

# 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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At the commencement of our last volume we took a retrospective view of the progress of Spiritualism and free thought, and predicted an increased ratio of progress for the former in the future. Our predictions in this respect have been amply verified, for in no previous period has Spiritualism demanded and obtained so much interest and attention as it has during the last twelve months. The report of the London Dialectical Society fell like a bombshell amongst the antagonists of the phenomenal facts, and, in spite of all that has or can be said to the contrary, the report of Committees 1 and 2 are an absolute demonstration of the reality and objectivity of the phenomena.

The careful scientific experiments of Mr. Crookes, F.R.S.; the testimony of Alfred Wallace and Sergeant Cox; the publication of Robert Dale Owen's *Debatable Land*; and several other first-class works bearing on Spiritualism by Trübner, Tinsley, and other leading English publishers; the astounding physical manifestations occurring in London; and, lastly, the series of lectures by the well-known poet "Gerald Massey;" have kept Spiritualism prominently before the British public, and the evidences brought to light have somewhat modified the tone of some of the literary and scientific journals towards it. The *Westminster Review*, in reviewing a recently published book\* attributed to Mr. Lewis, M.P., deals with the subject in a fair and impartial spirit, and counsels investigation. The *Quarterly Journal of Science* devotes ten pages to a fair and impartial review of Owen's "Debatable Land," and urges the necessity of scientific investigation, and the rabid opponents of Spiritualism are more scurrilous and untruthful than ever, as the ground passes from under their feet. The progress in Victoria and the adjacent colonies has been equally gratifying.

The Sunday services, under the auspices of the "Victorian Association of Progressive Spiritualists," are well attended, and, were they held in some more central place, would undoubtedly command still larger audiences. Ther recent public discussions of Spiritualism in Melbourne drew large and attentive audiences, whose sympathies were decidedly favorable to the subject, whilst the striking physical manifestations at Castlemaine and Sandhurst, and well-attested instances of the conveyance of ponderable substances into closed rooms, are corroborative of similar events recorded as occurring in other parts of the world. A strong association of Spiritualists has been formed at Dunedin, where Mr. Jas. Smith's recent visit has given an impetus to the cause; but one of the most notable evidences of progress is the building and inauguration of the first spiritual Lyceum in Victoria—the "Stawell Spiritual Lyceum," a full account of which appears in the present issue. This is an epoch in the annals of Victorian Spiritualism. Our Stawell friends have the credit of being the first in the field, but we have reason to believe that their good example will be very shortly followed in other districts. It is probable that by the time our next issue is ready we shall have amongst us that talented lecturer and earnest Spiritualist, Mr. J. M. Peebles. We think the ground is ready for the seed which he will sow. The increasing demand for spiritual news has necessitated the enlargement of this paper. When we first started (two years since) the outside public had little confidence in the stability of the subject of which we were the local exponents, and there were not a few within our own ranks who doubted the possibility of establishing a journal whose leading feature would be the then, and to some extent still, unpopular subject of Spiritualism, but we had hope and confidence from the first that a philosophy based upon truth and facts, must inevitably progress, and the result has justified our expectations. With this number the *Harbinger of Light* is permanently enlarged to sixteen pages, and we trust that another year will bring with it the necessity for a still further extension of its size and usefulness. While we feel grateful for the support our effort has received, and for the favorable notices of both the English and American press, we would urge upon our friends the necessity and duty of circulating the *Harbinger* as widely as possible, and thereby aid in dispelling the erroneous impressions that are abroad in respect to our philosophy.

\* Hints for the Evidences of Spiritualism, by M. P.

How much would Truth be forwarded, and man gain ground in Truthful knowledge, if the practice of the journalist, were to encourage free discussion on popular and useful topics for the purpose of communicating or eliciting Truth, rather than for the sake of gaining the victory in an argument upon any disputed point; a journal would then be what it should be from the name it bears; a truthful record of public opinion; for if the journal of a merchant be supposed to be a truthful record of the daily transactions of the firm, how much more should these journals of the thoughts of men contain truthful minutes of the various opinions held by men.

So long however, as one man having money, or any other power at his command, which enables him to buy the intellectual gift of his fellow man, and, by such purchase, give his single opinion to the world, through the pens of men of higher culture, and opposite and in most cases more advanced knowledge, so long will it be impossible for the world to know, either in the present generation, or in those future generations, which shall sit in judgment on the present, as we do on the past; so long will it be impossible to judge of the true state of civilization at which their generation has arrived, for while the educational prejudices of a few men, who hold such positions as make it a pecuniary necessity to perpetuate these prejudices be they never so absurd, aided by sufficient power to do so, then so long must ignorance appear to be in the ascendant, the voice of the highly talented is forced into silence, while ignorant clamour makes itself heard, striving to ridicule that which it cannot disprove and doing an incalculable injustice to the generation in which it is allowed to bear sway.

Never perhaps was such a state of things more to be regretted, than in the present era, for in the centuries that are past, men's minds were more on a level, and only when some giant mind, (a giant because of its rarity) arose from the mass, and made itself heard by reason of its speciality, were men much moved beyond the even tenor of their way. Such men were not so much types of their generation, as they were forerunners, foreshadowers of future eras; they were types of what all men might be, and it is as absurd to call that a golden age, in which such men could be specialized, as it would be to call this a dark era, because the mass of mediocre men, are of sufficient culture, and have sufficient power, to keep somewhat in the shade, and for a time stifle the heaven-born voice of the men of progress, and of progressive science.

To return to our statement, that such a state of things as pertain to the journalism of the day, is more particularly to be regretted now than at any former period; it is so because men, in future ages, will point to the evidences of journalistic literature, as being the opinions of the mass of learned men of high class intellectuality, whereas nothing can be more erroneous; too many writers for the periodicals of the day, sell their abilities to the highest bidder, totally indifferent as to whether they are writing in the cause of Truth or Error, in many instances without having taken the trouble to consider whether, the one side or other of the question be the true one; such men may be clever writers, but scarcely can be considered as clever thinkers; if they are they have a double charge to answer, for they belie the status of the age they live in.

Perhaps no greater proof of a nations' or a peoples' civilization can be given than the variety of new thoughts which arise in the minds of the thinkers and whether these be mere speculations or truthful deductions from other and more demonstrably ascertained data matters not; it shows that the intellectual organization of that people or nation has been quickened, and its vitality should be encouraged, and fostered, not repressed; had every new thought which has been given to man by their daring, because superior fellow beings, been abandoned, merely because others of a less progressed status had laughed at, and ridiculed such ideas; where now would have been your suspension bridges, your steam-ships, your railways and your aerial ships, or your telegraphs? what would the wisest of your forefathers have said, to the electric clock, much less to the electric cable?

It is plainly then the duty of a journalist, if he would be the truthful exponent of the minds of men, in his own generation, to encourage the expression of every new thought, rather than to repress it; and while he is at perfect liberty to exclude all subjects which in his opinion savour of the ridiculous, and the unprofitable, yet when he does admit anything new, and to the general reader somewhat startling to his previous and may be cherished beliefs, it should be criticised with courtesy, and deference to the writers of such opinions; and while he admits the freely spoken thoughts of those holding to one side of any subject, he should as freely admit the thoughts expressed by the opponents of such theories; his own opinions when expressed, should be courteous and deferential to both; and while maintaining his true sentiments with boldness, and honesty, he should do so in such a manner as to court free discussion, rather than by a frivolous, and flippant-foot note, putting an end to both.

We must ever bear in mind that man is a progressive being, from his cradle to his grave, and that this is true both as regards man as an individual, and as a race; that his progress may be either hastened, or retarded by the accidental circumstances which surround him. Hence it is no sign of a man's weakness, no proof of his want of judgement, if we find him occasionally changing his opinions; let the most highly cultivated man ask himself how many times he changed his mind from infancy to manhood, from manhood to old age, before he attained to his present convictions? if he be wise, and truthful he must answer, impossible to number, and by that wisdom only to be gained from past experience, he knows well, that should he live another, threescore years and ten, he would doubtless change many of those he now holds, oftener than it would appear wise to do, in the opinion of the boor who never remembers to have had two opinions upon any subject. It is no proof of a man's sanity, to refuse to alter his opinions on good grounds, which had not before presented themselves to his notice; and remember, that however highly cultivated man may be; he does not know all that nature holds in her grasp; and which she jealously gives up only in little; were she to give out too profusely, she would overwhelm her pupil, and confusion would be the result; therefore when a man declares to the world that he has discovered a new law in nature, he has brought to light an old law, which has been awaiting the mind that could unravel it, from the beginning of time; and the duty of the journalist, is to interrogate his views, knowing that in such a case he must have been closely investigating the subject, and whether he has read the revelation correctly or not, can only be proved by further research, each fresh mind brought to bear upon it, is likely to throw some fresh light upon it.

Let each man respect the thoughts of all other men and remember, that they are all the workings of a faculty implanted by one allwise God and Father.

When a man presents you with something which belongs to your past experience, and which you have rejected, or modified by further research, gently tell him so; if he be wise, he will accept your reason for no longer believing it, and will himself further investigate it by the aid of such light as you may have thrown upon it; in like manner receive any new information in a similar spirit; more real Truth would be elicited in this way, during one year, than has been possible during any century that has preceded the present one; especially if we take into consideration the masses of people who would be elevated by such a course, and become a lever power for the future. If such a course is essential for the private individual, how much more necessary is it as a rule for the journalist, were such an enlightened practice to become general, and free discussion the law, not the exception: Truth would have nothing to fear. Truth is the type of Jehovah, and of His works, and like its great prototype, can never suffer from investigation. Truth will stand every test; what will not, is not Truth, but a fictitious semblance; and if Journals are to be records of truth, and journalists, champions of truth; then must journalism be a system of fearless, and truthful discussion; as broad as Nature; aspiring as high as

the author of Nature, and diving into the deepest profundities of Nature's secrets; whether of the material world or of mind.

[The above Article was written impressionally, by a lady, who had never studied the subject it treats upon.—Ed. H. L.]

## To Correspondents.

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

### SCIENCE v. SPIRITUALISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I was one of those who attended the late disputations between Mr. Blair and Mr. Tyerman on the subject of Spiritualism, and I must say, though I know very little about it, I could not help thinking that Mr. Blair, notwithstanding his assertions to the contrary showed an amount of prejudice and superstition in dealing with it which did little credit to his learned and scientific pretensions. Mr. Blair according to his own statement has never made a practical investigation of any of the phenomena of spiritualism; how then can he presume to give any opinion in regard to them? He says that if we accept the teachings of Spiritualism we should at once shut up our libraries, burn our books and close our Common Schools, but I reply, sir, that if we are not to investigate these phenomena in a scientific manner, we should at once refrain from studying all the other phenomena of nature. I believe that Mr. Blair places Spiritualism among what are called "black arts." I am surprised in these days of progress to hear anyone talk of "black arts." We know that in ancient times the practice of these arts, whatever they were, was forbidden, but the injunction arose from motives of policy rather than of morality, and we have every reason for believing that these "black arts" as they are termed, were nothing more than arts which were not generally known nor understood. But Mr. Blair is evidently superstitious; he believes in Satanic agency, and when the phenomena of Spiritualism are brought under his notice, instead of examining them fairly and scientifically to see whether or not some newly discovered natural forces have been developed he stands aghast, and shrinks in horror from them as an unholy and unclean thing. Spiritualism claims I believe to give us a new revelation. It may do so; we know that spiritual truths have only been gradually revealed from time to time, as the human race became prepared for them, and perhaps a higher revelation has still to be made. But putting aside this view of the case I say that all the phenomena of nature may be lawfully investigated, and that to deny their existence without enquiry is in the highest degree irrational.

I am, &c.  
DELTA.

