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THE Harbinger of Light.

MONTHLY JOURNAL

DEVOTED TO

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

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

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dence and analyzing arguments. These are labouring very effectually, also, in their way. There are writers, moreover, whose pens shall largely aid the cause; and there are coming forward those who will assist with public lectures and addresses. Many of the fellow labourers may be, and indeed *are*, working harmoniously for one good end all unconsciously to themselves. When the time arrives for such to become more fully aware of the power of their co-ordinating exertions, then perhaps will the object they have commonly at heart advance with more rapid and even progression. There are some workers whose influence is felt by men of high position and superior attainments, and yet they are not seen. All are labouring in their appointed places, and according to their most fitting method, to promote the holy cause of truth—to carry on war with bigotry, intolerance, ignorance and superstition.

And, in addition to all this, there are numbers who, in a way entirely unperceived by themselves, are assisting largely in the good work. When the Bishop of Melbourne, and his episcopal satellite the Archdeacon, denied to Mr. Tyerman the right of exercising his private judgment in the estimate of facts and phenomena whose existence stood to his view distinct and void of deception beyond all cavil—when the good Bishop and his blinded-by-the-blind follower acted thus, he was giving powerful aid to a cause which he supposed himself effective to repress. Recently a Roman Catholic prelate came to loggerheads with the superiress of an orthodox religious institution at Adelaide, and the disturbance served, as it could not but serve, to give fresh impulse to the wide spreading inquiry now on foot respecting the theological systems of the modern world. What are the effects, what has been accomplished by the religions of civilization? Life has become a constant struggle for the many. Men born equal—men of equal natural rights, equal inherent intelligence, equally entitled to share in the fruits and productions of the earth—how do they pass their lives? The few, in luxury and pampered idleness—devouring locusts that devastate where they indulge—the many, in sorrow and slavery, crushed with degrading toil, worn with strife and sickness, and harassed by religious persecution. Men, endowed with that spark of the Divinity we call reason, entering the world on a

A MOVEMENT the most important to the present well-being and future prospects of the human race is now operating in our midst, and the lever of this movement is Spiritualism. Quietly and yet surely, with a gentle but irresistible force, the spiritual doctrine and knowledge are permeating all classes of society, and the light of the sublimest truth breaking in upon the benighted human mind. Light is necessary for spiritual growth, just as it is indispensable for the germination of material things. No seed of flower or plant or tree ever grew without light. It is a law of Nature from which there is no departure, that the germ will never spring and develop and fructify, without the quickening influence of that light from Heaven whose power we so little understand.

Within the past twelve months several remarkable events have occurred, all tending to direct attention to the contradictory, inconsistent and hideously conflicting religious creeds and dogmas which darken and depress the mind of man at the present day. The time is at hand when a new light shall irradiate the gloomy chambers of superstition in which the faculties of reason have been so long immured. Many are engaged in the great and glorious work of giving to their fellow creatures a saving knowledge of the true nature of their existence on earth. Among these are such as GLADSTONE, MAZZINI, DÖLLINGER, STROSSMAYER and others, inspired leaders of the great teachings of the rights of men and the emancipation of thought. Some will remark sneeringly on this conjunction of famous names; but it will be seen at no very distant period that social, political, and religious reforms are all very closely allied, and intimately dependent one upon another. Then, there are students who work in the closet, investigating doctrines and theories and facts, reasoning out the evi-

plane of equality as inheritors of eternal life—men equally entitled to scent the fragrance of flowery verdure, and drink the glorious light of heaven through eyes given them that they might gaze on and adore Nature in all beautiful creations—are such to remain much longer in misery and serfdom, the many in bondage to the few? No! these things will pass away, and when the light which is now dawning on men's minds shall so increase and strengthen that its glorious fruition will be seen developing around us in the upraised condition of the multitude—then will be recognized the beneficent purpose, and eternal value, of the now despised doctrines of Spiritualism.

Poetry.

THE POET'S STORY.

Don't stand so near me—give me air—
I faint—I choke—'tis dark—good-bye—
I rise; I see my body lie
Beneath me. Friends I loved are there.
I hear them talk. I see them shed
Big tears, and now they call me dead.
They kiss the sunken cheeks; the chill
Repels them; heart, breast, lips are still;
The cold blood curdles in the veins;
The nameless Terror comes and reigns.
Can this be death? It is. I lay
My spirit-hand upon the clay,
And feel that I have passed away.

Now, come what will, at least I'm free.
I fear not, though indeed I hear
Men say that I am damned. How dear
My fellow-creatures were to me.
I gave the life-blood of my thought,
Love, Truth, and Peace, in deeds I wrought;
I poured my being out like wine,
Chanting the hymn of light divine.
And yet they called me damned—my doom
They calmly speak, before the tomb
Has taken to its cold embrace
My body's dust. My mortal race
Is ended. Friends I loved so well
Say I am now a fiend—in hell—
And why? Because I could not see
That three were one and one was three!

(Lyric of the Morning Land).

COMMUNICATIONS.

MARCH 19TH, 1871.

"CLAIM YOUR PRIVILEGES."

It has been said of old, that knowledge is power. Now although this is not all true, like many other proverbial expressions, it has so much truth in it as to make it come home to the minds of the majority of mankind who can apply it to themselves; without knowledge, what power can there be? In spiritual things, and particularly in the study of the relations between the natural and spiritual worlds, you will find this a most important fact to bear in mind. If you do not know, and do not claim your privilege of sonship to the Almighty, if you do not claim your relation of brotherhood to the great saints and martyrs who have gone before, and who are now angels of mercy and wisdom at the right hand of God's throne, if we say you do not claim all your glorious privileges, how can you expect them to

be forced upon you? How many go through life unconscious of, or at all events, ignoring their privileges. In them ignorance is weakness or want of power, and until they commence to learn, and wish to know more of their own nature and the nature of God, and of the relations between each other and their Creator, they must always remain in a state of ignorance, and therefore a state of weakness. Man must, as the inspired writer says, "work out his own salvation," but not "with fear and trembling;" no, no! No touch of fear can enter the mind of him who approaches the throne of his Maker in the state of mind which we have endeavoured to inculcate upon you. Full of reverence, full of awe, if you will, such as the creature must feel towards the Creator, but also full to overflowing of love, the offspring of the Divine Love which flows from it, and is reflected back upon it. Fear and trembling! no no! Why should a son proud of his relationship to a much loved and all-powerful Father feel fear? why should he tremble: perfect love casteth out fear, and if the love which we feel, and which all God's children feel towards Him be not perfect, why then all we have told you is an egregious misconception, our own existence is a freak of imagination, and man, body or spirit has never had any existence in the world of space: as we have often told you, our study is not so much particulars, as the great principles of spiritual philosophy, and we often, as you must notice, come back to the most simple propositions of all. But this should not be monotonous to the developed understanding, for it lies at the root, and in fact is the foundation of all else. And as a corollary to this we may say that nine-tenths of all mistakes and misconceptions that men have made in theology, whether the results of blindness originating in their own minds, or of ideas that have come down to them from others, have been from a lack of the knowledge of this great cardinal fact, from not having built on the one true foundation, and when an edifice is built on the sand, let the architecture be ever so glorious, let the materials be ever so stable or beautiful, what can it do but crumble and fall? The root, mainstay and only foundation of all theology is that God is love. However simple you may think this proposition, it is the one axiom which theologians must study, must lay to heart, and if they do not, all their writings, facts and theories will collapse and fall to nothing. We need ask you for example, but one question regarding the principal part of what is called the Old Testament. Do these writings teach that God is love? The question answers itself for those who have ever studied those writings, and such being the case, close the book as a book of study, and keep it only as a book of reference. Ask the same question as to the New Testament, especially ask that Great Man whose teachings are there recorded and you will find it also answers itself, for love shines like the sun in mid-day glory in every page of the reported writings of Jesus, and like the moon with a paler, though still a genuine but reflected light in the writings of all His followers. This in fact is the essence of Christianity, this is what distinguishes it altogether from the old Jewish dispensation, which was one of blood, rapine and all the lower emanations of the undeveloped mind. When ignorant, unthinking men tell you that our writings are the work of the Devil, attempt not to argue with them, say knowledge is power, use your privileges of reason that your father and our Father has given you, and read these writings alone, in the solitude of your own chamber, and then come back to us and say whether *God is Love* is not the moving Spirit which animates their every page. All the grandest and most sublime exhibitions of the Almighty's power are characterized by simplicity, and thus it is that the simplest axiom of theology is the one that is the most important. That which the wise and learned in this world's wisdom would affect to despise, and call meaningless iteration and bold platitude, we tell you is the root, branch, flower, nay the whole tree of the knowledge of God's nature. Thus it is, that a little child can so much more readily approach to a knowledge of God, than one who has been brought up in the theological schools, because he can more readily see the force, the beauty, the omnipotence of the simple axiom that God is love.

