living witnesses, some of whom he would call in, premising they were men all of whom were capable of judging on such a matter, free from credulity, ignorance, or superstition, that they were in all cases disinterested, and in some had entered into the subject prejudiced against Spiritism. In addition to Horace Greeley and the Rev. Dr. Campbell, whose testimony was given on the last occasion Mr. Tyerman read extracts from the testimony of Wm. Lloyd Garrison, Rev. Dr. Phelps, Professor De Morgan, Dr. Elliottson, Robert Bell, and Sergeant Cox, all of whom testified to the reality and objectivity of the manifestations. He also read a portion of a letter he had just received from a well-known resident at Sandhurst, giving an account of some extraordinary manifestations occurring there,\* and concluded by stating that the evidences proved the reality of the phenomena.

Mr. Blair commenced his speech by saying that he had fallen into a trap on the last occasion in supposing he had delivered his indictment against Spiritism, in the two lectures he had delivered at Ballarat and Sandhurst, which had been very widely circulated. He alluded to a charge made against him by Mr. Tyerman of having written in the *Colonial Monthly* some years ago an article favorable to Spiritism. His explanation was that the article referred to was merely his expression as a writer of the opinions of other people. It had been complained that he had used the expression—"The gospel of the deadened brain" in connection with Spiritualism, but he quoted the phrase from the letters of J. S., whom he termed the great exponent of Spiritualism in this colony. Referring to the doctrines of Spiritism, he said they were "prigged." The doctrine of the immortality of man was stolen from the New Testament; that of universal redemption from the Old Testament; that of the non-existence of Satan from Sadduceeism; and all the phenomena were stolen. The idea of mediums was as old as Paganism; there was a picture of a priestess in the mesmeric trance with the operator

\* Reported in another column.

standing before her, and mesmerising, inside the pyramid at Cheops, which was 5,000 years old. In all that Spiritualists claim to have done they could not prove that there was one fact foretold—one new truth revealed; that there was one new maxim of life—one beautiful thought or poetic sentiment, or one scientific discovery. The teachings of Spiritism, as could be shown from the books, he said, were contradictory. He quoted from a Rev. Dr. Potter, who wrote:—"The teachings and theories given through different mediums are as various as it is possible to conceive. He then went through an absurd rigmarole, of which the following is a specimen:—"That the soul is a winged monad in the centre of the brain; that it gets tired and goes down into the stomach to rest;" that spirits live single, in groups of nine, &c.; all this he said was taught by Spiritism, and more. It taught that murder was right, that lying was right, that it was right to break the seventh commandment, and that no man should be punished, for it was wrong to blame any man for what he did. (hisses and cheers.)

Mr. Tyerman expressed his dissatisfaction at the course adopted by Mr. Blair. He had not touched a single point of his speech, and his ramblings led nowhere. This night was not to be devoted to doctrines, but phenomena, and Mr. Blair had to prove that these were produced by mechanical causes (expressions of assent and dissent). Mr. Tyerman said he should not follow Mr. Blair's remarks, as they were irrelevant. He then continued to give further evidences of well-attested phenomena, showing the intervention of spirits for the succour of the distressed; also a case of a gentleman at Kyneton, whose deceased sister had communicated to him through a trance medium and alluded to events known only to himself, which happened years since; also to a series of tests obtained by the reporter of a New York paper, who was a sceptic when he went to the medium. Time being called Mr. Tyerman sat down.

Mr. Blair said he had shaken half the sawdust out of the patchwork doll, and he did not intend to leave any in. He compared all the evidences to silly ghost stories, the books were filled with these silly twaddling stories, what proof had we of the facts; Horace Greely was a short sighted man, Dr. Campbell was ignorant of science, Professor De Morgan he would pass over, Sergeant Cox said it was Psychic force, Punch said it was "sly kicks," all scientific men were agreed that the phenomena of which trustworthy evidence had been given, was produced by natural force and it only needed further investigation to drag it into light. An unformulated law of physical force in the human body, and a still unformulated law of the mind, were quite sufficient to account for everything. Mr. Fawcner of London admitted manufacturing magnets which produced raps, Professor Pepper had undertaken by natural means to produce before a London audience at the Polytechnic, the spirit hands and rapping and all the rest of it, and then show how easily the trick could be done. After a dissertation on eclipses of the sun and experiments in photography Mr. Blair concluded as follows. "A grosser or more demoralising imposture was never attempted to be played off on the Human race; no new Law, Thought or Idea had been given to us by Spiritism, but simply scandalous and shameless immorality."

#### SPIRITUALISM IN RUSSIA, A LETTER FROM PROFESSOR AKSAKOF TO MR. J. M. PEEBLES.

Nevsky, Prospect 6.

MR. J. M. PEEBLES,—My Dear Sir: I forward you the enclosed article upon Spiritualism in Russia, which will also give you some idea of the progress of the question in Germany. This information will be more ample and correct than that you could collect from the year-book.