### THE SANDHURST SPIRIT-HAND AND THE MELBOURNE PUBLIC DISCUSSION.

"At another sitting each person in the circle who wore a ring had it gently removed by a spirit-hand, the hand being seen afterwards with all the rings on its fingers, and after displaying itself by turning about, showing the back and palm two or three times, inverted itself, and cast the rings upon the table."—"Incidents of my Life," by D. D. Home.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Referring to the public discussion between the Rev. Mr. Tyerman and Mr. Blair, it occurs to me that the truth of Spiritualism might have been more distinctly demonstrated had they narrowed the issue to the truth or otherwise of the one fact, viz.—was the specified spirit-hand seen at Sandhurst or not? That one fact decided in the affirmative upon evidence would (according to the dictates of reason and common sense) tend to establish the truth of spiritual presence, visibly and actively among us, and that I believe is the whole question.

There were a number of witnesses who saw it, and if they would allow their names, addresses, and vocations, to appear in print as witnesses of the phenomenon, such evidence would tell with greater weight upon the masses than all the rest of the matter adduced at the discussion. I suggest, therefore, that you apply to the chairman of the circle for such information, and with their permission, publish it, at the foot of this letter.

The masses disbelieve because the press and the pulpit have befooled them, that such a phenomenon, and such phenomena, are incredibly extraordinary. If they would refer to the various spiritual journals, and other spiritualistic literature, they would find that exactly the same phenomena have been witnessed in late years, about a million times before, by witnesses of ordinary trustworthiness. If we couple this fact with the additional report of another illustration of the SAME PHENOMENA it would require more credulity to disbelieve than to believe, the perfect truth of the fact of the witnesses having seen, what they aver they saw.

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

### THE SANDHURST SPIRIT-HAND.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—As some doubt has been thrown by our opponents upon my statement with reference to a spirit-hand having been seen at our circle, I beg, in the interests of truth, to forward for publication in the next issue of the *Harbinger* the subjoined document. I may add that I did not see the arm and hand myself, my attention having been attracted to the involuntary movement of the young medium's arm and to the half-crown, which the whole circle, including myself, saw fall into her open hand. The lamp was burning brightly at the time, and the half-crown appeared to us all, to fall from the ceiling in a sort of zig-zag form. One or two saw also a white cloud above her, whilst those who have signed below saw the arm and hand quite plainly, although only visible for a moment or two. I may also state that the fullest reliance may be placed on the veracity of those signing.

Yours ever,  
THE CHAIRMAN.

WE, the undersigned members of the Sandhurst circle, hereby beg to corroborate in every particular the statement which appeared in the *Harbinger* for July, respecting the appearance (plainly visible to us) of a beautifully-shaped spirit arm and hand, betwixt the ceiling and the medium. The light was burning brightly on the centre of the table at the time, and the phenomenon appeared draped, and was clearly seen by us. It appeared to be the arm and hand of a female. We were not in any way deceived, and prefer to believe the evidence of our senses to anything which those who were not present may choose to say to the contrary.

Willm. Jno. MARTELL.  
Sandhurst, EMMA CATTRAN.  
17th August, 1872. JOSEPH WILLIAMS.

### THE DEAN OF MELBOURNE, versus LORD ADARE AND LORD LINDSAY.

CONTRA.

"That Lord Lindsay in his sober senses should have imagined that he saw a man wafted in and out of a window, when he was not, is only a degree less wonderful, than that Mr. Home should have performed the exploit, and it would be a disgrace to our intelligence if we were to let such things pass without a close and searching examination."—"Spiritism," by the Dean of Melbourne, Page 6.

PRO.

"All that we can say is, that these manifestations appear to us to be in the highest degree improbable, but here we are met by the evidence that improbable or not, they have taken place. We are narrowed into this alternative, that either Mr. Home is an imposter, or that spiritualism is true. We must also note the strangeness of the fact, that Mr. Home has never been detected, if indeed he is an imposter. To raise himself to a horizontal position near the ceiling, to play tunes upon guitars &c., these would require elaborate machinery. But these things have been done in palaces, and private houses, in every part of Europe.

If we believe Mr. Home to be an imposter, we shall have to suppose that a number of noblemen and gentlemen have knowingly aided the deceit."—Incidents of My Life, B. D. D. Home, p. 34.

It is assuming the negative in advance; it is a taking for granted that the phenomena in question are curious only, and speculative in their character, leading to nothing solid and of value, and cannot possibly establish ultra-mundane interference. If they do establish such interference, he must be a hardy, or reckless man who shall ask, "Where is the good?" \* \* \*

And he must be a sceptic past saving, who has critically examined the phenomena in question, without reaching the conclusion, that, how inaccurately soever they may have been interpreted until now, our best powers of reason are worthily taxed to determine their exact character.—Footfalls on the Boundary of Another World, by R. D. Owen. Pages 8, 15.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—As you cannot find space in your September number for my second and third letters upon the subject of "The Dean of Melbourne and Modern Miracles," I contribute a short letter referring to the above quotation from the Dean's pamphlet.

The Dean will find in Mr. Home's well-known book (Incidents of my life) accounts given (chiefly by others) of about twenty instances of Mr. Home's levitations before witnesses of the highest standing—as this book was published nine years back, it cannot include the levitations of late years—under these circumstances, it must surely be a wrong judgment on the part of the Dean, to judge a twenty-first repetition of the same phenomena, a degree more wonderful than the supposition of deceived imaginings on the part of Lord Adare and Lord Lindsay.

I say in all reason and common sense he ought on the contrary, to have judged the unprecedented deceived imaginings of these two Lords, a vast degree more wonderful, than one more of Mr. Home's ordinary, and predated levitations.

The levitations had often been borne witness to before, but no one has borne witness to any deceived imaginings in reference to such phenomena, the records of which had not only been in publication, but in large circulation for nine years.

The Dean most assuredly conveys to the mind of the orthodox (who knew no better) the false impression, that Mr. Home was not levitated but that the witnesses made an unaccountable mistake. Is this misrepresentation of the truth, justifiable on the Dean's part, under the circumstances of opportunities for learning the truth, during the last nine years?

Is not the Dean in the position of the barrister who addresses the court, unacquainted with the leading facts which constitute the turning point, and seal the fate of the case.

All perversion of the truth, must do harm; all elucidation of the truth must do good. When the laity thus find such great errors in the facts and figures of the clergy, they will be likely with good reason to suspect serious error in the anti-spiritualistic calculations and deductions of those clergymen who are so much out in important facts if wrong in the supposition of existence or otherwise of such facts of human levitation, why not equally wrong in all that belongs to their origin, design, and good or bad effects? The foregoing observations reflect so severely on the sound judgment of the Dean, that the most charitable view to take of the matter will be, to suppose that he was not aware of the previous levitations of which I have spoken, and which he will find in the following pages of Mr. Home's book, 62, 66, 172, 192, 204, 211, 220, 225, 236, 260, 264, 265, 267, 272, 305.

Had the Dean read these passages, two advantages would have followed. In the first place he would not have misled the public by that unscriptural folly of answering a matter before hearing it, and in the second place he would have placed himself in a position to say (Acts 23 chapter, 9 verse) "We find no evil in this man but if a spirit, or an angel hath spoken to him, let us not fight against God."

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

P.S.—In case the Dean of Melbourne should think Mr. Home's book beneath his notice I extract four lines from the 37th page, 2nd vol., "The Literary Times,"

March 21st 1863 said. "In conclusion we have but to state that should the 'Incidents in my Life' be a true and honest book, it is one of the most important works ever presented to the world."

SOUTH AUSTRALIA,

Adelaide, August 16th, 1872.

THERE is but little to report from this neighborhood. It was rumoured that an association to investigate Spiritualism was to be formed, but up to the time at which I write I have heard of nothing definite being done, but am under the impression that steps will be taken to examine the question and decide whether Spiritualism is from heaven or of man.

We are expecting to receive a visit from Mr. Tyerman, and I think that were he to come here he would find that there is a large number of people in this place sufficiently interested in the matter to listen to his lectures upon the question. Of course there is plenty of prejudice here which would engender opposition, but perhaps that would be the very thing to assist the progress of the work. All I hope is that Mr. Tyerman will make up his mind to pay us a visit, and we shall see how far South Australia will assist the progress of Spiritualism. Some interest has been felt in the matter on account of the daily *Register* reprinting *verbatim* the garbled reports of the *Argus* about the Tyerman v. Blair discussion, but I am pleased to see that many people had sense enough to see that the *Argus* was prejudiced in the matter, and that the reports published were assisted by that prejudice. I do not think, however, that the *Register* is in any way prejudiced in the question in reprinting from the *Argus*, but simply took the only available report. The *Argus* is the only Melbourne daily paper that is sent here, and so I suppose the *Register* did the best it could, for the press here, with all its faults—and they are many—usually give all parties fair play; and if they misrepresent any one, usually throw open their columns to correct any false impressions that may have been formed.

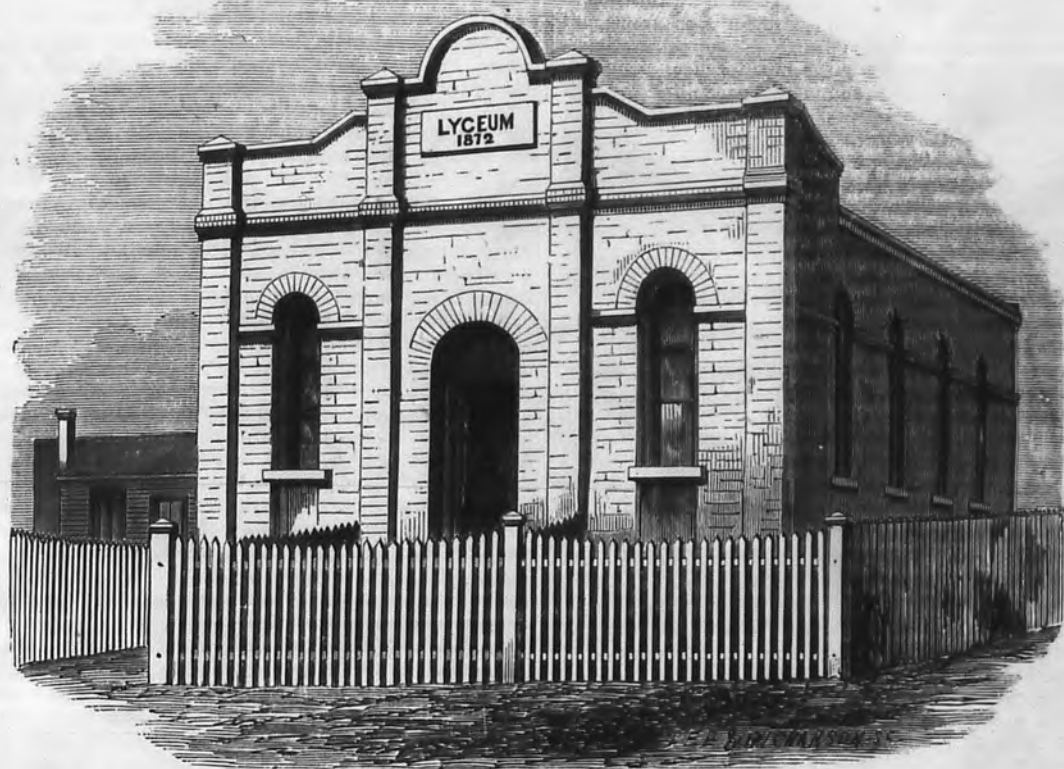
Last Saturday's Gawler *Bunyip*, one of the oldest country papers in the colony, published a long letter from an anonymous correspondent, in which the rise, progress, and present condition, of modern Spiritualism were briefly detailed; and as Mr. Tyerman's name was mentioned a copy has been sent to him, and you will be able to see whether or no the letter referred to is worth criticising. It is written in a fair spirit, evidently by one halting between two opinions, and able and willing to give to all sides of the question a fair and candid hearing.

It is rumoured that Mr. W. H. Mitchell is preparing a lecture upon "Modern Spiritualism," which is to be delivered in and around Adelaide. How far the rumour is to be relied upon remains to be seen; but, should he venture to lecture upon the subject, you may depend upon it that I shall send you a brief report for your next number.

The *Register* having mentioned that there is a probability of Mr. Tyerman visiting this colony, the information will be copied into other papers, so that his intended visit will be well advertised. M. W.

MR. J. M. PEEBLES.