HUMILITY.

HUMILITY is the virtue that we are required to cultivate for our own good, and for the advantage of others, who will see and be influenced by an exhibition of this virtue in ourselves. If we are humble while exercising gifts of a remarkable character, and do not appear elated with our possession, then will those around see that there is a foundation of true wisdom in the creed and teaching we profess to inculcate. The practice of humility will bring its natural consequences of kindness and forbearance in the manner in which we regard the feelings of others and also consider their conduct, in such cases where they do not act or hold opinions exactly in accordance with the way in which we act and think. Humility is a comprehensive virtue—it includes charity and forbearance, and gentle behaviour. For every one who is sincerely humble and not affectedly so, must be inclined to love his neighbour, and regard all his weaknesses with consideration for the defects in mind which may have arisen from want of advantages of education or from the pressure of sickness or misfortune. The man who is humble in spirit does not exalt himself with the idea that any particular mental possession gives him an advantage over others. He is merely thankful for the gift, and he feels such thankfulness in a manner that urges him to make every one around him a partaker of the boon, just as if it were a treasure that could be distributed. Yes, he who is really humble never envies anyone the possession of anything, be it worldly wealth or distinction, or advantages of education, or accomplishments, or gifts of person or voice. No, he will think not constantly of those who have more of the things of this world than he has himself, but he will be continually turning to regard those who have less; and he will be grateful—ever grateful—to the loving Father for having been so blest. His gratitude will tend to make him strive to give the best return in his power for the great gifts with which he is endowed, and the constant and unremitting effort of his life will be to make others share with him the advantages he possesses. Perhaps there can hardly be a better test of the really healthily progressive condition of the human mind than the extent to which it is pervaded by a feeling of humility. Let us all—let everybody, whatever their rank or power of position or attainments—study nature, and discern the utter nothingness of the little knowledge they already possess, in comparison with the illimitable stores—the boundless wealth of knowledge that yet lies undiscovered. Humility teaches us to be ever seeking for truth, because we know that error and prejudice are always around us, darkening our path and position in life. Nothing can be more beautiful than to see a wise man and a learned man—one fit to reign intellectually over his fellows—free from any arrogance or pride, or even elation at the feeling that he is in any such way superior to his companions or fellow citizens. This is more likely to induce the feeling of humility than anything that can be imagined, because, if we see our superiors and those that we cannot fail to perceive are greatly above us in knowledge—if we see such men not vain or exalted foolishly on account of gifts or possessions which the world admires, then the feeling of humility is more likely to take up its abode in our minds. So many good effects must flow from the cultivation of humbleness of mind, that the more we dwell upon the worth of this virtue the more must we feel disposed to bring our thoughts to its adoption. Humility will always be a test of spiritual growth. A vain man, or one puffed up with learning and accomplishments, can never be a good, loving father, brother, husband, child, friend, or citizen. The scales of conceit are ever before his eyes. He sees not how really contemptible are his poor possessions of culture, or accomplishments, or world-wealth, in comparison with the true riches of spiritual knowledge, and the knowledge that seeks to find an outlet of expression for itself in love to God and love to his neighbour. When will mankind learn that all they need pray for is love and light. These two comprehend all that men need desire; and the greatest gifts of fortune, or the largest possession of knowledge or personal endowments that the world regards, are nothing in the estimation of the man who

longs above all things for the love that comes from the Most High, and humbly endeavours to the best of his ability to make it the guiding rule of his life. Light, or true knowledge, is the other gift we have to strive and pray for—always grateful for what is given us, and ever striving to impart it to others; but never ceasing in our efforts to obtain a larger supply, and never feeling vain of its acquirement.

3rd September, 1871.

To Correspondents.

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

REV. J. TYERMAN.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—Permit me to address a few words to your readers. Most of them have, no doubt, already learnt from the daily papers, or other sources, that I have lately been removed from my office as a minister of the Gospel in the Church of England for my belief in Spiritualism. I thought of sending you a statement of my case for the *Harbinger*, but from the limited space you could spare it would necessarily have been very brief and incomplete. Therefore, as being likely the better to answer the end contemplated by such a statement, I have been advised to publish it in a pamphlet form, and have resolved on doing so, as soon as I can secure the necessary time to prepare it. Meanwhile it may be well to inform your readers that I purpose devoting myself to the work of expounding, defending and promulgating Spiritualism. I shall not, at least for some time to come, confine my labours to any given part of the colony, though there are places in which I could be well sustained the year round; but shall distribute them over the whole country, as far as health and time will allow. I am so fully convinced of the truth of Spiritualism; so deeply impressed with the beauty and utility of its teachings; and so firmly persuaded that it is better adapted than any existing religious system, to counteract the materialistic spirit of the age, to solve the theological difficulties which distract all sections of the Christian Church, and to meet the profound wants and lofty aspirations of man's better nature—that I feel it to be my imperative duty to do what little I can, by voice and pen, to spread it through the land. And, so broad and varied are its bearings, that, in propagating Spiritualism, it will soon be seen we are propagating a power which not only deals with the future, but is in perfect harmony with, and calculated to give a mighty impetus to, all the truly liberal and progressive movements of the present. Hence, all genuine progressionists may look upon Spiritualism as a helpful friend, rather than an obstructive foe. To extend this power, and not to war against the Churches of the land will be my aim. True, I shall not hesitate to analyse the popular theology, and expose whatever in it appears to me to be false and pernicious; but I shall do this without any ill-will against, or direct reference to, those who profess it. It will thus be seen that my commission will be wide, my duties arduous, and my path beset with difficulties probably neither few nor insignificant; but, sustained and guided by a higher than human power, I shall go forth and fulfil my mission to the best of my ability. I believe I may rely upon the hearty co-operation of a considerable number of Spiritualists in the colony; but there are thousands amongst us who are thorough Spiritualists at heart, and yet, from various causes, have not openly identified themselves with the movement. How far it may be expedient in some cases to stand aloof for awhile, the friends concerned are perhaps the best judges; but I am quite sure that a timid hesitating, half-hearted policy will never ensure for Spiritualism those triumphs it is capable of. If all the Spiritualists in the land would show their true colours, and take a firm, dignified, respectful stand before the public, they would give the cause a position and character it has not yet enjoyed. They know that their belief is founded in

truth. It is not a mere matter of speculation; it admits of practical ocular demonstration; and therefore Spiritualists ought to have little hesitation in openly avowing it. I shall be glad to communicate with those who believe in it, or are favourably disposed towards it, in any part of the colony. My Melbourne address will be given in the next number of the *Harbinger*. In the meantime any letters addressed to me at Mr. Terry's, 96 Russell Street, Melbourne, will find me. Those who wish for further information as to my investigation of Spiritualism; the treatment I have received from the Church for embracing it; and my present views and purpose in connection with it, may gather such from the pamphlet to be published shortly, and from the lectures I shall deliver.

J. TYERMAN.

BISHOP STROSSMAYER'S SPEECH AT THE VATICAN COUNCIL.