##### 1. *Relative to the progress of Spiritualism.*

I have undertaken the edition of "a German library of Anglo-American Spiritualism," consisting of good

translations of the best American and English scientific investigations of the subject. I began with Prof. Hare, some of whose writings I have caused to appear under the title—"Experimentale Untersuchungen über die Geister-Manifestationen," Leipzig, Wagner, 1871: (Experimental Investigation of the Spirit-Manifestations.)

I am just now publishing in German a pamphlet entitled "Spiritualism and Science": a full account of the investigations made by the Fellows of the London Royal Society, Messrs. Varley and Crookes, with corroborating citations from Hare, DeMorgan and Wallace; also the original documents drawn up at the seance of D. D. Home with our scientific men.

In the programme of the "phenomenal part" of this library are to be included: 1. The Report of the London Dialectical Society of London, on Spiritualism; 2. A. R. Wallace's, "The scientific aspect of the Supernatural," and other articles; 3. Prof. DeMorgan's "From Matter to Spirit, the result of ten year's experience in Spirit Manifestations," London, 1863, (in extracts); 4. Judge Edmonds' and Senator Talmadge's investigations etc.

As to the philosophical side of the question, I continue the publication of Davis' works in German. "The Principles of Nature," "The Reformer," and "Magic Staff," have already appeared. The "Physician" is now printed, waiting only for the prefaces, and will appear during the Summer.

2. To complete the chapter on *Spiritualism in Russia*, I call your attention to an article in *Human Nature*, July, 1871, entitled "Spiritualism in Moscow," and to an article of mine headed "Mr. Home's visit to St. Petersburg, in the *London Spiritualist*, May 15, No. 21.

I have the intention to print here, in Russian, the same pamphlet—"Spiritualism and Science," the translation is now ready, and I hope the Committee on Censure will allow it to pass on consideration of the purely scientific contents.

My Russian editions of Hare, and Swedenborg, printed in Leipzig, are prohibited here; but the German edition of Hare has been suffered to pass, which first success gives me the hope that the other volumes of my German "library of Spiritualism" which treat of the phenomenal side of the subject, will be permitted also. As to Davis' works (in German), they are all formally prohibited here, so that I am even deprived of the pleasure of circulating my own editions, which can only be spread in a strictly private manner.

The best reward I have received as yet for having undertaken the German edition of Davis, is to have found in the Dean of the Moscow University, the Professor of Philosophy, Mr. Yourkevitch, a sincere and profound appreciator of the Harmonial Philosophy. He intends delivering, this winter, to the students of the Moscow University some lectures upon the three leading philosophers of our days—Schopenhauer, Comte and Davis; and judging from the brief sketch the Professor had the kindness to give me of the plan of these lectures, I perceive that he has placed Davis in several instances above the other philosophers. I much regret not being able to assist at these lectures, to hear a representative of science speak in praise of Davis, whose character and writings I so deeply sympathize with, and whom I consider to be the greatest psychological phenomenon of our age. At the same time, I regret not to be present at what I consider an heroic act of moral courage on the part of Professor Yourkevitch, the courage of speaking unpopular truths, *ex cathedra*, here, in Russia, at the university! To speak up for Davis now, in our country, requires a degree of moral fearlessness, which can only spring from the confidence a man has in his own intellectual strength and knowledge.

Besides this, I wish to communicate to you, dear Mr. Peebles, a little incident, which took place at the house of one of my friends in Moscow. You can see on page 368 of the number and article of *Human Nature*, I have mentioned (July, 1871) that the Rev. Mr. Conway was in Moscow, at the house of the person who wrote this article, a spirit purporting to be T. Parker rapped out



"Conway, you will remember this hour till the last day of your life." On the 21st of September, passing through Moscow, I assisted at the circle at the same house where Mr. Conway had received this communication. The spirit addressed me and said he was Parker. When asked what he had to say, the raps spelled the name of "Peebles and Conway," and gave a brief communication relative to Spiritualism and Mr. Conway's investigation of the subject. I remembered that Mr. Conway was present at your receptions in London, making an interesting speech. \* \* \* I then inquired of the spirit why he addressed himself to me (and not to the lady acquainted with Mr. Conway)? The answer was, "I want to help Aksakof in the task he has begun."

I beg you, my dear sir, to accept the assurance of my deepest sympathy and esteem for your devotion to the cause that unites us, and so permit me to salute you most cordially.

Yours most truly and sincerely,  
ALEXANDER AKSAKOF.

### ENGLISH NEWS.

THE spiritual Newspapers and Magazines by the last mail are full of interesting and sensational matter. In the London Spiritualist for May, appears a letter from Baron Kirkup, to Professor Crookes, in which he relates some experiments in the establishment of a spiritual post; between Florence, and Leghorn. It appears that spirits have been in the habit of bringing letters and other things to members of his family, which induced him to try the following test, viz:—Having first asked the spirits' co-operation, he wrote a letter to a lady, "Teresa Carboni," residing at Leghorn "distance 60 miles" whose sister "Paolina" was then on a visit at his house. This letter he shewed to Paolina and at his request she took a copy of it. The letter contained a request for Teresa to note the exact time of its reception, to reply by same means, and note exact time of reply. At 6 p.m. the Baron placed it on the Piano, he alone being in the room and the door shut, in four minutes it disappeared, and at 8 minutes past 7 p.m. a reply was placed on the book he was reading in the *undoubted handwriting of Teresa*. The Baron states that he has since repeated the experiment, the letter being sent to Bologna, a longer distance, and the reply being received in one hour.