WE are in receipt of a letter from Mr. J. M. Peebles (dated East Saginaw Michigan, June 10th, 1872), in which he informs us of his intention to leave San Francisco, *en route* for Melbourne, some time in August, so that we may fully expect his arrival amongst us about the end of this month. We have also much pleasure in announcing that Dr. E. C. Dunn accompanies Mr. Peebles as a friend and travelling companion. Dr. Dunn is a medium of no mean order, "both trance and healing," and, although his visit here is unprofessional, his object being to see more of the world, we trust that many will have the opportunity of profiting by his mediumistic power. It is contemplated to hold a soiree as soon as practicable after Mr. Peebles' and Dr. Dunn's arrival, for the purpose of giving them a hearty welcome.



THE NEW SPIRITUAL LYCEUM AT STAWELL.

OUR Pleasant Creek friends and co-workers in the divine cause of intellectual progression have much reason to be proud and highly thankful to the Infinite Source of all Light for the cheering success attending their united efforts to finally dispel the terribly sable clouds of superstitious darkness that have so long enveloped mankind. It is but a few months ago since some seven liberated souls determined upon regularly meeting together for a short time every Sunday to hold an interchange of spiritual thoughts and ideas. In a short time they were branded by their more orthodox friends as the "seven heretics;" however, their numbers so rapidly increased until the room wherein the meetings were held became uncomfortably crowded, an effort was then made to secure the hall of East Stawell Mechanics' Institution, but, notwithstanding their tendering a good sum for its use in the evenings, the small local sectarian body known as "Baptists," who occupied it during the forenoon *only*, would not, under any consideration, allow the hall to be used for any such purpose, they alleging as a cause that Spiritists would contaminate the building, whereupon the proprietor of the Commercial Assembly Rooms (Mr. C. R. Sauerbrey), in the most generous manner, granted the free use of his spacious hall for an unlimited period, he finding all lights and every other requisite to make our friends comfortable during their evening services. As their numbers became permanently augmented they formed into a branch of the Victorian Association of Progressive Spiritualists, and feeling the great necessity to have a suitable place for instructing both young and old a commendable effort was made, when every member manfully, and in the most practical manner, came to the rescue—hence the erection of the first of many such halls of progress in Victoria. The accompanying engraving (from a photograph by Mr. Parker,) will convey an idea as to its appearance; the walls are of fourteen inch brick work, fifteen feet high by forty feet in length, and twenty-six feet broad, in the clear, plastered inside and otherwise beautifully finished, having a neat

raised platform, whereon stands an elegant telescopic reading desk and three chairs; there are comfortable seats to accommodate about 250 people, an efficient choir of some twenty, conducted by Mr. Bishop, whose performance upon the beautiful harmonium belonging to the body, produces the most delightful strains of exquisite music, the acoustic properties of the Hall being surprisingly good. The ground whereon the building stands is substantially fenced all round, and several choice trees and shrubs tastefully planted in front; and, should a necessity arise for an extension of the Hall (which, judging from events anent its origin, and the large attendance at its opening and on the following Sunday, must, ere long, become imperative), there is some 60 feet of spare ground whereon to extend. The promoters have carefully avoided the *peculiarly* orthodox method of obtaining funds for building, &c., through the gambling processes of bazaars, tea fights, &c., and practically manifested their heterodox ideas by enriching the local hospital to the extent of £18 from the opening collections. We omitted to state that the Hall is lighted by six double pendant globe lamps, and the platform by two suitable bracket lamps with shades. It is intended to use the building during the week evenings for lectures on secular subjects; on the forenoon of every Sunday as a Children's Lyceum; and on Sunday evenings for lectures and readings bearing upon the great Harmonial philosophy, and in all probability our respected friend and earnest co-worker Mr. B. S. Naylor, who is under a lengthened engagement to our Stawell friends, will open elocution and drawing classes during the week-days, assisted by his amiable and highly accomplished life-partner "Bessy," as he delights to call her; a library will also be added to the comforts of the hall at an early date. The course of secular lectures were commenced by James Smith, Esq., of Melbourne, on the 18th August, to a large and intelligent auditory, including all the local school teachers, on "Education," (magnetically received) the ideas therein

being so painfully true and condemnatory of the present pernicious forcing system as to cause one of the said teachers, a Mr. Henry Hayden, to announce his intention of refuting (?) the arguments and ideas set forth by way of a lecture, in the Lyceum, which will be followed by a phrenological lecture by Mr. J. McLean, to practically demonstrate from casts, skulls, diagrams and children present, the truths disclosed through Mr. Smith and how lamentably ignorant school teachers generally are of the temperaments and mental capabilities of children placed under their care. We cannot do better than furnish our readers with a few extracts from the local newspapers bearing upon the opening services of the building, copies of which we obtained with some difficulty, the demand exceeding the supply, notwithstanding the printing of many additional copies by each proprietor:—

*Pleasant Creek Chronicle, Aug. 13th, 1872.*

The Lyceum in Sloane-street, built for the use of the Stawell Spiritists, was formally opened on Sunday morning last, the 11th inst. The room is very nicely finished inside, its dimensions being 26 x 40, well lit, and its acoustic properties excellent. A neat platform and reading desk are provided for the use of lecturers, and the sitting accommodation leaves nothing to be desired. The building is of brick with stone facings, fenced around, and erected at a cost of over £500, the architect Mr. G. C. Inskip.

At half past ten the different speakers appeared, when the doors were thrown open. Those present included nearly all who are identified with the movement here, among whom were several ladies. The singing was excellent, one or two of the anthems being rendered by the choir with a precision that took many by surprise. Mr. Bishop presided at the harmonium. Each address was followed by an anthem or hymn.

Mr. McLean (President) was the first speaker. He said the purpose for which the Hall was erected reminded him very much of the old story of Alexander and Diogenes. It had been inquired by one of lofty character what was truth? If it was so difficult to learn on earth, was it so in Heaven? If it were true that man was the creature of progression his advances would be slow; centuries passed before the system of planetary worlds was accepted, and Aristotle's system of induction was long in being recognized. It was the same with moral as with natural science. Their search after truth must be painful and toilsome; they must dig down in ignorance and darkness, but certainty would eventually crown their efforts. The question was most important to them, what was the future state of existence? and how could they assimilate their earthly condition to the heavenly? Man must depend upon his fellow man for light on this great topic, but how small was their capacity for the task. Should they abandon the search in despair? disheartened by its difficulties and unable to grope through the dust and rubbish which encumbered it? work like men or fail like fools? Personally, he would never cease to fearlessly search after truth. The speaker concluded by reciting a poem which showed how apt mankind were to cling to the opinions of their predecessors, and blame their opponents for being wrong; and how all discoveries had been on their introduction disbelieved.

Mr. Nayler said, Shakspeare had declared, there was no darkness but ignorance; knowledge the wing wherewith we fly to Heaven. Music was not so charming to the ear, as knowledge to the mind. This hall was erected by the philanthropic to promulgate truth, and its founders were entitled to the thanks of Victoria, as well as of Stawell. The hall was a standing reproach to that church which received four millions five hundred thousand pounds per annum, for teaching the people; yet England had five millions of adults who could not read, and eight millions who could not write their own names. Hundreds of England's greatest men sprang from the agricultural and working classes. The speaker gave a list of names famous in art, science, politics, and theology, with a sketch of their humble origin. What scores of their countrymen had done, they could do if they had the

manliness to set about it. This day he began life afresh. He had experienced many losses and crosses, but, though in his 77th year, he did not bate one jot of hope. Magnanimity did not consist in never falling, but in rising after a fall. "I can't," never effected anything great or good; "I'll try," had done wonders; and "I will," had reduced mountains to mole-hills. Potentates might make men great, but great men made themselves. The philanthropic builders of this Hall intended it for a school during week days, a lecture room in the evenings, and for religious instruction on Sundays. The fate of the colony depended on the instruction of youth; and the enlightened of Stawell could not longer endure the dry-as dust sermons and petrified creeds of orthodoxy. The churches thought they were lenient if they only deemed them changelings, and not infidels. Should any such be present, he would tell them that a man or sense often changed his opinions, a blockhead never. In his youth he had been instructed in the pernicious doctrines of Methodism, and had subsequently found much difficulty in unlearning what he had been taught; and after mature thought, he had put away the heathenish notions of Paul, and accepted the pure religion of Jesus as delivered in His matchless sermon on Mount Olivet. Thirty years ago, the laws of England would not have protected them from outrage, had they publicly held doctrines adverse to those of the State Church. But amid all the changes of civilisation, that Church also had changed. Many of its dignitaries had dealt blow upon blow at that stupendous structure which priestly religion had erected, and pronounced opinions which fifty years ago would not have been tolerated.

Mr. Walters (Vice-President) said it had been asked by those whose words were entitled to respect, What is your object in erecting this building? and he thought it a duty to express his own personal feelings on the subject. The fullest toleration would be here given to all classes. Every thinking man must have his individual conception of the Deity according to the light that was in him. It followed, therefore, that in the great population of the world there would be a multitude of different beliefs. Still, if the man was true to his own God, he did his duty, and this was the religion of the soul. Any elaborate creed, therefore, was opposed to the great principles of love and charity taught by Jesus. Every man was endowed with certain talents which he was expected to use for the good of his fellows, and any neglect of this, was a sin, and must be followed by that bitter remorse, the inevitable consequences of wrong doing. The soul never died, and trials but fitted it for the happiness to come hereafter. These precepts had during many years been lying dormant within him, and he looked to the establishment of this Hall as a means of encouragement and strength. There was a great lack of that education which taught their erring brethren that the hand which made them was divine. These were the objects for which he had assisted in erecting the Hall, and with Mr. Nayler's aid he hoped to witness their accomplishment.

Mr. James Smith said, the discourse he was about to read was not his production in either words, thoughts, or sentiments. He mentioned this that they might not ascribe to him the credit of a work which was not his own, but that they might through its instrumentality be led to thank Him who was the source of all goodness and wisdom. He then read a communication magnetically received, which was designed to answer the question, Where or what is Heaven? There was nothing, the communication said, which so engaged the attention of philosophers and theologians as this interrogatory, and no subject the study of which so soon plunged them into the dark realms of uncertainty; and yet, there was nothing which might more easily be learnt if they ordered themselves with childlike submission to His will. Heaven was not a locality, but a state or condition; Heaven was Love, and was situated here among them; and was not enjoyed solely under the conditions of a new existence. The spiritual life commenced in this world; to be perfected in that happier region into which they were ushered when passing the portals of the grave. As evolution was the great and everlasting law of matter;

likewise evolution or progression was the law of spiritual things: the law was the same applied either to spiritual subjects or to temporal, to finite or eternal. Each integral portion of that great whole they designated creation had similar laws; there was not one code of regulations for one planet of the system, and another for its neighbor, there was not one divine law, and one human; all were the same. He who held the key to unlock the mysteries of nature, could unfold the secrets of the spiritual kingdom \* \* Hell was the bitter fruit and appropriate place of disobedience; vice and crime, disease and folly were abnormal, and were all faults traceable to disobedience. Giving love to God and love to man all evil disappeared, and in place of the establishment of the kingdom of hell they had the restoration of happiness. On what easy terms, therefore, did they obtain it! by a return to obedience, and by the re-establishment of those glorious truths originally taught by Christ, but distorted by man \* \* \* They, in common with those who termed themselves orthodox Christians, were accustomed to say with bowed heads and supplicatory voice, "Hallowed be Thy Name, Thy will be done," but did they endeavor to procure the advent or maintenance of that kingdom? Was it come when no man listed, and without any visible cause? If they were earnest in the petition they would mark what followed, "On Earth as it is in Heaven;" they would understand, that for the kingdom of God to be among them, the will of God would have to be as willingly and entirely obeyed here, as in those spheres where obedience to God formed the highest delight of perfect intelligences. Heaven could be as completely enjoyed here, as in any unknown place to which the enfranchized spirit of man ascended. They could not see or understand all things, but it was assured that the spiritual life must be commenced in this world. The speaker here pointed out how the state of Heaven might be received through the avenue of the senses, and in an eloquent peroration painted the happiness which, by obedience to natural and spiritual laws, it was possible for man to secure on earth.