STROSSMAYER, Bishop of Bosnia, was acknowledged to be the ablest and most eloquent opponent of the infallibility dogma at the Vatican Council. His speech, which was delivered in Latin, the only language allowed to be used at the council, was heard very distinctly throughout the vast hall, and created a great sensation. *The Guardian* publishes a translation of this celebrated speech, which has not appeared in English before. It has been recently published at Florence, in Italian, under the title of "The Pope and the Gospel." We cannot, as we peruse it, be much surprised at the commotion it excited. "Penetrated," he said, "with the feeling of responsibility of which God will demand of me an account, I have set myself to study, with the most serious attention, writings of the Old and New Testament, and I have asked these venerable monuments of truth to make me know if the Holy Pontiff who presides there is truly the successor of St. Peter. . . . I have, then, opened these sacred sacred pages. Well, shall I dare to say it? I have found nothing, either near or far, which sanctions the opinions of the Ultramontanes. And, still more, to my very great surprise I find no question, in the apostolic days, of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet, who did not then exist. You, Monsignor Manning, will say I blaspheme; you, Monsignor Pie, that I am mad. No, Monsignori, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great Crucifix, that I have found no trace of the Papacy as it exists at the present moment. . . . Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over his Apostles, his fellow-workers." He goes on to say that Christ forbade his disciples to exercise lordship or have authority over the faithful, like the Kings of the Gentiles, that it would have been as strange a thing to send Peter and John to Samaria, if Peter had been Pope in the modern sense, as it would be to send Pio Nono now on a mission to the East; that Peter did not summon the council at Jerusalem, nor have any special authority in it; that St. Paul, whose authority cannot be doubted, says that the Church is built not on Peter, but on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. He stated that Scaliger, one of the most learned of men, had doubted whether Peter was ever at Rome. Being saluted here with the cries—"Shut his mouth!" "Make him come down from the pulpit!" he said: "My venerable friends, we have a dictator, before whom we must prostrate ourselves, and be silent, even his holiness Pius IX. This dictator is history. This is not like a legend, which can be made as the potter makes his clay, but is like a diamond, which cuts on the glass words which cannot be cancelled." Further on he said: "Finding no trace of the Papacy in the days of the Apostles, I said to myself I shall find what I am in search of in the annals of the Church. Well, I say it frankly, I have sought for a Pope in the first four centuries, and I have not found him." After citing a

variety of negative testimony and evidence, he resumes thus:—"I establish—1. That Jesus had given to His Apostles the same power that he gave to St. Peter. 2. That the Apostles never recognised in St. Peter the Vicar of Jesus Christ and the infallible doctor of the church. 3. That Peter never thought of being Pope, and never acted as if he were Pope. 4. That the Councils of the first four centuries, while they recognised the high position which the Bishop of Rome occupied in the church on account of Rome, only accorded to him a pre-eminence of honour—never of power or of jurisdiction. 5. That the holy fathers, in the famous passage, 'Thou art Peter, and on this rock I will build my church,' never understood that the church was built on Peter (*super petrum*), that is on the confession of the faith of the Apostle. I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on Peter, and that the Bishops of Rome did not become sovereigns of the Church but only by confiscating one by one all the rights of the Episcopate." (Voices—"Silence, impudent Protestant! Silence!") He agrees with Monsignor Dupanloup that "if we declare Pius IX. infallible, we must necessarily, from natural logic, be obliged to hold that all his predecessors were also infallible. But, even from a Roman standpoint, it is a matter of history that some Popes have erred, and of this he cited various proofs. Moreover, had not the present Pope, in his Bull giving rules to the Council in the event of his dying while the Council is sitting, 'revoked all that in past times may be contrary to it, even when that proceeds from the decisions of his predecessors?' Next he cites the testimony of history as to the crimes of those who have filled the papal chair, the interrupted succession, the times when there were two and even three Popes, and so forth. "Resuming once more, again I say, if you decree the infallibility of the present Bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there establishing, with a clearness equal only to that of the sun, that the Popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal Popes have been Vicars of Jesus Christ? Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas; it would be to throw dirt in his face. (Cries—"Down from the pulpit, quick! Shut the mouth of the heretic!") My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history cannot be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of the papal infallibility. You may proclaim it unanimously; but one vote will be wanting, and that is mine. The true and faithful, Monsignori, have their eyes on us, expecting from us a remedy for the innumerable evils which dishonour the church; will you deceive them in their hopes? What will not our responsibility before God be if we let this solemn occasion pass which God has given us to heal the true faith? Let us seize it, my brethren; let us arm ourselves with a holy courage; let us make a violent and generous effort; let us turn to the teaching of the apostles, since without that we have only errors, darkness, and false traditions. Let us avail ourselves of our reason and of our intelligence to take the apostles and prophets as our only infallible masters with reference to the question of questions—"What must I do to be saved?" When we have decided that, we shall have laid the foundation of our dogmatic system. Firm and immovable on the rock, lasting and incorruptible, of the divinely-inspired Holy Scriptures, full of confidence, we will go before the world, and, like the Apostle Paul, in presence of the freethinkers, we will 'know none other than Jesus Christ and Him crucified.' We will conquer through the preaching of 'the folly of the cross,' as Paul conquered the learned men of Greece and Rome, and the Roman Church will have its glorious '89. (Clamorous cries—"Get down!" "Out with the Protestant, the Calvinist, the traitor of the church!") Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool: I am neither of Luther, nor of

Calvin, nor of Paul, nor of Apollos, but of Christ. (Renewed cries—'Anathema! anathema, to the apostate!') Anathema! Monsignori, anathema! you know well that you are not protesting against me, but against the Holy Apostles, under whose protection I should wish this Council to place the Church. Ah! if, covered with their winding sheets, they came out of their tombs, would they speak a language different from mine? What would you say to them, when by their writings they tell you that the papacy has deviated from the Gospel of the Son of God, which they have preached and confirmed in so generous a manner by their blood? Would you dare to say to them, 'We prefer the teaching of our own Popes, our Bellarmine, our Ignatius Loyola, to yours?' No, no, a thousand times no; unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunted your mind that you may not understand. Ah! if He who reigns above wishes to punish us, make His hand fall heavy on us, as He did to Pharaoh, he has no need to permit Garibaldi's soldiers to drive us away from the eternal city. He has only to let them make Pius IX. a God, as we have made a goddess of the blessed Virgin. Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourselves; save the church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and to profess. I have spoken: may God help me!" What wonder that these last words were followed by a renewal of hostile demonstrations, compared to those from the pit of a theatre. All rose, and many left the hall, but a good many Italians, Americans, and Germans, and a little sprinkling of French and English, testified sympathy with the speaker.

MIND, SPIRIT, AND SOUL. WHAT ARE THEY?

This question has no doubt been asked by thousands upon thousands of human beings, as it had often been by the writer of this paper. The proper distinction and definition of each of these three attributes of man is perhaps the more perplexing because of his inability to define what is beyond or outside all experiment or demonstrable solution.

It is now some three years since the question was asked at a circle of Spiritualists then held in Melbourne, and the answer will perhaps interest those readers of the "Harbinger" who have not themselves received any communications upon the subject. I will here endeavour to give the substance of the answer, without preserving the form, as many parts of the papers were given merely as answers to or corrections of the opinions entertained by some of us, and are not necessary to the argument.

Mind then, we were told, was the intellect; Spirit the interior portion of the body; and Soul that spark of divinity which is possessed only by man, and which, in fact, places him so far in advance of all other animals, and gives him the power to progress beyond anything we can possibly conceive. But, to make the definition clearly understood, it will be necessary briefly to illustrate the manner by which each of these attributes makes itself felt, and to show how it is possible for one to be cultivated and the others remain in a nearly dormant state.

Mind is the intellect, and is an outgrowth from the brain. It is capable of immense extension or development by constant study, being in that respect similar to the muscles of the body, which, in a gymnast or athlete, are abnormally large and powerful. It is, however, merely an attribute of the animal; and the difference between the mind of man and that of other animals is simply one of degree—not of kind. It, therefore, has limits, beyond which it cannot possibly travel; and these limits are, compared with those of the soul, very circumscribed.

We come now to the Spirit, which we are told is the interior portion of the body. It is the refinement or etherealization of the inner man, and is the power which impels the soul onward in its course towards the Centre of the Universe, which is God.

By the cultivation of the Mind in a proper and natural manner, it assists the growth of the spirit, and may thus be called its active power. Spirit, in its turn, by being thus refined and increased, assists in the development of, and is in fact the active power of, the Soul.

Mind is the intellect. Spirit the interior portion of the body. Mind is the active power of the Spirit. Spirit the active power of the Soul. Spirit, though superior to Mind, is controlled by it: and Soul cannot progress without the influence of the Spirit. This leads us to enquire "Where does Spirit begin, and where Soul?"

"Spirit is the life principle in all animate nature. It begins to be developed as soon as sensation. It must not, however, be confounded with life itself, as they are two separate and distinct things.

Life is possessed by everything, but shows no visible signs of its presence until it has reached the vegetable world. The Spirit is evolved out of that life, and is as far above it as Life in the vegetable is above Life in the mineral kingdom. Spirit may very properly be called the soul of matter, and is continually growing or being evolved from it. Spirit is the result of the body. It is the purpose for which the body was formed. It is the ultimate of matter. The Spirit of the lower animals is that part of them which is indestructible, and which takes the place of the Soul in man.

Spirit in man, however, is something far higher than this, because, by the time it reaches him, it has developed so as to attract and thereby become illumined or quickened by the Soul."

And now we come to the last of the three attributes—"Soul," and of that we were told that it is a "never-dying principle emanating from God, and being, as it were, a part of Himself.