Evidences of the fact of spirit photography are accumulating. Our friend Mr. J. Burns sends us a specimen taken at a Mr. Reeves', an amateur. Mr. Burns and Miss Wooderson are the sitters and on the negative appear two spirit forms, and a large hand which partially obscures the mortals. Mr. T. Slater an optician visited Mr. Hudson's studio, taking with him his own camera, lens and plates, and obtained three distinct spirit photographs. Several persons have recognized their deceased relatives and friends on the plates, and a number of respectable witnesses testify to the genuineness of the phenomena. Professor Pepper's imitation spirit manifestations at the Egyptian Hall, was a failure and had to be withdrawn. The Professor is evidently staggered at the evidences that have come under his notice, and from ridicule and determined opposition, has come to use the following language in reference to the subject.

"He then turned to the subject of Spiritualism, stating that from what he had to say on this head, his friends might think that some sudden change had occurred in his own opinions about Spiritualism, so as to throw a doubt upon his previous teachings; but, to use Faraday's expression, his utterances were always guarded by the proviso, 'So far as we know at present.' He supposed they knew the subject was one which must be approached with caution and diffidence; it was well-known how he had previously ridiculed and despised Spiritualism, but from the fact that there were ten millions of Spiritualists in America, and one million in England, it was evident that it deserved very careful attention. It did not follow that if scientific men said it was nonsense, that it necessarily was so."

"Human Nature" for May contains a heliotype of a remarkable drawing done by the boy Chas. Swan. It is a copy of one of Hogarth's pictures, and professes to have been executed under his influence, the style is readily recognizable by all who have seen Hogarth's works, the same number also contains a very interesting account of spiritualistic experiences by Mrs. Catherine Berry.

Gerald Massey's Lectures at St. James' Hall were well attended, upwards of 1,000 persons being present on each occasion, they are reported in the May numbers of the "Medium."

Love, divine love, is life; while spiritual freedom is the element through which souls swim to the Isles of the Blest; conventionalities are the sand bars that line the way; and selfishness is the soul of sin, as self sacrifice is the crowning glory of virtue. The road to spiritual success winds through the valley of a rational humiliation, and often implies the surrender of ease, comfort, reputation, friends, home, wife, children, country, and life even, for the accomplishment of some grand aim or holy purpose. The sun ever shines, ever gives and never receives from us in turn; how softly, quietly, too, it sifts down its golden beams. So in the private walks of life, in sequestered vales, are frequently found the noblest self-sacrificing spirits of earth. Such seek retirement and shun the popular gaze. Angels best know them, and knowing; see that their wards, like Noah's dove, return; not merely with olive leaves, but olive fruit in blissful abundance.

J. M. P.

### BLAIR versus TYERMAN.

The Blair *cum* Tyerman discussion on the mental and physical phenomena of the day, or so-called spiritism, was a paltry controversy after all, for neither of the combatants touched the real point at issue. Mr. Blair at the very outset placed himself at the mercy of his opponent by declaring that he knew nothing about the thing he came to discuss. Mr. Tyerman was not slow to take advantage of this weak point in his adversary, and so far as common place discussion went the spiritist had the best of it. He was calm and logical, Mr. Blair, on the other hand, was fussy, furious, and feeble. If Mr. Blair can only meet a discussion of this character by a liberal use of high sounding adjectives without much application to the question he has undertaken to solve, his first appearance as champion of the church had better be his last, and spiritism be left unassisted by his efforts to find its proper level.—*Melbourne "Leader" July 20th 1872.*

THE third discussion between Messrs. Tyerman and Blair on Monday last was a decided success for the spiritualist cause. Mr. Tyerman's arguments were overwhelming, and his opponent writhed under the severe castigation given to him for his disingenuousness in *re* "Colonial Monthly" article and the scandalous assertions he had made during the discussion with reference to Spiritualism and Spiritualists, but had not put forward one iota of evidence in support of. We shall report fully in our next.

### TO OUR SUBSCRIBERS AND FRIENDS.

The present number of "The Harbinger of Light" concludes the second year of its issue. We have abundance of interesting matter to hand which we are prevented from publishing from want of space. We desire to increase the size of the Harbinger to 16 pages, and if our friends will lend a helping hand and canvass amongst their acquaintances and friends of the cause for new subscribers, we may be enabled to commence the enlargement with next number. Considering that our paper is the only organ of spiritualism in Victoria it demands a larger amount of consideration than it has hitherto received, and we trust that the friends of Progressive spiritualism will put their shoulders to the wheel and thereby aid in our effort to shed Spiritual Light into the dark corners of the Human mind. It is pretty generally admitted by spiritualists that the prejudice against our philosophy arises from ignorance of its character, and there are no better means of diffusing a true knowledge of its principles than the Press.

WE call the attention of spiritualists to an advertisement in reference to a projected Co-operative association which appears in our columns.

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