After singing a hymn, Mr. Nayler gave an address, in which he detailed the differences in the views of the churches and spiritism, in regard to many prominent doctrines, especially that referring to the Trinity, which the speaker maintained had no authority from Scripture. In support of the Unity of the Godhead, he quoted a number of texts, and accused the Book of Common Prayer with the creation of idols.

A collection was made towards defraying expenses.

Addresses were delivered in the evening, to a crowded auditory, by Messrs. Smith, Nayler, and Crellin. The two collections amounted to £11 11s.

*Pleasant Creek News*, Aug. 13th, 1872.

The Stawell Lyceum, in which the services of the Progressive Spiritists will in future be held, was opened on Sunday last, and the opening services, morning and evening, were numerously attended.

The services, as may be imagined, differ from those of any established Christian Church, and a chance visitor is struck by the entire simplicity and absence of those formalities which are more or less characteristics of all places of worship.

The speakers occupied a platform at one end of the building, each in turn delivering an address or lecture. After singing of hymns by the choir and congregation, Mr. McLean delivered an address. He alluded to the objects for which the hall was opened.

After singing, by the congregation, Mr. B. S. Nayler read an address.

Mr. Walters, in referring to the opening of the hall, expressed the hope that the fullest toleration would be given therein to free enquiry on all those most sacred subjects that tended to elevate humanity, and to make its attributes more nearly to resemble the Divine.

Mr. James Smith read lectures, morning and evening.

The morning lecture was on the subject of the Kingdom of Heaven, showing that it must be entered upon here, in order to become a reality hereafter; that perfect happiness was designed to be the lot of man on earth;

that all his mental and physical faculties were bestowed upon him for that purpose; that nature herself was a perpetual minister of delight; that disease, vice, and crime were abnormal; and that these were the product and penalty of disobedience to the will of the Most High.

At the evening services Mr. Nayler, and Mr. Crellin, of Stawell, took part, the latter delivering the following address:

I almost wish that none were present here to-night but those of us who are made by the same way of thinking into one spiritual family, so that we could rejoice together without restraint, and see reflected in each other's faces the happiness of the thought that we have now a home, under whose roof we, brothers and sisters, children of the Great Parent, can come and talk of the greatness and goodness of our Father; enquire of each other's welfare, and assist each other, and be assisted in return by the operation of the constant and beautiful law of reciprocity which makes it more blessed to give than receive; assist each other in building up of kindly thoughts, and kindly words and deeds, that "habitation not made with hands eternal in the heavens." Let no one think that we have put our hand to this work in any spirit of pride or self-conceit, or love of notoriety. What we have done is of necessity. I remained in the Church of England, in which I had been brought up, until I felt myself alone in the congregation. The communion of saints, the communion of spirit or thought no longer existed, I was a stranger in the midst of strangers. What they apparently received as truth, I regarded as untrue; neither what they hoped for, nor what they dreaded, had any charm or terror for me. I was alone—for fifteen years alone. Ah! what misery to be spiritually isolated from your fellow men; to be self-excommunicated from the assemblies met to render homage to the Great Creator; to be driven by the spirit into the wilderness of loneliness. Although the angels of God may minister to you; although truth and conscience may give you fortitude; although you may stand in a clearer light and be nearer God; still the human heart will cry aloud for human sympathy. What joy then to meet with companions in your solitude, who, you are assured, will never leave you or forsake you; whose intellects embrace the same faith; whose hearts beat to the happiness of the same hope. Then only is the fullness of happiness attained, when the love of God, and the love of man, make sweet melody in the soul. For the increase of this happiness, in prayer and in hope, was this house built. To it we invite all wandering brothers and sisters who are spiritually homeless; who in the wide waste of theologies can find no resting place; who hungering and thirsting can find elsewhere no satisfying spiritual food. If there are any, and we doubt not that there are many, whose every spiritual want is thoroughly satisfied by existing means; who can see no imperfection in their palace of truth; who think the sweep of the circumference of their charity wide enough, their aspirations high enough, their vision clear enough—for these, they must remain on the path their own light shows them, until the broadening light of the coming day reveals to them a better—for the time will come when

"The morn, from his cold crown  
And crystal silence creeping down,  
Shall flood with full daylight glebe and town."

But if there is one, and no doubt there are some with strong intellect and strong religious feeling, divorced the one from the other, producing unhappiness and discord in the soul; yearning to worship God in spirit and truth, to worship him not only with all the soul and all the strength, but with all the mind also; longing to sing His praises, not with the lips only but with the understanding also; to him we would say "Brother, come with us, and it may be the harmony of thy being shall be restored, and peace, long banished perhaps, return to Thee—a peace which is the only true happiness in this life, and the full assurance of a higher happiness in a higher life to come, which shall be meted out to each of us by immutable law, in such measure as we have rendered our natures capable of receiving."

*Argus Advertiser, August 13th 1872.*

The first building erected in Victoria by the Progressive Spiritists, was opened on Sunday last, and the services of this body, which will thereafter be continued, will be conducted by the local leaders of the movement. The structure, which has been already described in these columns, is a plain but neat-building, capable of accommodating some two hundred persons. The interior resembles most other places of worship, being furnished with rows of seats, and showing an elevated platform from which the speakers address those assembled. Occupying the platform in the morning were M. J. Smith (of Melbourne), Mr. B. S. Nayler (who has lately come to reside at Stawell), Mr. J. McLean, and Mr. Walters.

Perhaps the most noticeable feature to a stranger on taking his seat amongst the audience, is the absence of that restraint which generally prevails amongst congregations of other churches. In this instance, it might be observed that the audience chatted, frequently, though in a hushed way, and that the remarks made by those who addressed them, were often received with more marked evidences of amusement or applause than might have been expected. The effect of this, however, was far from displeasing. There was apparently a sociality, and absence of frigidity, and an evident avoiding of "form," that put the stranger at ease directly. On the seats were distributed a number of slips, on which were printed the hymns to be sung in the course of the service. The choir sang admirably, and opened by rendering the 117th Psalm. This was followed by a short address from Mr. McLean, having reference to the value and beauty of truth \*\*\* The choir next sang a piece commencing as follows:—

"On this auspicious, happy day,  
To Him who holds the sovereign sway,  
O'er earth, sea, air and sky,  
We consecrate this public hall;  
And now, most fervently we call,  
For influence from High."

Mr. Nayler gave the next address which dealt principally with the value of knowledge and education.

An anthem was next sung by the choir, when Mr. Walters addressed a few well chosen and well delivered words, which had reference to the opening and the uses to which it was intended to put the Hall.

Another hymn having been sung, Mr. J. Smith, of Melbourne, rose to read a lecture on "The Locality of Heaven." Neither the ideas, the opinions, nor the style of diction therein entertained, were, he said, in any sense his own, but had been given to him by the higher intelligences. Mr. Smith is one of the best readers we have heard; his voice is well adapted for a reading such as that which he gave on Sunday. The cultivated style and educated pronunciation of the speaker was very pleasing, and attracted and kept the marked attention of the audience. No extract from the lecture could possibly convey a fair idea of the consentaneousness which marked it throughout. It read as a master-piece of composition and imagery, without that floridness which imagery often bestows. Those parts of the address which dwelt upon the heaven that was around us and about us, if we but obeyed the laws of nature (a synonym the speaker said of God), displayed passages of rare excellence from a literary point of view. The description of the pleasures to be enjoyed in studying the evervarying face of nature, and the phases presented by that variableness were poetical in the truest sense of the word.

It is but just to state, that throughout the addresses and the singing, there was nothing of the ludicrous presented, of which we hear so much in connection with spiritists. True, the doctrines taught were far different to the prevailing belief of the present day, but the views expounded were argued in a manner that was clear and sequent. The address of Mr. Smith was eminently characterized by these qualities, although one of the doctrines which were incidentally alluded to, was most difficult of realisation; we allude to the reincarnation theory, which, to a certain extent corresponds with the belief of the Africans, the natives of Madagascar and Matamba, &c., and known as metempsychoses. A

verse from Jude was read at the close, which conveyed a benediction, and the assemblage dispersed. In the evening the place was full to excess, addresses being delivered by Mr. Nayler, Mr. Crellin, and Mr. Smith, who, on the second occasion read two papers similar in style to that already described.

In all probability the whole day's proceedings, including the lectures delivered by Mr. Smith, &c., will shortly appear in pamphlet form, so as to afford an opportunity to friends of the cause and others to learn more fully every particular, in order that they may be prompted to "go and do likewise."

## THE DISCUSSION ON SPIRITUALISM.

### THIRD NIGHT.

The third evening's discussion between Mr. J. Tyerman and Mr. D. Blair took place in the Independent Lecture Hall on Monday, July 29th. The audience was large, but not so numerous as at the second discussion. The chair was occupied by Mr. Jas. M'Kean.

MR. BLAIR opened the discussion by reviewing the arguments of the previous nights. He said that the phenomena of Spiritualism was proved to be the effects of mechanical causes. Mr. Blair said that Professor De Morgan had stated that the evidences in favor of Spiritualism were miserably insufficient. Howitt denied that there was anything supernatural in Spiritualism, and disapproved of it because the majority of Spiritualists went too far. He said the verdict of the Dialectical Society was adverse to Spiritualism, and that Horace Greeley merely opened the columns of the "Tribune" to Spiritualists, and offered a reward to any Spiritist who could get him the previous day's news from England, and that that reward was still unclaimed. Not one literary man of eminence was in favor of Spiritualism. (Expressions of dissent.) Tyndall, Huxley, Faraday, and Lytton, were against it. Dr. Carpenter had said in the "Quarterly Journal of Science" that there was nothing supernatural in the phenomena of Spiritism; it admitted of easy mechanical explanation. Several French scientific men had condemned it. Mr. Home had stated in his recently published book that he had swindled Mrs. Lyon out of £30,000. (Cries of no! no!) At all events Mrs. Lyon said so. The mental phenomena were also unsatisfactory; it had not revealed one new fact.

Mr. Blair commenced his last speech by asserting that Spiritualism was a thing of shreds and patches; there was not a single incident in it but what was stolen. (strong dissent and Cries of "prove it.") It was began in credulity, carried on by imposture, and is now sustained by ignorance and wild fanaticism. (Uproar.) It began by a family appropriately named Fox, who lived in a little village. The girls in the family were hailed as prophets in petticoats. Lecturers started up as plentifully as huckleberries in an American forest; it was found that a number of people, uneasy in their domestic relations, were attracted, and free love institutions were founded. (They are not Spiritualists.) The next outbreak was blasphemy and anti-christianity, and the smart Yankee printers rushed in to meet the demand, and so a few hundreds of thousands of people came to believe it, or said they did. The assertion that the believers were as numerous as represented was a gross exaggeration. Andrew Jackson Davis' twenty-five volumes, he said, did not contain one thing new that was true, or one thing true that was new. The new work "Affinity," recently issued in Melbourne, was, he said, one of the most blasphemous and indecent books he ever read. He held in his hand a book by J. M. Peebles, but the title was so blasphemous he would not read it. (Cries of read, name, &c.) He would not pollute his lips by reading it. (Ask the chairman to read it for you.) He would not. The ideas in J. S.'s letters, which appeared in the *Argus*, were not new, and indicated a "deadened brain." His doctrines of the origin of species was taken from Darwin, and of the metempsychosis, from India mythology, and his views of inspiration from Bunsen's "God in History."