It is not a natural growth from the body; it is not, in any way, a growth of matter, nor does it proceed as does the mind, from the gathering together of material particles, and their association in a new form." It is, as before stated, "a spark of divinity," and enters man when he is born." Man thus becomes in fact as well as in name "a child of God."

I will now, at the risk of recapitulating, endeavour in a few words to summarize the preceding definition:—

Mind, we have seen, is a result of the associating together of material particles which form the brain. Spirit is an etherealization of refinement of all matter; and Soul is a spark of divinity: an emanation from God: an inbreathing by him into man, of his nature, which makes him immortal, and capable of endless progression.

These three attributes, although differing in their constituent parts, are mutually dependent upon each other. They require properly to assimilate, or blend together, to produce one harmonious whole.

They require to act upon each other, the one supplying what the other needs, and the result is a beautiful growth or development from the lower to the higher spheres.

We may, I think, now profitably conclude with the words of the original communications—"See, then, that in all things you strive to cultivate the Spirit as well as the Mind, that they may mutually feed and nourish each other, and that the Soul may thereby be impelled forward towards its loving Father God.

J. W. H.

MR. NAYLER'S LECTURES.

We are glad to see that our old friend, and veteran advocate of Spiritualism, is obtaining the success and attention which his lectures deserve. We quote as follows from the report in the *Pleasant Creek News*:—

"Its mission was to reconstruct mankind on the basis of universal brotherhood, and the strict equality of the sexes. So far from Spiritists denying the Bible, they loved it the more the further they investigated the theory, and the more advanced were the communications they received."

THE GREAT MEDIATOR.

(An extract from Mr. Gerald Massey's forthcoming work on *Spiritualism*, now in course of publication.)

It would be denying the known realities and doubting the possibilities of Spiritualism to accept or assert the impossibility of Christ becoming absolutely one with God in certain exalted moments of the mediumistic mood. I myself have had intelligences talk with me through a medium, which were as far above the medium in range of mental power as the human life is higher than the animal creation. And here, in Christ, was the beloved Son the chosen receptacle, the perfect medium, whose human purity made him so diaphanous to the Divine as to be a living lamp for the eternal love to shine through without obstruction. In him our humanity most nearly touched the Divine. I see no difficulty, from the spiritualistic stand-point, of believing that God could possess and control this medium so fully at times as to be audible as well as visible through him who would thus personify the Deity in presence, and speak with the voice of very God. It is purely a question of degree. Many persons will account this a curious way of getting at the unfathomable mystery of the God-man on earth, by making Jesus-Christ the medium and mouthpiece of the Word itself. And yet that is the way of God, so often illustrated, and from our date the view is soundly philosophic, and will work. It will put a handle into the hands of thousands who could not have clutched the Divinity in any other way: it goes far to account for the twofold nature which could give utterance to the voice of the Most High, and yet cry out for help from the lowest depths of human weakness when suffering physical pain. For myself, I doubt not that in him the normal and abnormal mediumship attained the point of climax—was incomparably blended, and peerlessly perfect in power.

SPIRITUALISM AT THE BRITISH ASSOCIATION.

THE first waves of the rapidly rising tide of Spiritualism have begun to make their influence felt at the British Association, and as very little is practically known in Edinburgh about Spiritualism, some of the Scotch professors have rashly committed the British Association to a line of action which will live in history, just the same as has been the case with the suppression of Benjamin Franklin's paper on lightning conductors by the Royal Society. The facts of the case are that some thousands of persons, headed by men eminent in the ranks of literature and science, publicly declare that there is a life beyond the grave, and that the spirits of disembodied men are by scientific methods trying hard, and in many cases successfully, to establish direct communication with their friends now living upon earth. Manifestly a grander and nobler problem than that of the truth or error of Spiritualism, never presented itself to the scientific world, yet some of the leading officials of the British Association, instead of raising the logical and sensible cry of "investigate," have descended to abuse and misrepresentation.

PROFESSOR ALLEN THOMSON ON SPIRITUALISM.

We begin with Professor Allen Thomson, and print in full what he said on the subject. How he misguided and misinformed his hearers, nearly every reader of these pages will see at a glance, but we intersperse a few remarks, for the information of those, who, like Professor Thomson, know nothing about Spiritualism. In his presidential address to the Biological Section, on the third of this month, Professor Thomson said:—

"I cannot conclude these observations without adverting to one aspect in which it might be thought that biological science has taken a retrograde rather than an advanced position. In this, I do not mean to refer to the special cultivators of biology in its true sense, but to the fact that there appears to have taken place of late a considerable increase in the number of persons who believe, or who imagine that they believe, in the class of phenomena which are now called spiritual, but which have been long known—since the exhibitions of Mesmer, and, indeed, long before his time—under the most varied forms, as liable to occur in persons of an imaginative turn of mind and peculiar nervous susceptibility. It is still more to be deplored that many persons devote a

large share of their time to the practice—for it does not deserve the name of study or investigation—of the alleged phenomena, and that a few men of acknowledged reputation in some departments of science have lent their names, and surrendered their judgment, to the countenance and attempted authentication of the foolish dreams of the practitioners of spiritualism, and similar chimerical hypotheses. The natural tendency to a belief in the marvellous is sufficient to explain the ready acceptance of such views by the ignorant; and it is not improbable that a higher species of similar credulity may frequently act with persons of greater cultivation, if their scientific information has been of a partial kind."

Professor Allen Thomson, who brings the charge of the possession of partial scientific knowledge against so many gentlemen of eminence in the scientific world, is, we are informed, a Glasgow anatomist, who has never seen any spiritual manifestations, but has witnessed some of these obscure and abnormal mesmeric phenomena which sometimes develop themselves in connection with hospital patients.

Professor Thomson further said:—

"It must be admitted, further, that extremely curious and rare, and, to those who are not acquainted with nervous phenomena, apparently marvellous phenomena, present themselves in peculiar states of the nervous system—some of which states may be induced through the mind and may be made more and more liable to recur, and greatly exaggerated by frequent repetition. But making the fullest allowance for all these conditions, it is still surprising that persons otherwise appearing to be within the bounds of sanity, should entertain a confirmed belief in the possibility of phenomena, which, while they are at variance with the best established physical laws, have never been brought under proof by the evidences of the senses, and are opposed to the dictates of sound judgment."

Spiritual phenomena are not at variance with any laws of nature; they are governed by laws at present unknown, but which sometimes produce more powerful effects than do the known laws of matter.

Professor Thomson continued:—

"It is so far satisfactory to the interests of true biological science that no man of note can be named from the long list of thoroughly well-informed anatomists and physiologists, who has not treated the belief in the separate existence of powers of animal magnetism and Spiritualism as wild speculations, devoid of all foundation in the carefully tested observation of facts. It has been the habit of votaries of the systems to which I have referred, to assert that scientific men have neglected or declined to investigate the phenomena with attention and candour; but nothing can be further from the truth than this statement. Not to mention the admirable reports of the early French academicians, giving the account of the negative result of an examination of the earlier mesmeric phenomena by men in every way qualified to pronounce judgment on their nature, I am aware that from time to time men of eminence, and fully competent, by their knowledge of biological phenomena, and their skill and accuracy in conducting scientific investigation, have made the most patient and careful examination of the evidence placed before them by the professed believers and practitioners of so-called magnetic, phreno-magnetic, electro-biological, and Spiritualistic phenomena; and the result has been uniformly the same in all cases when they were permitted to secure conditions by which the reality of the phenomena, or the justice of their interpretation, could be tested—viz., either that the experiments signally failed to elude the results professed, or that the experimenters were detected in the most shameless and determined impostures. I have myself been fully convinced of this by repeated examinations. But were any guarantee required for the care, soundness, and efficiency of the judgment of men of science on these phenomena and views, I have only to mention, in the first place, the revered name of Faraday, and in the next that of my life-long friend Dr. Sharpey, whose ability and candour none will dispute, and who, I am happy to think, is here among us, ready, from his past experiences of such exhibitions, to bear his weighty testimony against all classes of *levitation*, or the like, which may be the last wonder of the day among the mesmeric or spiritual pseudo-physiologist."

Faraday did not investigate Spiritualism. He was invited to do so by Sir Emerson Tennent, and wrote several insulting questions, which he wished Mr. Home to answer before he would attend a *séance*. Mr. Home took no notice whatever of this letter of his, and indeed, never wrote to him in the first instance. Faraday stopped at home, and by means of experiments made by himself at the Royal Institution, convinced himself that the table motions were the result of unconscious muscular action. Those who had practical knowledge of Spiritual manifestations laughed at this explanation, because they knew that solid objects sometimes move about in broad daylight in the presence of media, without being touched by anybody or anything.