MR. TYERMAN, on rising to reply, said his first duty was to dispose of a few things advanced by his opponent the other evening. When Mr. Blair's speeches were stripped of their meretricious ornaments, and tested by the rules of logic and honorable controversy, he ventured to say they would be seen to have done nothing towards demolishing Spiritualism. He objected to the way in which he had attempted to get rid of the *Colonial Monthly* difficulty. If Mr. Blair had pleaded that he did not mean what he wrote, or had since changed his opinion, he should have said so. The passage quoted would not bear the interpretation that it expressed another's, and not the writer's opinion. Indeed, the whole article was a sort of half-hearted apology for Spiritualism; if it was, as had been alleged, only one of those scribbling articles which scribbling men write every day of their lives, the representatives of the press were not complimented, and the public would learn what importance to attach to anything from his pen in future. In the same article Mr. Blair had asked—"Is it genuine philosophy, or is it only self-confessed and arrogant ignorance, that turns away from the consideration of such facts and phenomena, with a supercilious exclamation of 'imposture and delusions.'" In his treatment of Spiritualism his opponent had on that platform, unwittingly furnished a striking illustration of his own graphic description of the conduct of anti-spiritualists. They had next been furnished with a definition of the words natural and supernatural, which might have been spared, for he had said repeatedly that Spiritualists did not regard the phenomena as supernatural, as the term was generally understood. They were governed by immutable law, depended on established conditions, and were as really natural events as the rain that fell on the grass that grew. Mr. Blair had said much about what he termed the "gospel of the deadened brain." Because "J. S.," in a letter to the *Argus*, had said that the medium's brain was "deadened" or rendered inactive while communications were passing through it from the spirit-world, his opponent had thought it quite consistent to confound those messages with the channels through which they came. Without vindicating the application of the term "deadened" to the medium's brain, the meaning of "J. S." was clear enough to everybody except his opponent, whose mental vision had evidently been sadly distorted and obscured of late. To speak of communications as though they originated in the medium's brain, which was but their channel, as had been done, was just as reasonable as it would be to attribute the water that flows to our houses to the pipes that bring it. Mr. Blair had next favored them with another edition of Sir John Herschel, the number of which he did not remember; but he would show that after all his friends talk about Herschel his conduct in relation to Spiritualism was utterly inconsistent with the principles of Herschel's philosophy; and that Spiritualists were applying those principles to the elucidation of an important but difficult subject. How did Herschel arrive at those formulated results of which they had heard so much? Did he not accumulate as many carefully observed facts, and the results of skilfully conducted experiments, as possible, and then proceed to generalise, and deduce such conclusions as the preponderance of facts warranted? Intelligent Spiritualists applied the same principles of inductive philosophy to the phenomena; and from a vast mass of facts and testimonies they arrived at the twofold conviction of their objective reality, and their spiritual origin. They had next been favored with information as to where the doctrines of Spiritualism had been "stolen" from. He had stated the first night that Spiritualism did not claim to have discovered many of the doctrines it taught, but to have brought them out more prominently than had been done before its time, just as Jesus had done with some of the truths he taught but did not originate. His opponent had said the doctrine of immortality was stolen from the New Testament. What an announcement! if the fact of the existence of a truth before it was taught by certain men was to be considered proof that they had stolen it, then upon his friend's reasoning he would ask—where did the writers of the New Testament steal it from? for they could not claim to have discovered it. If from the

Old Testament, then, where did the writers of the Old Testament get it from? for they could not claim originality on that score. And where did those nations steal it from who had never seen a Bible? The fact was the doctrine was a kind of universal property, and to accuse any one of stealing it was about as just and sensible as it would be to accuse them of stealing the atmosphere or the sunlight, which were the heritage of all men. They were further informed that the doctrines of universal redemption and eternal progression had also been stolen from the Bible. They all knew that the Bible taught no such doctrines. The Calvinistic school openly taught that the scheme of redemption was never intended by God to be universal, but that many had from eternity been predestinated to destruction; while the Arminian school, who contended for the universality of the scheme, were compelled to admit that it only actually embraced a small portion of the race. As to progression the passage—"these shall go away into everlasting punishment" settled it from the Bible standpoint. If the punishment were eternal there could be no restoration or deliverance from it. Progression there might be, but it was like the Irishman's backward and downward progression in woe. The Bible knew nothing of these doctrines as Spiritualism taught them, and therefore they could not be taken from it. The same remarks applied to the charge of having stolen the non-eternity of punishment and the non-existence of Satan. It would have been as well if his friend had attempted to disprove these doctrines. The question was not whether Spiritualism had first revealed them to the world, but whether they were true. Other doctrines had been alleged to have been stolen from the ancients, but he was amazed that a man of Mr. Blair's pretensions should contend that, because certain things were believed and practised by the ancients, therefore we, who believed and practised the same things now, had stolen them. Did he foresee what absurd conclusions his reasoning would lead him to? He believed in God—so did the ancients; therefore, according to his own logic, he had stolen that belief from them. He believed in and practised prayer, so did others thousands of years ago, therefore he had stolen that practice from them. His opponent had also stated that the phenomena as well as the doctrines of Spiritualism were stolen; but the remarks already made applied to that point. In his zeal to prove that the phenomena were stolen Mr. Blair had admitted their reality and their antiquity, and had thus unwittingly half proved the case for Spiritualism. They had next been presented with a string of alleged contradictions from spiritual teachings. Mr. Blair stated that he had culled those contradictions himself from the works of Spiritualists, and that was to be taken as evidence of his extensive acquaintance with the literature of the movement; but would the audience credit it that the gentleman who had said so much about what he elegantly termed "prigging" had actually stolen that list of alleged contradictions, and had sought to palm the passage off as his own? He challenged his opponent to deny the charge. The fact was the passage was a stock objection. He had read it in anti-spiritual works, and heard a Wesleyan Minister read out the identical list in the Assembly Hall not long since. That there were differences of opinion among Spiritualists on some subjects he willingly admitted. They dared to think for themselves, and were sure to come to different conclusions on some points. But he ventured to say there were not more contradictions among them than were to be found among writers on religious subjects—nay, not more than were to be found in the Bible itself; while upon most important questions the leading writers were in beautiful harmony. He challenged his opponent to prove from the works of acknowledged writers on the subject one-half the contradictions he had adduced, and he would give him a week to do it in. Let him consult A. J. Davis' works in some 25 vols.; Judge Edmonds' "Spiritualism" in two vols.; William Howitt's "History of the Supernatural" in two vols.; Robert Dale Owen's two works—"The Footfalls on the Boundaries of Another World," and "The Debatable Land;" Mrs. De Morgan's "From Matter to Spirit;" Emma Hardinge's "History of American Spiritualism;" Thomas Brevoir's "Two Worlds;" Uriah Clark's "Plain

Guide to Spiritualism;" Hudson Tuttle's "Arcana of Spiritualism;" Peebles' "Seers of the Ages;" Moses Hull's "Question Settled;" Gerald Massey's "Concerning Spiritualism;" Professor Hare's "Spiritualism Scientifically Demonstrated;" Professor Denton's "Nature's Secrets." These were only some 40 works, averaging about 400 pages each; but, if necessary, he could furnish his friend with 100 more from which to prove his case. Some of the alleged contradictions were their own refutation on their face, as the one did that denied immortality, for that was the cardinal doctrine of spiritualism, and those who denied it ceased to be spiritualists. And so of slavery. It had been condemned from the first, and found in Spiritualists uncompromising foes. How had Mr. Blair dealt with the witnesses called in the other night? Had he disproved their testimony, or shown that they were incompetent, or untrustworthy? No. Being unable to overthrow their testimony he had resorted to the questionable means of disparaging them. Dr. Campbell was no authority in science, as though it required a philosopher to decide whether a table moved, or a question was correctly answered. Horace Greeley was short-sighted, as though phenomena cognisable by the eye were the only ones he had testified to. Dr. Elliotson was untrustworthy because he admitted the reality of clairvoyant and mesmeric powers. But he thought that fact gave additional weight to his testimony in favor of Spiritualism; for as he had been in advance of his profession in that case, and they were coming up to his conclusions, so they would most probably have to do in this. Robert Bell had lost his reputation as an observer and critic. But in whose estimation had his reputation suffered? He had lost caste among self-sufficient critics and "newspaper scribblers." But had not Galileo, Harvey, Jenner, Stephenson, and a host of others forfeited their reputation in the eyes of their contemporaries? Posterity, however, had reversed the verdict of their contemporaries, and so it would be in this case. Spiritualists might confidently await the verdict of the future. Sergeant Cox had been objected to as not being a Spiritualist, but his testimony had only been adduced in favor of the reality of the phenomena, and it had not been denied. How had the instances of spirit communion adduced been dealt with? Had communion been shown to be impossible or improbable? or the cases given fairly met or explained away? No. His friend had found it easiest to quietly pass over some, and ridicule others as Yankee ghost stories. Cases attested by respectable witnesses in our own time were rejected as unworthy of credit by a gentleman who could accept the story that a whale swallowed Jonah and kept him in its belly three days, on the testimony of Jonah alone. They had been told that Professor Pepper could produce the phenomena of Spiritualism, but there were things he could not imitate; and if he could counterfeit them all that would prove nothing against Spiritualism, for he professed to do them by chemical and mechanical agencies, whereas no such things were used by genuine Spiritualists. He would now notice the most serious charge Mr. Blair had made—that Spiritualism was a system of "scandalous and shameless immorality." That was a grave charge. Had one fact or argument been given to support it? Not one. Would any honorable controversialist have appealed to the prejudices and passions of the audience in such a strain, without giving a tittle of evidence in proof of his assertion? His opponent was at liberty to reject Spiritualism as unproved if he chose, but to charge it gratuitously with "shameless immorality" was utterly unjustifiable, and could not pass unrebuked. In the name of honourable controversy, in the name of simple truth and justice, in the name of thousands of intelligent and respectable men and women of that city and colony who had embraced Spiritualism, and had been insulted and maligned by the abominable and unfounded accusation—he called upon Mr. Blair either to prove his statements or honorably withdraw them.

Mr. Tyerman said Mr. Blair had had his last opportunity to prove his charges but had let it slip, no doubt for very good reasons. He had not found it convenient to meet the charge of deliberate plagiarism, which he (Mr. Tyerman) had brought home to him, nor attempted

to prove the immoral tendency of Spiritualism. As for Professor Pepper, what comparison was there between effects produced avowedly by legerdemain and the phenomena spontaneously produced in the presence of honest truth-seekers. The scientific authorities quoted against Spiritualism had not bottomed and exposed the whole thing as had been stated. Some of them, according to their own admission, were wholly unacquainted with it, and the rest had but a very limited knowledge of it. Hence their testimony was worthless. The few scientific men, like the late Professor Hare, who had thoroughly investigated the subject, had become Spiritualists; and others, like Crookes, had demonstrated the genuineness of the phenomena, and would, he felt confident, as the result of further experiments, adopt the spiritual hypothesis. William Howitt had not given up Spiritualism. The attempt to convey that impression to the meeting was akin to the attempt of his opponent to palm off as his own the string of paltry contradictions culled from another writer. He held in his hand the *Spiritual Magazine* for June last, the first article in which was from the pen of William Howitt, and in that article he gave Dr. Carpenter, and those who, like him, condemned Spiritualism on insufficient data, one of the most manly but slashing castigations conceived know-alls ever got. The report of the Committee of the London Dialectical Society was substantially in favor of Spiritualism, so much so that some members of that society had repudiated it because it had not supported their foregone conclusions against the movement. Instead of only one sub-committee obtaining phenomena, four had, and those which had not, had not persevered as they ought. Nor was the committee composed chiefly of Spiritualists as alleged, five-sixths being unbelievers and prejudiced against it at first. Mr. Home had been denounced as an imposter by Mr. Blair, but this, like all his sweeping statements, was unaccompanied by an atom of evidence. Many eminent men of Great Britain had testified to his integrity and good character in the trial referred to. Mr. Blair's opinion of the literature of Spiritualism was of little weight. The works of Davis, Emma Hardinge, Peebles, Owen, and others, had been favorably reviewed by critics to whom it would be an insult to compare his opponent. The American origin of the movement was no argument against it. The world was much indebted to America. The Fox girls were not imposters, and it was most reprehensible to hurl those charges so recklessly, and without proof. Charge after charge had been thrown at persons and the whole movement with unblushing audacity, and when proof was demanded silence was the answer given. Even if charges against odd individuals could be substantiated that would prove nothing against Spiritualism as a whole. His opponent knew he was treading on dangerous ground, for he could retort by referring to things done by members and ministers of orthodox churches. Nor was it true to say that Spiritualism was anti-Christian. Certainly it was opposed to much of the dogmatic theology of the churches, and he rejoiced in the fact, for those dogmas were not Christ's teachings, but its religion was that taught by Jesus, of love to God and man. As to the charge of blasphemy he repelled it. The blasphemers were on the other side. Those who defamed the character of God by ascribing injunctions and actions to him which would disgrace a man were the real blasphemers. Spiritualism presented God in a most exalted and attractive light. Before the discussion Mr. Blair had said he would prove Spiritualism to be "in all respects a delusion, a cheat, and a fraud." Had he detected the cheat, proved the fraud, or shown that Spiritualists were the subjects of delusion? The delusion was all on his own side in supposing he could accomplish an impossible task. He had said the phenomena were mechanical effects of mechanical causes, but he had not furnished a single instance of their having been so produced. He had spoken of latent electricity, but had failed to connect the phenomena with it as a cause. Could it play musical instruments, write messages, foretell events, execute drawings, and produce other effects, so often witnessed? They might as well ascribe a telegraphic message to electricity, instead of regarding it as only an agent or medium of communication. His opponent had