As to the experiments in mesmerism of the early French academicians, mesmerism is not Spiritualism, but only a branch of it. Those academicians who inquired into it, admitted many of Mesmer's facts but denied his conclusions.

Professor Thomson speaks vaguely and omits to give the names and addresses of his "men of eminence." He also does not expose and give the names and addresses of the shameless and determined imposters he and his friends have detected, for which he is greatly to blame, since by hushing up the facts he does not stop them in their work, but leaves them still to prey upon the public. It is an immoral act on his part to protect them in this way.

We are not aware that Dr. Sharpey has investigated Spiritualism to such an extent as to have been present at a single *séance* with any medium who has been recognized as such in these pages. What he may have done in mesmerism is another matter. If he has investigated Spiritualism how is it that Spiritualists do not know of it, and why has he not published the facts? He might have done so during the recent Edinburgh meeting, or in the course of his celebrated speech at the public dinner which took place while the British Association met at Dundee.

Professor Allen Thomson closed by saying:—

"The phenomena to which I have at present referred, be they false or real, are in great part dependent upon a natural principle of the human mind, placed, as it would appear, in dangerous alliance with certain tendencies of the nervous system. They ought not to be worked upon without the greatest caution, and they can only be fully understood by the accomplished physiologist who is also conversant with psychology. The experience of the last hundred years tends to show that there will always exist a certain number of minds prone to adopt a belief in the marvellous and striking, in preference to that which is easily understood and patent to the senses; but it may be confidently expected that the diffusion of a fuller and more accurate knowledge of vital phenomena among the non-scientific classes of the community may lead to a juster appreciation of the phenomena in question, and a reduction of the number among them who are believers in the impossible. As for men of science who persist in submitting to such strange perversion of judgment, we can only hope that the example of their less instructed fellow-countrymen may lead them to allow themselves to be guided more directly by the principles of common sense than by the erratic tendencies of a too fervid imagination."

Considering that throughout the speech we have quoted, Professor Allen Thomson spoke learnedly respecting things of which he has no knowledge, and thoroughly misled such of his hearers as trusted in him, it is to be hoped that he may before long acquire a "fuller and more accurate knowledge" of those vital and physical phenomena which form the foundation of modern Spiritualism.

PROFESSOR TAIT ON SPIRITUALISM.

In his presidential address to the mathematical and Physical Science Section, Professor Tait said:—

"Spiritualists, circle-squarers, perpetual-motionists, believers that the earth is flat and that the moon has no rotation, swarm about us. They certainly multiply much faster than do genuine men of science. This is characteristic of all inferior races, but it is consolatory to remember that in spite of it these soon become extinct. Your quack has his little day, and disappears except to the antiquary. . . . One herd of ignorant people, with the sole prestige of rapidly increasing numbers, and with the adhesion of a few fanatical deserters from the ranks of science, refuse to admit that all the phenomena even of ordinary dead matter are strictly and exclusively in the domain of physical science. On the other hand, there is a numerous group, not in the slightest degree entitled to rank as physicists—though in general they assume the proud title of philosophers—who assert that not merely life, but even volition and consciousness are mere physical manifestations. These opposite errors, into neither of which is it possible for a genuine scientific man to fall, so long at least as he retains his reason, are easily seen to be very closely allied. They are both to be attributed to that credulity which is characteristic alike of ignorance and of incapacity. Unfortunately there is no cure—the case is hopeless—for great ignorance almost necessarily presumes incapacity, whether it show itself in the comparatively harmless folly of the Spiritualist, or in the pernicious nonsense of the materialist. Alike condemned and contemned, we leave them to their proper fate—oblivion; but still we have to face the question—where to draw the line between that which is physical and that which is utterly beyond physics."

Professor Tait is one of the best men that ever drew breath, and is a very clever mathematician and physical philosopher, so it is a pity that in his official capacity he has committed the British Association by stating his

private opinions about a subject of which he knows nothing. The deplorable ignorance he speaks about is on his own side, and it is to be hoped that he may meet with some poor ignorant medium—the more ignorant the better—to teach him what he does not know.

PROFESSOR STOKES ON SPIRITUALISM.

Mr. William Crookes, F.R.S., sent in a long paper containing about sixteen pages of closely written matter, to Section A of the British Association, in which he told how, among other experiments, he had made the raps register the vibrations they set up in the sounding surface; this registration was done by means of a self recording instrument. The experiment, of course, proved that the raps were real, and not caused by any mental change in the witnesses. Section A referred the paper to a committee to decide whether it should be read. Mr. Crookes afterwards received this document from Professor G. G. Stokes, Secretary to the Royal Society, and President at the Exeter meeting of the British Association:—

"August 7, 1871.

"REPORT ON MR. CROOKES'S PAPER.

"The paper having been placed in my hands about ten o'clock, and a decision wanted in writing by a quarter to eleven, I have been obliged to be hasty.

"THE SUBJECT SEEMS TO BE INVESTIGATED IN A PHILOSOPHICAL SPIRIT, and I do not see the explanation of the result of the first class of experiments, while at the same time I am not prepared to give in my adhesion without a thorough sifting by more individuals than one. I don't see much use discussing the thing in the sections, crowded as we already are; but if a small number of persons in whom the public would feel confidence choose to volunteer to act as members of a committee for investigating the subject, I don't see any objection to appointing such committee. I have heard too much of the tricks of Spiritualists to make me willing to give my time to such a committee myself.

"G. G. STOKES."

A few words in the above document we have printed in small capitals, in order to contrast them with a few words also printed in small capitals, in the following editorial note printed in *The Spectator*, of July 22nd, 1871:—

"The Royal Society, they say, was quite open to communications advocating the existence of a force in nature as yet unknown, if such contained scientific evidence adequate to establish its probability; but, that looking to the inherent improbability of the case as stated by Mr. Crookes, and the ENTIRE WANT OF SCIENTIFIC PRECISION in the evidence adduced by him, the paper was not regarded as one deserving the attention of the Royal Society."

As some of the Royal Society people had told Mr. Crookes that the consideration of his paper had been put off till November, he wrote to call the attention of the editor of *The Spectator* to what he necessarily believed to be an unfounded statement. The editor replied in *The Spectator* of July 29th, 1871, as follows:—

"Our note was not founded on any mere rumour. The words we used contained an exact copy of the words conveyed to us as used, not, as we inadvertently stated by the committee, but by one of the secretaries, Professor Stokes, who in the absence of a quorum, exercised *pro tempore* the usual discretionary authority in regard to papers offered."

CONCLUDING REMARKS.

We do not see that it is necessary to say much about the statements of Messrs. Thomson, Tait, and Stokes, since their own words expose the want of knowledge of themselves and the British Association to the many who know that the physical phenomena actually take place; at the same time we regret to see the scientific world made the laughing stock of such a large proportion of the general public. It does good, however, in teaching the public the value of personal inquiry, and the pitfalls into which they may be led by putting blind trust in false teachers.

It may not be out of place to state who some of the "partially informed" scientific men are, who have been so abused by Professor Thomson and others in the foregoing speeches. One is Mr. A. R. Wallace, the naturalist, a member of the Council of the British Association. Another is Mr. W. Huggins, the astronomer, who was made L.L.D. of Edinburgh University, just before the British Association began. Another is Professor Challis, the astronomer, who also was made L.L.D. of Edinburgh University. A fourth is Lord Lindsay, who honoured

Professor Tait by supporting him by his presence now and then on the platform of Section A. A fifth is Mr. C. F. Varley, the electrician, the contributor of a paper read before Section A. Some other readers of papers in that Section were either Spiritualists, or believers in the phenomena, but as they have not publicly owned it we have no right to give their names. Another was the late Mr. Gregory, F.R.S.E., Professor of Chemistry in Edinburgh University. Then again, there is Mr. William Crookes, who acknowledges the reality of the phenomena, and who was present at the Edinburgh meeting. As some of these gentlemen were present at the Edinburgh meeting; Professor Thomson's abuse of them as partially informed men must have come under their notice; in fact the abuse was of such a character that the *Edinburgh Evening Courant* thought it well to print a leading article on Professor Thomson and his want of knowledge.

The Mediums Professor Thomson slandered as gross imposters, are nearly every one of them very estimable people in private life; so far as we know, there are only three paid Media in England, and well must they deserve the little remuneration they receive, seeing with what disagreeable people they are often brought in contact.

The scientific men we have mentioned are in every way as worthy of public confidence as Messrs Thomson, Stokes, and Tait. When Professor Huxley was invited by the Dialectical Society to investigate Spiritualism, he wrote that Mr. A. R. Wallace's opinions on that subject were entitled to be received with the greatest respect. Professor Tyndall said the same about Mr. Varley in his letter to the Dialectical Society. But Professor Thomson, of Glasgow, thinks differently. Sir William Thomson, president of the British Association, found himself during one of the Atlantic cable expeditions, to be nearly the only electrician on board who was not a Spiritualist. For many years he worked with Mr. Varley to improve submarine telegraphy, and he testified to a Royal Commission the high opinion he had of the scientific attainments of Mr. Varley. But Professor Thomson, of Glasgow, thinks differently. Sir William Thomson, we believe, does not like Spiritualism, but he is not likely to abuse those who are undertaking the work of examining its phenomena.

Our list of the persons slandered by Messrs. Thomson, Stokes, and Tait, need not end here. Nearly all the crowned heads of Europe are Spiritualists, and the Emperor of Russia, the King of Prussia, and Napoleon III., make no secret of it that they know the phenomena to be true. The opinions of the following persons who investigated Spiritualism, and are either Spiritualists or believers in the reality of the phenomena, may be quoted as a very good "set off against the names of Messrs. Tait, Stokes, and Thomson, who have not investigated:—

Archbishop Whately; W. M. Thackeray; Professor De Morgan; Professor Wm. Gregory, of Edinburgh; the Poet Laureate and his brother; the poets Longfellow, Mrs. Browning, and Gerald Massey; William and Mary Howitt; Mr. and Mrs. S. C. Hall; Catherine Crowe; Lord Lytton; Robert Chambers; Rev. J. G. Wood, the eminent writer on natural history; Lord Lindsay; Lord Dunraven; Lord Adair; Dr. Gully, of Malvern; Dr. J. J. Garth Wilkinson; Hon. Robt. Dale Owen; the late painters Blake and Flaxman; Hiram Powers, the sculptor; A. R. Wallace; Dr. Ashburner; Baron Reichenbach; Miss Martineau; Professor Hare; Dr. Elliotson; C. F. Varley, C.E., F.R.G.S.; Signor Damiani; Professor Gunning, the geologist of Boston; William Crookes, F.R.S., editor of the *Chemical News*; the late Sir Charles Napier; Kossuth; Garibaldi; Mazzini; Victor Hugo; Guizot; Jules Favre; Lord Lyndhurst; the late Rev. Isaac Taylor; Rev. Dr. Jabez Burns; Dr. Campbell; A. Boulterow, Professor of Chemistry in the University of St. Petersburg; Captain Burton, the traveller; Spencer T. Hall; Nassau W. Senior; Rev. J. Page Hopps; Louis Napoleon; the Emperor and Grand Dukes of Russia; President Lincoln; Judge Edmonds; Judge Lawrence; William Lloyd Garrison; Walt Whitman; and Mr. John Bright, M.P.

Mr. E. B. Taylor, in his lecture to the British Association, made some allusions to Spiritualism, which were unheard because he suffered from such a severe cold. At the dinner of the "Lions" club also, a comic speech was made about spring balance experiments with psychic force.

From the treatment he has received at the hands of some of the persons connected with the British Association and the Royal Society, it will be seen what disagreeable work Mr. Crookes is doing in attempting to

impart to those representative bodies some of the most elementary of the physical truths of Spiritualism. When it is also remembered what good evidence he has published as to the reality of the physical phenomena, and the great influence his testimony has had upon the public at large, we think that he well merits warm and strong support from Spiritualists as a body. At the same time, we do not wish erroneous ideas as to scientific men, to gain ground among Spiritualists in consequence of the doings of two or three exceptional individuals, whose acts are recorded in this article. As a whole, the scientific world is not bigoted, and contains many men sufficiently intelligent and courageous to make a philosophical and impartial investigation of the claims of Spiritualism. This they will do for their own good, and not for ours, for as their knowledge of the subject is less than that possessed by Spiritualists, and as they cannot explain the simplest of the phenomena, we are not inclined to recognise them as authorities. Professor Stokes speaks as if the judgment of his committee would settle "the thing," whereas "the thing," being founded on the facts of nature, is plenty strong enough to overturn Professor Stokes, the Royal Society, and the British Association. It is only a question of time, and in the meanwhile the sayings and doings of the authorities without knowledge, who are leading their followers astray, are very interesting subjects of study to philosophical minds. Spiritualism has its hold almost entirely in the family circle, by the home fireside, and scientific men gain nothing in reputation by saying that the facts we see constantly in our own homes do not occur.

A GLASGOW HANGMAN AMONG HIS VICTIMS.

The *Medium*, the London organ of the spiritualists, tells a truly wonderful story of a recent seance held at this office, when the trance medium was a Mr. J. J. Morse. We cannot do better than give it in the *Medium's* own words, premising that the editor of the said chronicle "does not stand responsible for the facts or teachings given by the spirits":—"After the spirits had taken possession of him, the medium betrayed signs of nervousness and uneasiness, as if he were in an apprehensive state; he leaned forward and placed his hands on his knees, then rubbed his legs down, as if to feel whether he had legs or not. In a short time he spoke as follows:—"A friend of mine informs me that he has told you who I am. Sixty years ago—ay, quite sixty—I was alive here, away down in the north—though I don't speak Scotch—in Glasgow. I was well known in Glasgow, at that time. There was a piece of poetry that I used to know a verse of—

Hark to the sounding of hammers,
List to the driving of nails;
It's the workmen building a scaffold
In front of His Majesty's jails.

I went to the spirit world and met those whom I had duly and legally strangled—hung. They didn't forget hanging—oh, no! I was very unhappy for a dozen years or so. I was a miserable, waxen-faced spindle shanked old fellow, and was not much better when I got to the other side. Everybody hated me; no one loved me; and I knew no peace. Things went on like this for a long while, when one day, after running away from a man, and having sat down by the wayside as heart-broken and God-forsaken a creature as ever you saw, a missionary came along—as good a hearted fellow as ever I saw. He took me away with him; consciousness left me as we went along. When I came to myself again, my old rags were gone, and I was clothed in a robe of grey. Flowers, handsome, splendid, beautiful flowers, kind faces, kindly words, and "Hanging Jock" did what he never did before—cried. I wanted to hide away from their kindness, it was worse than their cruelty. Their love worked its way through my very heart, and "Hanging Jock" began to alter, and became as quiet as a little child. I began to know what it was to have someone to care for me. I saw no more of the hung creatures for a long

while. Having gained strength I was taken out for a ramble with those who are the teachers of this place, and I met several of those poor creatures, altered like myself; but in place of the revenge that once existed between us, there was a different feeling, one of forgiveness, for we felt we were the victims of circumstances. So in the care of this community, who call themselves the "Association of Reclaimers," "Hanging Jock" continues to improve himself. I am John Sutherland, the Glasgow hangman. Some other time I will give you more particulars as to my after life."

SPIRITUAL ETHICS.

THE DUAL UNITY OF SOUL AND SPIRITUAL PARENTAGE.

It is generally conceded in the world of science that there are two principles—not opposite to one another, but especially distinct—pervading every form of animate and inanimate life; that the atom contains no less the germ of one form of being than it does of the other; and that the combination of two or more principles in matter constitute the development of the function called motion: it is evident that these two forces are coexistent, and must be contained within the smallest portion of matter, as in the largest sum. These opposite forms, not opposite in power, but really opposite expressions of the same principle, must of necessity outwork themselves in every form of life. By some men of science they are termed electricity and magnetism; by Doctor Franklin they were called the positive and negative electricities; and by various men of science they have been termed the opposing forces of the great power, Nature.

However atheistical or materialistic the mind may be, there is no scholar or student of science who does not admit the necessity of the existence of these two forces. Now if the atom contains within itself two powers that by any method of combination or motion may produce a third power, that is creation and the beginning of all the grades of life manifested in the universe. If those principles are primal, then there is no necessity for traversing the universe to find a First Cause, or to endeavour to ascertain the precise power which should give rise to different forms, when you know that there is one power, one combination pervading the whole. And if this be true in matter—as is evidenced by the gradual process through which the aspiring forms of Nature rise, from lower to higher, along the chain of being till they reach the goal of perfection—it must be true of every atom, of every world, and those infinitesimal globules of matter which fill the interstellar spaces of the universe; the same principle must interpenetrate all forms of being, producing life of every kind, and introducing new forms, as the result of gradual growth. Now, by this power within the universe, cosmic as it seemed to Plato, every mystery is unraveled; we find the key to every secret which Nature holds; and you and I, with careful and inquiring minds, may, through the investigations of science, distinguish these principles, and learn of the process of growth in all the phases of Being.