not proved a single point against Spiritualism. Vulgar epithets, sweeping denunciations, gratuitous accusations, coarse invective, and cheap ridicule, they had had in abundance, but as for facts, arguments, or evidences against Spiritualism, where were they? He regretted that he had not time to go at length into the teachings of Spiritualism. It taught that departed friends could still communicate with us; that inspiration was a perpetual fact, and not confined to the ancients as many held. Why should it be? That apostolic gifts had not been withdrawn. were they not as much needed now as eighteen centuries ago? It taught that God was the loving Father of all men, and from that sprang the brotherhood of man, which, when fully recognised, would put an end to war and oppression. It also taught that God governed the physical, intellectual, and moral worlds by eternal laws, and that happiness could only be obtained by obedience to them; that the true object of punishment was the reformation of the wrong-doer; that every man must bear the penalties of his own sin, and could not get rid of them through the vicarious work of another; that the soul entered the other world in the same moral condition as it left this; and that endless progression in other spheres was the glorious destiny of all men. Spiritualism had already saved many from cheerless atheism, confirmed the faith of thousands in a future state, and brought consolation to many sorrowing hearts by proving that loved ones still lived and communed with them. He urged upon those interested in the subject to investigate it for themselves, and they would assuredly find evidence of its truth. Mr. Tyerman closed the discussion in the following words:—"To those who are opposed to Spiritualism, and will not fairly examine its claims, I would say—Do your worst, but you cannot quench its glorious light nor arrest its majestic march. In the language of Gladstone I say, gentlemen, "time is against you." Time's ceaseless stream will bear Spiritualism along with it to grander triumphs. Scurrilous scribblers may try to write it and its advocates down in the columns of the daily press; unscrupulous opponents may attack and misrepresent it on the platform; leaders of religion, who ought to hail it as a friend, may try to crush it as a foe, but "time is against them." Twenty years ago the phenomena were generally scouted as the fruits of imposture; now their genuineness is not denied by any one having a tolerable acquaintance with the subject. Twenty years hence the spiritual origin of the phenomena will be all but universally admitted. Spiritualism will stand because demonstrated facts are its foundation. It cannot be destroyed because truth is the vital principle that gives it life, and soul, and beauty. It comes from heaven, and all its enemies combined cannot sweep it from earth. It has a noble mission to fulfil among men. Millions have already felt its quickening power, and at its touch have started into new life and nobler actions. And ere long millions more will hail it, embrace it, and rejoice in it, as "God's last best gift to man."

[Exception may be taken to the limited space we have allotted to Mr. Blair. We have given the pith of his speeches, but we could not spare the space to report more fully the extraneous rubbish which formed the bulk of what he said.—Ed. H. L.]

### SPIRIT PHOTOGRAPHY.

SPIRIT PHOTOGRAPHY is still attracting a great deal of attention in England. It appears, however, that from some doubt cast upon the *bona fides* of Mr. Hudson by Mr. Guppy and Mr. John Jones, the photographs procured there have been submitted to a critical examination, and some of them pronounced to be spurious. We may remark, *en passant*, that Mr. Hudson is not a Spiritualist, and the fraud was first discovered by Spiritualists. There is no doubt, however, that many genuine spirit photographs have been obtained at Mr. Hudson's studio, and it is to be regretted a desire for gain should have induced him to stoop to fraud. The investigation of the subject has led to the development of at least two new media—Mr. Slater, of London, and Mr. Beattie, of Clifton—through whom some very striking spirit photographs have been obtained.

### VEGETABLE v. ANIMAL DIET.

(Abridged from the *Banner of Light*, June 8, 1872.)

Is it not enough that a cow gives you luscious milk, splendid butter and cheese? must you needs add a few more dollars to your thence stenchy, dastardly purse, by killing her and selling her dead body to be consumed by human beings? Is it not enough that the sheep gives you wool? must you "slaughter" her, too, to gratify the vulgar stomachs of vulgar bipeds, called the noble creatures of God's image? "Thou shalt not kill" is a divine command—divine to-day, yesterday, and forever. If you say this was applied to *man* only, I would reply that I believe that I can find more useless, harmful men upon the earth than four-footed beasts, and that it would be a greater blessing to rid the world of the former than of the latter. If you *must* kill, *will* kill, then hunt up the human brutes; (if not a misnomer,) those drunken, idle vagabonds, the lepers of society, those who never gave and never will give, for the good of the race, a pound of wool, a pound of butter or cheese, or even an egg, put them deep under the sod, and let their place be supplied by some hen, some goose or turkey, some cow or sheep.

Two statements are constantly made to sustain the argument that it was intended that man should eat meat. These are, first, that man possesses canine teeth, and, secondly, that hard-working persons require it. If the first assertion be correct, then let us return to a very primitive state, discard knives and forks, do away with cooking, and, like dogs, tear the flesh we must consume. The fact is, we have little or no occasion to use such teeth in preparing cooked meat for the stomach, and hence the fallacy of the argument. As regards laborers who seek strength and muscle in pork and beef, may we not refer them to the ox, the horse, the bison, the elephant, and ask if these powerful creatures get their majestic muscles from dead hogs, horses, sheep, cows and cats? (rabbits?) Must the working ox digest two or three pounds of beef per day, that he may keep up his strength? There is nothing more strikingly simple in Nature than the fact that *other substances produce these results*. Will you deny this, in the face of an unmistakable truth, and assert, to-morrow that *you* must have sausage and chicken, mutton and ham to sustain you? The whole thing is foolish, false, wrong: in eggs, in milk, in butter, cheese, in our numerous vegetables, cereals and fruits, far more healthful nourishment can be found than in the flesh of animals. As a further support of my position, I can say that the mass of the people of India do not eat meat, and they are hardy, healthy, sprightly. Very many, too, of the stout Hollanders and Germans, the very models of robustness, seldom, except as a holiday feast, eat a particle of meat.

In the "American Spiritualist" of the 24th of February, there was a very forcible article on "What shall Spiritualists eat?" I will quote a few paragraphs: "Muller mentions a distinguished priest of India, who, when dying, said to his people, 'Eat only grains and fruits. Let the predaceous animals prey on carnage and blood! Stain not the divine gentleness of your natures by one act of cruelty to the creatures beneath you! Heaven, to protect them, hath placed you at their head.

Be not treacherous to the important trust you hold, by murdering them, nor defile your bodies by filling them with putrefaction.' . . . Pythagoras, living some 500 years B. C., recommended a vegetable diet. Neither himself nor disciples tasted flesh. Aristæus, the successor of Pythagoras in his famous school, was also a fruit-eating philosopher. Zeno, the stoic, Diogenes, the cynic, Plato, Plutarch, Plautus, Proctus, Empedocles, Socion, Quintus, Sextus, Appolonius of Tyana, Porphyry, Clement of Alexandria, and nearly all the more eminent of the ancient sages, abstained entirely from flesh-food, while Swedenborg, Newton, Wesley, Howard, Linnaeus, Gassendi, Cuvier, Lord Monboddo, and hosts of others, learned and gifted, have testified against its use. It may not be out of place to further mention Shelley, Haller, Ritson, Lamb, Dr. Hufeland, Sir Richard Phillips, Prof. Mussey, F. W. Evans, defender of the Shaker faith, Alcott, sometimes termed "the New England Sage," and many of our media, by direction of their spirit-guides.

While vegetables supply all the vital wants of the system warming, repairing, reinvigorating and preserving the parts, thus tending to physical health, energy, endurance and longevity, they are more wholesome, nourishing, and far cheaper. Economy, with the poorer classes, is an important item. Here is Dr. E. Smith's table, showing the relative economic values of the two classes of diet:

	Carbon.	Nitrogen.
Bread, barley, oatmeal.....	5.463	234
Beef, mutton, pork.....	1.218	61

This shows more than fourfold value in favor of the fruit and vegetable system of diet.

That cold countries require flesh-eating to generate heat in the organism, is an exploded notion. Prof. Liebig, in his "Animal Chemistry," says: "Grain and other nutritious vegetables yield us, not only in starch, sugar and gum, the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life, but also, in the form of vegetable fibrine, albumen, and caseine, our blood, from which the other parts of our body are developed. . . . Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen hardly differ, even in form. Prof. W. B. Carpenter says: 'Good wheaten bread contains, more nearly than any other substance in ordinary use, the proportion of azotized and non-azotized matter which is adapted to repair the waste of the system and to supply the wants of combustible material, under the ordinary conditions of civilized life in temperate climates; and we find that health and strength can be more perfectly sustained upon that substance than upon any other taken alone.' Dr. Guy, of King's College, London, says: "I have no hesitation in expressing an opinion in favor of the sufficiency of a dietary from which the meat element is wholly excluded." G. L. DITSON, M.D.

Albany, N. Y.

#### - AGRICULTURAL AND INDUSTRIAL CO-OPERATIVE ASSOCIATION.

We learn that the formation of the Co-operative Association, to be called The "Agricultural and Industrial Association," is rapidly progressing. It is rather remarkable that two such associations should be in the course of formation at the same time—one in Australia and the other in New Zealand, each having the same objects in view, yet quite independent of each other.

The promoters of the one here in Melbourne have, we believe, put themselves in communication with the originators of that in New Zealand, with the view of ascertaining if it be not possible to unite their forces, and form one, seeing that their aims are identical. It is quite evident that they "mean business," for the rules of the one, and the prospectus of the other are already drafted; but believing that the objects aimed at by the associations will be best attained by first thoroughly maturing their plans, they do not wish to put them too hurriedly before the public.

So far as we can learn at present, they intend to select from the Crown, or purchase on terms from a private individual, a block of agricultural and industrial land, of about 10,000 acres, in any of the Australian colonies or New Zealand, whichever might be deemed most advantageous for the present and future well-being of the association.

That the association shall consist of 100 families; that labour and skill combined, with general approved good character, shall, form the capital required to be invested in purchasing an interest in the association; but that every member (leaving room for special cases) shall subscribe to the Loan Fund of the Association the minimum sum of £25, as a guarantee of earnestness and good faith; the remainder of the capital to be raised by receiving further loans from the members or non-members.

We wish them God speed, and hope every facility will be afforded to enable them to attain their end, for we look upon the organization of labour as a remedy for all the sufferings of humanity.

The offices of the Provisional Committee, *pro tem.*, are at 32 Nicholson-street, Fitzroy, to which all communications should be addressed.

Our increase of space, enables us to publish nearly the whole of a Review of Owen's "Debatable Land" which appeared in the *Quarterly Journal of Science* for April last. That the leading Scientific Journal should devote ten pages to such a review is an important sign of the times, and shows that the scientific world is being forced as it were, into a recognition of the testimony to spiritual phenomena, and beginning to admit the necessity for its thorough scientific investigation. The review is from the pen of Alfred R. Wallace Esq., whose literary and scientific attainments are above question. We commend it to the sceptic, as calculated to encourage thought and investigation.

#### SPIRITUALISM ADMITTED INTO SCIENTIFIC SOCIETY.

[From the April number of (London) *Quarterly Journal of Science.*]

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. With Illustrative Narrations. By Robert Dale Owen. London: Trübner & Co.