Growth is one thing—Being another. Growth is conditioned in darkness; all germination is silent, secret, unconscious; the meeting of these twofold powers in the small globules constitutes the germination of life—whether in plant, tree, fish, reptile, beast or man—and occurs in darkness, but is not withheld from the keen, penetrating eye of the mind.

Being is existence, perfection, fruition, that state when completion has taken the place of growth, light of darkness, the absolute of the revelative. The merging of these forces must, therefore, take place within the soil, in which the germ of the plant may be deposited; hence the earth, rugged and rude, with its dark depositories wherein lie concealed from the too glaring eye of day those silent powers, must hold them in its warm bosom until they are awakened by the breath of being. Hence the almy pool, seemingly but the source of damps and miasmatic vapors, is the downy bed from which the lotus

with its tongue of eloquence springs into bloom. Hence the dark bed of ocean, concealing from the light the atoms, the smallest germs of organic life, was the resting-place from whence the first orders of being sprang. Hence the earth's surface, covered with a bed of forest leaves, becomes, in turn, the resting place for the acorn and the winged seed of the pine, and from thence they rise, tall and beautiful, into actual being; but they must rest there, until this opposing force awakens them. It has often been a subject of wonder how, when a pine forest is destroyed, an oak forest springs up in its place, and *vice versa*. The winged seed of the pine cannot find immediately its opposite in the soil, but the acorn, having slept perhaps for ages, finds its opposite, and awakens to its mission.

So it is in the Darwinian theory, teaching that growth is but the expression of which being is the full fruition. For instance, the tree is growing until it attains that period when fruition can take place; during the first two or three years the farmer does not expect fruit from the young apple tree, but waits in patience till it passes the period of growth—then it possesses being. You can clearly understand how this can apply to every form of matter, and that there must be a gradual change of form before it attains to being; in other words, until the two principles which contain its life can reproduce themselves in its own likeness. And here you have an expression of the perfect order of creation in the various stages of being; how heat and cold are both necessary to growth in any form. Crystallization cannot take place without intense heat or cold; no form of life can exist without the presence of these two forces. Heat is diffusive, but cold also may be so; and there is a point where they interblend—intense heat producing the effect of intense cold, the circle of life in traversing which even these opposites must meet, the day and night interblend in the twilight, and alternately holding sway over the earth.

Thus we perceive that these two opposite forces of Nature produce their effects upon every form of matter. If we were to say heat was spherical, and cold the point or angle, we might be better understood; for the intense heat of the tropics is penetrated by the arrows of the north wind; both are tempered thereby, and we perceive the effect upon every form of life—even upon the mind. The races inhabiting the temperate zones, as Buckle affirms, not only possess the most physical vigor, but also the greatest mental power and strength. It being true in the world of matter—true respecting the rays of sunlight, the dewdrops, the winged seed of the pine, the grand forest tree—that this dual form is never perfected until being is completed in this married life of Nature, revealed in her fruition, spoken from the lips of wedded roses, and unveiled in the mysteries of that soul to which matter makes an approach; before you can understand the laws by which spirit can reproduce itself, you must travel to that height from whence the soul obtains its powers of being, where stands revealed the Godhead. Plato conceived of these principles, discovered that they seemed to permeate all Nature, and that soul itself was like the Infinite in its divine relations; but the world has lost the perfection of his brilliant philosophy, and you stand abashed to-day before the centuries, unable to explain the first step in the course of being; but the poets have dreamed of this, and, in their highest flights of song, have presented the Divine Mind in his fullest glory, but picturing the ultimate of the human soul.

The object of every form of being is its perpetuation. In Nature it is the completion of the great circle of physical life, which culminates in man; and without this constant procreation, life would become extinct, and the earth a barren waste. The comprehension of this subject constitutes the first step in the progress of the world. Those nations who live close to Nature, and observe her laws, understand something of its workings. The Egyptians embodied it in their temples, tables, and mathematical angles, all symbolizing the germs of procreative life; even the signs of the zodiac owe their names and positions to the same fact, guided by a knowledge of this growth, they understood every question relating to human life. The same beautiful process results in the perfection of the

soul; after its period of growth comes fruition—the ultimate. The spirit which pervades your organism to-day, stretching out its arms to the source of being for strength and life; that mind which penetrates every mystery of material being, wrests from the atmosphere the secret of its breath, and from organic life the law of its continuation; that mind which overleaps the far-off distance, climbs to the summit of mountain peaks, and by the eye of mathematics discovers the distant stars, can, with the magnetic needle of thought, steer toward the pole of its being, but alas! that to-day is wrapped in the darkness of mystery. You have found the sublime laws controlling physical nature. The magnetic pole has revealed you one of the two forces in matter, and you by electricity have spanned the globe with a circle of living flame. You have unchained the elements, and made them the servants of your human needs; you have made of the undulating bed of the ocean a highway of glass, over which your floating palaces with wings of snow, or fiery breath, can bring you the products of every land; you have made the seething vapor, steam, a steed who, with frame of iron and flaming nostrils, traverses the highway of the world to bear your burdens; you have made of heat a tame and obedient servant; you have even borrowed the subtle magnetism which pervades the earth and your own being, and made it the winged angel of healing—bending above the couch of sickness and driving away the shadows of disease and death. But beyond this science has not gone. Into that secret temple of the spirit where the soul holds most supreme sway, it has not entered. Harvard remains silent here; while her Agassiz can tell you of the class to which a fish, reptile, or bird belongs by the merest fragment of its remains, he cannot tell you of a human soul, or what is the subtle substance which pervades this being and gives it life. The scientific school of Paris have compromised the matter by endowing you with a sixth sense, called intuition, and this is as far as they have gone. But we must go further. The soul is the life of the universe—in the globule as in the whole—and if you have a sharp point with which to cleave it in twain, then science demands that you shall truthfully unfold the mystery.

You are twain—man and woman; and in every age, under every form of government, school of theology, religious worship or system of social ethics, the same conditions are requisite to human existence. Now if we said to you that though twain in body there is in reality but one soul, and that that soul is divided as are these opposite principles of heat and cold, light and darkness, magnetism and electricity, carbon and oxygen, for the express purpose of perpetuating existence, it will not surprise you, for we have already introduced you to a consideration of these subjects. It is true that the soul, fashioned like the Infinite Mind, is a perfect sphere, which can only be divided by matter, into which it is infused for the express purpose of revealing its true relations and perfecting the circle of its being.

Matter is always growing—mind always had an existence. Matter is fragmentary—spirit is complete. From the Infinite Being, these globules, or souls, like the coruscations of a perfect sun, are sent forth, and these opposing human forces take their germinal existence for the express purpose of outward consciousness, “and they are made a little lower than the angels”—that is, being divided, one taking the form of man and the other of woman, the forces of the spirit, or mind, make a lesser existence than that of a complete soul, or angel. Thus divided, they enter these human organisms, and as the winged seed flies over continent and sea to find a resting place and an opposite principle which shall give it life; as the mother bird expels the eaglet from the parent nest that it may learn to fly alone, but ever dives beneath, with outstretched wings, to catch it should it fall, until, grown strong, the young bird cleaves the mountain air to build its home amid those snowy heights—so the soul, pushed out from the Infinite, feels for ever the sustaining hand, and seeking for its mate, hears the voice of its beloved calling through the dim mists of outward life, until at last united, they attain completeness, perpetuation. If the union of certain principles in material life is necessary for physical being, the laws which govern the spiritual are just as positive to insure perfection.

Shelley, in his beautiful poem, “Eppysichion,” expresses this completeness of spiritual being thus:—

“Spirit in two frames, oh! wherefore two?
One passion in twin hearts, which grows and grew,
Till, like two meteors of expanding flame,
Those spheres instinct with it become the same,
Touch, mingle, and transfigured ever still
Burning, yet inconsumable;
In one another’s substance finding food,
Like flames too pure, and light and unimbued,
To nourish their bright lives with baser prey,
Which points to heaven, and cannot pass away;
One hope within, two wills, one life beneath,
Two overshadowing minds, one life, one death,
One heaven, one hell, one immortality.”

And this each soul, whether borne on the wings of loftiest song or the inspiration of purest poesy, deems to be its highest estate.