Sixteen years ago the author of this book, then American Minister at Naples, spent the evening of the 25th of March at the house of the Russian Minister, Mons. K—, in the company of several visitors from different parts of the world, among whom were the Chevalier de F— (the Tuscan Minister) and his lady. Madame K— introduced the subject of automatic writing; and declared her conviction that some persons had the power of thus replying correctly to questions, the true answers to which were entirely unknown to them. It was proposed to try the experiment; and each person present accordingly took pencil and paper, and waited the result. After a few minutes one lady's hand began to move, making irregular figures on the paper. Mr. Owen proposed that questions should be asked; whereupon Madame de F— said, "Who gave me these pins?" pointing to three gold-headed pins that fastened her dress; adding "If Mrs. M— can answer that I shall believe." After a short time the lady's pencil slowly wrote out—(the last two words being written backwards)—"The one that gives you a Maid and a Cook. E." Madame de F— turned pale, and cried "Magic, if there be such a thing;" and then told the company that the pins had been given her by her cousin Elizabeth, who lived at Florence, and who at her request had sent her, a few days before, a lady's maid and a cook. Mr. Owen pondered over this strange occurrence, and determined to get to the bottom of it. Mrs. M— was not a Spiritualist. Madame de F— had only been a few weeks in Naples, had not even mentioned her cousin's name to any one, and had the slightest possible acquaintance with Mrs. M—, having only just exchanged cards with her. She expressed the strongest conviction that the three or four facts, accurately stated in the few words written, could not possibly have become known out of her own family. Mr. Owen was then a complete sceptic; but this circumstance induced a course of study which has been continued for fifteen years, and which eventually changed the whole feelings and tenor of his life. He is now a confirmed Spiritualist; that is, he not only believes the phenomena to be real, but he has satisfied himself that they furnish a sufficient proof of a future existence for man. Yet, it may surprise some of our readers to hear, he is fully imbued with the spirit and teachings of modern science; and his book is one continued protest against the miraculous. He maintains that all these phenomena happen under law, just as much as do the various phenomena (many of them still inexplicable by science) presented by plants, animals, or man. He treats this question seriously and dispassionately, as the great question of the age; which he may well do, since he claims that it furnishes an experimental proof of immortality. He writes with the earnestness suited to such a theme, and with the sense of responsibility of one who, by long and patient study, has arrived at important truths of the highest value to his fellow-men. Rationalism, he tells us, cannot object to this belief, that it contravenes the doctrine of law; nor yet that it

assumes the existence, in spiritual matters, of that direct agency of God which the naturalist finds nowhere in the physical universe; for its revealings come to man immediately only; nor yet that it is dogmatic, exclusive or intolerant, as infallibility is; for its adherents adduce experimental evidence, open to all men, and gleaned after the inductive method, for the faith that is in them. He shows us how important it was for the welfare of man that the belief in such phenomena should die out when it did, and leave us free to develop the doctrine of law, and to overthrow the very idea of infallible or absolute truth in matters of religion. All the horrors of witchcraft, and all the persecutions of priests, arose from the dogma of infallibility; for if that dogma had been true, persecution would not have been a crime, but a duty. The world could not reach the fundamental truths of these phenomena, or understand their real import, as long as they believed in the devil and their own infallibility. Now, they are able to investigate the phenomena calmly, and reason upon them logically; and it is a suggestive fact that a large proportion of investigators are persons untrammelled by dogmatic creeds, and fully imbued with the teachings of modern science and philosophy. Mr. Owen thinks that the belief in modern Spiritualism is spreading as fast as can be wished, and even faster than can be expected, considering that almost every educated man is prejudiced against the very attempt to investigate it. He well remarks, that the growth of any new-born hypothesis so startling in character, resembles that of a human being. During its infancy its suggestions carry small weight. It is listened to with a smile, and set aside with little ceremony. Throughout its years of nonage it may be said to have no rights of property, no privilege of appropriation. Proofs in its favour present themselves from time to time, but they are not deemed entitled to a judgment, by the rules of evidence; they are listened to as fresh and amusing, but they have no legal virtue; they obtain no official record; they are placed to the credit of the minor. An adolescent hypothesis is held to be outside the limits of human justice.

One of the best features of the book, as a literary work, is the distinctness with which each piece of evidence is presented, and the fullness and logical force with which its teachings are discussed. This is so different from what is usual when ghost stories are narrated (the authors appearing afraid to contemplate the logical consequences of a story they yet maintain to be true) that it will be well to give a few of the cases in outline, with the author's summing up at length, in order to see what a well-educated and highly-intelligent man can say in favor of what is generally considered to be an exploded superstition.

Let us first take an old but well-authenticated story. Lord Erskine related to Lady Morgan (herself a perfect sceptic) the following personal narrative. On arriving at Edinburgh one morning, after a considerable absence from Scotland, he met, in the street, his father's old butler, looking very pale and wan. He asked him what brought him to Edinburgh. The butler replied, "To meet your honor, and solicit your interference with my Lord, to recover a sum due to me, which the steward, at the last settlement, did not pay." Lord Erskine then told the butler to step with him into a bookseller's shop close by, but, on turning round again, he was not to be seen. Puzzled at this, he found out the man's wife, who lived in Edinburgh, when he learnt, for the first time, that the butler was dead, and that he had told his wife, on his death-bed, that the steward had wronged him of some money, and that when Master Tom returned he would see her righted. This Lord Erskine promised to do, and shortly afterwards kept his promise. Lady Morgan then says, "Either Lord Erskine did or did not believe this strange story; if he did not, what a strange aberration from truth! My opinion is that he *did* believe it." Probably hundreds of readers of this narrative by Lady Morgan have said with her, "What a strange aberration of intellect!" and have thought no more about the matter. Mr. Owen is not satisfied with this careless mode of getting over a difficulty. His remarks are as follows:—

"What sort of mode to deal with alleged facts is this? A gentleman, distinguished in a profession of which the eminent members are the best judges of evidence in the world—a gentleman whom the hearer believes to be truthful—relates what, on a certain day, and in a certain place, both specified, he saw and heard. What he saw was the appearance of one, in life well-known to him, who had been some months dead. What he heard, from the same source, was a statement in regard to matters of which previously he had known nothing whatever; which statement, on after inquiry, he learns to be strictly true; a statement, too, which had occupied and interested the mind of the deceased just before his decease. The natural inference from these facts, if they are admitted, is that, under certain circumstances, which as yet we are unable to define, those over whom the death-change has passed, still interested in the concerns of earth, may, for a time at least, retain the power of occasional interference in these concerns; for example, in an effort to right an injustice done. But rather than admit such an inference—rather than accept disinterested evidence coming from a witness acknowledged to be sincere, and known to the world as eminently capable—a lady of the world assumes to explain it away by summarily referring the whole to the 'dog-ears and folds of early impression!' What human testimony cannot be set aside on the same vague and idle assumption? It is time we should learn that the hypothesis of spiritual intervention is entitled to a fair trial, and that, in conducting that trial, we have no right to disregard the ordinary rules of evidence. Either Lord Erskine, one morning in Edinburgh, issuing from a bookseller's shop, met what wore the appearance of an old family servant who had been some months dead, or else Lord Erskine lied. Either Lord Erskine heard words spoken, as if that appearance had spoken them, which words contained a certain allegation touching business, which that servant, dying, had left unsettled, or else Lord Erskine lied. Either Lord Erskine ascertained, by immediate personal interrogation of the widow, that her husband, on his death-bed, had made the self-same allegation to her which the apparition made to Lord Erskine—or else Lord Erskine lied. Finally, either as the result of this appearance and its speech, a debt found due to the person, whose counterpart it was, was actually paid to his widow—or else Lord Erskine lied. But Lady Morgan expresses her conviction that Lord Erskine did not lie.

In itself, the thing was a trifle. Thousands on thousands of such cases of petty injustice occur, and pass away unnoticed and unredressed. To the widow it was, undoubtedly, of serious moment; but I think no sensible man will imagine it a matter to justify the direct interference of God. If so, and if Lord Erskine spoke truth, *an apparition is a natural phenomenon.*"

How is such evidence as this refuted or explained away? Scores, and even hundreds, of equally well attested facts are on record, but no attempt is ever made to explain them. They are simply ignored, and, in many cases, admitted to be inexplicable. Yet this is not quite satisfactory, as any reader of Mr. Owen's book will be inclined to admit. "Punch" once made a Yankee debtor say:

"This debt I have repudiated long ago;  
'Tis therefore settled. Yet this Britisher  
Keeps for repayment worriting me still!"

So our philosophers declare that they have long ago decided these ghost stories to be all delusion; *therefore* they need only be ignored; and they feel much "worried" that fresh evidence should be adduced and fresh converts made, some of whom are so unreasonable as to ask for a new trial on the ground that the former verdict was contrary to the evidence. \* \* \* \*

"How extraordinary," many readers will exclaim, "that a man of Mr. Owen's ability should waste his time in discussing ghost stories!" It is indeed extraordinary; for we do not know all about possible and impossible spirits? Our men of science and our philosophers are not quite sure that a spirit is possible; but, if possible, they are all quite clear that *spirits* would never behave in the ridiculously human way in which reputed ghosts invariably act. Let us, therefore, refuse to listen to these ghost stories told by people we know nothing of, and hear what Mr. Owen has to tell us of the wonders he has himself witnessed.

He spent an immense deal of time in trying to discover that gross imposture, the spirit rap, but in vain! For this purpose he once lived for a week in a medium's house, with a full power to investigate. He walked all over the house with the medium, but the raps came everywhere. They sounded on the floor, walls or ceiling of every room, on every article of furniture, on doors and windows, on the marble mantel-piece and the steel grate. With the same medium, they occurred on board a steamer, on the stool he sat on, on the keel of a small boat in the water, on the ground out of door, on trees, and on rocks by the seashore. With every test he could apply, he could find no physical cause for these sounds. Sometimes they occurred as delicate tickings, at others

like blows of a sledge-hammer so tremendous that it seemed impossible any article of furniture could resist them; yet the table on which they resounded showed not a scratch! On almost all these occasions, the rooms were searched, the doors were locked, and the mediums were held fast; yet Mr. Owen could not find out the trick! How strange, when the thing is said to be so simple that our men of science will not even take the trouble to refute it!

In the matter of table-moving, he had no more success. When Faraday exposed table turning, he remarked that experimenters who thought tables even rose in the air should suspend them in a balance, and see if the weight was effected by this supposed force. Mr. Owen, at the suggestion of the late Dr. Robert Chambers, did this. Together, they suspended a table, weighing exactly one hundred and twenty-one pounds, about eight inches from the floor, by a powerful steel-yard. Two mediums were present, whose feet and hands were attended to; yet, without any contact whatever, the table, when requested, became lighter, coming down to sixty pounds, having thus lost half its weight. When requested to be made heavier, it weighed one hundred and twenty-four pounds. What are we to make of this? Two thoroughly reliable witnesses and a balance tell us one thing, but men of science say it can't be true; which are we to trust?

Continuing his researches, Mr. Owen had sittings alone with a medium. He examined the room, he locked and sealed the doors, and took with him privately marked slips of paper. He held the medium's hands; yet writing was somehow effected on the paper placed under the table, both in pencil and ink. Yet more; on one occasion he saw part of the writing done, by a small luminous hand on the floor, holding the pencil. On this experiment Mr. Owen remarks as follows:

"Were these spiritual autographs? What else? Had I not seen one of them written? Had I not seen one of these slips rise higher than the table, and sink back again? Had I not felt Kate's two hands under mine at the very time when that hand wrote and that paper rose and fell? Did Kate write eight or ten lines with both her hands clasped? Did I write them with my left hand without knowing it? Or had Kate brought the slips ready written? I picked them up, and examined them critically, one by one. My private mark on one corner of each—letters of the German alphabet, written in the German character—still there! What way out? Are the senses of seeing, hearing and touch, in sane healthy persons, unworthy to be trusted? For me, common sense bars that way out. I see nothing unlikely—not to say incredible—in the theory that God may vouchsafe to man sensible proof of his immortality. For others, to whom spiritual intercourse seems an absurdity—for those more especially to whom the hypothesis of another life wears the aspect of a baseless dream—let them select their own path out of the difficulty. I think that, on any path they may take, they will have to accept theories infinitely less tenable than those they decide to reject."