It is true that, physically, you may be harmonious; it is true that you may wear the social honors of life, and wear them nobly, and apparently attain the perfect image of the divine, but it is also true that when it was asked of the Nazirite, to whom should the woman who had many husbands in this life, be married in the spirit-world, he said, “They neither marry, nor are given in marriage, but are as the angels,”—to you a vague and unsatisfactory reply, but perfectly true, for a spirit, after a certain growth, can not belong to any other than that which is its counterpart, and this Jean Paul Richter, Goethe, Schiller, and all the German poets have foreshadowed in their writings, that somewhere there is a spirit so like yours, that every fault is there made perfect, every perfection there finds its recognition, and that at some period in the remote, distant future, your souls will be one; and having attained that, your being will be complete—the period of growth, the problem of existence will be at an end, and then and there angels must have their birth; then, and at no lesser stage, could spirit by any possibility be created; in no intermediate state of being could mind reproduce itself; and until you attain that relation your being is not complete. All may hope for this, but it must be more nearly attained by some than others in the present condition of life, which is like the carboniferous period of the earth; you could not have existed when rank vegetation covered the ground, and gigantic monsters and hideous creeping forms crawled and walked over its surface; so in the world of spirits. If there be more intellectual monsters, any hideous forms of thought, or great evils introduced into social and political life, you may know that it is now but the period of growth—that by-and-by, in perhaps some happier and nobler state, the soul shall have passed its period of growth, and attained that of being; shall bask in the sunlight of perpetual life, growing brighter and brighter in each cycle of existence, till it is crowned with the grand fruition which is its destiny.

Better—as we have sometimes said—that those who feel themselves unloved and unmeted, shall continue while on earth in such a state, than to cloud the spirit by wearing the badge of disappointed hopes, in the unsatisfactory relations of an unnatural marriage. But if, perchance, there is recorded on the pages of history one instance of this perfect union, it is the harbinger of divine possibility to the human race. Our Saviour must have been born of such unions; and if it be true, as recorded of Jesus, that his birth, though secret and unknown, was heralded by the star of the morning as the dawn of Love on Earth, then his parents must have been counterparts in soul. Napoleon might have been the Saviour of France, and even Europe, but he relinquished a perfect marriage for the sake of paltry ambition; the results you know, for upon them hinged the destinies of France, perhaps the world. The American republic had a Saviour in the immortal Washington, who, without having been endowed with any special greatness, was the embodiment of perfect social worth, and only lacked the condition of parentage to cause him to know that a government should be a parent to all its subjects. When you shall have in any form of government on earth—monarchical or republican—a ruler that shall represent such an union—a perfect man—a perfect woman—the father and the mother of the true system of life, you will then have a government to which, as to a father and a mother, you can turn for protection, counsel, and advice.

England, with her system of laws, which the giant intellects of centuries have produced, and a past experience endorsed, has given you—what? A nation of paupers, and the very worst social status that it can be possible to give. Columbia, with all history, and the republics of Greece and Rome to guide her, with the example of the divine Lycurgus in memory, if not before her eyes, has stumbled and wandered from the way, her children weeping in despair because their sons have been slain on the field of contention. She has failed because there has not been any single united will, combined with strength of thought, to preside in her councils. May the day soon dawn when the mother, as well as the father, may be able to take her part in the making of the laws, and speak in all matters pertaining to the good of her race; and, as the Catholics worship the Virgin Mary as the Mother of Truth and Christianity, so you shall worship Nature as your mother, united with the other principle you call God the Father, combining the two in all the relations of life, until from your hearths and homes shall go forth, not deformed, diseased children, but the robust, healthful, spiritually developed, divine offspring of perfected being. Then gladness shall fill the air, and the songs of little children resound in places that now are desolate; then prisons and churches shall give place to higher temples, adorned with art, and dedicated to wisdom; then life shall be represented by immortality, and death no longer overshadow your world as an angel of darkness; then the birth of the spirit into another and higher stage of growth shall be hailed as gladly as you now hail its birth too often into misfortune and misery here; then the garment of past ignorance shall be cast aside for the golden knowledge, wisdom, love and truth; then shall you find the earth a Garden of Eden, and the literal Adam and Eve shall abide here; then shall the golden era fully come, and all the children of God—your father and mother—gather beneath the trees of love, wisdom, and purity, and partake of the fruit of knowledge, and not be ashamed. As Shelley again says:—

"The splendors of the firmament of time
May be eclipsed, but are extinguished not;
Like stars to their appointed height they climb,
And death is a low mist which cannot blot
The brightness it may veil. When lofty thought
Lifts its young heart above its mortal lair,
And love and life contend in it, for what
Shall be its earthly doom, the dead live there,
And move like winds of light on dark and stormy air."

THE INFINITY OF SPACE.

God called up from dreams a man into the vestibule of heaven, saying, "Come thou hither, and see the glory of my house." And to the servants that stood around His throne He said, "Take him, and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; arm him with sail-broad wings for flight. Only touch not with any change his human heart—the heart that weeps and trembles." It was done; and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven without sound or farewell at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing they fled through Zaarrabs of darkness, through wildernesses of death that divided the worlds of life; sometimes they swept over frontiers, that were quickening under prophetic motions towards a life not yet realised. Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them, they by unutterable pace to the light; in a moment the rushing of planets was upon them, in a moment the blazing of suns was around them. Then came eternities of twilight, that revealed, but were not revealed. To the right hand and to the left towered constellations, that by self-repetitions and by answers from afar, that by counter-position, that by mysterious combinations, built up triumphal gates, whose architraves, whose archways—horizontal, upright—rested, rose—at altitudes, by spans—that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates.

Within were stairs that scaled the eternities above, that descended to the eternities below; above was below, below was above, to the man stripped of gravitating body: depth was swallowed up in height unsurmountable, height was swallowed up in depth unfathomable. Suddenly as thus they rode from infinite to infinite, suddenly as thus they tilted over abyssal worlds, a mighty cry arose—that systems more mysterious, worlds more billowy—other heights and other depths—were dawning, were nearing, were at hand. Then the man sighed, stopped, shuddered, and wept. His over-laden heart uttered itself in tears; and he said, "Angel, I will go no further. For the spirit of man aches under this infinity. Insufferable is the glory of God's house. Let me lie down in the grave, that I may find rest from the persecutions of the Infinite; for end, I see, there is none." And from all the listening stars that shone around issued one choral chant—"Even so it is: angel, thou knowest that it is: end there is none, that ever yet we heard of." "End is there none?" the angel solemnly demanded. "And is this the sorrow that kills you?" But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, "End is there none to the universe of God! Lo! also there is no beginning."—JEAN PAUL RICHTER.

MR. CROOKES AND THE ROYAL SOCIETY.

(To the Editor of the Spectator.)

SIR,—The *Spectator* of Saturday last contains an editorial note calculated to do me great injustice; and as it is extremely inaccurate, I must ask you to allow me to answer it.

You state that a paper, to the same effect as my article on "Psychic Force" in the *Quarterly Journal of Science*, was offered by me to the Royal Society, and declined by the committee. The fact is, that the papers (for there were two) differed greatly from the article in the *Journal of Science*; the former containing many additional facts, and not including the whole of the experiments described in the latter.

You not only say that the papers were declined, but you proceed to state the grounds of their rejection. The fact is that a quorum of the committee of papers not having been present, they were deferred to the next session in November, and on enquiry to-day at Burlington House, I was informed by the Assistant-Secretary of the Royal Society that my papers are, with others, still awaiting the decision of the committee. Consequently the statement of any grounds for a rejection that was not made must be purely imaginary.

Your note concludes with the remark that I must go to work again, with stricter tests and better witnesses, if I would vindicate my own and Dr. Huggins's skill as observers. After the eulogium bestowed on Dr. Huggins in the *Spectator* for July 8, your readers will, I think, share my doubt if it be possible to find a more eminent and trustworthy witness than this talented Vice-President of the Royal Society. In self-defence I may be excused for saying of myself that want of accuracy has not been hitherto regarded as a characteristic of my scientific researches.

Knowing that my present investigation was a novel one, I was prepared for the usual adverse criticism; and I should have remained silent until I had prepared another paper on the subject, had not a wrong been done to me by an uncourteous commentary, based upon an unjust misrepresentation.

WILLIAM CROOKES.

July 27, 1871.

[We gladly insert this letter. Our note was not, however, founded on mere rumour. The words we used contained an exact copy of the words conveyed to us as used, not, as we inadvertently stated, by the committee, but by one of the Secretaries, Professor Stokes, who, in the absence of a quorum, exercised *pro tempore* the usual discretionary authority in regard to papers offered.—Ed. *Spectator*.]

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