Mr. Owen also saw much of Mr. Foster, the medium who has names written on his hands and arms. On one occasion Mr. Foster extended his hand upon the table; it was perfectly free from any mark whatever. Gradually a faint red mark appeared on the wrist, which increased till it formed the letter F, remained visible two or three minutes, and then faded away. This was the initial letter of a name Mr. Owen had secretly written on a piece of paper, and folded up tightly, and which was mixed with about twenty others on the table. Dr. Carpenter tells us (in a letter published in "The Spiritualist" of March 15, p. 21) that this is done by first tracing the writing on the tense skin with a hard point, and then rubbing the place to bring out the red blush. But unless we are to believe that Mr. Owen and the late Dr. Robert Chambers, as well as many other careful observers who have narrated their experiences with Mr. Foster, all make grossly false or imperfect statements, this explanation by no means covers the facts; as will be admitted by all who read Mr. Owen's narrative or the evidence of Mr. E. L. Blanchard given at page 135 of the "Report of the Committee of the Dialectical Society."

Having seen so many inexplicable things himself, Mr. Owen is quite ready to believe others, when they narrate their experiences; yet he often takes an immense deal of trouble to test and confirm them, as is well shown in the marvelous story of M. Bach and the old spinet. To be properly understood this must be read in the full

detail given by Mr. Owen; in outline it as follows: Mons. Leon Bach purchased, at an old curiosity shop in Paris, a very ancient but beautiful *spinet*, as a present to his father, who is a great grandson of the Bach, and is a composer and musical amateur. The next night the elder Bach dreamt that he saw a handsome young man, dressed in an old court costume, and who told him that the spinet had been given to him by his master, King Henry. He then said he would play on it an air, with words composed by the King, in memory of a lady he had greatly loved; he did so, and M. Bach woke in tears, touched by the pathos of the song. He went to sleep again; and on awaking in the morning was amazed to find on his bed a sheet of paper, on which was written, in very old characters, both words and music of the song he had heard in his dream. It was said to be by Henry III., and the date inscribed on the spinet was a few years earlier. M. Bach, completely puzzled, showed the music to his friends, and among them were some Spiritualists, from whom he heard, for the first time, their interpretation of the phenomena. Now comes the most wonderful part of the history. M. Bach became himself a writing medium; and through his hand was written, involuntarily, a statement that inside the spinet, in a secret niche near the key-board, was a parchment, nailed to the case, containing the lines written by King Henry when he gave the instrument to his musician. The four-line stanza, which it was said would be found on the parchment, was also given, and was followed by the signature—Baltazzarini. Father and son then set to work to search for this hidden scroll; and after two hours' close examination found, in a narrow slit, a piece of old parchment about eleven inches by three, containing, in very old writing, nearly the same words which M. Bach had written, and signed—Henry. This parchment was taken to the Bibliothèque Impériale, and submitted to experienced antiquarians, and was pronounced to be an undoubtedly genuine autograph of Henry III.

This is the story: but Mr. Owen is not content with ascertaining these facts at first hand, and obtaining photographs of the spinet and the parchment, of both of which he gives good representations. He also sets himself to hunt up historical confirmation of the story, and after much research and many failures, he finds that Baltazarini was an Italian musician, who came to France in 1577, and was in great favor with Henry III.; that the King was passionately attached to Marie de Cleves, who became the wife of Prince de Condé; and that several of the allusions to her in the verses corresponded to what was known of her history. Other minute details were also found to be historically accurate.

Mr. Owen then carefully discusses the nature of the evidence, the character of the persons concerned, and the possibility of deception. M. Bach is an old man of high character; and to suppose that he, suddenly and without conceivable motive, planned and carried out a most elaborate and complicated imposture, is to suppose what is wholly incredible; but Mr. Owen shows further, that the circumstances are such that M. Bach could not have been an imposter, even had he been so inclined, and concludes by remarking:

"I do not think dispassionate readers will accept such improbabilities. But if not, what interesting suggestions touching spirit intercourse and spirit identity connect themselves with this narrative of M. Bach's spinet!"

Recurring to Mr. Owen's own experiences, perhaps the most astounding is his account of the gradual formation of an apparition, distinctly visible to several spectators. Every precaution was taken to render trick or imposture impossible; yet if so, what marvel of modern science is equal to this? What natural phenomena so worthy of investigation? Our author's remarks on this case will sufficiently indicate its nature. He says:

"My faith in the reality of this appearance is not at all shaken by reflecting that a Signor Blitz, or a Robert Houdin, having a theatre at command, arranged with ready entrances and exits, with practical trap-doors, with dark lanterns in the wings, with the means of producing dissolving views, could probably reproduce all I witnessed. But here were a few ladies, in private life, and in moderate circumstances, quietly meeting in two apartments which were daily used as school-rooms by one of their number, containing not even a recess where a chair could be hidden away. They meet to satisfy a laudable curiosity, admitting visitors now

and then by courtesy only. No remuneration is demanded, nor, very surely, would any have been accepted. They meet, on this occasion, at my request, after having discontinued their researches for months, vexed with unjust suspicions. They allow us to lock every exit, after a close examination of the rooms. Here is neither motive nor opportunity—to say nothing of qualification—for deception. The coin of the realm may be counterfeited, but the coiners must have professional skill, an appropriate location, and expensive machinery. Nor do counterfeiters ply their unholy calling except with the prospect of large gains. Certain it is that I beheld the gradual formation of the figure: that I witnessed its movements: that I received from its hand an actual flower; that I saw the figure disappear. Add to this, that the place of its disappearance was illuminated by invisible agency, in answer to an unexpressed thought of mine."

We may particularly commend to the sceptical reader's attention the very full account of the bell-rings at Major Moor's, at Greenwich Hospital and other places, continuing for months, and baffling all attempts to find a cause for them; to the disturbances at Lydersterne Parsonage, continued for sixty years; and to many others, none of which have ever been explained. Mr. Owen is not content to let these matters rest (with the sceptical), or contemptuously to ignore them (with the scientific); but actually imputes them to spirits, whose agency he believes is proved by other evidence, of the nature of which we have already given some examples. This evidence, taken as a whole, proves, he thinks, that there is not habitual intercourse between the two worlds; that we seem, probably, something like apparitions to those spirits who visit us; that they often seek communion, from affection or from other motives; that they have difficulties in reaching us—difficulties wisely interposed, because, if spiritual intercourse was as common as earthly communion, we should many of us be dissatisfied with our lot, and neglect our earthly duties. "They seek from time to time to visit us. But coming from their world of spirits, invisible to ordinary sight, inaudible by ordinary speech, how are they to make their presence known? How are they to attract our attention? In what manner does a traveler, arriving under cloud of night before a fast-closed mansion, seek to reach the in-dwellers—seek to announce his presence? Is it not by KNOCKING or RINGING?" This is our author's reply to sneers at "rapping" and "bell-ringing" phenomena.

We have devoted so much space to a sketch of Mr. Owen's book, because, in the first place, it merits notice as a literary work of a high class; and in the second, it brings prominently before us what is either the most gigantic and mysterious of delusions or the most important of truths. In either case it deserves a full and fair discussion. Neither is such a subject out of place in a scientific journal, for, in whatever light we view it, it is really a scientific question. If a fallacy or a delusion, it is of so wide-spread a nature, and influences such numbers of well-educated and even scientific men, that we have a right to demand of science a full and satisfactory exposure of it. If a truth, then it is certainly, as Mr. Owen maintains, a science of itself; a new science, and one of the most overwhelming importance in its bearings upon philosophy, history and religion. It is now becoming almost a common thing to acknowledge that there is a certain amount of truth in the facts; with a proviso, always, of the writer's repudiation of the spiritual theory. For my own part, the only thing that makes the facts credible on evidence is the spiritual theory. Mr. A, or Prof. B, or Dr. C, may state that they know certain of the facts are true, but that all these facts can be explained without calling in the aid of spirits. Perhaps they can. But why should I, or any other reader, accept A, B, or C's facts and reject Mr. Owen's, when the former are not one whit more intrinsically probable, or supported by one iota better testimony than the latter? Yet these latter actually *force* upon us the spiritual theory, just as the facts of theology *force* upon us the belief in long series of ancient living forms, different from those now upon the earth. I must accept all the equally well-attested facts of equal intrinsic probability, or reject all. I cannot believe in Cretaceous fossils as realities, and reject Silurian as freaks of Nature; neither can I accept the facts B may have witnessed, and reject those of the rest of the alphabet, yet if all the main class of facts are admitted, the spiritual theory appears as clearly a deduction from them as

the theory of extinct animals follows from the facts presented by their fossil remains. The position of the Quarterly Reviewer is, that there are no facts worth speaking of, and, therefore; no true spiritual theory can be founded on them. This is safe ground, as long as all the evidence for the facts is carefully denied, misrepresented, or ignored. But when there are ten thousand witnesses to these facts, of whom say nine thousand are as good and competent as A or B, it is not safe ground for A or B to admit just so much of the facts as they have witnessed themselves, and reject the rest. The problem we have now to solve is, how much of the facts are true? Till this is done by some better test than individual experience, it is premature to discuss what theories may or may not explain them. In the mean time let no one pre-judge the question, till they have studied Mr. Owen's facts and carefully weighed his arguments.

ALFRED R. WALLACE.

#### MR. TYERMAN'S LECTURES AT ST. GEORGES' HALL.

MR. TYERMAN has been delivering a series of Sunday Evening Lectures at St. George's Hall during the last month, which have drawn together large audiences, and excited considerable interest. At the third lecture, on "The Summerland; or, the Soul's Eternal Home," delivered August 25, the hall was filled in every part, several being unable to obtain seats; yet, strange to say, the Press has not even noticed the lectures, although advertised in all the daily papers. Had the lectures been thinly attended, or a failure, there is little doubt but that notice would have been taken of the fact. Mr. Tyerman has been invited to visit Adelaide to lecture on Spiritualism; but, as yet, it is uncertain whether he will accept the invitation.

#### LATER MANIFESTATIONS AT CASTLEMAINE.

WHEN we reported the extraordinary physical manifestations at Mr. J. P.—s, at Castlemaine, we suggested a test seance, we are glad to say that our suggestion has been adopted. Three well-known residents of Castlemaine (all sceptics) assembled at Mr. P.—s, and after minutely examining the room both inside and out, nailed up the door, window and every other aperture. After sitting a short time, several solid objects, a brick, a flower-pot, album, &c., were brought into the room, the doors, &c., being undisturbed. A match struck in the midst of the seance, disclosed the album leaves turning over without visible agency. At another seance a hat, a piece of bacon, a bottle of wine &c., were seen in transit through the air, and the bottle after being laid on the table assumed an upright position without human contact, and plainly visible to all—in the broad light. The particulars reached us too late for full publication, but a good account of these extraordinary manifestations appears in the "Mount Alexander Mail" of August 27th and 28th.

WE hear from Stawell, under date August 21, that Mr. Hayden's lecture against Mr. Smith's discourse on "Education," came off the previous night, when the Lyceum Hall was about two-thirds filled, and at the close the sum of £2 15s. 9d. was collected (being £3 5s. less than the amount collected at Mr. Smith's lecture). Mr. Hayden, who, about two years ago, at Castlemaine, publicly denounced Orthodoxy in unmeasured terms, now has the effrontery to come forward as the Orthodox champion, and on this occasion backed up his unprincipled assertions, by alluding to Mr. Smith's lecture as a hash of other people's ideas, badly cooked; and assertions that the Bible was the only standard of truth. Mr. James M'Lean is announced to phrenologically analyze the cause Mr. Hayden now advocates, as also his general characteristics, next Tuesday evening, and it is possible we will give a brief telegraphic notice of the result. Mr. Hayden was well known to Mr. M'Lean when both gentlemen resided at Castlemaine. *Scire Facias.*

GERALD MASSEY's lectures were brought to a successful conclusion on Sunday, 2nd June. The surplus funds arising from them were appropriated to various spiritual purposes.

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